

# Errata and Notes

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xii/9: Also known as the Cerastes-Mountain nome; see for example [CT IV, 67j].

4/10; 13/-10: A rare appearance of  *h3t* as the actual “forepart of a lion” possibly referring to a star or a planet is in [CT IV, 17a].

8/6: As in column writing  [CT V, 334a, B3L].

8/9: For two spellings of *j3w*, see [CT V, 290b].

8/10: The weak ending is rarely written out:  *srj* [CT IV, 350b (B15C)].

11/10: Some Egyptologists omit the last *t* and transliterate “king” as *nsw*. This is partially supported by the variant spellings  *nsw* [CT III, 365e] and  *nsw* [CT IV, 91f]. This latter transliteration is also supported by certain grammatical constructions; see Gardiner §54.

11/14: While we are here note that the spelling of  *nb* can be deduced from the double complementing in  *nbyt* “She-the-Flaming-One;” a reference to the uraeus-serpent [CT IV, 46f].

14/-7: Also  *h* “courtyard;” for example, in [CT V 107a].

14/-2: That  *hr* is not only “face” but also “sight” is clear from the passage:  *jw m3.n.fm hr.f* “He has seen with his eyes (lit. sight).” [CT III, 205c].

15/-9:  occurs very rarely, see for example [CT III, 204a B2B0].

15/-4: Also  *wn* “being (person)” (from *wnn* “exist, be”) in [CT V, 335e].

15/-1: Rarely also  *jm3h.j* “my spinal cord” [CT V, 258f].

17/-10,-9: For spelling of “god” in singular as , see [CT I, 86b B3B0]. Another instance when the plural of “god” is spelled out as  *ntrw* is in [CT I, 27c B3B0]. For the dual, see for example  *ntrwj* “two gods” in [CT V, 179b].

17/-6: As in [CT III, 361b]:  *nhw* “sandal straps.”

18/10 Thutmose; the Egyptian *dhwtj-ms* has a great variety of Anglicization such as Thutmosis, Tuthmose etc.

20/9: The Coffin Texts has  *rmt* and also  *rmt* [CT II, 33d] (with graphic transposition).

20/18: Another playful writing is the often quoted  *mw-hr-nw* “water under the pot” for  *m-hnw* “in the interior,” and the lesser known rare variant  [CT V, 323b].

27/3: As in  *zpw't* “threshing floor” [CT IV, 139c].

30/1: Notable exceptions are some geographic locations which are feminine but may not have the *t* ending. Typical and previously discussed examples include *rtnw* “Retjenu,” *3bdw* “Abydos,” and *kš/kšj* “Kush.”

30/7: Also  and with the cat determinative  *m3t* “lioness; [CT V, 389g].

30/8: See, however,  *mjwt-hw33t* “putrid she-cat” in [CT V, 31d].

31/12: Or by threefold repetition of a short group of signs; for example:  *rnw.tn* “your names” [CT IV, 306b, CT V, 227k]. Also possibly  *(j)t(j)w* “forefathers” with variant  [CT V, 304a].

31/13; 48/6: Read *db<sup>c</sup>*.

33/11: Possibly moringa oil. The fact that it was used for skin care is clear from the sentence  *nn b3k hr* “No face will be dazzled ...” [Neferti 52 emended from the ostracon C25224].

34/14: Note the rare variant spelling  *t3wj* [CT III, 41a (B2Be<sup>a</sup>)].

35/1: See the note in 264/-8 below.

35/6-7. Also *mdhw* and *mdhwj*.

37/-5: Read: *w3dt*.

40/-5: As in  *rdjt ht m jwnw* “Giving gifts in Iunu” with one variant replacing  *ht* with  *3wt* “gift(s).”

41/-2: The feminine singular genitival adjective may also be spelled as *n(j)t* with *j* suppressed. In addition, in rare cases, the plural genitival adjective is spelled as  .

44/9:  *hprw ny hrw* “the shape of Horus” [CT V, 92a].

52/11: In addition, in certain texts the single stroke is used for the 1S suffix pronoun; for example:  *smn.n.j j<sup>c</sup> rwt, d(3)r.j jmnt ntr* “I cause the uraei to last, I subdue the hidden (trouble) of the great god.” [CT VI, 39a-b].

53/4: Moreover  *bwt.k* “abomination of you” (not “your abomination”) [CT V, 267d].

60/1-4: In Standard Theory the verb form of *s3h* is prospective *sdm.f*, itself noun clause serving as the object of the preposition *tp-ꜥ*. Allen (26.20.3) interprets this as a non-attributive relative form (XV.1).

63/-1: Example:  *ntf.dd* “He says,” lit. “Him saying.” [Kanais C, 13].

64/5: For the rare spelling  for  *jnk*, see, for example [CT I, 183d, CT III, 392c].

65/2: For example:  “this one and that one,” with both demonstratives functioning as nouns, [CT II, 119d].

65/-7: *hrw pn* instead of *rꜥ pn*.

65/-3: In some texts the 3-series demonstrative pronouns serve to identify previously introduced or known elements. In the text quoted first the demonstrative pronoun *pn* introduces the town and later it is changed to *p3* which recollects the previous *pn*.

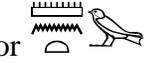
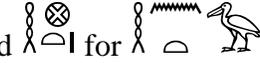
73/8: Some Egyptologists put nouns and adjectives into a single class of words called “nominals;” see e.g. Borghouts 11.e and 12.a.

76/12: The adjectives *wr* and *ꜥ3* are used together in:  *sꜥh.j pn wr ꜥ3* “this my very great dignity” [CT V, 129d].

78/9: Similarly:  *h3twt* “(female) spirits of the marsh” from *h3t* “marsh” [CT II, 328d].

78/19: The transcription *nwt* (or *njt*) is due to Elmar Edel. As in the plural example in the text,

the rare singular spelling  does not show *j* or *w* or *jw*. See J. F. Quack’s review of L. Depuydt’s *Fundamentals of Egyptian Grammar I* (Frog Publishing, Norton, Massachusetts, 1999) in *LingAeg* 11 (2003) 259-265, and Depuydt’s response in the 2012 edition of his book (preface xcv-xcvii). Note finally that the correct transliteration *nt* also follows from the variant spelling

 for  *mnt* “swallow” [CT IV, 33g], and  for  *hnt* “pelican” [CT III, 330a] and also with the determinative  in [CT III, 393b].

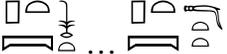
78/-9: Or  [CT V, 113b].

78/-2: Also  *3bdw* “gods of Abydos” in [CT VI, 36e].

78/-1: Other examples:  *jwnw* “Heliopolis,” and also  *jwnw(j)* “Heliopolitan” [PT 306

482];  or  *ddw* “Djedu” (Busiris),  *ddw(j)* “he of Busiris”

[CT V, 38b] but  *ddyt* “she of Busiris” [CT V, 94m].

78/13: Also  *pt rst...pt mhjt* “southern sky...northern sky” [CT V, 213b].

79/1: An extreme case may be noted:  *jmwj sqd.f* “the sailor navigates” [CT V, 144n]. Here *jmw* is the noun “boat” and *jmwj* is the isbe “one of the boat.”

79/5: Also  in [CT V, 129e].

79/-1: Or *3bdw(jw)* with the ending suppressed.

79/8: Also  *dw3tjw* “dwellers of the Duat” [CT V, 332a].

96/5: Read: *w3dt*.

80/-5: Used here adverbially; as in   *q.j hr-h3t, pry.j hr-phwj mm wnmw t* “I enter in the front, and leave in the back among those who eat bread.” [CT III, 292a-b]. For temporal uses of *hr-h3t*, see Gardiner §178/4. For further adverbial uses such as “formerly;” see Gardiner §205/2.

82/-3: Note the rare irregular spelling of the plural  *jm(j)w* for  *jmjw* [CT III, 322i].

84/-1: A similar sense of carrying a scroll (without a nisbe construction) is   *hwt-hrw ...hr zh3 n mdw-ntr, md3t nt dhwtj* “Hathor...carrying (lit. under) the writing(s) of the divine words, the scroll of Thoth” [CT III, 240b].

86/-9: The proponents of the spelling *nsw* for “king” argue that the etymological feminine *t* only remained in the writing of “king” because of the feminine *swt* “sedge.”

87/-7: Read: *jqr n db<sup>c</sup>w.f*.

88/14: Read *H<sup>c</sup>-K3W-R<sup>c</sup>*.

89/14: Read: *sd/sd*.

90/7: Also with temporal meaning:  *ky zp* “another time” [CT II 312b].

91/-3: *rssj* may be a sportive dual writing of *rsj* as discussed in (II.3).

94/15: See also  *hrw* “above” and  *hrw* “below,” used adverbially in [CT V, 377a].

96/11: Also spelled with false plural as  *3tfw* [CT VI, 50c].

97/14: Note the rare full spelling  *gbb* “Geb” in [CT I, 79b].

102/2: In addition, a nominal sentence of type AB can be formed with A or B being personal names.

102/-5: As noted by Faulkner, the interesting *nfr hr* construction  “He whose faces are many,” lit. “many of faces” indicates that the original spelling of the *singular* “face” was *hrw* and not *hr*. See [CT II, 62e].

103/-1: Read *h3w*.

104/-7: Here we regard the participle substantivized, that is, it functions as a noun. As we will see below and in (IX.1) participles of transitive verbs can carry objects; in particular, retaining the verbal character of the participle *wp* the phrase *wp-w3wt* can be interpreted as “He who opens the ways” with *w3wt* being the direct object of *wp*. Similarly, in 105/1 *rdjw ht* “those who give gifts” with *ht* being the object of *rdjw*.

104/-1: Read: *h3w*.

104/16: The reference number of *hpri* is 23, and *sqr* is 24. A reference for *prri* is Peas. B1, 247.

104/17: Irregular spelling of *sqr*.

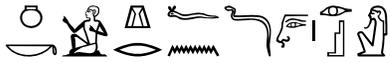
106/-2: Read *mm.tn*.

108/15, 17: Typo: “A” instead of “B.”

110/-8: As noted in (IV.1) *ktt* is masculine. Since *3t* is a feminine noun, in the spelling *3t pw ktt(t)* the feminine ending is suppressed.

117/16: Alternatively, *m3-h3.f* using the base stem.

124/-1: As seen from the discussion, the pronominal subject of an adverbial sentence must be either suffixed or dependent. A rare example of an independent pronoun used as the subject of an

adverbial sentence is the following:  *jnk hr fnd wsjr* “I am under the nose of Osiris.” [CT III, 348b].

128/5: *hwrw n rhtj*, a *nfr hr* construction.

129/10: The adverbial adjunct is ...

136/6: Another example for *hr* as “sight” lit. “face” is the following:  *m3 m hr.tn* “See with your sight/eyes!” [CT IV 101i].

146/-8, 307/1: Read: *nnk tm..*

148/2: Read: ...*h3h r šw*.

151/3, 152/12, 154/17: Read: *s<sup>c</sup>hw*.

155/8: Read: *zp n jwtt*

156/10: The *n(j)* A B possessive construction with dependent pronominal A has a less frequent variant, the adverbial possessive construction *n.fjm* B in which *n* is the preposition “to, for.” For

example, two variants of the same spell in [CT IV, 42d] are:  *nnk hprw*

*n ntr nb* and  *n.fjm hpry nb* “The mode of being of every god belongs to me/him.”

151/8: Note also:  *hqr r<sup>c</sup> zp 2, jb hwt-hrw zp 2* “Re is very hungry, Hathor is very thirsty.” [CT III, 112b].

161/4: Borghouts (74.c) calls these endings ‘substantival markings’ and the participle *sdmw* substantivized. This simply means that the participle functions as a noun. As another example

from the Coffin Texts:  *h3 n(j)t* “Neith (goddess) crawls” [CT II, 96e] and 

 *b3.j hf3.f* “my ba crawls” [CT IV, 145i]; and we have *hf3w* “snake,” lit. “crawler.”

162/5: Full spelling is infrequent:  *jmj* “do not” [CT IV, 347g].

177/5: Rarely *w* or *y* ending in plural as in:  *rhw* “know!,”  *ršy* “rejoice!”

[CT II 320e and 322b] and  *jjw* “come!” [CT III, 389d].

177/-3: The very rare feminine ending of the imperative is attested in the coffin of a woman:

 *sdmt* “Listen!” [CT IV, 383b (B3C)].

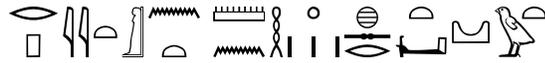
200/18: Also spelled as  *3st* [CT VI, 38k].

201/5: Also:  *ntr nb hr jdt.j* “Every god was under my influence.” [CT V, 109b].

228/-4: Also literally (with no nisbe):  *hr jb dhwtj* “on the heart of Thoth” [CT III, 339].

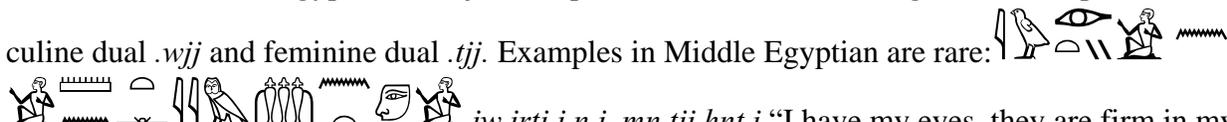
229/11: For a full spelling, see [CT V, 209m].

237/13: The noun *rpyt* “female statue” also appears in the title of Spell 22 of the Coffin Texts:

 *rpyt nt mnḥ ḥzrt dwt* “The female statue of wax dispels evil.” [CT I, 63c]. The goddess Tefnut’s statue is meant here.

241/2: Another interpretation of this sentence uses the uniliteral *s* from the previous passage (that is usually understood as a dependent pronoun) to make the causative of <sup>ḥ</sup>*h*. With this the sentence is partitioned as: *jn ḥt ḥwj n.j s<sup>ḥ</sup>.n dpt m(w)t ntjw jm.s nj zp w<sup>c</sup> jm* “It was the mast that broke up for me, the ship reared up, those who were in it were dying, not one survived.” See H. Goedicke, *Die Geschichte des Schiffbrüchige*, Wiesbaden, 1974.

242/5: In stative Old Egyptian had *.tj* as a separate feminine 3PL ending, and also separate masculine dual *.wjj* and feminine dual *.tjj*. Examples in Middle Egyptian are rare:

 *jw jrtj.j n.j, mn.tjj ḥnt.j* “I have my eyes, they are firm in my face.” [CT V, 310d-e].

247/4: Another translation: “Come to me, be exulted at seeing my beauty!”

247/5: The stative and the imperative are used in two variants of the same spell of the Coffin

Texts:  *z(j).tj r.k j3t* and  *...j.z(j) r.k ...* “Go to your mounds!” [CT I, 276g (T2C and T1C)].

254/-1: These boat accessories are also listed in [CT III, 301b]:  *ḥ3tt, phwt* “the mooring stake, the prow-rope, the stern rope” (the latter is a variant spelling of

 *phwt*).

