

Middle Egyptian:  
An Introduction to the Language and Culture of Hieroglyphs  
by J.P. Allen  
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Clarifications

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This document contains a list of clarifications of the exercises and a list of errata. You would help me and others tremendously if you report to me any information you think should be added.

The most recent version of this document, as well as an HTML representation, can be found at

<http://www.dcs.st-and.ac.uk/~mjn/egyptian/grammars/Allen.html>

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I have been informed that the book was reprinted with corrections around March 2000. This means that some of the material presented here, especially much of the list of errata up to Chapter 22, may no longer be valid for copies of the book purchased some time after March 2000.

Exercise 1 \_\_\_\_\_

**2b** Note: In the key, in the second group from the left, switch the signs **N16** and **V30**.

Exercise 2 \_\_\_\_\_

**1** Note: Capitalized syllables in the key seem to indicate stress. Since Lesson 2 does not discuss stress, this issue can be safely ignored.

**3** Note: Both *h* and *ḥ* in the transliteration alphabet appear in transcriptions as “h”. Therefore, an “h” in transcriptions cannot be translated back to a letter from the transliteration alphabet in a unique way, unless one has available a bounded list of Egyptian names. A similar remark applies to *ʒ* and *ʕ*. However, the student may guess from no. 2f that the final part of the names in nos. 3a and 3c consists

also of *h3t*; the transliteration *wsr-h3t* in the key to no. 3a is in fact an error and should be *wsr-h̄3t*.

Exercise 3 \_\_\_\_\_

**9** Note: In the key, *h<sup>c</sup>* should be *h̄<sup>c</sup>*.

Exercise 4 \_\_\_\_\_

**3 c** Note: The translation “living” for *ḥnḥ* is somewhat misleading. A more obvious translation for the singular form would be “living person”, as on p. 456.

**3 d** Note: In English, “fish” can have both singular and plural meaning.

Exercise 5 \_\_\_\_\_

**1 a** Note: In English, “offspring” can have both singular and plural meaning.

**1 g** Note: For the sake of consistency with the vocabulary (p. 467) and the key, read *sp3t* instead of *d3tt*.

**2 d** Note: The reversal of the direction of writing in the key is to be ignored.

**2 q** Note: The reversal of the direction of writing in the key is to be ignored. An alternative solution with *mwwt.t*, “your (2fs) mothers”, obtained by taking the exercise literally, makes little sense.

**3 f** Note: A more appropriate solution than that in the key is *p3 c3*.

**4 b** Note: In the key, insert **N35** in the hieroglyphic writing, so that the corresponding transliteration changes to *n3y.sn n 3ḥwt*.

Exercise 6 \_\_\_\_\_

**2** Note: A more obvious translation is “all good products ...”, preserving the plural form from the original; alternatively, one may translate *jnw* in the singular, as “produce”, following p. 454.

**11** Note: As indicated on p. 459, *mnw* can also have plural meaning.

Exercise 7 \_\_\_\_\_

**8** Note: In the key, ignore “.thethe”.

**11** Note: Transposition of *w* and *j*; cf. footnote 4 on p. 79.

**27** Note: Taking the second occurrence of sign **I9** as the determinative for *jtj* (see footnote 1 on p. 71) would lead to a translation that makes little sense.

**33** Note: The transliteration *m3jr* in the key, which includes both *j* and *r*, renders the consonants represented by phonograms, rather than the actual forms *m3r* or *m3j* as found in dictionaries.

**40** Note: *r(m)t* is to be translated as “people” (singular), and therefore in the key the plural form in “peoples’ worth” is incorrect. Read instead “people’s worth”.

Exercise 8 \_\_\_\_\_

**18** Note: “Retenu” should be “Retjenu”.

**23** Note: In the key, *(j)m(j) r* should be *(j)m(j)-r*.

**24** Note: In the key, *hrj* should be *hrj*.

Exercise 9

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**2 c** Note: In the key, one may add a form of “to be”: “its one path was under water...”. This is an example of an adverbial sentence, to be discussed in Lesson 10.

**2 g** Note: In the key, *mḥ 10* should be *mḥ-10*.

**2 k** Note: In the key, *mḥt 13* should be *mḥt-13*.

**2 n** Note: This is an adverbial sentence (Lesson 10, see in particular § 10.6), and may also be translated with a form of “to be”: “my heart was my companion”. The translation in the key is however fully satisfactory in the actual context; cf. the first example on p. 215.

**3** Note: *mḥ 437*, *mḥ 10*, ... in the key should be *mḥ-437*, *mḥ-10*, ....

Exercise 10

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**3** Note: The key assumes the *m* of predication. An alternative offered by § 8.2.3 (fourth item) leads to the translation: “Indeed, the river consists of blood”.

**23** Note: The transliteration *ḥt* instead of *ḥwt* is explained by the note on p. 122.

**42** Note: In the exercise, read *hrd* for *hrdw*. In the key, read *hrdw* for *hrdww*.

Exercise 11

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**5** Note: *b3g* is the infinitival form of *b3gj*; see Lesson 14. In the key, “negated A *pw* B nominal sentence” should be “negated A B nominal sentence”; the construction here is the negation of the construction underlying *st nf3 nt ḥnt* from § 7.7.

**12** Note: In the key, “that lump” should be “those lumps”.

**21** Note: In a negation, *nb* is to be translated as “any” rather than as “all” or “each”. The literal translation is therefore: “There aren’t any evil things in it”.

**25** Note: In the key, “the high official’s things” should be “the things of the high official’s house”.

Exercise 12

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**1** Note: In the key, *sšm* should be *sšmw*.

**8 and 13** Note: In the key, *jmj jb* should be *jmj-jb*.

**18** Note: In the dictionary, under *j3dr* (p. 453) and *jdr* (p. 455), we find writings with plural determinative treated as singular. Therefore one may well replace the plural *j3drw*, “herds”, in the key by the singular *j3dr*, “a herd”.

**20** Note: In the dictionary, under *stt* (p. 468), we find a writing with plural determinative treated as singular. Therefore one may well replace the plural *stwt*, “boils”, in the key by the singular *stt*, “a boil”.

**22** Note: *z3.k* implies that the person who is addressed is masculine. Therefore, *mr.t* cannot be a *sḏm.f* form but is likely to be read as stative *mr.tj*; cf. § 17.17.2.

**25** Note: In the key, *hr* should be *ḥr*.

**30** Note: In the key, *jmj* should be *jm(j)*.

Exercise 13

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**7** Note: It is not obvious that “fight” is primarily transitive in English; consider “John and Mary are fighting” versus “The soldiers are fighting the enemy”.

**29 versus 30** Note: The two entries in the key should be switched.

**32, 33, 34 and 35** Note: For the entries in the key, no. 32 should be no. 33, no. 33 should be no. 34, no. 34 should be no. 35, and no. 35 should be no. 32.

**43** Note: Cf. no. 8.

**44** Note: From *ḥk*, “enter”; cf. p. 456.

**58** Note: In the key, “3-lit” should be “3ae-inf”; cf. p. 468.

Exercise 14

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**3** Note: One may be confused by § 14.11.2 and footnote 1 on p. 161, which seem to imply that infinitives and verbal nouns are disjoint concepts. This is however not the case, since § 14.2 clearly states that the infinitive is a special kind of verbal noun. Therefore, where the key states that *nftft* must be a verbal noun, technically this does not exclude the possibility that *nftft* may be more specifically an infinitive. Yet, according to § 14.11.2 it is more likely that *nftft* is a kind of verbal noun other than the infinitive.

**13** Note: In the key, *jtj* should be *jty* or perhaps *jtjj*.

**17** Note: *ḥsk* is a passive participle, a verb form to be discussed in Lesson 23.

Exercise 15

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**2** Note: In the key, *ḥḥj* should be *ḥ(j)ḥj*.

**4** Note: In the key, *tjmḥw* should be *tjmḥ(j)w*.

**5** Note: For *ḥm*, see § 16.7.8, which suggests rather the translation “And look, ...”.

**6** Note: The use of sign **A17** in place of the expected **A21** in *sr(j)w* is explained by the fact that the original text is in hieratic, and in hieratic, **A17** is a variant of **A21**. (Following p.c. with Mr. Allen; however, [Dep99] on p. 327 conjectures that this writing is “erroneous”.)

**10** Note: In the key, *zt-ḥmt* should be *zt ḥmt*.

Exercise 16

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**16** Note: In the key, *psšt* should be *pzšt*.

**19** Note: In the key, the correct transliteration may be *m snd m(j) m snd m(j) nds*.

**22** Note: One may obtain a translation in a more direct way than in the key by alternatively using the nisbe *3ḥtj*, “of the Inundation season”, from p. 453, which allows the translation “shade of the Inundation season” for *šwt 3ḥtt*.

- 33** Note: In the key, the justification for writing *w* in the transliteration of the negative complement *jt<sub>w</sub>* seems to be the plural determinative, which amounts to a false plural (see § 4.6).
- 34** Note: The exercise is difficult to solve completely without consulting the key, due to the writing of *j<sub>3</sub>w* in the fifth line, by means of **A30**, for which the meaning as determinative is given on p. 424, but no transliteration.

#### Exercise 17

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- 6** Note: In the key, *tm<sub>h</sub>jt<sub>w</sub>* should be *tjm<sub>h</sub>jt<sub>w</sub>*. By using the entry *hrj*, “chief”, from p. 463, one can translate *m hrj jrj* by “as chief with respect to it”, or simply “as its chief”.
- 27** Note: It is somewhat puzzling that the key has *hpr.(w)*, rather than either *hpr* or *hpr.(wj)*, since § 17.2 tells us that the full form for 3pl would be *hpr.wj*.
- 29** Note: In the key, *m* should be *hr*.
- 30** Note: In the key, *t<sub>3</sub>w* should be *t<sub>3</sub>ww*.
- 32** Note: As above at no. 27, one would expect *mn.(wj)* instead of *mn.(w)*.
- 35** Note: In the key, *jt<sub>w</sub>t<sub>j</sub> sw* should be *jt<sub>w</sub>t<sub>j</sub>-sw*; cf. § 12.9. A more literal translation is “the one who had nothing” following [Han95], rather than “the one who had none”.

#### Exercise 18

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- 2** Note: In the key, *(j)m(j) r* should be *(j)m(j)-r*.
- 4** Note: In the key, *rn.f-snb z<sub>3</sub>* should be *z<sub>3</sub>-rn.f-snb*, and *jt<sub>j</sub> m<sub>h</sub>(j)* should be *jt<sub>j</sub>-m<sub>h</sub>(j)*. One could just as well transcribe *z<sub>3</sub>-nb* as “Sa-neb” or “Za-neb”, following § 2.7, rather than as “Si-neb” in the key.
- 5** Note: Since the singular *zh<sub>3</sub>*, “writing”, is already written with the plural determinative (cf. p. 466), one could transcribe the word in the exercise also as *zh<sub>3</sub>*, instead of *zh<sub>3</sub>w* in the key. More or less independent from this choice, the translation could also simply have “writing”, instead of “the writings” in the key, which is a matter of interpretation and style.
- 6** Note: In the key, *kd.j* should be *kd(w).j*. Apparently, the Egyptian verb *mtr/mtj* is transitive, whereas the English translation “testify” is intransitive and can be used together with preposition “about”.
- 9** Note: The translation of *jsr* by “tamarisk-wood” instead of by “tamarisk”, as on p. 455, is due to interpretation.
- 22** Note: In the key, “although” reflects a certain interpretation of the unmarked adverb clause, following § 12.17.
- 23** Note: The translation with “couldn’t” is less likely than one with “didn’t”. As explained in § 18.14, the negated perfect may denote negation of ability (“couldn’t”), but also negation of action (“didn’t”); negation of necessity does not come into consideration for this sentence. Another option here is “wouldn’t”, although this is a less literal translation.

Exercise 19

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- 1** Note: In the key, *šmsw* should be *šmsww*. Concerning “May you make your seat”, the literal translation is “May you make a seat”. Literally, the translation of *m grh* is “at night” instead of “in the evening”; cf. p. 247.
- 2** Note: It seems to me that in principle *jm.f* can also be translated as “with it”, where “it” refers to “image”.
- 9** Note: *r gs*, literally “at the side”, is a compound preposition; cf. § 8.3.1.
- 16** Note: In the key we find the passive “won’t become humiliated” rather than the active “won’t humiliate”, which we would expect given the syntactic structure of the sentence and the dictionary entry on p. 471. It is not clear what accounts for this passive form. This problem disappears if we replace “humiliate” in the dictionary by “be humble”, following [Han95]. Something similar occurs on p. 253, in the fourth example, where the translation has “lest he become flooded”, rather than “lest he flood”.
- 17** Note: This sentence is an exception to the normal word-order: a dative that is not pronominal here occurs before the object; cf. § 14.6.
- 19** Note: As an alternative to *sjm(3)*, one may transliterate *sjm3m*, given the second example in § 15.12 as precedent, and the fact that sign **M1** may represent phonogram *jm3*; the meaning of the combination of **M1** and **G17** as *jm(3)*, given under **M1** on p. 434, is explained in n. 11 on p. 181. That the translation contains the plural “teachings” is a matter of style. The entry for *shr* on p. 468 should be interpreted to allow *shrw* to be translated similarly, by the singular words “position”, “advice”, etc.
- 20** Note: In the key, *mj mj* should be *mj m(j)*.
- 21** Note: *m* of predication (§ 10.6) in an adverbial sentence (§ 10.4.4). For the infinitival form *shnj*, see § 14.3.2.
- 30** Note: Apart from “beauty” in the entry for the noun *nfrw* on p. 461, other translations, such as “perfection” and “goodness”, can be derived from the adjective-verb *nfr* as well. A good alternative translation to “office” here is “profession”.

Exercise 20

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- 1** Note: In the key, *šmsw* should be *šmsww*. The dictionary in the book does not fully suffice to obtain the translation “going above” for *shr*, neither from *hrj*, “go far away” (p. 464), nor from *shrj*, “distance, distance oneself” (p. 467).
- 5** Note: In the key, *3wt<sup>-c</sup>* should be *3wt c*.
- 12** Note: In the key, *(j)m(j) r* should be *(j)m(j)-r*, and *r(m)t<sub>w</sub>* should be *r(m)t<sub>w</sub>*.
- 15** Note: In the key, *ch<sup>c</sup>* should be *ch<sup>c</sup>(w)*. It seems that the use of the verb “can” in the translation is a matter of interpretation; it is not imposed by any syntactic considerations.
- 17** Note: In the key, *zj* should be *z(j)*.

- 18 Note: It remains unexplained in the book why a double occurrence of **R11** (reed column) would have the same transliteration *dd* as a single occurrence, in *dd-SNFRW*. For *ddj* however, the double occurrence can be argued to be the writing of a dual or false dual.

Exercise 21

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- 2 Note: In the key, *jmj* should be *jm(j)*; the same in no. 9.
- 5 Note: The noun *sndw*, “fearful (person)”, is derived from the verb *snd*, “become afraid”, and the noun *šhm-jb*, “violent (person)”, is derived from the adjective *šhm jb*, “violent” (cf. § 6.5).
- 12 Note: In the key, *sšm* should be *sšm(w)*. The literal translation is “If you will be a leader ...” (§ 21.7).
- 16 Note: In the key, *nt<sup>c</sup>* should be *nt<sup>c</sup>*; the same in no. 17. In the sequel, inconsistent use of hyphens will no longer be reported. The second clause, *dj rh.sn ...*, has no expressed subject (§ 21.9), and literally means “(it) was made that they know”; cf. the second example of § 19.10, with the subjunctive *dj.tw* instead of the passive *dj*.

Exercise 22

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- 1 Note: In the key, *rh-nswt* should be *rh-(n)swt*.
- 4 Note: Literally, *m hd* means “going downstream”; “sailing” is due to interpretation.
- 10 Note: For reasons of style, “barley” and “emmer” are not rendered in the plural in the translation.
- 11 Note: An adjective-verb such as *w<sup>c</sup>b*, listed as meaning “clean” in the dictionary (p. 456) for its use as adjective, has the meaning “become clean” if used as verb; cf. p. 147, line -2: “Adjective verbs describe a change in quality”.
- 12 Note: In the key, *hrj-tjwnj* should be *hrj.tjwnj*.
- 13 Note: For *wnt*, see the final paragraph of § 22.15.
- 15 Note: *tp*, “top”, literally means “head”.
- 18 Note: For *r* in the meaning of “spell”, see p. 316. In the key, *k3wt* should be *k3(w)t*, *nbt* should be *nb* or *nb(t)*, and *jmnt* should be *jmntt*. The reference to § 5.10.2 in the key should be ignored, in favor of the remark in the exercise itself on p. 318.
- 19 Note: In the key, *jmj* should be *jm(j)*.

Exercise 23

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- 1 Note: In the key, at col. (2) for “divine of birth” read “divine of evolution”. At col. (3) *wrr(j)t* should be *wrrt* and *r<sup>c</sup>w* should be *r<sup>c</sup>w(j)*. At col. (4) for *r<sup>c</sup>wj.f* we either have transposition of *j* and *f* (scribal error?), or the transliteration should rather be *r<sup>c</sup>w(j).fj*, with dual *<sup>c</sup>wj*; cf. § 5.7. At col. (10) *šsp* should be *šzp*. Next to those mentioned in the key, one further active participle is *h<sup>c</sup>mw*, “those who do not know”, in col. (7), from *hm*, “not know” (p. 465).

- 2** Note: Given the entry *sdg3*, “conceal”, in the dictionary (p. 468), we cannot obtain the desired translation by choosing the most obvious syntactic analysis (§ 19.10), which would have the verb as subjunctive, giving “...that lets it conceal”, rather than “...that lets it be concealed”. However, we can also take the verb to be the infinitive, as object of *rdj* (§ 14.12), so that we obtain “...that causes its concealing (or concealment)”, which concurs with the preferred translation in the key.
- 4** Note: Literally, *dd(j) pr.s* means “one who causes that it emerges”, rendered by “one who issues it” in the key.
- 14** Note: In the key, for “§ 21.17” read “§ 21.7”.
- 19** Note: In the key, “the heart” is literally “his heart”, and “every part” is literally “every limb”.
- 21** Note: In the first line of the transliteration in the key, insert *m.k* before *nn*, and in the translation, insert “look,” before “I am not”.
- 25** Note: In the key, “his arrow” is literally “his arrows”. The use of the verb “can” is due to interpretation.

#### Exercise 24

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- 3** Note: In some constructions with the negative verb *tm*, nominal subjects follow the negatival complement; cf. § 14.18 and § 19.11.3. Apparently, this does not hold in the case of relative forms, as the example shows.
- 5** Note: In the key, the use of the verb “can” is due to interpretation. This we have seen before in the case of a perfective form in Exercise 23, no. 25, and possibly an imperfective form in Exercise 20, no. 15. See also no. 29 below.
- 10** Note: In the key, the comment “(2ms stative)” should not be interpreted as that the stative would have a special form for 2ms as opposed to 2fs. That we know the subject is masculine is due to the suffix *.k*.
- 13** Note: In the key, for the second occurrence of *r* read *n*.
- 18** Note: Given the entry for *hrw* in the dictionary on p. 464, with the same hieroglyphic writing as in the exercise, it seems preferable to transliterate *hrw*, rather than *hrww* as in the key, and translate by “a plot”, in the singular, rather than “plots”.
- 22** Note: In the key, *jmj* should be *jm(j)*.
- 28** Note: In the key, for *j.zj* read *j.z(j) r.k*.
- 30** Note: *dp*, “taste”, is here used metaphorically. Since *rš* is given as adjective on p. 462, it may not be the most direct analysis to take the form *ršwj* to consist of a participle of the verb *ršj/ršw* used as adjective.
- 36** Note: Literally, “One did not know ...”.
- 37** Note: Cf. § 14.14.7.
- 38** Note: In the key, for *hnwt* read *hnwwt*.



40 Note: In the key, after “lord of Abydos” insert “the great god”. For *šsr* read *šsrw*.

## Exercise 25

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- 3 Note: In the key, “preposition *m*” should be “preposition *r s3*”.
- 5 Note: For *m ktk*, see § 14.11.2.
- 9 Note: One may argue that *nfr* should be read as *nfr(w)*; see above at Exercise 19, no. 30.
- 17 Note: In the key, for *stjw* read *sttjw*. In English, “Beduin” can have both singular and plural meaning.
- 25 Note: For *zj jšst*, either *j* is represented only once in the hieroglyphic spelling for both occurrences in the transliteration, as an instance of haplography (cf. [Gar57], § 62), or the transliteration should be rather *z(j) jšst*; cf. p. 371 for *z(j)*.

## Errata

- p. 12, line -1. After “forever” insert “in the temple”.
- p. 20, under *r*. As p. 471 correctly shows, in fact *d3j* is the original form, and *d3r* is due to a later interpretation of *j* as *r*. Therefore, the example does not match the phenomenon discussed here. In p.c., Mr. Allen proposes to replace the example with verb *d3r/d3j* by the verb *hnr/hnj*, “restrain”, for which the phonograms in the hieroglyphic writing represent *hnr*, *hn*, *hnj* or *hnrj*, followed by the determinative **U31** (p. 444).
- p. 37, line 15. *hftwt* should be *hftwt*.
- p. 57, line -5. *d3tt* should be *sp3t* for the sake of consistency with the vocabulary (p. 467) and the key.
- p. 65, line 6. “in the Dynasty 4” should be “in Dynasty 4”.
- p. 72, line 3. Since the identification of *pw* as “B” in the “A B nominal sentence” is not made explicit until § 7.11, it would be more appropriate to have “the second part” instead of “B”. (Mr. Allen in p.c. expresses that he does not agree with me.)
- p. 72, line -10. “page 454” should be “page xiii”.
- p. 73, line 6. The transliteration *srw* is inconsistent with the entry *srj* on p. 467 and the rules stated in § 4.5, which suggest *sr(j)w*, as on p. 176; cf. § 2.8.2, where it is stated that the book uses full transliterations, with omitted consonants shown in parentheses.
- p. 74, line -16. “second-person or third-person” should be “first-person or second-person”; otherwise the example would be irrelevant, and the item would be in conflict with the preceding item; cf. also p. 75 under 3, second item.
- p. 76, line 20. *(j)n-m(j)* should be *(j)n-mj*; cf. lines 12 and 15 of the same page. The signs **D36** and **D38** may stand for *mj*.
- p. 87, line -3. *r h3t* should be *r h3t*.
- p. 97, line 17. “2×20” should be “2×10”.

- p. 101, line -15. “100 square cubits” should be “100 cubits squared” as in [Gar57] (§ 266.3). Note that 100 cubits squared equal 10,000 square cubits. Consequently, in line -3 “100 squares of 1×1 cubit” should be “10,000 squares of 1×1 cubit”.
- p. 104, line 4. Replace “1955).” by “1955.)”.
- p. 107, line 8. Insert “3.” in front of the line.
- p. 107, line 11. Insert “4.” in front of the line.
- p. 107, line -5. Insert “8” in front of the line.
- p. 108, line -5. *jpt-ḥmt* should be *jpt ḥmt*; cf. line 16.
- p. 112, line -5. “hersdman” should be “herdsman”. The same error on p. 421, under Exercise 24 (1).
- p. 118, line -1. *hrdw* should be *hrd*; cf. pp. 57 and 465.
- p. 127, line -9. *hrj-jb* should be *hrj jb*; cf. Exercise 10, no. 4, on p. 117, its key and the key to Exercise 11, no. 1, both on p. 478.
- p. 136, line -1. “§ 11.8.2” should be “§ 11.11.2”.
- p. 139, line -17. “§ 12.10” should be “§ 12.13.2”.
- p. 143, line -13. *nb tm* is inconsistent with *nb-tm* on p. 141.
- p. 154, line -11. Before “file” insert *snšmšm*.
- p. 157, line 4. “to to” should be “to”.
- p. 157, line -3. *jmj* should be *jm(j)*; cf. p. 447 under Z11, and § 2.8.2. The same error on p. 247, line -11, on p. 317, line -6, on p. 480, Exercise 12, no. 30, and on p. 489, Exercise 22, no. 19.
- p. 160, at “CAUS. 4AE-INF”. The example should be replaced by another verb, since in fact *sšmj* is “caus. 3ae-inf”; cf. p. 468. Mr. Allen (in private communication) proposes the verb *sm3w*, given on p. 161. Also according to Mr. Allen, “BASE + *t*” should be replaced by “BASE”, and the sentence starting in line -6 should be extended to include a reference to caus. 4ae-inf. verbs as follows: “The exceptions to this rule are 4ae-inf. verbs that can have a geminated stem (§ 13.5.7) and caus. 4ae-inf. verbs, which behave like strong verbs [...]”.
- p. 161, under 2a. All references to caus. 4ae-inf. verbs should be deleted (p.c. with Mr. Allen).
- p. 163, line 3. “§ 14.4.1” should be “§ 14.5.1”.
- p. 164, line -3. Before “love” insert *mrwt*.
- p. 175, line -8. “progressive” should be “progressive”.
- p. 177, line 7. *ḥn<sup>c</sup>f* should be *ḥn<sup>c</sup>.f*.
- p. 181, line -17. *z* should be *z(j)*; cf. e.g. pp. 180 and 209. Same mistake on p. 383, line 2.
- p. 182, line -11. “Ptah-Tatenen” should be “Ptah-Tatjenen”; cf. p. 172, lines 1 and 2.

- p. 192, line 17. “15.1.2” should be “15.1-2”.
- p. 193, lines -9, -7 and -3. For the transliteration *n.k jm.s*, the footnote refers to § 8.10 and § 10.7, which can however not explain this unusual construction. Much more probable is therefore *n.k jm s(j)*, “It is yours”, as given in § 11.9.3.
- p. 194, line 8. *sr* should be *sr(j)*.
- p. 197, lines 3 and 6, and p. 455 under *jtn*. Inconsistent spelling: “sundisk”, “sun-disk”, and “sun disk”.
- p. 197, line -4. After “Arabic word” insert “)”.  
• p. 201, line -18. “only only” should be “only”.
- p. 204, line 1. For the sake of consistency, *sšmm* should be *sšmm.(w)*.
- p. 204, line 5. *rd.t(j)* should be *rdj.t(j)*; cf. p. 206, fourth example.
- p. 205, line 15. “preparing” (*sspd*) should be “filling” (*mḥ*); the intention was clearly to refer to the series of examples in the preceding section.
- p. 206, line -3. “expresse” should be “express”.
- p. 220, line -14. After “Achsaph” insert “)”.  
• p. 223, line -18. Mention of “twelve” forms of suffix conjugation is inconsistent with the list of eleven such forms on p. 392.
- p. 223, line -5. Using the notation for representing the pronunciation of transliterations from § 2.6, “sedgem-EN-ef” may be replaced by “sej-em-en-ef”; transcription following § 2.7 would lead to “sedjemenef”.
- p. 224, line 11. “you destroy” should be “you have destroyed”.
- p. 224, line -16. “they come” should be “they have come”.
- p. 224, line -9. “§ 3.1” should be “§ 3.2”.
- p. 229, line 7. “no. 26” should be “no. 28”.
- p. 239, line 2. Even given n. 32, the transliteration *sw3.n.tw* seems incorrect, since everywhere else in the book, the transliteration accurately reflects the choice between *t* and *t̄* in the hieroglyphic spelling; in particular, see the first example of § 22.3.
- p. 251, line 7. *rs(w).s* should be *rs.w.s*; since **M24** is an ideogram for the entire word *rs.w* (cf. p. 435), no consonant of the three is more or less explicitly written.
- p. 252, line 7. *zh3w* should be *zh3w*; cf. p. 466. One may argue about the ending *w*, considering the entry *zh3*, “writing”, on p. 466.
- p. 252, line -10. “§ 19.7.2” should be “§ 19.8.2”.
- p. 253, line -6. “§ 9.4” should be “§ 9.7.4”.
- p. 254, line -15. *sḏm.tn* should be *sḏm.tn*; cf. the correct transliteration two lines down.
- p. 264, line 6. The transliteration *jj* is inconsistent with *j* for the same hieroglyphic writing on p. 155. We also find *jj* for this writing on p. 302, line 11.

- p. 264, lines -6 and -3. The transliteration *zh3* (which we also find on pp. 356 and 387) is inconsistent with *zh3w* on pp. 61 and 466.
- p. 271, line 2. *nfrwj* should be *nfrw(j)*; cf. § 7.2, final example.
- p. 280, line -10. “St. Petersburg” should be “St. Petersburg”.
- p. 281, line -4. “exericises” should be “exercises”.
- p. 283, line -9. “Exercise 18, no. 8” should be “Exercise 8, no. 18”.
- p. 290, line 1. *jmj* should be *jm(j)*; cf. § 16.2 and § 19.10. The same error on p. 370, line -9, on p. 488, Exercise 21, nos. 2 and 9, and on p. 492, Exercise 24, no. 22.
- p. 295, lines 3 and -5. *(j)m(j)-r-šnt* and *jmj-r šnt* are inconsistent in the hyphen.
- p. 295. In the table, under “2-LIT.” and “SUBJUNCTIVE”, *j.dd* should be *j.dd*; cf. § 19.2.
- p. 302, line -3. “suffix” should be “suffix”.
- p. 303, line -4. *r jb.f* is inconsistent with *r-jb.f* on p. 180.
- p. 304, line 17. “CAUS. 4AE-INF.” should be “4AE-INF.”, or the example with *ndr.hr.k* should be replaced, since the verb *ndrj* is not causative; cf. p. 461.
- p. 305, line -16. *bj3* should be *bj(3)*.
- p. 315, line 9. “literarature” should be “literature”.
- p. 321, line -10. “put. cause” should be “put, cause”.
- p. 326, line 9. “4AE-INF.” should be “CAUS. 3AE-INF.”, or the example with *sw3t(j).sn* should be replaced, since the verb *sw3j* is caus. 3ae-inf.; cf. p. 466.
- p. 333, line -9. “the the” should be “the”.
- p. 337, line 18. *zt-ħmt* (also on p. 481, Exercise 15, no. 10) is inconsistent with *zt ħmt* on p. 465.
- p. 349, line -16. Strictly speaking, following the notation used before in § 14.6, “VSD” should be “VSA”; see also the last line of § 26.15.
- p. 355, line -7. *hmt.f* should be *ħmt.f*.
- p. 357, line -17 and p. 358, line -7. *šsr* is inconsistent with *šsrw* on p. 444, under **V6**, and on p. 469. We also find *šsr* on p. 492, Exercise 24, no. 40.
- p. 357, line -16. *df3w* should be *df(3)w*, considering that the flat sign (a variant of **X4**) is merely a determinative; cf. *df(3)w* in the first example on p. 375.
- p. 359, line 8. *htp-dj-nswt* should be *ħtp-dj-nswt*.
- p. 365, line -7. *ħnwt* should be *ħnwwt*; cf. p. 463 for the singular *ħnwt*. The same error on p. 492, Exercise 24, no. 38.
- p. 366, line 9. “20.6” should probably be “20.5”; in § 20.6 the subjunctive is not mentioned.
- p. 373, line -8. “when are” should be “when they are”.

- p. 383, lines -17 and -14. One may argue that *jtt* should be *jtt̄*: the sign **V15** in the verb *jtj/jtj̄* is normally transliterated as *jt̄* (e.g. on p. 286), unless it is accompanied by **X1** (e.g. on p. 170). In the example here however, **X1** represents the ending *-t* of the infinitive (§ 14.3), rather than an indication of a sound change (§ 2.8.3).
- p. 392, line 4. “words” should be “word”.
- p. 395, line 15. “3/” should be “3.”.
- p. 410, line -20. “sites on that provide” should probably be “sites that provide”.
- p. 415, at 15.9 and 15.10. “(a)” and “(b)” should be “(1)” and “(2)”.
- p. 418, line 3. “245-46” should be “244-45”.
- p. 420, at 23.15. There is a mismatch with the text on p. 337, where only one example follows that of Westcar 12, 3.
- p. 422, at 25.11. It seems that “Heqanakht II, 29-30” should instead refer to an example from § 25.10, since § 25.11 in fact starts with an example from the Eloquent Peasant, and the numbers of examples and references for § 25.10 and § 25.11 do not match.
- p. 429, lines 2 and 3. “D16” should be “E16” and “D15” should be “E15”.
- p. 440, under R22. Sign **R23a** is in disagreement with the ‘extended library’ (see e.g. [Han95]).
- p. 441, under S33. *tbt* for “sandal” should be *tbtwt* for the sake of consistency with the dictionary (p. 471) and with *tbtwt* for the plural on p. 483, Exercise 17, no. 35.
- p. 447, under Y3. *jal̄zxAj/āj* should be *jal̄zXAj/āj*.
- p. 450, line 6, column 4. “D2” should be “D21”; cf. pp. 426-427.
- p. 451, line 4, first and second columns. “U24\*” should be “U25\*” and “U24” should be “U25”; cf. p. 444.
- p. 451, line -2, last column. “V3” should be “V36”; cf. p. 445.
- p. 451, line -1, first column. “Aa206” should be “Aa20”; cf. p. 448.
- p. 452, line 3. “W18\*” should be “W18”; cf. p. 446.
- p. 452, line -2. “R2” should be “R3”; cf. p. 440.
- p. 455. *jh* is inconsistent with *jh̄w* on p. 290, line 7, and on p. 428, under **E1**.
- p. 456, under *w3s*. *w<sup>c</sup>sj* should be *w3sj*; cf. p. 176 of [Han95].
- p. 461. *nmtt* is inconsistent with *nmtwt* in Exercise 16, no. 34 (p. 200) and its key (p. 482).
- p. 461. *ndb* should be *nd̄b*.
- p. 462. *r pw* is inconsistent with *r-pw* in § 4.12. We also find *r pw* on p. 487, Exercise 20, no. 15.
- p. 465, left column, line 6. *hnms* should be *hn̄ms*.

- p. 465, *z(j)*. This is the only main entry in the dictionary where a consonant in the transliteration is enclosed in brackets, as opposed to several other entries where a consonant is not present in the hieroglyphic writing (e.g. *z3 zj*, three lines down, and *h<sub>n</sub>k<sub>t</sub>* on p. 463). One may therefore argue that, for the sake of consistency, *z(j)* should be replaced by *zj*.
- p. 466, right column. At line 8, insert *s<sup>c</sup>n<sub>h</sub>*, and at line 12, insert *s<sup>c</sup>k*.
- p. 470, under *tp*. *tpj t3* should be *tpj-t3*; cf. Exercise 11, no. 2 (p. 127) and its key (p. 478).
- p. 473, line -1. *wsr-h3t* should be *wsr-h3t*; confirmed by p.c. with Mr. Allen.
- p. 473, Exercise 2b. In the second group from the left, switch the signs **N16** and **V30**.
- p. 474, Exercise 3, no. 9. *h<sup>c</sup>* should be *h<sup>c</sup>*.
- p. 475, lines 4 and 7. For no obvious reason, the direction of writing has been reversed with respect to p. 58.
- p. 475, line 7. “p.” should be “q.”.
- p. 475, Exercise 5, no. 3f. The hieroglyphic and the transliteration should be changed to read *p3 c3* rather than *c3 pn*.
- p. 475, Exercise 5, no. 4b. Add one sign **N35** to the hieroglyphic writing and change the transliteration to *n3y.sn n 3hwt*; cf. § 5.10.5. (The genitival adjective for the plural can sometimes be dropped in the case of demonstratives, as mentioned in [Gar57] (§ 111), but this phenomenon is not treated in the present grammar.)
- p. 475, Exercise 6, no. 8. At the end of the line, replace ‘ by ’. (This error does not occur in all copies of the book.)
- p. 475, Exercise 6, no. 14. Add ’ at the end of the line.
- p. 475, Exercise 7, no. 8. Omit “.thethe”.
- p. 476, Exercise 7, no. 40. “peoples’ worth” (both occurrences) should be “people’s worth”.
- p. 476, Exercise 8, no. 18. “Retenu” should be “Retjenu”; cf. pp. 96 and 462. One can argue about the spelling “Retenu” in no. 19 (cf. p. 487, Exercise 20, no. 4).
- p. 477, Exercise 8, no. 23. *(j)m(j) r* should be *(j)m(j)-r*; cf. pp. 91 and 459. Same mistake on p. 484, Exercise 18, no. 2, on p. 487, Exercise 20, no. 12, and on p. 314, line 9.
- p. 477, Exercise 8, no. 24. *hrj* should be *hrj*.
- p. 477, Exercise 9, no. 2g. *m<sub>h</sub> 10* should be *m<sub>h</sub>-10*; cf. § 9.3. “festival-day” should be “festival day”; cf. p. 106.
- p. 477, Exercise 9, no. 2k. *m<sub>h</sub>t 13* should be *m<sub>h</sub>t-13*. Similar errors for nos. 3b, 3e, 3f, 3h.
- p. 478, Exercise 10, no. 42. *hrdww* should be *hrdw*; cf. pp. 54 and 474 (key to Exercise 5, no. 1h).
- p. 478, Exercise 11, no. 2. The explanation of the nisbe can be omitted, since this matter is already (partly) explained in the exercise on p. 127 itself.
- p. 478, Exercise 11, no. 5. “negated A *pw* B nominal sentence” should be “negated A B nominal sentence”; cf. final example of § 7.7.

- p. 479, Exercise 11, no. 12. “that lump” should be “those lumps”.
- p. 479, Exercise 11, no. 23. “heat” should be “hear”.
- p. 479, Exercise 11, no. 25. “the high official’s things” should be “the things of the high official’s house”.
- p. 479, Exercise 12, no. 1. *sšm* should be *sšmw*; cf. pp. 145 and 468.
- p. 479, Exercise 12, nos. 8 and 13. *jmj jb* should be *jmj-jb*; cf. pp. 145 and 459.
- p. 479, Exercise 12, no. 10. After “no pilot in it” insert “ ”.
- p. 480, Exercise 12, no. 25. *hr* should be *hr*.
- p. 480, Exercise 13. Nos. 29 and 30 should be switched. No. 32 should be no. 33, no. 33 should be no. 34, no. 34 should be no. 35, and no. 35 should be no. 32.
- p. 480, Exercise 13, no. 58. “3-lit” should be “3ae-inf”; cf. p. 468.
- p. 480, Exercise 14, no. 3. *h(j)h(j)* should be *h(j)h(j)*.
- p. 481, Exercise 14, no. 13. *jtj* should be *jty* or *jtjj*; cf. pp. 66 and 455.
- p. 481, Exercise 14, no. 19. *jt(j.j)* should be *jt(j).j*.
- p. 481, Exercise 15, no. 2. *hhj* should be *h(j)hj*; cf. p. 480, Exercise 14, no. 3.
- p. 481, Exercise 15, no. 4. *tjmhw* should be *tjmh(j)w*.
- p. 482, Exercise 16, no. 1. *j3(w)* should be *j3(jw)*, following p. 341 and the entry on p. 453. Also incorrect seems to be *j3w* in no. 34.
- p. 482, Exercise 16, no. 16. *psšt* should be *pzšt*; cf. p. 458.
- p. 482, Exercise 16, no. 19. It is likely this should read *m snd m(j) m snd m(j) nds*, with *m(j)* being the enclitic particle from p. 194. This is supported by Blackman’s transcription (p. 44a, note 13a, referring to p. 42, note 6a).
- p. 483, Exercise 17, no. 6. *tmhjw* should be *tjmhjw*; cf. p. 470.
- p. 483, Exercise 17, no. 29. *m* should be *hr*.
- p. 483, Exercise 17, no. 30. *t3w* should be *t3ww*; cf. p. 471 for the singular form *t3w*.
- p. 483, Exercise 17, no. 35. *jwtj sw* should be *jwtj-sw*; cf. § 12.9.
- p. 484, Exercise 18, no. 4. *rn.f-snb z3* should be *z3-rn.f-snb* for the sake of consistency with § 4.15. *jtj mh(j)* should be *jtj-mh(j)*; cf. pp. 102, 455, and 493 (Exercise 25, no. 8).
- p. 484, Exercise 18, no. 6. *kd.j* should be *kd(w).j*; cf. p. 469.
- p. 485, Exercise 18, no. 28. *mj r<sup>c</sup>* (twice) is inconsistent with *mj-r<sup>c</sup>* in no. 27. *dd.mdw* should be *dd-mdw*; cf. § 18.7.
- p. 485, Exercise 19, no. 1. *šmsw* should be *šmsww*; cf. p. 469 for the singular *šmsw*. Same mistake on p. 486, Exercise 20, no. 1, and in § 21.12, first example.
- p. 486, Exercise 19, no. 20. *mj mj* should be *mj m(j)*; cf. § 16.7.6.

- p. 487, Exercise 20, no. 5.  $3wt^{-c}$  is inconsistent with  $3wt^c$  on p. 453.
- p. 487, Exercise 20, no. 12.  $r(m)\underline{t}w$  should be  $r(m)\underline{t}$ ; cf. the same example in § 20.5.
- p. 487, Exercise 20, no. 15.  $^c h^c$  should be  $^c h^c(w)$ ; cf. p. 456.
- p. 487, Exercise 20, no. 17.  $zj$  should be  $z(j)$ ; cf. nos. 20 and 26.
- p. 488, Exercise 21, no. 12.  $s\check{m}$  should be  $s\check{m}(w)$ ; cf. p. 468. (However, p. 443, under **T31**, has  $s\check{m}$ , “guide”.)
- p. 488, Exercise 21, nos. 16 and 17.  $nt^c$  should be  $nt^{-c}$ ; cf. pp. 455 and 461.
- p. 488, Exercise 22, no. 1.  $rh\text{-}nswt$  should be  $rh\text{-}(n)swt$ .
- p. 489, Exercise 22, no. 12.  $r\ \underline{h}t$  should be  $r\text{-}\underline{h}t$ ; cf. p. 462.  $hrj\text{-}tjwnj$  should be  $hrj.tjwnj$ .
- p. 489, Exercise 22, no. 15. “landing-stage” should be “landing stage”; cf. p. 470.
- p. 489, Exercise 22, no. 18.  $k3wt$  should be  $k3(w)t$ ,  $nbt$  should be  $nb$  or  $nb(t)$ , and  $jmnt$  should be  $jmntt$ . The reference to § 5.10.2 in the key is inappropriate, since, first, it contradicts “ $jpn$  for  $pn$ ” in the exercise on p. 318, and, second, § 5.10.2 refers to plural nouns, whereas  $\check{s}3w3btj$  is singular.
- pp. 489 and 490, Exercise 23, no. 1. At (1),  $bjk\text{-}nbw$  (also on p. 343) is inconsistent with  $bjk\ nbw$  on p. 458. At (2), “divine of birth” should be “divine of evolution” for the sake of consistency with col. (1). At (3),  $wrr(j)t$  should be  $wrrt$ ; cf. p. 457. At (3),  $r^{-c}w$  should be  $r^{-c}w(j)$ ; cf. p. 462 and col. (4). At (10),  $\check{s}sp$  should be  $\check{s}zp$ ; cf. p. 469.
- p. 490, Exercise 23, no. 14. “§ 21.17” should be “§ 21.7”.
- p. 490, Exercise 23, no. 21, first line. Insert  $m.k$  before  $nn$ , and in the translation on p. 491 insert “look,” before “I am not”.
- p. 491, Exercise 23, no. 25. “arrow” should be “arrows”; cf. p. 456 for the singular  $^c h3$ .
- p. 491, Exercise 23, no. 28.  $hr(j)\text{-}tp$  is inconsistent in the hyphen with  $hrj\ tp$  on p. 464. Similarly,  $z3\text{-}z(j)$  and p. 465.
- p. 491, Exercise 24, no. 13. The second occurrence of  $r$  should be  $n$ .
- p. 492, Exercise 24, no. 28.  $j.zj$  should be  $j.z(j)$ ; cf. § 16.2.1. Further, insert after this  $r.k$ .
- p. 492, Exercise 24, no. 40. After “lord of Abydos” insert “the great god”.  $zh3\ \check{k}dwt$  is inconsistent with  $zh3\text{-}\check{k}dwt$  on p. 466. The term “honorary transposition” is inconsistent with “honorific transposition” used elsewhere in the book.
- p. 493, Exercise 25, no. 2. In the third line,  $wpt$  should be  $wp(w)t$ .
- p. 493, Exercise 25, no. 3. “preposition  $m$ ” should be “preposition  $r\ s3$ ”.
- p. 494, Exercise 25, no. 17.  $stjw$  should be  $sttjw$ ; cf. p. 468.
- p. 500, under “Negation, of adverbial sentences”. “11.3” should be “11.4”.
- p. 505, under “Vocative”. “16.8.2/4” may well be replaced by “16.8.1/2/4”.
- p. 506, under  $jn$ , “in questions”. “15.11” should be “15.12”.



- p. 507, under *jrj*. It would be convenient if a reference to § 14.14.3 were inserted.
- p. 507, under *mj*, “who?, what?”. “15.11” should be “15.12”.
- p. 508, under *rdj*. It would be convenient if a line “with infinitive 14.12” were inserted.

It seems in order here to discuss some principles that are used in the book for determining the proper transliteration of hieroglyphic writing in examples and exercises. Although some of these principles are explicitly discussed in the book (see § 2.8.2, § 3.7, and Essay 17), some are implicit, and the student may wonder about certain transliterations and possibly regard them as errors when they are not. The discussion here is partly based on private communication with Mr. Allen.

The basic principle of transliteration is to reflect the hieroglyphic spelling (Essay 17). Thus, the transliteration contains the consonants represented by the phonograms. The plural determinative is in this respect also seen as phonogram for *w*, for actual plurals or “false plurals” (§ 4.6). Something similar holds for duals and false duals (§ 4.7). In the case of phonetic complements, the consonants are of course only written once (§ 3.2), and the transliteration may sometimes have the consonants in a different order than found in the hieroglyphic spelling, so as to reflect the actual order of the consonants as they were pronounced (p. 79, n. 4, and p. 239, n. 33). In the case of a hieroglyphic spelling with an ideogram, the word is transliterated as the sequence of consonants by which it would be found in a dictionary.

The transliteration that reflects the hieroglyphic spelling of a word may deviate strongly however from the “actual” form of the word as it is found in dictionaries and as it was probably pronounced by the ancient Egyptians. An example is *m3jr* in the key to Exercise 7, no. 33, on p. 476. The actual forms are *m3j* or *m3r*, the hieroglyphic spelling here being a combination of traditional and modern spellings (§ 2.8.3); see also *swrj* on pp. 166 and 176. A similar case, the transliteration *sm3mw*, is discussed in n. 11 on p. 181. Note the subtle distinction between these cases of etymological spelling and the case of transposition of signs motivated by esthetic considerations, as discussed e.g. in n. 4 on p. 79.

There are a few exceptions on the general principle. Most notably, we write an omitted consonant in the transliteration when (a) it is reasonably certain that that consonant was pronounced by the Egyptians and (b) this helps us understand the meaning. The consonant is then enclosed within brackets. Thus we find *r(m)t* (§ 3.7), *(j)t(j)* (§ 7.8), and *(n)swt* (§ 9.9).

When a trilateral sign is followed by phonetic complements for the second consonant and possibly for the first but not for the third, then this third consonant is also enclosed within brackets if this omission was meant to indicate that it had been lost in pronunciation (Essay 17). Thus we find *nf(r)* (p. 220), *hk(3)* (p. 265), and *ht(m)* (p. 482, Exercise 16, no. 15).

The above principles are most consistently applicable for nouns, which have only a few, well-known forms. The case of verbs is different since determining whether condition (a) is fulfilled is more problematic: we cannot always be certain that the “weak” endings of verbs were in fact present in particular verb forms. For this reason, weak endings are not transliterated when not represented in the hieroglyphs.

Thus on p. 155, **M18**, which is just the combination of **M17** (reed), a phonogram for *j*, with determinative **D54** (walking legs), is transliterated as *j*. Further, **M18-M17** or **M18-Z4** can be transliterated as *jj*, and **M18-M17-M17** as *jjj* as on p. 264. Technically, the writing on p. 208, line 6, could be transliterated as *jjj* or *jjj* rather than *jj*, but, according to Mr. Allen, as far as we know these alternative transliterations do not correspond to any actual Egyptian verb form; the verb was probably just pronounced “i” in most cases, and contemporary transcriptions in cuneiform (cf. Essay 17) show us that this was the case here, despite the spelling. (Note further the third writing on p. 324, line -4, which could technically be transliterated as *jjj*, but is in fact transliterated as *jj*.)

Apart from the issue which consonants to write in the transliteration, there is the issue just how consonants are to be written, in the cases of *d* versus *ḏ*, *t* versus *ṯ*, and *s* versus *z*. The convention seems to be the following: In the transliteration, the choice between *d* and *ḏ* and between *t* and *ṯ* is made based on the consonants present in phonograms in the hieroglyphic writing, irrespective of the original spelling; in the case of writings with merely ideograms, we take the original spelling, as found in the dictionary. However, the choice between *s* and *z* in the transliteration is also based on the original spelling: If the hieroglyphic writing of a particular instance of a word has *z* but the original spelling had *s*, we transliterate the consonant as *s* (e.g., consider the suffixes *.s* and *.sn* from § 5.3, and see *ḥms.tw* in the final example on p. 267), but vice versa, if a particular instance has *s* but the original spelling had *z*, we transliterate the consonant as *s* (e.g., see *isw* in the first example of § 22.15, and see *t3-sm3* in the key to Exercise 22, no. 15). We transliterate as *z* only if both the original spelling and the particular instance have *z*.

Also problematic is the transliteration of the word *ḥt* or *ḥwt*, “thing” or “things”, when the hieroglyphic spelling includes the plural strokes. As stated in the note on p. 122, the plural strokes may be present even when the singular word *ḥt* is meant; in that case the word does not refer to any “thing” in particular. In other cases, the plural strokes may indicate the actual plural form *ḥwt*.

A case in point are the Exercises 6 (no. 10), 7 (no. 23), with the transliteration *ḥwt*, contrasting to p. 69, line 20, with the transliteration *ḥt* in the same context. Note that the hieroglyphic spelling is the same in these three cases. Mr. Allen in p.c. proposes to replace *ḥwt nbt* and the plural translation “all things” in the two exercises by *ḥt nbt* and the singular translation “everything” for the sake of consistency with p. 69. However, both possibilities would be acceptable, since none of the two can be ruled out on the basis of syntactic or semantic context.

The guideline in general is as follows. We transliterate *ḥt* or *ḥwt* and translate accordingly when syntactic or semantic context suggests a clear preference for one or the other option. An example where syntactic context reveals the number is Exercise 11, no. 25, where we read: *ḥwt.f nw pr (j)t(j).f*, “his things of his father’s house”. Here *nw* indicates that the preceding noun must be plural. In other examples, a particular form of a relative adjective *ntj* (§ 12.3) may help to determine the number of the antecedent if that is *ḥt* or *ḥwt*. Note however that the plural forms of adjectives gradually disappeared from Egyptian (§ 6.2), and therefore the use of *ntj* does not always mean that the antecedent must be singular. A similar fact holds for the genitival adjective (§ 4.13).

Without a clear preference suggested by syntax or semantics, there is a tendency to use the singular form *ḥt*, at least in the examples in the lessons. The key to the exercises tends to use the plural instead, but as suggested by Mr. Allen, the plural may be replaced by the singular throughout in such cases, for the sake of consistency.

Some additional confusion is created by the second translation for *ḥt* in the dictionary (p. 464), viz. “property”. On p. 136 we find *ḥwt*, “property” or “things”, suggesting that it is rather the plural form, not the singular, that has the meaning of “property”; see the same transliteration and translation on p. 215 and in the key to Exercise 10 (no. 28). However, for no apparent reason, on p. 113 we find the transliteration *ḥt* in the singular, as above translated by “things” in the meaning of “property”. For the benefit of the student, who may be confused by the inconsistencies, it would have been better to write *ḥwt* throughout, when the meaning is “property” and the word is written with plural strokes.

It is unclear to me why the combination of **G17** (owl) and **D36** (forearm) is transliterated as *m(j)* when the meaning is “please, now” (§ 16.7.6; Exercise 16, no. 13) and as *mj* when the meaning is “who?, what?” (§ 7.13; § 15.12; p. 332, final example).

Frequently, compound words are inconsistently transliterated with or without a hyphen. In a few cases, this is not due to a mistake. According to Mr. Allen (p.c.), hyphens should be used

when the constituents are connected by a common determinative. This could justify  $jmn r^c$  on p. 337, without a common determinative, versus  $jmn-r^c$  on p. 183, where the determinative **A40** (seated god) can be argued to refer to the whole compound word, rather than merely to the second constituent  $r^c$ . Similarly, we find  $wsjr-hnt(j)-jmntjw$  and  $wsjr hnt(j) jmntjw$  on pp. 356 and 357, respectively.

A hyphen is also used to indicate that words were written in honorific transposition, as for example  $^cnht-nt^r r^c$  on p. 492, no. 40. This is however not done consistently; cf.  $mj-r^c$  and  $mj r^c$  in the key to Exercise 18, nos. 27 and 28, respectively.

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