Here I present the key to the exercises, excluding those involving translation from English to Egyptian.

I have tried to approximate the translations that Gardiner himself may have suggested, keeping as close as possible to the vocabulary and the examples in the book. Diacritical signs in proper nouns in the English translations are however omitted for practical reasons. I also do not use punctuation in the transliterations.

There are most likely mistakes to be found here. You would help me and others tremendously if you could report to me any mistakes you might find.

The LaTeX format was created automatically. Send me a mail if you’re interested in the code, or if you have suggestions how the layout can be improved. The most recent version of this document, as well as an HTML representation, can be found at

http://www.cs.st-andrews.ac.uk/~mjn/egyptian/grammars/Gardiner.html

I acknowledge generous help from Daniel Benoit, Jenny Carrington and Robert Littman.

II (a)  

(1) wbn Rɛ m 3ḥt  Re rises in the horizon.

(2) dd s gr st  when a man speaks, the woman is silent.

(3) ḫd sš m dpt r niwt tn  the scribe fares downstream in a boat to this town.

(4) sdm sš pn n Pḥ  this scribe hearkens to Ptah.

(5) iw rɛ m pt ḥnɛ iḥ  the sun is in the sky together with the moon.

(6) ḫm sš ky shr  the scribe does not know another plan.

(7) h3 dpt tn r š iw niwt m ršwt  when this boat goes down to the lake, the town is in joy.

(8) sdm ndš pn rn  this poor man hears the name.

(9) iw ky m pr pn  another [man] is in this house.
III (a)

1. dd.tn rm.tn n ss pn you say your name to this scribe.
2. m33 s s3t.f m pr.f iw.f m ršwt when a man sees his daughter in his house, he is in joy.
3. d3 Rc pt m wi3.f Re crosses the sky in his bark.
4. h3b it s3.f r niwt dd.f šyr n ss the father sends his son to the city that he may say the plan to the scribe.
5. ih sdm.k sšt3 pn then thou shalt hear this secret.
6. rš t3ty m33.f hr.s the vizier rejoices, when he sees her face.
7. dd Pth m r.f ds.f Ptah speaks with his own mouth.
8. iw.t m b3kt.i thou art my maid-servant.
9. h3b.tw b3k r niwt hr k3t tn the man-servant is sent to the city concerning this work.

IV (a)

1. nfr s3 sdm.f n it.f iw.f m hrd di.f šyr pn m ib.f šh3.f sw r c nb mk tw dd.tw r.f šw sw m dwt nb t a son is good, if he hearkens to his father when he is a child, and if he places this counsel in his heart and remembers it every day; behold, one says concerning him: He is free from every evil [thing].

   Note: For this meaning of preposition r, see § 163, 6. For direct speech, see § 224.

2. h c r c m 3ht wbn.f m pt nfr ib nb m33.sn sw the sun appears in the horizon and it shines in the sky; every heart is happy when it sees it [lit. when they see it].
3. bin.wy itrw šw m mw how bad is a river free from water!
4. dd.k st n ity ib dd.f n b3k.f m mitt if thou sayest it to the sovereign, then he will speak to his man-servant likewise.
5. c3.wy pr.k c83 sw m h t nb t nfr how great is your house! It is rich in every beautiful thing.
6. hm.f šyr pn kfr he does not know this excellent plan.
7. h3b.sn dpt r niwt d3.f lw im.s they send a boat to the city that it may ferry thee across in it.

V (a)

1. iw grt rdi.n.i t n hkr ūhk t n ib hbs n h3y now I gave bread to the hungry, beer to the thirsty and clothes to the naked.
2. h3b.n wi nb.i r Kmt in.n.i n.f h t nb t nfrt im my lord sent me to Egypt and I brought to him every good thing therefrom.
3. iw nsw m pr.f mi Rc m pt the king in his house is like Re in heaven.
4. ih di.t d3.n tn r hnw then shalt thou cause us to ferry you across to the Residence.
5. ink snt.k ṭwt sn.i I am thy sister, thou art my brother.
(6) gm.n sw ḫmt tn ḫr w3t di.n.s n.f t ḫnkt this woman found him upon the road, and she gave to him bread and beer.

(7) dd n.n w3b ib.f the priest tells [lit. says] to us his wish.

(8) iw in.n hm c3 di.n.f sw ḫr s3.f the slave brought the donkey, and he placed himself upon its back.

(9) di.n.sn h3 b3kt r itrw they caused the maid-servant to go down to the river.

VI (a) _____________________________________________________________

(1) iw dbh.n.f n.f mw iw di.n.sn n.f iRTT he begged water for himself and they gave him milk.

(2) iw ḫ3swt nb(w)t ḫr rdwy.f all foreign countries are under his feet.

(3) di.tw n.f c ḫr w3wt imntwt he is given a hand upon the western ways.

(4) mh.n c3w.f r.sn m it his donkeys filled their mouths with barley.

(5) ntn ḫrdw.i you are my children.

(6) ih di nṯr.i nWty šm rdwy.i then my local god will cause my feet to walk.

(7) iw rmḥ(t) nbt ḫr ršw.t m33.sn mr pn c3 all men are in [lit. under] joy when they see this great pyramid.

(8) di.n t3ty dd.s imt ib.s nbt the vizier caused her to say all that was in her heart [lit. all that-being-in her heart].

(9) iw t3š.f i3bt.y r itrw imnty.f r niwt tn his eastern boundary is at [lit. to] the river, his western is at this town.

(10) iw nḥḥ m ḫr.f mi ḫrw eternity is in his sight like a day [i.e. eternity seems to him like a day].

   [Gar57], p. 98 sy m ḫr.f mi t3 pt it seemed to him like heaven, lit. it (the temple) was in his face like the sky.

VII (b) _____________________________________________________________

(1) ih di.tn rn.i m r n ḫmw.tn sh3w.i ḫr msw nw msw.tn then you shall place my name in the mouth of your slaves, and my memory with the children of your children.

(2) iw st.n.i mw n it.i mwn.ti m niwt.sn nt nḥḥ I poured water for my father and my mother in their city of eternity.

(3) i ntréw im(y)w dw3t ink m3c ḫrw šw m isft O gods who are in the netherworld, I am true of voice and free from wrongdoing.

(4) iw ḫswt.k m pr-nsw your praises are in the palace.

(5) di.n R[t nḥḥ Kmt r t3w nb(w) Re] allowed Egypt to be victorious over all [other] lands.

   Note: For this use of preposition r, see the last example of § 156.

(6) pr.n s3 msw pn m sb3 n pr.f this son of the king went out of the door of his house.
(7) mk n m b3kw t nt mwt.k  behold, we are maid-servants of your mother.

(8) ir.n.f wi m t3ty m niwt.f rsy f  he made me vizier in his southern city.

VIII (a) ____________________________________________________________________________

(1) n n3nd.i hn c dw kd  I did not converse together with one evil of character.

Note: See § 48, 3 for the use of adjectives as nouns. Translation of dw kd by “der Börsartige” in [Han95].

(2) mh.n hmw.f snwt m it s3 nn dr  his slaves filled the granary with plentiful corn, without end.

(3) iw rdi.n wi hm n n-sw-bit Shtp-ib-R c m h3ty-c n niwt.i  the Majesty of the King of Upper and Lower Egypt Sehetepibre made me chief of my city.

Note: The proper noun Shtp-ib-R c, “Sehetepibre”, is not included in the vocabulary; see an occurrence however on p. 68.

(4) wnn pt wnn mnw.i tp t3  so long as heaven shall exist, my monument shall exist upon the earth.

(5) n sp ir.t(w) mitt in bityw dr rk ntr  never had the like been done by the kings of Lower Egypt since the time of the god.

(6) nn mhy.i hr shyr nb n nb.i  I shall not be careless concerning any plan of my lord.

(7) rdi.n.f pr.i r K3š r tnw rnt p n gm.m.tw sp.i im  he caused me to go up to Cush every year, and no fault of mine was found there.

(8) iw in.n hm-ntr pn sš m ikr bit nn wn mitw.f m t3 pn r dr.f  this priest brought the scribe, who was excellent of qualities; there was not his equal in this entire land.

Note: For mitw, see § 80.

(9) rdi.n.sn n.s nhg n t hnk t  they gave to her a little [of] bread and beer.

IX (b) ______________________________________________________________________________

(1) ntf b3š dt nb nhh  he is ruler of the everlasting and lord of eternity.

(2) dd.tn n.i rn n ntr pf c3 imy pr pn  thou sayest to me the name of that great god who is in this house.

(3) iw nn n c3w n imy-r pr wr  these donkeys belong to the high steward [lit. great overseer of the house].

Note: Translation of imy-r pr wr by “high steward” as on p. 312. (On p. 362 we find the translation “chief steward”.)

(4) iw di.n.f dd st b3ty-c n s3t nt t3ty  he caused the mayor to say it to the daughter of the vizier.

(5) nn n.k mw  thou hast no water.

(6) Šm.n n3y.s n b3kw w c nb r st iry  her servants went, each one to the place thereof [i.e. each servant went to his assigned place].
(7) ntf t3w nb n.f-imy pt to him belong all the lands, to him belongs the sky.

(8) iu in.n n3 n wrw nw h3swt hrdw.sn hn.s n the great ones of foreign countries brought their children [together] with them.

(9) ntk nht c n ch.n ky m h3w.k thou art mighty of arm; no other withstands you.

Note: Translation of ch.n m-h3w by “stand in the neighbourhood of, withstand” in [Fau62] (Faulkner writes erroneously h3w for h3w).

X (a) __________________________________________

(1) iu sms.n.i hm.f hr rdwy.i ti sw hr h3st tn I followed His Majesty upon my feet when he was in [lit. upon] this foreign country.

(2) sb.k nhh m ndm-imh h3sw ttr imy.k wnn h3ty.k hn.s m nn bt.f tw thou shalt pass eternity in happiness and in the praises of the god who is in you, thy heart shall be with thee, it will not forsake you.

(3) mk niwt tn m hh iw.k m nb.s behold this city is in festival now that thou art its lord.

(4) nn iu n ttr r.i there is no crime to the god in respect of me [i.e. laid to my charge].

(5) hnw w n.k nb n r-pr pn praises are to thee, lord of this temple.

(6) iu 3pd ch hr h.t pn k3 a great bird is upon this high tree.

(7) iu km.n.i hrw ch3 ist wi m wbd imy 3bd.f I completed many days while I was the priest who is in his month.

(8) m.k sy hn.s behold, she is with thee.

(9) h3 n.i nhv n t would I had a little bread.

(10) wnn hrdw.tn hr nswt.tn your children shall be upon your seats.

XI (b) __________________________________________

(1) spr.n tsw pn gm.n.f s im hr mryt Imn-m-h3t rn.f s3 s pw Snb-sw-mc.i rn.f dt pw nt fj ty Pth-htpw s3 chnw this commander approached, he found a man there upon the river-bank, his name was Amenemhet, he was the son of a man whose name was Senbsumai, a serf of the vizier Ankhu, son of Ptahhotpe.

(2) iu nn m m3t this is the truth.

(3) ptr rf sw ntr puy imy Iw nw (I)tm pw imy itn.f who is he, this god who is in Heliopolis? He is Atum who is in his sun.

(4) n r3.i sw n sn.i is pw I do not know him, he is not my brother.

(5) t3 pw nfr Kmt Egypt is a beautiful land.

(6) iu ts.n.i m3t r h3w n pt sivr.n.i nfrw.s r wsh n t3 I raised up truth to the height of heaven, I caused its beauty to circulate about [lit. into] the breadth of the earth.

(7) dd n hm.f hr msw nsw iu.f r snr His Majesty said to the Royal Children: He shall be a courtier.
Note: For *msw nsw*, “Royal Children”, see Exerc. XIV (b) (6).

**XII (a)**

1. *iw k.snt m st nbt dns rupt tn r snf ḫr nb ḫr iw nn mn m3ṭyw ḫ3 n.i ib m ikr shrw di.i [gr(h)] t3 m m3ṭw.f* trouble is in every place, this year is more irksome than last year, everybody is under crime, there are no righteous, would that I had a heart that is excellent of counsels, that I might cause the land to cease from its misery.

   Note: Translation of *k.snt* by “trouble” in [Fau62]; see also § 51. For *m ikr shrw*, a similar phrase can be found in the second example of § 95. [Fau62] translates *gr*, not *grh*, by “cease”; however, [Han95] has *grh*, “aufhören”, consistent with Gardiner’s vocabulary.

2. *iw wn s im Imn–nḥt rn.f ʾḥ3 n.f ḫt* a man was there whose name was Amennakht, he was rich in property.


3. *bin wy mdwt.k sn.i pw* how bad are thy words, thou my brother.

   Note: For *sn.i pw*, see § 112.

4. *ink ʾḥ3 mity iasw mnty m3ṭ mi Dḥwty* I am accurate like a balance, truly exact like Thoth.

   Note: Translation of *m3ṭ* by “truly” in [Fau62].

5. *di.i ḫ3 st.k r nṯr nb* I caused thy place to be higher than [that of] any god.

6. *nfr is ib n nsw iw n.f m3ṭt* the heart of the king is indeed happy when truth comes to it.

7. *n ir.i iwyt n ḫ3 ḫrw.i m r–pr n nṯr.i niwty* I did not do wrong[doing], I was not loud of [my] voice [i.e. my voice was not raised] in the temple of my local god.

**XIII (b)**

1. *iw ir.n.i n.f ḫwṭ–nṯr tn m m3wṭ m mnr ḫd nfr n rwdt ʾḥ3w.s m ʾḥ3 m3 n tp n ḫtw nfr sy r wn.m.s m–ḥ3t* I made this temple for him anew in beautiful white stone of hard stone, its doors being of new cedar from the top of the hill-side, it is more beautiful than it was before.

   Note: Translation of *tp* by “Gipfel (Berg)” in [Han95].

2. *ir mdṭ tn n sdm rmt mitt.s ḫr p3ṭ t3* as for this speech, people have not heard its like since the antiquity of the earth.

3. *ist ḫf km.n.f rupwṭ.f m nsw mnḥ ḫr.n.f ḫḥt.f ḫ ḫṭ.f im.m r ḫ ḫn c nḥh* now when he had completed his years as beneficent king, he ascended into his horizon that he might rest therein to everlasting and eternity.

4. *ir wmn s m pr nb.f sdm.f mdwṭ.f m ḫr–ḥrw nt r c nb* if a man is in the house of his lord, he hears [i.e. listens to] his words in the daytime of every day.

5. *ir Wsir ḫʾḥ3 pw n ḫ ḫ ḫtw im* as for Osiris, he is ruler of eternity and king of those who are there.
[Zon92], Oefening 33, 6  ir  Wsir  hk3  pw  n  ḏt  nsw  ntyw–im  wat betreft Osiris, hij is de heerser van de eeuwigheid, de koning van degenen-die-daar-zijn [de doden]

(6)  ir  ḫr.k  iw.k  r  ḥ3ty–c  m  niwt.k  if thou art excellent, thou shalt be mayor in thy city.

[XV] (b)  

(1)  iw  ḥms.n  mš n ḥm.i  ḫr  dmi  n  Ṣrḥn  iw  ḫdh. n.i  wrw  nw  ḥ3st  nbt  m–ḥnw.f  snḏt  ḥm.i  ḫt  ibw.sn  iw  inh.n.i  st  m  ḫnt  n  ḥd.sn  iw  ḫn. n ḫm.i  g3.sn  m  ṭ3w  n  cḥn  m  ṭ3w  ḫt  Imn  the army of My Majesty besieged the town of Sharuhen, I confined the great ones of every foreign land within it, the fear of My Majesty pervading their hearts, I enclosed them in a prison of their building, My Majesty caused them to be deprived of the breath of life by the might of my father Amun.

(2)  wr.wy  iw  Kḥtiw  ḫr  inw.sn  n  mrḥt  how often do the Creten come carrying their tribute of oil.

(3)  ṭb  di  nṯw  pr.k  ṣḥ.k  mi  ṣḥr.k  n  wn.k  tp  t3  then the gods shall cause thee to go forth and enter according to thy way of acting when thou wast on earth.

(4)  di.n  wī  ḫm.f  m  iw.f–c.3.f  His Majesty made me a crescit eundo.

(5)  ḫd.i  pw  n3  n  ḫb  im  bit.i  pw  n3  m  wn  m3.c  n  wnt  iw–ms  im  this is my character, there is indeed no boasting therein, these are my qualities in reality, there is no misstatement therein.

[Gar57], p. 97  n  ḫb  im  there is indeed no boasting therein.

[XVI] (a)  

(1)  ḫk3.n  wī  ḫm.f  n–cšt–n  mnḥ.i  ḫr  ib.f  r  smr  nb  nty  m  ḫ–hnwty  His Majesty rewarded me inasmuch as I was more excellent in his heart than any courtier who was in the audience-chamber.

(2)  ṭb  ḫr  n  nty  n  ḫr.f  sb3  s  r  ṣḥt  n.f  I am one who knows for him who knows not, one who teaches a man concerning what is advantageous to him.

(3)  ḫd.n.f  bīn.wy  n.i  m–c  ṣḥr.w  t3  mn  wn  ib  n.s  ṭhn.tw  ḫr.f  he said: How miserable is it to me because of the state of the land, there is no heart of a man upon which one may lean.

(4)  iw  wād.n  ḫm  ḫd.sn  mnnw  nty  ṭn.f  r  Mn–ḥpr–Rc  dr  šm3w  the majesty commanded them to build a fortress whose name should be Menkhepererre-crushes-the-foreigners.

Note: The proper noun Mn–ḥpr–Rc, “Menkheperre”, is not included in the vocabulary; see an occurrence however on p. 72.
(5) *ir swi.tw phrt tn in nty mrt m ht.f snb.f hr c mi nty n mr.f ir swt k3c.f st mw.t.f pw*  if this remedy is drunk by him in whose body the pains are, he will be healthy immediately like one who has not been ill; but if he spews it out, this means he shall die.

[Gar57], p. 151 *in nty mrt m ht.f*  by him in whose body the pains are, lit. by him who the pains are in his body.

[Gar57], p. 152 *mi nty n mr.f*  like one who has not been ill.

[Zon92], Oefening 33, 16 *ir swr.tw phrt tn in nty mwrt m ht.f snb.f hr c mi nty n mr.f ir swt k3c.f st m(w)t.f pw*  als dit geneesmiddel gedronken wordt door iemand in wiens buik pijn is, dan zal hij onmiddellijk weer beter zijn zoals iemand die niet ziek is geweest; maar als hij het uitspuit, betekent het dat hij zal sterven.

(6) *ink ntr šps iuty rḥ nṯrw rt n.f*  I am a noble god whose name the gods do not know.

(7) *ir ntt nbt m ss ḫr p3 šfdw di.i sḏm.tn st*  as to all that is in writing upon this papyrus-roll, I will cause you to hear it.

[Zon92], Oefening 33, 7 *ir ntt nbt m ss ḫr p3 šfdw di.i sḏm.tn st*  wat betreft al wat op schrift staat op deze boekrol, zal ik zorgen dat jullie het horen.

(8) *ntk pt n.k-imy t3 wn n.k ḡb imyt.f*  to thee belongs the sky, to thee belongs the earth, Geb opens to thee that which is in him.

XVIII (a) ______________________________________________

(1) *iw ud.n.f n p3 ḫr-y pr r dd ir m-ḥt ḫ3 p3 nds r p3 š mi nṯ c.f nṯ c nb ḫ3.k ḫc k p3 msḥ n mnḥ r-s3.f r nw*  he commanded this servant, saying: [as to] after this poor man goes down to this lake according to his habit of every day, then thou shalt throw this crocodile of wax after him [in]to the water.

(2) *m wi m Mn-nfr m wn m st tn ntt ḫnw.t.i imyt ib.i*  whether I am in Memphis, or whether I am in this place, thou art my mistress who is in my heart.

(3) *in nn di.k sw3.n ḫr wṣt*  wilt thou not let us pass upon the road?

(4) *n ḫr.tn ntt sy im*  you do not know that she is there.

(5) *ḥr.tw wrḥ.tw.f m mṛḥt pnw*  then he shall be anointed with the oil of a mouse.

(6) *mtw sšm nb ḳd m irtw ḫ c ḫprt ḫt t3 ḫ3 dp.tn m nh ḫ m ḫiwr iry*  behold ye indeed, the man of character goes in mourning because of what has happened throughout the land; would you might taste a little of the misery thereof!

(7) *n-m gm.f n.i ḫn pf št3 imy Iwnw*  who will find for me that mysterious box which is in Heliopolis?

XIX (a) ______________________________________________

(1) *iw di.n n.f nṯrw nṣyt w3ḥt ḫr st ḫr nt ṣnhw ḫr n.sn is nṯt sṯ f m3ʾ t n nb.s dr.f rkw-ib nty ḫt t3 pn r dr.f ḫṣr.f kkw ḫr Kmt*  the gods gave him lasting kingship upon the Horus throne of the living; they knew indeed that he would cause to mount up the truth to its lord, that he would quell the disaffected who were throughout this entire land, and that he would dispel darkness from Egypt.
(2) \[ mt \text{ grt in } Dhwty \text{ nd.f tn m– } hftyw.t \text{ sm3–f } hrw.t \text{ m–b3h psdt } \] behold now, it is Thoth who will protect thee from thy enemies and make thy voice true in the presence of the ennead.

(3) \[ ir \text{ mttwt tn } sn.tw.s \text{ irf m m } \] as to this poison, with what then shall it be exorcized?

(4) \[ ir \text{ sh3.f nn s3.i pw ms.tw.f n.i ir swt smh.f nn n s3.i is pw n ms.tw.f is n.i } \] if he remembers these things he is my son and was born to me, but if he forgets these things he is not my son and was not born to me.

(5) \[ nhmn \text{ wi } mi \text{ c3m m–hw w } Kmt \text{ mi pdty m–hr–ib rm}t \] assuredly I am like an Asiatic inside Egypt, like a foreigner in the midst of the people [of Egypt].

XXII (a)

(1) \[ dhn.kw r \text{ imy–r } \text{ snwty } h3ty–c m niwt \text{ imy–r k3t } m \text{ Ipt–swt } \] I was appointed to be overseer of the two granaries, mayor in the city, and overseer of works in Ipet-sut.

Note: Translation of imy–r k3(w)t by “overseer of works” in [Fau62].

(2) \[ iw \text{ gm.n.f hmt tn } hms.ti \text{ tp.s hr m3st.s } \] he found this woman sitting with her head upon her lap.

(3) \[ rh.kwi \text{ tw rh.kwi } \text{ rn.k } \] I know thee and I know thy name.

(4) \[ iw \text{ b3k im } c3 \text{ w3y } hwn\cdot.k \] this thy servant is here alone together with thee.

(5) \[ iw \text{ grt wd.n hm.i pd } ss \text{ hr } hwt–nfr \text{ tn } m \text{ m3wt } s\cdot h\cdot c.t(i)\text{ m } \text{ inr } \text{ hds } \text{ nfr } n \text{ rwdt } \] now My Majesty commanded the stretching of cord upon this temple anew, it being erected in white beautiful sandstone.

(6) \[ rdi.kwi \text{ r } iw \text{ pn } \text{ in } W3d–wr \] I was cast on this island by a wave of the sea.

Note: Translation of rdi r t3 by “cast on the ground” in [Fau62].

(7) \[ dd \text{ mdw } \text{ in } \text{ Imn–Rc } \text{ nb } \text{ nswt } t\cdot\text{awy } \text{ ii.ti } n.i \text{ h\cdot c.ti } n \text{ m3 nfr.i } s3.i \text{ nty.i Mn–hpr–Rc } \text{ c\cdot nh(w) dt } \] words spoken by Amen-Re, lord of the Thrones of the Two Lands: Welcome to me, thou rejoicing at seeing my beauty, my son, my protector, Menkheperre, may he live eternally!

Note: The proper noun Imn–Rc, “Amen-Re”, is not included in the vocabulary; see an occurrence however on p. 163. The proper noun Mn–hpr–Rc, “Menkheperre”, is not included in the vocabulary; see an occurrence however on p. 72.

(8) \[ i \text{ mty m3c } \text{ mi } Dhwty \text{ hr.ti } \text{ r } \text{ irt } \text{ isft } \] O truly exact like Thoth, beware of doing evil.

(9) \[ dd \text{ mdw } \text{ in } \text{ nfrw } \text{ mi } \text{ kd.sn } \text{ n Imm } \text{ wnn } \text{ s3.t.k } \text{ hr } \text{ nst.k } r \text{ nh3 } \text{ htp.wyn } \text{ hr.s } m \text{ c\cdot nh } \text{ htp } \] words spoken by all the gods to Amun: Thy daughter shall be upon thy throne for eternity; we are pleased with her in life and peace.

(10) \[ \text{ in m3.n.k } \text{ hrd.i } \text{ pn } \text{ c\cdot h\cdot c.w } \text{ hr } \text{ rm}t \] didst thou see this child of mine standing and weeping?

[Zon92], Oefening 37, 1 \[ \text{ in m3.n.k } \text{ hrd.i } \text{ pn } \text{ c\cdot h\cdot c.w } \text{ hr } \text{ rm}t \] was het terwijl het stond te huilen dat je dit kind van mij hebt gezien?
(1) iw in.n hm.f msw wrw snw sn m nhtw hr Kmt ist ir p³ nty nb hr mwθ m nn n wrw hr di hm.f šm s3.f r ȝḥ c hr st.f His Majesty brought the children of the chieftains and their brothers to be hostages in Egypt; lo, as for any one who dies from these chieftains, His Majesty shall cause his son to go to stand in his place.

(2) iw.i hr ḫp k3t nbt ib.i ȝḥ(w) n ntr ity hr hst.i I was at the head of every construction, my heart being beneficial to the god, and the sovereign praising me.

(3) swd3 ib pw n nb ȝnh wd3 nb r–ntt wi spr.kwi r dmi n Gḥtyw ḫr tr n dwθ this is a communication to [my] lord (l.p.h.) to the effect that I approached the town of Coptus at the time of morning.

(4) dd.i n m min ȝwm ibw s nb hr itt ht sn–nw.fy to whom shall I speak today? Hearts are rapacious, every man is stealing the property of his companion.

Note: Translation of snw by “companion” in [Fau62].

(5) mk hm.f pr(w) ȝḥ c mš c.f n nhtw r susw t3sw nw Kmt behold, His Majesty went forth together with his victorious army [lit. army of victory] to widen the boundaries of Egypt.

(6) in iw.tn hr.twny hr nn n mdwt are you satisfied with these words?

(7) ir.n.f nw sk sw ȝnh(w) tp t3 he did this while he was living on earth.

(8) smi.k n.n nty nb r itt thou shalt report to us everyone who shall come.

XXIV (b)

(1) dd mdw in lwn–mwθ.f dd.f ii.i hr.tn d3d3t ȝt lmgw pt t3 hr(t)–ntr in.n.i n.tn Wsir ȝny nn bt3(w).f hr ntrw nbw imi ūm.f ȝḥ c tn r c nb words spoken by Pillar-of-his-Mother, he says: I am come to you, great assessors who are in heaven, earth and the necropolis. I have brought to you the Osiris Any. There is not his wrong against any god, let him be with you every day.

(2) m ȝwm ḫwrw hr ht.f do not defraud the poor man of his property.

(3) grg(w) tn sspd ȝwtn r–ntt iw.tw r ȝḥ3 m dwθ prepare [lit. establish] yourselves, make ready your weapons, inasmuch as one will fight in the morning.

(4) tm.k sdm n.i hr m why dost thou not obey me?

(5) mi m(y) ib.i mdw.i n.k wšb.k n.i ṭsw.i ȝwθ c.k n3 nty ht t3 pray come, O my heart, that I may speak to thee and thou answer me my utterances and explain these things which are throughout the land.

(6) i Dḥwyty sm3 c ḫrw Imn–ḥtp mi sm3 c.k ḫrw Wsir grḥ pwy n sdr 3st rs.ti hr irt ikbw hr sn.s Wsir O Thoth, make true the voice of Amenhotpe, like thou madest true the voice of Osiris, that night of Isis’ lying wakeful mourning [lit. making mournings] for her brother Osiris.

Note: The proper noun Imn–ḥtp is not included in the vocabulary; see occurrences however on p. 74 and p. 269, where in the translation we find “Amenophis” and “Amenhotpe”, respectively.

(7) imi shpr ib.i pn dθw pn dw r.i let not this heart of mine create this evil accusation against me.
(1) $h^c.wy \, t3w, \, m \, phty.k \, mk.n.k \, inbw.sn\;\hbox{how joyful [lit. rejoicing] are the two lands at thy strength, for thou hast protected their walls.}$

(2) $\text{mry nb.f} \, m3^c \, n \, st-\,ib.f \, imy-\,r \, pr-\,\dd\, S\,nbbw \, ir \, n \, Intf-\,ikr \, ms \, n \, It\;\hbox{truly beloved of his lord, belonging to his affection, the overseer of the treasury Senbebu, engendered by Entefiker, born to It.}$

Note: For $\text{mry nb.f}$, transposition with honorific intent ($\S\,57$). The proper noun $\text{Intf-\,ikr}$ is not included in the vocabulary; see occurrences however of the proper noun $\text{Intf}$ on p. 295 and p. 413, where in the translations we find “Entef” and “Antef”, respectively.

(3) $i \, c\,n\,h\,w \, i\,w(t)y.\,sn \, r \, h\,3\,st \, n \, m\,rr\,w \, h\,3\,t \, r \, S\,m^c\,w \, h\,r \, inw.\,sn \, n \, n\,b.\,sn \, d\,d.\,tn \, h\,3 \, m \, h\,t \, nbt \, nfrt \, n \, s\,d\,\,w\,t\,y \, b\,t\,y \, s\,m\,r \, w\,\,\,\,t\,y \, h\,r\,\,\,y-\,h\,b(t) \, S\,m\,3\,y\;\hbox{O the living, who shall come to this foreign land and who wish to go down to Upper Egypt carrying their tribute for their lord, may you say a thousand of every good thing for the treasurer of the king of Lower Egypt, the unique friend, the lector-priest Shmay.}$

[Gar57], p. 314 $wn \, m \, ip\,u\,t\,y \, h\,r \, h\,3\,b \, k\,y\;\hbox{he who was (formerly) a messenger (now) sends another.}$

(4) $m\,tn \, i\,s \, w\,n \, m \, w\,r \, i\,r\,t.\,f \, d\,s.\,f \, w\,n \, m \, i\,p\,u\,t\,y \, h\,r \, h\,3\,b \, k\,y\;\hbox{behold indeed, he who was a prince does his own message, and he who was a messenger is sending another.}\;

[Gar57], p. 314 $wn \, m \, ip\,u\,t\,y \, h\,r \, h\,3\,b \, k\,y\;\hbox{he who was (formerly) a messenger (now) sends another.}$

(5) $i\,w \, n\,3 \, n \, 3\,h\,t \, n \, h\,r\,d\,w \, m\,s\,y \, n.i \, i\,n \, s\,t\,3 \, i\,m\,y-\,s\,3 \, T\,t\,i \, N\,f\,r\,t\;\hbox{these fields are for the children born to me by the daughter of the attendant Teti, Nofret.}$

Note: The proper noun $\text{Tti}$, “Teti”, is not included in the vocabulary; see an occurrence however on p. 411. I write $\text{3ht}$ instead of $\text{3hwj}$, consistent with occurrences on e.g. pp. 146, 340 and 392, despite the determinative of plurality and the plural form in the translation; the reason for this however is unclear.

(6) $r\,s(w) \, t\,p\,w.\,t\,n \, h\,r \, i\,r\,t.\,t\,n \, m \, b\,g \, h\,r \, n\,t-\,c.\,t\,n \, n\,b\;\hbox{be ye vigilant concerning your duty, be not slack concerning all your observances.}$

(7) $m\,3\,3\,w \, p\,w \, s\,3 \, s\,d\,m\,w \, m \, s\,3 \, i\,k\,r\;\hbox{an obedient son is one who is seen as an excellent son.}\;

[Zon92], Oefening 29, 17 $m\,3\,3\,w \, p\,w \, s\,3 \, s\,d\,m\,w \, m \, s\,3 \, i\,k\,r\;\hbox{een geziene is de zoon die luistert als een oppassende zoon}$

(8) $i\,r \, w\,n\,t \, n\,b\,t \, m \, i\,b.\,f \, n\,n \, k\,y \, r\,h \, s\,t \, w\,p\,w-\,h\,r.i \, w\,c.\,k\,w\,i\;\hbox{as to all that is in his heart, there is no other who knows it but me, alone.}$

XXVI (b) ————

(1) $r\,s.wy \, d\,d\,d\,y.\,n.f \, n.n\;\hbox{how joyful is he to whom this has been said.}$

(2) $\text{t3w} \, n \, r \, 3\,h(w) \, n \, s\,ch \, n\,n \, n\,w \, m \, w\,rd\,t \, h\,r.s \, i\,n\,k \, s\,c\,h \, n \, s\,d\,m \, n.f\;\hbox{the breath of the mouth is beneficial to the nobleman, it is not something of [lit. under] which one is weary; I am a nobleman to be obeyed.}$

Note: In the vocabulary on p. 588 we find the erroneous transliteration $s\,3\,h$ for $s\,c\,h$. 
n–sw–bit M3ʾt–k3–Rc tit dsrt nt Imn mrt.n.f wn.s ḫr nst.f sw3ḏ.n.f n.s iwṣt t3wy nsṛt Smʾw T3–mhw dt n.f n.s šmt ḫt ḫrt Gb Wwt nn rtkw.s m–m rsyw nn ḫtnw.s m mḥtyw ṭt h3swt nḥī ḫmmt.n nfr ḫ3k.sn n.s ḫī ḫd ḫw.sn n.s m bḥ snḏ(w) hṛw–tp.sn m witech tp m3ʾw.sn ḫr ṭsw.sn ḫnk.sn n.s m msnw.sn sb–tw rdḥt n.sn t3w ḫt ncm n ḫw h ḫty.s the king of Upper and Lower Egypt, Makare, the holy image of Amun whom he wished to be upon his seat, he has made to flourish [lit. has made green] for her the inheritance of the two lands, the kingship of Upper Egypt and Lower Egypt, he has given to her that which the sun encircles and that which Geb and Nut envelop; there are no enemies of hers among the southerners, there are no opponents of hers with the northerners; the heaven and all foreign lands created by the god, they serve her wholly, they come to her with fearing hearts, their chiefs are bowing the head, their tribute on their backs, they present [some] from their children to her, seeking that might be given to them of the breath of life through the greatness of the might of her father Amun, who has placed all lands under her soles.

Note: The proper noun M3ʾt–k3–Rc, “Makare”, is not included in the vocabulary; see an occurrence however on p. 412. Translation of sw3ḏ by “make to flourish” in [Fau62]. For sb–tw ..., see p. 136, last example but one.

(4) ink hrr ḫr prw n r.f rh.n nb.f ʾkr ṣḥr.w.f I am one with whose utterance one is pleased, one whose lord knows that his counsels are excellent.

(5) ntf di.f n.i st r–s3 ʾr.f ʾrī.t.f im it is he who shall give it to me after he has done what he has to do with it.

(6) mi r.k ḫw–ṣ3(i) ṭsw.(y) Mn–ḥpr–Rc m3n.k ḫt.k Imn–Rc mi ṭd.f n.k hḥw–ṣd m–ṣw mnw pn nfr ṭr.n.k n.f ṭr.k “nbḥ.t(i) ḫt come thou to the temple (my) beloved son Menkheperre, so thou mayst see thy father Amen-Re, according as he decrees to thee jubilees in return for this beautiful monument which thou madest for him, mayst thou make ‘thou-livest-eternally’.

Note: The proper noun Mn–ḥpr–Rc, “Menkheperre”, is not included in the vocabulary; see an occurrence however on p. 72. The proper noun Imn–Rc, “Amen-Re”, is not included in the vocabulary; see an occurrence however on p. 163. Translation of ṭd by “decree” in [Fau62].

(7) nn wn nḥm.n.i ḫt.f there is no one whose property I have taken away.

(8) ink ṣḥḥ3w ḫr ṣpw.f m3ʾr I am one who is remembered on account of his successful deeds.

Note: Translation of ṣpw by “deed” in [Fau62].

XXVII (b) _______________________

(1) kt ḫḥt nt dr mrt ṭmn m–ḥnw ḫct ṭsšt ḫm.ti ḫr mṣt3 m–ḥt ṭrts m ḫt ḫt ṭmn ḫr.s another remedy for driving out a disease which is in the members: cake mixed with ‘liquid’ after it has come out from the fire; that which is ill is to be bandaged upon.

(2) ink tm ḫn ḫm.n.f r ṣḥ.n.f I am one who does not distinguish him whom he does not know from whom he knows.

[Zon92], Oefening 36, 10 ink tm ḫn.w ḫm.n.f r ṣḥ.n.f ik ben iemand die niet onderscheidde tussen iemand die hij niet kent en iemand die hij wel kent
provide not for to-morrow before it has come, one does not know the harm in it.

[Gar57], p. 317

His Majesty proceeded to the Residence when he had come from overthrowing the lands of the Syrians, who had fallen to violating his boundaries.

there is no overseer of the army who did what I have done.

Note: Translation of imy–r mš by “general” in [Fau62].

behold thou shalt spend month after month until thou hast spent four months in this island, then a boat shall come with sailors in it whom thou knowest, thou shalt depart together with them to the Residence and shalt die in thy city.

Note: Translation of iri by “spend” in [Fau62].

Horus opened the mouth of the Osiris Rekhmere with that with which he opened the mouth of his father, with that with which he opened the mouth of Osiris, with the copper which came forth from Seth, the adze of copper with which the mouth[s] of the gods were opened.

Note: The proper noun Rh–mi–Rc, “Rekhmere”, is not included in the vocabulary; see an occurrence however on p. 229.

I am come to cause thee to trample down those that are in their island-homes and the lands of Mitanni which are trempling in fear of thee, I cause them to see Thy Majesty as a crocodile, the lord of fear, in the water, who is not approached.

Note: In [Fau62], nbut is translated by “the isles of the Aegean”, and imyw nbut sn by “the islanders”.

My lord repeated to me the favours of the king of Upper and Lower Egypt, Menkheperre, given life; he appointed me as overseer of all the ships of the king, no blameworthy action of mine came, I did not become a counterpart of the wrong-doer, I achieved becoming [lit. I reached] a revered, being in favour from the king.

Note: The proper noun Mn–bpr–Rc, “Menkheperre”, is not included in the vocabulary; see an occurrence however on p. 72. Translation of rdi by “appoint as” in [Fau62]. Translation of snnw by “counterpart” in [Fau62].

I found them making their feasts and reaping their emmer.
(5) dd n.i ii.t.n.k hr.s ii.n.i m3.i Wp–w3wt m prtf hft wd3,f r nd it.f Wsir tell me on account of which thou hast come. I have come to see Wepwet at his going forth when he proceeds to save his father Osiris.

(6) šmt pw ir.n hm n nfr pn r hw n ḫ.f gm.n.f st hpr m ddt.n.sn nbt iw ib.f dw r ḫt wtr hr nn n iryt r.f in n3 n sbiw then the majesty of this god went into [lit. to the interior of] his palace, he found that it had happened as all that they had said. His heart was sad very greatly on account of what had been done to him by these rebels.

Note: Translation of r–h₇₉w (n) by “into” in [Fau62].

(7) h₅.k nfr m 3ḥt nt pt p3 Itn nh iw.k wbn.ti m 3ḥt i3ḥtt shd.n.k t3 nb m nfr.k htp.k m 3ḥt imnnt t3 m kkw m sr n m(w)t thou shinest beautifully in the horizon of the sky, thou living sun, thou risest in the eastern horizon and hast illuminated all the land with thy beauty, and thou settest in the western horizon, the land being in darkness and in state of death.

(8) h₃ n h₃k.sn dmi pn would that they had not plundered this town.

XXIX (b)  

(1) kt (phrt) nt dr hk₃w m ḫt nt s st r–pw d₃is 1 prt–šny 1 hpr–ds.f n bit 1 ḫsmn ir m ḫt w₇t sdb in s st r–pw another (remedy) for driving out magic from the body of a man or a woman: d₃is-plant 1 (portion), ‘hair-fruit’ 1 (portion), ferment of honey 1 (portion), natron; it is to be mixed together and swallowed by a man or a woman.

[Gar57], p. 340 irw m ḫt w₇et it is (to be) mixed together, lit. made as one thing.

(2) prt r pt r bw nt(y) R₇ c im ii nfr m htp in.sn imyw ḫ wr rdi.n.sn n.i ḫ₅w h₅c R₇ going up to heaven, to the place in which Re is; may the god come in peace, say they who are in the great moon; they have given me appearance in glory with Re.

(3) ir m–c₃t–n ḥss wi hm.f r ḥ₇ty–c nb hpr m 3ḥdw dr p₃wt.s rdy ttwt.i m ḫwt–nfr m ṣm(w) n nfr c₃ sṃn n.sn w½byt sṃnh p₃wt.sn m sₕ [as to] inasmuch as His Majesty used to favour me more than any mayor who had been in Abydus since its antiquity, my statues were placed in the temple in the following of the great god, meat being established for them, their bread-offerings being confirmed in writing.

Note: For ḥss, see § 440, 2. Translation of hpr by “be” in [Fau62]. [Fau62] has p₃wt instead of p₃t on p. 565. [Han95] offers w½byt as alternative to the transliteration w₇bt that is given on p. 348. In [Fau62], we find under sṃnh: “confirm in writing”.

[Ock98], p. 46 rdi.y twt.ww(=i) m ḫw.t–nfr m ṣṃs.w n.y nfr c₃ sṃn n=sn wₑḥ.yt sṃnh p₃.wt=sn m sₕ (My) statues were placed in the temple in the following of the great god, offerings having been established for them, their offering bread having been fixed in writing.

[Zon92], Oefening 33, 1 ir m–c₃t–n ḥss wi hm.f r ḥ₇ty–c nb hpr m 3ḥdw dr p₃wt.s rdi.y twt.w.i m ḫw.t–nfr m ṣṃs.w n nfr c₃ sṃn.w n.sn w½byt sṃnh.w p₃wt.sn m sₕ wat betreft omdat Zijne Majesteit mij zozeer prees meer dan enige erfprins die er geweest is in Abydos sinds haar oertijd, werden mijn beelden geplaatst in de tempel in het gevolg van de grote god, werden voor hen vleesoffers vastgesteld, en werden hun offerbroden vastgelegd op schrift
(4) $hh.h\cdot r.k \ r-9 \ n \ 10 \ m \ 1 \ r-9 \ d3t \ m \ 8 \ rwy \ r-6 \ r-18$ thou shalt subtract the ninth of 10, namely $1 \ 1/9$, the remainder is $8 + 2/3 + 1/6 + 1/18$.

(5) $iw \ nst.k \ n \ s3.k \ Hr \ hr(y).fy \ sw \ Itm$ thy seat shall be for thy son Horus, says he, namely Atum.

[Gar57], p. 348 $hr(y).fy \ sw \ Itm$ says he, namely Atum.

(6) $iw \ hwsw \ n.i \ mr \ inr \ hd \ hr \ imntt \ niwt.i$ a pyramid was built for me in white stone to the west of my city.

[Gra94], p. 111 $jw \ hwsw.\ w=n=j \ mr \ m \ jar$ Es wurde mir eine ⟨⟨Pyramide⟩⟩ aus Stein erbaut.

XXXI (b) 

(1) $it-nt\cdot tr \ tpy \ n \ Inn \ Inn-m-\ h3t \ dd.f \ m \ sb3yt \ hr \ msw.f \ dd.i \ swt \ di.i \ sdm.tn \ bprt \ hr.i \ dr \ prt.i \ m \ w\rti \ mut.i \ wn.kw \ m \ w\bd \ mwdw \ n \ i3w \ m-\ z \ it.(i) \ m \ wn.f \ tp \ t3 \ pr.i \ h3.i \ hr \ wdf \ n \ th.i \ prw \ n \ rf \ n \ hd-i \ s3t.n.f \ hr.i \ n \ mkh3.i \ hr \ wddt \ m \ hr.i \ n \ st.i \ sw \ m \ gmh \ c\s3 \ hr.i \ m \ hrw \ mwdw.f \ hr.i$ the first god’s father of Amun, Amenemhet, says as instruction to his children: I speak, I cause you to hear what has happened to me since my going forth from the legs of my mother; I was a priest, the staff of old age beside [lit. in the hand of] my father when he was upon earth; I went forth and I went down under his command; I did not transgress his utterance; I did not destroy what he had appointed to me; I was not neglectful concerning what was ordered in my sight; I did not transfix him with much looking at, my face being downcast when he spoke to me.

Note: The proper noun $Inn-m-\ h3t$, “Amenemhet”, is not included in the vocabulary; see an occurrence however on p. 70. In [Fau62], we find $sti \ m \ gmh \ c\s3$ translated by “pierce (s’one) with much staring”.

[Gar57], p. 188 $dd.i \ swt, \ di.i \ sdm.tn$ I speak, I cause you to hear.

(2) $ir \ hs.k \ s3s.k \ s \ ikr \ m \ rh.n.k \ ndsw.f \ dr-\ im(i).k \ f3 \ ib.k \ r.f \ hr \ rh.t.n.k \ im.f \ hnt \ s3d \ n.f \ hft \ bprt \ n.f \ n \ ii.n \ is \ ht \ ds.s$ if thou art weak and followest an excellent man, whose poverty thou hast known long ago, lift not thy heart against him on account of what thou knowest of him before; respect him in accordance with what has accrued to him, [for] wealth does not indeed come of itself.

Note: Translation of $s3d$ by “respect” in [Fau62]. Translation of $hrp \ n$ by “accrue to” in [Fau62].

[Gar57], p. 184 $n \ ii.n \ is \ ht \ ds.s$ wealth does not indeed come of itself.

(3) $m \ rdi \ it.tw \ s\s.k \ pn \ in \ ky \ ipwty$ do not let this letter of yours be taken away by another messenger.

(4) $ii.n \ m3c \ pn \ n \ m(w)t \ w3 \ im$ this army returned, not one thereof had died.

Note: Translation of $iw$ by “return” in [Fau62].

(5) $hn\s3k \ m \ c\s3t.k \ nbt \ sip.k \ h\s3n.k \ tm \ wfd3 \ nn \ gwt \ ir.t.k \ r-\ sy \ ib.k \ m-\ c.k \ n \ wn \ m3c \ h\s3ty.k \ n \ imy-\ h3t \ ii.ti \ m \ km3.k \ n \ phty.k \ m \ hwn.k \ n \ wn.k \ im.f$ mayst thou take pleasure in all thy members, mayst thou examine thy flesh complete and sound, there being no evil related to thee at all, thy heart being with thee in reality, thy former heart, thou being come in thy form of thy strength, in thy youth in which thou wast.
Note: For the translation of $h\overline{3}ty.k$ n imy–$h\overline{3}t$, “thy former heart”, see [Fau62] under imy–$h\overline{3}t$.

XXXII (b)

(1) iw grt $kd.n.(i)$ $hw\overline{3}t$–$ntr.sn$ sk$\overline{3}hw$ rwdw.sn srwd $\sim$rrw$t.sn$ I built their temples, their stairways being plastered, and their gates being made to flourish.

(2) iw di.n wi $hm.f$ r rdwy.f m nbnt dm rn.$i$ lnt mitw.$i$ wn.in $hm.f$ w$\overline{3}d.f$ wi $\sim$d.$f$ bit.$(i)$ nt r$\overline{e}$ nb wn.$k$ rf m iw.$f$–c.$f$ $hsw$ m hrw pn r sf His Majesty placed me at his feet in [my] youth, my name was pronounced in front of my peers; then His Majesty kept addressing me and perceiving my character of every day; now I was a crescit eundo, more praised to-day than yesterday.

Note: Translation of hrw pn by “to-day” as on p. 425.

(3) mty n s$3$ n $3bdw$ Imny–snb m$3$–hrw dd.$f$ iwt ss n t$\overline{3}t(y)$ Snb s$3$ t$\overline{3}t(y)$ r i$\overline{3}$s n.$i$ m ipw$t$ t$\overline{3}$t.$(y)$ $\sim$c.$n.i$ $\sim$km.$k$ $hm.f$ gm.$n.i$ imy–$r$ niwt t$\overline{3}$t.$(y)$ $\sim$n$\overline{h}w$ m h$3$.f $\sim$ch$.$n rdi.$n$ sr pn wdt m hr.$i$ m dd $mk$ w$\overline{d}$ sw$\sim$b.$k$ p$3$ r–pr n $3bdw$ the controller of the phyle of Abydus Imenysonb, true of voice, says: The scribe of the vizier, Sonb, son of the vizier, came to call me with a message of the vizier. Then I went with him, and found the overseer of the city, the vizier Ankh$u$, in his office. Thereupon this official placed a command before me [lit. in my sight], saying: Behold, it has been commanded that thou cleanse this temple of Abydus.

Note: The proper noun Snb is not included in the vocabulary; see however Iw–snb, “Yewsonb”, on p. 295. [Fau62] writes wpwt instead of ipt, “message”.

[Gar57], p. 174 $\sim$ch$.$n rdi.$n$ sr pn wdt m hr.$i$ m dd thereupon this official placed the command before me as follows, lit. in saying.

(4) $h\overline{3}k$.n.$i$ hmwt nt nn n $h\overline{3}$swt in.$n.i$ hr$\overline{y}w.sn$ pr.$(n.i)$ r hm$\overline{m}wt.sn$ $h\overline{w}$.($n.i$) k$\overline{3}w.sn$ wh$3$.($n.i$) it.$sn$ rdi.$(n.i)$ sdt im $\sim$n$\overline{h}$ n.$i$ it.$i$ dd.$i$ m m$3$$ct$ I captured the women of these foreign lands, I fetched their inhabitants, I went forth to their wells, I smited their oxen, I pulled up their barley, I set fire to it, as my father lives for me, I speak in truth.

Note: Translation of $h\overline{3}k$ by “erbeuten” in [Han95]. Translation of rdi sdt m by “set fire to” in [Fau62].

(5) $\sim$ch$.$n s$\sim$ch$.$hm n n–sw–bit Snfrw m ns$w$ mn$\overline{n}h$ m t$3$ pn r dr.$f$ $\sim$ch$.$n rdi K$3$–gm.$n.i$ r imy–$r$ niwt t$\overline{3}$t.$(y)$ then the majesty of the king of Upper and Lower Egypt, Snofru, was installed as beneficent king in this entire land; then Kagemni was appointed as overseer of the city and vizier.

Note: The proper noun Snfrw, “Snofru”, is not included in the vocabulary; see an occurrence however on p. 149. [Fau62] mentions “instal king” under $s\sim$ch$.$n.

Translation of rdi r by “appoint as” in [Fau62].

(6) iw nd.$tw$ hrt.$i$ m snb $\sim$n$\overline{h}$ n dd $hm.f$ $ds.f$ n–mrwt.$i$ my state in health and life was inquired after in the words [lit. through the saying] of His Majesty himself, through love of me.

Note: Translation of hrt by “state” in [Fau62].

XXXIII (b)
hsw Tnī–c3 dd.f mn[t].wy tw m st.k nt nhḥ m nhḥt.k nt ġt iw.s mh.ti ġr ḫtp–df3 ṣrf.n.s bw nb nfr k3.k ḫn<r,k n tš.f ir.k sd3wty bity imy–r pr wr Nb–cnhḥ iw n.k ṭ3w ndm n mḥyt in ḫsw.f s<nh ṛn.f imḥḥy hsw Tnī–c3 mr.n.f hs(y)n k3.f ṭc nb the singer Tjeniaa says: How firm art thou in thy seat of eternity, in thy tomb of eternity; it is filled with food-offerings, it has enveloped all good [things]; thy ka is with thee, it has not strayed from thee; the treasurer of the King of Lower Egypt, the high steward Nebankh, thou shalt have the sweet [wind of the] north wind, it is his singer who perpetuates his name, the honoured one, the singer Tjeniaa, whom he has wished to sing to his ka every day.

Note: Translation of ṣrf by “[fig] in sich vereinigen” in [Han95]. Under entry ḫtmw–bjṭj in [Han95], we find sd3wtj–bjṭj, “Siegelbewahrer des Königs von Unterägypten”. Translation of ṣ<nh by “perpetuate” in [Fau62]. For the exceptional infinitive ḫsy, see p. 224.

Errata

• p. 68, line 14. m hmt.f should be m–hmt.f; cf. p. 133.
• p. 142, line 10. Stḥ is also found in some modern publications (e.g. [Han95]), yet elsewhere in the grammar, e.g. on pp. 296, 460 and 593, as well as in [Fau62], we find Stḥ.
• p. 146, line -3. It remains unexplained why ḥḥt is written instead of ḥḥut, in light of the determinative of plurality and the plural form in the translation. The same transliteration ḥḥt is however also found elsewhere (e.g. pp. 340 and 392), although some occurrences of ḥḥut are found on p. 362.
• p. 167, line -6. mm should be m–m; cf. § 178.
• p. 169, line 14. Nb(.i)– should be Nb.(i)–; cf. p. 168.
• p. 176, note 6. ”B 106” should be ”B 1, 106”.
• p. 193, line 18. nhṣy should be Nhṣy.
• p. 199, note 27. ”Amarna” is inconsistent with ”Amarn.” on p. xxi and p. 305 (note 24).
• p. 233, line 5. Kfftyw should be Kfftw; cf. pp. 146, 341 and 597.
• p. 248, line 3. ḫḥc should be ḫḥc(w); cf. p. 249, line -8. The same inconsistency occurs a few times in the sequel; e.g. on p. 250 we find mn (line -10) versus mr(w) (line -4).
• p. 264, line 5. rsy should be r–sy; cf. § 205.
• p. 266, line 5. nhṣy should be Nhṣy; cf. p. 575.
• p. 286, line 18. hr should be ḡr.
• p. 294, line -8. ṣntiw should be ṣntyw; cf. pp. 271 and 558.
• p. 294, line -8. sntr should be sntr if the conventions used elsewhere are to be applied; cf. p. 576.
• p. 306, line -2. hr.s should be ḡr.s.
• p. 307, line 4. \( hrpw \) should be \( hprw \).

• p. 309. Throughout this page, we find \( (i) \), inconsistent with writings \( .(i) \) elsewhere.

• p. 318, line -15. \( rk \) should be \( r.k \); cf. § 252, 2.

• p. 329, line 6. It seems that the third hieroglyphic writing should be transliterated as \( i\dot{n} \) rather than as \( i.n \); cf. p. 331.

• p. 330, line -12. \( Rd.ddt \) should be \( Rd–ddt \); cf. p. 105.

• p. 346, line 17. \( sdm.hr.f \) should be \( sdm.hr.f \).

• p. 362, line 14. \( m \ h\dot{3}w \) should be \( m–h\dot{3}w \); cf. p. 133.

• p. 367, note 4. "Peas. B 1, 14" should be "Peas. B 1, 13-14".

• p. 389, line 5. \( Hth\dot{r} \) should be \( Ht–hr \); cf. p. 580.

• p. 392, line 17. \( h\dot{3}.ty \) should be \( h\dot{3}.ti \); cf. p. 234.

• p. 404, line -8 and p. 405, line 1. \( s3wy \) should be \( rwy \); cf. p. 197.

• p. 413, line -9. \( T3.wr \) should be \( T3–wr \); cf. p. 599.

• p. 547, line -9. "like A 46* after A 47" should be "like D 46* after D 47".

• p. 558, second column, line 3. After "construction" insert ", § 482".

• p. 569, first column, line -2. \( Mrr.f \ irrf \) is inconsistent with \( Mrr.f \ irr.f \) on p.356.

• p. 569, second column, line 1. § 442, 8 should be § 442, 4.

• p. 587, under \( hr \). In place of \( hr(y)–hb(t) \) presumably \( hry–hb(t) \) was meant; cf. e.g. pp. 51, 389 and 418.

• p. 588. \( s3h \) should be \( s’h \); cf. p. 461, E31.

• p. 591. The entry for \( snd \) suggests this is the usual transliteration. However, throughout we find the transliteration \( snd \), see e.g. pp. 260, 348 and 377.

• p. 597. \( Gbtiw \) is inconsistent with \( Gbtyw \) on pp. 255 and 392.

• p. 600. \( tnbh \) should be \( tnbh \).

• p. 604, under \( dr. r–dr.f \) should be \( r \ dr.f \); cf. § 100.

References


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A key to the translation exercises in Sir Alan Gardiner's Egyptian Grammar. Solutions to the translation exercises are not provided in Sir Alan Gardiner's Grammar but are often asked for by those who study Middle Egyptian on their own, outside recognized places of learning. We hope that the following will help. It is, however, necessary to make it clear that 1. these are not Sir Alan Gardiner's translations; he did not supply any; 2. they are not connected in any way with the teaching of Egyptian at Oxford; 3. no two Egyptologists would agree totally on the correctness of these Download scientific diagram | Sir Alan Gardiner (1879â€“1963). Copyright: Griffith Institute, University of Oxford. from publication: Inaugural Lectures in Egyptology: T. E. Peet and His Pupil W. B. Emery | Inaugural lectures (ILs) are often overlooked as academic ephemera, but I believe that they can be used as a powerful historiographical tool, locating the public presentation of academic output with its social and institutional setting. My broader research uses them as a lens | Egyptology, Lectures and Philology | ResearchGate, the professional network for scientists.Â By continuing to use this site, you consent to the use of cookies. Got it. We value your privacy. Egyptian Grammar: Being an Introduction to the Study of Hieroglyphics. Oxford: Griffith Institute, Ashmolean Museum. http://web.ff.cuni.cz/ustavy/egyptologie/pdf/Gardiner_signlist.pdf.http://www.egyptianhieroglyphs.net/gardiners-sign-list/. has been cited by the following article: TITLE: The Inventory Stele: More Fact than Fiction. AUTHORS: Manu Seyfzadeh, Robert M. Schoch.Â â€œSelf-Cognitionâ€ in the Construction of Digital Museumsâ€ A Study Based on the â€œCollection of Famous Paintings in the Palace Museumâ€. Zihan Wang. DOI: 10.4236/jss.2018.611022 339 Downloads 466 Views Citations.