Some Egypto-Semitic Roots

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Since a few symbols used for transliterating Egyptian phonemes are also used to represent completely unrelated Semitic phonemes, it is necessary to make certain changes in the standard method of transliterating Egyptian. Therefore, in the following paragraphs:

$\multimap = z$, $\| = s$, $\varDelta = q$, $\Longleftrightarrow = č$, $= \jmath$.

I. Egyptian *tʒḥ* = Semitic *dlḥ*

The Egyptian root *tʒḥ* means " trouble, disturb, " as pointed out by Dévaud some time ago (= Coptic *tōḥ*, " be mixed, disturbed, clouded ") [1]. Two cases in Late Egyptian offer a derived sense, " submerge ", or the like [2]. The noun *tʒḥ.t* appears only in medical texts and indicates the dregs of a thick liquid like wine or beer that settle to the bottom of a container [3]. The noun *tʒḥ*, which appears in Pyr. 420, has been taken as a verb but was correctly identified by Sethe as " mud, slime " [4], which is amply corroborated by the Semitic cognates noted below. The basic verbal meaning of the root is thus the disturbing of a liquid while the essential significance of the nominal derivatives is the thick sediment (dregs or mud) which settles at the bottom of a body of liquid. From the basic verbal meaning comes the notion of " disturbing " or " troubling " in the abstract sense [5].

[1] Dévaud, *Études d'étymologie copte* (Fribourg, 1923), pp. 22-23.

[2] *Wörterbuch* V, 233; found only in *Pap. Lansing* 7, 3 and *Pap. Anastasi* V, 16, 7 — one is *tʒḥ* taken as " thrown into a well ". Translated " soused " by Caminos, *Late-Egyptian Miscellanies* (Oxford, 1954), p. 249.

[3] *Wörterbuch* V, 233-34. Cf. Barns, *Five Ramesseum Papyri* (Oxford, 1956), No. V, 29 (*ḥnqt tʒḥ.t*) and 34 (*irp tʒḥ.t*) in a pharmaceutical recipe, as often elsewhere.

[4] *Wörterbuch* V, 233.8 Cf. Sethe, *Kommentar* II, p. 183.

[5] Such as noted by Dévaud, *loc. cit.* A related meaning appears in the causative *stʒḥ*, " trouble " (the heart), as in *Pap. Beatty* I, C, 8.

The Semitic cognate is $\sqrt{dlḥ}$: Akkadian *dalāḫu*, " stir up, roil (water), confuse, trouble," *dalḫu*, " muddy, cloudy, confused," *dilḫu*, " mud," *daliḫtu*, " confusion, distress " [1]; Hebrew *dālaḫ*, " disturb, make water turbid or disturbed " [2].   Both the early age at which this root is evidenced in Egyptian as well as the phonetic shifts involved show this root to be Egypto-Semitic [3].   Several other derived nouns in Egyptian can be better explained by reference to the Semitic cognates: *tзḥ* and *tзḥ.wt*, words of a derogatory nature, must mean something like " muddy (one) " [4]; *tзḥ*, applied to inhabitants of the Delta, would be " mud-dwellers " [5].

II. Egyptian *tr* = Semitic *d(w)r*

The original sense of Semitic $\sqrt{dwr}$ is " encircle, " from which come the notions of " time, generation, continuity, " etc.: Arabic *dār*, " turn, revolve, elapse (time), " *dār*, " year, house, tribe," *dawr*, " circumference "; Hebrew *dōr*, " generation "; Akkadian *dār*, " continuously, " *dūru*, " perpetuity, continuity " [6], *dāru*, " genera-

[1] Cf. *Chicago Assyrian Dictionary* (*CAD*), Vol. D, pp. 43 ff.

[2] *wattidhlaḫ mayim beraghlēkhā*, " You disturb the waters with your feet " (Ezek. 32:2).

[3] The shift *r* > *з* no longer took place after the Middle Kingdom; cf. Albright *JAOS* 74 (1954), 224.   While in Egypto-Semitic roots Egyptian *t* normally represents Semitic *t* or *ṭ*, there are some rare cases where it represents Semitic *d*: Egyptian *ktt*, " be small," = Ugaritic and Aramaic *kdd*, " child " Cf. also Egyptian *tr* = Semitic *dr* and Egyptian *tm* = Semitic *dm* in the following paragraphs.

[4] *Wörterbuch* V, 234.7: *tзḥ*, " Bez. für einen Schädling "; *Wörterbuch* V, 233,12: *tзḥ.wt*, especially in *Two Brothers* 7, 8, " You carried your lance on the word of a *kз.t tзḥwt*," referring to Anubis' wife who had falsely accused Bata of rape.   The literal rendering would be " muddy (dirty) female organs," paraphrased as " filthy whore" by Wilson in Pritchard (ed.), *Ancient Near Eastern Texts* (Princeton, 1950), p. 25.

[5] *Wörterbuch* V, 234.9.

[6] *CAD* Vol. D, p. 197, disassociates *dūru*, " fortress," and *dāru*, " settlement," from " a root referring to a cyclic movement "; *ibid.*, p. 108, similarly disassociates *dār*, " continuously," from " any root referring to a circle or a cycle."   This would presumably mean that we must separate the Arabic root from this series.   I am inclined to doubt that these roots are unrelated though, even should the analysis of *CAD* be accepted, the Egyptian cognate still belongs with the West Semitic and Akkadian words listed here and the Egypto-Semitic character of the root is unquestioned.   On Hebrew *dōr* and Akkadian *dāru*, cf. now Albright *BASOR* 163 (1961), 50-51.

tion" (¹); Ugaritic *dr*, "assemblage," *dr dr*, "eternity" (²); Aramaic *dār*, "generation," *dūra'*, "village"; etc. The Egyptian cognate is *tr* which means "time" in all nuances — morning, evening, time of a certain event, season, generation, etc. — and which can also function in a more abstract sense (³). Note especially *sjfȝw nsw r–tr r–tr.wy*, "One for whom the king continuously provides" (⁴); the phrase *r–tr r–tr.wy* is here used exactly like Akkadian *ana dār dūr*, Hebrew *leōr dōr*, "forever" (⁵). It is also possible that Egyptian *tr* may once be used as a verb: *m rn.k imy sȝḥ, tr.k r p.t tr.k r tȝ* "In thy name He–who–is–in–Orion, thou spendest time in heaven, thou spendest time on earth" (⁶).

(¹) Taken as a West Semitic loan by *CAD* Vol. D, p. 115.

(²) Ugaritic *dr* is used parallel to *mpḫrt*, "assemblage," and refers to the "circle" of deities who serve the head of the pantheon.

(³) *Wörterbuch* V, 313 ff.

(⁴) *Hieroglyphic Texts... in the British Museum* IV (London, 1931), pl. 37, lines 8-9 from the right. Middle Kingdom.

(⁵) Exodus 3:15: "I shall be remembered generation (after) generation, that is, continuously throughout all following generations = "forever," which is the exact meaning of Egyptian *r–tr r–tr.wy*. This may also serve to explain the later Egyptian term *sjfȝ tr* which indicates a kind of oath and which, based on the Semitic cognates to *tr*, has been correctly interpreted by Wilson as "undertaking fealty," in *JNES* 7 (1948), 130. Note particularly the oath of allegience required of Thutmosis III from his defeated enemies in his Gebel Barkal Stela, line 24. It is difficult to deny that the *sjfȝ r–tr r–tr.wy* of the Middle Kingdom stela quoted above (n. 4) is the same as the *sjfȝ tr* of the Empire. "To provide continuously" is as close to the idea of giving homage as we could wish and is essential to both parties in any vassal-lord relationship. Thus it is not inconsistant to have the king providing for a subject on the one hand and, on the other, a subject swearing fealty to his master. The oath of fealty in medieval Europe was precisely this kind of agreement; both subject and ruler agreed to provide certain services to the other. I would thus suggest that the *sjfȝ* of Empire times gives an expanded spelling of the word *tr*, "time" and that the extra determinatives were added by confusion with similarly spelled words, a frequent phenomenon of Late Egyptian. Cf. *ʿnt pdr dr*, "now and forever", in Ugaritic Text *I Aqht*, 154.

(⁶) *Pyr.* 186a. Sethe, *Kommentar* I, p. 93, notes: "Der Sinn des Satzes, dass der Gott seine eine Zeit an Himmel, die andere ' auf der Erde ' verbringe, kann wohl nur sein, dass er des Nachts, solange der Orion sichtbar ist, in diesem Gestirn, seiner Seele verweile, des Tages aber oder wenn der Orion nicht sichtbar ist, an seinem Grabe auf Erden, in

III. Egyptian *qrỉ* (*qꜣỉ*) = Semitic *qry*

Egyptian *qrỉ*, " be by someone, come near, associate with "[1], is cognate to Hebrew *qārah*, " meet, encounter," Ugaritic *qry*, " meet, come upon," Arabic *qarā*, " receive a person as a guest." The Late Egyptian noun *qrỉ*, " stranger, foreigner "[2], must also be related to this root. That this noun indicates someone who " draws near " from afar is shown in the story that Isis tells Seth in the Contendings of Horus and Seth. In this episode, Isis says: *wꜥ rmč jrjrỉ qꜣỉ*, " a foreigner drew near," and the *rmč jrjrỉ* is then called a *qꜣỉ* (< *qrỉ*) in the next line which we may define as a stranger who has drawn near from afar [3]. There can thus be no doubt that the Late Egyptian noun is a derivative of the older verb *qrỉ*. The Semitic √*qrʾ*, "read, encounter," is also related here and with the Hebrew preposition *liqrōʾth*, " against, opposite," we may compare Late Egyptian *r-qꜣỉ* (*n*), " by. "

IV. Egyptian *tm* = Semitic *dm(m)*

The originally biconsonantal Semitic root **dm* implies the notion of motionlessness or the cessation of activity: Hebrew *dāmam*, " be silent, still; cease," *dāmāh*, " be silent; rest, " Arabic *dām*, " stand still "[4]. Also included is the well-attested idea of destruction or of

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seinem dort ruhenden Leichnam, verweile." The sense of the passage is quite clear and we may justifiably take *tr.k* as a verbal form. Since the phrase is addressed not to Osiris but to the deceased king (who has now become an Osiris), there is no need for the concern over the use of the second person pronouns which Sethe expresses in his further comments on this passage.

[1] *Wörterbuch* V, 59.1-7; also written *qꜣỉ* in Late Egyptian; Coptic *čoῖle*, " dwell, visit."

[2] *Wörterbuch* V, 59.8-9; also written *qꜣỉ* and *qrr*. Note Coptic *rmp-čoῖle*, " sojourner."

[3] *Pap. Beatty* I 7, 5-10. The idea of drawing near to someone is explicit in Ugaritic *qry: laqryk bntb pšꜥ* ... *bntb gan ašqlk*, " Surely I will draw near you on the path of foolhardiness... on the pathway of pride I will fell you " (2 Aqht VI: 43-44); *wtqry ġlmm bšt ġr*, " And the two lads came upon the Lady of the Mountain " (nt II, 4-5).

[4] Also cognate are Ugaritic *dmm*, Akkadian *damāmu*, " grieve, wail, mourn." (Note Akkadian *qālu*, " cry out; be silent "). It is not hard to find examples in Hebrew which are best rendered by " wail, mourn ": *yēšᵉbhū lāʾāreṣ yiddᵉmū ziqnē bhat ṣiyōn*, " The elders of the Daughter of Zion sit on the ground wailing " (Lam. 2:10, in a passage dealing with

being at a complete end (what is put at rest or silenced is " finished, destroyed"); *w^ekhol 'anšē hammilḥamāh yiddamū bayyōm hahū'*, "and all her men–at–arms will be destroyed in that day " (Jer. 49:26).

The Egyptian cognate is *tm*, " cease, be at an end, destroy " (1), and carries much of the same range of nuances as the Hebrew root: *tm ɜkb ḥr ɜtrty*, " Mourning is silenced (*tm*), in the Double Palace "(2); *n skɜ.k n tm.k*, " You do not perish, you are not destroyed" (3); *ɜb tmw n sḥɜ.n.f sf*, " The mind ceases to function and is even unable to recall yesterday " (4); *tm tɜš.w.f n gm ɜs.wt.f*, " His boundaries cease (to exist), his boundary-markers cannot be found " (5). This verb is also extensively used as the negative auxiliary (6).

We might further inquire if the 2-*gem.* Egyptian verb *tmm*, " close, shut," is related to this root. Note Pyr. 230c, in a spell directed against a poisonous snake which is addressed thus: *tmm(w) rɜ.k in šms.t*, " Your mouth is closed by the *šms.t* " (7). The serpent's mouth, hence its poisonous fangs, is hereby rendered harmless by the decapitation of the head and is thus " destroyed " or " silenced." In the Decree of Haremhab the phrase *tmm rɜ* is used to describe the kind of officials with whom the king intends to staff his new adminis-

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the fall of Zion); *ūr^eša'īm baḥōšekh yiddammū*, " And the wicked shall moan (mourn) in the darkness " (that is, in Sheol, I Sam 2:9).

(1) *Wörterbuch* V, 301.4-10. The equation of the dentals is rare but found elsewhere; cf. *supra*, p. 2 note 3.

(2) *Pyr.* 1009a. Mourning which had accompanied the death of the king has now come to an end. This example shows how closely the ideas of " be silent " and " cease " are related; we might just as well render " Mourning ceases.ᵈ. "

(3) *Pyr.* 256c. The sense " destroy " is obvious from the passage — what does not " cease to exist " is not " destroyed." This carries out the essential significance of many Hebrew passages where *dāmam* is similarly used in the sense of " cease to exist," hence " be silenced, stilled. " Egyptian *tm* is also used parallel to *ḥtm*, " destroy," in *Pyr.* 843b.

(4) *Pap. Prisse* 5, 1, in the passage describing the infirmities of old age. We might equally well translate: " the mind (lit. heart) is silenced" (or, at rest, stilled).

(5) *Pyr.* 1142c, speaking of the king whose realm is now the universe. His temporal existence was bounded by geographical limits marked off by boundary stones; these now have no more efficacy. All restrictions have been destroyed and his eternal existence knows no limits.

(6) *Wörterbuch* V, 302.

(7) The exact nature of the *šms.t* is unknown though it is some kind of instrument for execution; cf. Sethe, *Kommentar* I, pp. 194-95.

tration. This is best translated as " prudent," that is, " closed " or
" silent " of mouth (¹). Note also *tmm rȝ.čn ḥr mȝȝ.n z nb*, " Be silent
about what everyone has seen " (²). In view of this close semantic
relationship and the originally biconsonantal character of the root,
the connection between *tm*, " cease " and *tmm*, " shut," seems prob-
able. Interestingly enough, both are biconsonantal and their meanings
interchange in Demotic (³).

Further complicating the problem is the Egyptian root *tm*,
" be complete, " which is cognate to Hebrew *tāmam*, Arabic *tamma*,
" be complete " (⁴). Egyptian *tm*, " be complete," is always used in
the sense of what is gathered together, what is made perfect, whole or
sound by being put together properly, that is, what is properly as-
sembled (⁵). Hebrew *tāmam*, besides indicating what is finished or com-
pleted, also means, " perish, be at an end " (⁶), which obviously coin-
cides partially with Hebrew *dāmam*, " be at an end, be still." While
this might influence us to consider *tāmam* and *dāmam* as related, we
must remember that the original sense of these two roots is quite dif-

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(¹) Pflüger, *JNES* 5 (1946), 265, questions his translation " discreet,"
suggesting " secretive " or " perfect in speech " as alternatives. However,
the constant appeal to the noble classes that they should be reserved,
dignified and careful of speech is ample proof that we should consider
tmm rȝ as indicative of such injunctions to speak only after deliberation
and without haste; especially in the wisdom literature: *Ptahhotep* 264-69,
Amenemope VI, 1 ff., *Any*, IV,1 ff.

(²) *Urk*. IV, 752.

(³) Demotic *tm*, " cease," is also found with the sense of halting or
obstructing legal proceedings (Thompson, *A Family Archive from Siut*
[Oxford, 1934], p. 14, n. 26) which corresponds to Demotic *tm* (old *tmm*),
" stop, obstruct " (Coptic *tōm*, " shut, close "). Edel, *Altägyptische Gram-
matik* I (Rome, 1955), sect. 555a, notes that the transitive use of *tm*
appears in *Pyr*. 843b though this verb is not normally used thus until
Saite times.

(⁴) *Wörterbuch* V, 303-304.

(⁵) Most frequently of the body which is repeatedly described as
" complete ". that is, whole and without missing parts (*Pyr.*, *passim*;
Pap. of Nu, Chap. 154, 2-3; etc.). Also in the sense of "finishing " a manu-
factured object, but not before the Eighteenth Dynasty; cf. Černy and
Gardiner, *Hieratic Ostraca* I (Oxford, 1957), pl. LXV, No. 2, Vs. 7-8. This
sense is paralleled by the " finishing " of the Torah by Moses (Deut.
31:24).

(⁶) Evil prophets shall be slain (*yittammū*) by sword and famine
(Jer. 14: 15); the money of Egypt and Canaan is " finished," that is, all
gone (Gen 47:15).

ferent: *tāmam* means ."finish," *dāmam* means "be motionless."
We must therefore keep them separate; the meaning "perish, be at
an end" is secondary in both cases.

The relationship between the Hebrew and Egyptian roots under
consideration is thus:

Hebrew	Egyptian
dāman, "be still, be at an end, be destroyed"	*tm*, "cease, be at an end, destroy" *tm*, the negative auxiliary *tmm*, "shut, close, be silenced"
tāmam, "be finished, perish"	*tm*, "be completed, collected together, finished"

There is no relation between the two Egyptian roots. *Tm*,
"cease," always has the sense of being at an end, over and done with,
the destruction of what has previously existed. *Tm*, "complete,"
indicates what is collected into a complete whole, what is brought
together into a coordinated whole to begin a new existence. Its use as
"finish" is only in the sense of being newly finished and then only
from the Eighteenth Dynasty on.

V. Egyptian *jr* = Semitic *ṣr*

The Hebrew root *ṣr* has a wide range of meaning as well as a
variety of forms though the convergence of Protosemitic *ṣ* and *ḍ*
into Hebrew *ṣ* (¹) obscures originally different roots. The various
Hebrew roots *ṣr* and their Semitic cognates may be given as follows:
ṣr I: enclose, be in distress

Hebrew: *ṣūr*, confine, besiege; *ṣārar*, enclose, be narrow, be in
          distress; *yāṣar*, be narrow, distressed; *ṣar*, narrow,
          distress; *ṣārāh*, distress; *ṣᵉrūr*, pouch.
Arabic: *ṣarra*, tie; *ṣirat*, enclosure; *ṣurrat*, pouch, bag.

(¹) And less frequently *ẓ*: Hebrew *ṣāmā'*, Akkadian *ṣamā'u*, Ugaritic
ẓm', Arabic *ẓamaya*, "be thirsty."

Akkadian: *aṣāru (wṣr)*, separate, delimit; *uṣurtu, meṣru*, border; *ṣirritu*, rope.

Ugaritic: *ṣwr*, besiege.

ṣr II: be hostile.

Hebrew: *ṣūr*, be hostile against; *ṣārar*, show hostility to; *ṣūr*, large rock; *ṣar*, adversary; *ṣārāh*, fellow-wife (¹).

Arabic: *ḍāra*, damage; *ḍarra*, harm, injure; *ḍarrat*, fellow-wife; *ḍarar*, wrong, injury; *ḍūrat*, poor, despised.

Akkadian: *zēru*, dislike, hate; *nazāru*, injure, insult, curse; *zāru*, hatred, hostile, enemy (²).

Ugaritic: *ṣr*, vex; *ṣrr*, enemy.

ṣr III: form, fashion.

Hebrew: *ṣūr*, fashion, shape; *yāṣar*, form, fashion; *ṣūrāh*, fashion, ground plan; *yōṣēr*, potter.

Arabic: *ṣawwar*, shape; *ṣūrat*, picture.

Akkadian: *eṣēru (yṣr)*, fashion, form; *eṣertu*, picture, plan.

Ugaritic: *yṣr*, create, shape; *yṣrm*, potters.

ṣr IV: sharpen.

Hebrew: *ṣor*, pebble, flint.

Arabic: *ẓurra*, sharpen; *miẓarra*, flint.

Akkadian: *ṣurru*, flint.

Just as different roots are obscured in Hebrew, so in Egyptian which did not use the emphatics at all. Semitic *ṣ* (hence *ḍ > ṣ* and *ẓ > ṣ*) is normally shown in Egyptian as *j* and we must look to the root *jr* in Egyptian to find cognates for the Semitic roots noted here.

There are several Egyptian words which are cognate to *ṣr* I: "enclose, be in distress". Ember noted long ago that the hieroglyph 𓏭 *jr*, suggested a word "bundle," though "sheaf" would be more

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(¹) That is, a secondary wife who, in this interesting twist of the root, is shown to be hostile or potentially so, a rather normal state of affairs judging by the extant literature.

(²) Or *ṣēru*, etc.? The use of *z* in Akkadian to represent Arabic *ḍ* is not normal; the Akkadian reflex of *ḍ* is usually *ṣ*. *CAD* Vol. Z, p. 99, denies the existence of a root *ṣēru* in Akkadian. I hesitate to dispute the editors of *CAD* but the position of the Akkadian root in the series under examination is clear and the Arabic cognate certainly points to an Akkadian *ṣēru*,

appropriate (¹). From the idea of " enclose " come Egyptian *j̇rw*, " border, boundary, end " (²), *j̇ry.t*, " dwelling " (³), and *j̇rw.t*, " coffin " (⁴). From the sense " be in distress " the common Egyptian noun *j̇ɜr*, " distress, need " (⁵), should be considered though this represents a phonetic difficulty in the presence of the medial *ɜ* (⁶).

With *ṣr* II, " be hostile," we must certainly compare Egyptian *j̇rj̇ri*, used both as a verb, " be hostile," and as a noun, " foreigner, hostile stranger" (⁷). In Pap. Beatty I, 6.6 to 7.11, *j̇rj̇ri* is used several times as a designation for a stranger who has threatened to take what is not rightfully his. In Pap. Sallier IV, Rt. 4,2 is the phrase: *in iw mr.t j̇rj̇ri r sn(.t)* ..., " Do you want to be hostile against your brother ... ?" which is a slightly altered form of the same passage in Pap. Beatty I, 9.6: " Do you love the foreigner (*j̇rj̇ri*) more than the brother ... ? " A sense of hostility is also shown in Ptahhotep 348-49 where *j̇rj̇ri* is contrasted with *ʿq*, " friend," and in Lebensmüde 116-18 and 123-25 where it is contrasted with *sn*, " brother " (⁸). It would thus appear that the basic sense of *j̇rj̇ri* is " be hostile " which is quite compatible with the notion " foreigner, stranger " since foreign-

(¹) *ZÄS* 49 (1912), 94; cf. Gardiner, *Egyptian Grammar*; 2d ed. rev. (London, 1950), Sign List, No. M 36.

(²) *Wörterbuch* V, 586 ff. Note also *j̇rww*, "side," of *Wörterbuch* V, 602.

(³) *Wörterbuch* V, 600.7-12; this is no doubt the same as the preceding word, *j̇ri.t*, used in earlier times.

(⁴) *Wörterbuch* V, 601.3. Both " dwelling " and " coffin " are enclosures and this semantic relationship between a home and the grave is often seen in both Egyptian and Semitic: Egyptian *pr n j̇.t*, *ḥt nt nḥḥ*, which are paralleled by Hebrew *bēth ʿōlam*, " eternal house = grave " (Eccles. 12:5) and Phoenician *šth bʿlm*, " his place of eternity = tomb " (Ahiram).

(⁵) *Wörterbuch* V, 524 ff.; cf. Gardiner, *JEA* 9 (1924), 18, n. 8, and *JEA* 16 (1930), 22.

(⁶) Note, however, Egyptian *ḥ₁g*, " be glad, joyous," = Hebrew *ḥāgag*, " celebrate a feast," Arabic *ḥajĵa*, "make a pilgrimage" Yeivin, *Kemi* 6 (1933), 77; Egyptian *b₁b₁*, " cave, hole," = Arabic *bāb*, Akkadian *bābu*, " door, gate " Ember, *Egypto-Semitic Studies* (Vienna, 1930), p. 43, Fakhry, *ASAE* 37 (1937), 31, n. 1.

(⁷) *Wörterbuch* V, 604.6-13.

(⁸) Among examples collected by Gardiner in his *Notes on the Story of Sinuhe* (Paris, 1916), pp. 74-76, 161, where he concludes that most occurrences of this word convey the notion of hostility though some have the idea " foreign, strange ". The various manuscripts of Ptahhotep have now been newly edited by Žába, *Le maximes de Ptahhotep* (Prague, 1956), and Faulkner has recently restudied *Lebensmüde*, in *JEA* 42 (1956), 21 ff.

ers were normally considered unfriendly (¹). The root *j̇rj̇ri̇* must be a duplicated form of *j̇r*, " keep at a distance," etc. (²) which can also convey the idea of hostility: *n j̇r rd.k m pt, n ḥs/.k m tꜣ*, " Your foot is not impeded in heaven, you are not opposed on earth " (Pyr. 622d); *im.k j̇r m Ꜥḥꜣ m–Ꜥ sꜣḥ.k*, " Thou shouldst not be at enmity with they neighbors " (lit. be hostile in fighting with) (³); *mi iw sꜣw j̇r.f ḥqr*, " just like satiety comes and drives hunger away " (Peasant 243).

With *ṣr* IV, " sharpen," can be compared Coptic *j̇ōr*, " sharpen," though no earlier evidence of this word is known in Egyptian.

VI. Egyptian *sči* = Semitic *nsk*

Egyptian *sči*, " sow (grain), strew about" (⁴), is cognate to Semitic √*nsk*: Ugaritic-Hebrew *nsk*, " pour (water), cast (metal)," Akkadian *nasāku*, " throw, pour, cast (metal) " (⁵). The absence of *n* in the Egyptian word is paralleled elsewhere and Semitic *k* > Egyptian *č* by the well-established process of palatalization (⁶). An interesting problem are the Egyptian verbs *sti*, " pour (liquid), " and *sti*, " pour (grain)" (⁷), which are obviously the same root and which share the same semantic range as *sči/nsk*. Rather than connect these with *sti*, " throw, shoot," (see next paragraph) it is probable that they belong here and we can suggest the shift *č* > *t* within Egyptian which is already evidenced in the Pyramid Texts (⁸).

(¹) Universally in ancient literature, wandering strangers are asked why they are away from home, either with spoken or implied threats; *Odyssey*, III, 71 ff., *Gilgamesh* IX, ii, 19-22, *Shipwrecked Sailor* 69 ff., *Sinuhe* B 34 ff., *Beowulf* 254-57, etc.

(²) *Wörterbuch* V, 595.5-9.

(³) Černý and Gardiner, *Hieratic Ostraca* I, pl. I, Vs. 9. Note Hebrew *ṣarōr 'eth–hammidhyanim*, " Be hostile against the Midinites!" Num. 25:17.

(⁴) *Wörterbuch* IV, 346-47. Probably also related is *sči*, " pour out semen = beget."

(⁵) Especially, instructive in the use of *nasāku* to indicate the pouring of grain on a threshing-floor; Kupper, *Archives royales de Mari III, Correspondance de Kibri-Dagan* (Paris, 1950), No. 78,7-8.

(⁶) For the *n*, cf. *infra*, § X, note 4. For palatalization, cf. Vergote, *Phonétique historique de l'égyptien* (Louvain, 1945), p. 34, and Ward, *JAOS* 80 (1960), 324.

(⁷) *Wörterbuch* IV, 328-29.

(⁸) Vergote, *Phonétique historique*, p. 36; Edel, *Altägyptisches Grammatik* I, p. 49.

VII. Egyptian *sti* = Semitic *št*

The Egyptian verbs *sti*, " shoot (weapon)," and *sti*, " throw, place" (¹), belong semantically to one root (²). The notions of throwing and shooting are related in other roots as well: Egyptian *itḥ*, " shoot," = Arabic *ṭaḥā*, " throw, stretch " (³); Akkadian *ramū*, " throw down, shoot "; Hebrew *yārah*, " lay, place, shoot." The Semitic cognate to Egyptian *sti* is the originally biconsonantal *št*, " place, put, set ": *št alp qdmh*, " He placed an ox before him " (⁴); *štnm tḥt p'ny*, " I placed them under my feet" (⁵).

VIII. Egyptian *šd* = Semitic *šd*

The root *šd* in Egyptian has to do with irrigated land used for crops or other types of well-watered land: *šdy*, " field ", *šdy.t*, a kind of land, *šdw*, " plot of ground" (⁶). The common use of the phrase *šdy.t š*ɜ would seem to indicate that *šdy.t* means land which is contiguous to a marsh (*š*ɜ). The *šdw* is the small holding of a peasant, at least in Middle Kingdom times (⁷). This root must be cognate to Ugaritic *šd* = Hebrew *šādheh*, " field " (⁸). Ugaritic *šd*

(¹) *Wörterbuch* IV, 326 and 325.
(²) *Sti*, " pour", belongs to a different root which may be *sči*; cf. preceding paragraph.
(³) Ember, *Egypto-Semitic Studies*, pp. 77, 113; Albright, *AJSL* 34 (1918), 220. Albright equates Egyptian *sti*, " shoot," with Semitic √*wšṭ*, " stretch " (*ibid.*, p. 247), but the equation proposed here is preferable.
(⁴) Ugaritic Text 51:V:106.
(⁵) *Azitawadd* I, 16.
(⁶) *Wörterbuch* IV, 568-69.
(⁷) *Peasant* B, 303; *Lebensmüde* 69.
(⁸) Ugaritic *šdmt*, " fields," = Hebrew *šᵉdēmōth*; this and *šd* = *šādheh* illustrate how Ugaritic converges *š* and *š* into *š*; Gordon, *Ugaritic Manual* (Rome, 1955), sect. 5.12. The Semitic phoneme *š* is shown in Egyptian as *s* or *š* in both Egypto-Semitic roots and in later Semitic loans. This relationship follows a regular pattern:

	Egypto-Semitic		Semitic Loans (Late Egypt.)	
Egyptian	s	š	s	š
Arabic	s	š	š	s
Hebrew	š	š	š	š
Ugaritic	š	š	š	š
Proto-Semitic	š	š		

Note that the relationship is exactly reversed between the earlier Egypto-

probably designates the amount of land tilled by one peasant (^{1}) and is further used to indicate a lengthy measure though this is not to be taken literally since it occurs in poetic texts (^{2}). The *šd* was no doubt used in both Egyptian and Ugaritic as a rough measure of land though its size is unknown (^{3}). If Akkadian *šadū*, " mountain," is cognate to this root, cf. Egyptian *šdy.t*, " mound, refuse heap, lump."

IX. Egyptian *wbꜣ* = Semitic *wbl*

The Egyptian noun *wbꜣ* (^{4}) in its most common usage during the Empire means a " butler " who is closely connected with the preparation and serving of food, especially with liquids drunk at meals (^{5}). While very frequently a royal official (*wbꜣ nsw*), the *wbꜣ* also served in private households (^{6}). The original idea seems to be that of carrying or bringing a thing and, in some earlier examples, the individual having this title appears to be a common household servant (^{7}).

The Semitic counterpart is √*wbl*: Ugaritic *ybl*, Hebrew *yābhal*, Akkadian *(w)abālu*, " bring, carry "(^{8}). In Akkadian, a derived noun

Semitic series and the later Semitic loan series. Deviations from this pattern are caused by conditioned phonetic shifts.

(^{1}) Cf. Virollaud, *Palais royal d'Ugarit* II (Paris, 1957), No. 104, etc.

(^{2}) Gordon, *Ugaritic Manual, Glossary*, No. 929.

(^{3}) By virtue of the related verb *šdi*, " dig, bury," perhaps the Egyptian *šdw* was the average amount of land a man could plow or dig up in a day. Such methods are quite commonly used to determine peasant holdings in agricultural societies. Cf. Arabic *faddān*, " one day's labor; field ".

(^{4}) *Wörterbuch* I, 292.

(^{5}) Gardiner, *Ancient Egyptian Onomastica* (Oxford, 1947), I, p. 43*. Prof. Morris Seale of the Near East School of Theology, Beirut, suggests to me that this may explain Hebrew *yōbel*, a ram's horn used as drinking cup.

(^{6}) Tylor and Griffith, *Paheri* (London, 1894), pl. 7: *wbꜣ n pꜣ ḥꜣty-ꜥ Pꜣ-ḥry*, here shown presenting a metal bowl containing liquid of some kind to guests. Six servants are portrayed thus though only one other, the *wbꜣ* Teti, is given a name or title. We may judge from this that there were several servants who performed such tasks in important homes and this group was headed by a chief *wbꜣ*. It is not hard to see in this particular instance a household servant much like the modern *sufragī* of Egyptian households whose sole duties are to wait on the table at mealtime.

(^{7}) *Westcar* XI, 19, in this case the feminine *wbꜣy.t*.

(^{8}) Egyptian primae infirmae roots with initial *w* quite frequently reflect an original Proto-semitic *w* (> Northwest Semitic *y*): Egyptian

means " bearer " (^{1}) and an instructive title gives us the *ba–bi–il tup–pi–im š[a ēka]llim [a–na Ma–r]i*^{ki}, " the courier (lit. bearer of tablets) for the palace of Mari " (^{2}). The semantic relationship between one who carries tablets and one who carries bowls is obvious.

There can be no doubt that the single occurrence of the root *wbꜣ* as a verb in Egyptian is also to be included here. This is in the Leiden Magical Papyrus in a passage bristling with obscurities — as is most of the manuscript (^{3}). The selection is taken from some otherwise unknown myth (^{4}) and has to do with blood that has been poured on the ground. The goddess Anath brings several bowls to collect the blood (^{5}) and then *iw.s ḥr rdi[t]wbꜣ st nꜣ ḳḥb.w n Pꜣ–Rᶜ*, " she

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wjꜣ, " go," = Ugaritic-Hebrew *yṣ'*, " go forth "; Egyptian *wḫꜣ*, " seek," = Arabic *waḫā*, " purpose, aim at "; Egyptian *wsi*, " saw," = Arabic *wasā*, " shave "; etc. The shift of Semitic *l* to Egyptian *ꜣ* is extremely common in Egypto-Semitic roots.

(^{1}) Cf. Amarna *ubilimi*, " bearer," and Mari *[w]a–bi–[i]l tup–pi–im [a]n–ni–e–em*, "the bearer of this tablet," in Dossin, *Archives royales de Mari IV, Correspondance de Samsi-addu* (Paris, 1951), No. 3, 6-7.

(^{2}) Dossin, *Archives royales de Mari V, Correspondance de Ismah-addu* (Paris, 1952), No. 38, 5-7. For the phonetic correspondance of *wabīl/babīl*, cf. Von Soden, *Grundriss der akkadischen Grammatik* (Rome, 1952), sect. 103, i-j. The office was that of a courier or an official messenger; cf. Jean, *Archives royales de Mari II, Lettres diverses* (Paris, 1950), No. 141, 5-6; Bottéro, *Archives royales de Mari VII, Textes économiques et administratifs* (Paris, 1957), No. 21.

(^{3}) Massart, *The Leiden Magical Papyrus I 343 + I 345* (Leiden, 1954), Rt. IV, 2.

(^{4}) Canaanite? Not only is the goddess Anath a prominent figure but note particularly in Rt. III, 13: *iw.s ḥr int 7 dd nt ḥj 8 dd nt ḥsmn*, " she brings seven bowls of silver, eight bowls of bronze," which does not mean " fifteen jugs " (as Massart translates) but is the common way of saying " many " in Semitic poetry. Cf. *šbᶜ šnt yṣrk bᶜl ṯmn rkb ᶜrpt*, " seven years may Baal fall, yea eight, Rider of Clouds " (I Aqht 42-44); and note the use of 7/8 in Hebrew (Eccles. 11:2). 77/88 is similarly used (Gordon, *Ugaritic Manual*, sect. 7.60) as is 3/4 (Amos 1:3, *et passim*). Such number sequences are, of course, quite common in Hebrew and used for much the same reason: 3-4 (Amos 1:3, *et passim*); 6-7 (Job 5:19); 7-8 (Eccles. 11:2); etc.

(^{5}) *iw.s ḥr iwy nꜣ n snf n Pꜣ–Rᶜ ḥr pꜣ iwtn*, " she *iwy* the blood of Pre on the ground" (Rt. III, 13-IV,1). The difficult verb *iwy* has usually been taken to be *iwy*, " to water," and Massart (*op. cit.*, p. 62, n. 28) suggests that *iwy* ... *ḥr* means " pour upon "; this makes no sense, however, since the blood has already been spilled on the ground. *'Iwy* here lacks the normal liquid determinatives (*Wörterbuch* I, 49.1) and

caused the *Kḥb.w* to carry it to Pre (in the bowls) " (¹).   While the
sense here is that the blood was " presented " to Pre, the literal mean-
ing is a causative (*rdi wbꜣ*) (²).

X. Egyptian *išf/nšf* = Semitic **ṭ*

The Egyptian noun *išf* occurs only once in the phrase *išf ḥr r
spty.fy*, " saliva falling from his lips," which stands among the symp-
toms to be looked for in examining a man with a serious head wound (³).
With this we may connect Arabic *nafaṭa*, " spit, bleed, " *nafṭ*, " spit-
tle." (⁴)   Probably also to be related is Ugaritic *wpṭ*, appearing only

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this is the only example known written in this manner and with this sup-
posed meaning. It is possible that *iwy* is an unknown verb meaning " col-
lect, gather"? Anath has brought several bowls apparently for this
purpose; the blood is then presented to Pre, most probably collected in
these bowls.

(¹) Rt. IV, 1-2.

(²) Note the *š* (causative) of (*w*)*abālu*, "tragen lassen, bringen lassen".

(³) Breasted, *The Edwin Smith Surgical Papyrus* (Chicago, 1930),
pl. III, 3-4; the meaning is obvious from the passage even though this
example is unique. This word does not seem to be related to the root
šfi, " swell," and its derivatives, cognate to Arabic *'ašāf* (*šwf* IV), " be
high "; cf. Ember, *Egypto-Semitic Studies*, p. 53, and Albright *AJSL*
34 (1918), 249.   The noun *išf* is listed as *iš* in Grapow (ed.), *Grundriss
der Medizin der alten Ägypter* (Berlin, 1954-), vol. VII, 1, p. 107.   The
editors render *iš-f* and translate " his spittle " (*ibid.*, vol. VI, 1, p. 176)
though this division of the word is not necessary in the context. Judging
from the hieratic original, the scribe did not intend to write a possessive
suffix and I prefer to retain Breasted's original *išf*.   The Egyptian cognates
noted here have undergone metathesis, a phenomenon of some importance
in Egypto-Semitic studies.

(⁴) The *n*–prefix added to biconsonantal roots by analogic levelling
is an Egypto-Semitic feature: Von Soden, *Grundriss der akkadischen
Grammatik*, sect. 102; Edel, *Altägyptisches Grammatik*, I, sect. 427. Other
Egyptian roots showing an initial weak consonant where Semitic cognates
show *n* are: Egyptian *wgp*, " crush," = Arabic *wajafa*, Hebrew *nāgaph*,
Akkadian *nakāpu*, " beat, strike "; Egyptian *wdḥ*, " sprinkle," = Arabic
nadaḥa, " sprinkle "; Egyptian *šwi*, " raise oneself," = Semitic √*nš'*,
" raise "; Egyptian *wšd*, " speak to, address," = Arabic *našada*, " speak
to, recite."

The Semitic phoneme *ṭ* appears in Egyptian as *s* or *š*: Egyptian
sn.wy, " two," = Arabic *'iṭnān*, Ugaritic *ṭny*, Hebrew *šᵉnayim*; Egyptian
wšb, " answer," = Arabic *ṭāb*, Ugaritic *ṭwb*, Hebrew *šūbh*, " return."
For the semantics of the latter root, cf. Ward, *JNES* 20 (1961), 37.

in one passage, which Gordon tentatively suggests is cognate to Arabic *nafaṭa* (¹). The interesting suggestion of Gaster that the context in which this passage occurs " relates how Baal complains of insults which are being levelled at him constantly by the gods " makes this identification even more likely (²). An excellent parallel for gods " spitting " at another god as a supreme, insult is found in Pap. Beatty I, 12, 3-4: *wn in tꜣ psḏt ꜥš sgb ꜥꜣ wn in.sn ḥr bš(w) pgsw r–ḥr–n Ḥr*, " Then the Ennead cried a great shout and they vomited and spat at Horus." Gordon's tentative equation of Ugaritic *wpṯ* with Arabic *nafaṭa* is thus validated: Baal is being subjected to a series of indignities among which is the distasteful, but effective, insult of spitting. Another rare Egyptian noun which can be connected to this root is *nšf.wy* (Pyr. 230a) which Sethe ingeniously guessed to be the poison-bearing glands of a serpent (³), a guess proved correct by the Egyptian noun *išf* and Arabic *nafaṭa* which, incidentally, also means " to eject venom " (snake).

XI. Egyptian *j̆ꜥ* = Semitic **zꜥ*

The Egyptian noun *j̆ꜥ*, " wind" (⁴), indicates the howling wind that accompanies a storm: " They foretold the wind (*j̆ꜥ*) before it had come, the storm (*nšny*) before it happened" (⁵); " Then they caused the sky to come with wind (*j̆ꜥ*) and rain (*ḥwy.t*) " (⁶); " ... like the calm of the sky after a noisy wind" (⁷). Simpson points out that *j̆ꜥ*

(¹) Ugaritic Text 51:III:13 = 51:IV:13. Cf. Gordon, *Ugaritic Manual, Glossary,* No. 588.

(²) *BASOR* 101 (1946), 23. Though Gaster translates *yqm wywptn* as " There they go reviling me," the meaning " spit " fits very nicely here, particularly in the light of the Egyptian parallel to this theme of spitting as an insult to a deity.

(³) Sethe, *Kommentar* I, 194; these glands are what " eject " or " spit out " the poison. Note also a verb *nšfšf (Pyr.* 1788) which is completely obscure though the determinative and phonetic structure make it likely that this is a reduplicated form with the *n*–prefix.

(⁴) *Wörterbuch* V, 533.11-534.6.

(⁵) *Shipwrecked Sailor* 31, indicating the heavy, howling winds that precede the breaking of a storm. The sail-determinative makes sure that this word actually means " wind " and not the storm itself.

(⁶) *Pap. Westcar* XI, 14.

(⁷) *Peasant* B, 244, *j̆ꜥ qꜣi*, literally " high wind," though *qꜣi* can also mean " loud, noisy "; cf. " Then Thoth spoke loudly (*m qꜣi*) " in *Peasant* B, 26. An exactly similar usage is found with Arabic *ꜥāl*, as in *ṣawt ꜥāl*, " a loud voice. "

in later times also indicates " an impending torrent of words " ([1]).
The Semitic cognate is the originally biconsonantal root z^c; Hebrew
$z\bar{u}^c$, " tremble, toss to and fro," Arabic za^cza^c, " agitate, shake; tickle,"
za^cza^c, " violent wind" ([2]). Semitic z is normally shown in Egyptian
as $\check{\jmath}$ in Egypto-Semitic roots ([3]).

([1]) *JAOS* 78 (1958), 50.

([2]) It is possible that Arabic *zaġzaġ*, " tickle," *zaġzaġ 'al–kalām*,
" speak softly," *zaġzaġat*, " noise," is a doublet with *za'za'* (secondary
meaning, " tickle ") and we may compare Ugaritic *zġ: arḫ tzġ*, " the cow
lows," *zġt klb*, " barking of a dog " (Gordon, *Ugaritic Manual, Glossary*,
No. 604).   Note Arabic *zā'*, " urge a beast with a bridle," and *zāġ*, " pull
an animal with a rein, " for another such doublet with ' and *ġ*.

([3]) Egyptian *ḫjn*, " be angry," = Arabic *ḥazana*, " be grieved,
choked "; Egyptian *'j*, " be strong, safe," = Semitic *'zz*, " be strong "; etc.