BIFAO 45 (1947), p. 43-55

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The Egyptian conjunctive.

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THE EGYPTIAN CONJUNCTIVE

BY

GIRGIS MATTHA.

I.—The origin and true interpretation of the Late Egyptian conjunctive [hieroglyphs] has always been a serious problem to students of Egyptian philology. In his most instructive article entitled *An Egyptian Split Infinitive and the Origin of the Coptic Conjunctive Tense* published in *The Journal of Egyptian Archaeology*, vol. XIV, pp. 86-96, Gardiner gives very important examples, dating from the end of the XVIIIth Dynasty and the beginning of the XIXth, illustrative of the use of a construction of the type [hieroglyphs] as the actual origin of the later conjunctive [hieroglyphs] and the Coptic ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ, Saʿidic ⲛ̄ϥⲥⲱⲧⲙ̄. He explains this construction as being composed of [hieroglyphs] followed by the independent pronoun [hieroglyphs] and the infinitive [hieroglyphs], and that it is simply the outcome of the older possibility [hieroglyphs] with the transposition of the pronoun from *after* to *before* the infinitive with a meaning "together with on his part the hearing" containing no time-implication; and, lastly, that [hieroglyphs] is nothing more than [hieroglyphs] with the suppression of [hieroglyphs] and the disguising of [hieroglyphs] in Late Egyptian orthography. Erman holds the same views [1].

II.—To the part of this theory concerning the explanation of the construction [hieroglyphs] there are serious objections : (1) Had [hieroglyphs] been really an independent pronoun or at least felt as such by the Egyptians it should have at least been occasionally rendered in Late Egyptian by one of the forms peculiar to the Late Egyptian pronoun [hieroglyphs], [hieroglyphs] or [hieroglyphs], and not *persistently*

[1] ERMAN, *Neuägyptische Grammatik* (1933), § 575; *Aegyptische Gram.* (1928), § 416, *Anm.*

written ⸢ꜣ⸣, which latter is never used elsewhere in Late Egyptian as independent pronoun. (2) It is difficult to reconcile this theory with a form like ⸢ꜣ⸣ for the first person singular or with another for the first person plural. (3) If ⸢ꜣ⸣ is simply the outcome of the older possibility ⸢ꜣ⸣ with the transposition of the pronoun from *after* to *before* the infinitive, as Gardiner assumes on p. 88 of his article, then we should naturally expect a parallel construction like ⸢ꜣ⸣ + nom. subj. (or ⸢ꜣ⸣) + infinitive (⸢ꜣ⸣), when the subject is a noun or ⸢ꜣ⸣, instead of the one actually using ⸢ꜣ⸣ (=⸢ꜣ⸣) instead of ⸢ꜣ⸣ (*ibid.*, p. 90, examples 22-24). (4) The occasional use of ⸢ꜣ⸣ before the infinitive (see XIII, below). (5) The occasional use of the pseudo-participle instead of the infinitive as, for example, in d'*Orb.*, 14, 6 :
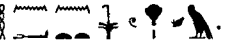
⸢ꜣ⸣ "I will become a big ox... and thou shalt sit upon my back". See XI, *c*, below.

III.—For these reasons and others we must seek another explanation for the construction ⸢ꜣ⸣ (and ⸢ꜣ⸣ nom. subj. ⸢ꜣ⸣), which, as Gardiner's most important examples (n°s 1-9, 22-24, 35) clearly show, is the actual origin of the Late Egyptian Conjunctive ⸢ꜣ⸣ (and ⸢ꜣ⸣ nom. subj. ⸢ꜣ⸣).
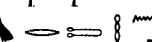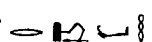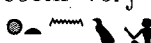
IV.—Gardiner has shown in his article, page 89, that ⸢ꜣ⸣ could be considered the actual origin of ⸢ꜣ⸣, with ⸢ꜣ⸣, pronounced *ᶜnte*, for ⸢ꜣ⸣ (as in the old variant ⸢ꜣ⸣ for ⸢ꜣ⸣) and with the omission of ⸢ꜣ⸣ before the infinitive ⸢ꜣ⸣. But he soon rejected this view on the ground that ⸢ꜣ⸣, in the examples quoted by him in his article, nearly always has a future sense, and future or prospective sense is not at all suitable to a construction deemed to have arisen from the pseudo-verbal construction.
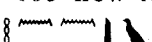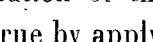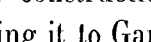
V.—To assume that ⸢ꜣ⸣ is the actual origin of ⸢ꜣ⸣ is undoubtedly the correct inference. But we must first determine what sort of pseudo-verbal construction that is, which follows after ⸢ꜣ⸣, before making any definite conclusion as to the true sense of ⸢ꜣ⸣, which will in turn be shown to be the actual origin of the conjunctive ⸢ꜣ⸣.
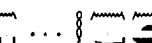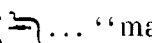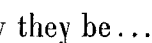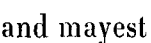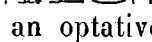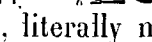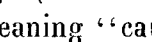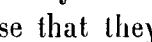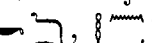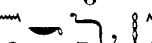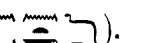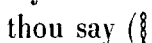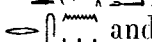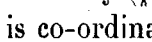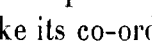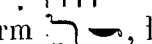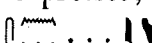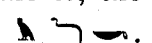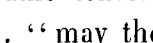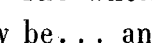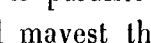
VI.—If we consider that the co-ordinate construction ushered in by ⸢ꜣ⸣ after ⸢ꜣ⸣ is the pseudo-verbal construction ⸢ꜣ⸣, which we call Praesens I in Late Egyptian terminology, with ⸢ꜣ⸣ (pronounced *te*) assimilated

to *te* of *ᶜnte* (= ⸗) and, therefore, omitted in writing, then and there our co-ordinate construction would certainly be only confined to the sense and usage peculiar to the Praesens I; and future or prospective sense is not at all suitable to the Praesens I. This is apart from other difficulties such as, for instance, the problem of reconciling a construction like ▨ with an assumed origin as ▨. Hence is Gardiner's justified rejection of this view.

VII.—But if we, on the other hand, consider that the co-ordinate construction, ushered in by ⸗ after ▨, is the pseudo-verbal construction ▨, conveniently called Praesens II, with ▨ (pronounced *e*) assimilated to terminal *e* in *ᶜnte* (= ⸗), then our co-ordinate construction, henceforth called Praesens II, would certainly suit all tenses and moods, including, of course, the future or prospective tense. This is as a matter of fact the outstanding characteristic of the so-called Praesens II.

VIII.—That the pseudo-verbal construction with ▨ could actually be ushered in by ⸗ after a preposition is clear from the example "sharpen your weapons ▨ seeing that it is intended to engage issue with that vile enemy to-morrow". (Gardiner, *Gram.*, § 223). Moreover, it would not seem very strange if we explain such writings as ▨ in an example like ▨ (*ibid.*) as standing for ▨ instead of ▨.

IX.—Let us now see how far our explanation of the construction ▨ ▨, as being = ▨, is true by applying it to Gardiner's quoted examples, discussing each under the same number assigned to it in his article.

a) (1) ▨ ... ▨ ... "may they be... and mayest thou say..."; an optative, literally meaning "cause that they be... and that thou say (▨, ▨, ▨). Here ▨ is co-ordinate with ▨ and is dependent, like it, on ▨. That it is not in the *sḏm-f* form ▨, like its co-ordinate ▨, is true; but it holds the same rank and order as this latter. It acts, like it, as object of ▨; and expresses, like it, the same tense. The whole is parallel to ▨ ... ▨ ... "may they be... and mayest thou say...", two parallel optatives.

b) (2) [hieroglyphs] . . . [hieroglyphs] . . . "give thy mind to cause (the harvest) to be paid. . . and draw out (50 sacks of corn)".

Here [hieroglyphs] stands for [hieroglyphs] with [hieroglyphs] "thou shalt draw" (imperative) as co-ordinate with [hieroglyphs]. Or it may be co-ordinate with [hieroglyph] after [hieroglyphs]; and so is to be translated "and that thou draw"

c) (3) [hieroglyphs] "let Tita be brought to thee, and contend with her".

[hieroglyphs] is short for [hieroglyphs] "and thou shalt contend" (injunction), the Praesens II here being co-ordinate with [hieroglyphs].

d) (4) [hieroglyphs] . . . "thou shalt put them over the fire and thou shalt add to them. . ." Here [hieroglyphs] is short for [hieroglyphs] with [hieroglyphs] meaning "thou shalt add" and having exactly the same use as [hieroglyphs], with which it is co-ordinate, as expressing an injunction.

e) (5) [hieroglyphs] "as to any king who is yet to be and who shall make lasting my acts".

[hieroglyphs] is a contraction of [hieroglyphs], and the Praesens II [hieroglyphs] is co-ordinate with [hieroglyphs] and means "who shall make lasting", thus continuing a relative clause.

Examples 6-8, where the co-ordinate Praesens II continues a relative clause, are to be explained in the same manner.

f) (22) . . . [hieroglyphs] . . . [hieroglyphs] " . . . one shall hear. . . and another shall come to report".

[hieroglyphs] is short for [hieroglyphs] with the co-ordinate Praesens II [hieroglyphs] meaning "another shall come" and having a future sense like [hieroglyphs]. Here the subject of the co-ordinate Praesens II after [hieroglyphs] is [hieroglyphs] "another"

X.—In the foregoing examples co-ordination is expressed by the preposition [hieroglyphs] and, therefore, the co-ordinate Praesens II had to be introduced to it by means of the particle [hieroglyph]. Later on Egyptian was sparing in the use of prepositions and they were frequently left out unexpressed; yet they were implied and functioned in this capacity with exactly the same effect as though they were actually present. Hence is the use of the Praesens II introduced

by the particle ⎯⎯ after an implicit 〔⎯⎯ in the following most important example (No. 35) given by Gardiner on page 95 of his article :

"[as to...any serfs...any] bee-keeper (?) or any person belonging to the temple ⎯⎯|〕⌐⎯⌐〔^⌐⎯⌐⎯◥... who shall be interfered with and who shall say..." Here ⌐◥ is short for *an implicit ḥnꜥ* + ⎯⎯|⌐◥, where the co-ordinate Praesens II introduced by ⎯⎯ expresses future relative like its co-ordinate ⎯⎯|〕⌐⎯⌐〔^⌐⎯ and means "who shall say".
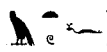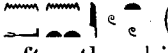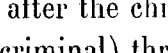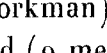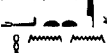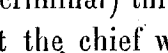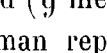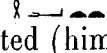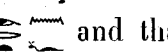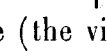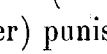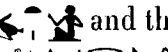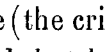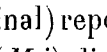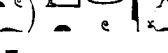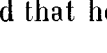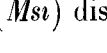
XI.—Having thus explained the origin and meaning of 〔⎯⌐⌐(𓏏)◣, 〔⎯⎯⎯(=⎯⎯) nom. subj. ◣ and ⌐◣ according as they occur in the early examples treated above, we can safely say that their uses are identical with those of the Late Egyptian conjunctive ◣⌐ꜥ(𓏏)◣ and ◣⌐ nom. subj. (𓏏)◣. But as their uses in these examples are confined to the tense with future meaning after imperatives, injunctions, and relative clauses referring to future time, we must needs see whether 〔⎯⎯|⌐(𓏏)◣, as explanation of 〔⎯⌐(𓏏)◣, could possibly be suited to the other uses of the Late Egyptian conjunctive ◣⌐ꜥ(𓏏)◣. To achieve this and to ascertain that both are essentially identical in this respect also, we shall substitute the Late Egyptian ◣⌐ꜥ(𓏏)◣ by 〔⎯⎯|⌐ꜥ(𓏏)◣ in such examples as are given by Erman in his *Neuägyptische Grammatik* (1933), §§ 575-587, to illustrate the other uses of the Late Egyptian conjunctive referred to above.

a) ERMAN, *Neuäg. Gram.*, § 578. 〔⎯⎯|⌐ꜥ(𓏏)◣ continues *future* tense :

[hieroglyphic line] (for ◣⌐◣) [hieroglyphic] (for ◣⌐|)

[hieroglyphic] "then the vagabond said to my son : I shall thrash thee and I shall take away the cattle and they shall be in my possession" *Hor. and Seth*, 7, 6-7.

[hieroglyphic line] (for ◣⌐) [sic] [hieroglyphic]
(for ◣⌐) [hieroglyphic] "hasten and call upon them, and then write to me" *P. Bologna*, 5, 5-6.
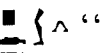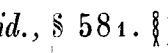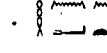
b) *Ibid.*, § 579. 〔⎯⎯|⌐◣ continues an *infinitive*.
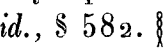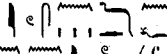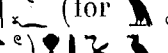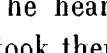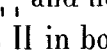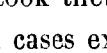
Report ✗◣||⌐▪〔^... "his running (after the chief workman) 〔⎯⎯|⌐ (for ◣⌐⎯)◣⌐◻ and that he (the chief workman) shut his door 〔⎯⎯|⌐ (for ◣⌐⎯)✗◣⌐ and that he (the criminal) took
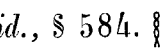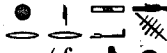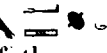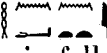
a stone [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that he broke his door to pieces [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that men were appointed (to look after the chief workman) [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that he (the criminal) thrashed (9 men) [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that the chief workman reported (him to the vizier) [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that he (the vizier) punished him [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that he (the criminal) reported the vizier to *Msi* [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and that he (*Msi*) dismissed him (the vizier)" *P. Salt*, 2, 14-17.
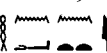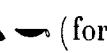
As the infinitive cannot be confined to any one time-position, in the sense that "his hearing" could mean "that he heard", "that he hears" and "that he will hear" etc., the infinitive [hieroglyphs] "his running" expresses here a past narrative tense "that he ran". Thereupon, its co-ordinates in the form of the Praesens II express the same tense.

c) *Ibid.*, § 58₁. [hieroglyphs] continues *future* tense,

[hieroglyphs] *sic* "I shall become a big ox... and thou shalt sit on my back" d'*Orb.*, 14, 6.

Here the co-ordinate Praesens II expressing future tense is in the construction [hieroglyphs], i.e. with the pseudo-participle. This clearly shows that the co-ordinate Praesens II of an intransitive verb could be expressed in either of its two forms, namely, [hieroglyphs] followed by ([glyph]) infinitive or in [hieroglyphs] followed by a pseudo-participle.

d) *Ibid.*, § 58₂. [hieroglyphs] ([glyph]) [glyph] continues *past narrative* tense.

[hieroglyphs] "they said to him (the grass is good in such and such a place) [hieroglyphs] (for [hieroglyphs]) [glyph] and he heard (what they said) [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] and he took them (to that place) d'*Orb.*, 1, 10. The co-ordinate Praesens II in both cases expresses the past narrative tense.

e) *Ibid.*, § 58₄. [hieroglyphs] ([glyph]) [glyph] continues *conditional*.

[hieroglyphs] (for [hieroglyphs]) [hieroglyphs] [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] "if the cedar is felled and it (sc. Bata's heart) falls down and thou comest" d'*Orb.*, 8, 4-5.

[hieroglyphs] [hieroglyphs] (for [hieroglyphs]) [hieroglyphs] "if thou findest it (sc. the heart) and put it (in a bowl of cold water)" d'*Orb.*, 8, 5.

⸗|⸗ ⸗ ⸗ ... ⸗⸗⸗|⸗ (for ⸗⸗) ⸗|⸗⸗ "if I go (to the house of the high priest) and he sees... (so and so)" *Unamun*, 2, 61.

The co-ordinate Praesens II in each of ⸗⸗⸗⸗⸗⸗, ⸗⸗⸗⸗⸗⸗ and ⸗⸗⸗⸗⸗⸗ expresses the conditional, a use appropriate to the Praesens II.

f) Ibid., § 587. ⸗⸗⸗⸗⸗⸗⸗⸗⸗ *Negative of the co-ordinate Praesens II.*

"do not eat bread ⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗) ⸗⸗⸗⸗ ⸗⸗⸗⸗⸗⸗⸗⸗ if another is standing and if thou dost not invite" *Max. d'Anii*, 7, 2.

The form with ⸗⸗⸗⸗ is not uncommon as negative for the Praesens II.

g) Ibid., § 587. ⸗⸗⸗⸗⸗⸗⸗⸗ as co-ordinate with present after negative ⸗⸗.

⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗⸗⸗) ⸗⸗⸗⸗⸗⸗⸗⸗
⸗⸗⸗⸗⸗⸗⸗⸗ "he does not realise my desire to embrace him and so does not write to my mother" *Lieb. Beatty*, 23, 2.

Here the Praesens II ⸗⸗⸗⸗⸗⸗⸗ is co-ordinate with ⸗⸗⸗ and, therefore, holds the same rank as this latter after the negative ⸗⸗. But see XIV *b*, 2, below.

h) Ibid., § 587. ⸗⸗⸗⸗⸗⸗⸗⸗ continues vetitive.

⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗⸗⸗⸗) ⸗⸗⸗⸗⸗⸗⸗⸗
⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗) ⸗⸗⸗⸗⸗⸗⸗⸗⸗ "do not cause that she reproach thee or that she raise not (*sic*) her arms to God or that He hear her cry" *Max. d'Anii*, 7, 2.

The verbs ⸗⸗⸗⸗⸗, ⸗⸗⸗⸗⸗⸗ and ⸗⸗⸗ are all dependent on ⸗⸗⸗⸗⸗ and, therefore, the presence of ⸗⸗⸗⸗ before ⸗⸗⸗⸗⸗⸗ is evidently superfluous. *Anii* means : do not let her raise her arms (in complaint). But see XIV, *b*, 2, below.

⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗) ⸗⸗⸗⸗⸗⸗⸗
⸗⸗⸗⸗⸗⸗⸗⸗⸗ (for ⸗⸗) ⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗⸗ "do not laugh at a blind man or deride (?) a dwarf or hurt the feelings of a disfigured person" *Amenemope*, 24, 9.

XII.—Now that we have established that (⸗⸗⸗⸗⸗⸗ (=⸗⸗⸗⸗⸗⸗⸗) and ⸗⸗⸗⸗⸗ are entirely identical in sense and use, it is evident that ⸗⸗⸗ is but a later and purely phonetic writing of one and the same

word ⸺, with ▲ = n̄ and ⁀ = ⲧⲉ. Hence is the Coptic form of the conjunctive ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ and ⲛ̄ⲧⲉ before the nominal subject.

Such parallelisms as were made in XI *a* and *b*, above, give us forms like

a) Ist Sing. (𓏥⸺)⸺ⲉ▲ for ▲⁀▲

IIIrd Pl. (𓏥⸺)⸺ⲉ⸗ „ ▲⁀⸗

b) With ⁀ (𓏥⸺)⸺ⲉ⁀ „ ▲⁀⁀

Nom. Subj.(𓏥⸺)⸺ⲉ N.S. „ ▲⁀N.S.   See also IX *f*, above.

XI *c* shows that the co-ordinate Praesens II of an intransitive verb could be invariably used in the pseudo-participial or the infinitive forms.

XIII.—The Absence and the Presence of 𓏏 before the Infinitive

OR

The Correlative and the Absolute Conjunctive.

In the examples employing 𓏥⸺, ⸺ or ▲⸺, ▲, i. e. the form without 𓏏 before the infinitive, it will be noticed that the verb in the conjunctive form, or, in other words, in the co-ordinate form of the Praesens II, is directly related to the preceding verb with which it is co-ordinate, in the sense that it is either directly dependent on it as resultant from it, or that both verbs are closely connected by their common relation to a third member of the sentence. On the other hand, in the examples employing 𓏏 before the infinitive the verb in the co-ordinate form of the Praesens II is not directly dependent on the preceding verb with which it is co-ordinate, nor does it share with it in common the quality of being dependent on a third member of the sentence. Thus Late Egyptian distinguishes between two forms of conjunctive: (1) a Correlative conjunctive, *without* 𓏏 before the infinitive, and (2) an absolute conjunctive, *with* 𓏏 before it. To illustrate this theory, the following examples may be quoted :

a) ⸺ "they said to him (the grass is good in such and such a place) ▲⸺▲ and he heard (what they said) ▲⸺𓏏 and he then took them (to that place)" d'*Orb.*, 1, 10.

In this example the scribe regarded [hieroglyphs] "he heard" as directly resultant from [hieroglyphs] "they said to him", so he omitted ❢ before ⌐ [hieroglyph]. On the other hand he regarded [hieroglyphs] as indirectly dependent on [hieroglyphs]. Hence is the presence of ❢.

b) [hieroglyphs] . . . "thou shalt put them over the fire and thou shalt add to them"; Gardiner's example 4. Here the co-ordinate Praesens II with ❢ before [hieroglyph] is not in the least directly dependent upon or resultant from [hieroglyphs] etc., but rather represents an action which could be taken quite independently of the one preceding it.

c) [hieroglyphs *sic*] "hasten and call upon them; then write to me" *P. Bologna*, 5, 5-6. Contrast between the direct relation of *sni* and the indirect relation of *ḥꜣb* to *ḥn*.

d) [hieroglyphs] "if the cedar be cut down and it (sc. Bata's heart) fall to the ground" *d'Orb.*, 8, 4-5. Notice the close relation of *ḥꜣy* to *šꜥd*. Hence is the use of the correlative conjunctive [hieroglyphs] *without* ❢.

e) [hieroglyphs] "if thou find it (sc. Bata's heart) and then thou place it (in a pot of cold water)" *d'Orb.*, 8, 5. [hieroglyphs] is regarded as an indirect consequence of *gm*; hence is the use of the absolute conjunctive *with* ❢.

f) [hieroglyphs] "may I see thee in good health and embrace thee"! *P. Bologna*, 9, 9. Both *mḥ* and *ptï* are closely related by their dependence in common upon [hieroglyphs]; hence is the use of the correlative conjunctive *without* ❢. For similar cases cf. XI *g* and *h*, above.

g) The correlative conjunctive is also used when its verb forms part of a whole narrative, such as an item of a speech or in a report. For this, see XI *a* (first example) and *b*, above.

XIV.—Non-conjunctive Forms.

We have seen that the conjunctive is essentially *a clause of co-ordination* composed of the Praesens II introduced by [hieroglyph] after [hieroglyph] whether this latter is actually present, as in [hieroglyphs], or implied, as in [hieroglyph], or [hieroglyphs] and the Coptic ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ. On this assumption the co-ordinate verb

7·

in the form of the Praesens II must needs hold the same rank and order as the preceding verb with which it is co-ordinate. Otherwise any form like 𓏭𓂝𓈖𓀀 or the Coptic ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ, which does not express co-ordination, cannot in any way be assigned to the conjunctive.

As a matter of fact there are instances of the type 𓏭𓂝𓈖𓀀 or the Coptic ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ which either takes the form of the Late Egyptian conjunctive *only* in appearance and is not at all etymologically connected with it, or is a noun-clause composed of a Praesens II introduced by 𓈖, and so has exactly the same form as the Late Egyptian conjunctive but *not* the same uses. Of these instances we may single out the following :

a· ϣⲁⲛⲧⲉϥ- and ⲙ̄ⲡⲁⲛⲧⲉϥⲥⲱⲧⲉⲙ.

The construction ϣⲁⲛⲧⲉϥⲥⲱⲧⲉⲙ represents ϣⲁ 𓈖𓏭𓈖𓀀 "until" followed by 𓂝𓈖𓂝 "he does", the *sḏm·t-f* form of *iri*, followed by the infinitive 𓂝𓏭𓏲. 𓈖𓏭𓈖𓀀𓂝𓈖𓂝 thus means "until he hears", lit. "until he does a hearing". The *sḏm·t-f* form 𓂝𓈖𓂝, *artef*, is here pronounced dialectually *antef* with the *a* assimilated to that of *ša* and the *r* rendered *n*, exactly as in ⲙ̄ⲡⲁⲛⲧⲉϥ = ⲙ̄ⲡⲁⲧⲉϥ = 𓏭𓂝𓈖𓂝 (compare Achmimic ⲙⲛ̄ = 𓏭𓂝). Thus we have two forms for the *sḏm·t-f* form of *iri*: (1) *antef* as in ϣⲁⲛⲧⲉϥ and ⲙ̄ⲡⲁⲛⲧⲉϥ, and (2) ⲁⲧⲉϥ, with the *r* dropped, as in ϣⲁⲧⲉϥ and ⲙ̄ⲡⲁⲧⲉϥ, and possibly in ⲁⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ of the Perfect I and ⲛ̄ⲧⲁⲧⲉⲛ̄ⲥⲱⲧⲙ̄ of the Perfect II.

The pronunciation *antef* for 𓂝𓈖𓂝 in ϣⲁⲛⲧⲉϥ led to the purely phonetic and unetymological writing 𓈖𓏭𓈖𓏭𓂝 in demotic. This has nothing to do with the conjunctive. On the other hand the form pronounced *atef* in ϣⲁⲧⲉϥ led to such purely phonetic and unetymological writings as 𓈖𓏭𓂝𓅱𓀀 "until they find" *Unamun*, I, 19, for 𓈖𓏭𓈖𓂝𓈖 𓅱𓀀, and 𓈖𓏭𓂝𓏤𓃀𓏥𓂻 "till when?" *ibid.*, 2, 66, for 𓈖𓏭 𓈖𓂝𓈖𓂝𓏤𓃀𓏥𓂻. This is clearly due to the assimilation of *a* in *atef* to *a* in *ša*, thus leaving *te* standing by itself. See ERMAN, *ibid.*, § 586.

b· 𓏭𓂝𓈖𓀀 = (𓂝)𓈖𓏭𓂝𓀀.

(1) 𓊹𓏥𓈖𓏥𓆣𓏭𓄿𓈖𓏲𓄿𓂝𓈖𓄿𓏭𓈖𓀀𓏭𓄿𓆣𓂝𓈖𓎛 "(I swear) by Amūn and by the Prince to the effect that if I tell a falsehood I should be

placed at the back of the house" *Mes*, N 35. Here ⟨hieroglyphs⟩ etc. stands for (⟨hieroglyph⟩)⟨hieroglyph⟩ "to the effect that" followed by a conditional Praesens II. This is Gardiner's example 29, p. 91.

He swore ⟨hieroglyphs⟩ "saying : if the ass dies I am responsible for it and if it lives I am also responsible for it" *Ostr. Berlin,* III, 35 (= Erman, *ibid.*, § 584).

⟨hieroglyphs⟩, stands for (⟨hieroglyph⟩)⟨hieroglyph⟩ followed by the conditional Praesens II ⟨hieroglyphs⟩, while ⟨hieroglyphs⟩ is the conjunctive form.

" (I swear) by Amūn ⟨hieroglyphs⟩ ... to the effect that if I do not pay, I shall receive (100 strokes)" *Ostr. Petrie,* 60. (= Erman, *ibid.*, § 584).

(2) The demotic ⟨hieroglyphs⟩ "so that everyone may see it" in line 60 of the *Canopus Decree* of Tanis has as hieroglyphic parallel ⟨hieroglyphs⟩ "so that everyone may see it".

XI *g* and *h* (1st example), above, could also belong here; and so translate :

"he does not realise my desire to embrace him so as to write (de façon qu'il écrive ⟨hieroglyphs⟩) to my mother" *and* "let her not reproach thee lest she (⟨hieroglyphs⟩) raise her arms to God that He may hear (de façon qu'il entende ⟨hieroglyphs⟩) her cry"—clauses of consequence with حَتَّى and لِئَلَّا.

ⲌⲈⲚⲔ ⲈⲢⲞⲒ ⲠⲀϢⲎⲢⲒ ⲚⲦⲀϪⲞⲘϪⲈⲘ ⲈⲢⲞⲔ "come near, son, that I may feel thee" *Mallon,* § 250, 2. ϢⲀⲦⲞⲨ ⲞⲨⲞ�occ ϤⲀⲤⲞⲨ ⲚⲦⲀⲞⲨⲚⲞϤ ⲘⲘⲞⲒ "cut them and cook them that I may rejoice" *ibid.*

c. ⟨hieroglyphs⟩.
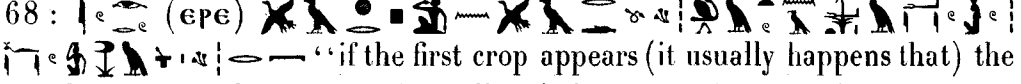
(1) After ⟨hieroglyphs⟩ ⲈϢⲰⲠ "if" lit. "if it happens".

⟨hieroglyphs⟩ "if he opens his eyes" demotic *Mag. Pap.,* II 3. ⲈϢⲰⲠ ⲚⲦⲈ ⲠⲒⲀⲢⲬⲰⲚ ⲈⲢⲚⲞⲂⲒ "if the prince sins" *Mallon,* § 391.

(2) After an implied *iw-f ḫpr* ⲈϢⲰⲠ "if".

⟨hieroglyphs⟩ "if the light is good" *Mag. Pap.,* II 15. ⲚⲦⲚ̅ⲚⲀⲞⲨⲈⲘ-ⲀⲀⲀⲨ ⲀⲚ...ⲚⲄ̅ ⲦⲘ̅ϪⲰ ⲚⲀⲚ "we shall eat nothing... if thou do not tell us (what thy profession is)" *Zoega,* 346.

But this may be a case of conditional ⲉⲛⲉ (cf. Spieg., *Gram.*, §§ 497-8) before Praesens ⲉⲕⲧⲙ̄ϫⲱ "if thou do not tell".

(3) After an implied 〔hieroglyphs〕 "it usually happens" as in *Canopus*, 19, 68: 〔hieroglyphs〕 (ⲉⲣⲉ) 〔hieroglyphs〕 "if the first crop appears (it usually happens that) the female singers hold up ears of corn" καὶ ὅταν ὁ πρώιμος σπόρος παρασῇ ἀναφέρειν τὰς ἱερὰς παρθένους στάχυς.

(4) After an implied 〔hieroglyph〕 "it will happen" as in Coptic ⲉϣⲱⲡⲉ ⲟⲩⲛ̄ ⲟⲉⲉⲧⲉⲕϯ ⲟⲩⲕⲟⲩⲓ̈ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲃⲱⲕ ⲛ̄ⲧⲁⲧⲁⲁϥ "if it is possible for thee to give me something, then (lit., it will happen that) I will go and give it" Spieg., *Gram.*, § 153, *anm.*

(5) After such verbs as command, entreat, wish etc.

〔hieroglyphs〕 "I pray thee that thou reveal thyself to me" demotic *Mag. Pap.*, V, 15.

ⲉⲩⲟⲩⲱϣ ⲛ̄ⲥⲉⲉⲓ ⲉϩⲟⲩⲛ "they want to come in" Steindorff, *Gramm.*, § 282.
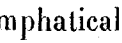
ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ̈ ⲧⲁϣⲁϫⲉ "allow me to speak" *ibid.*

ϫⲟⲩⲱϣ ⲛ̄ⲧⲁⲧⲁⲥⲑⲟ ⲙ̄ⲡⲉⲕϣⲏⲣⲓ "dost thou wish that I send back thy son?" *Mallon*, § 251, 1.

d. 〔hieroglyphs〕 = Relative 〔hieroglyphs〕.

For examples illustrative of this use in demotic and Coptic, see Spiegel-berg, *Gramm.*, § 151 and *Anmerkung*.

e. 〔hieroglyphs〕 emphatic for 〔hieroglyphs〕.

To lay emphasis on the subject of the Preasens II expressing future action demotic sometimes replaces the pronominal suffix by the independent pronoun. So instead of 〔hieroglyphs〕 "he shall hear" it emphatically uses 〔hieroglyphs〕 (for 〔hieroglyph〕) 〔hieroglyph〕 "it is he who shall hear", with 〔hieroglyph〕 (pronounced *e*) assimilated to the initial *alif* of the independent pronoun *ᵃinok*, *ᵉntok*, *ᵉntof* etc., and, consequently, left out in writing. This use of the independent pronoun may be traced back to its rare and archaistic employment as subject of the sentence with adverbial predicate in some Middle Egyptian and Pyramid texts (Gardiner,

Gram., § 116, end). The examples quoted by Spiegelberg in his *Grammatik*, § 152, except the one quoted above under *c* 3, all belong here. Of these we may quote the example Heidelberg 723, 22, by way of illustration :

𓂀𓏤𓏏𓀀𓏛𓏤 𓂋𓏤 ... 𓏏𓏤 "the one who withdraws ... it is he who shall pay (three talents)". Here 𓏏𓏤 is emphatic for 𓏤 "he shall pay".

The following example is also worth adding. It is demotic *Mag. Pap.*, VI, 17.

𓏏𓏤𓏏𓏏 𓂀𓏤𓏏 "do thou bring me the god" emphatically used for imperative 𓏤𓏏𓏏 etc. "thou shalt bring etc."

The emphatic use of the independent pronoun in place of the pronominal suffix occurs at times in Coptic in such examples as :

"Apa Macarius lived in the wilderness ⲉⲛⲉ — ⲛ̄ⲧⲟϥ ⲙⲁⲩⲁⲁϥ ⲡⲉ and he was alone by himself". *Zoega*, 316.

XV. — To sum up, Late Egyptian, demotic and Coptic used the pseudo-verbal construction 𓏤𓏛𓏏, conveniently called Praesens II, after the particle 𓂋𓂋. This took the form 𓏏𓏤(𓏛)𓏏, which acted as a noun-clause after prepositions and as subject or object to certain verbs. Its use after prepositions is almost confined to cases where 𓏏𓏏 or 𓂋 is used, in which case the preposition itself is not expressed but is implied, and the resultant 𓏏𓏤(𓏛)𓏏 is elliptical for 𓏏𓏏𓏏𓏤(𓏛)𓏏 or 𓂋𓏏𓏤(𓏛)𓏏; except in the case of some examples, dating from the end of the XVIIIth Dynasty and the beginning of the XIXth, where 𓏏𓏏 is expressed before the same construction in the form 𓂋𓏏(𓏛)𓏏.

Thus 𓏏𓏤𓏛𓏏, ⲛ̄ⲧⲉϥⲥⲱⲧⲉⲙ, is essentially a Praesens II introduced by 𓂋𓂋 and can stand for : (1) 𓏏𓏏𓏤𓏛𓏏 as in XIV, *c*; or (2) 𓂋𓏏𓏏𓏤𓏛𓏏 as in XIV, *b*; or (3) 𓏏𓏏𓏏𓏤(𓏛)𓏏, 𓏏𓏏𓂋(𓏛)𓏏, 𓂋(𓏛)𓏏, i. e. *the construction with the co-ordinate Praesens II*, which is the true interpretation of the so-called Late Egyptian, demotic, and Coptic conjunctive.

Besides there are forms such as ϣⲁⲛⲧⲉϥⲥⲱⲧⲉⲙ and ⲙ̄ⲡⲁⲛⲧⲉϥⲥⲱⲧⲉⲙ (XIV, *a*) and also 𓏏𓏤𓏛𓏏 (XIV *d* and *e*), which outwardly resemble the Praesens II introduced by 𓂋𓂋, but have nothing whatsoever to do with it.