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The American University in Cairo

School of Humanities and Social Sciences

**A methodological approach to utilize Egyptian colloquial Arabic as a source for
ancient Egyptian linguistic analysis**

A Thesis Submitted to

The Department of Sociology, Anthropology and Egyptology (SAE)

in partial fulfillment of the requirements for
the degree of Master of Arts/Science

by

Ahmed Mohamed Mohamed Abdou Osman

under the supervision of Dr. Amr El Hawary

First Reader: Dr. Fayza Haikal

Second Reader: Dr. Stephen Quirke

December 2020

Abstract

Traces of the ancient Egyptian language can still be observed in modern Egyptian colloquial Arabic, which is the form of Arabic adopted by Egyptians as their native spoken language. This thesis aims to better understand the ancient Egyptian language through the analysis of its lexical survivals. It presents a new methodological approach to utilize ancient Egyptian lexical survivals as a source to study the ancient Egyptian language. A selected set of fifty-five ancient Egyptian lexical survivals was computed by matching ancient Egyptian and documented Egyptian colloquial Arabic words having the same semantic fields. While it was generally assumed that the only purpose of the ancient Egyptian lexical survivals into Egyptian colloquial Arabic was to describe items not available in the Classical Arabic lexicon (such as food items and agricultural tools specific to Egypt), analysis of the semantic fields of the computed ancient Egyptian lexical survivals rejects such an assumption. The thesis discusses other reasons for the lexical survival suggested by the language contact theory, including the native speakers' desire to mark a separate identity. Qualitative analysis of the selected set of ancient Egyptian lexical survivals demonstrates the utilization of the modern usage of ancient Egyptian words to fine-tune our knowledge of ancient Egyptian lexical semantics. More precise meanings were suggested for the ancient Egyptian words *šnʿ*, *štm*, *mʒ*, *šd*, *dbdb*, and *imn*. The thesis also employs contemporary Egyptian colloquial Arabic's orality to test several phonological assumptions of ancient Egyptian language and its diachronic evolution.

Acknowledgment




















I would like to express my deepest and sincere appreciation to my research supervisor Dr. Amr El Hawary, for his mentorship. Dr. El Hawary's tutorship, inspiration, and encouragement were crucial for the evolution of this thesis. I am very grateful to my esteemed committee members, Dr. Fayza Haikal and Dr. Stephen Quirke, for their guidance, advice, and support, which significantly enriched this work. I would also like to thank Dr. Mariam Ayad for her attention and guidance during the early stages of this research. Special thanks to my graduate advisor, Dr. Lisa Sabbahy, for her constant support throughout the Egyptology & Coptology graduate program at AUC. I would also like to thank Mr. Amr Omar from AUC RSBCL for suggesting and demonstrating several resources related to this project. Finally, I would like to thank my colleagues and friends, Reham Radwan, Nadra Zaki, and Bianca van Sittert for their support.

Abbreviations

- CDD Johnson, Janet. *The Demotic Dictionary of the Oriental Institute of the University of Chicago*. <https://Oi.uchicago.edu/Research/Publications/Demotic-Dictionary-Oriental-Institute-University-Chicago>. Chicago: Oriental Institute, University of Chicago, 2001.
- Černý Černý Jaroslav. *Coptic Etymological Dictionary*. Cambridge: Cambridge University Press, 1976.
- Crum Crum, Walter. *A Coptic Dictionary*. Oxford: Clarendon Press, 1939.
- FD Faulkner, Raymond O. *A Concise Dictionary of Middle Egyptian*. Oxford: Griffith Institute, 1962.
- HB Hinds, Martin, and El-Said M. Badawi. *A Dictionary of Egyptian Arabic: Arabic-English*. Beirut: Librairie du Liban, 1986.
- Ishaq Ishaq, Emile Maher. "The Phonetics and Phonology of the Bohairic Dialect of Coptic and the Survival of Coptic Words in the Colloquial and Classical Arabic of Egypt and of Coptic Grammatical Constructions in Colloquial Egyptian Arabic," PhD diss., Oxford University, 1975.
- Kamāl Kamāl Aḥmad, and Zahi A. Hawass. *Makḥūṭ Mu'jam Al-Lughah Al-Miṣrīyah Al-Qadīmah: Manuscrit Lexique De La Langue égyptienne Ancienne*. Cairo: Maṭābi' al-Majlis al-A'lá lil-Āthār, 2002.
- LA Ibn Manzur, Muḥammad ibn Mukarram. *Lisan Al 'Arab*. Cairo: Dār al-Ma'ārif, 1998.
- TLA Thesaurus Linguae Aegyptiae (<http://aew.bbaw.de/>)
- Vycichl Vycichl, Werner. *Dictionnaire étymologique De La Langue Copte*. Leuven: Peeters, 1983.
- Wb Erman, Adolf, and Hermann Grapow. *Wörterbuch Der Aegyptischen Sprache / Die Belegstellen*. 13 vols. Berlin und Leipzig: Akad.-Verl., 1926.

Transcription¹

This thesis utilizes the traditional transliteration² of ancient Egyptian graphemes for both ancient Egyptian and modern Egyptian colloquial Arabic languages. The table below presents the traditional transliteration signs and their equivalent values of Manuel de Codage transliteration³, English, Arabic, and International Phonetic Alphabet (IPA).

Signs	Traditional Transliteration	Manuel de Codage Transliteration	English equivalent	Arabic equivalent	IPA equivalent
	ʾ	A	glottal stop, aleph	ء	/ʔ/
	i	i	usually, consonantal y ⁴	ى	/i/
	y	y	y		/y/
	ʿ	a	Ayin in Arabic		/ʕ/
	w	w	w	و	/w/
	b	b	b	ب	/b/
	p	p	p		/p/
	f	f	f	ف	/f/
	m	m	m	م	/m/
	n	n	n	ن	/n/
	r	r	r	ر	/r/
	h	h	h	ه	/h/
	ḥ	H	a stronger ‘h’	ح	/ħ/
	ḫ	x	‘ch’ of Scottish ‘loch’	خ	/x/
	ḥ	X	a sound between ḥ and š		/ç/
	s	s	s	س	/s/
	š	S	‘sh’ as in sheep	ش	/ʃ/
	q	q	probably like Arabic ق	ق	/q/
	k	k	k	ك	/k/

¹ Ancient Egyptian transcription is not a historical primary source, but an invention of the science of Egyptology - Wolfgang Schenkel, *Einführung In Die altägyptische Sprachwissenschaft* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1990), 25.

² Antonio Loprieno, *Ancient Egyptian a Linguistic Introduction* (Cambridge: Cambridge Univ. Press, 1995), 15.

³ used in TLA (*Thesaurus Linguae Aegyptiae*) ancient Egyptian corpus

⁴ But also, ʾ at the beginning of the word

⁵ The two ancient Egyptian signs — (O34) /z/ and ꜥ (S29) /s/ represented distinct phonemes during Old Egyptian stage of the ancient Egyptian language. The two phonemes /z/, /s/ are considered to be merged during the Middle Egyptian stage onwards to became allophones of /s/ through the New Egyptian, Late Egyptian, Demotic and Coptic stages - James P. Allen, *Ancient Egyptian Phonology* (New York, NY: Cambridge University Press, 2020).

ج	<i>g</i>	g	hard g	ج	/g/
ت	<i>t</i>	t	t	ت	/t/
تش	<i>ṭ</i>	T	'ch' as in 'chin'	تش	/tʃ/
د	<i>d</i>	d	d	د	/d/
دج	<i>ḍ</i>	D	dj		/dʒ/

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1 Introduction

Egyptian colloquial Arabic (ECA), as a spoken language, is a lively, dynamic, efficient, and precise form of communication. The current study aims to develop a new methodological approach to utilize the traces of ancient Egyptian language in modern spoken Egyptian colloquial Arabic as a source for a better understanding of ancient Egyptian language lexicography and phonology. It is worth noting that most of the previous nonnative Egyptological scientific research was not acquainted with the spoken Egyptian colloquial Arabic⁶.

Ancient Egyptian language was the native language in Egypt. Coptic, the latest stage of the ancient Egyptian language, continued to be used by Egyptians during the second millennium AD while shifting to the Arabic language⁷. However, despite the language shift, substratum interference /imposition⁸, including phonological, morphological, grammatical⁹, lexical, and idiomatic traces of the Ancient Egyptian language, can still be observed in modern Egyptian colloquial Arabic¹⁰, which is the form of Arabic language adopted by Egyptians as their native spoken language. Charles Ferguson (1959) identified two different coexisting varieties of Arabic language¹¹: first, Modern Standard Arabic (MSA) as the official variety of Arabic used in written

⁶ For more information on the status of Egyptian colloquial Arabic and its relationship with Classical Arabic, see Reem Bassiouney, *Arabic Sociolinguistics* (Edinburgh: Edinburgh University Press, 2009).

⁷ Samuel Rubenson (1996) studied the literature of the Coptic Church for the transition from Coptic to Arabic. He defined three stages for such transition. The last stage is covering the Arabic literature of the Coptic church during the thirteenth and the fourteenth centuries during which Coptic was only known to specialists.

Samuel Rubenson, "The Transition from Coptic to Arabic," *Égypte/Monde Arabe*, no. 27-28 (1996): pp. 77-92.

⁸ Substratum interference, also called 'interference through shift', is the influence imposed by a native language (of lower power or prestige) on a dominant language in contact during the process of language shift.

Anthony Grant and Donald Winford, "Theories of Language Contact," in *The Oxford Handbook of Language Contact* (New York, NY: Oxford University Press, 2020), pp. 51-74.

⁹ For example, the Egyptian colloquial Arabic use of the interrogative pronoun after the verb (for example, عملت ايه؟ /*'amalt ʔeh/* 'what did you do?') agrees with Coptic usage of the interrogative pronoun in contrast to the Classical Arabic usage of interrogative pronoun before the verb.

For more information on the ancient Egyptian grammatical influence (from the Coptic stage of the language) into Egyptian colloquial Arabic, see Wilson B. Bishai, "Coptic Grammatical Influence on Egyptian Arabic," *Journal of the American Oriental Society* 82, no. 3 (1962): pp. 285-289, <https://doi.org/10.2307/597639>.

¹⁰ Wilson B. Bishai, "Notes on the Coptic Substratum in Egyptian Arabic," *Journal of the American Oriental Society* 80, no. 3 (1960): pp. 225-229, <https://doi.org/10.2307/596171>.

¹¹ Charles Ferguson, "Diglossia," *WORD* 15, no. 2 (1959): pp. 325-340, <https://doi.org/10.1080/00437956.1959.11659702>.

literature and mass media; second, a native spoken language for daily communication as the Egyptian colloquial Arabic in Egypt¹². Reem Bassiouney (2009)¹³ showed that the linguistics differences among Arabic vernacular varieties are similar to those linguistics differences among Germanic languages. The Egyptian colloquial Arabic lexicon, however, is mostly undocumented. Spoken Egyptian colloquial Arabic's lack of documentation was one of the main factors which limited the early efforts of nonnative Egyptologists to benefit from the traces of ancient Egyptian language¹⁴¹⁵.

The current research concentrates on the ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Modern language contact theories identify several reasons for lexical imposition from a native language into a dominant one¹⁶: first, the dominant group may borrow words from the native language that do not exist in the dominant language, including names of plants, animals, and natural phenomena; second, other words may be borrowed (adopted) from the native language into the dominant group's language during a period of language contact and before the native speakers began to shift to the dominant language; the third reason for lexical adoption from the native language into the dominant one is related to identity, native speakers may occasionally retain native words after the language shift to the dominant language as a marker of their separate identity¹⁷. The first part of this thesis aims to specify which one of the

¹² Ferguson used the Greek term *διγλωσσία* 'diglossia' (two tongues/languages) to refer to this relatively stable linguistic situation.

¹³ Reem Bassiouney, *Arabic Sociolinguistics*.

¹⁴ The first native Egyptian Egyptologist, Ahmed Kamāl (1849-1923), was the first to record ancient Egyptian lexical survivals into Egyptian colloquial Arabic early in the twentieth century in his ancient Egyptian dictionary (*Lexique De La Langue égyptienne Ancienne*). Unfortunately, it was not published until 2002.

Aḥmad Kamāl and Zahi A. Hawass, *Makḥūṭ Mu'jam Al-Lughah Al-Miṣrīyah Al-Qadīmah* (Cairo: Maṭābi' al-Majlis al-A'lá lil-Āthār, 2002).

¹⁵ Fayza Haikal (1999) proposed an encyclopedia of ancient Egyptian survivals to record ancient Egyptian traditions and language elements still used in modern Egypt:

“Most Egyptian Egyptologists are aware of the similarities between ancient and modern Egypt. An attentive reading of ancient Egyptian texts shows that, despite the language change, how little did the people have changed regarding their culture and in the way they expressed themselves. “

Fayza Haikal, “The Roots of Modern Egypt: A Proposal for an Encyclopaedia of Survivals,” *Annales du Service des Antiquités de l'Égypte* 74 (1999): pp. 163-168.

¹⁶ Martin Haspelmath and Uri Tadmor, *Loanwords in the World's Languages: a Comparative Handbook* (Berlin: De Gruyter Mouton, 2009).

¹⁷ Martin Haspelmath and Uri Tadmor, *Loanwords in the World's Languages*, 51.

above reasons is valid for the case of language shift from the ancient Egyptian language to Arabic.

This thesis aims to be the first Egyptological linguistic study to develop a methodological approach to identify and utilize ancient Egyptian lexical survivals into Egyptian colloquial Arabic for a deeper understanding of the ancient Egyptian language. For this purpose, ancient Egyptian and Egyptian colloquial Arabic lexical roots were matched using a computer program for equivalent consonantal and semantic values. Ancient Egyptian words, which continued to be used in Egyptian colloquial Arabic with the same consonants and similar meaning, were then analyzed using TLA (*Thesaurus Linguae Aegyptiae*) ancient Egyptian corpus. The current study produced fifty-five ancient Egyptian lexical survivals into Egyptian colloquial Arabic, which were attested before the Demotic stage of the ancient Egyptian language.

This thesis also presents a qualitative analysis of the selected set of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. It aims to demonstrate examples of how to utilize ancient Egyptian lexical survivals for a better understanding of the ancient Egyptian language. At the semantic level, despite the considerable progress made in the production of ancient Egyptian lexicographical tools, including dictionaries and corpora, Ancient Egyptian lexicography still lacks the tools to differentiate nuances of a lexeme¹⁸.

At the phonological level, this thesis studies examples of ancient Egyptian lexical survivals into Egyptian colloquial Arabic as a primary source for ancient Egyptian phonological studies. Allen (2020)¹⁹ compared the knowledge of the ancient Egyptian phonological system before Coptic to the skeletal remains of dinosaurs. Egyptologists' "attempts to understand the living language is like the efforts of paleontologists to understand dinosaurs by rearticulating

¹⁸ Battiscombe Gunn, "Notes on Egyptian Lexicography," *The Journal of Egyptian Archaeology* 27, no. 1 (1941): pp. 144-148, <https://doi.org/10.1177/030751334102700117>; Mordechai Gilula, "Pyr. 604c-d and Westcar 7/17-19," *The Journal of Egyptian Archaeology* 64 (1978): pp. 45-51, <https://doi.org/10.2307/3856430>; Polis Stéphane et al., "Lexical Semantics in Ancient Egyptian: an Introduction," in *Lexical Semantics in Ancient Egyptian* (Hamburg: Widmaier, 2012): pp. 17-53.

¹⁹ Allen, *Ancient Egyptian Phonology*.

their skeletons and studying whatever clues are left of their behavior"²⁰. The current research aims to develop a methodology to analyze lexical survivals as discovered traces of 'skin tissues' related to the ancient Egyptian language. The current research attempts to apply such a methodology using Egyptian colloquial Arabic to study the phenomena of sound loss.

The current study does not aim to study or collect all ancient Egyptian survivals into Egyptian colloquial Arabic. This thesis aims to qualitatively analyze a set of ancient Egyptian survivals which are included in Hinds and Badawi dictionary²¹ of Egyptian colloquial Arabic. Despite its comprehensiveness, Hinds and Badawi (1986) mainly included Egyptian colloquial Arabic lexicon collected in Cairo and thus did not include much of the Upper Egyptian, Delta, and Bedouin lexicon²². Moreover, this research does not aim to study the etymology of ancient Egyptian and Egyptian colloquial Arabic lexicon. Regardless of the etymology of a word used in ancient Egyptian, if such word is attested in ancient Egyptian texts and continued to be used in Egyptian colloquial Arabic, then this word will be included in the study because its contemporary usage may shed light on its ancient Egyptian semantic and phonological reconstruction. Therefore, Egyptian colloquial Arabic lexical items related to Classical Arabic etymology²³ are also included in the study if they are used in Ancient Egypt prior to the Demotic stage²⁴.

²⁰ Allen, *Ancient Egyptian Phonology*, XII.

²¹ Martin Hinds and El-Said M. Badawi, *A Dictionary of Egyptian Arabic: Arabic-English* (Beirut: Librairie du Liban, 1986).

²² Other contemporary Egyptian dialects from Delta, Upper Egypt, and the Western desert are yet to be comprehensively documented for further studies. The lack of comprehensive Egyptian colloquial Arabic lexicography limits the study of ancient Egyptian survivals.

²³ Lexical cognates between the ancient Egyptian language and any other language in the Afroasiatic family can be related to one of the three possible historical scenarios: first, the lexical item concerned was borrowed into ancient Egyptian from that other language; second, the lexical item concerned was borrowed from ancient Egyptian into that related language; third, the concerned lexical item belonged to the proto-Afroasiatic language and was inherited by both languages without any borrowing.

²⁴ An Afro-Asiatic word which is borrowed into ancient Egyptian language in the Old Kingdom for example and continued to be used in Egypt since then will provide an evidence for successful reconstruction of ancient Egyptian semantic and phonology regardless of its origin.

For more information on the Etymology of ancient Egyptian lexicon, see Gábor Takács, *Etymological Dictionary of Egyptian* (Leiden: Brill, 1999).

The current research is limited to the study of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Ancient Egyptian grammatical and morphological substratum interferences/impositions into Egyptian colloquial Arabic are not studied in this research. The imposition of ancient Egyptian compound words, expressions, and idioms²⁵ into Egyptian colloquial Arabic are also not included in this current study. Moreover, ancient Egyptian proper names, ancient Egyptian calendar names of months or festivals in use in modern Egypt, and ancient Egyptian names of villages and cities²⁶ are also not included in the current study. It should also be noted that the scope of the current research does not include other aspects of ancient Egyptian cultural continuity and transmission into modern Egypt.

²⁵ For example, of the ancient Egyptian idioms see Mariam Ayad, "Nemty Nakht's Warning to the Peasant" *Göttinger Miszellen* 152 (1996): 9–10.

²⁶ For more information on the pre-Arabic toponyms in Egypt, see - Carsten Peust, *Die Toponyme Vorarabischen Ursprungs Im Modernen Ägypten: Ein Katalog* (Göttingen: Univ., Seminar für Ägyptologie und Koptologie, 2010).

2 Egyptian colloquial Arabic in context

The Arabic language is one of the most widespread languages in the world, with more than four hundred million speakers. It belongs to the Semitic branch of the Afroasiatic language family. Classical Arabic (CA) is the language of the Quran, which was natively spoken by several tribes in the Arabian Peninsula during the seventh century AD. Today, Modern Standard Arabic (MSA) is the official language in twenty-seven countries²⁷. However, several Arabic dialects are spoken from Iraq to Mauritania and from Oman to Morocco as the native languages for different nations in Asia and Africa. This wide geographical range is marked by the extreme spoken dialectal differences in all linguistic levels, including phonology, morphology, syntax and lexicon. Some vernacular varieties of Arabic are not comprehensible to speakers of others, as in the case of North African dialects for Arabic speakers in Iraq. Moreover, contemporary Arabic vernacular varieties are considered as linguistically different as Germanic languages. Reem Bassiouney (2009) compared the linguistics differences among Arabic vernacular varieties to those between German and Dutch languages. She concluded that the linguistic differences between German and Dutch are similar to those among several Arabic vernacular varieties²⁸. She raised the question of "whether terms like 'language' and 'variety' are not political terms rather than linguistic ones".²⁹ She added that "despite such differences, native Arabic speakers perceive all different colloquial varieties used for daily communication in their countries as simply 'Arabic.'"

Contemporary Modern Standard Arabic (MSA) is taught in schools, used as the official language in administrative documents, written literature, and mass media. However, Egyptians, for example, use the Egyptian colloquial Arabic, a vernacular language variety of Arabic, as the native spoken language for day-to-day communication. The result is the formation of 'diglossic'

²⁷ Jonathan Owens, Peter Behnstedt, and Manfred Woidich, "Arabic Dialectology," in *The Oxford Handbook of Arabic Linguistics* (New York: Oxford University Press, 2019).

²⁸ Bassiouney, *Arabic Sociolinguistics*, 27.

²⁹ Bassiouney, *Arabic Sociolinguistics*, 26.

speech communities in Arabic speaking countries. An educated contemporary Egyptian who reads and writes in Modern Standard Arabic (MSA) as a high-valued language variety will express his / her feelings in spoken Egyptian colloquial Arabic (ECA), which is viewed as a low-valued language variety³⁰. Ferguson defined several situations where a person uses the high-valued language variety (H), including religious, political, educational institutions, as well as mass media. On the other hand, low-valued (L) varieties are commonly used in conversations within the family and with friends and colleagues. It is also used in folk literature and for communication in a market.

Modern Standard Arabic al-fuṣḥā	Egyptian colloquial Arabic al-ʿāmmiyya
high variety (H)	low variety (L)
School language	Native language
Documented grammar and lexicon	No documentation
Standard literature	Vernacular literature ³¹
Function (official, religious, political communication): Sermon in church or mosque; political speech; news broadcast	Function: oral personal communication; radio soap opera; folk literature

Table 1: MSA vs. ECA

Bassiouney (2009) differentiated between two distinct kinds of the high-valued variety in Egypt, namely the Classical Arabic (CA) as the religious language of the Qur'an and the Modern Standard Arabic (MSA) used in a public speech³². She emphasized that despite the stylistic and

³⁰ Ferguson also highlighted that "very often, educated Arabs will maintain they never use L at all, in spite of the fact that direct observation shows that they use it constantly in ordinary conversation" (Ferguson 1959, 345).

³¹ Woidich (2010) studied the recent usage of Egyptian colloquial Arabic in Egypt for expository texts - Manfred Woidich, "Von der wörtlichen Rede zur Sachprosa: Zur Entwicklung der Ägyptisch-Arabischen Dialektliteratur" In *Dialektliteratur heute - regional und international*, edited by Horst Munske (Erlangen: OPUS Universitätsbibliothek Erlangen, 2010).

³² Bassiouney, *Arabic Sociolinguistics*, 12.

lexical differences between those two prestige varieties, native Arabic speakers do not usually distinguish between them and refer to both as Standard Arabic (SA)³³. Badawi³⁴ (1973) divided spoken Egyptian Arabic into five levels (systems), namely fuṣḥā al-turāth (Classical Arabic (CA) فصحي التراث), fuṣḥā al-'sr (Modern Standard Arabic (MSA) فصحي العصر), ṣāmmiyyat al-muthaqqafin (Cultured Colloquial عامية المثقفين), ṣāmmiyyat al-mutanawiryn (Enlightened Colloquial عامية المتورين) and ṣāmmiyyat al-ummiyin (Illiterate Colloquial عامية الاميين). Of the five levels, he argued, ṣāmmiyyat al-ummiyin (Illiterate Colloquial عامية الاميين) is the least written level and the most likely to host survivals of the ancient Egyptian language³⁵.

Interest in Arabic dialectology began in the final quarter of the 19th century³⁶. However, much of the development in the field was associated with the expansion of the fieldwork during the second half of the twentieth century. Prior to such development, Egyptian Arabic or Egyptian colloquial Arabic was traditionally considered by native Arabists as the 'corrupt' variant of the 'proper' Classical Arabic (CA), the language of the Quran³⁷. The etymology of the Egyptian colloquial Arabic lexicon was only investigated from the Classical Arabic point of view. Many lexical items of Egyptian colloquial Arabic, though not available in classical Arabic lexicon, were characterized as corrupted versions of the closest classical Arabic lexemes. Ancient Egyptian (including Coptic), Greek, and Latin loanwords used in Egyptian colloquial Arabic were considered as foreign words compared to classical Arabic "original" vocabulary.

As a result, the Egyptian colloquial Arabic lexicon was divided into two main categories. The first category groups the Egyptian colloquial Arabic lexical items that can be related to classical Arabic. This category was formally documented as Egyptian "corrupts" of classical Arabic. For example, the Egyptian colloquial Arabic *taf* تف was included as the Egyptian variant

³³ Bassiouney, *Arabic Sociolinguistics*, 27.

³⁴ El-Said Badawi, *Mustawayāt Al-'Arabīyah Al-mu'āṣirah Fī Miṣr: Baḥṯ Fī 'alāqat Al-Lughah Bi-Al-ḥadārah* (al-Qāhirah: Dār al-Ma'ārif, 1973).

³⁵ Hinds and Badawi, *A Dictionary of Egyptian Arabic*.

³⁶ Wilhelm Spitta, *Grammatik Des Arabischen Vulgärdialectes Von Aegypten* (Leipzig: J.C. Hinrichs, 1880).

³⁷ Ahmed Taymūr, *Muṣṣaḡam Taymūr al-kabīr fī al-alfāz al-ṣāmmiyya Iṣdād wa taḥqīq D.Husayn Naṣṣār*. 5 vols. (al-Qāhira: Dār al-Kutub, 2001) V1, 8.

of the classical Arabic *tafal* تفال³⁸. The main aim of documenting such lexical items was to encourage the public to use Classical Arabic (CA) pronunciation as the "correct" version of words rather than the Egyptian colloquial "vulgar" ones³⁹. The second category of Egyptian colloquial Arabic lexicon groups lexical items that do not have an Arabic etymology. The latter category was usually dropped from documentation regarded as a foreign lexicon⁴⁰. For example, the Egyptian colloquial Arabic *ḥam* حَم (to dupe, deceive)⁴¹ was either regarded as a variant of the classical Arabic *wḥam* وْحَم (few)⁴² or considered as a foreign word and dropped from the documentation process.

Peter Behnstedt and Manfred Woidich (1985) divided Egyptian dialects into three main categories in addition to the Cairene dialect: first, the dialects of Delta's *Fallaheen*. This category contained eleven main groups; second, the dialects of Upper Egypt, which contained seven groups; third, the dialects of the inhabitants of oases located in the western desert⁴³. Of all such dialects in Egypt, only the Cairene dialect is comprehensively documented by Hinds and Badawi (1986). The Cairene dialect is currently used by more than twenty million inhabitants of greater Cairo and is used as the koine (common standard dialect) in Egypt.

One of the main phonological features of the Cairene dialect is the change of the /q/ sound into glottal stop /ʔ/⁴⁴. Inhabitants of greater Cairo changed the pronunciation of /q/ phoneme into glottal stops /ʔ/ with very few exceptions, which include the word 'Quran'. For example, the Classical Arabic قبل /qabl/'before' is pronounced as ʔabl /ʔabl/ in greater Cairo and eastern delta. Arabists' documentation of the Cairene dialect tends to document words pronounced with glottal stop ʔ /ʔ/ as ق /q/ aiming to reverse the effect of the phonological change

³⁸ Wafā' ibn Muḥammad Qūnī, Hishām 'Abd al-'Azīz and Ismail Serageldin, *Mu'jam Al-Tuḥfah Al-Wafā'īyah Fī Al-'āmmīyah Al-Miṣrīyah. al-Iskandarīyah* (Miṣr: Maktabat al-Iskandarīyah, 2016).

³⁹ Taymūr, *Muḥḥam Taymūr al-kabīr* V1, 16.


⁴⁰ Muḥammad ibn Muḥammad Ibn Abī al-Surūr, al-Sayyid Ibrahīm Salīm, and Ibrāhīm Ibyārī, *al-Qawl Al-muqtaḍab Fī-Mā wāfaqa Lughat Ahl Miṣr Min lughāt Al-'Arab* (Cairo: Dār al-Fikr al-'Arabī, 1962)

⁴¹ HB, 266b.

⁴² Taymūr, *Muḥḥam Taymūr al-kabīr* V3, 203.

⁴³ Peter Behnstedt and Manfred Woidich. *Die ägyptisch-Arabischen Dialekte* (Wiesbaden: L. Reichert, 1985)

⁴⁴ HB, XVII.

into the 'original' 'correct' Classical Arabic pronunciation. So, the documentation of Cairene pronunciation of the word /ʔabl/'before' will be corrected to قبل /qabl/ despite its contemporary pronunciation as /ʔabl/. Moreover, since the Classical Arabic etymology is assumed, by default, for all Egyptian colloquial Arabic lexicon, words that contain glottal stop ʔ /ʔ/ are documented as ق /q/. As a result, Hinds and Badawi's (1986) dictionary includes several words that contain the glottal stop ʔ /ʔ/ but are written in the entry of ق /q/. For example, the ancient Egyptian words  mʔ /mʔʔ/'to observe' is attested under the headword مقق /mqq/'to scrutinize; to pore' assuming that the original form of the word before the phonological pronunciation change contains the /q/ sound instead of the contemporary glottal stop /ʔ/ sound (HB, 829a). Despite its inclusion under mqq headword entry, Hinds and Badawi specified the contemporary pronunciation of the word using IPA as /mʔʔ/. Another example is the ancient Egyptian word qb 'to increase', which has been subjected to the same phonological change rule into the contemporary pronunciation of ʔb /ʔb/, is also documented as قب qb in Hinds and Badawi's dictionary (HB, 682a).

3 Language contact theory

The study of languages in contact situations and their outcomes goes back to the nineteenth century. Weinreich⁴⁵ was the first to propose an integrated multidisciplinary framework, which is built around linguistic, sociolinguistics, and psycholinguistic approaches for the study of languages in contact. The new field is known as contact linguistics. It aims to study the process of language contact-induced change, individual and community roles in the origin and spread of change, and the social and linguistic factors influencing the outcomes of language contact⁴⁶. Language contact-induced change outcomes include borrowing, code-switching behaviors, language shift, substratum influence on language varieties, various types of convergence, and the creation of entirely new contact languages. The sociolinguistic structure of any community will affect the outcome of language outcomes. Bilingual communities, for example, might have long-term stability in some cases or a rapid language shift in others.

Scholars classify the language contact phenomena into two broad categories: the first is the contact-induced 'borrowing' or 'adoption'. Borrowing is the transfer of linguistics materials (phonological, morphological, syntactical, and lexical) from a source language into a recipient language by speakers for whom the latter is the psycho-linguistically dominant language. Lexical borrowings or loans are usually motivated by gaps in the lexicon of the recipient language and by the prestige enjoyed by the source language⁴⁷. For example, language contact between the Greek language and the native Coptic language in Egypt during the first half of the second millennium AD is categorized as 'borrowing'. Lexical borrowings from the Greek language into the Coptic language were motivated by the adoption of many Greek lexical items associated with the Christian religion, which served as gaps in the Coptic recipient language. Greek borrowings into Coptic were also motivated by the prestigious state of the Greek language in Egypt during the

⁴⁵ Uriel Weinreich, *Languages in contact, findings and problems* (New York: Linguistic Circle of New York, 1953).

⁴⁶ Winford, *Theories of language contact*.

⁴⁷ Yaron Matras, *Language Contact*. (Cambridge: CUP, 2009)

period of contact. Borrowing is characterized by more stable domains in the recipient language (more lexical borrowing and less structural (syntactic and morphological) ones). Most borrowings tend to be lexical; the second category of language contact phenomena is the 'interference' or 'imposition' or 'substrate interference'. Substrate interference is the transfer of linguistic materials into the psycho-linguistically dominant language. An example of such type is the lexical transfer from the Semitic native languages of the Levant into the ancient Egyptian psycho-linguistically dominant language during the new Kingdom. The New Egyptian stage of the language hosted several Semitic loanwords associated with the extension of the ancient Egyptian empire to include parts of the Levant⁴⁸. While the extent of Semitic borrowing into ancient Egyptian is still debated, scholars agree the Semitic borrowing during the New Kingdom did not affect the structure nor basic vocabulary of the ancient Egyptian language⁴⁹.

The Coptic stage of the ancient Egyptian language experienced intensive lexical borrowing from the Greek language during the Roman rule from the beginning of the first century AD⁵⁰. Scholars estimated that as much as 25% of the Coptic vocabulary was of Greek origin⁵¹. Some scholars have proposed extensive bilingualism among Egyptians during this period. However, recent studies evaluating the influence of Greek loanwords into the Coptic

⁴⁸ Hoch (1994) collected 595 Semitic loanwords into ancient Egyptian during the New Kingdom and the Late Period. The study included Semitic languages of Canaanite, Aramaic, North Arabic dialects, Old South Arabic dialects, Assyrian and Babylonian - James Hoch, *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period* (Princeton, N.J.: Princeton University Press, 1994).

⁴⁹ Winand (2017) criticized the list proposed by Hoch. He reduced the number of loanwords into 389 after excluding proper names, words in complete Semitic sentences (code-switching), and duplicated entries. Moreover, 41% of the suggested loanwords were hapax legomena (a term recorded only once), while 71% of the loanwords were attested up to 3 times - Jean Winand, "Identifying Semitic Loanwords in Late Egyptian." In *Greek Influence on Egyptian-Coptic: Contact-Induced Change in an Ancient African Language*. Vol. 17, by Eitan, Peter Dils, et al., (Hamburg: Widmaier Verlag, 2017) 481-511.

⁵⁰ Roman governments adopted the Greek language as the official administration language until the early fourth century AD. The majority of administrative papyri and ostraca dated to this period were written in the Greek language - Clarysse Willy "Bilingual papyrological archives" In *The Multilingual Experience in Egypt, from the Ptolemies to the Abbasids*, by Arietta Papaconstantinou (Burlington, VT: Ashgate, 2010): 47-72, 49.

⁵¹ Rubenson, *The Transition from Coptic to Arabic*, 78.

Around five thousand Greek loanwords are considered to be used in Coptic – Eitan Grossman, "Greek Loanwords in Coptic." In *Encyclopedia of Ancient Greek Language and Linguistics* (2013) 118-120

lexicon showed that the "Coptic basic vocabulary is almost entirely native"⁵². Grossman and Polis concluded that the "basic vocabulary is largely stable in" ancient Egyptian language since "half of the list [of basic vocabulary] is stable from the Old Kingdom down to Coptic."

Substrate interference language contact phenomena, which result in language shift when the speakers of a native language shift into a new dominant language, is called 'Shift-induced interference'⁵³. Thus, the imposition of the ancient Egyptian language in its final stage of Coptic into the Arabic language during the third quarter of the first millennium AD is an example of 'Shift-induced interference'. Shift-induced interference is characterized by strong syntactical, phonological, and weak lexical influence from the source native language into the newly adopted language. The result is a newly formed variety of the psycho-linguistically dominant language with linguistic imposition from the old native language. The case of Egyptians shifting into the Arabic language is linguistically influenced by the native ancient Egyptian (Coptic) language. The result is a new form of Egyptian colloquial Arabic, which served as the native spoken language of Egyptians. Lexical influence is not normally strong in the case of Shift-induced interference.

Out of the three main reasons proposed for lexical substratum interference /imposition, only the first reason was traditionally assumed for the case of lexical Shift-induced Coptic interference into Egyptian colloquial Arabic. Such an assumption can be evaluated by examining the semantic fields of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. If the majority of ancient Egyptian lexical survivals belong to the semantic fields of "*Food and drink*" and "*Agriculture and vegetation*", then the first reason of lexical Shift-induced interference can describe ancient Egyptian interference into Egyptian Arabic. This thesis examines the semantic fields of ancient Egyptian lexical survivals in order to assess the above assumption.

⁵² Eitan Grossman and Stéphane Polis, "Diachronic lexical semantics in Ancient Egyptian–Coptic: The Egyptianness of basic vocabulary in Coptic." *Annual meeting of the Society of Biblical Literature (SBL)* (2015) Atlanta (GA), USA. 118 slides. <http://hdl.handle.net/2268/188370>, 116.

⁵³ Sarah Thomason, "How to Establish Substratum Interference." Edited by Yasuhiko Nagano. *Senri Ethnological studies 75 (Issues in Tibeto-Burman Historical Linguistics)* (2009): 319–328.

4 Literature Review

The first native Egyptian Egyptologist, Ahmed Kamāl⁵⁴ (1849-1923), was the first Egyptologist to record ancient Egyptian lexical survivals into Egyptian colloquial Arabic early in the twentieth century⁵⁵. Kamāl's final and profound work on the ancient Egyptian language was his ancient Egyptian dictionary (*Lexique De La Langue égyptienne Ancienne*). Unfortunately, it was not published in his lifetime. The Egyptian supreme council of antiquities (SCA), as part of the Egyptian museum's centennial, began to publish volumes of his manuscript in 2002 (seventy-nine years after his death)⁵⁶. Despite being a draft rather than a final manuscript of the ancient Egyptian dictionary with no index or corrections, the twenty-two published volumes (published consecutively from 2002 till 2010) represent his methodology for collecting ancient Egyptian lexicon. His dictionary contains more than thirteen thousand ancient Egyptian words⁵⁷. It contains words attested in different ancient Egyptian scripts (writing systems), namely Hieroglyphics, Hieratic, Demotic, and Coptic. Ancient Egyptian lexical items are compared with those of Hebrew, Amharic, Greek, Latin, and Arabic. The meaning of each lexical item is then translated into French and Arabic with some examples.

Kamāl's dictionary included some of the Egyptian colloquial Arabic cognates (if any) related to the ancient Egyptian lexicon. For Example, the ancient Egyptian *tf* (to spit, saliva), Coptic *ṯaq* (spittle) entry included the Egyptian colloquial Arabic *taf* تف rather than the classical

⁵⁴ Kamāl began his Egyptology career by studying Archaeology and Egyptology under the famous German Egyptologist Heinrich Brugsch at a newly formed school in Cairo in 1869. Throughout his career, Kamāl carried out numerous excavations across Egypt, at Deir El Bershesh, El-Hibeh, Sharuna, Tihna, Gebel el-Teyr, Atfih, Sheikh Said, and Asyut. Most of his excavations were published in “Annales du service des antiquités de l'Égypte journal” (ASAE). He also published several books on ancient Egyptian history, language (grammar), religion as well as science in ancient Egypt.

⁵⁵ For earlier attempts of Arabs and Egyptians to interpret the culture and language of ancient Egypt, see - Okasha El-daly, *Egyptology, the Missing Millennium - Ancient Egypt in Medieval Arabic Writings* (London: UCL Press, 2005).

⁵⁶ Ahmed Kamāl, *Makhṭūṭ mu 'jam Al-Lughah Al-Miṣrīyah Al-Qadīmah: Manuscrit Lexique De La Langue égyptienne Ancienne* (Cairo: Maṭābi' al-Majlis al-'Alā lil-Āthār, 2002).

⁵⁷ Basem ElSharkawi. “Ahmed Kamal Pasha (1851-1923) Steps to his Ancient Egyptian Dictionary (Chronological–Statistical Study)”. *Abgadiyat* 6 (1) (2011): 44-70.

Arabic *tafal* تَفَل⁵⁸. The result is indirect documentation of ancient Egyptian lexical survivals into Egyptian colloquial Arabic throughout the dictionary.

Despite the inclusion of some Egyptian colloquial Arabic cognates, the published version of Kamāl's dictionary did not include any indexes of ancient Egyptian, Coptic, Arabic, or Egyptian colloquial Arabic. The brief published introduction of the dictionary did not specify whether the cause of recording and collecting ancient Egyptian lexical survivals into Egyptian colloquial Arabic was intended. Moreover, the author, Ahmed Kamāl, utilized his own Egyptian colloquial Arabic, as a native speaker, to record inherited lexical items. The primary dictionary of Egyptian colloquial Arabic available at that time was the dictionary conducted by Spiro (1895)⁵⁹. Kamāl's dictionary did not utilize Spiro's dictionary or any other Egyptian Arabic dictionary as a reference. Hence, attested Egyptian colloquial Arabic lexical items in Kamāl's dictionary are unreferenced and depend only on the author's knowledge. Moreover, the published manuscript of Kamāl's dictionary did not include textual analysis of the ancient Egyptian words in context. An ambiguous or misleading meaning suggested for the ancient Egyptian word itself will then disqualify that word as an inherited one. For example, Kamāl's dictionary associates ancient Egyptian lexical item *štm* (to close, quarrelsome) with the Arabic *tmtm* تمتم (complaint, mutter) (same meaning with different pronunciation) rather than the word *šatam* (to curse) (same pronunciation with different meaning)⁶⁰. Semantic analysis of the ancient Egyptian word in *štm* in context, however, shows that the meaning of the word is associated with aggressive oral communication (hence the A2 𓂏 determinative). The contemporary meaning of the word, hence, provides a more precise meaning for the ancient Egyptian word.

⁵⁸ Kamāl, *Makhṭūṭ mu'jam Al-Lughah Al-Miṣrīyah Al-Qadīmah* V16, 133.

⁵⁹ Socrates Spiro, *An Arabic-English Vocabulary of the Colloquial Arabic of Egypt, Containing the Vernacular Idioms and Expressions, Slang, Phrases, etc., etc., used by the Native Egyptian* (Cairo; London: Al-Mokattam Print. Office, 1895).

⁶⁰ Kamāl, *Makhṭūṭ mu'jam Al-Lughah Al-Miṣrīyah Al-Qadīmah* V15, 336.

Several Coptologists have endeavored to correlate Coptic vocabulary with the contemporary Egyptian Arabic lexicon. Early studies on Coptic-Arabic language contact focused mainly on the syntactic and phonological influence of Coptic into Arabic in Egypt⁶¹. Coptic lexical survivals into Egyptian Colloquial Arabic, on the other hand, were only occasionally addressed⁶² without systematically investigating the whole topic. The Austrian politician and orientalist Alfred Kremer⁶³ (1863) was the first to record a list of twenty-three examples of Coptic lexical survivals into Egyptian colloquial Arabic⁶⁴. Nearly half of these items were the names of plants and animals. In describing the grammar of the Egyptian colloquial Arabic, Wilhelm Spitta (1880) listed sixteen lexical items as examples of Coptic loanwords. Spitta noted that "this list could easily be increased with longer stays in upper Egypt and with a more profound knowledge of the Coptic language than is available to me."

Karl Vollers⁶⁵ (1896) was the first to present a collective list of sixty Coptic lexical survivals that were still in use in upper Egypt at the time⁶⁶. Vollers defined Coptic survivals into Egyptian Arabic as vocabulary "that is neither Arabic nor is explained by other influential foreign languages (Persian, Greek, Turkish)"⁶⁷. Vollers' methodology of excluding all Coptic lexical survivals that might be related to Arabic etymology was followed by other scholars.

⁶¹ See Ludwig Stern, "Fragment eines koptischen Tractates über Alchimie." *Zeitschrift für ägyptische Sprache und Altertumskunde (ZÄS)* 23 (1885):102–119; Franz Praetorius, "Koptische Spuren in der aegyptisch-arabischen Grammatik." *ZDMG* 55 (1901): 145–147.

⁶² Egyptian Arabic descriptive studies in the late 19th century suggested Coptic influence into the Arabic dialect of Egypt – Wilhelm Spitta, *Grammatik Des Arabischen Vulgärdialectes Von Aegypten* (Leipzig: J.C. Hinrichs, 1880); Karl Vollers, "Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten." *Zeitschrift Der Deutschen Morgenländischen Gesellschaft* 50, no. 4 (1896):607-657.

⁶³ Alfred Kremer, *Aegypten: Forschungen über Land Und Volk während Eines zehnjährigen Aufenthalts* (Leipzig: F.A. Brockhaus, 1863).

⁶⁴ Kremer self-taught Modern Greek, Arabic, Hebrew and Persian. He worked in the Austrian Consulate in Cairo and wrote his book about what he experienced during his ten years stay in Egypt.

⁶⁵ Vollers, *Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten*.

⁶⁶ Vollers' list was part of his 'foreign' loanwords in Egyptian Arabic including Persian, African and Semitic ones. Semitic loanwords were listed in his later article – Karl Vollers, "Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten." *Zeitschrift Der Deutschen Morgenländischen Gesellschaft* 51, no. 2 (1897): 291-323.

⁶⁷ Vollers, "Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten, 653.

Claudius Labib, an Egyptian Egyptologist and Coptic scholar⁶⁸, published the first part of his collection of Coptic words used in Egyptian colloquial Arabic in 1901⁶⁹. The second part was published in 1902 and contained a hundred fifty-four ancient Egyptian and Coptic lexical items still in use in Egyptian Arabic. Labib's collection was the first to include some ancient Egyptian etymologies⁷⁰. Labib utilized several phonological values for some Coptic letters without specifying any phonological rules governing their usage⁷¹. As a result, some of his cognates do not follow the same phonological rules⁷².

After World War I, new descriptive literature was published for Egyptian colloquial Arabic as well as Coptic. Both Gairdner's "Egyptian Colloquial Arabic: A Conversation Grammar" and Elder's Egyptian Colloquial Arabic Reader were far superior to previous transcriptions of the dialect⁷³. For the Coptic language, William Worrell's "Coptic sounds" represented a significant development for our knowledge of Coptic phonology⁷⁴. William Crum's Coptic dictionary (1939) provided the largest collection of the Coptic lexicon and is still

⁶⁸ Labib was born into a Coptic Christian family in Asyut in Upper Egypt. He learned Coptic in the monastery of Dayr al-Muḥarraḡ and learned ancient Egyptian hieroglyphs in Cairo. Labib promoted the public use of Coptic as a spoken language outside the Church. He tried to add new words to the Coptic lexicon to express new contemporary concepts at his time. Labib continued to edit Coptic religious and educational publications. His primary project, though, was the Coptic-Arabic dictionary, of which he completed five parts (letters ⲁ to ⲥ) before his death. In his eulogy for Claudius Labib, Crum suggested that other scholars should complete Labib's dictionary due to its importance. His dictionary, though incomplete, remained one of the primary sources for Coptic scholars towards Crum's Coptic-Egyptian dictionary, which was completed in 1939. – W. Crum, "Bibliography: Christian Egypt." *Journal of Egyptian Archaeology* 5(3) (1918) 201-215, 215.

⁶⁹ Claudius Labib, *Collection de mots coptes qui passent en usage dans la langue arabe vulgaire. 1ere série* (Cairo, 1901).

⁷⁰ Examples include Coptic ⲧⲠⲔⲓ طوبة (brick) ancient Egyptian *dbt* ⲉⲃⲧ, and Coptic ⲫⲱⲧⲉⲛⲓ فط (to run) from ancient Egyptian *ft*.

⁷¹ For example, in his introduction, he stated that the Coptic letter Ⲗ has the phonological features of the modern value of letter v. Later in his introduction, Labib mentioned that the Coptic letters Ⲗ, ⲫ, ⲛ, ⲉ can be used interchangeably.

⁷² For example, Item no. 37, Coptic ⲕⲁⲃⲠⲟ is associated with Egyptian Arabic ليو /*labu*/ (lion) with phonological value /b/ for the Coptic letter Ⲗ. However, the next item, number 38, Coptic ⲕⲁⲃⲱⲩⲱⲩ is associated with the Egyptian Arabic لوش *laweš* (to take?) of phonological value /w/ for the Coptic letter Ⲗ.

⁷³ William Gairdner and Mohamed Saba, *Egyptian Colloquial Arabic: A Conversation Grammar. 2d, rev. & mostly rewritten. ed.* (London: Oxford university press, 1926); Earl Elder and Mohamed Saba, *Egyptian Colloquial Arabic Reader* (London: Oxford university press, 1927).

⁷⁴ William Worrell and Hide Shohara, *Coptic Sounds* (Ann Arbor: University of Michigan press, 1934).

considered the main dictionary for Coptic till today. The developments in the Egyptian colloquial Arabic and Coptic descriptive literature initiated a new wave of research to evaluate the topic of the Coptic influence into Egyptian colloquial Arabic.

De Lacy O'Leary (1934)⁷⁵ rejected all levels of Coptic influence into Egyptian Arabic except that of the lexical borrowings. He argued, however, that lexical borrowings reflect cultural influence rather than a linguistic one⁷⁶. He thus grouped the Coptic loanwords into the Egyptian dialect of Arabic into three main categories: the first contains place names; the second is related to the Christian religion and worship practices; and the last one is related to tools, animals, birds, and food items specific to Egypt. O'Leary built on the theoretical assumption that Coptic lexical survivals into Egyptian Arabic only describe objects specific to Egypt that belong to certain semantic fields without Arabic lexical parallels.

William Worrell (1942)⁷⁷ included more than one hundred Coptic loanwords into Egyptian Arabic, which were collected by him and Werner Vycichl⁷⁸. The list, entitled "Coptic and Greek loan words in Arabic" contained some Greek words used in Coptic as well as most of Vollers' and Labib's lists. Worrell's list was limited to lexical items used only in Egypt and not used in any other dialect of Arabic. Exclusion of all Egyptian lexical candidates, which are shared with other neighboring dialects of Arabic, denies the possibility of lexical borrowing, despite the long-term contact between those communities.

Georgy Sobhy⁷⁹ (1950)⁸⁰ published another list of Coptic words into Egyptian Arabic. The list contained more than two hundred and fifty Coptic loanwords, including some with

⁷⁵ De Lacy O'Leary, "Notes on the Coptic Language." *Orientalia, NOVA SERIES 3* (1934): 243-58.

⁷⁶ O'Leary cited examples of Urdu as a dialect of Hindi with a large number of Arabic and Persian loanwords and Maltese as a dialect of Arabic despite Italian loanwords.

⁷⁷ William Worrell, *Coptic Texts in the University of Michigan Collection, with a Study in the Popular Traditions of Coptic* (Ann Arbor: University of Michigan press, 1942).

⁷⁸ Worrell, *Coptic Texts*, 329-342.

⁷⁹ Sobhy was a professor of General Medicine in Cairo. After years of learning Coptic and Hieroglyphs, he taught Demotic in the school of Egyptian Antiquities.

⁸⁰ Georgy Sobhy, *Common Words in the Spoken Arabic of Egypt of Greek or Coptic Origin* (Cairo, 1950).

Greek etymology. Unlike the previous lists, the majority of proposed Coptic lexical survivals in Sobhy's list was not related to Christian worship practices. Wilson Bishai⁸¹ (1964)⁸² investigated previous lists of lexical survivals of Coptic lexicon into Egyptian colloquial Arabic, including Sobhy's and Worrell's lists, and collected two hundred and five proposed lexical survivals. He discarded fifty-eight proposals since they might have an Arabic origin. He also dismissed sixteen more suggestions because they had no reference in Crum's Coptic dictionary⁸³. Bishai's research resulted in a list of "valid" lexical survivals of one hundred and nine words. At the end of his article, Bishai concluded that the valid list is very limited⁸⁴, adding: "Egyptian Muslims today are right in claiming a predominant Arab ancestor."

One cannot understand Bishai's conclusion in isolation from the political and cultural changes that took place in the Middle East region after World War II. The decade separating Sobhy's book (1950) from Bishai articles (1961-1964) revealed substantial changes in Egypt's political and cultural spheres. Egypt became a republic with a new nationalist regime in place. Nasser led Egypt into the united "Arab nation of glory." The Arabic origin of the whole region was promoted in mass media. Linguistic and cultural differences among Arabic countries were demoted, as they might affect the unity of the Arab world. Bishai's conclusions might have been

⁸¹ Wilson Bishai (1923 – 2008) was an Egyptian Coptologist and orientalist who migrated to the United States in 1951. He completed his Ph.D. in Oriental Studies in 1956 which was titled "The Coptic Influence on Egyptian Arabic". He published a series of articles with the results of his dissertation (1960-1964) covering the three aspects previously discussed on the Coptic influence on Egyptian Arabic, namely the phonological influence, the morphological-syntactical influence, and the lexical one. For more information, see Wilson Bishai, "Notes on the Coptic Substratum in Egyptian Arabic." *Journal of the American Oriental Society* 80, no. 3 (1960): pp. 225-29; Wilson Bishai, "Nature and Extent of Coptic Phonological Influence on Egyptian Arabic" *Journal of Semitic Studies*, Volume 6, Issue 2 (1961): pp. 175–182; Wilson Bishai, "Coptic Grammatical Influence on Egyptian Arabic." *Journal of the American Oriental Society* 82, no. 3 (1962): pp. 285-89; Wilson Bishai, "Coptic Lexical Influence on Egyptian Arabic." *Journal of Near Eastern Studies* 23 (1964): pp. 39–47.

⁸² Bishai, *Coptic Lexical Influence on Egyptian Arabic*.

⁸³ Walter Crum, *A Coptic Dictionary* (Oxford: The Clarendon Press, 1939).

⁸⁴ Bishai gave an example of the Turkish borrowed lexical items in Egyptian Arabic collected by Enno Littmann (1954), which reached two hundred and sixty-four lexical items – Enno, Littmann. *Türkisches Sprachgut im Ägyptisch-Arabischen* (Wiesbaden: O Harrassowitz, 1954).

affected by these cultural and political changes in the region at his time. His findings were criticized later for being "of a too nationalistic tone"⁸⁵.

Emile Ishaq⁸⁶ wrote his Ph.D. titled "The phonetics and phonology of the Bohairic dialect of Coptic and the survival of Coptic words in the colloquial and classical Arabic of Egypt and of Coptic grammatical constructions in colloquial Egyptian Arabic."⁸⁷ Ishaq's main aim was to confirm the traditional pronunciation of Coptic, especially that of the Bohairic dialect (old Bohairic). His second aim was "an attempt to show the contrary to the opinion expressed by Bishai, a very great number of Coptic words have, in fact, survived in the modern colloquial Arabic of Egypt"⁸⁸. Ishaq proposed one thousand three hundred and one inherited words into Arabic⁸⁹. He noted that "the main source of the material collected for the present study is my own knowledge of the Colloquial Arabic of Egypt, as well as fieldwork over a long period"⁹⁰. Later in 1991, Ishaq summarized the result of his dissertation concerning Coptic loanwords in Egyptian Arabic⁹¹. He listed chosen lexical survivals of the "most conspicuous etymologies"⁹². The list contained two hundred and nine lexical items as Coptic loanwords. Ishaq categorized those words into twenty-two semantic fields (categories), including agricultural items, body parts, birds, fish, food, plants, clothes, and speech items.

⁸⁵ Rubenson, *The Transition from Coptic to Arabic*, note 8.

⁸⁶ Emil Maher Ishaq, now Shenouda Maher Ishak, was a medical doctor and a teacher of Bohairic dialect at the Coptic Church. Ishaq was encouraged by the church to study the old Bohairic pronunciation. He finished his Ph.D. at Oxford University in 1975.

⁸⁷ Emil Ishaq, *The phonetics and phonology of the Bohairic dialect of Coptic, and the survival of Coptic words in the colloquial and classical Arabic of Egypt, and of Coptic grammatical constructions in colloquial Egyptian Arabic* (Ph.D. diss.: Oxford University, 1975).

⁸⁸ Ishaq, *The phonetics and phonology of the Bohairic dialect of Coptic*, lxxvi

⁸⁹ Nearly half of Ishaq's proposed Coptic survivals are related to Egyptian Arabic

⁹⁰ For example, CL.319, Coptic makro (Bohairic) (trough, mortar) was associated with Egyptian Arabic makro مَكرو with a comment "heard in Bagur (Samira)" referring to the Egyptian village of bagur باجور as the source and an Egyptian female name (probably the one who heard the word in bagur village) – G. Sobhy, *Common Words in the Spoken Arabic of Egypt of Greek or Coptic Origin* (Cairo, 1950), 8.

⁹¹ Emil Ishaq, "Egyptian Arabic Vocabulary, Coptic Influence On." In *The Coptic encyclopedia volume 8*, by Aziz Atiya (New York; Toronto: Macmillan, 1991): pp. 112-118.

⁹² Ishaq, *Egyptian Arabic Vocabulary*, 112b.

The Arabist Peter Behnstedt (1981)⁹³ summarized his experience in Egypt from 1975 to 1979, collecting material of Egyptian colloquial Arabic. He listed sixty-four Egyptian Arabic words still in use with etymology referring to Coptic lexical items. Behnstedt criticized Bishai's conclusions of Coptic influence on Egyptian Arabic. He attributed the relatively small number of published Egyptian Arabic inherited lexical items from Coptic to the poor documentation of the spoken language of Egyptian Arabic⁹⁴. However, Many of Behnstedt collected lexical items that were related only to agriculture devices and tools semantic fields, thus building on the same assumption of lexical survivals only correlated with Arabic semantic gaps⁹⁵.

Martin Hinds' and El-Said Badawi's dictionary (1986) contained suggested etymological information for the collected lexicon⁹⁶. However, Coptic etymologies did not include the original Coptic word or any Coptic reference. Badawi's conducted fieldwork was mostly restricted to Cairo. As a result, the dictionary generally represented the Cairene dialect of Arabic. Günther Vittmann (1991)⁹⁷ analyzed one hundred and twenty-six Egyptian Arabic entries with Coptic etymology in Hinds and Badawi's dictionary. He discarded forty-three of the listed lexical items for their association with an Arabic etymology. He concluded at the end of his article that, despite being disappointing for Egyptologists and Coptologists, Bishai's conclusion of minimum Coptic lexical influence into Egyptian Arabic was correct.

⁹³ Peter Behnstedt, "Weitere koptische Lehn-wörter im Ägyptisch-Arabischen." *Welt des Orients* 12 (1981): 81–98.

⁹⁴ Behnstedt, *Weitere koptische Lehn-wörter im Ägyptisch-Arabischen*, 81.

⁹⁵ Behnstedt noticed that Egyptians retained the Coptic names of tools and devices related to agriculture but were using the Arabic names of agricultural activities like zara' زرع (to plant), ray رى, and gama' جمع.

⁹⁶ For Coptic, the levels of <Coptic>, <perhaps Coptic> and <possibly Coptic> were included.

⁹⁷ Günther Vittmann, "Zum Koptischen Sprachgut Im Ägyptisch-Arabischen." *Wiener Zeitschrift Für Die Kunde Des Morgenlandes* 81 (1991): pp. 197-227.

5 Methodology

The current study aims to develop a new methodological approach to utilize the traces of Ancient Egyptian language in modern spoken Egyptian colloquial Arabic as a source to contribute to the understanding of ancient Egyptian language on the semantic and phonological levels.

Previous scholarly attempts to collect ancient Egyptian lexical survivals into Egyptian colloquial Arabic encountered several methodological challenges: first, these attempts were limited to the Coptic stage without proper investigation of the ancient Egyptian historical usage of the proposed lexical items⁹⁸; second, a number of proposed Coptic lexical survivals were excluded because of a possible association with Classical Arabic etymologies, without tracing their ancient Egyptian usage; finally, the majority of early attempts were based on the assumption that Coptic lexical survivals into Egyptian Arabic could only belong to certain semantic fields of agriculture, food items, and tools specific to Egypt⁹⁹.

The current study aims to benefit from the recent advancements in Egyptian colloquial Arabic documentation as well as additions to language-contact theories. It aims to be the first to investigate the lexical survivals through all the stages of the ancient Egyptian language, rather than the Coptic stage only.

The methodology employed in this study does not exclude ancient Egyptian lexical survivals into Egyptian Arabic based on their current known etymology. Lexical cognates between the ancient Egyptian language and any other language in the Afroasiatic family can be the result of three possible historical scenarios: first, the lexical item concerned was borrowed

⁹⁸ Vollers, *Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten*; Labib, *Collection de mots coptes qui passent en usage dans la langue arabe vulgaire. 2ème série*; Worrell, *Coptic Texts*; Sobhy, *Common Words in the Spoken Arabic of Egypt of Greek or Coptic Origin*; Ishaq, *Egyptian Arabic Vocabulary*.

⁹⁹ Vollers, *Beiträge Zur Kenntniss Der Lebenden Arabischen Sprache in Aegypten*; O'Leary, *Notes on the Coptic Language*; Bishai, *Coptic lexical influences on Egyptian Arabic*; Ishaq, *Egyptian Arabic Vocabulary*.

into ancient Egyptian from that other language; second, the lexical item concerned was borrowed from ancient Egyptian into that related language; third, the concerned lexical item belonged to the proto-Afroasiatic language and was inherited by both languages without any borrowing. However, since we do not have historical documentation for many Afro-Asiatic languages as early as the ancient Egyptian one, we cannot confirm which of the above scenarios took place¹⁰⁰. Moreover, historic Afroasiatic lexical borrowings into ancient Egyptian were accommodated into the ancient Egyptian language and used by ancient Egyptians for millennia, which qualify them to be studied as lexical survivals regardless of their etymology. Therefore, lexical survivals that are currently related to Arabic etymology will be included in the study, given their usage in ancient Egypt and in contemporary Egyptian Arabic.

Language Resources

Ancient Egyptian

The current study utilizes ancient Egyptian and Coptic dictionaries as resources of ancient Egyptian lexical items. Faulkner's concise Middle Egyptian dictionary contains a selected collection of ancient Egyptian lexicon that goes back to the Middle Egyptian stage of the ancient Egyptian language. The basic resource of the ancient Egyptian lexicon is the TLA *Thesaurus Linguae Aegyptiae*¹⁰¹, a comprehensive online dictionary of ancient Egyptian lexicon which incorporates an online version of *Wörterbuch der ägyptischen Sprache*¹⁰² by Adolf Erman and Hermann Grapow with subsequent updates, including Old Egyptian, Middle Egyptian, Late Egyptian, and Demotic lexicon. The project also contains a digital corpus of more than one million and four hundred thousand annotated index cards, which give the attestation of each word within a series of phrases.

¹⁰⁰ For more information of the typology and history of Afroasiatic language family, see - Zygmunt Frajzyngier and Erin Shay, *The Afroasiatic Languages* (Cambridge: Cambridge University Press, 2012); Igor Diakonov, *Afrasian Languages* (Moscow: Nauka, Central Dept. of Oriental Literature, 1988).

¹⁰¹ Accessed July 2nd, 2020. <http://aew.bbaw.de/tla/>.

¹⁰² Adolf Erman and Hermann Grapow, *Wörterbuch Der Aegyptischen Sprache / Die Belegstellen* (Berlin und Leipzig: Akad.-Verl., 1926).

Additionally, the Demotic Dictionary of the Oriental Institute of the University of Chicago¹⁰³ is utilized for an updated collection of the Demotic lexicon that incorporates W. Erichsen's *Demotisches Glossar*¹⁰⁴, including updated lexical items from later publications.

Crum's Coptic dictionary (1939) is used to collect lexicon that belongs to the Coptic stage of the ancient Egyptian language. The Coptic corpus SCRIPTORIUM project¹⁰⁵ is reviewed for contextual analysis for ancient Egyptian lexical proposals at the Coptic stage. The same project provides Coptic texts for extensive analysis and complex searches.

Egyptian Colloquial Arabic

Interest in the documentation of Arabic dialects has increased during the second half of the twentieth century. Peter Behnstedt and Manfred Woidich (1985) presented the most collective work of Egyptian Arabic dialects¹⁰⁶. However, the authors pointed out that this is a glossary, not a systematic dictionary. Hans-Rudolf Singer (1989) emphasized the importance of their work¹⁰⁷. However, he added that "It does not claim to be comprehensive, and only includes the particular forms recorded by the authors or published in the studies they consulted. No single regional dialect is covered in full".

The main source of documented Egyptian colloquial Arabic lexicon is Hinds and Badawi's 'A Dictionary of Egyptian Arabic' (1986). This dictionary was then described as "the only record, in any language, including Arabic itself, of the lexicon of spoken Egyptian Arabic which can claim a respectable degree of comprehensiveness and accuracy"¹⁰⁸. The dictionary contains twenty-two thousand and five hundred headwords of Egyptian Arabic lexicon collected

¹⁰³ Janet Johnson, *The Demotic Dictionary of the Oriental Institute of the University of Chicago* (Chicago: Oriental Institute, University of Chicago, 2001).

¹⁰⁴ Wolja Erichsen, *Demotisches Glossar* (Kopenhagen: Munksgaard, 1954).

¹⁰⁵ Caroline Schroeder and Amir Zeldes, "Digital Research in Coptic Language and Literature," *Coptic SCRIPTORIUM*, accessed July 2nd, 2020, <https://copticSCRIPTORIUM.org/>.

¹⁰⁶ Behnstedt and Woidich, *Die ägyptisch-Arabischen Dialekte*.

¹⁰⁷ Hans-Rudolf Singer. *Zeitschrift Für Arabische Linguistik*, no. 20 (1989): pp. 101-103

¹⁰⁸ Devin Stewart, "A Contribution to the Lexicography of Egyptian Arabic." *Zeitschrift Für Arabische Linguistik* 28 (1994):36-86, 37.

in Egypt during the 1970s. It includes examples and idiomatic expressions that specify the meaning of lexical items in context. Due to the absence of a profound Egyptian colloquial Arabic documented corpus, Hinds and Badawi's examples will be used for contextual analysis of Egyptian Arabic lexical items.

Despite its advantages, as noted above, Hinds and Badawi's dictionary is limited to Cairene colloquial Arabic. The lack of documented lexicon from other parts of Egypt confines the output of the current study to the spoken Egyptian Arabic in Cairo region only. Future documentation of Egyptian colloquial Arabic across Egypt will further increase our knowledge of ancient Egyptian lexical survivals, thereby improving our understanding of the ancient Egyptian language and cultural continuity.

Additionally, the six-volume dictionary of colloquial Egyptian Arabic by Taymūr (1978–2001) is used to cover some of the Egyptian Arabic lexicon not included in Hinds and Badawi's dictionary. Taymūr's dictionary is also used to evaluate any proposed Classical Arabic etymology for Egyptian Arabic lexical items.

The etymology of surveyed ancient Egyptian lexical survivals is studied utilizing the three published volumes¹⁰⁹ of the *Etymological Dictionary of Egyptian* by Gábor Takács. While the introduction volume I contains the etymology of many ancient Egyptian words, which were set as examples, the other two volumes only cover the entries of *b*, *p*, *f*, and *m* of the Egyptological transliteration sequence, leaving the etymology of the majority of ancient Egyptian lexicon unpublished. Coptic etymologies of the lexical survivals will be analyzed using the Coptic etymological dictionaries compiled by Jaroslav Černý (1976) and Jaroslav Vycichl (1983) that relate the Coptic lexicon to earlier stages of the ancient Egyptian language.

¹⁰⁹ Gábor Takács, *Etymological Dictionary of Egyptian* volume 1 (Boston: Brill, 1999); Gábor Takács, *Etymological Dictionary of Egyptian*, Volume 2 (Leiden: Brill, 2001); Gábor Takács, *Etymological Dictionary of Egyptian*, Volume 3 (Leiden: Brill; 2007).

Matching Procedure

Preparation of Lexical Items

The current study utilizes the ancient Egyptian phonological characteristics proposed by Peust¹¹⁰ and Loprieno¹¹¹. It implements the changes in ancient Egyptian phonology documented in the previous two resources. It adopts the phonological values of reconstructed ancient Egyptian phonemes, which are documented by Egyptological scholarly. The study does not intend to test different possible values of the ancient Egyptian phonemes. It also does not aim to identify how did ancient Egyptian phonemes transfer into their equivalent contemporary Egyptian Arabic phonemes. The current study also accommodates the attested phonological changes of Egyptian colloquial Arabic, especially the change of q /q/ into glottal stop /ʔ/¹¹²

Prior to the Coptic stage, the earlier ancient Egyptian writing system was based on consonants¹¹³. Accordingly, for the purpose of lexical matching, both Coptic and Egyptian colloquial Arabic lexicon are coded using the ancient Egyptian transliteration system recording consonantal values of words. The Manuel de Codage¹¹⁴ system is utilized for the transliteration of lexical items in a coded format into the database. Moreover, Hinds and Badawi's dictionary employs the Arabic rooting system, which geminates the last constant of biconsonantal words into triconsonantal ones. Such gemination is removed prior to data entry to ensure the usage of the exact spoken word. The final feminine /t/ is removed from both ancient Egyptian and Egyptian colloquial Arabic candidates for the purpose of consonantal matching. The consonants *ʃ*, *i*, and *w* were removed from the lexical candidates for the same purpose of consonantal matching. Moreover, since the ancient Egyptian *s* prefix was usually used in a causative form

¹¹⁰ Carsten Peust, *Egyptian Phonology: An Introduction to the Phonology of a Dead Language* (Göttingen: Peust & Gutschmidt, 1999).

¹¹¹ Loprieno, *Ancient Egyptian*.

¹¹² HB, XVII

¹¹³ Gardiner, *Egyptian Grammar*, 26

¹¹⁴ Manuel de Codage standard system for the computer-encoding of transliterations of Egyptian hieroglyphic texts - Jan Buurman. *Inventaire des signes hiéroglyphiques en vue de leur saisie informatique*, (Impr. Lienhart ; Diffusion de Boccard, 1988)

(s+verb => to cause to 'verb')¹¹⁵, ancient Egyptian words beginning with *s* were duplicated into two separate entries, one with the initial *s* while the other without the initial *s*. Finally, since the Arabic initial morpheme *m* usually indicates 'the place of an action'¹¹⁶, Egyptian colloquial Arabic candidates beginning with consonant *m* are duplicated into two different entries with and without the initial *m* since an ancient Egyptian word might have been used and documented with the initial Arabic prefix *m*.

Each lexical item is assigned to one or more semantic field(s). The study utilizes the twenty-two semantic fields proposed by the *Loanword Typology* (LWT) project¹¹⁷ to categorize the meaning of ancient Egyptian lexical survivals into Egyptian Arabic, as shown in Table 2 below.

<i>The physical world</i>	<i>Basic actions and technology</i>	<i>Cognition</i>
<i>Kinship</i>	<i>Motion</i>	<i>Speech and language</i>
<i>Animals</i>	<i>Possession</i>	<i>Social and political relations</i>
<i>The body</i>	<i>Spatial relations</i>	<i>Warfare and hunting</i>
<i>Food and drink</i>	<i>Quantity</i>	<i>Law</i>
<i>Clothing and grooming</i>	<i>Time</i>	<i>Religion and belief systems</i>
<i>The house (domestic items)</i>	<i>Sense perception</i>	
<i>Agriculture and vegetation</i>	<i>Emotions and values</i>	

Table 2: twenty-two semantic fields

¹¹⁵ for example, *nh* 'live' => *s'nh* 'to cause to live'

¹¹⁶ An example of ملعب *m3l3b* 'playground' from the root لعب *l3b* 'play'

¹¹⁷ Haspelmath and Tadmor, *Loanwords in the World's Languages*.

Consonantal Matching

Transliterated ancient Egyptian, including Coptic and Egyptian Arabic lexical items, are recorded into a database for matching. Each entry contains the consonantal values of each word and the semantic field(s) associated. The process of matching correlates ancient Egyptian and Coptic coded words to those of Egyptian Arabic, according to the two following conditions:

1. Consonantal values and order of both lexical proposals are matched.
2. At least one semantic field associated with both proposals is matched.

The matching process is conducted using SQL¹¹⁸ queries written specifically to carry out this matching process. The result is a list of coded words where the same consonants are arranged in the same order and belong to at least one common semantic field. A more precise meaning of each proposed match is analyzed using Ancient Egyptian and Egyptian Arabic language resources discussed in the previous section. Egyptian colloquial Arabic foreign lexical items, including those of secure Turkish, Persian, English, French, Italian, and Greek etymologies, are excluded from the study after analyzing their ancient Egyptian usage until the Coptic stage of the language. Collected proposals are analyzed for contextual meaning at different phases of the ancient Egyptian language available, namely, Old Egyptian, Middle Egyptian, New Egyptian, and Demotic. Semantic changes are highlighted if the two matched proposed lexical items do not possess the same meaning but share the same semantic field, as specified above.

A list of studied ancient Egyptian lexical survivals into Egyptian colloquial Arabic is presented in Appendix I. Lexical survival entries will include the following:

- Transliteration of the Ancient Egyptian word and its Coptic match (if any)

¹¹⁸ Structured Query Language is a standard programming language used for data management in a relational database management system (RDBMS).

- Stages of the ancient Egyptian language, namely, Old Egyptian, Middle Egyptian, Late Egyptian, Demotic, and Coptic.
- Semantic field(s) associated with the Ancient Egyptian word.
- Meaning of the lexical item as described in ancient Egyptian dictionaries.
- Egyptian colloquial Arabic match and its contemporary meaning.
- Semantic field(s) associated with the Egyptian colloquial Arabic word.

6 Results

The previous methodology was applied to identify ancient Egyptian lexical survivals into Egyptian colloquial Arabic. It was implemented through two successive stages: first, Hinds and Badawi Egyptian colloquial Arabic dictionary of more than nine hundred pages were digitized for the extraction of the Egyptian colloquial Arabic lexicon. More than eight thousand five hundred transliterated Egyptian colloquial Arabic words were entered into the database for processing. Two other dictionaries were used to collect a set of Ancient Egyptian lexicon. More than five thousand transliterated Ancient Egyptian words were included from Faulkner's Dictionary¹¹⁹. A further five hundred words were added from the Chicago Demotic Dictionary (CDD) for the Demotic stage of the ancient Egyptian language. A computer program has matched Egyptian colloquial Arabic and ancient Egyptian lexica of the same consonantal values and the same semantic fields. This resulted in 329 matched roots of similar semantic fields

During the second stage, the produced candidates were then manually examined to select matched Egyptian colloquial Arabic and ancient Egyptian words of similar semantic meaning in their textual context. Ancient Egyptian textual analysis was conducted for each of the ancient Egyptian candidates using the TLA corpus to assess the meaning of each word in context. Ancient Egyptian texts are examined to reevaluate the translation suggested in several ancient Egyptian dictionaries and the possible relationship between ancient Egyptian candidates and their Egyptian colloquial Arabic parallels. The result of the final stage was fifty-five ancient Egyptian lexical survivals, which are listed in Appendix I. This selected set of Egyptian lexical survivals is then utilized to answer each of the research questions presented earlier, namely

- Why did Egyptians retain ancient Egyptian lexical items while shifting to Arabic?

¹¹⁹ Faulkner's concise Middle Egyptian dictionary contains a selected collection of ancient Egyptian lexicon that goes back to the Middle Egyptian stage of the ancient Egyptian language. The current study aims to propose a methodological framework for the utilization of Ancient Egyptian lexical survivals into Egyptian colloquial Arabic rather than to collect all such survivals

Raymond Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Griffith, 1962)

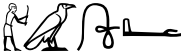





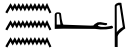

- How can we utilize ancient Egyptian lexical survivals as a source to identify the meaning of ancient Egyptian words and their relationships?
- Did the spoken ancient Egyptian merge the sounds /d/ and /t/ in the oral language as it did in the literate language during the Demotic and Coptic stages?
- Does the loss of the ancient Egyptian ‘ Ayin in writings at the Coptic stage of the language represent an oral sound loss during the same period?
- How can the orality of the ancient Egyptian lexical survivals into Egyptian colloquial Arabic improve our knowledge for the usage of semi-vowels and weak consonants in ancient Egyptian language?

Appendix I contains a list of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Each entry contains the word description and translation from ancient Egyptian dictionaries as well as the Egyptian colloquial Arabic dictionary of Hinds and Badawi (1986). Each entry also contains the associated semantic field, a reference to TLA texts that contain the entry word, and sample texts from each of the ancient Egyptian historical periods (if any). The order of text examples represents the timeline of the usage of the ancient Egyptian language from the Old Kingdom through the First Intermediate Period, the Middle Kingdom, the Second Intermediate Period, the New Kingdom, the Third Intermediate Period, the Late Period, and the Ptolemaic and Roman periods. Demotic texts were formulated during the Ptolemaic and the Roman periods in Egypt. However, Demotic examples are shown in a separate row, although it belongs to the Ptolemaic and Roman period to match TLA classification. Therefore, the 'Ptolemaic and Roman' row includes the hieroglyphic and hieratic texts from the Ptolemaic and Roman period, while the 'Demotic' row contains texts written in Demotic script from the same period.


However, many possible ancient Egyptian lexical survivals into Egyptian colloquial Arabic were not included in the conducted list. The current study proposes a methodological

framework to utilize the ancient Egyptian lexical survivals into Egyptian colloquial Arabic for a deeper understanding of the ancient Egyptian language. It does not aim to collect all ancient Egyptian lexical survivals. The current research utilized Hinds and Badawi's (1986) Cairene dictionary as a source of Egyptian colloquial Arabic. Other dialects in Egypt, especially the Upper Egyptian dialects, are more likely to host ancient Egyptian lexical survivals. The present study also used Faulkner's concise Middle Egyptian dictionary as the main source of Ancient Egyptian lexicon. The usage of other more comprehensive dictionaries, including the *Wörterbuch der ägyptischen Sprache*, would produce more candidates of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. The following list contains examples of discarded ancient Egyptian lexical survivals categorized by different reasons for exclusion¹²⁰.

Not documented in Hinds and Badawi (1986)


- ‘w}  ‘the robbery’ (Wb 1, 172.3-5) عوأ
- bin  ‘evil’ (Wb 1, 442.15-443.17) (يا غراب البين) /bin/ بين
- tšš  ‘border’ (Wb 5, 234.15-236.14) طاش /tšš/
- qni  ‘hug’ (Wb 5, 50.13-51.7; FD, 280) أنى (قنى)
- nb  ‘gold’ (Wb 2, 237.6-239.13) نوب
- bw}  ‘magnate; notable’ (Wb 1, 454.15-16; FD, 82) بوأ
- i‘  ‘wash’ (Wb 1, 39.2-17) يع
- im  ‘side’ (Wb 1, 72.4-8) (اليمة الثانية) يم


Not documented in Faulkner

- nn  ‘child’ نونو (Wb 2, 215.20-23)

¹²⁰ Note that the listed candidates were not examined in context, and hence the meaning presented is the one documented in ancient Egyptian dictionaries, and it was further analyzed in a related corpus.

Only one or less TLA attestation

s3b  'leave' ساب (Wb 4, 17.11; FD 209)

qrft'  'contractions (med.) Demotic: smelly substance' قَرَفَة (Wb 5, 60.10)

Occurs in the Demotic and Coptic stages only¹²¹

krf' 'to dismiss' (EG, 565) كَرَف

bš' 'bare; leave' (EG, 123) بَش

ḥl 'to come into or upon' (EG, 327) حَل

tbs/dbs 'to prick; to pierce' (Wb 5, 262.10) دَبَس

šq 'Digging shaft, crypt' (EG, 524) شَق

šmr 'fennel' (EG, 511) شَمَر

šwḥ 'dry out, wither' (EG, 496) شَوَّح

šwi 'drought, heat; dryness' (EG, 494) شَوَى

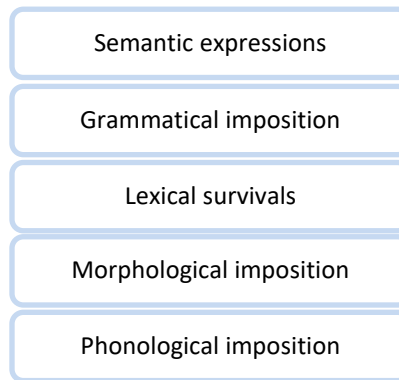
nm 'dwarf' (EG, 218) نَمَم

hwš 'offend, revile; miss, escape; be angry; damage, misuse; offend' (EG, 271) هَوَّش

¹²¹ For previous research of Coptic lexical survivals, see Literature review chapter four.

7 Discussion

Ancient Egyptian cultural continuity can be observed in the contemporary religious and social traditions that can be traced to ancient Egypt. Ancient Egyptian language continuity is represented by linguistic substratum interference/imposition into Egyptian colloquial Arabic. Ancient Egyptian language survivals can be studied at five different levels; first, phonological interference of the ancient Egyptian language into Egyptian colloquial Arabic analyzes the phonological changes of Arabic language in Egypt which are influenced by the ancient Egyptian language; second, Egyptian colloquial Arabic morphological features which can be traced to Ancient Egyptian language; third, Ancient Egyptian lexical survivals which continued to be used in contemporary Egypt; fourth, ancient Egyptian syntactical features imposed onto Egyptian colloquial Arabic; last, Ancient Egyptian semantic expressions and idioms which are represented in modern Egyptian colloquial Arabic.



The current research focuses on the ancient Egyptian lexical survivals into Egyptian colloquial to study the ancient Egyptian language. For this purpose, a selected set of ancient Egyptian lexical survivals, which continued to be used before the Demotic stage of the ancient Egyptian language and are documented in the Egyptian colloquial Arabic dictionary of Hinds and Badawi, is qualitatively analyzed. The execution of the matching process, which was described in the previous chapter of methodology, resulted in a set of fifty-five ancient Egyptian

survivals into Egyptian colloquial Arabic. This selected set of words was analyzed qualitatively to gain more information about the ancient Egyptian language at two different levels; first, each word was semantically examined in textual context to have a clearer view of what did this word represented to ancient Egyptians through different stages of the ancient Egyptian language into the modern Egyptian Arabic meaning. By analyzing the contemporary use of a specific word in Egypt, we can narrow the ancient Egyptian meaning of this word in context. The second level of qualitative research was the observation of possible semantic and phonological patterns that might motivate further studies. Patterns observed in qualitative research are associated with the set of studied examples and cannot be generalized outside these specific examples without further quantitative analysis. Future quantitative studies might test those patterns and observations with other sets of ancient Egyptian words to analyze their validity outside the context of the current research. Therefore, the current study does not aim to generalize any of the observed patterns outside the select set of ancient Egyptian lexical survivals into Egyptian colloquial Arabic.

This discussion chapter will explore the semantic analysis of the selected set of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. It begins with the analysis of semantic fields associated with each word giving examples for some of the semantic fields identified. It will also include several examples of fine-tuning the meaning of ancient Egyptian lexical survivals. The chapter will also present several phonological observations that might be valid for the currently selected set of ancient Egyptian words, which survived into Egyptian colloquial Arabic.

Ancient Egyptian lexical survivals related semantic fields

Earlier studies of ancient Egyptian lexical survivals into Egyptian colloquial Arabic were limited to the Coptic stage of the ancient Egyptian language, as the last stage of the ancient Egyptian language, which was the native language in Egypt at the time of language shifting to Arabic. The Arabic (Semitic) etymology was assumed for all Coptic words which can be related to Arabic. Moreover, theoretical approaches that dominated during the first half of the twentieth century assumed that lexical impositions/influence of Coptic (as the native language) into Arabic (as the psychologically dominant language at the time of language shift) would only occur in certain semantic fields for words of items and tools that did not exist in the Arabic language. Therefore, previous research focused on semantic fields of "*Agriculture and vegetation*", "*Food and drink*", and "*Religion and belief systems*" of Christianity for possible lexical survivals of Coptic into Egyptian colloquial Arabic.

This chapter examines the semantic fields to which the ancient Egyptian lexical survivals belong. It aims to investigate if ancient Egyptian lexical survivals do belong to the "*Agriculture and vegetation*" and "*Religion and belief systems*" semantic fields only and hence can be understood and categorized only by the first reason of lexical imposition/substratum interference as previously assumed.

The process of matching possible ancient Egyptian lexical survivals, which was described in the Methodology section, identifies the semantic field for each of the lexical survival examples discussed in this research. The results of this categorization show that such examples do belong to several semantic fields other than the previously assumed fields of "*Agriculture and vegetation*" and "*Religion and belief systems*".

'Kinship'¹²² semantic field

Si ca |  |  |  |  /si/

The ancient Egyptian word si/zi "man" (Wb 3, 404.6-406.10; FD, 205; CDD S, 1; Crum, 316a; Černý, 144) is attested since the Old Kingdom in Egypt. A biographical inscription from Akhmim:

Akhmim, grave C9 des Iy / Mery, cult room, west wall, grave lord with biographical inscription, biographical inscription (line [2])

n gm mitt hr § nb

Nicht wurde Gleiches bei irgendeinem Mann gefunden

Nothing the like has been found in any **man**

TLA contains 948 instances of the word si (z) in ancient Egyptian texts. *si* is attested in all stages of the ancient Egyptian language, from Old Egyptian to Coptic stages. The two sings — (O34) /z/ and ¶ (S29) /s/ represented distinct phonemes during the Old Egyptian stage of the ancient Egyptian language. The two phonemes /z/, /s/ were merged during the Middle Egyptian stage onwards to become allophones of /s/ through the New Egyptian, Late Egyptian, Demotic and Coptic stages. The same ancient Egyptian word si 'man' continued to be used in the Middle Kingdom

Stele des Mentuhotep (London UC 14333) (line [16])

mn.w pw n(.i) § nfr.w=f

The monument of a **man** is his perfection

During the New Kingdom, the word was used in religious and wisdom texts

leather roll BM EA 10258, A man's teaching for his son (line [1,1])

h3.t'm sb3.yt iri.tn § n s3:f

Anfang der Lehre, die ein Mann für seinen Sohn verfaßt hat

Introducing the teaching that a **man** wrote for his son

¹²² For more information about the Kinship terminology continuity from ancient Egypt into Modern Egypt, see – Fayza Haikal, “Cultural Similarities, Kinship Terminology & Ethno-Egyptology,” in Stephen Thompson et al. *Egypt and beyond: Essays Presented to Leonard H. Lesko upon His Retirement from the Wilbour Chair of Egyptology at Brown University, June 2005* (Providence: Department of Egyptology and Ancient Western Asian Studies, Brown University, 2005), pp. 145-148.

It continued to be used during the Late Period, Ptolemaic and Roman periods as well as the Coptic stage of the language. A Demotic¹²³ text currently in Louvre

Louvre 2377 Vso (line 2)

sgm hrw s nb gmzk pʒ nti nʒ-nfrzfr r ddzs

Höre die Stimme von jedermann, daß du herausfindest, was gut ist, um es zu sagen

Hear everyone's voice that you may find out what is good to say

The same word was used in Coptic in the expression of Ⲙ + ⲡ 'man of' for professions and moral qualities as Ⲙⲡⲱⲗⲕⲉ 'man of speech' (Crum, 316a)

Contemporary Egyptians still use the ancient Egyptian word *si* to refer to the same meaning of a 'man'. Hinds and Badawi (1986) defined the Egyptian colloquial Arabic word *سى* /*si*/ as 'informal term of address or reference to a man (among the lower classes or between intimates); a respectful form of address (when used by an uneducated man addressing his superior) (HB, 443b)'. Hinds and Badawi reference to the usage of the words 'among lower classes' coincides with Badawi's assumption that ancient Egyptian lexical survivals are most likely to occur in *ṣāmmiyyat al-ummiyin* (Illiterate Colloquial *عامية الاميين*). However, Arabists, despite such long history of continuous usage of the same word since the Old Kingdom in Egypt, usually document the Egyptian colloquial Arabic *سى* /*si*/ as a 'corrupt' variant of the Classical Arabic word *سيد* /*sayd*/ 'master'¹²⁴. Accordingly, the word *si* is usually excluded from the list of ancient Egyptian / Coptic lexical survivals for its 'possible' relationship with the Arabic language¹²⁵. The word *سى* /*si*/ 'master' is also used in North African Arabic dialects.

However, the analysis above suggests that Egyptians are using the word *si* 'man' in Egypt since the Old Kingdom till today. The example represents the problem in the methodology of the exclusion of proposed ancient Egyptian lexical survivals into Egyptian colloquial Arabic for a possible relationship with the Arabic language without proper analysis in its historical usage in Egypt. The methodology of excluding any proposed ancient Egyptian lexical survival for its

¹²³ Note that Demotic and Coptic stages merge /z/ and /s/ into /s/


¹²⁴ Taymūr, *Muṣṣḡam Taymūr al-kabīr* V4, 152.

¹²⁵ Only Labib (1901) included the *si* word in his list of Coptic lexical survivals

possible relationship with the Arabic language should be then modified. Analysis of the word in all stages of the ancient Egyptian language should be included in such methodology in order to avoid any misleading conclusion.

However, this study does not aim to specify the origin (etymology) of such words, whether it belongs to the Egyptian or the Semitic or any other branch of the Afro-Asiatic language family or to the reconstructed Proto-Afroasiatic language itself. Regarding the etymology of the word *si*, we might still have three different possibilities: the word *si* 'man' is a loanword from any of the other branches of the Afro-Asiatic family into the ancient Egyptian language since the Old Kingdom; the word *si* has an ancient Egyptian etymology and might be borrowed by any other branch/language in the Afro-Asiatic family; the third etymological possibility is that the word *si* belongs to the Proto-Afroasiatic language and was inherited into different branches of the language family. Regardless of the etymology of the word *si* 'man', this research aims to utilize the continuity of usage of such word in Egypt from the Old Kingdom till today for a deeper understanding of the ancient Egyptian language.

Moreover, the survival of the ancient Egyptian word *si* 'man' through the Coptic stage *ca* might have encouraged the abbreviation of the Arabic word سيد /sayd/'master' into the Egyptian colloquial Arabic *سى* /si/.

st  سیت /sit/

The ancient Egyptian word *st/z* “woman/female person” was also used in Egypt since the Old Kingdom (Wb 3, 406.13-407.8; FD, 206; CDD S, 1).

pStrasbourg A, letter fragment (line K4)

ir-gr.t s.t h3bt.n iri-md3.t hr3s n s3k im n hrw(=i)

Was angeht die Frau, wegen der der Sekretär zu deinem Sohn(=mir) wegen meiner Klage geschickt hat

As for the **woman**, concerning whom the secretary sent to your son because of my complaint...

The word *st* ‘woman’ was used as to refer to a woman as compared to *si* ‘man’ word. The New Kingdom papyrus of proverbs includes both words to denote for every man and every woman

pRamesseum 4 = pBM EA 10757, C 25-28 (line C30)

ḏd.tw r' pn hr nh (ḥ) n(i) wrḥ rd.w m wp.t n.t s.t n.tt hr ms.t

Dieser Spruch werde gesprochen über ein wenig Salbe, werde auf den Scheitel der Frau gegeben, welche beim Gebären ist.

This spell is to be spoken about a little ointment, placed on the head of the **woman** who is giving birth.

The ancient Egyptian word *st* was attested during the Ptolemaic / Roman period.

Papyri of Nesmin from Thebes, Papyrus "Bremner Rhind" (pBM 10188), 1st chants of Isis and Nephthys (line [17,7])


s.t iri ḥ(.y) n it(i)ḥ

Die Frau, die ihrem Vater einen Männlichen (Erben) gebar!

The **woman** who gave birth to a male (heir) to her father!

The word continued to be attested during the Demotic stage of the ancient Egyptian language in the compound word *st-Hmt* 'woman, wife' (CDD S, 1; EG 306-7). Despite its absence in the Coptic lexicon, the word might continue to be used in the oral language in Egypt since it is used in the contemporary spoken Egyptian colloquial Arabic. Hinds and Badawi (1986) defined the contemporary ست /sit/ as 'lady; woman; mistress; the title of and form of address or reference to a woman; in construction, with female referent: the best of, the finest (HB, 398a)'. Arabists also related the Egyptian word ست /sit/ to the Arabic word سيدة /saydh/ (Taymour V4, 80) since the ancient Egyptian history of the word ست /sit/ was not available to them.

'The body' semantic field

nk NOEIK(S), NŪIK(B)  ناك /nak/

The ancient Egyptian word *nk*¹²⁶ "to have sexual intercourse, copulate" was used in Egypt from the Old Kingdom till the present day to denote the same meaning¹²⁷. The word is also included in a few previous Coptic survivals lists¹²⁸. The majority of previous attempts which studied only the Coptic stage of the ancient Egyptian language discarded the word for a possible relationship with

¹²⁶ See Wb 2, 345.3-10; FD, 141; CDD N, 131; Crum, 222b; Černý, 107

¹²⁷ See modern Egyptian colloquial Arabic "to fuck" (HB, 894b), "to copulate" (Spiro, 589)

¹²⁸ Ishaq, 1170

the Arabic word نكح /*nakah*/" to have sex". However, the ancient Egyptian word *nk* was attested more than a hundred times since the Old Kingdom through all different language stages, including Demotic and Coptic, into Egyptian colloquial Arabic. The pyramid of Unas from the Old Kingdom shows one of the first attestations of the ancient Egyptian word *nk*

Unas-Pyramid, PT 205 (line [182])
iw nk.n wnis nfr.t
 Unas hat mit der Schönen geschlafen
 Unas copulated with the beautiful woman

During the New Kingdom, the word *nk* was part of the negative confessions

pLondon BM EA 10477 (pNu), Tb 125 (line [43])
n nk=i hm.t-tjy
 ich habe mit keiner verheirateten Frau geschlafen.
 I have not copulated with any married woman.

Egyptians continued to use the ancient Egyptian word *nk* while they did not adopt the Classical Arabic word نكح /*nakah*/ into the new form of Arabic in Egypt, currently known as Egyptian colloquial Arabic.

'Motion' semantic field

š^c 𓂏𓂐𓂑 𓂏𓂐𓂑 شَيِّع /šay^c/

The ancient Egyptian word š^c(t) was used to denote "a letter, a document"¹²⁹. The Middle Kingdom letter of Imbu on a papyrus (pBerlin 10025) from Ellahun asks the reader to send an answer to this message (letter).

Illahun, pBerlin 10025, Brief des Imbu (line [VS; 13])
mi int n=i smi n tš^ct
 Send me a copy of this document!

š^c(t) was continuously attested from the Middle Kingdom until the Demotic stage of the language.

Kamose Stele II (Luxor Museum J.43) (line [Z.19])
kf^c.n=i wp(w).tɛf m hr.t wh³.t hr hnt.it r kši hr š^c.t sh².w
 Ich habe eine Botschaft von ihm abgefangen oberhalb (d.h. südlich von) der Oase bei der Reise

¹²⁹ See Wb 4, 418.10-419.19; FD, 262; CDD š, 35.

südwärts nach Kusch, in einem geschriebenen Brief.

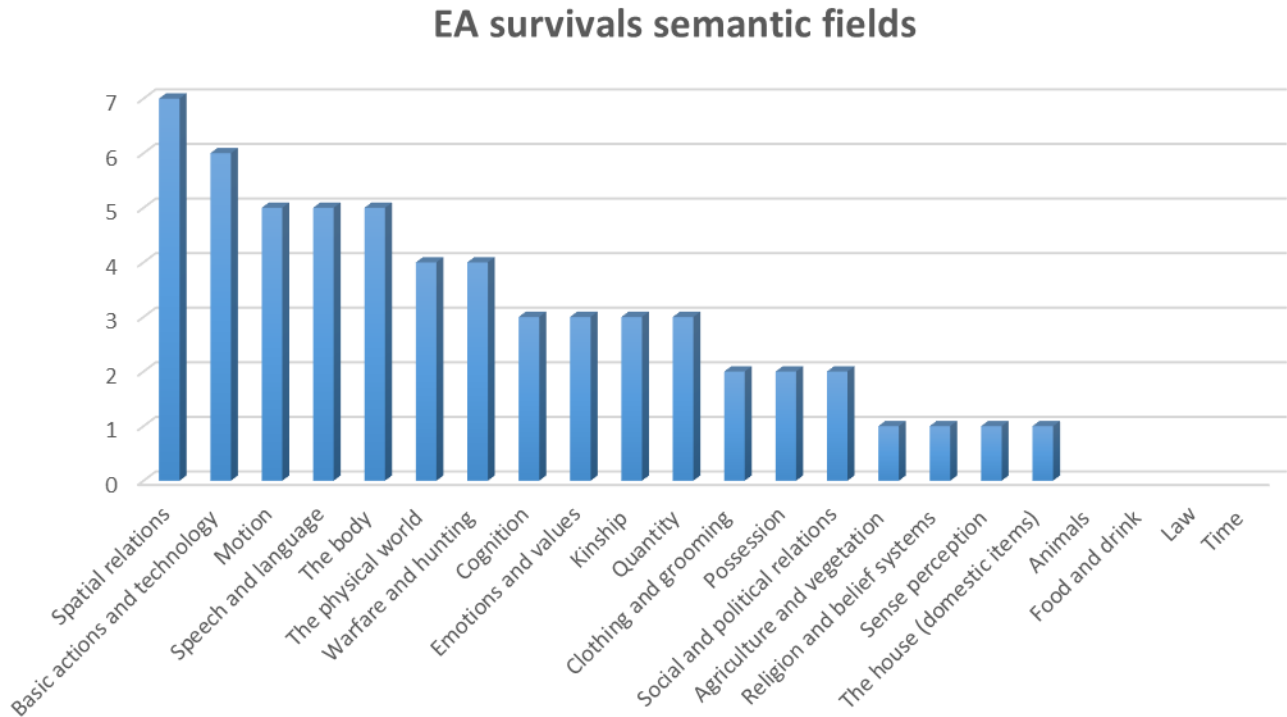
I intercepted a message from him beyond (ie south of) the oasis when traveling south to Kusch, concerning a written document

š' was not observed in Coptic texts, probably due to the different ways of conveying Ayin in Coptic script. However, the verbal form of شَيِّعَ /šay'/" to send/dispatch a letter" is still used in Egyptian colloquial Arabic¹³⁰.

¹³⁰ See HB, 490a

Semantic fields distribution

The distribution of different semantic fields of the ancient Egyptian lexical survivals into Egyptian colloquial Arabic are shown in graph 1 below



graph 1: Semantic fields distribution

The above results show that the ancient Egyptian lexical survivals into Egyptian colloquial Arabic do not belong to certain semantic fields and are distributed over most of the semantic fields proposed. The above result rejects the previous assumption adopted by several Coptologists / Arabists, which narrowed the existence of ancient Egyptian lexical survivals into Egyptian colloquial Arabic to the semantic fields of "Agriculture and vegetation", "Food and drink", and "Religion and belief systems". The other two reasons for shift-induced lexical imposition include lexical borrowing from ancient Egyptian into Arabic before shifting to Arabic and lexical transfer from the ancient Egyptian into newly adopted Egyptian Arabic as a marker of identity. Language contact between ancient Egyptian (Coptic) and Arabic in Egypt lasted for

more than five centuries, during which it is probable that Arabs in Egypt adopted some lexical items from Coptic before Egyptians shifted into Arabic. This reason is then a valid reason to explain the adoption of ancient Egyptian lexical items into Egyptian Arabic. Identity confirmation is another valid reason for the transfer of some ancient Egyptian lexical items into the newly adopted Egyptian Arabic. Reem Bassiouney (2014)¹³¹ studied the code-switching choice of modern Egyptians between Standard Arabic (SA) and Egyptian Colloquial Arabic (ECA). Bassiouney concluded that the use of Standard Arabic is associated with 'the realm of the divine and with legitimacy' since it is the language of the Quran. On the other hand, ECA is associated with "authenticity. Being a "real" Egyptian means speaking in ECA"¹³². The use of syntactical, phonological features of ECA, as well as the choice of colloquial lexical items, marks authenticity for contemporary Egyptians. We can then assume that Egyptians in the first half of the second millennium adopted several ancient Egyptian lexical items to mark their identity while shifting into the Arabic language.

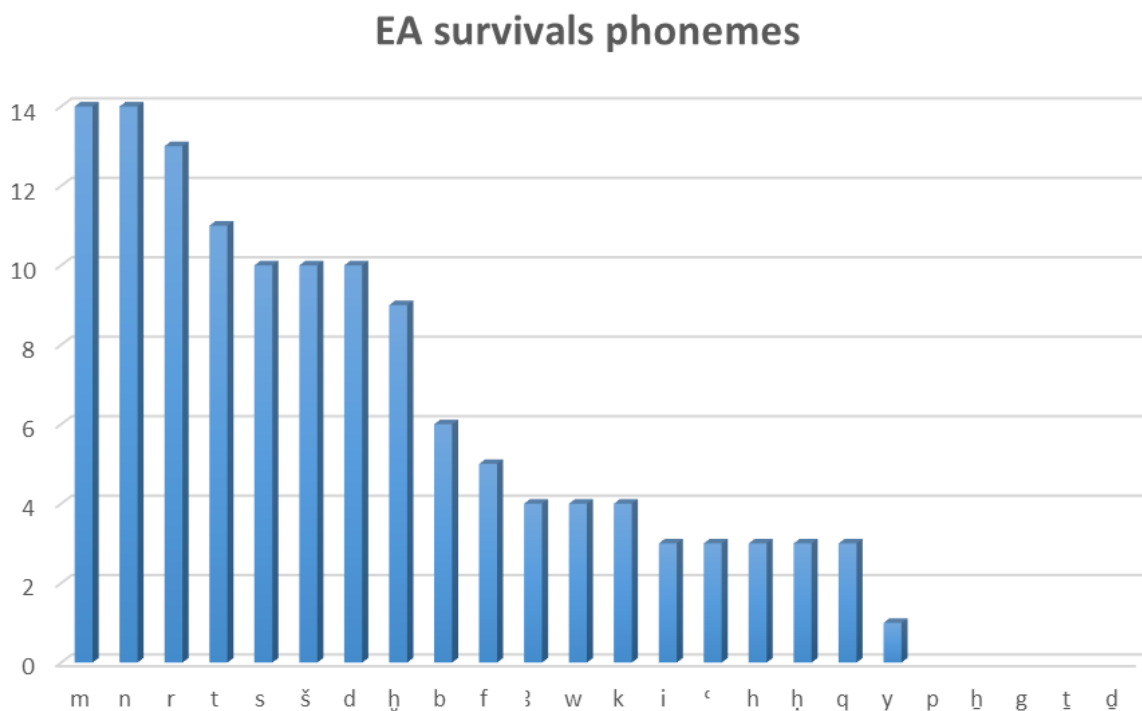
To conclude, all three reasons for the adoption of native lexical items into a dominant language during a language shift are valid for the case of ancient Egyptian lexical survivals adoption into Egyptian colloquial Arabic.

¹³¹ Reem Bassiouney. *Language and Identity in Modern Egypt* (Edinburgh: Edinburgh University Press, 2014).

¹³² Bassiouney, *Language and Identity in Modern Egypt*, 351.

Ancient Egyptian lexical survivals – phoneme¹³³ distribution

The current study aims to analyze the selected set of ancient Egyptian survivals into Egyptian colloquial Arabic phonologically. Graph 2 presents the number of occurrences of the ancient Egyptian phonemes in the set of studied ancient Egyptian survivals into Egyptian colloquial Arabic. It is necessary to note that the set is not a statistically representable set of all ancient Egyptian lexicon. However, the observation of certain patterns might raise some questions which might be tested in future phonological studies of the ancient Egyptian language. While it is normal to have no occurrences for the ancient Egyptian phonemes of *p*, *h*, *t*, and *d* since they have no parallel in the Arabic set of phonemes, the ancient Egyptian phoneme *g* did not appear in any of the fifty-five ancient Egyptian survivals studied. This might be further studied to examine the diachronic change of this phoneme in Egypt and if the Cairene dialect of Egyptian colloquial Arabic was subjected to a sound change of the *g* phoneme or not.





graph 2: ancient Egyptian phoneme distribution

¹³³ Reconstructed phonemic values for ancient Egyptian graphemes.

Ancient Egyptian lexical survivals as a source to fine-tune the meaning of ancient Egyptian words

štm 

The ancient Egyptian verb štm is attested since the Middle Kingdom, mostly in wisdom literature. *Altägyptisches Wörterbuch* defines the verb as "be violent; hostile" (Wb 4, 557.12-14). Faulkner's dictionary translated the verb štm as "be quarrelsome, hostility" (FD 273). The word determinative A24  signifies violent and aggressive action. However, the same word was used with A2  determinative of speech. The modern usage in Egypt of the same consonantal word شتم šatam refers to "to abuse, revile, insult. (verbal abuse)" (Hinds and Badawi, 452b).

Ancient Egyptian textual analysis for the verb štm shows that the contemporary Egyptian colloquial Arabic meaning of "verbal abuse" provides a precise description of its meaning in Ancient Egyptian literature. Middle Egyptian teachings of Ptahhotep warns of štm action

pPrisse = pBN 186-194, The Teaching of Ptahhotep (line [11,13])
iw štm qef n jw.yt
(Denn) einer, der (mit Worten) herausfordert, gerät ins Unrecht
(For) one who challenges (with words) (=> insults) is in the wrong (is stepping into the wrongdoing)

The New Kingdom's teachings of Merikare opposes the štm to that of having an attentive heart and love for people

pPetersburg 1116 A, Verso: The Teaching for Merikare (line [13,6])
tm štm b3k n nbef sh3.w nis hsb ts sš.w hr m k3.t dhwti
who does not slander a servant to his master, the clerk who calculates the tax bill in the work of Thoth

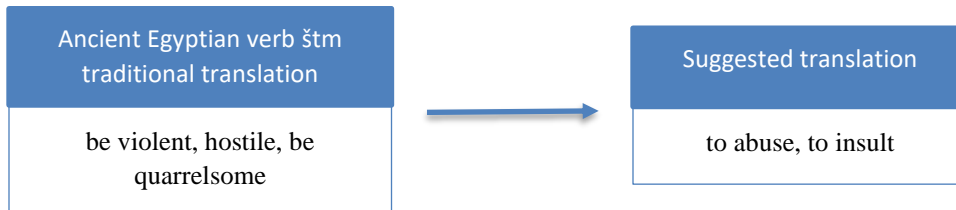
Also, from the New Kingdom, the teachings of a man to his son confirms the oral/verbal nature of the verb štm

oMoskau 4478 + oBerlin P 9026, Verso: A man's teaching for his son (line [3])
qb shi hr3f tm štm
Gelassen/ruhig (wörtl.: kühl) ist, wer sein Gesicht taub stellt und nicht schimpft/provoziert.
Calm/quiet (literally: cool) is he who acts deaf¹³⁴ and who does not scold/provoke (=> insult).

¹³⁴ 'To make the face deaf' as a metaphor for not to listen.

štm is then a bad verbal action from the mouth, and avoiding such activities requires control over one's mouth.

Therefore, the modern Egyptian colloquial Arabic meaning of the word شتم šatam “to abuse, revile, insult. (verbal abuse)” accurately conveys the ancient Egyptian meaning of the word štm.



šn^c 

The ancient Egyptian verb šn^c was first recorded at the Middle Egyptian stage of the language. It is traditionally translated as “to turn back; to detain” (Wb 4, 504.5-505.12; FD, 269). The use of the sign D54 as one of the determinatives associated with the word indicated movement.

However, the use of the determinative sign A24 indicates aggressive action. The modern usage of the same consonantal word in Egyptian Colloquial Arabic is “to denounce, to malign”. Hinds and Badawi (1986) translated it into “to speak slanderously; to malign” (HB, 481b). The examination of ancient Egyptian texts shows related semantic value.

pLondon BM 10793, Tb 130 (line [29.8])

nn pri šn^c m r 'zk rzi

No turning back (=> denunciation) will come out of your mouth against me

The above passage from the Third Intermediate Period specifies that the verb šn^c is related to an oral spoken action “from mouth”. A New Kingdom similar religious text specifies the reason for that spoken action as “acts with his arms”.

pLondon BM EA 10477 (pNu), Tb 130 (line [8])

n šn^cʃ in iri m 'wiʃi

Er wird nicht von dem zurückgehalten, der mit seinen Armen agiert.

He is not held back (=> maligned) by the one who acts with his arms.

The verb šn^c is then used to describe a spoken denouncing action. Another text from the New Kingdom seems to provide a contrasting meaning.

pKairo CG 24095 (pMaiherperi), Tb 001 (line [34])

nn šn^c sw 'qʃʃ hzi.w priʃʃ mri.w

He who denounces him does not exist. He enters praised. He comes out loved.

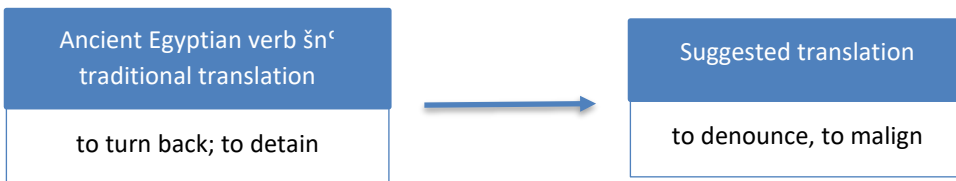
Thus, the meaning of the verb šn^c can be contrasted with that of the verb ḥzi “to praise”.

Note that both ancient Egyptian and contemporary Egyptian colloquial Arabic usage of the verb šn^c differentiate between two forms of an object: the first is direct object following the verb and its subject. The usage of the direct object in contemporary Egyptian colloquial Arabic indicates the presence of the object (denounced/maligned person); the second is the use of

indirect object using the preposition ḥr / على + the object. This construction implies the absence of the object (denounced/maligned person). Thus, ḥekanakhte's letter from the Middle Kingdom use of the construction of ḥr + object might indicate that the writer warns the receiver of the letter from denouncing the behavior of the female friend of ḥtpḥrs, her hairdresser, and her servant while they are not present.

p.Hekanakhte, pMMA Hekanakhte II, 2nd letter of Heqa night (line [rto38])
nm gr.t iy.nꜣi is mi-nꜣ dd.nꜣi nꜣtn r-dd m šnꜣ ḥnms.t n(.i).t ḥtp.t ḥrꜣs m nšw.tꜣs m pr.tꜣs ḥꜣ tn zp-2 rꜣs
 When I had not yet come here, I had said to you: 'Do not denounce ḥetpethḥeres' friend, nor her hairdresser nor her servant' Stand up for her, stand up for her!



In conclusion, the verb šnꜣ is used to describe a spoken denunciation (opposite to praise), which aligns with the Egyptian Colloquial Arabic usage. The variety of meanings of the ancient Egyptian verb šnꜣ can be better understood using the modern usage of the same word today.






The traditional translation of the verb šnꜣ 'to turn back; to detain' might be influenced by the usage of the A24 and D54 determinatives, which are assumed to classify aggressive and movement actions respectively, rather than the usage of A2 determinative, which is assumed to classify speech activities. Egyptologists still debate about how ancient Egyptians utilized determinatives and whether there are semantic boundaries specifying the usage of such determinatives/classifiers for words that belong to a specific word class/prototype or semantic field. Analysis of the ancient Egyptian texts as well as the contemporary usage of the word šnꜣ suggests its usage to refer to an oral/verbal aggressive action of insult 'to denounce, to malign' rather than a movement-related action 'to detain'. The use of A24 and D54 determinatives might thus add or emphasize the aggressiveness or the spread of šnꜣ denunciation rather than

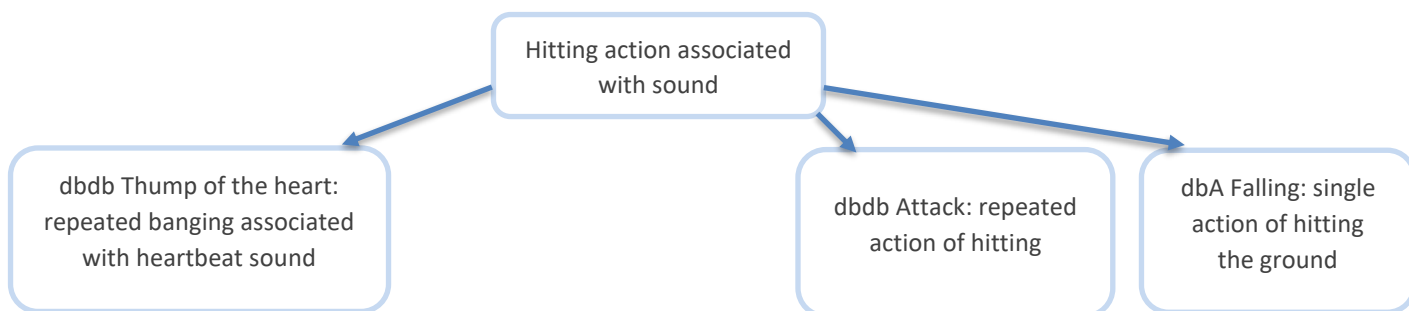
specifying/classifying the šn' itself. A similar analysis for the alternative use of A2 and A24 determinatives of the ancient Egyptian verb štm can be conducted. While the traditional translation of the verb 'be violent; hostile' was assumed due to its association with A24 determinative related to aggressiveness and violence, analysis of the ancient Egyptian texts and its continued meaning into Egyptian colloquial Arabic suggest the meaning 'to abuse, insult' aggressive speech action. Ancient Egyptian scribe might have used A2 determinative to address/emphasize the speech component of the word. On the other hand, the use of A24 determinative might have been used to address/emphasize the aggressiveness of the štm 'insult' in the textual context rather than classifying the verb štm as an aggressive action. The current research calls for further studies to analyze the usage of ancient Egyptian determinatives/classifiers in context for a better understanding of how and why the ancient Egyptian scribe used them to communicate the meaning intended.

db 

The word db, which was used earlier for hippopotamus and later for bear, is associated with another ancient Egyptian and contemporary Egyptian colloquial Arabic word of dab. The ancient Egyptian word dbꜣ , and its reduplicated¹³⁵ form dbdb  which had the meanings of “to fall”, “thump of the heart” and “to attack” respectively. The three words appear to be homonyms of different origins. However, contemporary usage of the same consonantal word دَب dab in Egyptian colloquial Arabic might help to understand the relationship between the three ancient Egyptian words. Egyptian Arabic word دَب /dab/ has the meaning “to bang, thump, hit” (HB, 274b). The word is used to refer to the action and the sound of banging or hitting.

The three ancient Egyptian words can then be understood as follows:

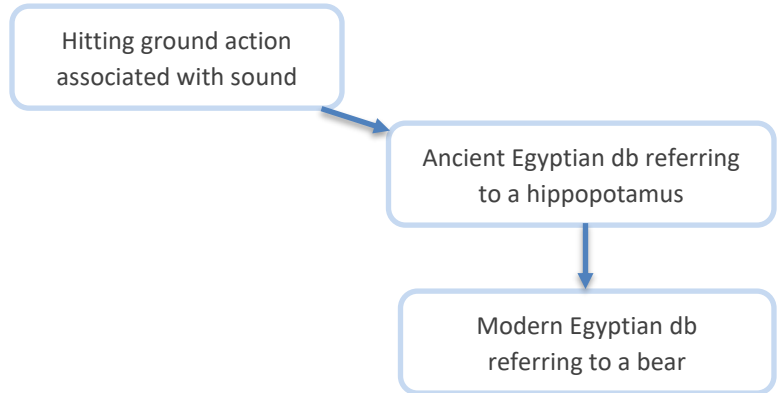
-  dbꜣ: the action associated with the sound of hitting the ground
-  dbdb: the action associated with the sound of fast heartbeats
-  dbdb: the action associated with the sound of hitting / attacking





¹³⁵ Ancient Egyptian verb reduplication as in db => dbdb signify a repeated human action – Alan Gardiner, Egyptian Grammar: Being an Introduction to the Study of Hieroglyphs. 3d, rev. ed. (Oxford: Oxford University Press, 1957), 210.




Moreover, the ancient Egyptian db (hippopotamus) and the modern Egyptian deb دب (bear) can be understood as the participle (the actor as an animal) doing the دَب dab action of hitting the ground generating the banging sound.



In conclusion, the contemporary Egyptian colloquial Arabic meaning of the word دب deb (bear) and دَب dab (to bang, thump, to hit) lead to a closer understanding of the meaning of the ancient Egyptian words db and dbdb.



šd  𓂏𓂏, 𓂏𓂏

The ancient Egyptian verb šd  is normally translated as “to take, to pull”. It was attested in Egypt since the Old kingdom through all phases of the ancient Egyptian language of Middle Egyptian (FD 269), Late Egyptian (Wb 4, 560.8-562.19)¹³⁶, Demotic šty (CDD š 10:1 237) and Coptic 𓂏𓂏, 𓂏𓂏 (Crum 594a). Egyptians continued to use šd in Egyptian Colloquial Arabic as *šad* with the meaning “to pull; to tighten” (HB, 456a). The contemporary meaning of the verb focuses on the action “to pull”. Therefore, the action “to take” is considered a result of an aggressive šad action rather than a part of the šad action itself. Egyptian Colloquial Arabic differentiates between the two actions “to pull” and “to take”. An object could be “pulled” or “tightened” but not taken. However, if the šad action resulted in ‘taking’ the object which has been pulled, the use of šad implies an aggressive action of ‘taking’ against the will of the possessor. The ancient Egyptian šd verb also involves an effort performed by the subject in the “pulling” action. Such effort is expressed by the ancient Egyptian determinative/identifier A24 , which traditionally expresses aggressive and/or violent actions.

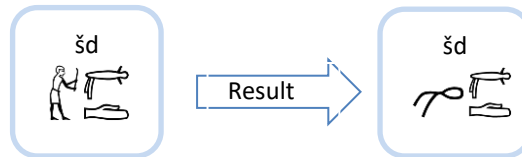
Ancient Egyptian verb šd has possible homonyms that have the same consonantal form but of different meanings. Such possible homonyms include šd  “headband” (Wb 4, 566.17)¹³⁷, šdy  “plot of land” (Wb 4, 568.4-7), and šdi  “to read (something); recite; conjure” (Wb 4, 563-564.16). Egyptians also continued to use all three words in contemporary Egyptian colloquial Arabic.



The ancient Egyptian word šd “headband” is used in modern Egypt as šadat with the same meaning of “headband” that is usually wrapped and tightened around the head on the forehead. The modern šadat شدة continues to be used for medical purposes as the ancient Egyptian šd  . The ancient Egyptian usage of the šd  verb was mostly


¹³⁶ 303 ancient Egyptian (pre-Coptic) attestations (TLA).

¹³⁷ Also cross-referenced with the causative form sšd “bandage; headdress; diadem” (Wb 4, 301.3-10) and Demotic sšt “linen; clothe” (CDD s 13:1 454)

expressed in the causative form of *šd* “to cause to make headband”. Similarly, contemporary Egyptians use the verb in a compound form indicating causation “اعمل شدة” to make *šdt*. The contemporary action of wrapping a piece of cloth around the head and tighten it suggests the relationship of *šdt* with the verb *šd* “to pull, to tighten”. Therefore, the ancient Egyptian *šd* (*šdt* in modern Egyptian colloquial Arabic) can be then understood as the result of the tightening action of a piece of cloth around the head.








Moreover, the ancient Egyptian noun *šdyt*  “plot of land” is also related to the Egyptian colloquial Arabic *šadat* شدة with same meaning. Contemporary meaning refers to framed and bounded areas or properties. Hinds and Badawi (1986) define شدة *šaddat* as “skeleton, frame” (HB, 456a). Could the meaning be also understood as the result of the action of “tightening” an actual or metaphorical frame around a piece of land or property to mark its boundaries. The ancient Egyptian noun *šdyt* might then refer to a framed piece of land or property with marked boundaries. However, the word *šdyt* might also be associated with another form of the word *šd*  ‘to dig; to carve’ (Wb 4, 563.1; FCD, 273). In this way, *šdyt* might be understood as passive participle from *šd* as the ‘the land which was dug’.

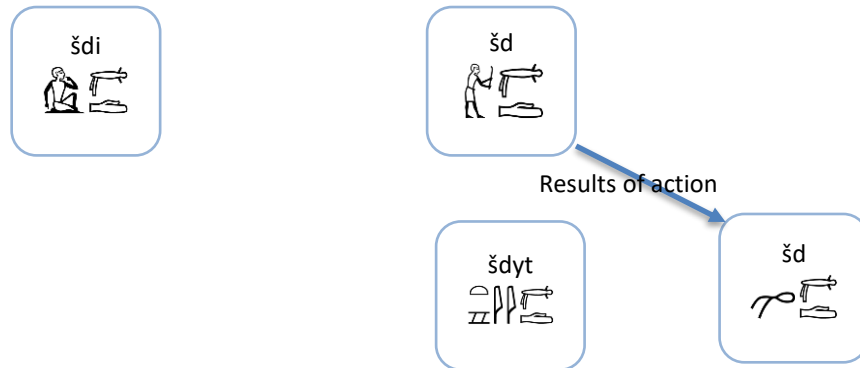
Finally, the ancient Egyptian verb *šdi*  “to read, recite”, written with a different determinative, is also used in modern Egyptian colloquial Arabic. While Hinds and Badawi document the participle form of the verb شادى /šdy/ as “a male singer” (HB, 456b), Elias (1953)¹³⁸ included the verb شدى /šdy/ “to sing; chant; celebrate in song” in his dictionary¹³⁹.

¹³⁸ Eliās Anṭwan and Eliās Edwār, *Al- Qāmūs Al-‘aṣrī ‘Arabī - Inklīzī = Elias' Modern Dictionary Arabic - English* (Cairo: Elias' Modern Press, 1953).

¹³⁹ Elias, *Elias' Modern Dictionary*, 337a.

The contemporary meaning of شدى *šda* refers to chanting with or without an associated musical instrument. One might relate the singing action with the “tightened”/ tuned associated musical instrument. However, such an assumption cannot be confirmed since the ancient Egyptian verb  šdi, and the modern verb شدى *šda* are not bound with musical instruments. As a result, the ancient Egyptian verb šdi “to read, to recite” cannot be related to the verb šd “to pull, to tighten” in reference to our current knowledge of the usage of both verbs. Both verbs should be treated then as homonyms if they have the same pronunciation.

In conclusion, continuous usage of ancient Egyptian words of šd verb  “to pull, to tighten”, šd  noun “headband, and šdyt noun  “plot of land” into Egyptian colloquial Arabic can be used to describe the relationship between such words indicating their sole origin from the root šd “to pull, to tighten”. However, a relationship with the verb šdi  cannot be firmly established based on our current knowledge.



Imn  إمن /ʕmn/

The ancient Egyptian word *imn* was used in Egypt since the Old Kingdom. The word is usually translated as ‘hide; be hidden’ (Wb 1, 83.12-18) ‘secret; hidden; conceal; hide’ (FD, 21), ‘to hide’ (CDD I, 120). The word إمن *ymn* is still also used in contemporary Egyptian colloquial Arabic. However, the basic meaning of the word in modern Egypt is ‘to feel secure; to be trusting’ (HB, 38a). Analysis of the ancient Egyptian texts of *imn* might indicate that the modern meaning of the word in modern Egypt might shed light on its meaning in ancient Egypt.

The Middle Kingdom passage of the bird catcher tried to explain hardship and hunger situation

pButler = pBM EA 10274, verso: The speech of the bird catcher Juru (line [21])

kʕp.w n(w) imn.w hr wʕh.yt niw.ti

Die Schutzhütten derer (oder: für die), die sich verbergen (oder: die Verborgenen), sind unter dem Getreide der Städter.

The shelters of those (or: for those) who hide (=> **protect**) themselves are under the city dwellers’ grain.

The text describes the situation of dry land without cultivation. No sound can be heard except those of wild animals. No one is safe from hunger and danger. Only those whose hut is at the people’s grain are ‘hidden?’ or ‘safe?’. The ‘safe’ contemporary meaning of the word *imn* can better describe the usage of the word in ancient Egyptian text above.

Another passage from a religious papyrus from the New Kingdom

pLondon BM EA 10477 (pNu), Tb 044 (line [3])

imn.n=(i) wi m-m=tn iħm.w-sk

Möge ich mich unter euch verbergen, Unvergängliche Sterne!

May I **hide** (=> **be protected/safe**) among you, nonperishable stars!

The deceased wishes to be protected by the eye of Horus, to be fed by Upuaut and to ‘hide?’ among the unperishable stars. Perhaps a much better fitting translation of the word *imn* here is ‘to be ‘safe’ or ‘secured’ among the nonperishable stars’ since the nonperishable stars are not hidden by definition, and the deceased is wishing to be safe, protected, and secured. Being among the stars that do not experience death does not give the indication of being hidden but of being safe from death.

Another text from the Ptolemaic period ‘for the preservation of life’ had the passage

pBM 10090 + 10051 (pSalt 825) ("Rituel pour la conservation de la vie"), The book Pehui-Kat ("Closing ceremony") (line [x + 18.9]) Inscription to the representation of the house of life:

it(i)≠k r'w imn≠k r'w-nb

Dein Vater, Re, verbirgt dich jeden Tag!

Your father, Re, hides (=> protects) you every day!

The text wishes that the ‘father’ God Re would ‘hide?’ his son (the reader or the listener) every day. Again, a better translation would be the wish made to Re to ‘protect/secure’ not ‘to hide’ his son every day.

Going back to the Old Kingdom text on the walls of Unas pyramid in Saqarra

Unas-Pyramid, PT 273 + PT 274 (line [508])

wnis pi wd' mdw≠f hn' imn rn≠f hrw pw n rhs sms.w

Unas ist einer, der seine Angelegenheit zusammen mit "Dessen-Name-verborgen-ist" entscheidet, an diesem Tag, da der Älteste geschlachtet wird.

Unas is one who decides his matter along with "Whose-Name-is-Hidden (=> safe)" on the day that the elder is slaughtered.

The text is stating that Unas will decide his fate with God ‘whose name is the hidden?’ or ‘whose name is the protector?’. The addition of ‘on the day that the elder is slaughtered’ implies that the meaning might be more related to safety than to be hidden in this context.

The contemporary meaning of the word *imn* ‘to be safe; to feel secure’ might then provide a better translation of the same word in ancient Egypt than the traditional one of ‘secret; hidden’. The two meanings of ‘to be safe’ or ‘to be hidden’ are related since being hidden also implies being safe. However, analysis of the ancient Egyptian texts shown above indicates that the modern meaning of the word currently used in Egypt provides a more precise interpretation for the ancient Egyptian word.

mꜣꜣ  

The ancient Egyptian word mꜣꜣ is also used in Egypt since the Old Kingdom. mꜣꜣ is attested more than one thousand and eight hundred times in ancient Egyptian texts. It is traditionally translated as ‘to see; to look’ (Wb 2, 7.1-10.7), ‘see; look upon; regard; inspect’ (FD, 100), ‘to see’ (CDD M, 13). The word mꜣꜣ is still used in Egyptian colloquial Arabic today in Egypt. Contemporary Egyptians, like in most other languages, differentiate between the physical action ‘to see’ and the mental action of thinking associated with what has been seen. The meaning of mꜣꜣ in modern Egypt is related to the latter. Egyptian colloquial Arabic mꜣꜣ is translated as ‘to scrutinize; to pore’ (HB, 829a). However, because of the phonological change of /q/ sound into glottal stop ʔ /ʔ/ in the Cairene dialect, Arabists tend to document any spoken word with ʔ /ʔ/ as /q/ aiming to reverse the oral phonological change in Cairo into the ‘original’ ‘correct’ sound of Arabic words. Moreover, the word mꜣꜣ is not associated with any ‘original’ Classical Arabic word and is usually dropped from the documentation. Hinds and Badawi (1986) documented the word mꜣꜣ utilizing the Arabists tradition as مقق mqq (HB, 829a).

Analysis of the ancient Egyptian texts might indicate that the contemporary Egyptian meaning of ‘to scrutinize; to pore’ provides a more precise translation of the ancient Egyptian meaning to the word. The Middle Kingdom carved text on the stela of Wepwawetaa have the translation of the word mꜣꜣ as ‘inspect’

stela of Wepwawetaa (Leiden V4 = AP 63) (line [C.1])
 mꜣꜣ in.w n(.i) pr
 Inspecting the deliveries of the domain

Another stela from the Second Intermediate Period with the same fitting translation of ‘inspect’

stela of Amenyseneb (Louvre C 11) (line [B, 2])
 mꜣꜣk mꜣ(.w) nꜣ-n(.i) kꜣ.wt iri.nꜣk
 Look, the works that you have done have been inspected.

Ancient Egyptians used the mꜣꜣ to denote the action ‘to regard’ in the realm of Gods. The following text from the New Kingdom might thus be understood as ‘to regard’ or ‘to consider’

pLondon BM EA 10477 (pNu), Tb 133 (line [20])

wnn.ḥr mꜣꜣ sw nṯr.w mi wꜥ imꜣsn


Dann sehen ihn die Götter als einen von ihnen an.

Then the gods see (=> recognize) him as one of them

The unseen world of Gods might then be related to an abstract action rather than the physical activities according to the ancient Egyptian belief system. The utilization of contemporary Egyptians' cognition and their perception and understanding of ancient Egyptian lexical survivals into Egyptian colloquial Arabic can provide a more precise interpretation of the ancient Egyptian lexicon, which might enhance our understanding of ancient Egyptian culture and religion.

Ancient Egyptian lexical survivals as a source to analyze diachronic phonological changes

case study:  => Coptic τ

The ancient Egyptian sign  (D46) was traditionally associated with the phonetic value of voiced dental stop /d/¹⁴⁰. However, gradually during the Demotic and Coptic stages of the ancient Egyptian language, rendering of both sounds /d/ and /t/ merged to that of /t/ in written forms. Thus, the Coptic written letter τ was used to denote both earlier distinguishable /d/, /t/ sounds. Egyptologists assumed that the oral language of Egyptians at the Coptic stage merged both /d/ and /t/ sounds as was reflected in the literate documents from the same time¹⁴¹. Ancient Egyptian lexical survivals into Egyptian colloquial Arabic can be used to verify such an assumption utilizing the orality of contemporary Egyptian colloquial Arabic. Hence, if we find ancient Egyptian lexical survivals, which traditionally contained /d/ sound, pronounced in contemporary Egypt using /t/ sound, then the assumption is confirmed. Otherwise, if we find ancient Egyptian lexical survivals, which traditionally contained /d/ sound, currently pronounced with /d/ sound in Egyptian colloquial Arabic, then the spoken language did not merge /d/ and /t/ sounds despite their merge in literate forms.

rd ρωτ, ρετ(SB)   ρδ

The ancient Egyptian verb *rd* “to grow”¹⁴² was attested since the Old Kingdom throughout all stages of the ancient Egyptian language. TLA contains 142 attestations in ancient Egyptian (pre-Coptic). Ancient Egyptians utilized a classifiers/determinative of M31 and M23 “stylized rhizome of a lotus”¹⁴³ for the *rd* word emphasizing its meaning of ‘growth’.

¹⁴⁰ Loprieno, *Ancient Egyptian*, 15.

¹⁴¹ Peust, *Egyptian Phonology*, 102.

¹⁴² grow; let grow (Wb 2, 462.20-463.7), grow; flourish; prosper (FD, 154), Demotic: “rt/rd” to grow (CDD R, 77) (EG 257), grow; sprout; be covered with a growth as vegetation and hair (Crum, 303b) (Černý, 140)

¹⁴³ Gardiner, *Egyptian Grammar*, 483.

During the Old Kingdom, Unas pyramid described his traveling into the sky by ‘growing’ wings like a hawk

Unas pyramid, PT 245 (line [362])
rd dnh.wyꜣfm b(i)k
Seine Flügel sind wie (die) ein(es) Falken gewachsen
His (unas) wings have **grown** like a hawk

The Middle Kingdom text from Montu temple shows the growing of plants.

inscription Sesostris’ I. in the Montu temple of Et-Tod (line [col. 28])
hw.t-ntr tn rd.t(i) m šꜣb.wt
Dieser Tempel war zugewachsen mit shab.t-Pflanzen
This temple was **overgrown** with shab.t plant

The New Kingdom text explains the usage of ‘growing like a plant’ metaphor


pLondon BM EA 10477 (pNu), Tb 083 (line [2])
rd.nzi m rdi.t
Als Gewächs bin ich gewachsen.
I have **grown** as the one that **grows** (plant).

While the Demotic text used the “growing” metaphor for things other than plants.


Bodl. Eg. Inscr. 1374a + b (line 3)
rd mtjꜣk
Deine Muskel werden gedeihen.
Your muscles will **thrive**.

Coptic lexicon included the same word written as ϣⲓⲧⲉ, ϣⲱⲧ(SB) confirming the literate merge of both /d/ and /t/ into /t/. Contemporary Egyptians continued to use the verb 𐤃𐤃 /rad/ to mean “to grow healthy” (Hinds and Badawi 1986, 332b). Egyptians, however, did not merge the two sounds in spoken language and distinguished between the sounds /d/ and /t/ for ancient Egyptian inherited words into Egyptian colloquial Arabic.

šd  ϣⲓⲧⲉ, ϣⲱⲧ

Ancient Egyptian verb šd “to pull” also used D46 sign  and survived into Egyptian colloquial Arabic as shown above. šd took the form of šty in Demotic, thus the <d> writing was merged with <t> in Demotic and Coptic. Coptic attestations of the verb had the forms ϣⲓⲧⲉ, ϣⲱⲧ. However, modern spoken Egyptian colloquial Arabic retained the use of /d/ sound for the

pronunciation of the verb شَدَّ /šad/” to pull” as well as other nouns related to it, including شَدَّة /šadat/“headband” and شَدَّة /šadat/“frame”.

To conclude, the merge of letters *d* and *t* into *t* during the end of the Demotic stage and throughout the Coptic stage in the written ancient Egyptian language might not fully reflect the situation in the oral language. The above examples possessed the ancient Egyptian sound /d/ into the Egyptian colloquial Arabic phoneme /d/. Another example is the ancient Egyptian word *d3*  ‘to subdue’ (Wb 5, 414.4-7), which is currently used in Egyptian colloquial Arabic as دَأْ ‘to pound’ (HB, 296a). While the qualitative analysis of ancient Egyptian lexical survivals into Egyptian colloquial Arabic raised the question of the oral continuity of /d/ sound during the Coptic stage, future phonological studies might confirm or deny such assumption based on the available sources. The current study does not aim to answer phonological questions related to ancient Egyptian language reconstruction. It aims to set examples of possible usages of the proposed methodology to utilize the ancient Egyptian lexical survivals into Egyptian colloquial Arabic for a better phonological interpretation of the ancient Egyptian language.

Oral ‘ Ayin ξ in Coptic?

Earlier Coptic writing systems, which are collectively named as ‘Old Coptic’ rendered the ancient Egyptian sound of ‘/ʕ/. However, later major dialects of Coptic did not have any specific letter for writing ancient Egyptian sound of ‘/ʕ/ except for Coptic dialect P¹⁴⁴. Accordingly, Egyptologists concluded the loss of sound ‘/ʕ/ in the oral ancient Egyptian language at its Coptic stage¹⁴⁵. Vittmann (1991) rejected any possible Coptic lexical survival into Egyptian colloquial Arabic that contains the ‘/ʕ/ sound due to the absence of any Coptic letter that represents the Ayin sound¹⁴⁶. However, the ‘ ξ Ayin sound was denoted in Coptic scripts as double vowels or Aleph despite not having a specific letter for it. It can be recognized from Arabic scripts written in Coptic letters as well as Arabic loanwords in Coptic texts (mainly technical documents related to Alchemy)¹⁴⁷. Rodolophe Kasser (1991, 45) in his entry of Ayin in the *Coptic Encyclopedia*, stated that: “ ‘ Ayin nonetheless plays an important role in Coptic phonology; its presence, although anterior to Coptic, has not only influenced the vocalization of contemporary Egyptian but has also often left its mark in the vocalization of certain Coptic dialects and subdialects. On the other hand, it will be noted that in numerous cases, Ayin itself has not entirely disappeared but has survived in some way, being transformed into ‘/ aleph’¹⁴⁸.

The current study utilizes ancient Egyptian lexical survivals into Egyptian colloquial Arabic to raise the question of whether the ancient Egyptian sound ‘ Ayin ξ /ʕ/ was dropped from the oral language of Egyptians at the Coptic stage. The absence of any ancient Egyptian

¹⁴⁴ James Allen, *The Ancient Egyptian Language: An Historical Study* (Cambridge;New York,: Cambridge University Press, 2013).


¹⁴⁵ Peust, *Egyptian Phonology*, 102.

¹⁴⁶ Vittmann, *Zum Koptischen Sprachgut Im Ägyptisch-Arabischen*.

¹⁴⁷ Tonio Richter, “Borrowing into Coptic, the other story. Arabic words in Coptic texts” in *Greek Influence on Egyptian-Coptic: Contact-Induced Change in an Ancient African Language*. Vol. 17 (2017): 513-533

¹⁴⁸ Rodolophe Kasser, “Ayin” in In Aziz S. Atiya (ed.), *The Coptic Encyclopedia*. New York; Toronto: Macmillan. Volume 8. (1991) 45-47, 45.

lexical survival into Egyptian colloquial Arabic which contains the ʿ Ayin ع /ʕ/ sound will support such an assumption.

n^ʕ  NΔ, NΔΔ, NΔI, NΔΕ نعى

The word n^ʕ ‘to pity’ was used in the ancient Egyptian language. An attestation of the word from the New Kingdom¹⁴⁹.

Boston MFA 25.632, letter from Amenhotep II to User-Satet (line [8])

ky-dd n pʕ zʕ-nswt m n^ʕ.t nhs.i

Eine weitere Mitteilung an den Königssohn: Sei nicht mitleidig (mit) dem Nubier

Another message to the king's son: Do not be **compassionate** (with) the Nubian

Another attestation of n^ʕ increased during the Demotic stage of the ancient Egyptian language.

P. Insinger, Insinger (line XXVIII, 7)

pʕ nti mwt iwʕfw w r pʕiʕf dmi i.irʕw ʕʕf iw-dbʕ n^ʕ

Wer fern von seiner Stadt stirbt, den bringt man (nur) aus Mitleid (in die Nekropole) hinauf.

Those who die far from their city are brought up (only) **out of pity** (to the necropolis).

Egyptians continued to use n^ʕ during the Coptic stage as NΔ, NΔΔ, NΔI, NΔΕ ‘have pity; mercy’ (Crum, 216b) which seems to survive into the Egyptian colloquial Arabic نعى /n^ʕ/ ‘to announce the death of’ (HB, 873b).

ʕn   ANΔI عين

The ancient Egyptian word ʕn¹⁵⁰ was used in Egypt since the Middle Kingdom to denote the meaning ‘to be beautiful; to be kind; to be pleasing’¹⁵¹

pTurin CGT 54031, Hymns to Ramses VI. and VII. (line [Rto .: 87,1,3])

iʕw.t tw pʕ ʕn.w hr iri.t hʕp.w nfr.w

Sei gepriesen, der (du) gütig (bist) beim Anwenden vollkommener Gesetze

Blessed is the one who (is) an **essence** in applying perfect laws.

¹⁴⁹ to be mild; to pity (Wb 2, 206.4-6), be lenient (FD, 126), to be merciful, merciful (CDD N, 24), have pity; mercy (Crum, 216b)

¹⁵⁰ beautiful; bright; pleasing; be kind (FD, 43), to be beautiful (CDD ʕ, 74)

¹⁵¹ to be beautiful; to be kind; to be pleasing (Wb 1, 190.1-18)

šn was attested in all language stages since the Middle Kingdom in Egypt. Egyptians continued to use the same word in the Coptic stage as ⲁⲛⲁⲓ ‘be pleasant; beauty’ (Crum 11a; Vycichl 12b) into the Egyptian colloquial Arabic عين /‘yn/ ‘epitome, essence (HB, 613b)’. The causative form sšn ‘beautify’ was also used Coptic as ⲧⲁⲛⲟ (Vycichl 222b). A popular contemporary Egyptian expression of عين اعيان الصعيد the most notable of the notables of Upper Egypt represents the usage of the word in modern Egypt to denote ‘notable/best of’.

šn^c  ⲡⲓⲛⲉ ⲛⲉⲛⲉ

The word šn^c was also attested in all stages of the ancient Egyptian language since the Middle Kingdom¹⁵². šn^c is attested more than ninety times in TLA. Corpus analysis of the word šn^c earlier in this study showed that the contemporary Egyptian meaning of the word ‘to denounce, to malign’ provides a better representation for the meaning of the word in ancient Egyptian texts.

¹⁵² To turn back; to detain (Wb 4, 504.5-505.12), turn back; repulse; repel; detain (FD, 269), exclude, deprive (Crum 571a), to hold back, restrain, reject, repel, (CDD š, 178) (Černý, 246; Ishaq, 1640)

Ancient Egyptian lexical survivals as a source to analyze ancient Egyptian phonology

Case study: Ancient Egyptian Semi-vowels and weak consonants

Ancient Egyptian orthography mainly recorded consonantal values. Accordingly, the methodology of the current research omitted any “weak-consonant” (/w/, /i/ and /ʔ/) from the beginning and end of consonantal words before matching the consonantal “root” with Egyptian colloquial Arabic consonantal “root”. However, ancient Egyptian consonants 𓂏 /w/, 𓂐 /i/ were occasionally used to denote vowels hence named by Gardiner “semi-vowels”¹⁵³. Ancient Egyptian 𓂑 /ʔ/ was also named a “weak consonant” since it is usually replaced or omitted in writing. Later, scholars confirmed the vocalic nature of 𓂏 /w/, 𓂐 /i/.¹⁵⁴ Daniel Werning (2016)¹⁵⁵ discussed the concept of *mater lectionis*¹⁵⁶ in Earlier Egyptian orthography. Werning argued that the existence of 𓂏 /w/ or 𓂐 /i/ might hint at the existence of “any vowel, no matter what quality or quantity”.

Ancient Egyptian lexical survivals into Egyptian colloquial Arabic can then be used to answer the questions of why and how ancient Egyptian scribes introduced vowels¹⁵⁷ in ancient Egyptian orthography. Answering the first question might be associated with the need to differentiate between written words of the same consonantal values. Different words of the same consonantal sequence cannot be differentiated without indicating their vowels. Thus, while the word-ending classifiers/determinatives were used to address the intended meaning of the word and to differentiate between words of the same consonantal structures¹⁵⁸, ancient Egyptian

¹⁵³ Gardiner, *Egyptian Grammar*, 20

¹⁵⁴ Loprieno, *Ancient Egyptian*, 62; Allen, *The Ancient Egyptian Language*, 53.

¹⁵⁵ Daniel Werning, “Hypotheses on Glides and Matres Lectionis in Earlier Egyptian Orthographies,” in James P. Allen, Mark A. Collier and Andréas Stauder (Eds.), *Coping with Obscurity: the Brown Workshop on Earlier Egyptian Grammar* (Atlanta, GA: Lockwood Press, 2016), pp. 29-44.

¹⁵⁶ From Latin “mothers of reading”, refers to consonants that are used to indicate a vowel



¹⁵⁷ Or consonants that are used to indicate a vowel as 𓂑 /ʔ/, 𓂏 /w/ and 𓂐 /i/.







¹⁵⁸ Note that the use of classifiers/determinatives increased from Old Egyptian to New Egyptian when New Egyptian scribes utilized multiple classifiers/determinatives for each word to fine tune the intended meaning of the word.


scribes might have indicated vowels to phonologically avoid reading ambiguity when the same consonantal sequence can refer to different words which are pronounced differently and have different meanings. Hence, the use of vowels in the early Egyptian writing system, if any, did not intend to spell the ancient Egyptian words phonologically with vowels. However, its function was only to avoid reading confusion with other words of the same consonantal sequence.


Trying to answer the second question of how ancient Egyptians introduced vowels into their writing system, one should imagine how an ancient Egyptian scribe would avoid phonological (spelling) ambiguity at his time. A suggested possibility is the use of a similar methodology of semantic determinatives/ classifiers at the end of the words. A “phonological/vocalic identifier” at the end of the word might then be used to avoid such ambiguity on the phonological level without changing the known consonantal sequence of a word.

Ancient Egyptian lexical survivals into Egyptian colloquial Arabic can also be used to test such a hypothesis benefiting from the orality of modern Egyptian colloquial Arabic. Analysis of lexical survivals will be based on the following assumptions: First, Ancient Egyptians did not include “vocalic identifier” for every word. It was only used for certain words to avoid confusion with other words of the same consonantal structures; Second, the supposed “vocalic identifier” will be added at the end of the word to hint at the vowel intended between the consonants. Therefore, a spoken CVC biconsonantal word will be written CCV to avoid confusion with another word of the same consonantal structure where the final V is a “vocalic identifier” of the word rather than a vowel used to spell the word.

ḥnw 𓂏𓂏𓂏(S), 𓂏𓂏𓂏(B)   ْحُنْ

Ancient Egyptian noun *ḥnw*  “resting place” was attested since the Second intermediate Period¹⁵⁹. The same consonantal sequence ḥn was utilized since the Old Kingdom to write other different words, including  ‘to alight; to stop; to rest’ (Wb 3, 287.3-288.3),  ‘speech; utterance; matter’ (Wb 3, 289.1-14). The same written sequence was also used to refer to the word  ‘rebel’ (Wb 3, 288.17-18), which was first attested in the Middle Kingdom. Thus, ancient Egyptian scribe found a need to differentiate the writing of the new word “resting place” to avoid confusion with other words that existed. *ḥnw* ‘resting place’ survived into Egyptian colloquial Arabic as حُنْ *ḥwn* ‘small windowless room’ (Hinds and Badawi 1986, 268a). The contemporary Egyptian colloquial Arabic meaning highlight the intended ancient Egyptian usage of ‘a closed place for the Gods’, ‘closed place for the dead’, ‘the inner part of a palace’. The presence of  /w/ at the end of the word and before the semantic classifier / determinative might indicate its usage to denote an /w/ vowel in the word  to differentiate it from other words of the same consonantal sequence. Thus, a suggested ancient Egyptian spelling for the biconsonantal word would be *ḥwn*, which matches the contemporary pronunciation of the spoken word Egyptian colloquial Arabic word حُنْ *ḥwn*.




nf 𓂏𓂏(SB)  ْنَفْ

The ancient Egyptian word *nf*  “blow, hiss”¹⁶⁰ was first attested during the Middle Kingdom¹⁶¹. As the semantic classifier/determinative suggests, the meaning of the word is associated with the nose. Thus “blow out of the nose” is the best description of the ancient

¹⁵⁹ TLA has 11 attestations from the Second Intermediate Period to the Demotic stage.

¹⁶⁰ blow, hiss (Wb 2, 252.3), exhale; blow; breath (Wb 2, 250.11-13);, blow, m ‘out of the nose’(FD, 131), to blow (CDD N, 69), to blow; breath of wind; breath (Crum, 238b) (Černý, 116)

¹⁶¹ TLA has 8 attestations.

Egyptian word. The same word is currently used in Egyptian colloquial Arabic *نف naf* "to blow one's nose" (Hinds and Badawi, 878a). Another ancient Egyptian word with the same consonantal sequence was  *nf* "wrong" (Wb 2, 252.1-2), which existed from the Old Kingdom. Thus, the presence of the weak consonant  /β/ at the end of the word before the semantic classifier / determinative might suggest the reference to /β/ vowel in the word to avoid possible reading confusion. The ancient Egyptian word  *nf* might be pronounced, based on the proposed assumption, as *naf*, which is the same modern pronunciation of the word in Egypt.

However, the writing of some biconsonantal words in CCV pattern above might not be necessary due to the existence of a so-called 'vocalic identifier'. Such a pattern of written CCV words which are pronounced as CVC in modern Egyptian colloquial Arabic might be simply attributed to a diachronic phonological metathesis phenomenon. Ancient Egyptian CCV words like *hnw* and *nβ* might be changed into the modern Egyptian colloquial Arabic ones of *hwn* and *nβf* by means of metathesis.

The current study does not intend to confirm any of the above scenarios. Future research might extend the study of both scenarios outside the context of ancient Egyptian lexical survivals into Egyptian colloquial Arabic for better understanding of the relationship between literacy and orality in ancient Egyptian language.

8 Conclusion

This work proposed a methodological approach for the utilization of ancient Egyptian lexical survivals into Egyptian colloquial Arabic as a new source for understanding ancient Egyptian language phonology and semantics. The proposed methodology utilized documented ancient Egyptian and Egyptian colloquial Arabic lexica to generate a list of proposed lexical survivals based on their semantic fields. Analysis of texts containing each proposed candidate was conducted using ancient Egyptian corpus at TLA. Qualitative analysis was conducted on a selected set of ancient Egyptian lexical survivals based on the Cairene Egyptian colloquial Arabic, aiming to answer the research questions addressed. Future studies might include several other Egyptian colloquial Arabic dialects utilizing the current proposed methodological approach to utilize additional ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Several Arabic dialects in Egypt are yet to be documented in the Delta, Upper Egypt, and the western Egyptian oases. Upper Egyptian dialects of Arabic might still host many ancient Egyptian lexical survivals, which are yet to be utilized to enhance our knowledge of ancient Egyptian phonology and semantics. The use of several contemporary dialects in Egypt might also shed light on the ancient Egyptian dialects and their regional usage. A wider set of ancient Egyptian vocabulary might also be included in the study utilizing more comprehensive ancient Egyptian dictionaries which accommodate different stages of the ancient Egyptian language.

Egyptians transferred/imposed some of their ancient Egyptian lexical items while shifting into Arabic, as part of shift-induced imposition phenomena, forming the Egyptian colloquial Arabic as the natively spoken language in Egypt. Analysis of the semantic fields associated with ancient Egyptian lexical survivals into Egyptian colloquial Arabic showed that such imposed ancient Egyptian lexical survivals could not be attributed only to gaps in the Arabic lexicon of food, agriculture, and tools related to the Egyptian environment. While the same reason can still explain the adoption of some ancient Egyptian lexical survivals into Egyptian colloquial Arabic,

which belongs to those specific semantic fields, other reasons should have contributed for the imposed ancient Egyptian lexical survivals of other semantic fields. Both languages of Ancient Egyptian (in the form of its last stage of Coptic) and Arabic were used side-by-side in Egypt for centuries before and during the shift into Arabic. Lexical borrowings from ancient Egyptian into Classical Arabic in Egypt, during that period of language contact, is another valid reason that might explain the existence of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Arabs who lived in Coptic Egypt for centuries before the language shift must have been culturally and linguistically affected by ancient Egyptian culture and language, including the adoption of some ancient Egyptian lexical items into their Classical Arabic language in Egypt. The third reason that might explain the Egyptian imposition of ancient Egyptian lexical items into Egyptian colloquial Arabic is to mark the Egyptian identity while shifting into the Arabic language. Contemporary code-switching between Modern Standard Arabic (MSA) and Egyptian colloquial Arabic (ECA) in modern Egypt suggests that the usage of Egyptian colloquial Arabic (ECA) is associated with authenticity. This third reason can also be a valid reason for lexical imposition of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Future research can modify the proposed methodological approach to assess the weight of contribution for each of the suggested reasons for ancient Egyptian lexical imposition. While the current study was designed to evaluate if the first reason of Arabic gaps was the only reason for ancient Egyptian lexical impositions into Egyptian colloquial Arabic, new designs to associate each proposed ancient Egyptian lexical survival into Egyptian colloquial Arabic to each of the above reasons of lexical impositions will help understand how each of such reasons contributed.

Computed and analyzed ancient Egyptian lexical survivals into Egyptian colloquial Arabic were utilized as a linguistic source to improve our understanding of the ancient Egyptian language. At the semantic level, the contemporary meaning of ancient Egyptian lexical survivals into Egyptian Arabic was studied in comparison to the traditional translations in ancient Egyptian dictionaries. Analysis of ancient Egyptian words in context using the TLA corpus was

conducted for each proposed lexical survival. The process resulted in a more precise definition of some of the ancient Egyptian lexical survivals as well as proposed semantic relation with other related words. Future studies might expand the corpus analysis to include a different set of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Future research might also analyze how the specification of the ancient Egyptian word's meaning can provide a clearer understanding of ancient Egyptian culture and religion. Ancient Egyptian scribal choice of determinatives/classifiers can be reexamined, benefiting from the precise meaning of ancient Egyptian words in context.

At the phonological level, the conducted list of ancient Egyptian lexical survivals into Egyptian colloquial Arabic was used to evaluate previous scholarly assumptions of the oral ancient Egyptian language based on its written scripts; first, the merge of /d/ and /t/ sounds into /t/ in the oral ancient Egyptian language at its Coptic stage in agreement to their merge in writing. Analysis of ancient Egyptian lexical survivals into Egyptian colloquial Arabic identified several examples of lexical survivals that contain /d/ sound in oral Egyptian colloquial Arabic. Future research might study these observations quantitatively outside the selected set of survivals used in the current research to test their general validity and to analyze the reason for the merge in the written language. Second, the study examined the existence of Ayin sound in some examples of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. Despite its absence in the Coptic alphabet of the major Coptic dialects, the ancient Egyptian Ayin phoneme might extend its oral usage during the Coptic stage into Egyptian colloquial Arabic. Third, the current study highlighted a pattern of metathesis for some examples of ancient Egyptian lexical survivals into Egyptian colloquial Arabic. It also raised the question of whether the existence of such a pattern might indicate the existence of a 'vocalic identifier' in the ancient Egyptian writing system. Since the current research was limited to the study of ancient Egyptian lexical survivals into Egyptian colloquial Arabic, future studies might expand the research of such patterns to confirm or refute this observation.

The current proposed methodology to analyze ancient Egyptian lexical survivals into Egyptian colloquial Arabic was based on the generally approved phonological values and rules among the Egyptology scholarship. The same methodology can be modified for future studies to test the validity of the ancient Egyptian reconstructed phonemes and phonological change rules. This 'corrective' use of this methodology might help to verify several contemporary phonological assumptions of the ancient Egyptian language.

The current study aimed to present a demonstration of the utilization of ancient Egyptian lexical survivals into Egyptian colloquial Arabic rather than to collect all the ancient Egyptian lexical survivals. The proposed methodological approach is designed to bring the continuity and the orality of such lexical survivals into the philological and phonological research of the ancient Egyptian language. Moreover, since the ancient Egyptian language is the longest attested language in human history, diachronic research through its successive stages and its survivals into Egyptian colloquial Arabic is very important to understand how languages in general change and why. The potential of utilizing ancient Egyptian survivals to deepen our knowledge of ancient Egyptian culture and language is simply too important to be ignored as it was for the past two hundred years.

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Appendix I

A selected set of Ancient Egyptian lexical survivals into Egyptian colloquial Arabic

The order of text examples represents the timeline of the usage of the ancient Egyptian language from the Old Kingdom, through the First Intermediate Period, the Middle Kingdom, the Second Intermediate Period, the New Kingdom, the Third Intermediate Period, the Late Period and the Ptolemaic and Roman periods. Demotic texts were formulated during the Ptolemaic and the Roman periods in Egypt. However, Demotic examples are shown in a separate row despite it belongs to the Ptolemaic and Roman period to match TLA classification. Therefore, the ‘Ptolemaic and Roman’ row includes the hieroglyphic and hieratic texts from the Ptolemaic and Roman period while the ‘Demotic’ row contains texts written in Demotic script from the same period.

This appendix utilizes the traditional transliteration of ancient Egyptian script which presented at the beginning this thesis. Transcription of ancient Egyptian text presented also adopts Leiden system of signs to accommodate modifications of the original script¹⁶². The appendix lists a selected set of fifty-five ancient Egyptian words that are still used in modern Egyptian colloquial Arabic. The list contains the ancient Egyptian word in Hieroglyphs¹⁶³, entries from ancient Egyptian dictionaries *Wörterbuch Der Aegyptischen Sprache*. Faulkner’s *concise Middle Egyptian dictionary*, *Chicago Demotic Dictionary* and *Crum’s Coptic dictionary*. Černý’s and Vycichl’s Coptic etymological dictionaries are also referenced for each entry (if

¹⁶² Wolfgang Schenkel, *Tübinger Einführung In Die Klassisch-ägyptische Sprache Und Schrift* (Tübingen: W. Schenkel, 1997), 33.

¹⁶³ As presented in Faulkner’s dictionary (FD)
Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: Griffith Institute, 1962).



available). Each entry also includes the related meaning from Hinds and Badawi's *Dictionary of Egyptian Arabic* as well as the number of texts attested in TLA of each word¹⁶⁴.

Example of text which contains the examined word is also included for each period of ancient Egyptian history. Ancient Egyptian texts are presented in TLA transliterations¹⁶⁵ and translations¹⁶⁶. An English translation is added to the TLA translations (if needed). The semantic field of the Ancient Egyptian word is included for each entry. The transliteration and the English translation of each word concerned are highlighted in grey color. A suggested modification of the meaning or semantic field of the ancient Egyptian word is marked by the sign '=>' (if needed).

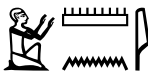
¹⁶⁴ Since TLA corpus has two different databases for ancient Egyptian (Pre-Demotic) and Demotic texts, two numbers of TLA attestations will be added for each entry; the first number indicates the number of attestations in ancient Egyptian (pre-Demotic) texts; the second number indicates the number of texts in written in Demotic

¹⁶⁵ TLA transliterations coded in Manuel de Codage system were recoded into the traditional transliteration system.

¹⁶⁶ TLA Translations are usually in German, some of them in French and English

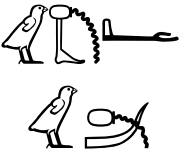
<p>imyr</p> <p>أمير</p>  	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	overseer (Wb 1, 74.13)	HB	<p>أمر: to order, command (HB, 35a)</p> <p>أحنأ في الخدمة، أو أمر بس</p> <p>we're at your service -just say the word</p>
	FD	overseer (FD, 18)		
	CDD	overseer (CDD M, 130)		
	Crum		LA	<p>لسان العرب (126): والأَمِيرُ: ذو الأَمْرِ والأَمِيرُ: الأَمْرُ؛ قال: والناسُ يَلْحَوْنَ الأَمِيرَ</p>
	TLA	68 + 8 attestations ¹⁶⁷		
Semantic field: Social and political relations				
Old Kingdom	<p>Gisa, West Field, Mastaba des Hetepnptah (NyheteP-Ptah; G 2430), north pillar, east side (line [6])</p> <p><i>imi-r' k3(zi)-m-ḥḥ mrr.w-nbʿf</i></p> <p>Der Vorsteher Kai-em-anch, ein von seinem Herrn Geliebter</p> <p>The chief Kai-em-anch, a beloved of his master</p>			
First Int. Period	<p>Stele des Nachtiqer (Chatsworth 720/12) (line [G.1])</p> <p><i>pr.t-ḥrw n imi-r' s3b-zḥ3.w nḥt.i-iqr</i></p> <p>Ein Totenopfer für den Vorsteher und Seniorschreiber, Nachtiqer.</p> <p>An offering for the headmaster and senior clerk, Nachtiqer.</p>			
Middle Kingdom	<p>stela of Antef, son of Senet (BM EA 572) (line [11])</p> <p><i>ḥs.y n imi-r'ʿf n.ti rḥ.w m pr nbʿf</i></p> <p>One praised by his overseer, who is known in his lord's house</p>			
Second Int. Period				
New Kingdom	<p>pCairo ESP, Document E (line [92.E8])</p> <p><i>ḥ3b3i š'c.t n im.i-r' pr imn ḥm-ntr ḥr(.w)-i n pr ḥnm.w r3st</i></p> <p>ich habe das Schreiben zum Vorsteher des Tempels des Amun und Priester des Tempel des Chnum, dem Hori diesbezüglich geschickt.</p> <p>I have sent a document to the head of the temple of Amun and priest of the temple of Khnum, the Hori regarding this.</p>			
Third Int. Period				
Late Period				
Ptolemaic / Roman	<p>Edfou VII, 1st register west wall, Present the field., Edfu, Edfou VII, 85, 13-16 - 86, 2-4 (line 86, 2-4)</p> <p><i>nwi mr 3ḥt-k</i></p> <p>Ich bin dein Ackervorsteher</p> <p>I am the head of your fields</p>			
Demotic	<p>Inaros / Petubastis texts, struggle for benefice of Amun (P. Spiegelberg etc.), P. Spiegelberg, P. Spiegelberg, P. Spiegelberg (line XVI, 24)</p> <p><i>3wi-k sp-2 mn-nb-m3'c.t s3 ir.t-ḥr-rr3w p3 mr šm'c kmi</i></p> <p>Heil dir, Heil dir, Minnemmei, Sohn des Inaros, Vorsteher des Südens von Ägypten!</p> <p>Hail, hail, Min-Nb-Maat son of Inaros, ruler of the south of Egypt!</p>			

¹⁶⁷ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=25550&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=2491&db=1&lr=0&mo=1&wt=y&bc=begin>

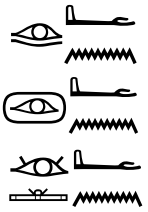
imn إمن 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	hide; be hidden (Wb 1, 83.12-18)	HB	to feel secure; to be trusting أمانة: honesty; trustworthiness; something held in safe-keeping, deposit; some object kept hidden, or the existence of· which is known only to a few (HB, 38a) رحت مطلع الأمانة من جيبى I pulled the you-know-what out of my pocket.
FD	secret; hidden; conceal; hide (FD, 21)			
CDD	to hide (CDD I, 120)			
Crum				
TLA	103 + 4 attestations ¹⁶⁸			
	(Kamāl V2, 157)	LA	لسان العرب(140):الأمنُ نقيضُ الخوف، أمنُ فلانٍ يأمنُ أمناً وأمناً	
Suggested meaning secure				
Semantic field: Spatial relations => Religion and belief				
Old Kingdom	Unas-Pyramid, PT 273 + PT 274 (line [508]) <i>wnis pi wd' mdw=f hn' imn rn=f hrw pw n rḥs sms.w</i> Unas ist einer, der seine Angelegenheit zusammen mit "Dessen-Name-verborgen-ist" entscheidet, an diesem Tag, da der Älteste geschlachtet wird. Unas is one who decides his matter along with "Whose-Name-is- <u>Hidden</u> (=> <u>protected</u>)" on the day that the elder is slaughtered.			
First Int. Period				
Middle Kingdom	pButler = pBM EA 10274, verso: The speech of the bird catcher Juru (line [21]) <i>k3p.w n(w) imn.w hr w3h.yt niw.ti</i> Die Schutzhütten derer (oder: für die), die sich verbergen (oder: die Verborgenen), sind unter dem Getreide der Städter. The shelters of those (or: for those) who <u>hide</u> (=> <u>protect</u>) themselves are under the city dwellers' grain.			
Second Int. Period				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 044 (line [3]) <i>imn.n3(i) wi m-m3tn ihm.w-sk</i> Möge ich mich unter euch verbergen, Unvergängliche Sterne! May I <u>hide</u> (=> <u>be protected/safe</u>) among you, nonperishable stars!			
Third Int. Period	pLondon BM 10793, Tb 124 (line [27.8]) <i>iw sm3'c-hrw wsir --NN-- m' ntr nb ntr.t nb.t n.ti imn.w m hr.t-ntr</i> Osiris NN ist durch jeden Gott und jede Göttin, die im Totenreich verborgen sind, gerechtfertigt worden. Osiris NN was justified by every god and goddess who are <u>hidden</u> (=> <u>safe</u>) in the realm of the dead.			
Late Period	pBrooklyn 47.218.84 ("Mythes et Légend du Delta"), Mythological Handbook for Lower Egyptian (line [x + 5.7]) <i>3s.t nb.t-hw.t tfn.t m gmi3sn m shm imn m i3y.t iw.ti m33 iw.ti sqm</i> Isis, Nephthys (und) Tefnut hatten sie in Letopolis gefunden, verborgen in einem Jat-Baum, ungesehen ungehört. Isis, Nephthys (and) Tefnut had found them in Letopolis, <u>hidden</u> (=> <u>safe</u>) in a jat tree, unseen and unheard.			
Ptolemaic / Roman	pBM 10090 + 10051 (pSalt 825) ("Rituel pour la conservation de la vie"), The book Pehui-Kat ("Closing ceremony") (line [x + 18.9]) Inscription to the representation of the house of life: <i>it(i)3k r'w imn=k r'w-nb</i> Dein Vater, Re, verbirgt dich jeden Tag! Your father, Re, <u>hides</u> (=> <u>protects</u>) you every day!			

¹⁶⁸ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*26030&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=503&db=1&lr=0&mo=1&wt=y&bc=Start>

Demotic	<p>Louvre E 10382 (line 10) <i>twi nb.t tr-dr ʒmn sšV hrs tʒ hr nb-qʿe</i> Du bist die Herrin des Universums, mit verborgenem Bild, die das Übel vom Herrn der Kapelle vertreibt. You are the mistress of the universe, with a <u>hidden</u> image, who drives away evil from the master of the chapel</p>
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bw عيب  εια(Δ)ΒΕ	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	impurity; taint; sin (Wb 1, 174.15-18)	HB	shameful action (HB, 611b) أظن بعد كده محدش يقدر يعيبنى في حاجة I think that after this nobody should be able to attach any blame to me
	FD	Impurity (FD, 40)		
	CDD	y ^u b: illness (CDD Y, 6)		
	Crum	pus; sickness (Crum, 76b)		
	TLA	48+5 attestations ¹⁶⁹	LA	لسان العرب(3183): ابن سيده: العَابُ والعَيْبُ والعَيْبَةُ: الوَصْمَةُ
	(Černý, 46; Vycichl, 5a; Kamāl V3, 34)			
Semantic field: Emotions and values				
Old Kingdom	Unas-Pyramid, PT 222 (line [288]) <i>i: fh=k b(.w)k n(i) tm(.w) m [iwn.w] [hʕi]k] hnʕf</i> Mögest du deine Unreinheit für Atum in [Heliopolis] von dir ablösen und zusammen mit ihm [hinabsteigen] May you remove your impurity for Atum in [Heliopolis] and [descend] with him			
First Int. Period				
Middle Kingdom				
Second Int. Period				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 105 (line [4]) <i>ḫ.w pwy ḏw iri.nzi</i> jene schlechte Sünde, die ich getan haben sollte that bad sin (=> shameful action) that I have done			
Third Int. Period	pMoskau 127 = pPuschkin I, b, 127, recto: The Moscow literary letter ("A Tale of Woe") (line [1,11]) <i>ḫ.w m ʕbb ir=k</i> Unheil möge fern von dir sein (wörtl.: Unheil sei ein von dir Ferngehaltenes)! May disaster (=> shame) get far from you			
Late Period	pBrooklyn 47.218.135, Brooklyn Wisdom Text (line [5.3]) <i>i:iriw tm qmʕ(k) (iw) ʕi=k iw ḫ (m) nʕy=k iw.f.w</i> Wenn man dich nicht auffindet, nachdem du gestohlen hast, ist Unbehagen/Krankheit (trotzdem) in deinem Körper If you are not found after stealing, there is discomfort/illness (=> shame) in your body			
Ptolemaic / Roman	Bigge, pronaos, intercolumn walls, exterior decoration, 2nd north interlock wall, 1st scene: swab m fdw dSr.t nt mw, Khnoum-Rê lyrics (line Big25,20) <i>wʕi hʕ.w=k r ḫ nb ḏw</i> Je purifie tes membres contre toute mauvaise chose I purify your limbs from all bad things			
Demotic	Bologna 3171 (line 2) <i>wn-nʕ.w-iwʕs iʕbi wʕhʕs lkʕs iwʕw ḏd nʕs ḥpʕw</i> Sie war krank gewesen. Sie hatte sich erholt, und man sagte zu ihr: "Sie (die Götter) waren gnädig." She was sick. She had recovered and was told, "They (the gods) have been gracious."			

¹⁶⁹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*36300&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=753&db=1&lr=0&mo=1&wt=y&bc=Start>

𓎃 عين  𓎃𓎏𓎏	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to be beautiful; to be kind; to be pleasing (Wb 1, 190.1-18)	HB	epitome, essence (HB, 613b)
	FD	beautiful; bright; pleasing; be kind (FD, 43)		عين الحقيقة this is God's truth.
	CDD	to be beautiful (CDD 𓎃, 74)		عين اعيان الصعيد the most notable of the notables of Upper Egypt.
	Crum	be pleasant; beauty (Crum 11a)		
	TLA	37 + 12 attestations ¹⁷⁰	LA	لسان العرب (3195): واعيان القوم اشرافهم وافاضلهم على المثل بشرف العين الحاسة
	(Černý, 8; Vycichl 12b)			
Semantic field: Emotions and values				
Old Kingdom				
First Int. Period				
Middle Kingdom	grave of Sarenput I. (Qubbet el-Hawa 36), grave facade, biographical phrases right (north) (line [2]) 𓎃 n nswt mri.y qnb.tꜣf <u>Beautiful</u> (=> <u>essence</u> ¹⁷¹) to the king, beloved of his council			
Second Int. Period				
New Kingdom	pTurin CGT 54031, Hymns to Ramses VI. and VII. (line [Rto .: 87,1,3]) iꜣw. t tw pꜣ 𓎃.n.w hr iri.t hꜣp.w nfr.w Sei gepriesen, der (du) gütig (bist) beim Anwenden vollkommener Gesetze <u>Blessed</u> is the one who (is) <u>good</u> (=> <u>essence</u>) in applying perfect laws.			
Third Int. Period	Gebel Barkal, Temple B 500, First Court (B 501), stele of Piye, Khartoum 1851 (line [26]) 𓎃 ir.w mi rꜣw n p.t schöngestaltet wie Re im Himmel <u>beautifully</u> shaped (=> <u>essence</u>) like Re in heaven			
Late Period	pBrooklyn 47.218.84 ("Mythes et Légend du Delta"), Mythological Handbook for Lower Egyptian Gaue (line [x + 4,9]) iw dr.t-ntr tn hꜣpr m s.t nfr.t 𓎃ni m dgi (während) diese 'Gotteshand' zu einer schönen Frau geworden war, die angenehm anzuschauen ist. while this 'hand of the God' was transformed into a beautiful woman who is <u>pleasant</u> to look at			
Ptolemaic / Roman	Karnak, Opetempel, murs extérieurs, paroi est, soubassement, 1e reg nord, procession de Nils de Basse-Egypte, Nil 7 (line Opet 191.R) Pr-hꜣpi 𓎃.n.ti m irwꜣf la maison de Hâpy étant belle en sa forme The house of Hâpy being <u>beautiful</u> (=> <u>essence</u>) in its form			
Demotic	Harkness (line IV,33) tꜣi iw nꜣtn sꜣ.t nꜣr.(t) bni mr.t ih-ib 𓎃n ꜣmi nꜣm hr sntm nw n.imꜣf Diese kommt zu euch, die gute Tochter, süß an Beliebtheit, klug, von schönem Charakter, mit lieblichem Gesicht, das erfreulich anzuschauen ist. This one who comes to you, the good daughter, sweet in popularity, clever, <u>beautiful</u> (=> <u>essence</u>) of character, with a lovely face that is pleasant to look at.			


¹⁷⁰ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=38070&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-906&db=1&lr=0&mo=1&wt=y&bc=Start>

¹⁷¹ 'essence' is used from HB

wh3t واحة  OY32E(S), B32(B)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	oasis (Wb 1, 347.18-23)	HB	oasis (HB, 921a)
	FD	oasis; oasis-region (FD, 66)		
	CDD	oasis (CDD W, 139)		
	Crum	oasis (Crum, 508b)		
	TLA	14+8 attestations ¹⁷² (Černý, 222; Kamāl V4, 237)		لسان العرب ¹⁷³
Semantic field: The physical world				
Old Kingdom				
First Int. Period				
Middle Kingdom	inscription Mentuhoteps Nebhepetre from Deir Ballas (line [x + 12]) -- w3w3(.t) wh3.t sdm.n=(i) st n šm'.w ... Wawat und das Oasengebiet, (ich) fügte sie an Oberägypten ... Wawat and the oasis region, (I) added them to Upper Egypt			
Second Int. Period	Steles of Kamose, Kamose-Stele II (Luxor Museum J.43) (line [Z.19]) kf'.n=i wp(w).t3f m hr.t wh3.t hr hnt.yt r kši Ich habe eine Botschaft von ihm abgefangen oberhalb (d.h. südlich von) der Oase bei der Reise südwärts nach Kusch I intercepted his message from him above (ie south of) the oasis while traveling south to Kush			
New Kingdom	Magische Papyri Neues Reich, pLeiden I 348, Spruch 16 (line 10,4) in3tw n=k g3y.tw hr wh3.t man hat dir Zyperngras aus der Oase you have been given cyprus grass from the oasis			
Third Int. Period				
Late Period				
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 114-165, Tb 142 (line [8.3]) wsir wh3.t rsi(.t) Osiris von der nördlichen Oase (Bahrija) Osiris from the southern oasis (Kharga)			
Demotic	letters, ostraka, Pisa D 421 (line 4) si-p3-mwt iw r-bw-n3i 3 ibd-3 3h.t sw 14 iw3f in-n'.k r whi Siephmous ist am 14. Hathyr hierhergekommen, als er auf dem Weg in die Oase war Siephmous came here on Hathyr 14th while on his way to the oasis			

¹⁷² <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=48700&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=1480&db=1&lr=0&mo=1&wt=y&bc=Start>

¹⁷³ no reference for waht

wdi ودى	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	attach; set; push; throw (Wb 1, 384.15-387.25)	HB
FD		put; place; plant; appoint (FD, 72)		
CDD		to place to put; to throw (CDD W, 186)		
Crum				
TLA		35 + 55 attestations ¹⁷⁴	LA	لسان العرب (4802): يقال ودى فلان فلاناً إذا أدَّى ديته إلى وليه..... ويقال: ودى يدي إذا انتشر
		(Kamāl V4, 355)		
Semantic field: Spatial relations				
Old Kingdom	Saqqara, north of the step pyramid, tomb of Tjy, sacrificial chamber, north wall, 6 th register vu (east part), right fishing sting, inscriptions (right boat) (line [right: 2]) <i>(w)di sw m smḥ</i> Setz ihn ins Boot! Put him in the boat!			
First Int. Period	Stele of Tjetji (BM EA 614) (line [7]) <i>n wdi.nz(i) m-sʒ w dwdw msdi.w rmt hrz</i> I did not strive after evil, on account of which people are hated.			
Middle Kingdom	Stele des Semti (BM EA 574) (line [14]) <i>wd.k(w)i rnzi r bw hr ntr wsir-hnt.i-imn.tiw</i> I placed my name to the place where the god is – Osiris Khentamenti,			
Second Int. Period				
New Kingdom	Stele Sethos I. for Ramses I. (line [x + 20]) <i>(w)diʒ sw hr tʒ hr hnm itzi</i> wenn er (= Horus) sich niederläßt auf Erden bei der Vereinigung mit meinem Vater (= Ramses I.). when he (= Horus) settles down on earth at the union with my father (= Ramses I.).			
Third Int. Period				
Late Period	pBrooklyn 47.218.84 (“Mythes et Légend du Delta”), Mythological Handbook for Lower Egyptian Gaue (line [x + 7 , 6]) <i>wdi.nʒf is mʒw.it ʒf</i> er schleuderte seinen (zweispitzigen) Speer he threw his (two-pointed) spear			
Ptolemaic / Roman	Edfou VII, 226, 1-2 – 226, 3-4 (line 226, 2-3) <i>hdb.nʒf wdi rʒf</i> der den niedergeworfen hat, der ihn angriff who has thrown down those who attacked (=> sent against) him			
Demotic	Rylands 9 (line [III, 12]) <i>mi wd st pʒ 87nit</i> Möge sie der Senti fortschicken ! May she send the Senti away!			


¹⁷⁴ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*854503&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=1552&db=1&lr=0&mo=1&wt=y&bc=Start>

	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to see; behold; supervision; diagnosis (Wb 2, 7.1-10.7)	HB	(مقق) to scrutinize; to pore (HB, 829a) ¹⁷⁵ انت بتمقق في الجواب ليه؟ why are you scrutinizing the letter?
	FD	Look upon, regard; to see; inspect (FD, 100)		
	CDD	to see (CDD M, 13)		
	Crum			
	TLA	1844+57 attestations ¹⁷⁶	LA	لسان العرب (4244): المقق: الطول عامة
Suggested translation: to inspect, to recognize Semantic field: Cognition				
Old Kingdom	Gisa, East Field, grave complex of Meresanch III (G 7530-7540), grave building, western area, east wall (line [1]) <i>m33 zh3.w</i> Das Betrachten der Urkunde (Abrechnung). Viewing (=> Inspecting) the certificate (accounting).			
First Int. Period	letter, to the dead, small stele (Cairo Museum) (line K4) <i>m33i h3st hr3i m rs.wt</i> ich sehen möge im Traum, (wie) du dich um mich bemühst. I may see (=> recognize) your fighting for me in a dream			
Middle Kingdom	stele of Wepwawetaa (Leiden V4 = AP 63) (line [C.1]) <i>m33 in.w n(.i) pr</i> Inspecting the deliveries of the domain			
Second Int. Period	stele of Amenyseneb (Louvre C 11) (line [B, 2]) <i>m3k m3(.w) n3-n(.i) k3.wt iri.n3k</i> Look, the works that you have done have been inspected.			
New Kingdom	pLondon BM EA 10477 (pNu), Tb 133 (line [20]) <i>wnn.hr m33 sw n3r.w mi w3 im3sn</i> Dann sehen ihn die Götter als einen von ihnen an. Then the gods see (=> recognize) him as one of them			
Third Int. Period	pLondon BM 10793, Tb 116 (line [25,5]) <i>q.n3i m hm nn m33.n3i st3.w</i> Als Unwissender trat ich ein, indem ich das Geheimnis nicht sah I went in ignorant, not seeing (=> recognizing) the secret.			
Late Period	pBrooklyn 47.218.50 (« Confirmation du pouvoir royal au nouvel an »), 2. The ceremonies in praise of Horus, “who bestows the inheritance” (line [16,1]) <i>h3i hr.w m 3h.ty n.t p.t n3r.w h3 m m33 3f</i> Horus erscheint am Horizont des Himmels (und) die Götter jubeln, wenn sie ihn sehen! Horus appears on the horizon of sky (and) the gods rejoice when they see (=> recognize) him!			
Ptolemaic / Roman	papyrus of Imhotep son of Pschentohe (pNew York MMA 35.9.21), 1 st great decree to be issued concerning the district of Igeret (line 16.8) <i>wsir-hnt.i-imn.tt iii.n3i iw m333k</i> Osiris-Chontamenti, ich bin gekommen, um Dich zu sehen! Osiris-Khontamenti, I have come to see (=> recognize) you!			

¹⁷⁵ For the relationship between ق and glottal stop, see HB XVII

¹⁷⁶ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=66270&db=0&lr=0&mo=1&wt=y&bc=Start>
http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*2278&wt=y&lr=0&mo=1&db=1&of=42

Demotic	BM 184 (line 11 (= demot. 5)) <i>ir=wt n=f wt r m³ ntr</i> Gemacht wurde für ihn ein Dekret, um den Gott zu schauen. A decree was made for him to see (=> recognize) God.
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m- ^c ₁₇₇ مع 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	in the hand of; in the possession of; together with (Wb 1, 156.9-12; 2, 45.9)	HB	accompaniment (HB, 828a) اتفضلوا معانا
	FD	in the hand, possession, charge of; together with; from (FD, 105)		please come with us
	CDD			
	Crum			
	TLA	58 attestations ¹⁷⁸	LA	لسان العرب(4233): كلمة تضم الشيء إلى الشيء وهي اسم معناه الصحبة وأصلها معاً
Semantic field: Possession				
Old Kingdom	Pyramid Pepis I., PT 710B (line [P / A / S 39]) --- hr.w m- ^c st ... Horus vor Seth ... Horus together with Seth			
First Int. Period	stele of Tjetji (BM EA 614) (line [5]) htm.(w)t m- ^c (i) hr db ^c (w)t s(i) The treasury was with me and under my seal			
Middle Kingdom	Snake Magic Middle Kingdom, Coffins MR (CT), S1C, CT586 hps=k pw m dr itm šsp.n=k h ³ .w=k m- ^c k du deine Waffen mit deiner Hand ergriffen hast you have grasped your weapons with your hand			
Second Int. Period	Steles of Kamose, Kamose-Stele I (Kairo TR 11/1/35/1) (line [Z.10]) -- m ^c f ... von ihm. ... with him			
New Kingdom	pBN 202 + pAmherst 9, The Gods and the Sea ("Astartelegende") (line [15, y]) nn iwzfr iy.t r h ³ m- ^c nn Er wird nicht kommen, um gegen uns zu kämpfen He will not come to fight against (with) us			
Third Int. Period				
Late Period	pBrooklyn 47.218.50 ("Confirmation du pouvoir royal au nouvel an"), 2. The ceremonies in praise of Horus, "who bestows the inheritance" (line [16,22]) mdw-n-h ³ s.t m ^c f tbw.wyt hd.t r rd.wy:f Der 'Fremdlandstab' sei in seiner Hand (und) die weißen Sandalen an seinen Füßen The 'foreign country staff' was in his hand (and) the white sandals on his feet			
Ptolemaic / Roman	Karnak, Opetempel, central room (VII), south wall, 1st reg, 1st scene: (line Opet 81) ndzftw m- ^c iri r=k Il te protège contre celui qui agit contre toi He protects you against those who act against you			
Demotic				

¹⁷⁷ Elmar Edel, *Altägyptische Grammatik* (Rome: Pontificium Institutum Biblicum, 1955), 397.

¹⁷⁸ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=851449&db=0&lr=0&mo=1&wt=y&bc=Start>

mw(مِيه) مِيه  MOOY	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	water (Wb 2, 50.7-53.1)	HB	water (HB, 842b)
	FD	water; rain; semen (FD, 105)		الميه تكذب الغطاس (the water gives the lie to the diver) = the proof of the pudding is in the eating
	CDD	water; body of water (CDD M, 62)		ميته جارية he has a lot of money
	Crum	water (Crum, 197b)		
	TLA	1251+311 attestations ¹⁷⁹ (Černý, 95; Vycichl, 126b)	LA	لسان العرب(4302) باب موه :الماء : سائل عليه عماد الحياة في الأرض، وهو في نقائه شفاف لا لون له ولا رائحة ولا طعم
Semantic field: The physical world				
Old Kingdom	Unas cemetery, mastaba of Nianch-Khnum and Khnum-hotep, portico, passage to the gate area, door walls, eastern walls, scenes 6.2-6.5 (line [Sz.6.4: Beischrift1]) <i>sti.t mw</i> Das Ausgießen des Wassers pouring out of water			
First Int. Period	Stele des Antef, Sohn des Ka (BM EA 1203) (line [4]) <i>iw rdi.nz(i) mw n ib</i> I gave water to the thirsty.			
Middle Kingdom	pBerlin P 3022 and fragments pAmherst mq (B), Sinuhe (line [27]) <i>h'c.n rdi.nz nzi mw</i> Darufhin gab er mir Wasser Then he gave me water			
Second Int. Period	Stele des Sareru (Cairo JE 86119) (line [4]) <i>iw rdi.nzi mw n ib.w nb</i> I gave water to every thirsty man			
New Kingdom	pHannover KM 1970.37 (pBrocklehurst), Tb 062 (line [125]) <i>r' n zw(r)i mw m hr-ntr</i> Spruch, um im Totenreich Wasser zu trinken Spell to drink water in the realm of the dead			
Third Int. Period	victory stele of Piye, Cairo JE 48862 (+ JE 47086 - JE 47089) (line [Vs 13]) <i>ntš=tn m mw nw h'w.wz'f</i> Ihr sollt euch mit Wasser von seinen (= Gott) Altären besprengen You should sprinkle yourself with water from his (= God) altars			
Late Period	pVandier = pLille 139, recto: Meryre and Sisobek (line [1,4]) <i>iri n' h(n) q.t dp.(t) mw n r'z'f</i> (und) das Bier hatte den Geschmack von Wasser in seinem Mund (and) the beer tasted like water in his mouth			
Ptolemaic / Roman	pBM 10090 + 10051 (pSalt 825) ("Rituel pour la conservation de la vie"), The book Pehui-Kat ("Closing ceremony") (line [x + 3,3]) <i>hdi nzf mw hnti nzf mh.wi</i> Das Wasser (des Nils) wird für ihn nordwärts fließen (und) der Nordwind wird sich für ihn südwärts bewegen! The water (of the Nile) will flow north for him (and) the north wind will move south for him!			
Demotic	Demotic Chronicle (BiblNat 215), Demotic Chronicle (BiblNat 215) (IV-VI) (line VI, 15) <i>r p' mw (r) 'w n p'z'f h'</i> Das Wasser wird steigen zu seiner Zeit. The water will rise in its due time.			

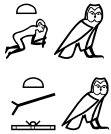
¹⁷⁹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*69000&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=2378&db=1&lr=0&mo=1&wt=y&bc=begin>

mr   моур ¹⁸⁰	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	pain; being sick; suffering (Wb 2, 95.1-15)	HB	bitter, galling (HB, 816b) الحكاية مررت قوی the affair went from bad to worse
	FD	sick; ill; diseased; painful (FD, 110)		
	CDD	to be ill; to suffer; to be distressed (CDD M, 148)		
	Crum		LA	لسان العرب (4174): باب مرر- والمُرُّ: دَوَاءٌ، والجمع أَمْرَارٌ
	TLA	94+3 attestations ¹⁸¹		
Semantic field: The body => Sense perception				
Old Kingdom	Letter, to Dead, Qaw Bowl, Outside (line K6) <i>mr nfy r ntr.w</i> Schmerzhaft ist das Unrecht gegen Götter Injustice against gods is painful			
First Int. Period	letter, to dead, Hu Bowl (line K5) <i>iri n=k wp.t=k hn^c iri mr.tn(=i)</i> (Darum) mache dir dein Urteil, über den, der tat, woran ich litt make your judgement of who did what I suffered			
Middle Kingdom	pBerlin P 3022 and fragments pAmherst mq (B), Sinuhe (line [162]) <i>jb=f mr</i> sein Herz leidet his heart suffers			
Second Int. Period				
New Kingdom	pBM 10326, letter from Djehuti-mesu to Bu-teh-Imen, the Schedu-em-duat and the Hemet-scherit (line [8]) <i>iw h³.ti=ī 'nh 92wi r.ti=ī wn iw=ī β.y d³d³=ī iw wn=ī mr.k(wi)</i> Mein Herz ist lebendig, meine Augen sind sehend und ich trage meine Haupt erhoben, obwohl ich krank geworden bin My heart is alive, my eyes are seeing and I carry my head up even though I have become sick			
Third Int. Period	pLondon BM 10793, Tb 017 (line [5,3]) <i>ir.t=ī mr.tw wnn=st hr rmi(.t) n sn.nw=st</i> Seinem Auge ging es schlecht, da es um sein Pendant weinte His eye became hurting because she was crying for her companion			
Late Period				
Ptolemaic / Roman	papyrus of Imhotep son of Pschentohe (pNew York MMA 35.9.21), 1 st great decree to be issued concerning the district of Igeret (line 9,16) <i>rmi n=k sn.w=k m grh mr</i> Deine Geschwister weinen um Dich in der leidvollen Nacht! Your siblings cry for you in a painful (=> bitter) night!			
Demotic	Vienna 3877 (depraved harp player) (line [II, 2]) <i>him mr n h³ti sdm hrw n p³ hnš iw=ī h³</i> Trauer und Bitternis ist es für das Herz, die Stimme des Stinkers zu hören, wenn er singt			

¹⁸⁰ Westendorf, Wolfhart, and Wilhelm Spiegelberg. *Koptisches Handwörterbuch* (Heidelberg: C. Winter Universitätsverlag, 1965), 520

¹⁸¹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=71790&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-7738&db=1&lr=0&mo=1&wt=y&bc=Start>


	It is sadness and bitterness for the heart to hear the stinker's voice when he sings
--	--

mwt موت  MOY, MOOY(T)(S), MAYT(B)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to die; be dead (Wb 2, 165.8-166.9)	HB	to die (HB, 839a)
	FD	die; perish; death (FD, 120)		
	CDD	to diel; be dead (CDD M, 78)		
	Crum	die (Crum 159a)	LA	لسان العرب (4294): المَوْتُ والمَوْتَانُ ضِدُّ الحياة.
	TLA	323 +138 attestations ¹⁸² (Černý, 79; Vycichl, 107a; Ishaq, 1099)		
Semantic field: Body				
Old Kingdom	Unas-pyramid PT 219 (line [240]) <i>n m(w)tꜣf n m(w)t wnis pn</i> Er wird nicht sterben und dieser Unas wird nicht sterben He won't die, this Unas won't die			
First Int. Period				
Middle Kingdom	Stele des Amenemhet (Hannover 2927) (line [7]) <i>nm wn.w mwt hr shrꜣi</i> There were no death ones under my command.			
Second Int. Period	pRamesseum 4 = pBM EA 10757, C 17-24 (line C18) <i>ir qꜣꜣf st mwtꜣf pw</i> Wenn er es ausspuckt, bedeutet das, dass er stirbt If he vomits it out, it means that he is dying			
New Kingdom	pLondon BM EA 10477 (pNu), Tb 136 A (line [23]) <i>n mwt.nꜣf m-wꜣm</i> Er kann nicht nochmals sterben He cannot die again			
Third Int. Period	pLondon BM 10478, Tb 168 (line [11.8.2a]) <i>ꜣiꜣf ꜣnh bꜣ n wsir --NN-- n mwtꜣf m-wꜣm ꜣ.t</i> Er läßt den Ba des Osiris NN leben und ihn unendlich nicht nochmals sterben He lets the Ba of Osiris NN live and does not let him die forever			
Late Period	pVandier = pLille 139, Recto: Meryre and Sisobek (line [2,3]) <i>bn iwꜣk (r) m(w)t</i> Du wirst nicht sterben You will not die			
Ptolemaic / Roman	papyrus of Imhotep son of Pschentohe (pNew York MMA 35.9.21), 4. "Fall on your face" (ritual to protect the Neschemet barque) (line [36,14]) <i>ꜣft-n-nšm.t wꜣ.n rꜣw mwtꜣk</i> Feind der Neschemet-Barke, Re hat befohlen, (daß) du stirbst! Enemy of the Neschemet barge, Re has ordered that you die!			
Demotic	Cairo CG 22136 (line 4) <i>iwꜣi mwt iw mn-mtwꜣi šr hr pꜣ tꜣ</i> Ich bin gestorben, ohne einen Sohn auf Erden zu hinterlassen I died without leaving an offspring (son or daughter) on earth.			

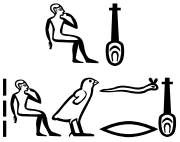
¹⁸² <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=69300&db=0&lr=0&mo=1&wt=y&bc=Start>
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n ^c i	نعى	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	to be mild; to pity (Wb 2, 206.4-6)	HB	
FD	be lenient (FD, 126)				
CDD	to be merciful, merciful (CDD N, 24)				
Crum	have pity; mercy (Crum, 216b)				
Na, Naa, Nai, Naε		TLA	5 + 24 attestations ¹⁸³	LA	لسان العرب (4485): باب نعا - والنَّعْيُ: خَبَرُ الموت، وكذلك النَّعْيُ
			(Vycichl, 136; Kamāl V8, 16)		
Semantic field: Emotions and values					
Old Kingdom					
First Int. Period					
Middle Kingdom					
Second Int. Period					
New Kingdom	Boston MFA 25.632, letter from Amenhotep II to User-Satet (line [8]) <i>ky-ḏd n p³ z³-nswt m n^ci.t nhs.i m-kf³</i> Eine weitere Mitteilung an den Königssohn: Sei nicht mitleidig (mit) dem Nubier Another message to the king's son: Do not be compassionate (with) the Nubian				
Third Int. Period					
Late Period					
Ptolemaic / Roman					
Demotic	P. Insinger, Insinger (line XXVIII, 7) <i>p³ nti mwt iw=f ww r p³i=f dmi i.ir= w 'l=f iw-db³ n^c</i> Wer fern von seiner Stadt stirbt, den bringt man (nur) aus Mitleid (in die Nekropole) hinauf. Those who die far from their city are brought up (only) out of pity (to the necropolis).				

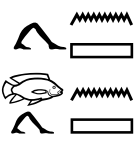
¹⁸³ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=80340&db=0&lr=0&mo=1&wt=y&bc=Start>
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nf نف  NIQE (SB)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	blow, hiss (Wb 2, 252.3), exhale; blow; breath (Wb 2, 250.11-13)	HB	to blow one's nose (HB, 878a) ننقف : to have a runny nose and be constantly blowing it or sniffing. to blow the nose (Spiro, 607a)
	FD	blow, m' out of the nose' (FD, 131)		
	CDD	to blow (CDD N, 69)		
	Crum	to blow; breath of wind; breath (Crum 238b)	LA	لسان العرب (4507) باب نفف - التهذيب: روى الأزهرى عن المورج، قال: نَفَقَتِ السَّوْبِقُ وَسَفَقَتْهُ وَهُوَ النَّفِيفُ وَالسَّفِيفُ لسفيف السَّوْبِقِ باب انف - الأنف: المَنَحَرُ معروف، والجمع أنفُ وأنافُ وأنوفُ
	TLA	7 + 1 attestations ¹⁸⁴ (Černý 116; Vycichl, 149b; Kamāl V8, 46)		
Semantic field: The body				
Old Kingdom				
First Int. Period				
Middle Kingdom	Coffins MR (CT), B7Bo, CT435 <i>iw nfw.tzk r 'd.tzk tz-phr</i> wird dein Giftauch zu deiner Schlachtung werden und umgekehrt. your poisonous breath (blight) will become your slaughter and vice versa.			
Second Int. Period				
New Kingdom	pBM EA 9997 + 10309, pBM EA 9997, 1.10-3.12 (Proverb 2) (line 2.12) <i>nfi.nzf t'.wzf rzs m t'.w. nw r'zf 'nhzs hr-'</i> Nachdem er seinen Atem gegen sie gehaucht hatte als Atem seines Mundes, lebte sie sofort (wieder). After he breathed his breath towards her as the breath of his mouth, she became alive immediately.			
Third Int. Period				
Late Period				
Ptolemaic / Roman				
Demotic	Teachings of Ankhsheschonki, BM 10508 (line [XX, 9]) <i>n3-m-šs n3 nfi.w n p3 hf r n3 hwhw.w n p3 3</i> Das Zischen der Schlange besagt mehr als das Geschrei des Esels. The hissing of the snake says more than the screaming of the donkey.			

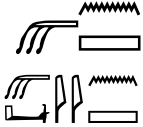
¹⁸⁴ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*83380&wt=y&lr=0&mo=1&db=0&of=0
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nfr نفر 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	youths; recruits (Wb 2, 258.1-3)	HB	person, individual; hired agricultural or construction labourer; private soldier. (HB, 875b) كرسى نفرين two-person seat, a double seat
	FD	young men of army; recruits (FD, 132)		
	CDD			
	Crum		LA	لسان العرب (4497): والنَّفَرُ، بالتحريك، والرَّهْطُ: ما دون العشرة من الرجال، ومنهم من خصص فقال للرجال دون النساء، والجمع أنفار.
	TLA	22 attestations ¹⁸⁵		
	(Vycichl, 150b; Kamāl V8, 56)			
Semantic field: Basic actions and technology + Agriculture and vegetation + Warfare and hunting				
Old Kingdom	Gisa, Central Field, Mastaba des Mersu-anch, single objects, sacrificial tablet 4 (line [2]) <i>nfr mr-sw-ḥh</i> Der Jüngling Mersu-anch The youth Mersu-ankh			
First Int. Period				
Middle Kingdom	Annal Inscription Amenemhet II. Fragment M (line [col. x + 25]) <i>rdi.t ḥs n (i)m(.i)-r'-mnβ.t-mš' n ḥrp-nfr(.w)</i> Geben von Belohnungen... für den Vorsteher der Kampftruppen des Heeres; für den Leiter der Jungmannschaften giving rewards:... for the chief of the army; for the leader of the young teams			
Second Int. Period				
New Kingdom				
Third Int. Period				
Late Period				
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 1-113, Tb 039 (line [11]) <i>ii.n itm.w tziṣtn ḥrṣtn nfr.w</i> "Oh", sagt Atum, "möget ihr euer Gesicht erheben, Jünglinge! "“Oh,” says Atum, “may you lift up your face, young men!			
Demotic				

¹⁸⁵ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=852023&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=83910&db=0&lr=0&mo=1&wt=y&bc=Start>

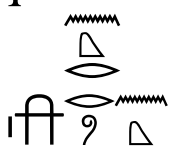
nš نش 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	displace; to evict (Wb 2, 337.13-338.3)	HB	to swat at, drive off (insects) (HB, 863a) نش الدبان من عالاكل shoo the flies off the food! to drive away flies (SP, 600a)
	FD	expel, drive apart, put away (FD, 140)		
	CDD			
	Crum			
	TLA	12 attestations ¹⁸⁶	LA	لسان العرب (4426): وَنَشْتَشْ وَنَشْ: ساقَ وَطَرَدَ
	(Kamāl V8, 174)			
Suggested meaning: to oust Semantic field: motion				
Old Kingdom				
First Int. Period				
Middle Kingdom	pBerlin P 3023 + pAmherst I, The eloquent peasant (Version B1) (line [128 / old 97]): <i>mꜥk mꜥt twḥꜣs ḥrꜥk nš.t(i) m s.tꜣs</i> Siehe, die Gerechtigkeit, sie flieht vor (wörtl.: von unter) dir, (indem/weil) sie von ihrem Platz vertrieben ist. Behold, justice, it flees from you, whilst it is driven from (=> ousted) from its place.			
Second Int. Period				
New Kingdom	pPetersburg 1116 A, verso: The Teaching for Merikare (line [5,1]) <i>m nš z ḥr ḥ.t itꜣf</i> Vertreibe keinen Mann vom Besitz seines Vaters (d.h. nimm ihm sein Erbe nicht weg)! Do not drive away (=> oust) a man from his father's property (ie do not take away his inheritance)!			
Third Int. Period				
Late Period	pBrooklyn 47.218.50 ("Confirmation du pouvoir royal au nouvel an"), 2. The ceremonies for the praise of Horus, "who bestows the inheritance" (line [16,17]) <i>nš.tyꜣf pr-ꜥ ḥ-ꜣwꜣ-snb m s.tꜣf tn</i> Der, welcher Pharao l.h.g. von diesem seinen Platz verdrängen wird ist der The one who will oust Pharaoh from this place of him			
Ptolemaic / Roman				
Demotic				

¹⁸⁶ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=88460&db=0&lr=0&mo=1&wt=y&bc=Start>

nš نش  nšyIT	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to dress the hair (Wb 2, 337.3-4)	HB	prim, elegantly dressed (HB, 864b)
	FD	dress hair (FD, 140)		
	CDD	“nšyt”: hairdresser (CDD N, 127)		
	Crum	? lock of hair (Crum, 237a)	LA	لسان العرب ¹⁸⁸
	TLA	7 + 2 attestations ¹⁸⁷ (Černý, 115; Kamāl V8, 174)		
Semantic field: Clothing and grooming				
Old Kingdom				
First Int. Period				
Middle Kingdom	Stele des Ameny (BM EA 162) (line [C.3]) nš.t ḥwy.wt Die Haarmacherin Chuit. The female hair maker Chuit.			
Second Int. Period				
New Kingdom	pTurin Museo Egizio 8438 (pCha), Tb 013 (line [3]) nš šni n wsir nw.w tzm.w ḥr.w iri nzi wʔ.t Friseur des Osiris und Hundejäger des Horus, bereitet mir den Weg! Hair-dresser of Osiris and dog hunter of Horus, prepare me the way!			
Third Int. Period	pLondon BM 10793, Tb 122 (line [20,6]) nš.y šn(i) rn n(i) wsr.wʔs "Haarkämmer" ist der Name ihrer (der Fähre) Ruder. "Hair-dresser" is the name of their (the ferry) oars.			
Late Period				
Ptolemaic / Roman	pTurin Museo Egizio 1791 114-165 Tb, Th 121 (line [1]) nš šni n wsir Der die Haare des Osiris Who combs the hair of Osiris			
Demotic	teachings of Ankhscheschonki, BM 10508, BM 10508, BM 10508 (line [X, 23]) hmi iw tʔi(zi) mw.t tʔi(zi) nš.t Daß doch meine Mutter meine Haarpflegerin wäre That my mother is my hairdresser			

¹⁸⁷ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=88390&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=88500&db=0&lr=0&mo=1&wt=y&bc=Start>
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¹⁸⁸ not attested

nqr نقر 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to sieve (Wb 2, 344.7-10)	HB	to peck; to make a hole in; to hammer (HB, 879b) الديك بينقر الحب من عالارض the cock pecks up the grain from the ground.
	FD	sieve (FD, 141)		
	CDD	deface (CDD N, 129)		
	Crum			
	TLA	7+6 attestations ¹⁸⁹	LA	لسان العرب (4518): النَّقْرُ: ضربُ الرَّحَى والحجر وغيره بالمنقار
	(Kamāl V8, 190)			
Semantic field: Basic actions and technology				
Old Kingdom	Meir, rock graves of group D, rock grave of Pepi-anchu dM, room 3, west wall, north of the passage to room 4, brewer (south end), middle register (line [right 1]) <i>nqr bs3</i> Das Durchsieben der Bescha-Frucht. Sifting (=> prick) the Bescha fruit			
First Int. Period				
Middle Kingdom	letter, p.Hekanakhte, pMMA Hekanakhte II, 2nd letter of Heqa night (line [rto30]) <i>nqr.w m nqr</i> Siebt mit dem Sieb! Sieves with the sieve!			
Second Int. Period				
New Kingdom				
Third Int. Period	Papyrus Edwin Smith, 21.9-22.10 = Vso 4.8-5.10: Rejuvenation means (line [21.13 = Vso 4.13]) <i>rdi.t nqr.tw shr.w n psqn m nqr.w</i> man muß veranlassen, daß der Dreschraumabfall(?) (wörtl.: Abfall(?) des Dreschgebäudes(?)) mit einem Sieb gesiebt wird arrange for the threshing room waste to be sifted with a sieve			
Late Period				
Ptolemaic / Roman				
Demotic	Rylands 9 (line [XVIII, 15]) <i>di-w nqr-f t3 wdi rdi p3-di-3s.t</i> Sie veranlaßten, daß er die Stele, die Peteese (I) They had him chiseled out the stele that Peteese (I)			

¹⁸⁹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=89120&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=3284&db=1&lr=0&mo=1&wt=y&bc=Start>

nk ناك  NOEIK(S), NΩIK(B)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	have a sexual intercourse, copulate (Wb 2, 345.3-10)	HB	"ناك" to fuck (HB, 894b) هنيك افكارك I'm going to give you bloody hell!, to copulate (Spiro, 589) لسان العرب (4537) نكح فلان امرأة ينكحها نكاحا إذا تزوجها ويقال نكح المطر الأرض إذا اعتمد عليها ونكح النعاس عينه وناك المطر الأرض وناك النعاس عينه إذا غلب عليها
	FD	copulate (FD, 141)		
	CDD	to have sexual intercourse with (CDD N, 131)		
	Crum	adulterer (Crum, 222b)		
	TLA	58 + 45 attestations ¹⁹⁰	LA	
	(Černý 107; Ishaq 1170; Vycichl, 141; Kamāl V8, 190)			
Semantic field: The body				
Old Kingdom	Unas-Pyramid, PT 205 (line [182]) <i>iw nk.n wnis nfr.t</i> Unas hat mit der Schönen geschlafen Unas copulated with the beautiful woman			
First Int. Period				
Middle Kingdom				
Second Int. Period	Magical papyri, pRamesseum 4 = pBM EA 10757, C 17-24 (line C21) <i>tm mwt nk.w st.w hpt.w r grh sn.w n hrw</i> damit der Untote nicht beschlafen, begatten oder umarmen kann in der Nacht, oder küssen am Tag! so that the undead cannot copulate, mate or hug at night, or kiss during the day!			
New Kingdom	pLondon BM EA 10477 (pNu), Tb 125 (line [43]) <i>n nk-i hm.t-ty</i> ich habe mit keiner verheirateten Frau geschlafen. I have not copulated with any married woman.			
Third Int. Period	pLondon BM 10793, Tb 017 (line [3,13]) <i>b3 pw n(.i) r'.w mzf nkzf imzf dszf</i> Es ist der Ba des Re, mit dem er selbst verkehrt. It is the Ba of Re, with whom he himself operates.			
Late Period	pBrooklyn 47.218.135, Brooklyn Wisdom Text (line [5.5]) <i>iw nkisf t(3y)3fi hm.t</i> And he copulated with his wife			
Ptolemaic / Roman	pBM 10208, Ritual of the Transfiguration of Osiris (Book IV) (line [2,4]) <i>twt m{d3}t3k hr.wy3k iw nk wsir-hnt.i-immn.tt</i> Perfekt ist dein Penis (und) deine Hoden, um zu koitieren, Osiris Chontamenti! Your penis (and) your testicles are perfect to copulate, Osiris Khontamenti!			
Demotic	Dream texts, Carlsberg 13 b (line b II, 27) <i>r hf nk n.im3s iw3s r ir n3s hi</i> Wenn eine Schlange mit ihr Geschlechtsverkehr hat, wird sie sich einen Ehemann nehmen. When a snake copulates with her, she will take a husband.			

¹⁹⁰ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*89200&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=3285&db=1&lr=0&mo=1&wt=y&bc=Start>

rs	مريسى	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	southern (Wb 2, 452.7-16)	HB	south wind (in the jargon of Nile boatmen (HB, 819a)
FD	southern; south of; south (FD, 153)				
CDD	south; southern (CDD S, 65)				
Crum	south; places in the south (Crum, 299b)				
TLA	211 + 260 attestations ¹⁹¹	LA			
PHC	(Vycichl, 178a; Kamāl V9, 195)				
Semantic field: Spatial relations					
Old Kingdom	Unas-Pyramid, PT 260 (line [457]) <i>i ntr.w rsi.w mh.ti.w imn.ti.w ib.ti.w mki.y wnis</i> O ihr südlichen, nördlichen, westlichen, östlichen Götter, respektiert Unas O you southern, northern, western, eastern gods, protect Unas				
First Int. Period					
Middle Kingdom	large Semna stele Sesostri's III. (Berlin ÄM 1157) (line [Z.3]) <i>rnp.t-zp 16 ibd 3 pr.t iri.t hm=f tš rsi.i r hḥ</i> Regierungsjahr 16, Monat 3 der prt-Jahreszeit: Seine Majestät richtet die Südgrenze bei Semna ein. year 16, month 3 of the prt season: His Majesty sets up the southern border at Semna.				
Second Int. Period	pBrooklyn 35.1446, recto, Königl. Command (Insertion C) (line [8]) <i>nti m niw.t rsi.i</i> der in der südlichen Stadt ist which is in the southern city				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 125 (line [81]) <i>w'b.nzi m šd.yt rsi.t</i> Ich habe mich im südlichen See gereinigt I cleaned myself in the southern lake				
Third Int. Period	pLondon BM 10793, Tb 017 (line [4,7]) <i>sb' rsi.i n n-šir=f</i> Das südliche Tor liegt in Naref. The southern gate is in Naref				
Late Period					
Ptolemaic / Roman	papyri of Nesmin from Thebes, papyrus "Bremner Rhind" (pBM 10188), 4th book on the prostration of Apophis (line [27,22]) <i>snḥw s(w) sḥw n p.t rsi.i</i> Orion bindet ihn im südlichen Himmel! Orion reverse him ¹⁹³ in the southern sky!				
Demotic	Louvre E 7855 (line 9) <i>bn-pw=k hb nzi tš šm r rsi i:ir=k</i> Du hast mir nicht geschrieben, seit du nach Süden gegangen bist. You haven't written to me since you went south.				


¹⁹¹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=96010&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=3569&db=1&lr=0&mo=1&wt=y&bc=Start>

¹⁹² not attested

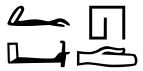
¹⁹³ the verb *snḥw* Wb 4, 168.12-24; FCD 233 'to tie' or 'to reverse'

<p>rd رَد</p>  <p>ꜥꜣꜣ, ꜥꜣꜣ (SB)</p>	Ancient Egyptian		Egyptian Colloquial Arabic		
	WB	grow; let grow (Wb 2, 462.20-463.7)	HB	to grow healthy (HB, 332b) وشه راداد his face is glowing with health	
	FD	grow; flourish; prosper (FD, 154)			
	CDD	"rt/rd" to grow (CDD R, 77)			
	Crum	grow; sprout; be covered with a growth as vegetation and hair (Crum, 303b)	LA	لسان العرب (1269) الرد: صرف الشيء ورَجَّه	
	TLA	89 + 53 attestations ¹⁹⁴ Černý, 140; Vycichl, 179a; Kamāl V9, 241)			
Semantic field: Spatial relations					
Old Kingdom	Unas pyramid, PT 245 (line [362]) <i>rd dnḥ.(du.)ꜥꜣ m b(i)k</i> Seine Flügel sind wie (die) ein(es) Falken gewachsen His (unas) wings have grown like a hawk				
First Int. Period					
Middle Kingdom	inscription Sesostris' I. in the Month temple of Et-Tod (line [col. 28]) <i>ḥw.t-nṯr tn rd.t(i) m ššb.wt</i> Dieser Tempel war zugewachsen mit shab.t-Pflanzen This temple was overgrown with shab.t plant				
Second Int. Period	statue of Dedusobek (Cairo CG 887) (line [A.14]) <i>sm.wꜥꜣ r rd</i> Seine (d.h. des Hapi oder des Landes) Pflanzen werden wachsen His (ie of the Hapi or the land) plants will grow				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 083 (line [2]) <i>rd.nꜣi m rdi.t</i> Als Gewächs bin ich gewachsen. I have grown as the one that grows (plant).				
Third Int. Period					
Late Period	pBM EA 10474, Rto: The teaching of Amenemope (line [6.8]) <i>sw mi šš.wt rd m tiḥn.t</i> er ist wie ein Baum, der im (lichtdurchfluteten) Obstgarten (?) wächst He is like a tree that grows in the (light-flooded) orchard				
Ptolemaic / Roman	Karnak, Opetempel, cloth room (V), east wall, 2nd reg. scene: fAj.t jx.t (line Opet 62) <i>ḏd-mdw ḏiꜣi nꜣk rd.w nb ḥr-sꜣ t</i> Paroles à dire: Je te donne tout ce qui pousse sur terre. Words to say: I give you everything that grows on earth.				
Demotic	Bodl. Eg. Inscr. 1374a + b (line 3) <i>rd mtjꜣk</i> Deine Muskel werden gedeihen. Your muscles will thrive.				


¹⁹⁴ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=96610&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=3601&db=1&lr=0&mo=1&wt=y&bc=Start>

hmhm همهم  𐎗𐎟𐎗(𐎗)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	shouting; war roar (Wb 2, 490.9-17)	HB	to mutter, mumble (HB, 913a)
FD	war-shout; quacking (FD, 158)			
CDD	to roar (CDD H, 55)			
Crum	roar, neigh (Crum 682b)		LA	لسان العرب (4702): والهمهمة: الكلام الخفي، وقيل: الهمهمة تَرْدُّ الرُّبَيْر في الصَّدْر من الهم والحزن، وقيل: الهمهمة تَرْدِيد الصوت في الصدر
	TLA	23 + 2 attestations ¹⁹⁵ (Černý, 284; Vycichl, 302b; Kamāl V10, 73)		
Semantic field: Speech and language				
Old Kingdom				
First Int. Period				
Middle Kingdom				
Second Int. Period	Steles of Kamose, Kamose Stele II (Luxor Museum J.43) (line [Z.3]) <i>sdm.t(w) hmhm.t n(.i).t pꜣyꜣi mšꜥ</i> gehört wird der Schlachtruf meines Heeres my army's battle cry is heard			
New Kingdom	Amarna period, booing, stele Akhenaten (line [x + 2]) <i>hmhm-k mi hh nsr.t m-sꜣ hꜣs.t nb.t</i> Dein Kriegsschrei folgt wie der Gluthauch des Feuers hinter jedem Fremdland Your war-cry follows like the scorching of heat behind every foreign land			
Third Int. Period				
Late Period				
Ptolemaic / Roman				
Demotic	Vienna D 6165 + 6165A, Vienna D 6165 + 6165A, Vienna D 6165 + 6165A (line III, 33) <i>iwꜣf m-qdi mꜣi iwꜣf hmhm kꜣ iwꜣf (qs) nmti</i> indem er wie ein brüllender Löwe war, (wie) ein kraftstrotzender Stier ... he is being like a roaring lion, he was (like) a bull full of strength ...			


¹⁹⁵ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*98500&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=3811&db=1&lr=0&mo=1&wt=y&bc=Start>

hd هَد/هَت 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	attack (Wb 2, 505.13-14)	HB	هد /hd/to demolish, wreck; to undermine, weaken. (HB, 901b) هت /ht/ to cause to flinch, intimidate (HB 899a) الْحَزَنُ هَدَّهَا sorrow has ruined her health. أَنَا بَصَّةٍ وَاحِدَةٍ مِنْهُ تَهْتُو one glance from me is enough to make him flinch
	FD	attack; punish; prevail over; obstruct (FD, 160)		
	CDD	ht: to trespass; attack (CDD H, 98)		
	Crum			
	TLA	12 attestations ¹⁹⁶	LA	لسان العرب (4631): الْهَدُّ: الْهَدْمُ الشَّدِيدُ وَالْكَسْرُ كَحَائِطٍ يُهَدُّ بِمَرَّةٍ فَيَنْهَدِمُ
	(Kamāl V10, 111)			
Semantic field: Warfare and hunting				
Old Kingdom				
First Int. Period				
Middle Kingdom	pBerlin P 3022 and fragments pAmherst mq (B), Sinuhe (line [101]) <i>ḥꜣs.t nb.t rwi.tnꜣi rꜣs (iw) iri.nꜣi ḥdꜣi imꜣs dr.t(i) ḥr sm.wꜣ(s) ḥnm.wtꜣs</i> Jedes Fremdland, gegen das ich vorging, ich machte meinen Vorstoß in es, (so daß) es von <seinen> Weiden und seinen Brunnen vertrieben worden war Every foreign country against which I I took action, I made my advance into (=> wrecked) it, (so that) it had been driven from its pastures and its wells			
Second Int. Period				
New Kingdom	Ptah temple, stele of Sethos I, triumph after the 1 st campaign (line [6]) <i>iy.n ḥmꜣf ibꜣf ꜣwi.w m wꜣ.ytꜣf tp.it nt nḥt ḥdꜣf ḥpr ḥr ḥꜣs.t nb</i> Seine Majestät war frohen Herzens von seinem ersten siegreichen Feldzug gekommen, nachdem sein Angriff jedes Fremdland betroffen hatte His Majesty had come with a happy heart from his first victorious campaign, after his attack had struck every foreign country.			
Third Int. Period	Gebel Barkal, Temple B 500, First Court (B 501), Victory Stele of the Piye, Cairo JE 48862 (+ JE 47086 – JE 47089) (line [Vs 14]) <i>ḏꜣm.w wꜣi.nꜣk ḥpr ḥdꜣf</i> (105en) eine djamu-Truppe, die du (= Gott) aussendest, ihr Angriff wird (immer erfolgreich) geschehen. (because) the youthful (troops) that you (= God) sent, his attack will take place.			
Late Period				
Ptolemaic / Roman				
Demotic				

¹⁹⁶ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=99620&db=0&lr=0&mo=1&wt=y&bc=Start>


ḥsb حسب  ꜥOCB(S)	Ancient Egyptian		Egyptian Colloquial Arabic		
	WB	calculate; count; assign (Wb 3, 166.11-167.15)	HB	to calculate; reckon (HB, 203a) لازم تحسب حساب للناس you must take (other) people into consideration	
	FD	count; reckon (FD, 178)			
	CDD	to reckon (CDD H, 264)			
	Crum	market (Crum, 713a)			
	TLA	83 attestations ¹⁹⁷	LA	لسان العرب(863):فالحَسْبُ العَدُّ والمَعْدُود، والحَسْبُ والحَسْبُ قَدْرُ الشيء	
	(Černý, 297; Vycichl, 313b; Kamāl V15, 295)				
Semantic field: Quantity					
Old Kingdom	Saqqara, north of the step pyramid, tomb of the Tjy, sacrificial chamber, south wall, 4 th register vu, accounting, demonstration of the village elders, scene title (line [1]) <i>iti.t ḥqʃ.w niw.t r ḥsb</i> Das Ergreifen der Oberhäupter der Dörfer um abzurechnen Taking the heads of the villages to settle accounts				
First Int. Period					
Middle Kingdom	pMMA Hekanakhte I, 1 st letter of Heqa-night (line [rto10]) <i>ḥsb.nꜥk nꜥi qdb n(.i) ʃḥ.t 3/4</i> hast du mir (schon) die Pacht von 3/4 Acker (7 1/2 Aruren) you (already) reckoned for me 3/4 of an acre (7 1/2 ares)				
Second Int. Period					
New Kingdom	pLondon BM EA 10477 (pNu), Tb 100 (line [12]) <i>iw ḥsb sw dḥwti m pri.t ḥʃi.t m-ḥr.t-hrw n.t rꜥ.w-nb</i> Thot zählt ihn beim Aussteigen und Einsteigen, täglich, jeden Tag Thoth counts him as he gets out and in, every day, every day				
Third Int. Period	pLondon BM 10793, Tb 131 (line [21,10]) <i>ḥsb.nꜥi wꜥ Wʃ.t rꜥ (.w)</i> Ich habe den Einen gezählt ... der auf Res Route liegt I counted the one ... who is on Re's route.				
Late Period					
Ptolemaic / Roman	Karnak, Opettempel, exterior walls, east wall, base, 2 nd north reg, procession of geniuses, genius 2 (line Opet 201.R) <i>ḥsbꜥs rnp.wt [n] mriꜥk</i> Elle compte les années [selon] ce que tu aimes (or : whose / for the one you love) She counts the years of the one you like				
Demotic					

¹⁹⁷ http://aew.bbaw.de/ta/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*109870&wt=y&lr=0&mo=1&db=0&of=0


hb حَب  Ⲱⲓⲃⲃ(B)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	chop; reduce; cut off (Wb 3, 251.18)	HB	(n) seclusion; hiding, (v) to conceal, hide (HB, 240b) القماش اصفر من كثر الخيبة the fabric turned yellow from being stored away so long
	FD	deduct; subtract; reduce (FD 187)		
	CDD	to diminish; cut short; deprive (CDD H, 45)		
	Crum	shave; clip (Crum 550b)	LA	لسان العرب (1085): حَباً الشيءَ يَحْبُوهُ حَباً: بَسْتَرَهُ، وَحَبَّ الرَّجُلُ حَباً: مَنَعَ مَا عِنْدَهُ.
	TLA	53 + 8 attestations ¹⁹⁸ (Černý, 237; Vycichl, 256b; Kamāl V12, 157)		
Semantic field: Basic actions and technology				
Old Kingdom	letter, JE 49623, protest letter (line Z7) <i>(i)sk hrw is pw w^c hb.tfn ꜥz.t tn hbs.t (i)ꜥs</i> ein einziger Tag sollte der Truppe verloren gehen, sie zu bekleiden. A single day should be lost(deducted) (from) the troop to clothe them.			
First Int. Period	Stele des Megegi (New York MMA 14.2.6) (line [6]) <i>n hbi.n ꜥ(i) tr hnt hrw</i> I did not deduct (any) time from the day			
Middle Kingdom	pPrisse = pBN 186-194, The teaching of Ptahhotep (line [7,9]) <i>m hbi tr n sms ib</i> Verringere nicht die Zeit des Folgens ¹⁹⁹ des Herzens ! Do not decrease the time of happiness!			
Second Int. Period				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 125 (line [12]) <i>n hbiꜥi dbh</i> Ich habe das Maß nicht vermindert. I have not reduced the measure.			
Third Int. Period	pLondon BM 10793, Tb 115 (line [24,20]) <i>hpr hbi.t pw m ꜥbd</i> Das ist die Entstehung des “Verminderten” (Mondsichel) am Monatsfest. It is becoming hidden in the 2 nd day of the month			
Late Period				
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 114-165, Tb 125 (line [8]) <i>nn wꜥhꜥi nn hbiꜥi dbh.w</i> Ich habe das Maß weder vermehrt noch geschmälert. I have neither increased nor decreased the measure.			
Demotic	Rylands 9 (line [XXV, 3]) <i>hbꜥw ꜥꜥk ipi</i> Sie haben dein Kornmaß vermindert. They have reduced you measure.			

¹⁹⁸ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=115570&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=4450&db=1&lr=0&mo=1&wt=y&bc=Start>

¹⁹⁹ *sms* ‘to be happy’ was probably confused with *šms* ‘to follow’ in the German translation

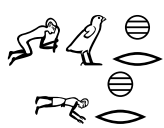
<hm خام<br=""></hm> 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	ignorant man (Wb 3, 280.6-7)	HB	inexperienced, naive (HB, 238a), دى بنت خام لسه جاية من البلاد she's an inexperienced girl just come from the village
	FD	ignorant man (FD, 191)		
	CDD	to be(come) ignorant; not to know; to forget (CDD H, 82)		
	Crum		LA	لسان العرب (1308): والخام من الجلود: ما لم يُدبغ أو لم يُبالغ في دبغه والخام: الدبّس الذي لم تَمسه النار
	TLA	39 + 4 attestations ²⁰⁰		
	(Kamāl V12, 211)			
Semantic field: Cognition				
Old Kingdom				
First Int. Period				
Middle Kingdom	Stele des Mentuhotep (London UC 14333) (line [5]) <i>rh hm hr mri.wt=i</i> The wise and the ignorant loved me			
Second Int. Period				
New Kingdom	pBM EA 10509, The Teaching of Ptahhotep (Version L2 + L2G) (line [1,14]) <i>ndnd ir=k m-^c hm mi rh</i> berate dich mit dem Ungebildeten wie mit dem Gebildeten consult with the uneducated as with the educated.			
Third Int. Period	pLondon BM 10793, Tb 116 (line [25.4]) <i>'q.n=i m hm nn m33.n=i 3t3.w</i> Als Unwissender trat ich ein, indem ich das Geheimnis nicht sah I stepped in as ignorant, not seeing the secret.			
Late Period	pBM EA 10474, Rto: The Teaching of Amenemope (line [10/27]) <i>st (hr) di.t rh p3 hm</i> sie lassen den Unwissenden Kenntnisse erwerben they allow the ignorant to acquire knowledge.			
Ptolemaic / Roman	Karnak, Opettempel, north room (VIII), east wall, 1 st reg, 1 st scene: dwA nTr zp-4 (line Opet 112.6) <i>s3 ib r hm</i> Open of heart for the ignorant			
Demotic	Loeb papyri, Loeb 80 (line x + 8) <i>bn-iw=k hm in</i> Es ist dir nicht unbekannt (wörtl. "du ignorierst nicht") It is not 108nknown to you			

²⁰⁰ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=116920&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=4661&db=1&lr=0&mo=1&wt=y&bc=Start>


<hnww< h1="">  𐎗𐎃𐎖𐎖(S), 𐎗𐎃𐎖𐎖(B) </hnww<>	Ancient Egyptian		Egyptian Colloquial Arabic		
	WB	abode (lit. resting place); storehouse (Wb 3, 288.12-15)	HB	small windowless room (HB, 268a) poultry-house (Spiro, 183)	
	FD	resting-place; abode (FD, 192)			
	CDD	resting place; esplanade; chapel (in temple) (CDD H, 103)			
	Crum	inward part (Crum, 685b)	LA	لسان العرب ²⁰³	
	TLA	10 + 1 attestations ²⁰²			
	(Černý 286; Vittmann 1991, 211; Kamāl V12, 247)				
Suggested translation: small windowless room Semantic field: The house					
Old Kingdom					
First Int. Period					
Middle Kingdom					
Second Int. Period	Stele des Tjeni and Au-ib-Hor (Hildesheim 4589) (line [15]) <i>ḥꜥ.nꜥ(i) q(d).nꜥ(i) pr ḥr sꜣt.w it.wꜥ(i)----- ḥr hn.tꜥf</i> Ich habe ein Haus auf dem Grundstück (meiner) Väter errichtet [...] an seinem Ruheplatz. I have built a house on the property of (my) fathers [...] at his resting place.				
New Kingdom	rock temple Sethos I., hall / north wall / entrance, text B: Dated building report (line [8]) <i>ky zp nfr iwi r ibꜥi ḥr wd.w ntr m-r'-ꜥ grg niwt.t iw hn.w m-hnwꜥs</i> Eine andere gute Sache, die ebenfalls in mein Herz auf Befehl Gottes gelangte, war das Gründen einer Siedlung, und ein Ruheplatz (=Gebetsplatz) war in seinem Inneren. Another good thing that also entered into my heart by command of God was the establishment of a settlement and place of prayer (=> small windowless room) inside it.				
Third Int. Period	pBoulaq 4, Rto, Recto: The teaching of Ani (version B) (line [17.2]) <i>m-iri iri ḥrw (m) hn.w n ntr</i> Mach keinen Lärm in der Kapelle/(privaten) Ruhestätte Gottes! Do not make noise in the chapel / (private) place of prayer (=> small windowless room) of God!				
Late Period					
Ptolemaic / Roman	Edfou VII, Soubassement west half, Edfu, Edfou VII, 32, 15-16 (line 32, 15-16) <i>wnn spt-ntrw bzꜣ n ḥri-ntrw mi ḥtm hnww n 3ḥti ḥnt ḥrt</i> Der Gau-der-Götter (Edfu) ist <geschützt> für den Obersten der Götter (Horus), wie der Ruheplatz des Horizontischen im [bHimmelb] gesiegelt ist Edfu is protected by Horus, like the sealed resting place (=> small windowless room) of the one who belongs to the horizon within heaven				
Demotic	Petitions, Rylands 9 (line [XVI, 16]) <i>bw-irꜥw dd wn rmt pꜣ hn n pꜣ pr-pr-ꜣ iwꜥw sdm nꜥf md.t mi.tꜥf</i> Man sagt, daß es im Haus des Pharaos niemanden gibt, auf dessen 110rote man hört wie auf die seinen It is said that there is no one in the Pharaoh's house (=> private part of the residence) whose words one listens to as him.				

²⁰² <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=117790&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=4517&db=1&lr=0&mo=1&wt=y&bc=Start>


²⁰³ not attested

hr خور  swp(s)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to fall; to fell (Wb 3, 319-321.5)	HB	to become weak and sterile; to be or become exhausted (HB, 268b) الأرض خورت من كثر الإهمال the soil had cracks and holes from much neglect.
	FD	fall (FD, 195)		
	CDD	h _{yr} : to fall down; to be overthrown (CDD H, 20)		
	Crum	Destroy (Crum, 631a)		
	TLA	521 attestations ²⁰⁴	LA	لسان العرب(1285): وَالْحَوْرُ، بِالطَّحْرِيكِ: الضَّعْفُ وَخَارَ الرَّجُلُ وَالْحَرْ يُخَوِّرُ خَوْراً وَخَوَّرَ خَوْراً وَخَوَّرَ: ضَعَّفَ وَانكسر؛ وَرَجُلٌ خَوَّارٌ: ضَعِيفٌ.
	(Černý, 268; Vycichl, 283a; Kamāl V12, 403)			
Semantic field: The body				
Old Kingdom	Pyramid Pepis I., PT 484 (line [P / A / W 52 = 204 + 7]) <i>n hm rd_iai i:hr_zf</i> Ich werde gewiß nicht zulassen, daß er fällt I will certainly not let him fall			
First Int. Period	Stele des Reduikhnum (Kairo CG 20543) (line [A18]) <i>h₃b_z(i) t_z.w n gmi.t.n_z(i) hr(.w)</i> so that I could send support to that which I had found fallen			
Middle Kingdom	pAmherst 3 + pBerlin P 3024, Der Lebensmüde (line [21]) <i>phr.t pw 'nh iw ht.w hr_zsn</i> Das Leben ist ein (vorübergehender) Zeitzyklus. (Sogar) die Bäume, sie fallen (irgendwann) um Life is a temporary cycle of time. (Even) the trees will fall down (someday)			
Second Int. Period	pBerlin P 3033, The Stories of pWestcar (line [6, 3]) <i>h_z.n nh₃.w n(i) m₃k.t m₃(w).t n.t w^c.t n.t sty.t hr hr mw</i> Daraufhin fiel ein Fischamulett aus frischem Malachit einer Schlagdame ins Wasser. Then a fish amulet made from fresh malachite fell into the water.			
New Kingdom	pPetersburg 1116 B, Verso: The Prophecies of Neferti (line [64]) <i>iw Sm.w r hr n s^c.wt_zf</i> The Asians will fall by its slaughter			
Third Int. Period	pLondon BM 10793, Tb 080 (line [25,11]) <i>tzi_i hr.ti_zf</i> Ich werde den erheben, der fallen wird I will raise the one who has could fall			
Late Period	grave of Panehsi, T 29: PT 233 (line [25]) <i>i:hr sbn</i> Falle, kriech davon! Fall, crawl away!			
Ptolemaic / Roman	Papyrus “Bremner Rhind” (pBM 10188), 4 th book on the prostration of Apophis (line [25,1]) <i>hr_zf tp.w_ztn hr hr_ztn</i> Er wird eure Köpfe 111 allen, auf euer Gesicht! He will cut your heads down on your face!			
Demotic				



²⁰⁴ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=119610&db=0&lr=0&mo=1&wt=y&bc=Start>

ḥsr خسر 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	eliminate; drive away (Wb 3, 338.7-15)	HB	to forfeit; lose; let slip; to break down, cease to function. ساعتى خسرانة my watch is out of order. (HB, 250a)
	FD	dispel; drive away; remove; clear (FD 198)		
	CDD			
	Crum			
	TLA	77 attestations ²⁰⁵	LA	لسان العرب (1165): والخَسْرُ والخُسْرَانُ: النَّقْصُ،
	(Kamāl V12, 463)			
Semantic field: Spatial relations				
Old Kingdom	Pyramid der Neith, PT 511 (line [Nt / C / W 1 = 788]) [Cotext] [Text] [Environment] DT / AAEW / BBAW [OK] <i>ḥsr.nzi šni.t nhmhmzi m stš</i> Ich habe das Unwetter vertrieben, indem ich als Seth brüllte. I drove away the storm by yelling as Seth.			
First Int. Period				
Middle Kingdom	pBerlin P 3025 + pAmherst II, Der eloquent farmer (Version B2) (line [48]) <i>ḥsr.w ḏw.t pw sr.w</i> Die hohen Beamten sind die Vertreiber des Bösen (die das Böse vertreiben müssen) The high officials are the ones who must drive out evil			
Second Int. Period	stele of Samontu (Cairo CG 20712) (line [3]) <i>ḥsr ḏw(.wt) m r'-yfi</i> who removed the dirt by the work of his hands			
New Kingdom	London Medical Papyrus (BM EA 10059) (line [8.6 (= old 12.6)]) <i>dr ḥp.w pf ḥsr</i> Es werde jene Blindheit vertrieben That blindness is to be expelled			
Third Int. Period	pLondon BM 10793, Tb 017 (line [3,20]) <i>ḥsr ḏw.tsf</i> Beseitigt ist seine Untat His misdeed has been eliminated			
Late Period	pBrooklyn 47.218.84 (“Mythes et Légend du Delta”), Mythological Handbook for Lower Egyptian Gaue (line [x + 14,12]) <i>iḥ-wr ḥsr.nsf snk.t</i> Der Vollmond hat die Dunkelheit vertrieben. The full moon has expelled the darkness.			
Ptolemaic / Roman	papyri of Nesmin from Thebes, papyrus “Bremner Rhind” (pBM 10188), 1 st chants of Isis and Nephthys (line [9,6]) <i>ḥsr=k nšn.izk šhrizk ʒdε(k)</i> Vertreibe (doch) deinen Zorn (und) beseitige deine Wut! Drive away your anger (and) get rid of your aggression!			
Demotic				

²⁰⁵ <http://aew.bbaw.de/ta/servlet/GetWcnRefs?f=0&l=0&of=0&ll=121030&db=0&lr=0&mo=1&wt=y&bc=Start>

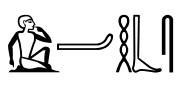
<h3>ht3</h3> <p>خطى</p> 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to move around (Wb 3, 343.5)	HB	to step over, cross (HB, 257a) امشى سنة ولا تخطى قنة [prov] (walk for a year rather than cross a ditch) = slow but sure is best
	FD	creep up to (FD, 198)		
	CDD			
	Crum			
	TLA	15 attestations ²⁰⁶ (Kamāl V12, 489)	LA	لسان العرب(1205):خَطًا خَطُّوا وَاخْتَطَى وَاخْتَاطَ، مَقْلُوبٌ: مَشَى
Semantic field: Motion				
Old Kingdom	Unas-Pyramid, PT 240 (line [332]) <i>hnf.t hr.w hti.t b'</i> xnf.t des Horus, das die Erde durchzieht ! Xnf.t of Horus that pervades the earth!			
First Int. Period				
Middle Kingdom	inscription Sesostri's I. in the Temple of the Month of Et-Tod (line [col. 29]) <i>nf n.(i) rs.t(i) hti.w b' pn</i> jene Feinde (o.ä.), die dieses Land durchzogen those enemies who passed through this country			
Second Int. Period				
New Kingdom				
Third Int. Period	pMoskau 127 = pPuschkin I, b, 127, recto: The Moscow literary letter ("A Tale of Woe") (line [2,10]) <i>dd=(i) n htiw m šmiw.t dry.(t) iw p' b' inḥ m nsr</i> (Ich) wurde zu einem Wander(leben) auf steinigem (wörtl.: hartem) Pfad getrieben, während das Land umgeben war von Feuer. (I) was driven to wander on a hard path while the land was surrounded by fire			
Late Period				
Ptolemaic / Roman				
Demotic				

²⁰⁶ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=853931&db=0&lr=0&mo=1&wt=y&bc=Start>



<h1>ḥtm</h1>  	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to seal; to put a seal on (Wb 3, 350-352.3)	HB	to stamp; to conclude, finish (a reading, recitation etc.) (HB, 241a) واختم كلامي بالصلاة على النبي and I finish my tale by blessing the Prophet
	FD	seal(n); to seal; contract; close (FD, 199)		
	CDD	to seal, shut, close (CDD H, 171)		
	Crum	shut; be shut (Crum 595b)	LA	لسان العرب(1101): خَتَمَهُ يَخْتِمُهُ خَتْمًا وختاماً؛ الأخيـرة عن اللحياني: طَبَعَهُ خَتَمَ الشَّيْءَ يَخْتِمُهُ خَتْمًا بَلَّغَ آخِرَهُ
	TLA	135 + 30 attestations ²⁰⁷ (Černý, 255; Vycichl, 272b; Kamāl V12, 491)		
Semantic field: Spatial relations ²⁰⁸				
Old Kingdom	Unas-Pyramid, PT 309 (line [601]) <i>ḥtm wnis md3.t.(Pl)zʿf</i> Unas siegelt seine Schriftrollen Unas seals his scrolls			
First Int. Period	Stele des Rehui (Manchester 5052) (line [2]) <i>ḥtm.nz(i) 3h.t ʿt</i> I acquired by contract a great field			
Middle Kingdom	stele of Montuhotep (Cairo CG 20539) (line [II.b.5]) <i>ḥtm rʿf hr sdm.tzʿf</i> one who seals his mouth at what he hears			
Second Int. Period	pBerlin P 3033, The Stories of pWestcar (line [11, 17]) <i>hʿ.n rdj.nzsn pʿ(it) m ʿt ḥtm.ti</i> Daraufhin legten sie den (Sack) Gerste in eine Kammer, die verschlossen wurde. Then they put the (sack) of barley in a chamber that was sealed.			
New Kingdom	oBM 5631, letter (draft?) about work in the magazine of the necropolis administration (line [6]) <i>iwzsb dbʿ.w m qd ḥtmzʿtw hr ḥtm 2</i> Er war verschlossen mit Gips und man hatte mit zwei Siegelabdrucken versiegelt It was closed with plaster and sealed with two seal imprints			
Third Int. Period	pLondon BM 10793, Tb 090 (line [20,22]) <i>nn ḥtm rʿl hr hk3 im.i</i> Mein Mund wird nicht versiegelt 114arden wegen der “Zauberkraft” My mouth will not be sealed because of the “magic” that is within me			
Late Period	pBM EA 10474, Rto: The Teaching of Amenemope (line [19.21]) <i>sw ḥtm m dbʿzʿf</i> sie ist mit seinem Finger versiegelt it is sealed with his finger			
Ptolemaic / Roman	Papyri of Nesmin from Thebes, Papyrus “Bremner Rhind” (pBM 10188), 4 th book on the prostration of Apophis (line [27,11]) <i>iw ḥtm.nzI rʿf sp.wytzʿf</i> Ich habe (ihm) seinen Mund (und) seine Lippen verschlossen! I have closed his mouth (and) his lips!			
Demotic	Inaros / Petubastis texts, struggle for benefice of Amun (P. Spiegelberg etc.), P. Spiegelberg, P. Spiegelberg, P. Spiegelberg (line XIII, 7) <i>pʿ wh3 ḥtmzʿw s</i> Der Brief wurde verschlossen. The letter was sealed.			

²⁰⁷ <http://aew.bbaw.de/ta/servlet/GetWcnRefs?f=0&l=0&of=0&ll=121710&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/ta/servlet/GetWcnRefs?f=0&l=0&of=0&ll=4633&db=1&lr=0&mo=1&wt=y&bc=Start>


²⁰⁸ “to shut”. However, “to seal” was not found in the Loanword typology.

sbḥ سَبَّحَ  ꜥꜣꜣꜣ	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to cry out (Wb 4, 90.11-18)	HB	to praise God (HB, 394b) بِيسَبِّحُ بِحَمْدِ الْمَدِيرِ he is always singing the praise of the director
	FD	to cry out (FD, 220)		
	CDD	to implore, beseech, request (CDD S, 128)		
	Crum		LA	لسان العرب (1914): وَسَبَّحَ فِي الْكَلَامِ إِذَا أَكْثَرَ فِيهِ وَالنَّسْبِيحُ: التَّنْزِيهِ.
	TLA	46 + 9 attestations ²⁰⁹		
	(Černý, 148; Vycichl, 185a; Kamāl V14, 321)			
Semantic field: Speech and language				
Old Kingdom	Pyramid des Merenre, PT 619 (line [M / V / N 40 = 826]) <i>sbḥ nꜥk s.t</i> Isis wird für dich aufschreien Isis will cry out for you			
First Int. Period				
Middle Kingdom	pBerlin P 3022 and fragments pAmherst mq (B), Sinuhe (line [139]) <i>ḥꜣm.nꜣf wi sti.nꜣi sw ḥꜣ.wꜣi mn m nḥb.tꜣf sbḥ.nꜣf ḥr.nꜣf ḥr fndꜣf</i> (Als) er auf mich losging, erschöß ich ihn, (so daß) mein Pfeil in seinem Halse (stecken) blieb. Er schrie auf, fiel auf seine Nase (und) ich fällte ihn <mit> seiner Axt (When) he attacked me, I shot him, (so that) my arrow got stuck in his neck. He screamed , fell on his nose			
Second Int. Period	Papyrus Ebers, 1,1-2,6 = Eb 1-3: "Proverbs for applying a remedy" (line [1,18]) <i>(w)s(-ir) sbḥ ḥr prr imꜥk</i> (O) Osiris, klage wegen dessen, was aus dir hervorgekommen ist! (O) Osiris, complain (=> pray?) about what has come out of you!			
New Kingdom	pChester Beatty IV = pBM EA 10684, recto: hymns on Amun-Re ("Monotheistic Hymns") (line [11,5]) <i>ntr-ꜣ sꜣm-n-sbꜣ pḥr.w n sbḥ nꜣf</i> großer Gott, Leiter des Tores, der sich dem zuwendet, der nach ihm ruft! great God, head of the gate, one who replies petition (prayers?) for him!			
Third Int. Period	pLondon BM 10478, Tb 168 (line [column between 9 and 10]) <i>ntr.w qrr.t mḥ.t-10 m dꜣ.t sbḥ.yt dꜣr.t šbꜣ.w</i> Die Götter der 10. Höhle in der Unterwelt, der Brüllenden mit unzugänglichen Geheimnissen The gods of the 10th cave in the underworld, the roaring with inaccessible secrets			
Late Period	pBM EA 10474, Rto: The teaching of Amenemope (line [4.18]) <i>sw (hr) sbḥ ḥrwꜣf r ḥr.t</i> Er schreit auf; seine Stimme (reicht) bis zum Himmel. He screams (prays?); his voice reaches up to heaven.			
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 1-113, Tb 064 (line [5]) <i>rꜣ.w ḥr sbḥ.w ḥrꜣk</i> Re schreit deinetwegen (erfreut) auf wegen Re cries out (joyfully) because of you			
Demotic	Insinger (line XI, 11) <i>i.irꜣf gm nꜥk lwḥ m-šm sbḥ m-bꜣḥꜣf šꜣ-twꜣf ḥtp nꜥk</i> Wenn er an dir etwas auszusetzen hat, geh und flehe ihn an, bis er dir (wieder) gnädig ist! If he finds something to suspend on you, go and beg (=> pray?) him until he is gracious to you (again)!			

²⁰⁹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*131900&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=5205&db=1&lr=0&mo=1&wt=y&bc=Start>



smr سمير	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	friend; courtier (Wb 4, 138.5-139.5)	HB
	FD	friend (FD, 229)		
	CDD			
	Crum			
	TLA	130 attestations ²¹⁰	LA	لسان العرب(2090):والسَمَرُ: المُسَامِرَةُ، وهو الحديث بالليل.
		(Kamāl V14, 471)		
Semantic field: Social and political relations				
Old Kingdom	Gisa, West Field, Mastaba des Mer-ib (G 2100 I-annexe), sacrificial chapel, entrance, right door jamb (line [1]) <i>z3-nswt-nh.t.f smr</i> Der leibliche Königssohn, Höfling The real son of the king, courtier			
First Int. Period				
Middle Kingdom	Stele des Antef, Sohn der Senet (BM EA 562) (line [x+15]) <i>in hm n(.i) nswt-bi.ti hpr-k3-r(w) z3-r(w) zn-wsr.t nh(.w) d.t rdi wi m-m smr.w.f</i> It was the Majesty of the King of Upper and Lower Egypt Kheperkare, son of Re, Senusret, who lives forever, who placed me among his courtiers.			
Second Int. Period	stele Neferhoteps I. from Abydos (Cairo JE 6307) (line [line 2]) <i>dd hm.f n s.h.w smr.w</i> Rede Seiner Majestät zu den Edlen, den Freunden Speech of His Majesty to the noble ones, to the friends			
New Kingdom	Amarna period, private graves, No. 25: Eje, pillar hall, ceiling, western column <i>ntk tp.i m smr.w nzw</i> Du bist der erste unter den Freunden des Königs You are the first among the friends of the king			
Third Int. Period				
Late Period				
Ptolemaic / Roman	pBrooklyn 47.218.135, Brooklyn Wisdom Text (line [2.18]) <i>iw.f (r) wi3.ti.f r smr.w</i> er (der Herr) wird ihn von den "Freunden" abtrennen he (the Lord) will separate him from (against?) his "friends"			
Demotic				

²¹⁰ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*135420&wt=y&lr=0&mo=1&db=0&of=0

sh سَخ  ꜣꜣꜣ ꜣꜣꜣ	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	blow; to smash (Wb 3, 466.13-467.13; 4, 228)	HB	to strike. hit, beat (HB, 402b) سَخه عِلْقَة نَضِيفَة he gave him a good hiding.
	FD	hit; smite; blow (FD, 239)		
	CDD	to strike; touch (CDD S, 367)		
	Crum	blow; to strike (Crum 374b)	LA	لسان العرب ²¹²
	TLA	44 + 41 attestations ²¹¹		
	(Černý, 170; Vycichl, 203a; Ishaq, 1388; Kamāl V14, 707)			
Semantic field: Basic actions and technology				
Old Kingdom	Pyramid Pepis I., PT 384 (line [P / A / E 23 = 227]) <i>sh̄i.iꜣs n ʿnhꜣf</i> Der, den sie schlägt, wird nicht leben. The one she beats will not live.			
First Int. Period	Stele des Djari (Kairo JE 41437) (line [5]) <i>wꜣi ib ꜣ.t sh̄i.t</i> one with a planning heart at the moment of striking			
Middle Kingdom	Stele of Chusobek (Manchester 3306) (line [C.4]) <i>hʿ.n sh̄i.nꜣi ꜣm</i> and I struck the Asiatic			
Second Int. Period	Stele of Emhab (Kairo JE 49566) (line [B.8]) <i>iwꜣi hr sh̄i.t m qmꜣm rʿ-nb</i> I am playing the big drum every day			
New Kingdom	pTurin 1977, letter fragment (line [x + 2]) <i>iwꜣf sh̄i m pꜣ ht iwꜣf mi hr.w nb n(i) pꜣ-rʿw</i> Er mit einem Stock geschlagen worden ist, weil er wie ein Feind des Sonnengottes ist He was hit with a stick for being like an enemy of the sun god			
Third Int. Period	Gebel Barkal, Temple B 500, First Court (B 501), Victory Stele of the Piye, Cairo JE 48862 (+ JE 47086 - JE 47089) (line [reS 131]) <i>n sh̄-k wi</i> Du (aber) bestrafst (wörtl.: schlagen) mich Do not hit me			
Late Period	pBrooklyn 47.218.84 ("Mythes et Légend du Delta"), Mythological Handbook for Lower Egyptian Gaue (line [x + 8,8]) <i>wꜣiꜣtw r sh̄i n bꜣ n it(i)ꜣf</i> (Als) man begann, auf den Ba seines Vaters einzuschlagen When a man started beating his father's ba			
Ptolemaic / Roman	Karnak, Opetempel, exterior walls, east wall, base, 2nd south reg. procession of geniuses, goddess (line Opet 227.L) <i>tfn.t wr.t hr sh̄i.t nꜣk sr</i> Tefnout the grande frappe pour toi le tambour. Tefnut the great strikes the drum for you			
Demotic	P. Spiegelberg (line IV, 6) <i>sh̄ꜣf irꜣf qnꜣn irmꜣf</i> Er schlug zu. Er kämpfte mit ihm. He struck. He fought with him.			

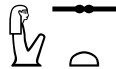
²¹¹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*141400&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=5495&db=1&lr=0&mo=1&wt=y&bc=Start>

²¹² Not attested

s(i) سى   Ca	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	man; person (Wb 3, 404.6-406.10)	HB	informal term of address or reference to a man (among the lower classes or between intimates); respectful form of address (when used by an uneducated man addressing his superior) (HB, 443b)
	FD	man; someone, anyone; man of rank (FD, 205)		
	CDD	man; person (CDD S, 1)		
	Crum	man (Crum, 316a)		
	TLA	853 + 95 attestations ²¹³	LA	لسان العرب ²¹⁴
	(Černý, 144; Vycichl, 181a; Kamāl V14, 5)			
Semantic field: Kinship				
Old Kingdom	Achmim, grave C9 des Iy / Mery, cult room, west wall, grave lord with biographical inscription, biographical inscription (line [2]) <i>n gm mitt hr s nb</i> Nicht wurde Gleiches bei irgendeinem Mann gefunden Nothing the like has been found in any man			
First Int. Period	Stele des Hetepi (Magasin SCA Edfu) (line [8]) <i>n di=i) ḥḥ s ḥn' sn.wḥf</i> I did not let a man fight with his brothers.			
Middle Kingdom	Stele des Mentuhotep (London UC 14333) (line [16]) <i>mn.w pw n(.i) ḡ nfr.wḥf</i> The monument of a man is his perfection			
Second Int. Period	Papyrus Edwin Smith, 1-17: Wound Book (line [2.8]) <i>irr=k mi n s nb gmm=k pšn ḡnn.tḥf</i> An jedem Mann, bei dem du feststellst, daß sein (Hirn-)Schädel gespalten ist, handelst du ebenso. For every man likewise you find that his (brain) skull is split, you act likewise.			
New Kingdom	leather roll BM EA 10258, A man's teaching for his son (line [1,1]) <i>ḥḥ.t'm sbḥ.yt iri.tn s n zḥf</i> Anfang der Lehre, die ein Mann für seinen Sohn verfaßt hat Introducing the teaching that a man wrote for his son			
Third Int. Period	pLondon BM 10793, Tb 028 II (line [16,12]) <i>ky r' n tm rdi.t iti.tw ḥḥ.ti=f} n s m-ḥf m hr.t-ntr</i> Anderer Spruch, um zu verhindern, daß {sein} Herz eines Mannes ihm im Totenreich weggenommen wird Another spell to prevent a man's heart from being stolen from him in the realm of the dead			
Late Period	pBM EA 10474, Rto: The teaching of Amenemope (line [19.13]) <i>pḥ s (hr) ḥm dwḥ.w mi-(i) ḥ</i> Der Mensch (wörtl.: Mann) weiß (doch) nicht, wie der morgige Tag ist Man does not know what tomorrow will be like.			
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 114-165, Tb 125 (line [title line]) <i>pḥḥ s m ḥw.w iri.nḥf</i> einen Mann von den Sünden zu trennen, die er begangen hat to separate a man from the sins he has committed			
Demotic	Louvre 2377 Vso (line 2) <i>sḡm ḥrw s nb gm=k pḥ nḥ nfr=f r ḡḡs</i> Höre die Stimme von jedermann, daß du herausfindest, was gut ist, um es zu sagen Hear everyone's voice that you may find out what is good to say			


²¹³ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=125010&db=0&lr=0&mo=1&wt=y&bc=Start>
http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*4938&wt=y&lr=0&mo=1&db=1&of=0

²¹⁴ Not attested

st ست 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	woman; female person (Wb 3, 406.13-407.8)	HB	lady; woman; mistress; title of and form of address or reference to a woman; in construction, with female referent: the best of, the finest (HB, 398a) His wife الست بتاعته اللغة العربية ست اللغات Arabic is the best language. The best of all ست الكل
FD	woman (FD, 206)			
CDD	woman; (female) person (CDD S, 1)			
Crum				
TLA	65 attestations ²¹⁵			
	(Kamāl V14, 7; c21ME from st ḥmt: Vycichl, 205b)			
Semantic field: Kinship				
Old Kingdom	pStrasbourg A, letter fragment (line K4) <i>ir-gr.t s.t ḥbt.n iri-mḏḏ.t ḥrꜣs n sꜣk im n ḥrw(=i)</i> Was angeht die Frau, wegen der der Sekretär zu deinem Sohn(=mir) wegen meiner Klage geschickt hat As for the woman, concerning whom the secretary sent to your son because of my complaint			
First Int. Period				
Middle Kingdom	pBM EA 10371 + 10435, The Teaching of Ptahhotep (Version L1) (line [c, 7]) <i>s.t ḏi.t(w)ꜣs n ꜣs</i> Eine Frau, sie sollte ihrem (eigenen) Arm überlassen werden A woman, she should be abandoned to her (own) arm			
Second Int. Period	pRamesseum 4 = pBM EA 10757, C 25-28 (line C30) <i>ḏd.tw r' pn ḥr nh (ḥ) n(i) wrḥ rd.w m wp.t n.t s.t n.tt ḥr ms.t</i> Dieser Spruch werde gesprochen über ein wenig Salbe, werde auf den Scheitel der Frau gegeben, welche beim Gebären ist. This spell is to be spoken about a little ointment, placed on the head of the woman who is giving birth.			
New Kingdom	pBM EA 9997 + 10309, pBM EA 10309, 1,1-6 (Proverb 1) (line 1,4) <i>ḏi.twꜣf n s.t nn msꜣs</i> Er soll gegeben werden einem Weib, das nicht gebären He will be given to a woman who cannot give birth			
Third Int. Period				
Late Period	pBrooklyn 47.218.84 ("Mythes et Légend du Delta"), Mythological Handbook for Lower Egyptian Gae (line [x + 8,11]) <i>wn.in ḥr.w-wr m ini-ḥr.t ḥsq.n ꜣf s.t n tfn.t mḏḏ sw gb ḥr ꜣf</i> Haroeris is (here) Onuris, (when) he beheaded (his) wife Tefnut, Geb covered his face			
Ptolemaic / Roman	Papyri of Nesmin from Thebes, Papyrus "Bremner Rhind" (pBM 10188), 1st chants of Isis and Nephthys (line [17,7]) <i>s.t iri ḏ(y) n it(i)ꜣs</i> Die Frau, die ihrem Vater einen Männlichen (Erben) gebar! The woman who gave birth to a male (heir) to her father!			
Demotic				

²¹⁵ http://aaww.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*125040&wt=y&lr=0&mo=1&db=0&of=0

²¹⁶ Not attested

snfr سنفر 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	to make beautiful; to embellish (Wb 4, 163.1-13)	HB	سنفر to make refined, polish the manners of (HB, 512a) الراجل ده عايز صنفرة , سنفرة that man's manners need polishing
	FD	make beautiful; embellish (FD, 232)		
	CDD			
	Crum			
	TLA	41 attestations ²¹⁷	LA	لسان العرب ²¹⁸
	(Kamāl V14, 547)			
Semantic field: Basic actions and technology				
Old Kingdom	Saqqara, Unas cemetery, mastaba of Nianch-Khnum and Khnum-hotep, portico, passage to the gate area, door walls, eastern walls, scene 6.2-6.5 (line [Sz.6.4: Beischrift4]) <i>iri.t.nzfn snfr k3f</i> Das, was er gemacht hat, um seinen Ka vollkommen zu machen That which he did to make his ka perfect			
First Int. Period	Stele des Rediukhnum (Cairo CG 20543) (line [A13]) <i>iw grg.nz(i) s(i) snfrz(i) ssmzs m nfr.t r tp.t^c</i> I reorganized it, improving its administration to be (lit. as one) better than before			
Middle Kingdom	pBM EA 10371 + 10435, The Teaching of Ptahhotep (Version L1) (line [i, 3 = j, 0]) <i>snfrzk (hr) m-ht nšni</i> [Du sollst das Gesicht] wieder vollkommen machen [nach] dem Wutanfall You should make the face perfect again after the tantrum			
Second Int. Period	Papyrus Edwin Smith, 21.9-22.10 = Vso 4.8-5.10: rejuvenation means (line [22.8 = Vso 5.8]) <i>ir sk.tw h^c(Pl) im prr snfr n inm</i> Wenn der Körper damit abgewischt/abgerieben wird, dann kommt eine Verschönerung der Haut (dabei) heraus If the body is rubbed with it, then a beautification of the skin comes out,			
New Kingdom	Magical Ostraka New Kingdom, oBruxelles E 3209, Spruch 3 (line 9) <i>nfr.w hr snfr h^c.w</i> Der Heiler heilt die Glieder des NN The healer heals the limbs of NN			
Third Int. Period				
Late Period				
Ptolemaic / Roman	Papyrus Boulaq 3 (Thebes West), embalming ritual (line x + 5.9) <i>snfrzs hrzk mm ntr(Pl)</i> Sie lässt dein Gesicht schön sein unter den Göttern She makes your face beautiful among the gods			
Demotic				

²¹⁷ <http://aew.bbaw.de/ta/servlet/GetWcnRefs?f=0&l=0&of=0&ll=137350&db=0&lr=0&mo=1&wt=y&bc=Start>

²¹⁸ Not attested

<p>š'(t) شَيْع</p> <p>𓂏𓂏𓂏𓂏</p>	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	Document; Letter; book (Wb 4, 418.10-419.19)	HB	to send out, dispatch (HB, 490a) شيعونى بجواب they sent me with a letter
	FD	document (FD, 262)		
	CDD	letter; document; memorandum (CDD Š, 35)		
	Crum		LA	لسان العرب(2376):وشاع الخبُرُ في الناس يَشِيْعُ شَيْعاً وشَيْعَاناً ومَشَاعاً وشَيْعُوْعَةً، فهو شَائِعٌ: انتشر وافترق وذاع وظهر
	TLA	172+65 attestations (TLA) ²¹⁹ (Kamāl V15, 68)		
Semantic field: Motion				
Old Kingdom				
First Int. Period				
Middle Kingdom	<p>Illahun, pUC 32123, letter from a servant of the foundation (line [ii; 4]) <i>hn' rdi.t(w) int.t(w) p3 smi n(.i) t3 š'.t</i> Und gesandt werde die Botschaft von diesem Schriftstück And let the message of this document be sent</p>			
Second Int. Period	<p>Kamose Stele II (Luxor Museum J.43) (line [Z.19]) <i>kf'.nzi wp(w).təf m hr.t wh3.t hr hnt.it r kši hr š'.t zh3.w</i> Ich habe eine Botschaft von ihm abgefangen oberhalb (d.h. südlich von) der Oase bei der Reise südwärts nach Kusch, in einem geschriebenen Brief. I intercepted a message from him beyond (ie south of) the oasis when traveling south to Kusch, concerning a written document</p>			
New Kingdom	<p>pLeiden I.367, letter of Mery-itief to the prince Ramses-Maat-Ptah (line [6]) <i>mk hy p3yzi di.t in.t tw nək t3 hmn š'.t iw bn twək hsf nzi w' iməw</i> Siehe, wie kommt es, daß ich dir so viel Schreiben bringen ließ und du mir nicht einen davon beantwortet hast? Behold, how it comes that I had so many documents brought to you and you did not answer one of them?</p>			
Third Int. Period	<p>pMoskau 120, recto: Wenamun's journey (line [2,37]) <i>iwəf (hr) di.t t3yzi š'.t m dr.t (n) p3yzi iw pw.ti</i> Dann gab er meinen Brief in die Hand seines Boten Then he gave my document to his messenger.</p>			
Late Period				
Ptolemaic / Roman	<p>pTurin Museo Egizio 1791 Tb 114-165, Tb 129 (line [7]) <i>ir dq.w n hmw.t w3d(.t) dd.wəf r hbs(.t) w3d p3 iriətw š'.t iməf</i> Pulver aus grünem Glasfluß", das wird zu grünem Hsb gesagt, das, womit man das Schriftstück macht. Powder from green glass flux" is what is said about green cloth, the thing with which the document is made.</p>			
Demotic	<p>Berlin P 13540 (line [9]) <i>p3iəf-ḫw-'.wi-ni.t p3 i.ir sh t3i š'.t</i> Peftjauawineith ist es, der diesen Brief geschrieben hat It is Peftjauawineith who wrote this document</p>			

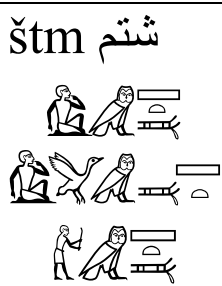
²¹⁹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=152350&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=5847&db=1&lr=0&mo=1&wt=y&bc=Start>

šnwt شونة  𓏏𓏏𓏏	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	barn, granary (Wb 4, 510.1-16)	HB	storage place (especially for grain) (HB, 487b) جه نقبك على شونة (the hole he made led to an empty storeroom) =his effort was in vain
FD	granary (FD, 269)			
CDD	magazine, storage bin, granary (CDD Š, 180)			
Crum	barn (Crum, 603b)	LA	لسان العرب ²²²	
TLA	125 + 3 attestations ²²¹			
	(Černý, 258; Worrel, 338, Bishai, 45; Sobhy, 14; Kamal V16, 232; Ishaq, 1676)			
Semantic field: Possession				
Old Kingdom	Giza, West Field, Mastaba des Iunu (G 4150), sacrificial plate, barn list (line [2]) šnw.t it-mḥ(.i) bd.t Ein Kornspeicher der unterägyptischen Gerste und Emmer. A granary of the Egyptian barley and emmer.			
First Int. Period				
Middle Kingdom	letter, Illahun, pUC 32212, letter of Imi-ra-chenet (line [7]) iri m in.w šnw.t tn n (i)m(.i)-r' gemacht werden sie als Lieferung dieser Scheune zu dem Ackervorsteher(?) they are made as a delivery of this granary to the overseer			
Second Int. Period	Stele from Gebelein (Kairo CG 20764) (line [x+5]) qd.nzi šnw.t Ich habe einen Kornspeicher I built a granary			
New Kingdom	Nauri rock stele, Abydos decree (line [25]) šnw.wt bk3 hr npr ḥ'wzsn hr tkn hr.t Die Scheunen sind voll von Getreide, ihre Haufen nähern sich dem Himmel. The granaries are full of grain, their heaps approaching the sky.			
Third Int. Period	Gebel Barkal, Temple B 500, First Court (B 501), victory stele of Piye, Cairo JE 48862 (+ JE 47086 - JE 47089) (line [Rs 87]) it bd.t pr nb šnw.wt hr ngsgs Gerste, Emmer und jegliche Ernteprodukte, die Scheunen laufen über (damit). Barley, emmer and all harvest products, the granary overflow (with it)			
Late Period	pBrooklyn 47.218.135, Brooklyn Wisdom Text (line [6.6]) šnwi mḥ n it bti Die (Doppel) scheunen mit Gerste und Emmer The (double) granary are filled with barley and emmer			
Ptolemaic / Roman	Karnak, Opetempel, exterior walls, east wall, base, 2nd south reg. procession of genies, 1st scene (line Opet 220) šm nzi šbwz k ht šnwi.tz k Tes offrandes viennent vers moi à travers tes greniers. Your offerings come to me through your granaries.			

²²¹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*155970&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=6057&db=1&lr=0&mo=1&wt=y&bc=Start>


²²² not attested

Demotic	Rylands 9 (line [I, 5]) <i>mn bd.t n ʿ šnw.t n imn</i> es gibt kein Korn im Speicher des Amun There is no grain in Amun's storehouse
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 štm شتم	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	be violent; hostile (Wb 4, 557.12-14)	HB	to abuse, revile, insult. (verbal abuse) (HB, 452b) ما شتمك الا اللي بلغك <i>it is he who passes on another's abuse of you who really abuses you!</i>
	FD	be quarrelsome, hostility (FD, 273)		
	CDD	to slander, insult (CDD Š, 242)		
	Crum		LA	لسان العرب (2194): الشتم: قبيح الكلام وليس فيه قُدْفُ والشتم: السبُّ
	TLA	9 + 6 attestations ²²³		
	Takács VI, 208 ²²⁴ ; Kamāl V15, 336			
Suggested translation: to abuse (verbally), to insult Semantic field: Social and political relations => suggested semantic field: Speech and language				
Old Kingdom				
First Int. Period				
Middle Kingdom	pPrisse = pBN 186-194, The Teaching of Ptahhotep (line [11,13]) <i>iw štm 'qf n jw.yt</i> (Denn) einer, der (mit Worten) herausfordert, gerät ins Unrecht (For) one who challenges (with words) (=> insults) is in the wrong			
Second Int. Period				
New Kingdom	oMoskau 4478 + oBerlin P 9026, Verso: A man's teaching for his son (line [3]) <i>qb šhi hr=f tm štm</i> Gelassen/ruhig (wörtl.: kühl) ist, wer sein Gesicht taub stellt und nicht schimpft/provoziert. Calm/quiet (literally: cool) is, he who cause to be deaf about him and who does not scold/provoke (=> insult).			
Third Int. Period				
Late Period	pBM EA 10474, Rto: The Teaching of Amenemope (line [22.20]) <i>m-iri štm n pšyw=k ir,i (n) ttt</i> Provoziere nicht deinen Zankgefährten/Diskussionsgegner Do not provoke (=> insult) your bickering debate opponent			
Ptolemaic / Roman				
Demotic	wisdom texts, Louvre 2414 (line II, 1) <i>m-ir štm bw-ir=w štm=k</i> Beschimpfe nicht, damit du nicht beschimpft wirst! Do not insult , so that you will not be insulted!			


²²³ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=158350&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-216&db=1&lr=0&mo=1&wt=y&bc=Start>

²²⁴ Vycichl, W. La vocalisation de la langue égyptienne. Tome P . La phonétique. Le Caire, 1990., Institut Français d'Archeologie Orientale. (page 63)


<p>šd شد</p>  <p>ⲩⲓⲧⲉ, ⲩⲩⲩ</p>	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	take; take out; remove; offer (Wb 4, 560.8-562.19)	HB	to pull; to tighten (HB, 456a) شدت العربية they towed the car شد حيلك
	FD	take away; remove; cut out, pull, dig (FD, 273)		take courage (phrase of encouragement to one in difficult circumstances)
	CDD	“šty” to take away; to remove (CDD Š, 237)		
	Crum	demand, extort (Crum, 594a)	LA	لسان العرب (2214) الشِدَّةُ: الصَّلَابَةُ ... والتشديد: خلاف التخفيف... وشَدَّدْتُ الشيءَ أَسَدُّهُ شَدًّا إِذَا أَوْثَقْتَهُ... وَشَدَّ عَضُدَهُ أَي قَوَّاهُ
	TLA	279 + 24 attestations (TLA) ²²⁵ (Černý 254; Vycichl, 271b; Kamāl V15, 342; Ishaq 1640)		
Suggested translation: to pull Semantic field: Basic actions and technology				
Old Kingdom	Pyramid of Unas, PT 316 (line [619]) šdi.w wnis r p.t Unas wird zum Himmel mitgenommen werden Unas will be <u>taken</u> (=> <u>pulled</u>) to heaven			
First Int. Period				
Middle Kingdom	pAmherst 3 + pBerlin P 3024, Der Lebensmüde (line [58]) šdi.t z pw m prʒ hʒc hr qʒ Es bedeutet, einen Mann aus seinem Haus wegzuholen It means <u>getting</u> (=> <u>pulling</u>) a man out of his house			
Second Int. Period	Stèle juridique (Kairo JE 52453) (line [Z.18]) spr-i hrʒ šdi.tw nai m ʒf Darum bitte ich nun, dass man (es) mir aus seiner Hand erstattet Therefore, I ask that (it) be <u>refunded</u> (=> <u>pulled</u>) to me from his hand			
New Kingdom	Petersburg 1116 B, verso: The Prophecies of Neferti (line [16]) hʒc.n šdi.nʒf nʒf šfd.w hnʒ gsti Dann nahm er sich eine Papyrusrolle und eine Palette Then he <u>took</u> (=> <u>pulled</u> , <u>picked</u>) out a papyrus roll and a pallet			
Third Int. Period	pLondon BM 10793, Tb 136 A (line [29,15]) šdiʒ wiʒ imʒs Möge er (NN) die Barke aus ihr (der Werft) holen May he (NN) <u>take</u> (=> <u>pull</u>) the boat of her (the shipyard)			
Late Period	pBM EA 10474, Rto: The Doctrine of the Amenemope (line [27.4]) šdi hʒm(.t) m-dr.t pʒ nb wn Nimm einen Fährlohn von dem Besitzer von Wohlstand <u>Take</u> (=> <u>Pull</u>) a ferry wage from the owner of wealth			
Ptolemaic / Roman	Papyri of Nesmin from Thebes, Papyrus "Bremner Rhind" (pBM 10188), 4th book on the prostration of Apophis (line [27,18]) šdi-sn hʒ.tiʒf n s.tʒf Sie entfernen sein Herz von seinem Platz! They <u>remove</u> (=> <u>pull</u>) his heart from its place!			

²²⁵ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=158710&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-783&db=1&lr=0&mo=1&wt=y&bc=Start>

Demotic	Codex Hermopolis (line x + II, 5) <i>bn-iwzi šdi šmw n-drzf</i> Ich werde von ihm keine Ernteabgabe einziehen I will not <u>collect</u> (= > pull) a harvest tax from him
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šdi شدى 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	read (something); recite; conjure (Wb 4, 563-564.16)	HB	“شادى” a male singer (HB, 456b), to sing; chant; celebrate in song (Elias 337a)
	FD	read; read aloud; recite (FD 273)		
	CDD	"šte" to conjure; to enchant (CDD Š, 234)	LA	لسان العرب (2214): وَتَشَدَّدَتِ الْقَيْئَةُ إِذَا جَهَدَتْ نَفْسَهَا عِنْدَ رَفْعِ الصَّوْتِ بِالْغِنَاءِ؛ وَمِنْهُ قَوْلُ طَرَفَةَ: إِذَا نَحْنُ قُلْنَا: أَسْمِعِينَا، انْبَرَتْ لَنَا عَلَى رِئِيسِهَا مَطْرُوقَةٌ، لَمْ تَشَدَّدْ
	Crum			
	TLA	135 + 4 attestations (TLA) ²²⁶		
		(Kamāl V15, 349)		
Semantic field: Speech and language				
Old Kingdom	Giza, West Field, Senedjemib Complex, Mastaba of Senedjemib Inti (G 2370), Room 4, south wall, dining table scene; Victim list; Bringer of gifts (line [4.1]) šdi.t zḥ.w Das Rezitieren der Schrift. Reciting the script.			
First Int. Period				
Middle Kingdom	pPrise = pBN 183, The Teaching for Kagemni (line [2,6]) wn.inʿsn ḥr šdi.t st mi n.tt m zḥ.w Nun lasen/rezitieren sie es so, wie es geschrieben (wörtl.: auf Schrift) stand. Now they read / recited it as it was written (as it was in the text).			
Second Int. Period	stele of Chonsemwaset (Kairo JE 38917) (line [B.15]) zḥ.w nb šdi.t(i)ʿfi jeder Schreiber, der (dies) 128arden wird Every scribe who will read / recite (this)			
New Kingdom	pAnastasi V = pBM EA 10244 (Miscellanies), 22.6-23.7: Be diligent in school! (line [23.4]) šdi m r'ʿk Rezitieren/lese mit deinem Mund! Recite / read with your mouth!			
Third Int. Period	pLondon BM 10793, Tb 001 (line [1,14]) ink šdi ḥb.t n(.i) bʿ-nb-ḡd.t Ich bin einer, der die Festordnung für den Ba, den Herrn von Mendes, verliest. I am one who reads the festival rules for the Ba of the Lord of Mendes.			
Late Period	pLeiden T 31, Tb 169 Pleyte (line [2]) šdi n pʿ twt irf mʿ-ḥrw Lesung des (Buches) « Du bist ja ein Gerechtfertigter » Reading of the (book) “You are justified”			
Ptolemaic / Roman	London-Leiden, London-Leiden, London-Leiden (line XIX, 7) nti šde n nti-nb nti-iw bw-ir-ʿw šde die alles bezaubert, ohne (selbst) bezaubert zu 128arden who enchants everything without being enchanted (herself)			
Demotic				

²²⁶ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=158740&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=6195&db=1&lr=0&mo=1&wt=y&bc=Start>

šd شدة 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	headband (Wb 4, 566.17), also cross referenced with sšd: Bandage; Headdress; diadem (Wb 4, 301.3-10)	HB	skeleton, frame الشدة بتاعة الكليم the structure of warp and weft threads in a carpet (HB, 456a), headband (Taymour V4, 187)
FD	poultice (FD, 274)			
CDD	“sšt” linen; clothe (CDD S, 454)			
Crum				
TLA	34+6 attestations (TLA) ²²⁷ (Kamāl V15, 344)	LA	لسان العرب ²²⁸	
Semantic field: Clothing and grooming				
Old Kingdom	pyramid Pepis I., PT 510 (line [346]) <i>ppy p(w) sšd pw n(.i) tms.t</i> Pepi ist diese Kopfbinde aus rotem Stoff/von roter Farbe Pepi is this bandage made of red cloth / of red color			
First Int. Period				
Middle Kingdom				
Second Int. Period	Papyrus Edwin Smith, 1-17: Wundenbuch (line [5.9]) <i>sšd.wi.(du.) pw n(.i) hbs</i> das sind ein Paar Binden aus Leinenstoff these are a pair of bands made of linen fabric			
New Kingdom	Magical Papyri New Kingdom, pLeiden I 346, Spruch II (line 3,3) <i>hr-n.tt ir.n=i pšy=i wdš.w m mn rr.t m sšd n(.i) insi</i> Denn ich habe mein Amulett hergestellt in Form einer solchen Sau auf einer Binde aus rotem Leinen. Because I have produced my amulet in the form of such a sow on a band of red linen.			
Third Int. Period	pLondon BM 10793, Tb 136 A (line [29,14]) <i>msi ntr hš rq sšdšf ndrī dp.wšf</i> Tausend Götter sind geboren, die sein Kopfband umbinden und sein Steuerruder packen A thousand gods are born, who tie his headband and grab his helm			
Late Period				
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 114-165, Tb 145 (line [8]) <i>iwš=i wrhw.kw m sš-i-hšb sd.kw m sšd</i> Ich bin mit Festduft gesalbt und mit der Binde umhüllt I am anointed with festive fragrance and wrapped in the band			
Demotic	BM 10507 (line VI, 14) <i>inšw nšk tš sšt n šs.t r tpšk</i> Gebracht wurde dir das (hellrote) Band der Isis für deinen Kopf The ribbon of Isis was brought to you for your head			

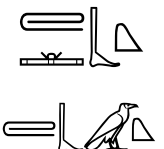
²²⁷ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=145860&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=5621&db=1&lr=0&mo=1&wt=y&bc=Start>

²²⁸ not attested

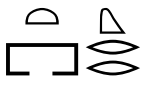
šdy شدة	Ancient Egyptian		Egyptian Colloquial Arabic	
	 ⲡⲱⲧⲈ (S), ⲡⲱⲓⲧ (B)	WB	Property; Piece of land (Wb 4, 568.4-7)	HB
FD		pool; well; plot of land (FD, 274)		
CDD		“šty” pool; pond; well; district; canal (CDD Š, 237)		
Crum		well; cistern; pit (Crum 595a)		
TLA		5+13 attestations ²²⁹	LA	لسان العرب ²³⁰
		(Černý 254; Vycichl, 272a; Kamāl V15, 346)		
Semantic field: The physical world				
Old Kingdom				
First Int. Period				
Middle Kingdom	pBerlin P 3025 + pAmherst II, The eloquent peasant (Version B2) (line [65]) <i>iw šd.w=k m šh.t</i> Deine Äcker befinden sich auf dem Land (wörtl.: Feld) Your properties are in the country (literally: field)			
Second Int. Period	pBerlin P 3033, The stories of the pWestcar (line [4, 9]) <i>iti.tw tš hm.t wbš-inr r šd.w mh.ti n(i) hnw</i> dass die Ehefrau des Ubainer zur nördlichen Begrenzung der Residenz geführt wurde. That wife of the Ubainer was led to the northern property of the residence.			
New Kingdom	pLeiden I.370, letter of the Djehuti-mesu to Bu-teh-Imen and the Sched-em-duat (line [vs.10]) <i>mtw=k šhd nšy:f šn.w r šš-m pš tšš n pš-rw nfr.yt-r tš šd.w n pš tšš</i> Du sollst seine Bäume auslichten vom Gebiet des Pa-Re an bis zu dem Grundstück von dem Gebiet You are to clear its (the farmland) trees from the border of Pa-Re to the property of the area			
Third Int. Period				
Late Period				
Ptolemaic / Roman				
Demotic	Inaros / Petubastis texts, struggle for benefices of Amun P. Spiegelberg (line XI, 22) : <i>pš nti šdi šdiš.t b(i) nt i.ir:f hiš hns</i> Wer (anderen) eine schlimme Grube gräbt, fällt (selbst) hinein. Whoever digs (for someone else) a bad pit falls into it			

²²⁹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=158860&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=6221&db=1&lr=0&mo=1&wt=y&bc=Start>


²³⁰ not attested

قب (أب) qḥb	Ancient Egyptian		Egyptian Colloquial Arabic	
	 KWb (SB)	WB	to double; to multiply (Wb 5, 8.7-9.12)	HB
FD		fold over, double over (FD, 275)		
CDD		to double (CDD Q, 17)		
Crum		be doubled (Crum, 98b)	LA	لسان العرب (3506): يقال: فلانُ قَبُّ بَنِي فلانِ أَي رَئيسُهُم والقَبُّ من البَنا: مَعروفَة، وَقيل هِيَ البَنا من الأَدم خاصَّةً، مشتقٌّ من ذلك، والجمع قُبُبٌ وَقِبابٌ
TLA		34 + 9 attestations ²³¹		
	(Černý, 52; Vycichl, 71b; Kamāl V19, 99; Ishaq, 981)			
Suggested meaning => increase Semantic field: motion				
Old Kingdom				
First Int. Period				
Middle Kingdom				
Second Int. Period				
New Kingdom	Nauri rock stele, Abydos Decree (line [21]) <i>htp-ntr.w hr qḥb m ḥḥ.w</i> die Gottesopfer vermehren sich zu Millionen. The God offerings <u>multiply</u> (=> <u>increase</u>) into millions.			
Third Int. Period	pBoulaq 4, Rto, Recto: The teaching of Ani (version B) <i>qb pḥ q di-(i) n-k mw.t-k</i> Verdoppele (d.h. gib zweifach zurück) das Essen, das dir deine Mutter gegeben hat! <u>Double</u> (=> <u>increase</u>) the food your mother gave you!			
Late Period	pBM EA 10474, Rto: The Teaching of Amenemope (line [6.9]) <i>sw (hr) ḥḥ qḥ-f šm(.w)-f</i> Er grünt (d.h. gedeiht), so daß er seinen Ernteertrag verdoppelt It turns green (i.e. thrives) so that it <u>doubles</u> (=> <u>increase</u>) its yield			
Ptolemaic / Roman				
Demotic	BM 10507 (line VII, 6) <i>qb-w n-k bi.t ʕ(.t) m ntr.w</i> Ein großes Opfer wird dir verdoppelt werden wie (das der) Götter. A great sacrifice will be <u>doubled</u> (=> <u>increased</u>) for you like (that of) gods.			


²³¹ http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*159250&wt=y&lr=0&mo=1&db=0&of=0
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=6287&db=1&lr=0&mo=1&wt=y&bc=Start>
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qrrt قرار 	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	cave (Wb 5, 62.4-7)	HB	bottom, bottom part (HB, 692b) بحر مالوش قرار a bottomless sea
	FD	cavern (FD, 281)		
	CDD			
	Crum		LA	لسان العرب (3578): والقرارُ والقرارةُ من الأرض: المظمنُ المستقرّ، وقيل: هو القاعُ المستدير،
	TLA	22 + 4 attestations ²³²		
	(Kamāl V19, 223)			
Semantic field: The physical world + Spatial relations				
Old Kingdom	Pyramid Pepis I., PT 1049 + PT 1075 (line [P / D ant / W 70]) --- qrr.tꜣf mh.t (i) š--- ... seine Höhle nördlich des Sees his cave north of the lake ...			
First Int. Period				
Middle Kingdom				
Second Int. Period				
New Kingdom	pAnastasi II.5.6-6.4, letter form with royal eulogy (line [6.1]) rꜣw n.ti (hr) wbn m hr.t st.w.tꜣk hr ꜣq m qrr.t Re, der aufgeht am Himmel, und dessen Strahlen in die Höhle (der Unterwelt?) eindringen, Re who rises in the sky and whose rays penetrate the cave (the underworld?)			
Third Int. Period	pLondon BM 10478, Tb 168 (line [column between 9 and 10]) ntr.w qrr.t mh.t-10 m dꜣ.t Die Götter der 10. Höhle in der Unterwelt The gods of the 10 th cave in the underworld			
Late Period				
Ptolemaic / Roman	pLeiden T 31, Tb 168 Pleyte mntf iḥ m r' n qrr.tꜣk Er ist der Lichtglanz am Eingang deiner Höhle He is the shine of light at the entrance of your cave			
Demotic	Louvre E 3452 (« Livre de transformations ») (line X , 6) hi pr m qrVi Oh, komme heraus den beiden Höhlen! Oh, come out of the two caves!			

²³² <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=161860&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-2322&db=1&lr=0&mo=1&wt=y&bc=Start>


kf		Ancient Egyptian		Egyptian Colloquial Arabic		
		WB	to uncover; to remove (Wb 5, 119.4-19)	HB	to turn upside-down; to make fall; bring down (HB, 757a)	
		FD	uncover; unclothe; strip; deprive (FD, 285)		اكفى عالخير ماجور (invert a kneading crock over the news)	
		CDD	to uncover (CDD K, 21)		=keep it under your hat	
		Crum				
		TLA	80 attestations ²³³		لسان العرب (3902): كَفَّ الرجل عن الأمر يَكْفُهُ كَفًّا وَكَفَّهَهُ فَكَفَّ وَكَتَفَّ وَتَكَفَّفَ؛ الليث: كَفَّت فلاناً عن السوء فَكَفَّ يَكْفُت كَفًّا	
Semantic field: Spatial relations						
Old Kingdom	Deir el-Gebrawi, tomb of Henqu II., east wall, middle register, large inscription (middle part) (line [20]) <i>n-zp kfi.yzi z hr hr.tsf</i> Ich habe niemals einen Mann von seinem Bedarf entfernt I never removed (= > strip) a man from his needs					
First Int. Period						
Middle Kingdom	pPetersburg 1115, The story of the shipwrecked (line [60]) <i>kfi.n=j Hr=j gmi.n=j HfA,w pw jw=f m jy.t</i> Als ich mein Gesicht enthüllt hatte, erkannte ich, daß es eine Schlange war, die herbeikam When I uncovered my face, I realized that it was a snake that was coming					
Second Int. Period	Papyrus Edwin Smith, 1-17: Book of Wounds (line [5.1]) <i>kfi.hr=k sw 3 nw hrw</i> Dann mußst du sie (die Wunde) am dritten Tag freilegen Then you must uncover it (the wound) on the third day.					
New Kingdom	pLondon BM EA 10477 (pNu), Tb 149 (line [42]) <i>kfi fn.t.wztn m hsf.wzi</i> enthüllt eure Kopftücher bei meinem Nahen uncover your headscarves as I approach					
Third Int. Period	pLondon BM 10793, Tb 115 (line [24,23]) <i>kfi shm r'-pr pn</i> Enthüllt wurde die Macht dieses Heiligtums The power of this sanctuary was revealed					
Late Period	pBM EA 10474, Rto: The Doctrine of Amenemope (line [7.3]) <i>n3 msh.w kfi</i> Die Krokodile sind sichtbar (wörtl.: entblößt); The crocodiles are visible (= > uncovered)					
Ptolemaic / Roman	papyrus of Imhotep son of Pschentohe (pNew York MMA 35.9.21), 1st great decree, which is issued concerning the district of Igeret (line 8,8) <i>is.t hr wnm=f nb.t-hw.t hr ib=f mdw m kfi ky m hbs</i> Isis ist zu seiner Rechten, Nephthys zu seiner Linken, (entsprechend) ein Stab als Enthüllter (Isis?) (und ein anderer als Verhüllter (Nephthys?) Isis is on his right, Nephthys on his left, sacred staff is uncovered , another is veiled					
Demotic						

²³³ http://aew.bbaw.de/ta/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*164200&wt=y&lr=0&mo=1&db=0&of=0

kḫḫ كحح  Kḫḫ	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	aging, getting old (Wb 5, 138.10-14)	HB	to have a severe cough; to become decrepit (old) (HB, 737b) عربية مكححة a worn-out old car
FD	become old; attain old age; “kḫḫt”: hacking of cough (FD, 287)			
CDD	“qḥqḥy”: to cough? (CDD Q, 83)			
Crum	hew out, smooth (Crum 133a)			
TLA	8 attestations ²³⁴ (Černý, 68; Vycichl, 92b)	LA	لسان العرب(3831):والكحكح: العجوز الهرمة، والناقاة الهرمة	
Semantic field: Kinship				
Old Kingdom				
First Int. Period				
Middle Kingdom				
Second Int. Period				
New Kingdom	oPetrie 11 = oLondon UC 39614, A collection of prohibitions (line [Rto 2]) <i>imi=k twr'hw m i3wi i3y.t m-ht kḫḫ=sn</i> Du sollst einen alten Mann oder eine alte Frau nicht verspotten/verachten, wenn sie betagt/gebrechlich geworden sind. You should not mock / despise an old man or woman when they are aged			
Third Int. Period	pMoskau 127 = pPuschkin I, b, 127, recto: The Moscow literary letter ("A Tale of Woe") (line [1,8]) <i>di=f hnm rnp.t 110 hr-dp t3 nn h3y m h'.t-k d.tV=k tm kḫḫ m 3w(.t)-ib</i> Möge sie ein 110-jähriges Verweilen auf Erden erlauben (wörtl.: Möge sie ein Erreichen von/Eintreten in 110 Jahre(n) auf Erden zulassen), unversehrten Leibes und alt geworden in Freude, May he ²³⁵ reach 110-years dwelling on earth, body intact, without aging , in joy!			
Late Period	pBrooklyn 47.218.84 ("Mythes et Légend du Delta"), Mythological Handbook for Lower Egyptian Gaue (line [x + 7,8]) <i>iri.y=f nsw.yt 3.t m h3swt.wi spr.n=f r hr-'h3 m-ht kḫḫ</i> (Nachdem) er eine lange Königsherrschaft in Xoïs geführt hatte, kam er nach Babylon nach dem Altwerden (After) leading a long reign in the Mountain-bull (6th nome of Lower Egypt), he came to Babylon (old Cairo) after aging .			
Ptolemaic / Roman	pBM 10090 + 10051 (pSalt 825) ("Rituel pour la conservation de la vie"), The book Pehui-Kat ("closing ceremony") (line [x + 19.4]) <i>ink rw hpr n g3fi mn kḫḫ</i> Ich bin der Löwe, <der> zu einer Meerkatze <geworden ist>, der starb alt geworden war!" I am the lion who became as a monkey who died aging !			
Demotic				


²³⁴ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=165310&db=0&lr=0&mo=1&wt=y&bc=Start>

²³⁵ TLA German translation used the word 'sie' which might mean 'you', 'they' or 'she'. The English translation reflected the ancient Egyptian text as presented in TLA database with the third person masculine suffix pronoun 'f' as 'He'.

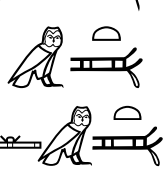
ks كس  KOCKC	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	bow; crouch (Wb 5, 119.4-19)	HB	to kiss arse; brown-nose (HB, 750b) كسكس /kʰskis/ to back (up); to move backwards (HB, 751a) اخينا دايمًا بيكسكس للمدير our friend there is always brown-nosing the director
	FD	bend down; bow down (FD, 287)		
	CDD			
	Crum	كوكك: bend; entwine (Crum, 121b)	LA	لسان العرب ²³⁷
	TLA	64 attestations ²³⁶		
	(Černý, 64; Vycichl, 89a)			
Semantic field: Warfare and hunting				
Old Kingdom	Pyramid Pepis I., PT 422 (line [P / F / W sup 9 = 9]) ʒh.w m ks.i.w sn=sn tʃ r rd.wy=k die Verklärten kommen zu dir in Verneigung und küssen dir zu Füßen die Erde the dead ones come to you bowing and kiss the earth at your feet			
First Int. Period				
Middle Kingdom	stele of Montuhotep (Cairo CG 20539) (line [Ib15]) iy.yw n=ʃ wr.w m ks.w r rw.wyt pr-nswt one to whom the great ones come bowing at the gate of the royal palace,			
Second Int. Period	pBerlin P 10499 from Theben-West (R), Sinuhe (line [44]) šzp.n=i ks.(w)=i m bʒ.t I crouched (=> I took my bowing position) in a bush			
New Kingdom	Amarna period, Karnak, restoration stele of Tutankhamun, stele Cairo CG 34183 (line [10]) tʃ nb m ks.w n bʒ.w=ʃ Jedes Land ist in Verneigung vor seiner Ba-Macht Every country (land) is bowing to his power			
Third Int. Period	Gebel Barkal, Temple B 500, First Court (B 501), Victory Stele of Piye, Cairo JE 48862 (+ JE 47086 - JE 47089) (line [IiS 53]) rs.iw m (k)s Die Südbewohner verbeugen sich The southerners are bowing			
Late Period				
Ptolemaic / Roman	Karnak, Opettempel, exterior walls, south wall, base, 2nd reg, 3rd scene (line Opet 270.L) ii.wi n=k ntr.w rmt m ksw Les dieux et les hommes viennent à toi en prostration. Gods and human beings come to you bowing			
Demotic				

²³⁶ <http://aew.bbaw.de/ta/servlet/GetWcnRefs?f=0&l=0&of=0&ll=165450&db=0&lr=0&mo=1&wt=y&bc=Start>


²³⁷ Not attested

tf	تف	Ancient Egyptian		Egyptian Colloquial Arabic		
			WB	to spit out (Wb 5, 297.6-8)	HB	to spit (HB, 130b) تف في وشى لو you may spit in my face if (such-and-such an unlikely thing happens),
			FD	tfnt: deity of moisture (FD, 298)		
			CDD	spittle (CDD T, 185)		
			Crum	spittle (Crum, 453a)		
			TLA	18+1 attestations ²³⁸	LA	لسان العرب (436): تَقَلَّ يَنْقُلُ وَيَنْقُلُ تَقَالًا: بَصَقَ
	(Černý, 202; Vycichl, 225a; Ishaq, 947; Sobhy, 10; Kamāl V16, 133)					
Semantic field: The body						
Old Kingdom	Pyramid Pepis II., PT 600 (line [N / F / E inf 17 = 663]) <i>išš.n=k m wtf.n=k m tfn.t</i> Du hast Schu ausgespien und Tefnut ausgespuckt You spew Shu and spat Tefnut					
First Int. Period						
Middle Kingdom	Coffins MR (CT), S14C, CT885 (line VII95x) <i>mʿw tf</i> Löwe, spei aus! Lion, spit!					
Second Int. Period						
New Kingdom	pChester Beatty VII = pBM EA 10687, vs. 1.4-6.7 (line vs. 5.10) <i>tpi (sʿn)dnzi tn</i> Spuck aus! Ich habe dich <verringert> Spit it out! I <reduced> you					
Third Int. Period						
Late Period						
Ptolemaic / Roman	Papyri of Nesmin from Thebes, Papyrus “Bremner Rhind” (pBM 10188), 4 th book on the prostration of Apophis (line [26,23]) <i>nn tf.nzi m tfn.t</i> Ich hatte (noch) nicht ausgespuckt, nämlich Tefnut I had not (yet) spat out as Tefnut					
Demotic	teachings of Ankhscheschonki, BM 10508, BM 10508, BM 10508 (line [XI, 10]) <i>pʿ nti di.t šm tʿ r tʿ p.t i.irʿf hi r-ħrʿf</i> Wer zum Himmel spuckt, auf den fällt es (wieder zurück) He who spits at the sky, on him it falls (back again)					

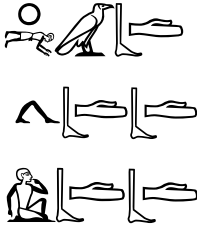
²³⁸ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=171740&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-206&db=1&lr=0&mo=1&wt=y&bc=Start>

tm  TWM, T&M(S) ΘWM, Θ&M(B)	Ancient Egyptian		Egyptian Colloquial Arabic	
	WB	be complete (Wb 5, 303.12-304.16)	HB	to become complete; be completed; be accomplished (HB, 137a) التوب تم ثلاثين متر the bolt of cloth was a full thirty metres in length
FD	be complete (FD, 298)			
CDD	to complete (CDD T, 194)			
Crum	shut (Crum, 412b)	LA	لسان العرب (447): وَأَتَمَّ الشَّيْءَ وَتَمَّ بِهِ يَتَمُّ: جعله تاماً	
TLA	109 + 6 attestations ²³⁹ (Černý, 187; Vycichl, 214b; Kamāl V16, 143)			
Semantic field: Quantity				
Old Kingdom	Pyramid Pepis I., PT 537 (line [P / C ant / E 68 = 559]) <i>iwfzk tm m tm(.w)</i> dein Körper vollständig als Atum your body is the complete one as Atum			
First Int. Period				
Middle Kingdom	pBM EA 10371 + 10435, The Teaching of Ptahhotep (Version L1) (line [s', 6]) -- <i>z s m-^c tm ib</i> durch die Erfüllung (?) des Herzens because of the fulfillment of the heart			
Second Int. Period	stele Neferhoteps I from Abydos (Cairo JE 6307) (line [line 11]) <i>hq3.nsf psd.t tm.ti</i> er wurde Herrscher über die gesamte Götterneunheit he ruled the complete ennead			
New Kingdom	pKairo CG 51189 (pJuja), Tb 148 (line [371]) <i>iwzf rh(.w) st tm(.w)</i> (Denn) er kennt das alles he knows it completely			
Third Int. Period	pMoskau 127 = pPuschkin I, b, 127, recto: The Moscow literary letter ("A Tale of Woe") (line [1,12]) <i>h^c.tzk tm</i> Dein Körper sei unversehrt! Your body would be intact!			
Late Period	pBrooklyn 47.218.50 ("Confirmation du pouvoir royal au nouvel an"), 1st ritual (acts) of the 'Great Seat', which takes place during the festivities of the earth (line [2,1]) <i>mk.tz hr h^c.wzk tm pr-3 'nh-(w) d3-s(nb)</i> Ihr Schutzzauber ist über deinem ganzen Körper, Pharaon l.h.g.! Your protection is over your complete body, Pharaoh may he live, prosper and be in health!			
Ptolemaic / Roman	pTurin Museo Egizio 1791 Tb 114-165, Tb 154 (line [1]) <i>iwzi tm.kw sp-2 mi itizi wsir hpri</i> Ich bin vollendet - zweimal - wie mein Vater Osiris-Chepri. I am perfect - twice - like my father Osiris-Chepri.			
Demotic				




²³⁹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=172000&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=-3883&db=1&lr=0&mo=1&wt=y&bc=Start>

dʒ(r) (ر)دأ	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	to subdue (Wb 5, 414.4-7)	HB
FD		to control, to subdue (FD, 309)	دق /dʒdʒ/: to crush (HB, 295b)	
CDD			دق الهم ونخله	
Crum			LA	he lived in constant misery
TLA		11 attestations ²⁴⁰		لسان العرب (1401): والدَّق: الكسر والرَّضُّ في كل وجه، وقيل: هو أن تضرب الشيء بالشيء حتى تهشيمه، دَقَّةٌ يَدُقُّه دَقًّا ودَقَّقْتُهُ فاندَقَّ
	(sdʒ as Coptic ⲉⲣⲱⲧ: Vycichl, 199b)			
Suggested ancient Egyptian meaning => to pound; to hammer; to bang on				
Semantic field: Social and political relations => Warfare and hunting				
Old Kingdom	Unas-Pyramid, PT 251 (line [403]) <i>iw dʒ.n wnis zz.w sqr.n wnis hʒ.t=sn</i> Unas hat die, die gefangen wurden, bezwungen und Unas hat ihre Stirn geschlagen. Unas conquered those who were captured and Unas struck their forehead.			
First Int. Period				
Middle Kingdom	Grab des Amenemhat (Beni Hasan 2), Biographie des Amenemhat (line [18]) <i>nn hʒr.t dʒi.t.n si</i> there was no widow which I oppressed.			
Second Int. Period	pBerlin P 10499 from Theben-West (R), Sinuhe (line [74]) <i>ntf dʒr hʒs.wt</i> Er ist der, der die Fremdländer bezwang He is the one who conquered the foreign lands			
New Kingdom	pMillingen, The teaching of Amenemhet (line [3, 2]) <i>iw dʒr.n= i wʒwʒ.yw</i> Ich habe die (seßhaften) Bewohner von Wawa bezwungen I have defeated the inhabitants of Wawat			
Third Int. Period				
Late Period				
Ptolemaic / Roman	Papyrus "Bremner Rhind" (pBM 10188), 4th book on the prostration of Apophis (line [26,10]) <i>dm hft sbiw dʒir ʒpp</i> Zunichte ist der Feind (und) Rebell, bezwungen ist Apophis! The enemy (and) rebel are perished, Apophis is vanquished!			
Demotic				

²⁴⁰ http://aew.bbaw.de/ta/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*177740&wt=y&lr=0&mo=1&db=0&of=0

db دَب 	Ancient Egyptian		Egyptian Colloquial Arabic		
	WB	to fall down (Wb 5, 435.5), attack; move; prick (Wb 5, 442.5-15), “dbdb” to pound (of the heart) (med.) (Wb 5, 442.5)	HB	“دب” to bang, thump, hit (HB, 274b) قعدت تدب على الباب لما صحينا she went on pounding at the door till we woke up, “دببب” to make a repeated banging, thudding or stamping (with the feet) (HB, 276a) مين اللي نازل يدببب على السلم؟ who is that clomping down the stairs?	
	FD	thump of heart (FD, 312)			
	CDD				
	Crum				
	TLA	4 attestations ²⁴¹	LA	لسان العرب (1314) الدَّبُّ ضرب من السباع والجمع دباب ودببة و الدَّبْبِيَّة: كل صوت اشبه صوت وقع الحافر على الأرض الصلبة و الدَّابَّة: اسم لما دَبَّ من الحيوان	
	Takacs (VI, 60; 109)				
Suggested translation: to bang Semantic field: Motion					
Old Kingdom	Saqqara, Teti cemetery, Mastaba of Ankhmahor, room 1, passage to room 6, right reveal (line [2]) <i>nḏr sw m rḏi dbḏf</i> Halte ihn und laß nicht zu, daß er umfällt! Hold him and do not let him <u>fall down</u> (=> <u>bang</u>)!				
First Int. Period					
Middle Kingdom					
Second Int. Period	Papyrus Ebers, 36.4-44.12 = Eb 188-220: "Knowledge about stomach problems" (the "stomach book") <i>ir (ḥi)ḥ(k) s ḥr šn' iw ibḏf 'wḏf iw ḥrḏf 'ḏ iw ibḏf iriḏf dbdb</i> (wobei) sein jb-Herz aufgeregt (und) sein Gesicht bleich(?) ist, sein jb-Herz (scil.: heftig) klopft, When you examine a man with constipation, (where) his heart is agitated (and) his face is pale (?), his heart (scil. : violently) is <u>beating</u>				
New Kingdom	pLondon BM EA 10477 (pNu), Tb 064 Lf (line [27]) <i>ḥpr.wḏi m r'w r rh.yt tbtḏf ḥr sd.w im.i.w-tḏ</i> Für das Volk ist meine Gestalt die des Re, wenn er auf die Schwänze der "Erdbewohner" (Schlangen) tritt. My transformation (form) is that of Re more than the common people as he <u>storms</u> (=> <u>bangs</u>) the tails of the "earth dwellers" (snakes).				
Third Int. Period					
Late Period					
Ptolemaic / Roman	Edfou VII, 3rd register west wall, The hippopotamus killing., Edfu, Edfou VII, line 149, 2-4 <i>dbdb.nḏj jwḏf Hr msqḏf</i> ich sein Fleisch auf seiner <Haut> zerlegt habe I <u>cut up</u> (=> <u>banged</u>) its (hippopotamus) meat on its skin				
Demotic					

²⁴¹ <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=178370&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=858677&db=0&lr=0&mo=1&wt=y&bc=Start>
<http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=178910&db=0&lr=0&mo=1&wt=y&bc=Start>

dmꜣ ضَم	Ancient Egyptian		Egyptian Colloquial Arabic	
		WB	tie together; bundle (Wb 5, 451.13-20)	HB
	FD	Bind together (FD, 312)		
	CDD	“tm”: to join; unite; adjoin; clothe; wrap (CDD T, 195)		
Tꜣꜣꜣꜣ(s), Tꜣꜣꜣꜣ(B)	Crum	“Tꜣꜣꜣꜣ(s), Tꜣꜣꜣꜣ(B)”: join (Crum, 414b)	LA	لسان العرب (2609): الضَمُّ: ضَمُّكَ الشَّيْءِ إِلَى الشَّيْءِ، وَقِيلَ: قَبَضُ الشَّيْءِ إِلَى الشَّيْءِ
	TLA	18+21 attestations (TLA) ²⁴² (Černý 187; Vycichl, 215a; Ishaq 1447)		
Semantic field: Spatial relations				
Old Kingdom	Saqqara, north of the step pyramid, sacrificial chapel of the Kai-em-Nofret, east wall, south part (line [3rd register vo]) <i>dmꜣ mhꜣ zꜣš z(w)š(.t) r dmꜣ mhꜣ</i> Das Zusammenbinden des Flachses und das Seilen des Seils zum Zusammenbinden des Flachses Tying the flax together and roping the rope to tie the flax			
First Int. Period				
Middle Kingdom				
Second Int. Period				
New Kingdom	pLondon BM 9900 (pNebsemi) (2), Tb 173 (line [14]) <i>ini.nzi šmꜣ dmꜣ.nz (i) nꜣk tꜣ-mꜣw</i> Ich habe Oberägypten gebracht. Ich habe dir Unterägypten zugeführt ("zusammengebunden") I captured Upper Egypt, I <u>brought</u> (=> <u>united</u>) for you Lower Egypt			
Third Int. Period				
Late Period				
Ptolemaic / Roman	Deir el-Medina, sanctuary, interior decoration, ceiling, 2nd scene, Nekhbet (3) (line DEM43,5) <i>nꜣb.t dmꜣ pꜣ.wt</i> Nekhbet, celle qui lie les arcs Nekhbet, the one who <u>binds</u> the bows			
Demotic	Rhind 1 (line IV, d11) <i>imeꜣw nꜣtꜣk ꜣe.w n mnꜣvꜣ šps</i> Deine Glieder werden mit herrlichem Bindenstoff umwickelt werden Your limbs will be <u>wrapped</u> (=> <u>joined</u>) in marvelous bandage			

²⁴² <http://aew.bbaw.de/tla/servlet/GetWcnRefs?f=0&l=0&of=0&ll=179230&db=0&lr=0&mo=1&wt=y&bc=Start>
http://aew.bbaw.de/tla/servlet/GetWcnRefs?u=guest&f=0&l=0&ll=*7274&wt=y&lr=0&mo=1&db=1&of=0