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The Tale of the Two Brothers

A Fairy Tale of Ancient Egypt
Only 50 copies were printed of this
First Edition, of which this copy is
No. 17-
THE

TALE OF THE TWO BROTHERS

A FAIRY TALE OF ANCIENT EGYPT

The d'Orbigny Papyrus in Hieratic Characters
in the British Museum

The Hieratic Text, the Hieroglyphic Transcription,
a Translation, Notes, and a Glossary

BY

CHARLES E. MOLDENKE

THE ELSINORE PRESS
WATCHUNG, N. J.
1908
Prefatory.

The following pages were originally prepared in 1883 for the use of the students of the post-graduate department in the author's Alma Mater, Columbia College, New York City. Unfortunately his hopes of introducing the study of Egyptology at that time into our American universities were not realized. In the firm belief, however, that this most fascinating study would not always be ignored by our institutions of learning, the author obtained the necessary oriental type from Germany, Holland, and Austria and after several years completed his task. He trusts that the book may be of some little help to such as are interested in Egyptology and in the study of the world's oldest written language.

In transliterating the Egyptian words the author follows the old system of the grandmasters of Egyptology, Lepsius and Brugsch, in preference to that of the so-called "new German school" with its curious signs and unpronounceable words.

The Author.
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EXPLANATORY

In Part I will be found the Hieratic text of the entire papyrus. Unfortunately, time has either damaged or completely destroyed portions of pages I to VII and XVIII to XX. All these mutilated or destroyed passages have been filled, except in line 168, where a facsimile of the original is given. In order to distinguish these *lacuna* from the remainder of the text, the characters of the former have been marked in a peculiar manner; thus: &. Wherever a portion of the characters was still visible this peculiar marking was not employed.

The words printed in *red* ink (a custom of the Egyptian poets and scribes) follow the original. In the Hieroglyphic transcription these passages are underlined, and in the translation they are printed in italics.

The marginal numbers refer to the page and line of the original, while the numbers in the text are consecutive, to facilitate reference.

All palpable mistakes on the part of the Egyptian scribe are scrupulously retained in the Hieratic and Hieroglyphic texts. Reference, however, is made to them in the notes.
THE
TALE OF
THE TWO BROTHERS:
A Fairy Tale of Ancient Egypt.
PART I.

THE HIERATIC TEXT.
ספירה אפסית: וספירת על ראיה של כל ארבעת השמיים.
ואזון של הכבידה של כל היבשות
הכתובותitative: ב-49, 49, 49, 49, 49, 49, 49.

לפי ספירתם של הכספים
ходят בדיני ישראל

ספירתם של כל ארבעת השמיים
הכתובותitative: ב-52, 52, 52, 52, 52, 52, 52.
[Image content is not transcribed into natural text]
খল লিখিত কিন্তু ন হলে অষ্টম তম্বল মন্তব্য

থেকে অবশ্যই পার্থক্য করা উচিত নয়

পূর্বের সময়ে যা হয়েছিল তা হয়েছিল।

বিষয় কি বলা যেতে পারে তা যাকে বলা যেতে পারে।

জুড়ে করে দেবী কর্তৃক অধিষ্ঠিত হয়ে যায়।

শেষ পর্যন্ত এর জন্য আমার চেয়ে পরিবর্তিত হতে পারে।

১০ অর্থাৎ এই সকল উল্লেখ্য উপাদান কর্তৃক অধিষ্ঠিত হয়ে যায়।

প্রকাশ এই যুগের পরিবর্তন করে।

দেখতে পারেন এই উল্লেখ্য উপাদান কর্তৃক অধিষ্ঠিত হয়ে যায়।


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PAPYRUS.


社会经济情况

工业发展

Cp工业...

1. 经济发展
2. 产业结构
PART II.

THE HIEROGLYPHIC TRANSCRIPTION.
PART III.

THE TRANSLATION.
TRANSLATION.

Once upon a time there were two brothers of the same mother and father. Anubis was the name of the elder and Batau that of the younger. Now Anubis was married and had a house 2 while his younger brother was his servant. He attended to the clothes, and followed the cattle on the pasture, 3 and did the ploughing and the threshing; in fact he did everything connected with the farm. He was, indeed, 4 an excellent workman, and none could be found like him in the whole country. He was, besides, a good brother.

Now for a long time this younger brother 5 was tending the cattle according to his daily wont, returning home every evening, having on his back 6 the herbs of the field that he had gathered while on the pasture, and setting them down before his older brother who passed the time with 7 his wife in eating and drinking. Then he lay down to sleep in the stable with his cattle 8 as usual. The next day he would bake loaves of bread on the fire and place them before his older brother 9 and take some loaves to the field. Here he tended the cattle, pasturing them and walking behind them. But 10 they would tell him where there were good herbs growing, and he would listen to all they told him and drive them where 11 they could find the good herbs they loved so much. His cattle, consequently, thrived under his hands and their young multiplied 12 greatly.

Now when the time of ploughing arrived the older brother said to him: “Come, let us take our yoke of oxen and get ready 13 for ploughing: for the soil is beginning to appear (after the inundation) and is now in excellent condition for ploughing. Do you, therefore, go to 14 the field with seed. To-morrow we will begin to plough.” Thus he said, and his 15 younger brother made all the arrangements with which his older brother had charged him.

On the following 16 day they went out on the field with their yoke of oxen and began to plough. They were quite 17 cheerful at their work and not idle for a moment. Now after a few days 18 they were again at work in the field when the older brother came to the 19 younger and said:
“Run and fetch us some seed from the town!” Then he went and found the wife 20 of his older brother sitting in the house and arranging her hair and said to her: “Come, give me some seed, 21 that I may take it to the field; for my older brother has sent me saying: ‘Run, and don’t be long about it!’” But she answered him: “Oh, go yourself! 22 open the bin and take as much as you need. I am afraid, lest my tresses fall to the ground.” So the young man 23 went to the stable and took a big basket, which he filled with as much seed as he needed and put on his shoulder 24 full of barley and spelt. But when he came back with it, his brother’s wife asked him: “How much have you on your shoulder?” He answered: “Of spelt I have 25 three bushels and of barley two, making in all five bushels that I have on my shoulder.” That was all he said. But she replied: “You are, indeed, 26 very strong. I have for some time already been admiring your strength.” And her heart grew desirous, for she knew his strength.

Then she 27 arose, being passionately enamored of him, and said: “Come, let us enjoy an hour of intercourse, and I will do many favors for you and will surely make 28 you two beautiful garments.” But the young man became like a southern panther and flew into a towering rage, because of her solicitation 29 to such a sin that she asked him to commit. When, therefore, she became very much afraid, he said to her: “Are you 30 not as a mother to me and your husband as a father? Is he not older than myself and supporting me? Oh, 31 what terrible sin is that which you want me to commit! Don’t ask me again! As for me, I will not divulge it to a living soul, nor shall any mention of this matter issue from my lips to any one.” 32 Thereupon he went to the field, and when he arrived where his older brother was, they kept on 33 in their work.

In the evening, however, the older brother went 34 home, while his younger brother walked behind his cattle, bearing on his back all the produce of the field and driving his cattle 35 before him to let them rest in the stable which was in the town. But the wife of the older brother was afraid 36 that his younger brother had told him all that she had said; so she besmeared herself with grease and dirt and gave herself the appearance of one who had been ravished:
for she intended 37 to say to her husband: "Your younger brother has done me violence." Now when her husband returned in the evening 38 as usual and came to his house, he found his wife lying on the floor like one who had been outraged by some villain. She did 39 not fetch him water for his hands, as she always did, nor did she light the lamp for him; but his house was in darkness, and she was lying 40 besmeared on the floor. Then he asked her: "Who has had intercourse with you?" She answered: "Who else but your 41 younger brother, when he came to get some seed for you and found me alone. It was then he said to me: ‘Come, let us enjoy an hour of intercourse! 42 Put on your new dress!’ So said he to me. But I did not listen to him, and answered: ‘Am I not as a mother, and is not your older brother as a father to you?’ 43 This is what I answered him. He, however, became alarmed and assaulted me, so that I might not disclose this to you. Now, if you let him live, then I must die; for 44 he will come to beat me, because I have betrayed to you his wicked words. He will surely do so.”

Then the older brother became 45 like a southern panther and whetted his knife, and took it in his hand. Then he hid behind the door 46 of the stable, in order to kill his younger brother, when he should return in the evening and drive his cattle into the 47 stable. Now when the sun had set, the younger brother loaded himself with all the herbs of the field, as was his daily custom; but when he 48 came home, and the leading cow was about to enter the stable, she cried out to her driver: "Take care, for your older brother is standing in 49 front of you with his knife, to kill you. Step aside and flee from him!" Then he listened to what his leading cow had said. When 50 the next cow was about to enter the stable, she said the same thing. So he looked under the door of the stable 51 and saw the feet of his older brother, who stood behind the door with the knife in his hand. 52 Then he dropped his load and ran away. But his 53 older brother pursued after him with his knife. Then the younger brother invoked the sun-god Rā-Hor-khuti, 54 praying: "Oh, my Lord and gracious God, be thou the judge here between the guilty and the innocent!" Then Rā 55 heard his prayer and caused a big river to flow between
him and his older brother. This was full of crocodiles. Each of the brothers was, therefore, on a different side of the river. Then the older brother threw (a stone) twice at the younger without hurting him, however. But as he did this there called out to him the latter from the other side, saying: 'Lo! on the morrow, when the sun is risen, I will explain everything to you and will give you the true facts: but I can not be a son to you any longer, neither will I stay in the same place with you. I shall start for the acacia-hill.'

On the following day, when Ra-Hor-khuti had risen, the two brothers met again. Then the younger addressed the older brother, saying: 'Why do you pursue me, and why do you wish to kill me without cause? You have not heard me say such words as I am accused of, for I am truly your younger brother. Indeed, you have been as a father to me, and your wife as a mother. Now listen, when your wife told me to get the seed for us she said to me: 'Come, let us enjoy an hour of intercourse!' Alas! see how she has perverted the truth to you.' Then he revealed to him everything that had passed between himself and his brother's wife and swore by Ra-Hor-khuti, saying: 'What did you mean by acting so wickedly and trying to kill me, when you were standing behind the door with your knife? Fie upon such treachery!' Then he took a sharp knife and maimed himself, casting the flesh into the water as food for the fish. Then he became very weak and faint.

But his older brother took it very much to heart and wept violently; still he could not cross over to his younger brother on account of the crocodiles. Then the latter called out to him, saying: 'Behold, you imagined an evil thing of me and were ignorant of the good service I had done you. Come now, go home and tend your cattle; for I will not remain with you, but will go to the acacia-hill, because you came to harm me. Learn, however, what will happen to me in the transformation of my heart, which I will place in the highest blossom of the acacia. When the tree is cut down the heart will fall to the ground, and you will come to look for it. But when seven years of your quest are ended, be not discouraged, for you will then find it. Put it into a jar of clear water, and I will revive again and give
73 you further instructions. You will then learn everything from me. Then take a jug of beer in your hand; as soon as it begins to ferment, haste away!” Saying this he departed 74 for the acacia-hill. But his older brother went home, putting his hands to his head and strewing it with dust. When he arrived home he put to death 75 his wife and cast her body before the dogs. Then he sat down and wept for his younger brother.

Now for a long time the younger brother lived on the acacia-hill 76 with no one to keep him company. He passed his time with hunting the beasts of the country and resting during the night under the acacia, in whose highest blossom his heart lay. After 77 a while he built for himself a house with his own hand on the acacia-hill 78 and fitted it out with all the good things he wanted. But one day he walked forth from his house, when he chanced to meet the circle of the gods 79 as they walked about, deliberating concerning the affairs of their land. Then the circle of the gods addressed him with one accord, saying: 80 “Oh Batau, hero of the circle of the gods, you are here all alone, having left your village on account of the wife of Anubis, your older 81 brother. Know that he has killed her after you reported to him all your false statements against you.” Then they pitied 82 him, and Râ-Hor-khuti said to Khnum: “Do you fashion a wife for Batau that he may not 83 be alone.” Then Khnum made him a companion to be with him, more beautiful than any woman 84 in all the land. The whole godhead was in her. But the seven Hathors came to view her and said with one accord: 85 “Oh, she will surely cause Batau’s death.” But the latter loved her very much. She remained in the house while he was occupied with 86 hunting the beasts of the country, which he placed before her. But he cautioned her, saying: “Do not go far from the house, lest the river 87 seize upon you; for I am too weak to rescue you from it, because I am a woman like yourself and my heart is in the highest 88 blossom of the acacia. If any man were to find it I would fight for it.” Then he told her all the circumstances of his life.

89 Now after some time Batau went out to hunt, as he was accustomed to do daily, 90 when the young woman began to promenade under the acacia near the house. Lo, the river
descried her, 91 and the water dashed up to follow her. But she ran away from it and entered the house. Then the 92 river called to the acacia, saying: "Oh, how I love her!" So the acacia gave it a lock of her hair, which the 93 river carried to Egypt and deposited where the washermen of the reigning Pharaoh were. Then the odor 94 of the lock of hair pervaded the clothes of Pharaoh, so that there arose a dispute among the washermen 95 on account of the odor. They quarreled amongst themselves daily without 96 knowing the reason. Then their overseer went to the river's edge, while his mind was perplexed 97 sorely because of this daily contention. Here he stood directly opposite the lock of hair, 98 which was in the water, and ordered one of his men to fetch it. When it was brought, he found that it had a most delicious odor: so he took it to Pharaoh.

99 Then there were brought the scribes and wise men of Pharaoh, who said to him: "This lock of hair 100 belongs to a daughter of Râ-Hor-khuti, and in her is all the essence of the godhead. Now since you rule over the foreign countries, despatch messengers 101 to them to look for her; but let the messenger who shall go to the acacia-hill take many people 102 along to fetch her." To this his majesty replied: "What you say is very good." Thereupon he dismissed them.

Now many days 103 after this the messengers who had gone to the foreign countries returned and delivered their message to his majesty. None, however, returned 104 of those who had been sent to the acacia-hill, for Batau had killed them, sparing but one to carry the news to his majesty. 105 But the latter again sent many people with infantry and cavalry to fetch her; and they took along 106 a woman who had all sorts of nice trinkets that women fancy. Then Batau's wife accompanied her to Egypt. 107 But the whole country rejoiced on her account, and his majesty loved her passionately, 108 and raised her to the dignity of a legitimate wife. Then she told him everything about the condition of her 109 husband, saying to his majesty: "Only have the acacia cut down, and he will surely die." So the king 110 despatched men and soldiers with axes to cut down the acacia. When these arrived at the place 111 they cut down the acacia together with the blossom, in which
the heart of Batau was lying. But he fell down dead instantly.

But on the following day after the acacia had been cut down Anubis, Batau's older brother, entered his house and sat down to wash his hands. When he took a jug of beer, however, it turned to froth. Another jug of wine, which he then took, fermented likewise. Thereupon he took his spear and his sandals, and put on his back his garments and implements of work, and started for the acacia-hill. When he arrived there he entered the house of his younger brother and found him stretched out on the bench dead. Then he wept, when he saw him there, so still in death, and went out to search under the acacia for his younger brother's heart; for under it did he lie down to sleep at night. Three years of search for it were fruitless; but when the next four years had passed, Batau's heart would fain have gone to Egypt, and said: “Tomorrow I shall start.” So said his heart.

On the following day it happened that the older brother was walking under the acacia, occupied with searching for the heart. In the evening he again resumed his search. Then he found a pod of the acacia, and took from it the heart of his younger brother; for, lo, it was there. Thereupon he took a jug of clear water, casting the heart into it, and remained in the house all day. But when it was evening Batau's heart absorbed the water, while his body was still lying motionless; for when he beheld his older brother he swooned. But Anubis, the older brother, took the jug of clear water, in which the heart of his younger brother lay, and washed it in the water. Then the heart revived and Batau became his former self. After they had embraced the one spoke to the other.

Then Batau said to his older brother: “Behold, I shall be transformed into an Apis-bull, which has all the required markings and whose origin is mysterious. Do you take your seat on my back. Oh, do this; for when the sun-god Shu shines we will arrive where my wife now is. Furthermore, I beg you to take me to the king, who will give you many presents and will bestow on you silver and gold, because you have brought me to Pharaoh. But I shall be considered a great prodigy, and there will be
joy on my account in all the land. You, however, return to your village.”

On the following day Batau became transformed, as he had told Anubis, his older brother, who mounted on his back. At day-break they arrived where the king was. Then it was announced to his majesty who, when he saw the bull, rejoiced exceedingly and offered up to it sacrifices in great number, saying: “A great miracle has been wrought; let there be joy in all the land.” But the king gave silver and gold to the older brother, who thereupon returned to his village. Then there were provided for the bull many servants and many dainties, because Pharaoh and all the people in the whole land had become exceedingly fond of it. Some time after this the bull went into the harem and stood in front of the queen, and addressed her, saying: “Behold, I am still alive!” But she asked him: “Who are you?” He answered her: “I am Batau. You knew that when you caused the acacia to be cut down by Poaraoh, that then I would die. But see, I am still alive. I am this bull.” Then the queen became exceedingly alarmed at the words of her husband. The bull, however, departed from the harem.

But one day his majesty was enjoying the society of his wife who was with him at the table, when he became so fond of her, that she begged him: “Oh, swear to me by the deity and say to whatever I may ask: ‘I will do it for you.”’ But he listened graciously to all that she said. “Then I want to eat the liver of this bull, which is of no use to you at all.” That was what she said to him. But the king was very much grieved at her words and his heart was exceedingly troubled. On the following day, however, after he had offered up large sacrifices in honor of the bull, he despatched his chief of the butchers to kill the bull. But while they were killing it, it stood by the side of the men and lowered its neck for the death blow. Then there oozed from the wound two drops of blood which fell by the side of the two large doors of Pharaoh’s house. One was on the one side of the grand staircase of Pharaoh, while the other was on the other side. They were transformed into two large perases, each of magnificent growth. Then the people came and told his majesty:
“Two large perseas 155 have sprouted out of the ground during the night as a great and good sign for Pharaoh. They are by the side of the royal staircase.” But the people rejoiced 156 because of them in all the land, and the king offered up sacrifices to them.

Some time after this his majesty 157 appeared in state in the coronation-hall of lapis lazuli, wearing around his neck a wreath composed of all kinds of flowers, and standing on a chariot of gold-meta 158. He issued from his royal palace to view the perseas. But the queen came also on a chariot behind Pharaoh. 159 Now while his majesty sat beneath one of the perseas, [she sat beneath the other. Then Batau] addressed his wife: “Oh, you wicked one! I 160 am Batau. I am still alive to your mortification. You imagined that you could have me killed by Pharaoh 161 even here; for when I became transformed into a bull you ordered me to be killed.”

Now some days after this 162 it happened that the queen was sitting at the table with his majesty, who was very affectionate to her, when she said to him: “Come, 163 swear to me by the deity and say: ‘Whatever the queen asks me to do, that I will certainly do for her.’” But he listened graciously 164 to all that she said. “Then,” she replied, “let the two perseas be cut down, and have good planks made of them.” 165 Then the king acceded to her wish. A few days later his majesty 166 summoned skillful workmen, who cut down the perseas at his command. But there stood by and looked on 167 the royal wife and queen. And a splinter flew off and entered the queen’s mouth. Then she 168 felt that she had conceived. (But she was happy) because she now had 169 all that she desired.

Some time after this she 170 gave birth to a male child, and the people came to tell his majesty: “There has been born 171 to you a male child.” But the king gave the child nurses and waiting-women, and the people 172 rejoiced in all the land. The king celebrated a holiday and gave the 173 child a name. His majesty loved him so much from this time, that he made him 174 a prince of Nubia. Soon thereafter his majesty made him 175 governor over the entire country. After he had been for many 176 years governor over the entire country his majesty flew up to heaven.
Then (Batau) 177 said: “Let there be brought to me the great chiefs of his majesty, and I will explain all the matters relating to my transformation.” After that, when his wife had been brought, he laid his charges against her before the chiefs, who judged between them. 179 Then there was brought to him his older brother, and he made him governor over the entire land. But he remained king of Egypt for thirty years. 180 Then he departed this life and met his older brother on the day when he cast anchor in heaven.

*   *   *

The story is finished to the entire 181 satisfaction of the scribe of the treasury Qagabu, of the royal treasury, and of the scribe Hora, and of the scribe Meremapt. 182 It was copied by the scribe Annana, the head librarian. Now, whatever (good or bad) any one may say of this story, 183 may Thoth either bless or curse him.

*   *   *

184 [The owner of this papyrus is] the fan-bearer at the king's right hand, the governor, the royal scribe, the commander of the infantry, the oldest prince, Setimerptah.

*   *   *

185 The fan-bearer at the king's right hand, the royal scribe, the commander of the infantry, the oldest prince, (Setimerptah).

*   *   *

186 Large loaves of bread ......... 17.
187 Hetep loaves ................. 50.
188 Temple loaves ............... 48.
NOTES
ON THE HIERATIC TEXT AND THE HIEROGLYPHIC TRANSCRIPTION.

Line 1. The first Hieratic signs of the papyrus are all plainly legible except the first letter ( ), which is supplied from Pap. Harris 500 Verso pg. 4, l. 1; which see. The other reading ( ) is altogether inadmissible. — ( ) — The transcription of these signs presents some difficulty though their pronunciation mer is established. The sign ( ) below the ( ) in this line must be ( ) (cf. l. 42 and 63), although the original shows a distinct ( ) in l. 30. The upper sign occurs also in other words in this papyrus; thus in l. 85 (mer "to kill") and l. 118, a variant of the preceding. The Hieroglyphic word for "mother" was always written with the sign of the vulture ( ). But at the same time we find in Papyrus Bûlâk XVII, line 56, a word written ( ) ( ) ( ), ahem, which corresponds to the Ptolemaic ( ) ( ) ( ), ahemt. From this we should infer that both ( ) and ( ) ought to be transcribed by ( ). But in line 85 of our papyrus these two Hieratic signs appear side by side in two words having the same meaning. The question now arises: are both signs only different forms of the Hieroglyphic vulture? and, if this is the case, why does our scribe employ two different forms in the same line? Prof. Pleiye, in his "Catalogue raisonné de types égyptiens hiératiques" (Leide 1865), transcribes the ( ) by ( ) in the word for "chief, overseer," mer, where the Hieroglyphic has a ( ) or ( ). It looks very much as if the first form had grown out of the second to facilitate writing. But in many cases in our papyrus we can not substitute a ( ) for ( ); for in-
stance in lines 39, 42, 57, and 86 (in the case of ﬀ, tem, whose complement is ﬀ according to lines 43 and 82); in lines 73 and 96 (in the case of ﬀ, ﬀem, which is also followed by an ﬀ only); and perhaps also in lines 38, 81, and 149 (in the case of ﬀ, sekhem, which could, however, also have a ﬀ as complement). Taking all this into account, it will be best to transcribe ﬀ by ﬀ and ﬀ by ﬀ. — ﬀ is a ligature consisting of the signs ﬀ and ﬀ. It is thus written separately in Papyrus Harris 500 Verso pg. 4 l. 2, 4, 6, 8, 9, &c.; also very plainly in Papyrus Abbott pg. 1 l. 6. The Hieroglyphic is ﬀ, pa. — ﬀ is a ligature for the Hieroglyphic ﬀ, ba. Without this small line the Hieratic figure is ﬀ. — The ﬀ in the name of Batn is the Hieroglyphic ﬀ, t. It is frequently written ﬀ, (cf. l. 2, 88, 89, 122, 133 and 180), and simply ﬀ, (cf. l. 22, 73, 84, 91, 104, 125, and 142: in l. 50, 77, 115, and 143 it resembles a small line). — The missing signs of ﬀ, kher, occurring twice in this line, are supplied from l. 14, 16, &c.

**Line 2.** ﬀ: supplied from the context; cf. l. 12 and 19. — ﬀ. The Hieroglyphic equivalent for this would be ﬀ, her, but the exact transcription is ﬀ! The horizontal line below the first sign is an ﬀ, which is sometimes written in full as ﬀ (cf. l. 40 and 100 of our papyrus and Pap. Berlin 1425 l. 23, 44, 51, 56, 59, 64; Pap. Bûlák XVII l. 8, 9, 31) or else abbreviated into a (cf. Pap. Berlin 1425 l. 35; Pap. Bûlák XVII l. 16). With reference to the vertical line after this sign, see Lemm, “Studien zum Ritualbuche des Ammondiestes” pg. 15. — ﬀ is a ligature for ﬀ, ut (cf. l. 5, 34, 46, 76, 86, 107, 115, 136, 173, 180).
The is supplied from l. 3. is a ligature for or the usual Hieroglyphic.

**Line 3.** The can still be seen in the original. The other missing signs are supplied from l. 2. We always transcribe the determinative by and or by , although the latter is the more usual equivalent for both Hieratic forms. The missing signs are supplied from the context.

**Line 4.** is supplied from l. 33. is only a conjecture. Griffith, in the “Proceedings of the Society of Biblical Archæology,” 1889, pg. 163 and 164, thinks he can distinguish in the original , and translates: “Behold the [essence? strength?] of a god was in him.” The other missing signs are supplied from the context.

**Line 5.** Supplied from l. 2, 9, 34. The in the first either was omitted by the scribe or else it is worn away on the papyrus. is a ligature for ; cf. l. 30. The signs are written separately in l. 2, 38, 39, 42, 47, 63, 79, 89, 108. The is supplied from l. 38, 47, 89, 124. is supplied from the context; cf. l. 13, 106, 120.

**Line 6.** The signs are distinctly visible although some portions of them are worn away; cf. l. 164 and Pap. Bâlîk XVII 172. is supplied from the context; cf. l. 33, 37, 122, 123. Into this place a fragment of the papyrus has been incorrectly fitted. It should have been moved up one line, and then furnishes one for in l. 5 and the before in l. 6. is supplied from the context and portions of
the Hieratic signs still legible. — There is only a slight difference between 𓊣 (𓊣) and 𓊣 (𓊣), the former being the determinative after words denoting "sitting, resting" (cf. l. 20, 41, 75, 83, 85, 114, 124, 130, 135, 138, 145, 159, 172), while the latter is the determinative after words denoting "weakness, illness" (cf. l. 68, 126).

Line 7. 𓊣 𓊣. From the context. — The 𓊣 is supplied after the analogy of 𓊣 𓊣 in this same line. — 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣. A conjectural reading. — 𓊣 𓊣 is supplied from l. 107.

Line 8. 𓊣 𓊣. From the context and l. 26, 95, 97. — 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣. A conjectural reading.

Line 9. 𓊣 𓊣 and 𓊣 𓊣 𓊣 𓊣. From the context. — 𓊣 is a ligature for 𓊣, otherwise written in the usual way.

Line 10. 𓊣 𓊣. From the context. — 𓊣 𓊣. From the context; compare the end of the line. — 𓊣 is a ligature for 𓊣 (cf. l. 17, 19, 38). — 𓊣 is a ligature for 𓊣 (cf. l. 11 & 26 twice, 16 three times, 17, 18). — 𓊣 is a ligature for 𓊣, which sign occurs throughout the entire papyrus.

— 𓊣 𓊣 is a ligature for 𓊣 (cf. l. 7, 13, 16, 19, 22, 35, 38).

Line 11. The 𓊣 𓊣 is here a ligature for 𓊣 (not as above in l. 2, &c.). — 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣 𓊣. Compare Pap. Sallier II, 5, l. 1.

Line 12. 𓊣 either was omitted by the scribe or else it is worn away in the papyrus. — 𓊣 𓊣 𓊣. From the context. — 𓊣 𓊣. Supplied from l. 16. Possibly there may have been more signs in this place originally.
Line 13. In the lacuna near the middle of this line a fragment of papyrus has been added in the lithographed copy which, however, does not belong here, as the lower portion of it contains some Hieratic characters in red ink. — The in is supplied from the context. — The in is supplied after the analogy of in this line. — The in is worn away on the papyrus.

Line 14. * . From the context and portions of the signs still visible. — . Worn away on the papyrus and supplied from the context.

Line 15. . From the context; cf. l. 139. — The is worn away on the papyrus.

Line 16. . From the context. — For the supplied after see l. 12/13 and 32. — A conjectural reading.

Line 17. In the word the first sign , although an in form, must be transcribed by the Hieroglyphic sign , nezém or nem. The other Hieratic sign is the ligature for ; cf. note on l. 10. — From the context. — Cf. l. 33. — Supplied from the usual phrase.

Line 18. A conjectural reading. — is supplied from the context.

Line 19. From the context.

Line 20. . The original has a instead of a , perhaps by a mistake of the scribe.
- . From the context; cf. l. 26.

Line 22. \( \text{[unknown symbol]} \). Cf. l. 21. - . The original has \( \text{[unknown symbol]} \), perhaps by a mistake of the scribe.

Line 24. \( \text{[unknown symbol]} \). Cf. l. 26. - . Cf. l. 30, 62, 69 and 82. - . The Hieratic signs are quite illegible; cf. l. 25. The last signs are supplied from the context.

Line 25. \( \text{[unknown symbol]} \). From the context. - . Supplied after the analogy of line 29.

Line 26. \( \text{[unknown symbol]} \). From the context. - . Cf. l. 95 and 97. - . From the context.

Line 27. \( \text{[unknown symbol]} \). Cf. l. 20, &c. - . Cf. l. 41, 64, 112 and 173. - \( \text{[unknown symbol]} \) is frequently written without the lower \( \text{[unknown symbol]} \); thus in l. 39, 64, 117, 118 and 119. In this passage and in l. 35, 41 and 76 there is only a dot or a dash instead, while in line 38 there is a very distinct \( \text{[unknown symbol]} \). This \( \text{[unknown symbol]} \) is undoubtedly an inaccuracy on the part of the scribe for \( \text{[unknown symbol]} \) (\( \text{[unknown symbol]} \)). Pap. Berlin 1425 l. 29 has a \( \text{[unknown symbol]} \) ("bedstead") made of wood!, while l. 30/31 has a . - . From the context. - . Cf. l. 43.

Line 28. \( \text{[unknown symbol]} \). A conjectural reading. A portion of the last two signs can still be seen. - . Cf. line 164. - . From the context; cf. l. 44/45. - \( \text{[unknown symbol]} \) is the Hieratic equivalent of the Hieroglyphic \( \text{[unknown symbol]} \), qēmā.
cf. Pap. Bûlâk XVII 1. 4 and 18, also Pap. Berlin I 1. 72.

This sign is somewhat similar to ꜃ which, however, corresponds to the Hieroglyphic ꜅, šes. — ꜅ or ꜕. A conjectural reading; cf. the Bakhtan Stelë I. 14, 15 and 19, and the Rituale di Leyda. — ꜕. From the context.

Line 29. ꜝ. The scribe omitted the sign ꜐ in front of this word; cf. l. 25 and 128.

Line 31. Traces of the ꜝ can still be seen. — ꜝ. From the context.

Line 33. ꜝ. From the context.

Line 34. ꜝ. From the context.

Line 35. ꜝ. From the context; cf. l. 7, 23 and 46.

Line 36. The ꜝ is somewhat obliterated in the original, but the ꜐ in ꜝ ꜝ is quite distinct.

Line 38. ꜝ. Cf l. 36 and 54.

Line 39. ꜝ. Cf. Pap. Sallier II pg. 5 l.1 and 8, also Zeitschrift für Ägyptische Sprache, 1882, pg. 164.

Line 41. ꜝ. Cf. l. 142. The original has a horizontal line above the ꜝ, just as in l. 63. — ꜝ ꜝ is quite distinct; cf. l. 76. — ꜝ ꜝ ꜝ. Cf. l. 23.

Line 42. ꜝ. From the context and l. 28.

Line 43. ꜝ. Cf. l. 29 and 144.

Line 44. ꜝ. A conjectural reading. — The ꜝ in ꜝ ought perhaps to be a ꜝ, ḫesz.
Line 45.  is omitted between and by a mistake on the part of the scribe.

Line 51.  The original has in this passage been tampered with by some meddlesome person who supplied wrong signs in modern ink.  Here the same person tried his hand again, but with as poor success as before.

Line 52. The first sign in is somewhat damaged in the original. It can hardly be which occurs together with the preceding word in Dümichen, Historische Inschriften, I, 4.

Line 53. In the word the last sign should have been a instead of .

Line 54. We follow Erman and read . Others read and even (!). Cf. line 142.

Line 55. is omitted by the scribe between and .

Line 59. In modern ink, but incorrectly spelled. Also written incorrectly in modern ink.

Line 60. must be transcribed , not simply .

Line 71. A mistake of the scribe for . Usually written in Hieroglyphic inscriptions.

Line 72. Brugsch (Dict. pg. 597) reads . Cf. also Chabas Voyage pg. 245 and Zeitschrift, 1875, pg. 168.
Line 73. --[Image]. Cf. Brugsch Dict. pg. 1343 and also Chabas Melanges II, pg. 220.

Line 76. [Image]. A mistake for [Image]. Cf. l. 86, 89.

Line 98. [Image] is the Hieroglyphic [Image], rehá. Cf. Pap. Sallier I, 8 l. 1, Pap. Anastasi III, 4 l. 2, Pap. Sallier II, 8 l. 2 and Pap. Anastasi IV, 10 l. 5.

Line 118. The [Image] is omitted before [Image] by a mistake of the scribe.

Line 124. The [Image] in [Image] is here written somewhat differently than usual; cf. l. 155.

Line 125. [Image]. Written incorrectly and in modern ink.

Line 127. The Hieratic sign for [Image] looks more like a [Image].

Line 128. [Image]. A mistake of the scribe for [Image]. A transposition of letters.

Line 138. [Image]. Written partly and incorrectly in modern ink.

Line 143. [Image], written in small characters above the line, is a correction of the scribe.

Line 146. [Image]. The [Image] is supplied from the context, while the [Image] is written in modern ink. — [Image]. The original reads [Image], perhaps by a mistake on the part of the scribe. — [Image]. A wrong sign is added here in modern ink.

Line 147. A portion of the [Image] is added in modern ink.

Line 149. [Image]. It is difficult to tell what Hieroglyphic ligature this sign is intended to represent. It looks very much like a [Image], though it may be meant for [Image]. This word seems to be a ἄπαξλεγόμενον, or else the scribe has made a mistake somewhere in this passage.
Line 151.  
for  ; cf. the end of the line.

Line 152.  


Line 154.  


A mistake for  .

Line 158. The  is omitted after  .

Line 161.  

A mistake for  ; cf. l. 174.

Line 165.  

Carelessly written and a number of signs omitted; cf. l. 174.

Line 167.  A  is omitted after  . —  is supplied from the context.

Line 168.  . The original is given here as it is impossible to read this passage.

Line 175. The  is a ligature for  or  ; cf. line 167. Here it serves as a determinative; cf. l. 176 and 179. —  . From the context. —  . From the context.

Line 176.  and  . From the context.

Line 178.  . From the context. — A portion of  is written in modern ink.


Line 181.  . Carelessly written for  ( ).

Lines 184 to 188. The lacunae in l. 184 and 185 are supplied from the usual princely titles. Lines 186, 187 and 188 are memoranda of another scribe or priest and have nothing whatever to do with the story or the papyrus.
PART V.

GLOSSARY.
GLOSSARY.

The superior numerals (\textsuperscript{2} \& c.) indicate how often the word occurs in that form in the line. The other numbers refer to the lines of the papyrus. An * before a number denotes that the word, or one or more of its Hieratic characters, has been here effaced in the papyrus; a + that it is written in red ink by the Egyptian scribe. The definitions of the Coptic words are given, as is customary, in Latin. Whenever there is no translation given after a Hieroglyphic word the preceding translation must be supplied. The glossary is arranged according to the Hieroglyphic alphabet; viz.

\begin{align*}
\text{a}, & \quad \text{ā}, \quad \text{ā}, \quad \text{i}, \quad \text{i}, \quad \text{e or ū,} \\
\text{ū}, & \quad \text{b}, \quad \text{p}, \quad \text{f}, \quad \text{m}, \quad \text{n,} \\
\text{r}, & \quad \text{l}, \quad \text{h}, \quad \text{h}, \quad \text{kh}, \quad \text{s,} \\
\text{gb}, & \quad \text{q}, \quad \text{k}, \quad \text{g}, \quad \text{t,} \quad \text{or th}, \\
\text{d}, & \quad \text{z,}
\end{align*}

The Coptic alphabet is:

\text{ābgbdegēthiklinnxopqrupshkhpsōshfkhjhshṭi}

\text{A}

\text{āhṭu.} Noun, feminine, plural form: field 13. The Coptic is \text{āhṭu:āhtu:āhtu} ager, campus.

\text{āstēp.} Verb: to load, be loaded with, load one's self with 5, 23, 34, 47. Noun, fem.: load, burden 32, 52. \text{ōtī}: \text{ōtī} ferre, portare.

\text{āṣa.} Noun, masc.: splinter 167.

\text{a.} Relative: who 2, 3, *3, 37, 103; which, what 14, 15,
A. Pronoun, first person, sing., masc., suffixed: I, me, my. [Not to be confounded with the determinative!]
\[\text{Asedūna?}\), in lines 22 and 61 are strange and inexplicable. They are properly omitted in lines 28 and 90.

tua: I, me 70, 87, 141, 144, 160, 161.
em tua: I *59, 71. em dua: with reference to me '30, '63, 178.
paią: my (masc.) 21, 54, 71.
taią: my (fem.) 130. naią: my (plur.) 177.

A. Pronoun, first person, sing., fem., suffixed: I, me, my. [Not to be confounded with the determinative or the second person, for which see under t!]
tua: I (fem.) 26, 29. See also tut, under tu.
dua: me *44. em dua: with reference to me 40 (the second in the line). See also em dut, under em and em du.
taią: my (fem.) 22.

A determinative only in this papyrus. In, line 143,
the last sign seems to have been added by mistake, provided that the passage is correctly transcribed.

\[\text{áautu. Noun, pl.: cattle, herd} \ 2, 5, 46, 70. \ *
\]

\[\text{áu} \ (u): 7. \]

\[\text{áar} \ (u). \text{ Noun: fruit, kernel 123.} \text{ Groff: cône de cèdre, ép \ fructus, cibus, alimentum.} \]

\[\text{áa. Verb: to wash, clean 114.} \]

\[\text{árirumáu. Preposition: with 107.} \text{ In combination with \(\text{áu}, \text{ em: together with *7.} \]

\[\text{áu. Auxiliary verb: to be} \ 1, *2, *3, *4, 12, *16, 19, 23, 26, 34, 37, *39, 40, 51, 52, 60, 61, 67, 68, 69, 74, 75, 80, 81, 92, 100, 104, 112, 113, 125, *126, 127, 143, 173. \]


\[\text{áu} \ (u): \text{ (they) were 48.} \]

\[\text{áutu: they were 20, 95, 98, 102, 107, 109, 114, 115, *131, 135, 137, 149, 151, 155, 166, 170, 171, 172, *178, 178, 179.} \]

\[\text{áutu: his majesty was} \ 94, 108, 138, 146, 148, 150, 156, 162, 168, 171, 172, 173. \]

\[\text{áu. Aux. verb: to be (variant of the preceding) 2, *3, 49, 55, *56, 62, 63, 74, *76, 78, *82, 84, 85, 89, 95, *96, *103, 106, 120, 125, 128, 129, 139, 145, 148, 152, 154, 175, 175, 180.} \]
With personal pronouns suffixed: 60, 66, 70, 72, 73, 80; 81; 104; 164. \( \ang\) \( \text{au(u)} \): (they) were 8.

\( \text{ab} \). Noun, masc.: heart *16, 22, 23, 26, 169. [Not to be confounded with the determinative of \( \hat{\text{hati}} \), which see.]

\( \text{abu} \). Verb: to wish, want, desire, like, love 11, 36, 78, 85, 120.

\( \text{abu} \). Noun, pl.: panther(s) 28. \( \text{abu} \): 45.

\( \text{aput} \). Verb: to disclose, manifest, explain 54, 59, 88, 178. Noun: disclosure 43.

\( \text{aputu} \). Noun, pl.: works 3. \( \text{nonn} \cdot \text{tione} \cdot \text{tine} \) ars; opus artificis.

\( \text{aput} \). Noun, masc.: messenger 101. \( \text{aput} \); pl.: messengers 100 101.

\( \text{apenu} \). Noun, pl.: threshold, beams (?) 164.

\( \text{afu} \). Numeral: four 120. \( \text{achte} \cdot \text{acht} \cdot \text{acht} \cdot \text{acht} \cdot \text{acht} \cdot \text{acht} \cdot \text{acht} \cdot \text{acht} \) quattor.

\( \text{am} \). Preposition: in, with, of, on (with personal pronouns) 26, 27, 56, 60, 61, 70, 79, 84, 92, 100, 104, 106, 127, *128 (the second of these has the signs transposed by a mistake of the Egyptian scribe), 136, 154, 169, 178. Adverb: there. \( \text{enti} \ldots \text{am} \): where 68, 130, 141. \( \text{enti} \ldots \text{am} \) (with the determinative of the preceding word) 131, 135. \( \text{ma} \) locus. \( \text{mat} \cdot \text{mat} \cdot \text{mat} \) ibi.

\( \text{amu} \). Verb: to eat 147. \( \text{amu(u)} \): *7, 9. \( \text{otum} \cdot \text{otom} \cdot \text{otam} \cdot \text{otem} \) manducare, cibus.
āmmā. Interjection: *come! let! would that!* 12, 100, 101, 109, 146, 162, 164, 177. *moi:* moï da, date, utinam. āmmātu: 147.

ān. Conjunctive particle: *but* 80. Lengthened form of the preposition *en*: by 181. ān num, si; ème si, an, num.

un ān: *then was, were* 114, 122, 128, 133, 144, 145, 153, 157, 161, 169, 179, 183, 184, 191, 192, 193, 197, 198, 196, 207, 209, 212, 134, 144, 156, 158, 159, 162, 165, 167, 169, 169, 174, 176. With personal pronouns suffixed: *he, she, thing was, were* 118, 120, 121, 124, 125, 126, 129, 132, 136, 140, 164, 165, 173, 177, 185, 188, 199, 215, 121, 145, 146, *1167. ān āntu: they were, (his majesty) was* 199, 208, 137, 154, 165, 171, 176.


Anpu. Proper name; masc.: Anubis; the name of the older brother in the papyrus 1, *1, 80, 126, 134. Ānpu (by an oversight on the part of the scribe): 113. Anu Anubis.

Anana. Proper name; masc.: Anana; (Enna); the author or copyist of this papyrus and Pap. Anastasi IV, chief librarian under Merenptah I., and living at the time of the kings Ramses II., Merenptah I., and Seti II. (about 1200 B. C.) 182. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 1 l. 1; pg. 7 l. 9; pg. 9 verso l. 3; VI pg. 1 l. 7; pg. 5 l. 6; VII pg. 2 verso l. 3; and pg. 7 l. 5.

ant. Noun, fem.: valley, mountain 60, 70, 74, 75, 77, 101, 104, 117. antoOw regio montana.

aneK. Pers. pronoun, sing., masc.: I 42 (with the masculine instead of the feminine determinative), 62, 142, 159. aNan: aNan: aNou ego. Compare 2.8 and the Assyrian aNan ku or aNan ku "I."

ar. Conjunctive particle: now, when, well *+1, 41, 63, 65, 69, 70, 72, 90, 146, 163, 182.

khor ar: now it happened that 1, 7, +8, +12, +15, +11, +33, +43 (now if), +47, +60, 70, 71, 72, 75, 76, 88, 89, 101, +102, +112, 120, +124, +124, +133, +140, +140, 150, 151, +156, +161, +165, +174, +175.

ar. Verb: to make, do, work 74, 78, 90, 183; to copy 182. ar: 21, 37, 57, 70, 73, 114, 115, 120, 168, 178. aru: 69. aru(u): 6, 164.

ari: 27, +27, 41, 43, 64, 69, 72. aritu: 143.

art: *3, 15, 44, 57, 79, 83, 85, 96, 130, 131, 136, 145, 148, 160, 163, 172. artu: 2, 3. In a few lines this verb has the prosthetic a; thus in 2, 3, *3, 21, 37, 57, 85, 130, 160, 163, 164. Some Egyptologists consider this to be a peculiar form of the verb. In most cases, however, the a is certainly the relative mentioned above (pg. 119 120).


ari. Noun, fem.: companion, helpmate,
wife 83. epo:epn ad, in, apud, contra; arhoo: 
invicem; otrit custos; âreg:âreg servire.


âhait(u). Noun, masc.: stable 7, 23, *35, 

âhu. Noun, fem., pl.: cows 49. [For other passages, 
where the phonetic complement is omitted, see under 
qa.] âge:âge:âge bos, vacca. In 1. 48 only ἱππίς.

âkh. Interjection: what! oh! *24, 30, 62, 69, 82. âzo 
cur, quid; ây quis, quinam, qualis, quantus.

Compare the Hebrew  א and Arabic  ﺃ.

âs. Verb: to offer sacrifice 149. The determina-
tive of this word seems to be wrong, while the nan, 
preceding it in the text, ought to follow it. The word 
is a hapaxlegomenon.

âst. Noun, fem.: place 10, 60, 66, 70, 93, 127, 143, 161, 
180. ââst: 10.

âger. Adj. and adv.: much. er âger 
âger: very much 12, 29, 68, 85, 97, 107, 136, 139, 144, 
146, 148, 149, 173. After adjectives to express the 
superlative: very 11, 17, 82, 93, 102.


âtef. Noun, masc.: father 1, 30, 42, 63. eiōt:ιοτ 
pater.

Åten. Proper name, masc.: Åten, the god of the
morning sun. 58. This name interchanges with Rā and Rā-Hor-khuti, but denotes especially the disk of the sun.

āāā. Verb: to carry off, seize, take away 23.

*41, 87, 98, 115, 126, 131, 132. "āāā: 10. [The last two signs may be a third pers. pl. suffix.]

āoere: hōri: šōri furari, rapere; fur, latro.


āāu: pl.: 154 (the first). 177; by a mistake of the scribe for āāi: 154 (the second). [See also under Per-āā.]


āi: aiei: alaei magnificari, crescere, senescere.

āūāi: Verb: to carry off, gather in the harvest, thresh (?) 3. Compare oūoše agricola.

ā(u). Noun, pl.: dogs 75.

āūuru. Noun, pl.: conception 166.


āūent. Noun, masc.: floor, ground, dust 52, 71/72, 74. āūer: eītī stercus, fumus.

ábuu. Noun, masc., pl.: workmen, artisans 166.


án. Noun, masc.: scribe, writer ‘181, 182, 184, 185. án. án: pl.: 99. án per-hez: scribe of the treasury 181. [See also under sekhau.]


Arqu. Verb: to swear 65, 146, 163. ὤρκ jurare.


Ahān. Adv.: lo, then 90, 102. ἐνίνε: ἐνίτε εσσε.


Azedu. Noun, masc.: young man 28. Azedu (the last two signs are perhaps a


iuit [? others read áit, nait]. Verb: to come *5, *13, 44, 46, 48, 62, 70, 72, 84, *103, 106, 120. áá iuit[?]: 41, 76. áá iu[?]: to be finished *180. et: i venire, ire.


or ꞌ or ꞌ. 1. Sign of the plural. II. Perhaps third pers. pl. suffix they, them in 6 (áru-u), 6 (úáhu), 8 (áu-u), 8 (úáhu), 48 (áu-u), 161 (shádu), 164 (áru-u), 177 (ámamu). 10 (ázau), 35 (setertu). In 27 it is undoubtedly the first pers. pl. suffix; cf. setertu in 41 and 64. Cf. the pronominal suffix or ‘eos.’ [This sign must not be confounded with the numeral III, for which see under khamet.]

úá. Adj. (with genitive introduced by en or ám): indefinite article a; one 1, 23, 31, 40, 55, 5, 66, 69, 72, 73, 76, 77, 79, 82, 85, 92, 100, 104, 114, *123, 128, 150, 152, 159, 167, 170, 171. úá: one person 56, 129. úá alone 83. úá: 
fem.: solitary, alone 41. \( u \ldots v \): the one \ldots the other 61, 127/128. \( u \dot{a} \dot{b} \dot{h} \): fem. (referring to Batau who calls himself a woman in l. 87): alone 80. \( u \dot{a} \text{ nebt: each one, every one} 154. \dot{a} \text{va} : \dot{a} \text{vaa} : \dot{a} \text{va} : unus, aliquis, quidam; \dot{a} \text{vact: vact} solus.

\( u \ddot{a} \text{aiu}. A \text{ mistake of the scribe for } \ddot{a} \text{aiu. See under } \ddot{a} \text{a.}

\( u \text{ben} (\text{with the determinative of the preceding word}): \text{to shine} 58. \ddot{a} \text{ben} (\text{with the determinative of the preceding word}): 61, 130. \text{Compare: otoein: otohi: otoh} lux, lumen.

\( \text{un. Auxiliary verb: to be } '4, 25, 44, 127. \ddot{a} \text{c unu:}

44, 71, 73. \text{un: 58. \ddot{a} \text{un an}: then was, were } t14, t22, t28, t33, t44, t45, t53, t57, t61, t69, t79, t83, t84, t91, t92, t93, t97, t105, t106, t107, t127, t128, t134, t144, t156, t158, t159, t162, t165, t167, t169, t174, t176. \text{With personal pronouns suffixed: } t18, t20, t21, t24, t25, t26, t29, t32, t36, t49, t64, t65, t73, t77, t85, t99, t115, t121, t145, t146, t167, t169.

\( \ddot{a} \text{c un antu: they were, (his majesty) was } t99, t108, t137, t154, t165, t171, t176. \ddot{a} \text{un: for, because } 13, 14, 21, 44, 59, 70, 87, 131, 132, 148. \ddot{a} \text{thi: thon esse, habere.}

\( \text{un. Verb: to open 22. otoh: otoh: othk:}

\( \text{otoh} aperire, aperiri, apertum esse.

\( \text{unem. Adj.: right (hand) } *184, 185. \text{ Compare}

\( \text{otham: otham: otham dextra; Hebrew } \text{thi}; \text{ and}
the Assyrian $\text{imnu}$ "right hand." [The first Hieroglyphic sign is not read $\text{ament(i)}$ in this word.]

$\text{unkhu}$. Verb: to put on, dress 42.

$\text{ukhakh}$. Verb: to seek, look for 119, 120, *122.

$\text{u} \text{shebtu}$. Verb: to declare 81.

$\text{u} \text{shebtu}$. to ask 131. $\text{ubshebt}$ (mis-spelled?): to answer 72. $\text{w} \text{wr} \text{p}$: $\text{w} \text{wr} \text{p}$ respondere.


$\text{uthu}$. Noun: table 146, 162.

$\text{udennu}$. Noun, pl.: offerings, libation 149/150, 156. $\text{w} \text{r} \text{p}$: $\text{w} \text{r} \text{p}$: $\text{w} \text{r} \text{p}$ libare; libatio.

$\text{uzefau}$. Noun: delay 21. $\text{w} \text{w} \text{pc}$: $\text{w} \text{w} \text{pc}$ vacare, otiosus esse, deficere.

$\text{usaha}$. Noun: strength, prosperity. In the phrase $\text{ankh} \text{usaha} \text{sneb}$ life! strength! health! — the constant and reverential expression after the name or the mention of a living Ph...r...oh 93, 94, *95, 96, 98, *99, 102, 103, 104, 105, 107, 109, 132, 136, 139, 143, 145, *146,

(by a mistake for \textit{\textlangle}, the determinative having been taken from the preceding line) \textit{usai}. Verb: to depart, start 180.

\textit{ûritu.} Noun, pl.: chariot 157.


\textit{ûruu}. Verb: to strew, besmear 74.

\textit{û-h}. Verb: to place, put 6, 8, 52, 71, 74, 86, 87, 93; to spare 104. \textit{oteq: oteq: oteq} ponere, addere.

\textit{b}. Noun: soul, person 31.

\textit{B-tau}. Proper name, masc.: Batau; the name of the younger brother in the papyrus 1, 80, 82, 89, 104, 113, 125, 128, 134, 142, 160. Batau: 111.


bupu. Negative: not 39, 40.

Re p: outside of 86. Compare ಪ්‍රාග egredi.


behes. Verb: to hunt 86, 89. behu (by a mistake of the scribe): 76. Compare පාග præda.


beshu. Verb, pl. form: to besmear 40.


pa un: for, if, because 13, 14, 21, 44, 50, 70, 87, 131, 132, 148. pa enti: who, what 22, 54, 68, 70, 96, 130, 131, 135, 147, 163, 169, 182. pa enti...am: where 140.

pa à: that which, what 102, 148.

pa tem: without 57.

pai. Demons. pronoun: this *27, 31, 44, 123, 147, 164, 182.


paik. Poss. pron., II. masc. sing.: your 37, 40, 42, 48, '62, '66, 68 (by mistake for pai̱), 69, 70, 80, 132, 133.

paït. Poss. pron., II. fem. sing.: your 30, 42.

paise. Poss. pron., III. fem. sing.: her '37, 39 (where only iset), 40, 48, 90, 91, 108/109, 145; its 79.

paisen. Poss. pron., III. pl.: their 17, 33, 35.

paut. Noun, fem.: cycle of nine gods 78, 79, 80.


pui. Verb: to fly 167, 176.

pena. Verb: to turn around, pervert, lie 64. Cf. vertit se. noone: noone: noone mutare.


per-hez. Noun: treasury '181.


pohti (the second ο is perhaps a mistake of the scribe). Noun: strength 25. ἁματρε: ἁματς: ἐματι: ἀματε: robur, fortitudo, dominatio, potestas.


pesed (the last two determinatives are added by a mistake of the scribe). Noun: back 130, 135.


pterā. Verb: to see, view 26, 51, 61, 84, 90, 118, 136, 158, 136. Interj.: behold! 43 44, 64, 81, 129, 141, 143-144. Cf. the Hebrew הָנָּפ interpretari somnium.

F


IV. In combination:

- **paif.** Poss. pron., III. masc. sing.: *his
  32, 33, *33, 34, 35, *38, 39 (by mistake for *päiset*), 39,

- **taif.** Poss. pron., III. fem. sing.: *her
  *7, 32, 38, 49, 52, 65, 75, 76, 81, 159, 178.

- **naif.** Poss. pron., III. pl.: *his; its
  *9, 9, *34, 40, 116.

- **em entuf:** he 2, *3, 3, *3, 30; it *1.

- **em tuf:** he 5, 6, *7, *7, 8, 9, *10, 34, 71, 73, 157.

- **em duf:** with reference to him

- **om dutuf:** with reference to him 97.

- **tuf:** him, himself, his
  34, 116, 138, 174, 179, 180;
  it, its 31, 45, 72, 91, 127, 171.

This suffix is in Coptic *q* and in Hebrew *t*.

**fl.** Archaic form of the preceding suffix: *him, his* 35, 55.

**fa.** Verb: to load, carry
32, 116, 132, 138. Also in the phrase: to take to one's heels, run
52, 91. Coptic *qai:* *hai:* *hei:* *q:* *h:* *qit:* *hait* ferre, portare, tollere.

**fet.** Verb: to despair
72. Cf. *qox* repudiare. In his *Wörterbuch* II, 537 Brugsch transcribes this word
**fl,** but corrects this in VI, 498.

In combination with prepositions.

emâirumâu: together with *7.

em beh: before, in front of 6, 8, 59, 86, 178.


em khet: 8, 76, 156, 165, 169, 175.

em khet: 124.

em khet: 149.

em sa: after, behind 2, *5, 9, 34, 53, 62, 91, 158; on account of 97.

em ter: on account of 68.

em tertu: since, when, because 63.

em tertu: when 118, 142.

In combination with verbs.

e m sed: in saying, namely 19, 25, 29, 58, 61, 65, 69, 92, 95, 141, 146, 163.
In combination with pronouns.

em entuf: he 2, *3, 3, *3, 30; it 41.

em entek: thou, you 54, 142.

em tuá: I *59, 71.

em tuk: you 13, 22, 69, '72, 130, 131, 133.

em tuf: he 5, 6, '7, *7, 8, 9, '10, 34, 71, 73, 157.

em tutu: there is; he is, they are 73, 109, 132, 164.

em du: with reference to, to 61, 94, 128 (where by mistake em du em), 159.

em duá: with reference to me *30, *63, 178.

em duá: with reference to me (fem.) 40 (sec.).

em dut: with reference to you (fem.) 40 (first).

em duk: with reference to you 42, 59, 73.


em dutuf: with reference to it 97.

em duset: with reference to her 29, 108, 141, 146, 162.

em dessen: with reference to them 95.

In combination with adverbs.


em rupu: or 69.

In combination with nouns.

em ment: daily *8, *26, 95, 97.

em râ: truly 62, 118, 141, 144.

em ðau: in the morning, now *14, 121.
mu. Prep.: at the side of, near 90, 155. オ er
mu: 152.

maā. Verb: to kill, sacrifice 150. オ maāt:
151.

maātu. Noun: right, truth 54, 59. maō justi-
ficari; me: μει veritas.

ma. Adj. and adv.: like, as *28, 36, 45, 127. In com-
position: オ オ オ オ ma qedenu: like 87. オ オ オ オ
ma sekhēru in the condition of, as, 2. —
maīn æqualis; qualitas.

em ār. Interj.: do not 31, 73, 86. Cf. Copt. mepe
prefix of negative verbs.

māti (or mātet). Adv.: likewise. In composition:

mā. Prep.: with 88.

maāi. Interj.: come! 27, 41, 64. amōre: amōre:
veni!

mākherāt. Noun, masc.: store-house, bin,
crib 22.

μαση. mou: mousi: mousie ire, ambulare; via.

māk. Adv.: now 29. オ オ mākuā (?): see, now 48.
măten(t) or her(t). Noun, masc.: way, road, path 22.

mu. Noun, masc.: water 39, 55, 67, 72, 98, 124, 125
(with plural article), 126; essence, matter 100. Cf.

menāut. Noun: landing-place. In the

expression haru en men-āut: day of landing i.e. death, resurrection 180. Cf.

menāt. Noun, fem.: nurse 171.

meniu. Verb: to hoe, plough *18.

meniu or meghān. Noun, masc., pl.: soldiers 105, 110, *184, 185.


and. See above page 139, under .

mer. Noun, masc.: captain, commander 184, 185.

merit. Noun: lake, river, water; shore, bank 96.

merut. Verb: to love 107, 139, 173. merut: merut amare; amor.

Meremāpt. Proper name; masc.: Mer-
mērt; a scribe 181. He is also mentioned in Pap. Anastasi IV pg. 9 verso l. 4 as Merapt.

mut (or mert). Verb: to kill, die 43, 85, 112.

mer 42.  mērt: mērt: mērt: mārt mater. Cf. Sanscrit mātr, Greek μητέρ, Latin mater, German Mutter, our mother.

mēh. Verb: to fill 78; to begin 12, 14, 16, 32; to be full of 56; to wear 157; to be enamored of 27, 92.


mesiu. Verb: to bring forth, bear 170.

mēsitu: to be brought forth 170. mac gignere.

mesu (or māsu). Noun, fem.: liver 147. Compare mēt-em-gīt pectus.

mēšu. Noun, masc., pl.: crocodiles 56, 63.

em tu. In combination with pronouns:  A  B,  A  B.
em du. with reference to, to. Also in combination with pronouns:  

em du. Negative: not.  


N


Before en,  

en ha: behind 45, 51, 19, 27, 63, 102.


After verbs to introduce the subject: *4, 21, 29, 32, 44, 68, *74, 77, *78, 92, 97, 120, 121, 133, 148, and 127.


By mistake in the word azedu: 22, 61.
na. Definite article, masc. and fem., pl.: the 8, 11, 93, 97, 99, 103, 104, 125, 158. In combination with pronominal suffixes: naih: my 177. naik: your 26, 70. naif: his 2, 5, 7, 9, 9, 34, 46, 116. naisen: their 110. nu: art. pl.

nan. Definite article, masc. and fem., pl.: the 68, 75, 94, 95, 149, 151, 166. nu: art. pl.


nim. Inter. pron.: who 40, 142. nis quis.

nu. Pers. and poss. pron. suffix, I. pers. comm. pl.: us, us; our 14, 27, 41, 64, 139. en nu: to us, for us, by us 12, 19, 27, 63, 102. eni nos, noster.

nu. Particle: well! come! 54, 142. Cf. Erman, Gr. 54.


nut or nent. Noun: city, town, village 80.

neb. Noun, masc.: chief, lord 182. neb: 54. nia dominus, herus.


rå neb: daily 5, 38, 47, 89, 124. nuter
nebt: godhead, divine essence 84, 100.


nen. Demons. pron.: this, these +4, +18, +75, +77, +89, +103, +140, +156, +161 162, +169, +174, +175. nen: +165. Na: Na illi.


nenu. Verb: to pass the time. Noun, masc.: time 122. navi: navi hora.

nenu. Verb: to see 50, 125. navi: navi videre.


nehamu. Verb: to rejoice 133, 137,
172. **nehamu**: 107, 155.

*en ha.* Prep.: *behind* 45, 51. See page 143.


**neh h.** Adv., preceded by **er**: *forever* 59. *enq: ènqq* sæculum, unquam.

**nesi.** Adj.: *belonging to* 100.

**nehu.** Verb: *to be benumbed, stupefied* 125. Cf. *onyy: onyy: onyy* attonitus esse; stuper.

**nehabu.** Noun: *hair* 22. See note page 112.

**nehabu.** Noun, masc., pl.: *door-posts or gates (?)* 152.


**enti.** Relative: who *3, 36, 101, 139; which, what '11, 24, 25, *35, 76, 83, 90, 98, 111, 119, 126; what pertains or belongs to 3, 5, 38, 47, 89, 120, 124. *ive quod pertinent ad.* **pa enti**: who 54, 63, 70, 96, 147, 163, 169: what 22, 182. **pa enti ... am**: where 130, 131, 135, 141.

**ent** and **entu** in the words **em entek**,
em entuf; see page 139.

\[\text{nuter. Noun, masc.: god, deity 146, 163.}\]
\[\text{nuteru: pl.: 78, 79, 80.}\]
\[\text{neter: neter: netera: deus.}\]
\[\text{neter nebt: godhead, divine essence (lit.: all god) 84, 100.}\]
\[\text{neter het: temple (lit.: divine house) 188.}\]

\[\text{nez. Verb: to pay homage. Noun: homage, subsection 100. Cf. nant, nantiat beatus.}\]

\[\text{nezem. Adj.: sweet, good, cheerful, glad 17, 98.}\]
\[\text{nemem: nemem dulcis, benignus.}\]


\[\text{e:epo- ad, ab, &c. In composition:\\[\text{er aud: between *55.}\]\[\text{in the midst of *7.}\]\[\text{er bunuru: outside of 86.}\]\[\text{er mu: near, by the side of 90, 155.}\]\[\text{er mu: 152.}\]\[\text{er hát: before, in front of 11, 35, 39, 48, 49, 91; on account of 80.}\]
er ḫenā: together with 145.  ḫer er: in 111.  ḫer āqer āqer: very 11, 12, 17, 29, 68, 82, 85, 97, 98, 102, 107, 136, 139, 144, 146, 148, 149, 173.  ḫer maātu: correctly, rightly 54.  ḫer neḥēḥ: forever 59.  ḫer ḫet ta: in the morning (lit.: when the earth was illuminated) 58, 135.  ḫer tennu: each 5.  ḫer ter (with pronominal suffixes): all (lit.: in . . . totality) *15, 139.  ḫer dūt: in order to 9, 35, 46, 108, 150.  ḫer zed: saying; now; namely 54, 71, 73, 137, 154; in order to say 103, 104, 170.

ra baku: labor, handiwork 33.
ra baku: 17.  khānu rau (the last determinative from the preceding word):
tools, implements 116.
em rā: in truth,
surely 62, 118, 141, 144.  kher rā: truly, in truth 73.

rā. [But haru in l. 165.] Noun, masc.: sun, day. Cf.
phi:pe sol. In composition:
ra neb: daily *5, 38, 47, 89, 124.

Ra. Proper name, masc.: Rā, the sun-god 54, 55. In combination:
Rā-Ḥer-ḥuti: Rā-Harmakhis (lit.: the sun, the Horus in the horizon), Harmā-
ráiu. A doubtful word added in modern ink by some unknown person, perhaps facts *9.


eruá. Verb: to step aside, avoid 49. δο:λά desistere, cessare, relinquire.

rupu. Conj.: or. With em: 69.


repát. Noun, masc.: hereditary chief, prince 175, 176, 179, *184.


ren. Noun, masc.: name *1.  renen: 173 (the second may possibly belong to the following) pan: pen: tên nomen.

reḥtiu. Noun, masc., pl.: waḥmeren 93, 94, 95.

reḥ. Verb: to know 26, 96; to fall in love with, be enamored of 26 (the first in the line); to be able, can 68, 87.

reḥtu: verbal form: to know 129.

rehu: adj., pl.: skilled, wise 99, 166.

Cf. the Coptic pāme: pāmi videre.

reḥatu. Verbal form: to be glad, rejoice 136.

pāme: pāmi: ḫem: gaudere, lætari; gaudium.


redui. Noun, dual: the two legs or feet 51. Cf. pāt: ḫet pes.


L

luāat. Noun, fem.: side, bank of a river 56, 58, 152, 153.

H

ha. Interj.: oh! ah! 159. hau: 80.

hai. Noun and adj.: husband; male 30, 37, 40, 109, 145. pāt: pes maritus.
hait. Verb: to fall, drop 71, 112. haitthä: participial form, fem.: to plunge into water 98. scribe: to write;  scriba: to go, walk 18, 63. Cf. pelequní: to write.

hab. Verb: to go, walk 18, 63. Cf. pemquní: to write.


H


hāt. Noun: limb (of the body) 125. hātu: (determinative taken from the following word), pl.: 83.


hāти. Noun, masc.: heart 68, 72, 76, 81, 87, 88, 96, 120, 121, 126. hāти: 125, 126, 127, 148. hāти (determinative is added by a mistake on the...
part of the scribe): 71, 111, 119, 123. Cf. the Coptic 𓊫 cor.


hathau. Noun, masc., pl.: bench (?) 118.

hu. Verb: to throw, strike 57. 𓊥𓊥𓊥= 𓊥 hu: *44. 𓊥𓊥𓊥= 𓊥𓊥𓊥 hūt (the last determinative taken from the preceding word): 91. 𓊫: 𓊥𓊥𓊥: 𓊥𓊥: 𓊥𓊥: 𓊥jacere.


hut. Noun, fem.: misery, squalor 66.


hemt. Noun, fem.: wife 1, 7, *19, 35, 38, 63, 64, 65,
75, 80, 81, 130, 159, 178. **gume: **feme mulier. In composition: set **hemt:** woman 82, 83, 87, *106. (the last determinative is taken from the preceding word) sutan **hemt:** royal wife, queen 167.


**henâ.** Prep.: *with* 6, 59, 65, 70, 102, *116, 178. In composition: er **henâ:** together with 145.

**hennu.** Noun: *phallus* 67.


To introduce the finite verb after **au:** 2, 16, *17,

versus, ad, in, inter, &c. In combination:  |

her er: on, on top of 111.  |

her reni: by the side of 151.  |

her sa: after +12, +75, +77, +89, +103, +140, 151, +156, +161, +174 +175;  |

her sa: +169.  |

em khet her: after +33.

her. Noun, masc.: chief, lord 96.

[Image 43x36 to 426x667]

her(t) or maten(t). Noun, masc.: way, road, path 22. gih via. See page 141.

[Image 43x36 to 426x667]

Hérah. Proper name, masc.: Hera: a scribe under Merenptah I. and Seti II. 181. He is mentioned also in Pap. Sallier II pg. 3 line 8; Pap. Anastasi IV pg. 9 verso l. 2 and 6; IX l. 1.

[Image 43x36 to 426x667]

heru. Prep.: except, besides 40. gow: gow abire.

[Image 43x36 to 426x667]

Her-khuti. Epithet of Rī, lit.: the Horus in the horizon, the Greek Ammatis 53, 61, 100.  |

[Image 43x36 to 426x667]

Her-khuti: 65, 82. See page 148/149.

[Image 43x36 to 426x667]

heqt. Noun: beer 73, 114.
het (or ḫāt?). Noun, fem.: house. In composition

neter ḫet: temple (lit.: divine house) 188.

ḥetep. Noun: measure, bushel 25. ḫetepu: pl:
bushels *25.

ḥetep. Noun: ḫetep-bread, name of a loaf of bread in the shape of this sign 187.

ḥetep. Verb: to set (of the sun) 47 (with the determinative of the preceding noun). ḫoṭn: ṣoṭn: ṣeṭn occidit sol; occidens.


ḥeterāu. Noun, pl.: horses *16. ḫeterāu: 12, 158. ḫoṭ: ṣoṭ equus; ṣeṭōp: ṣeṭōp equi. This word is also found in the composite noun ent ṣeṭheterāu. [The first ent is perhaps due to carelessness on the part of the scribe.] Noun, collective form, fem.: cavalry 105.

Hethertu. Proper name, fem., pl.: the (seven) Halhors or fairies presiding at the birth of a child 84.

ḥez. Verb: to shine, illumine 8 († first sign only), *†15, †60, †121, †149. ḫez: †133. ḫez: †112. In all the above passages the word occurs in the phrase when the earth was illumined a second time i.e. on the following morning. Noun: morning 44, where the scribe has ṣe for ḫez. In the phrase ṣe ḫez ta: when it was morning 58, 135. Cf. ḫoṭore: ḫoṭore mane.

Kh

khaā. Verb: to drop, let fall down, throw 22, 67, 75, 124, 152; to leave, quit 80. khaā: to leave, quit 17. κω: Xω: Xα ponere, dimittere.


khui. Noun: fan; shade. In composition:

sai khui: fan-bearer, a high dignitary at the court of Pharaoh 184, *185.

khuti. Noun, dual: horizon (lit.: the two horizons). In the epithet of Rā 53, 61, 100. khuti: 65, 82. See pages 148-149 and 154.
khebatu. Verbal form: disappointment, chagrin (?) 160. Compare the same curious spelling in Pap. Sallier II pg. 8 l. 9 (Anastasi VII pg. 4 l. 4) and II pg. 12 l. 1 (Anastasi VII pg. 8 l. 3). Cf. the Coptic ḫwy: ḫwy desolare; desolatio.


khent. Numeral: three +25, +120. ḫemt: ḫmt: ḫōmt: ḫumt: ḫomt: ḫomt: ḫammt: ḫammt tres. All the other ⢣ are either signs of the plural or else equivalents of the regular Hieroglyphic ⢣.


Khnemu. Proper name, masc.: the god Khnum 82, 83.


kher. Conjunction: for, and 3, 29, *30, *31, 42, *62, 63, 64, *73, 81, *87, 100, 131. ⍰ kheru: there was or were 1.

kher ār: now it happened
*had 1, *+4, +8, +12, +15, +17, +33, +3 (now if), +47, +60, 70, 71, 72, +75, +76, +88, +89, 101, +102, +112, +120, +124, +133, +140, +149, 150, 151, +156, +161, +165, +174, +175. Cf. Δα utique, revera; sub, ab.


Heru. Noun: word. In the expression ἀρ heru: to pass sentence 178. Ταυγ: Ναυγ vox.


\[
\bigcap \text{ or } S
\]

\(s.\) III. pers. fem. sing. suffix \textit{she}; \textit{her}. \(\cap-s: \textit{her} 105.\)
This letter is also prefixed to the personal pronouns \textit{set} and \textit{sen}; cf. \(\cap-sset: \textit{she}; \textit{her} 20, *s21, *s24, 24, 25, *s25, 26, s26, 29, *s36, 40, 86, 88, 106, 107, 111, (id), 142, *s146, 147, s148, 163, s167/168. \em dusset: with reference to \textit{her} 29, 108, 141, 146, 162; and \em dusson: with reference to \textit{them} 95. Cf. page 139.

\(\cap\)

I. \textit{-s}. Preformative letter before verbs to indicate the causative; cf. under \textit{sannu}, \textit{sematu}, \textit{semen}, \textit{sekheperu}, \textit{seqem}.

II. Abbreviation for \textit{sneb}; which see.

\(\min\) \textit{sa} (?) or \textit{khemt} (?). Numeral: \textit{thirty} 179. [In line 180 this sign is put for \(\bigcap\) by a mistake of the scribe.]

\(\bigcap\) \textit{sa}. Noun, masc.: \textit{child}, \textit{son}. \(\bigcap\) \textit{zai}: \textit{son}, \textit{boy} (lit.: \textit{male child}) 170, 171.

\(\bigcap\) \textit{suten sa shapes}: \textit{hereditary crown-prince} 174.

\(\bigcap\) \textit{suten sa shapes}: 184.

\(\bigcap\) \textit{suten sa shapes}: *185. \textit{ye} filius.

\(\bigcap\) \textit{sa}. Noun: \textit{back}. In composition: \(\bigcap\) \textit{em sa}: Prep.: \(\textit{after, behind} 2, *5, 9, 34, 53, 82, 91, 97, 158.\)

\(\textit{her sa}:\) Prep.: \(\textit{after} +18, +75, +77, +89, +103, +140, 151,

\(+156, +161, +174, +175.\) \(\bigcap\) \textit{her sa}: +169. In line +4 the \(\bigcap\) is omitted before \(\bigcap\) and both in line 165.

\(\bigcap\) \textit{saau}. Noun: \textit{guardian, attendant} 48.
sànnu. Verb, causative: to turn, hasten, send
(21) (or else we might translate: "run for me!" [said
he] to me).

sàbu: Noun, pl.: ornaments, trinkets 106.

sù. Reflexive pron., sing. and pl.: himself, herself, it-
self, themselves. Instead of the pers. pron.: he; him 1,
68, 83, 151; it; them 64, 69, 88, 100, 127, 166.

sù. Pron.: it (referring to the cow) 48.

sùrâ. Verb: to drink 127.

sebâi. Noun, masc.: door 45.


sep. Num. adv.: twice 57. con: con: con: con:
con: con: cà: vices, iterum. Ô after adjectives
reduplicates and strengthens them; cf. àqer
àqer (not àqer sep): to express the superlative very
11, 17, 82, 98, 102. See page 125 under àqer.

sper. Verb: to go, arrive 32, 38, 74, 110, 135.

speru. Noun, pl.: prayers 55. Cf. the Coptic
cencon: cencon rogare; conc: conc: conc orare.


semâtu. Verbal form, causative: to invoke, call
upon 53. Cf. the Coptic cà: vox.
semâi: Noun: *speech, news* 28, 36, 103, 144.  


sen. III. pers. comm. pl. suffix: *they; them; their* *10, 
11, *15, 16, *16, *17, *18, 24, 32, 56, 60, 61, *79, 81, 
178. With connecting -s in *em dus- 
son: with reference to them 95. In combination:

paisen: masc., sing.: *their* 17, 33, 
35. 
naisen: fem., sing.: *their* 16.

sen. Noun, masc.: *brother* 1, 2, *3, *4, 4, 6, 8, *12, *15, 
19, 20, 21, 22, 23, 34, 35, 37, 41, 42, 44, 46, 48, *51, *53, 
57, 58, 61, 62, *68, 69, 74, *75, 80, 113, *117, 118, *119, 
123, 125, 126, 127, 129, 134, 135, 138, 179, 180. The word is omitted altogether in lines 45 and 55 by a mistake on the part of the scribe. *can* can frater.

sneb. Abbreviation for sneb: Noun: *health*. In the phrase *ankh uza sneb* life! strength! health! —
the constant and reverential expression after the name or the mention of a *living Pharaoh* 93, 94, *95, 96, 98, 
*99, 102, 103, 104, 105, 107, 109, 182, 136, 139, 143, 145, 
146, 149, 150, 152, 153, 154, *155, 156, *158, 159, 160, 
*162, 165, 166, 170, 173, 174, 176, 177, 181.
sen by mistake for senf. Noun: blood

sendu. Verb: to be afraid


sendutha: Verbal form, participle: 35.

er (or ur). Adj.: large 152; oldest 184, 185.

seru: Noun, masc., pl.: chieftains 177. Cf. the Coptic cuyp eunuchus.

sekhai. Verb: to recollect, consider, think of

sekhau (or anu; cf. page 127). Noun, masc., pl.: books

neb en pai sekhau: chief librarian (lit.: master of the books)

cay: ceq: cay: ceq: cay: cay: cay:
cay: cay: cay: scribere; scriba, epistola.

sekhperu. Verb, causative: to support.

sekef or sefek. Num.: seven 172, 84.

sekhmer. [Others read semer and mer.] Adj.:
distressed, wretched

sekhmertha: participle or fem. form.

sekhuri: at 143, 161. See under kheri, page 158.


sekhru: con-
the phrases: \( \text{ma sekheru: in the condition of, as 2. em ... sekheru: according to... won't 5, 38, 39, 47, 89; the sekheru omitted in line 124.} \)

\( \text{sekhssekhu. Verbal form, pl., causative: to run 52, 91.} \)

\( \text{sekhet. Noun: field, pasture, meadow 6, 16, 18, 21, 32, 34. sekhet: 14. sekhetu: pl.: fields 2, 3, 6, 9, 47. coque ager, campus.} \)

\( \text{seqhed. Noun: niche, throne 157.  \( \text{muwtu} \) fenestra, foramen, loculus.} \)


\( \text{seqem. Verb, causative: to spend, pass (time) 175. Cf. cem: cem: cem: cani, canitas.} \)


\( \text{segenen. Noun: oil, perfumery 95. coxn: coxn unguentum.} \)

\( \text{set. III. pers. fem. sing. suffix: she; her 13, 20, 26, 27, 29, 36, 38, 39, 40, 50, 75, 83, 84, 85, 86, 90, 91, 92, 93, 100, 101, 102, 105, 106, 107, 108, 109, 141, 144, 145, 147, 162, 164, 168, 169, 178; it 11, 13, 70, 98,} \)


— s — sët or mënt. Noun: country 76, 86, 100, 101, 103; place 97.

— s — Read sët by some, but ñst is the better transcription; see page 125.

— s — sëtau. Verb: to light (a lamp) *39.

— s — sëti. Noun, masc.: smell, odor 93, 95, 98. cæstoi odor, oleum odoratum.

— s — sëtmu. Noun, pl.: herbs, grass, shrubs, vegetables *6, 10, *11, 47. cim foenum, herba.

Seti-mer-Ptah. Proper name, masc.: Setimerptah (lit.: Seti, the beloved of Ptah). a prince, son of Merenptah I. He became afterwards
king Seti II., of the XIX. dynasty 184. This name is totally effaced in line 185.

\(\text{setef. Noun: fermentation 73, 114.} \) spuma.

\(\text{setem. Verb: to listen 42, *147, *163, 165; to hear 10, 49, 55. \text{- setemu by mistake for \text{- setem: to hear 62.}} \)

\(\text{setem: to hear 62. cotem: cotem: catem: setem: setem: auditor, obedient.}\)

\(\text{suten. Adj.: royal 184, 185. In composition:} \)

\(\text{suten per: palace (lit.: royal house) 158.} \)

\(\text{suten sa shepes: hereditary crown-prince 174; suten sa shepes: 184; suten sa shepes: *185.} \)

\(\text{suten hemt: queen (lit.: royal wife) 167.}\)

\(\text{suten. Noun. masc.: king (of Upper Egypt) 179, 184, 185.}\)

\(\text{sutennu. Noun: butcher 150.}\)

\(\text{seter. Verb: to recline, rest, lie, sleep 64.} \)

\(\text{seter: 117, 119. \text{seter(t): 41. \text{seter(t): 76, 118. \text{seter(t)u: 97, 27, 35 (possibly the final u is the personal pronoun; see page 129, under u). \text{seteri by mistake for seter tha: participial form: 39. \text{seter(t)tha: participial form: 38. The in all these words is undoubtedly a mistake of}}}}}}\)
the scribe for. Compare the Coptic \(\text{ṣrō}\) cub. re, decumbere.

\[\text{ṣəz}\]. Undoubtedly a mistake for \(\text{ḥes}\) in line 44; see page 155.

\[\text{Ṣḥ}\]

\[\text{sḥād}\]. Verb: to cut off 67, 109, 110, 111, 112 113.

\[\text{sḥādu}\] (the u is perhaps the vers. pron.; see page 129): 160. \[\text{sḥādrū}\]: Verbal form: 71, 164. \[\text{wət: wət: wət: wət: wət: wət: secare}\.

\[\text{Ṣḥu}\]. Proper name, masc.: \(\text{Ṣḥu}\), a name of the sun-god 47, 130.

\[\text{sḥep}\] (others read \(\text{səḥep}\)). Verb: to finish 120; to receive (?) 168. \[\text{wən: wən: wən: wən: wən: accipere}\.

\[\text{səpēs}\] (others read \(\text{ṣəpēs}\)). Noun and adj.: chief, foremost. In composition: \[\text{sute}n\ \text{səpēs}\: hereditary crown-prince 174; \[\text{sute}n\ \text{səpēs}\: 184; \[\text{sute}n\ \text{səpēs}\: *185. [This sign is a determinative in the word repät; see page 149.]

\[\text{səpēs}\ \text{ṣa}\] (others read \(\text{ṣaṣi}\)). Noun, fem.: princess 141, 144, 158, 162, 163, 167. \[\text{səpēs}\ \text{ṣa}\] (the last determinative by mistake): 167. \[\text{səpēs}\ \text{ṣa}\: queen, legitimate royal wife (lit.: great princess) 108.

shennu. Verb: to disclose, divulge 44.

shennu. Verb: to accuse 68.


sherāu. Adj.: young 1, 2 (the first), 3. Noun: servant 2 (the second). sherāu (with fem. determinative): small 100. sherāu: young 4, 15, 39, 34, 37, 41, 46, 53, 58, 62, 68, 69, *75, *117, 118, *119, 123, 127. In the phrase (where it is fem.) em ta unnet sherāut: instantly (lit.: in the small hour) 112. [Only in this connection is the sign pronounced sherāu, otherwise it is a simple determinative; see under ȧzedu, uā, bán, betau, khas, sekhmer, genen, and geru.] Cf. ȧsəuȝu: ȧsəuȝu: juvenis, adolescens.


A Q

 qa (also read aû and âh when it signifies cow). Noun, masc.: quadruped, bull 144, 147, 150, 161. qa: pl.: cattle, cows, bulls 9, 11. [In l. 48 it must be âhu.]

 qa: bull (really male quadruped) 80, 129.

 qa. Noun: person (really soul) 181.


 Qagabu. Proper name, masc.: Qagabu, a scribe 181. Mentioned also in Pap. Anastasi IV pg. 7 l. 9; pg. 9 verso l. 1; pg. 16 verso l. 1; VI pg. 1 l. 7; VII pg. 7 l. 5; Pap. Sallier II pg. 3 l. 8; pg. 11 l. 5; pg. 14 l. 11.


 qeb. Verb: to multiply 11. noh: nhe: nhhe duplicare; duplex esse; duplicatio.


qemātu. Adj.: southern 28. [The last three determinatives are taken from the preceding word.]
qemātu: 45.

qenu. Adj., pl.: many: t4, t18, 23, t75, t77, t89, 101, t103, t105, t139, t140, t156, t161, *t165, t174, t175, *t176. qennu. (by a mistake of the scribe): t169. s: w: v: acervus.

qenqen. Verb, reapplied: to overpower, assault, outrage 37, 43. qenqentbā: participial form, fem.: 36. s: re: s: no subjicere.


qed. Verb: to build, construct 77; to create, fashion 82. k: w: k: w: k: k: edificare, construere.


 qedru: Noun: dirt, filth 36.

k. II. pers. masc. sing. suffix: you; your 19, 22, 24, 26, 27, 28, 41, 43, 49, 59, 60, 62, 63, 64, 66, 69, 70, 72, 73, 74, 81, 82, 100, 131, 133, 163, 171. In line 25
the k (your) is a mistake for ḫ a (my). In composition: ל חָּט paik: Poss. pron., II. masc. sing.: your 37, 40, 42, 48, '62, '66, 68 (by mistake for paif his), 69, 70, 80, 132, 133. ל חָּט taik: Poss. pron., II. fem. sing.: your 42, '63. ל חָּט naik: Poss. pron., II. comm. pl.: your 26, 70. ל חָּט em entok: thou, you 54, 142. ל חָּט em tuk: you 13, 22, 69, '72, 130, 131, 133. ל חָּט em duk: with reference to you 42, 59, 73. ל חָּט tuk: you; your 49, 63, 132; also in line 49, where by mistake ל חָּט כ ktu for tuk.

ka. Adv.: certainly, surely, then 27, 72, 163. Coptic ke:ṣn:ṣe igitur, etiam.


קָוָה. Adj.: foreign (lit.: other. from ki above) 100. Cf. kooy:kooye alii.


ketket. Verb: to aim, lower the neck (?) 151.


G


gasa. Noun: mourning, lamentation 75.

gen. Verb: to faint 68. ganen: 126. morari; amne: amne remissus, piger.

erg. Verb: to take, seize 12. ger: to be possessed of 78. sol: solum rapere, furari.


T

t. Pers. pron., II. fem. sing. suffix: you; your 20 (after du), 41 (after māa), 87 (after aza, nehmu, qede-
nu), 143 (after dut), 160 (after er), 161 (after au). In
composition: anus 90, 142, 160.  

dut:  with reference to you  40 (first).  

pail:  your (fem.)  42.  [Also read à; see page 120.]

\[ \text{ta.} \quad \text{Definite article fem. sing.: the } 10, 10, 13, *19, 35, \\ 50, 58, 60, 66, 70, 71, 74, 75, 77, 78, 79, *80, 84, 88, 90, \\ 93, 94, 97, 101, 104, 106, 111, 112, 117, 120, 140, 141, \\ 144, 145, 147, *152, 153, 158, 159, 162, 163, *167, 173, \\ 176.  \\ \text{t+:} \text{fem. sing.}  

\[ \text{tai.} \quad \text{Demos. pron. fem. sing.: this } 99, 137.  

\[ \text{taiá.} \quad \text{Poss. pron., I. masc. sing.: my } 130.  

\[ \text{taiá.} \quad \text{Poss. pron., I. fem. sing.: my } 22.  

\[ \text{taik.} \quad \text{Poss. pron., II. masc. sing.: your } 42, *63.  

\[ \text{taif.} \quad \text{Pers. pron., III. masc. sing.: his; its } *7, 32, \\ 38, 49, 52, 65, 75, 76, 81, 159, 178.  

\[ \text{taisen.} \quad \text{Pers. pron., III. masc. pl.: their } 16.  


\[ \text{tu.} \quad \text{Auxiliary verb: to be, especially in verbal forms.}  \\ \text{After amá a 147.}  \\ \text{Particle forming pers. pronouns.}  

\[ \text{tua}: \text{I. masc. sing.: I; me } 87, 141, 144, 160, 161.  

\[ \text{tua}: \text{I. fem. sing.: I } 26.  

\[ \text{tuk.} \quad \text{II. masc. sing.: you } 49, 53, 132.  

\[ \text{tut}: \text{II. fem. sing.: you } 29, 142, 160.  

\[ \text{tuf: III. masc. sing.: he; him; his, }  

\text{it } 31, 34, 45, 72, 91, 116, 127, 138, 171, 174, 179, 180.
In composition: un ántu: they were, (his majesty) was +99, +108, +137, +154, +165, +171, +176. ástu: now it happened that 3, '69. kher-
tu: there was or were +11. átu: they were 20, 95, 98, 102, 107, 109, 114, 115, '131, 135, 137, 149, 151, 155, 166, 170, 171, 172, *178, 178, 179. átu: his majesty was 94, 108, 138, 146, 148, 150, 156, 162, 168, 171, 172, 173. tutu: it shall be 44. tutu: his majesty is or was 131, 135. em tuá: I *59, 71. em tuk: you 13, 22, 69, *72, 130, 131, 133. em tuf: he 5, 6, *7, 8, 9, *10, 34, 71, 73, 157. em tutu: there is, he is, they are 73, 109, 132, 164. em entuf: he 2, *3, 3, *3, 30; it +1. em dutuf: with reference to it 97. The ktu in line 49 is by a mistake of the scribe for tuk; see above.


tem. Negative: not; lest 43, 82, 143. tem:
not 39, 42; lest 86. In composition:
patem: without 57.
tennu. In composition with er: each, every 5.
ter. Noun and adj.: totality; all, whole 4, 79, 84, 107, 133, 137, 156, 172, 175, +176, 179. in omnis. In
composition: er ter: all (lit.: in... totally) *15, 130. em ter: on account of 68. em teru: since, because 63. em tert: when 118, 142. tert: when 41.

teru. Verbal form: to run 52.


tehatu. Verbal form, masc.: transgression 73. ταγο: ταγε capere, apprehendere.


Th


thebu. Noun, masc., pl.: jugs, jugs 73, 114.


thentheterau. Noun, fem., pl.: cavalry 105. See also page 155.

theben. Verb: to meet 78. θεο: τενο admove.

du. Verb: to give, put, allow, let 20, 31, 43, 45, 72, 174, 177, 179. dut: Verbal form: 8, 9, 39, 43, 45, 55, 59, 64, 73, 98, 102, 105, 106, 110, 114, 115, 135, 138, 143 (once as a correction of the Egyptian scribe), 150, 151 (once with the e either omitted by the scribe or else destroyed in the papyrus), 160, 161, 165, 171. ṭa-te: the dare. Cf. Greek δω-, Latin do, &c.

In composition: er dut: in order to 9, 35, 46, 108, 150. em du: with reference to, to 61, 94, 128 (where by mistake em du em), 159. [See also this word as negative, page 143.]


em dussen: with reference to them 95. duâ: me 44.

* c 0 duau. Noun, masc.: morning 14, 121. Cf. toot: toto mane.


demutu. Verbal form: to grind, sharpen.

demd. Noun, adj., adv.: totality; total; altogether 125.

dehan. Verb: to raise, elevate 108. In line 173 by a mistake of the scribe dehad.

Dehuti. Proper name, masc.: Thoth, a god 18.


detu. A mistake of the scribe for zedtu, which see. [In line 29.]


zedthá. Partic. form: 50. em zed: and said, namely, thus 19, 25, 29, 58, 61, 65, 69, 92, 95, 141, 146, 163. er zed: and said, saying 31, 54, 137, 147, 154; now 71, 73; in order to say 108, 104, 170.
\( \text{\textit{zdt}} \). Verb: to say, speak 62, 108, 159; to have criminal intercourse with *40, 40. 
\( \text{\textit{zedtu}} \): pl. form: to say 25, 29 (where the first sign is omitted by a mistake of the scribe), 128, 141. 
\( \text{\textit{zedu}} \): Verbal form: 61. 
\( \text{\textit{uza}} \). Abbreviation in the phrase \( \text{\textit{ankh uza neb}} \) life! strength! health! See page 131.

\( \text{\textit{zai}} \). to sail over, cross 68. 
\( \text{\textit{zote}} \): transire, pertransire.

\( \text{\textit{zaza}} \). Noun: top 71. 
\( \text{\textit{zaza}} \): head 74. 
\( \text{\textit{zai}} \). Adj.: male 170, 171. Cf. \( \text{\textit{xo}} \) seminare.

\( \text{\textit{zai}} \). Verb: to bear, carry. In composition with \( \text{\textit{khu}} \): Noun: fan bearer 184, *185.

Words with unknown pronunciation.

\( \text{\textit{\#\#\#\#}} \) ? Numeral: seventeen 186.

\( \text{\textit{\#\#\#\#\#\#}} \) ? Numeral: forty-eight 188.


\( \text{\textit{\#\#\#\#\#}} \) ? [Impossible to read.] Line 1168.
LIST OF HIEROGLYPHIC SIGNS

OCcurring in the Papyrus D'Orbigny, with their Phonetic
and Determinative Values, arranged according to
Lepsius' Division.

In the following list the pronunciations that occur in the papyrus are only given. For a full list the student must consult an Egyptian Grammar. The best is still that of Brugsch. In the subjined list Pros, stands for pronunciation and Det. for determinative. The Egyptian words refer to the Glossary.

I. Figures of Men.

Pros.: qa.

Det.: see kheperuau, qaâ.

Pros.: ser or âr.

Det.: see âuâmuâ, âbu, ââu, be-hâu, bekub, penâ, pehti, menâut, nennuutu, nehemu, râtu, rehtiu, bû, khera, saaâ, sebaít, sutennu, ahept, qemt, qed, tehem, ûhenuri, dehan.

Det.: see mentu.

Pros.: qed.

Det.: see âsedu.

Det.: see mert or mut, aheunu, aheenti, ger, geru.

Pros.: menfîi or mehâ.

Pros.: â.

Det.: see ânana, ânek, âri, âtef, âbu, âsedu, ââu, û, behâu, makh(?), mentu, menfîi or mehâ, rââ, meremâpt, me, nennuutu, rehtiu, rehtiu, ûhti, hore, â, sen, ser or âr, ahepes, qegabu, ki, sed.

Det.: see â, âirumâu, âbu, âput, âputu, ânu, ûhatu, âs..., âsh, ugehbu, fet, meret, meremâpt, nimâ, nehamu, ren, ha, kheru, sâm, sere, sematu, semât, sendu, serekh, aheunu, ahep, ka, detu (for sedtu), sedt.

Det.: see genen.

Det.: see asep, fa.

Det.: see page 120, âm, Ânpu, Aten, uben, Belt, Per-âs, neb, nefer, Râ, heth, hem, bâer-khuti, huth, kheâ, bnh, khuti, Khnumu, sa, Bet-neter-Paiab, sutu (twice; cf. page 165), Ahepes, tu, Dehuti.

Pros.: sa.

Det.: see hems.

Pros.: ahepes.

Det.: see repât.

Det.: see âu.
II. Figures of Women.

Pron.: á; cf. pg. 120, 1; cf. pg. 171.
Det.; see ári, áufru, ázedu, úá, menáá, mért or mut, mesu, ne-
hamu, rettu, hémí, hems, hhe-
memnu, set, øepsæí, øerán.

Pron.: ár.
Det.; see áufru, mesu.

III. Figures of Deities, &c.

Det.; see qendt.

IV. Parts of the Human
Body.

Pron.: tep.
Det.; see ḫa, zaza.

Pron.: ḥer.
Det.; see ánnu, nebí, nebibáu, øhenti, qat, gasa.

Pron.: ár.
Det.; see áamamu, pterá, nennu.
Det.; see remít.

Pron.: r.
Det.; see beghu, sen(f), setef.

Pron.: zed.
Det.; see pesed, stimu, øhád.
Det.; see qenáu.

Pron.: qa (or ka).

Pron.: nen.

V. Figures of Animals.

Pron.: kher.

Pron.: å.

Pron.: nen.

Pron.: du.
Det.; see áša, un, be̋hes, pesed, maá, mut or mer, ḫu, ḫadbu, ḫebatu, sêle̋nd, seq, sekhek, øhád, qenáu, qenqen, ketket, de-
mutu, saí.

Pron.: d.

Pron.: bé̋b.
Det.; see ḥat, qa, saí.

Pron.: ḥem.

Pron.: tu (?).
Det.; see áp, áud, áhá, áq, fütt, ukkâbk, bunuru, per, máái, má-
qáu, nj, rúa, hâit, hâb, ēhá.
bnunu, ḫáá, ḫéth, mánmu, sper, sekhekkáu, øhëmt, qedenu, ter, te-
háu, theben.

Det.; see án.

Pron.: red.
Det.; see áp, máqáu, bnunu, mánmu, sekhekkáu, qedenu, ter, te-
háu.

Det.; see áa ..

Pron.: gë̋n.

Pron.: q.

Pron.: b.
Det.; see áamam, mesu, nè̋eb, re-
ment, redui, hâit, bnunu, khe-
kë̋bi(u), zaza.

Pron.: qa or ka.
Det.; see ábul.
VI. Parts of Animals.

Det.: see ṣeḥuti, ḫenemu.

Det.: see  ámbam, ḫekhu(u).

Pros.: ħa.

Pros.: āp.

Det.: see  ṣantu.

Pros.: ṯetem.

Pros.: ḥep.

Det.: see  ṣantu, ābu, ā(u), ḫeter-āu, qematu, ṭjuu, ṯentheterau.

Det.: see  meš.

VII. Figures of Birds.

Pros.: a.

Pros.: ṯi.

Pros.: ḥep.

Pros.: ḫer.

Pros.: mer.

Pros.: m.

Pros.: má.

Pros.: m (in tem), mer (in mut or mert, sekhmer).

Pros.: qem.

Pros.: deḥuti.

Pros.: ba.

Pros.: bek.

Pros.: khu.

Pros.: zet (in uzefau).

Pros.: sa.

Pros.: āq.

Pros.: ṭa.

Det.: see neshu.

Pros.: ten.

Pros.: ṭr.

Pros.: ašeru.

Det.: see  ašedu, ḥa, bān, bētau, khas, sekhmer, genen, gern.

Pros.: u.

Pros.: sa.

Pros.: ḥep.

Det.: see senu.

VIII. Parts of Birds.

Det.: see pat.
IX. Figures of Reptiles.
Det.; see mesûtu.
Pron.: qem.

IX. Figures of Fishes.
Pron.: án.

Det.; see náru.

XI. Figures of Insects.
Pron.: kheper.

XII. Figures of Trees and Plants.
Det.; see ásh, shašatu.
Pron.: khet.
Det.; see asa, ápedu, áš, átwiratu, nešbu, háu, háthau, káu, sábal.

Pron.: neter, neteráu, terá, thenitneteráu.

Pron.: nen.

Pron.: su; suten.

XIII. Figures of Heaven, Earth and Water.
Pron.: šer.
Det.; see pet.

Det.; see ruha, kekui, gerep.

Pron.: ré; har.
Det.; see Áten, ábtu, uben, unnet, áruq, menti, nennu, nešep, ruha, haru, ḫes (and by mistake
XIV. Figures of Buildings.

\[ \text{Pros.: } \text{nem or nu.} \]
\[ \text{Det.; see Qemt, demát.} \]

\[ \text{Pros.: } \text{per.} \]
\[ \text{Det.; see åhátu, åst, åbt, bekher-nu, mákherát, Meremápt, negɡu, hét or hét, šethertu, sebab, sahb, ṣḥāruša.} \]

\[ \text{Pros.: } \text{h.} \]

XV. Figures of Ships, &c.

\[ \text{Pros.: } \text{ḥe or ḫa.} \]
\[ \text{Det.; see unu.} \]

\[ \text{Pros.: } \text{a.} \]

XVI. Figures of House Furniture.

\[ \text{Pros.: } \text{š.} \]

\[ \text{Det.; see seter.} \]

\[ \text{Pros.: } \text{a.} \]

\[ \text{Pros.: } \text{ḥetep.} \]

\[ \text{Pros.: } \text{ḥer.} \]

\[ \text{Pros.: } \text{ḥer.} \]

\[ \text{Pros.: } \text{ qed.} \]

\[ \text{Pros.: } \text{mā or me.} \]

XVII. Figures of Temple Furniture.

\[ \text{Pros.: nuter.} \]

\[ \text{Pros.: } \text{sen.} \]
XVIII. Figures of Crowns and Insignia.

Prom.: åb.

Prom.: ám.

Prom.: u.

Prom.: nes.

Det.: see thušu.

Prom.: demd.

Prom.: ånbš.

Prom.: unem.

Prom.: kbu.

Prom.: us.

XIX. Figures of Implements of War.

Prom.: åq.

Det.: see keššu.

Det.: see hešš, pesed, maš, mut or mert, khadbu, šefend, šabš, demutu.

Prom.: sa.

Prom.: áa.

Prom.: kba.

XX. Figures of Tools and Utensils.

Prom.: man.

Prom.: mašš.

Prom.: merr.

Det.; see seqa.

Det.; see seqa.

Prom.: tenšu.

Prom.: ūš.

Det.; see udennu, šemšer.

Prom.: sašš; see usša.

Prom.: ab.

Prom.: nes.

Prom.: ūš.

Det.; see ūennu, geššā.

Prom.: nēšš.

Det.; see usšmu, īšš.

XXI. Figures of Cordage.

Det.; see ūnkššu, ḫeššu.

Det.; see šarqu, ūnkššu, šekššu, šeššād.

Prom.: mešš.

Prom.: šešš.

Prom.: šešš.

Prom.: ūšš.

Prom.: ūšš.

Prom.: ūšš.
XXII. Figures of Vessels.

XXIII. Figures of Temple Offerings.

XXIV. Figures of Instruments for Writing, &c.

XXV. Figures of Lines, &c.
pes, ṣḥepesi, qa, qematu, kekui, gaa, gereb, ša, dduau, demát, det, zasa.

Pron.: sen.  
Det. after sep.

orr or 1, 1 or 1 Pron.: ḫemt(as numberal); u (as sign of plural); not pronounced after the personal pronouns; cf. sen, set.  
Det. instead of ḥeb or ṣe; see ṣt, beti, pert, ḫut, ḫasa, ḫeq, ḫemt, ḫesbd, sen(f), segen-en, seti, setef.

Pron.: ḥfd.

Pron.: ddn.

Pron.: sekhef or sehek.

Det.; see ḥb, buṣatu (cf. bāst), pert, qat, qematu, qendt, sāt (in line 29 detu by mistake).

Pron.: 1.

Det.; see ḥsfru, ṣput, ṣputu, uṣep-tu, betu, nektu ḫatu. sekek.

qennu, qenqen, ketkhu, ketket, genen.

Pron.: ṣ.  
Pron.: ṣ or ḫemt (?). As a determinative by mistake in usat.

Pron.: ṣ.

Pron.: ṣ.

Pron.: ḥstep.

Det.; see nebd.

Pron.: t.

Det. Cartouche of kings; cf. Setimerptah.

Det. First half of cartouche; cf. suten ḫemt.

Pron.: ṣt.  
Det.; see beti, pert.

Pron.: ṣ.

Pron.: sekher or mer.