

Learning to Read Hieroglyphs and Ancient Egyptian Art

A Practical Guide

Issue 1

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Important Note

The method of this book is that the student should learn the main principles of writing by simple mechanical learning. Grammar: sentence structure and word order should be learned through use and examples, much in the same way a child learns his own native language. Learning at an early age comes by listening, mimicking and by repetition, a child does not need to learn that in English the adjective (red) precedes the noun (book) as in: 'the red book,' the child hears the word order and simply repeats what he has heard. The student should do likewise and learn by repetition of use. The main exercises in this book concentrate on phonetic spelling, vocabulary and translation from the hieroglyphic to English. The student will not be required to translate from English to Egyptian as this involves much learning of grammatical rules. Some grammar is used in this book, but it is kept to a minimum. In the examples and exercises (and in real inscriptions) the scribe has already written the signs in the correct word order and used the correct grammar, it is only necessary therefore that the student learns how to translate into English.

The key to learning any language is vocabulary, and therefore the student should commit to memory new words and sound and idea signs as one makes progress through the lessons. For reference during the process of translation where memory fails, the student should refer to the Paul Dickson's *Dictionary of Middle Egyptian in Gardener Classification Order* and Sir Alan Gardiner's *Egyptian Grammar*. In Gardiner's book the student will find and in depth study into Egyptian grammar and a list of signs with their phonetic values and meanings and an Egyptian to English Dictionary. Dickson's book contains an Egyptian to English dictionary in the same classification as Gardiner's Sign List. To aid memory the student should write their own notes as the lessons progress and learn to draw the signs in a stylised short hand form, carefully replicating the identifying shapes of the signs.

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INTRODUCTION

The Language of Ancient Egypt

The use of the hieroglyphic sacred texts of ancient Egypt originated around 3150 BC in its simplest form from evidence found in mudbrick tombs to its final recorded use by the priests at the temple of Philae in around 430AD.

The development of the language during this time depends on whether one is considering the spoken, daily secular written texts or the sacred hieroglyphic texts inscribed in stone and written on papyrus, the latter changed little during the whole period of Egyptian pharaonic history and much of the changes which did occur happened during the late Ptolemaic period. The different development stages of the language:

Old Egyptian: Dynasties I-VIII. 3180-2240 BC. Mainly the inscribed Pyramid Texts.

Middle Egyptian: Dynasties IX-XI. 2240-1990 BC. Monumental texts.

Late Egyptian: Dynasties XIV-XXIV. 1573-715 BC. Business documents and letters.

Demotic 715 BC – 470 AD. Books and documents.

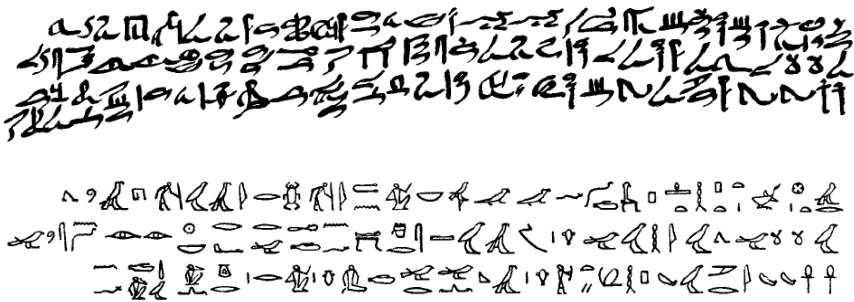
Coptic Script: Third century AD onwards. Language spoken and written by the Christian Copts, the Christian descendants of the ancient Egyptians, in whose churches it is read, though not understood, even to the present day.

The **Hieroglyphic** script remained throughout the history of Pharaonic Egypt when pertaining to sacred priestly texts inscribed on monuments, the hieratic script used for sacred texts written on papyri became more and more cursive, an early version of short hand. For

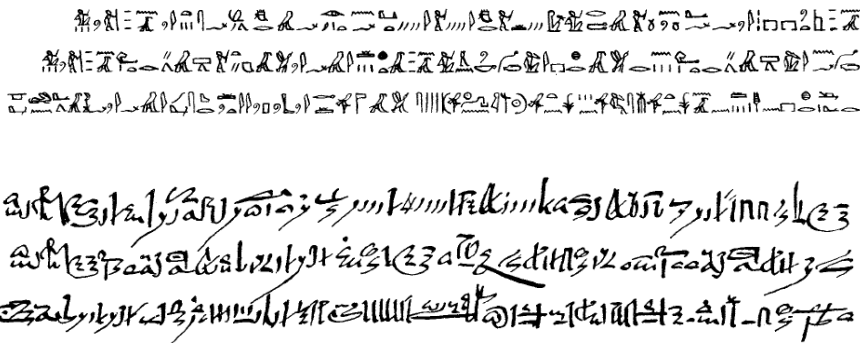
daily secular use the **Hieratic** gave way to an even more short hand version of the hieratic, the **Demotic**, where the original forms of the hieroglyphic were almost completely lost.

The three following examples of texts show the cursive development of the written texts:

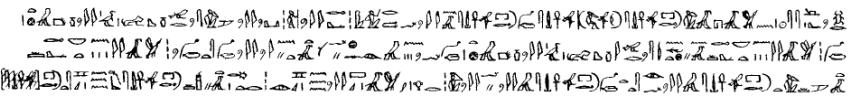
1. 12th Dynasty: Literary Hieratic with hieroglyphic transcription:



2. 12th Dynasty official hieratic with hieroglyphic transcription:



3. Literary Demotic of the third century BC with hieroglyphic transcription.



7

LESSON 1

Direction of Writing

Hieroglyphic inscriptions occur in columns and horizontal rows. With horizontal rows they are read from the left or the right depending on the direction the hieroglyphs face. The row below must be read from left to right since the persons, birds, animals and objects are facing the left.



Within groups of hieroglyphs upper has precedence over lower. Thus in the following line:

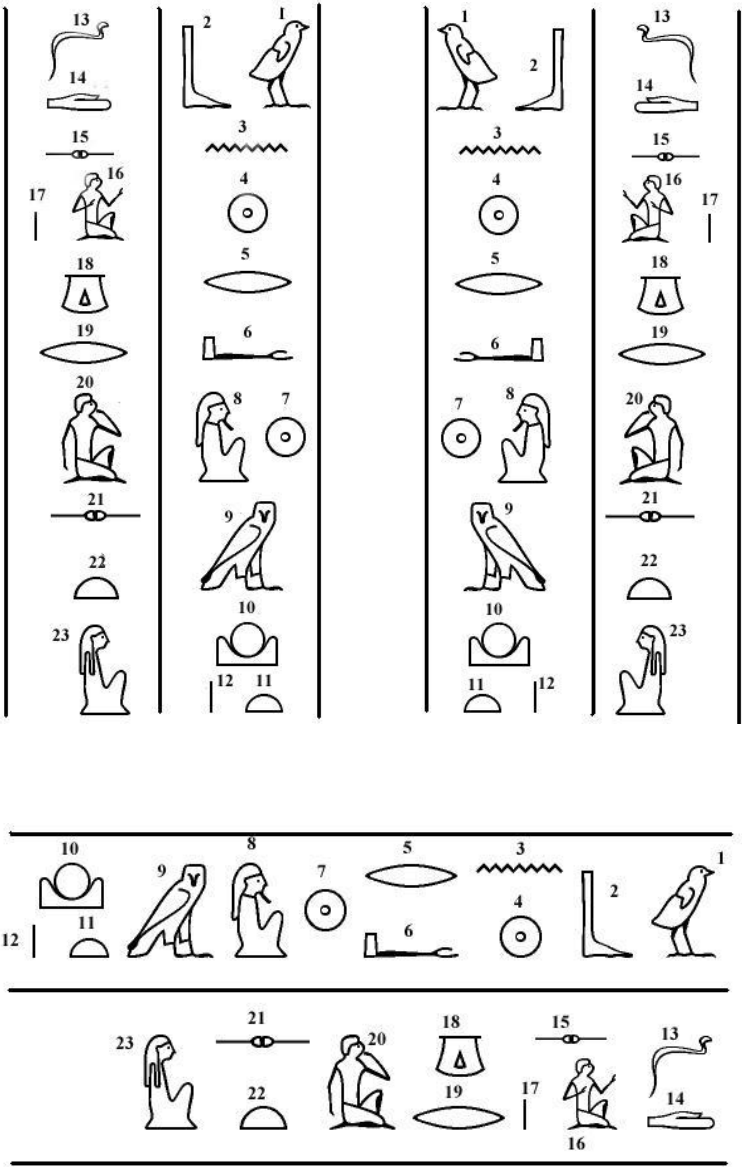


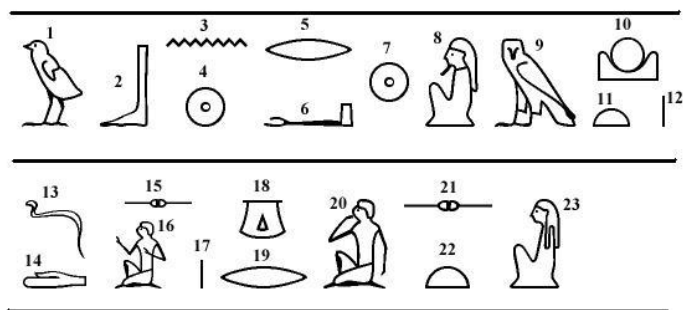
The order of the signs, left to right, is:



Hieroglyphs in columns are read from top to bottom. Here is an inscription written in four possible ways. The letters give the order of

the lines, the arrows show the direction of reading and the numbers the order of individual hieroglyphs:





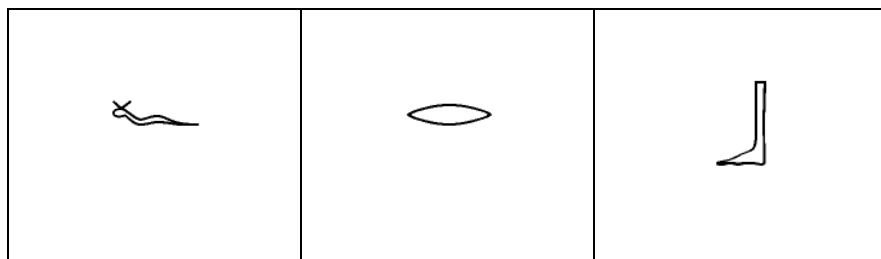
For maximum use of space and artistic symmetry the artist arranges groups of hieroglyphs in squares:



Sound Signs/Phonograms




Sound signs are called phonograms and there are three types, those which carry a single consonant sound, alphabetic, and those which carry two or three consonant sounds.

Single Sound Signs:






f	r	b
---	---	---

Dual Sound Signs:






		
mn	pr	aA






Triple Sound Signs:






		
nfr	Htp	xpr






Alphabetic Sound Signs






The following list of alphabetic signs should be learned as soon as possible as they form the basis of hieroglyphic transliteration into English sound letters and the alphabetic order in which they are portrayed follows the order of ancient Egyptian hieroglyphic dictionaries.


Sign	Transliteration	Object	Sound
	A	vulture	a as in father
	i	flowering reed	i or y as in yid
	y	two reed flowers	y
	y	two oblique strokes	y
	a	forearm	a as in dad

	w	quail chick	w
	b	foot	b
	p	stool	p
	f	horned viper	f
	m	owl	m





	n	water	n
	r	mouth	r
	h	reed shelter	h
	H	wick of twisted flax	emphatic h
	x	sieve	like ch in loch

	X	animal's belly with teats	like ch in German ich
	z	door bolt	hard s
	s	folded cloth	s
	S	pool	sh
	q	hill slope	q

	k	basket with handle	k
	g	jar stand	hard g
	t	loaf of bread	t
	T	tethering rope	tsh
	d	hand	d

	D	snake	dj
---	---	-------	----






Later alternative forms for alphabetic sounds






	w		m
	n		t






EXERCISE 1

1. Vocabulary

a) Learn and write out from memory the following words in hieroglyphs and with transliteration and meaning:

	m	in, by means of, with, from, out of
	n	to, for
	r	to, into, towards, in respect of
	pn	this (masculine and follows it noun)
	tn	this (feminine and follows its noun)

	<p>ky</p>	<p>other, another (m. precedes its noun)</p>
	<p>kt</p>	<p>other, another (f. precedes its noun)</p>
	<p>im</p>	<p>there, therein, therefrom, therewith</p>
	<p>bw</p>	<p>place</p>
	<p>xt</p>	<p>thing</p>

	<p>ptH</p>	<p>Ptah, name of the god of Memphis</p>
	<p>iw</p>	<p>is, are</p>
	<p>rn</p>	<p>name</p>
	<p>Dd</p>	<p>say, speak</p>
	<p>Hna</p>	<p>together with</p>

b) Write in hieroglyphs the following combination of letters:


hn arq grH sfT ptr my Xrd iAx wiA Dsf qnd ptpt wSb
Tsm





LESSON 2

Ideograms and Sense Signs

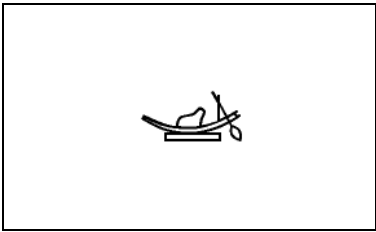
Ideograms are signs which carry a meaning pictorially:

1. The Sun

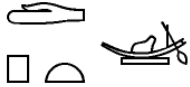



sun
light, time, day
N5

			
rA	hrw	rk	wbn
sun	day	time	rise, shine


2. A Boat

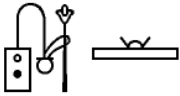

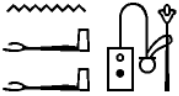


boat
boat, ship, bark, sail
P1


		
dpt	wiA	xd
boat	solar bark	fare downstream



3. Scribe’s Apparatus


Scribe’s pen holder, water pot and palette
scribe, write, smooth
Y3

		
sS	sS	naa
write	scribe	smooth, finely ground



4. Animal's Ear












animal's ear
hear, deaf
F21

	
sDm	id
hear	be deaf

Determinatives

When an ideogram ends the word it is classed as a determinative: it determines the meaning of the word. Determinatives are useful for knowing where a word ends. The seated man in the word for 'scribe' acts as a determinative. The following list of generic determinatives should be learned over time:

	
man, person	woman

 <p>people</p>	 <p>child</p>
 <p>god, king</p>	 <p>or</p>  <p>king</p>
 <p>god, king</p>	 <p>goddess, queen</p> 
 <p>high, rejoice, support</p>	 <p>praise, supplicate</p>



force, effort



eat, drink, think, speak, feel



lift, carry



weak, weary



enemy, foreigner











enemy, death



















lie down, death, bury

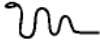


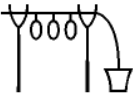













mummy, likeness, shape

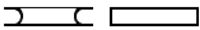







 <p>head, nod, throttle</p>	 <p>hair, mourn, forlorn</p>
 <p>eye, see, actions of eye</p>	 <p>actions or conditions of eye</p>
 <p>nose, smell, joy, contempt</p>	 <p>ear, states of activities of ear</p>
 <p>tooth, actions of teeth</p>	 <p>force, effort</p>









 <p>offer, present</p>	 <p>arm, bend arm, cease</p>
 <p>envelop, embrace</p>	 <p>phallus, beget, urinate</p>
 <p>leg, foot, actions of foot</p>	 <p>walk, run</p>
 <p>move backwards</p>	 <p>limb, flesh</p>









 <p>tumours, odours, disease</p>	 <p>bodily discharges</p>
 <p>cattle</p>	 <p>savage</p>
 <p>skin, mammal</p>	 <p>bird, insect</p>
 <p>small, bad, weak</p>	 <p>fish</p>









 <p>snake, worm</p>	 <p>tree</p>
 <p>plant, flower</p>	 <p>vine, fruit, garden</p>
 <p>wood, tree</p>	 <p>corn</p>
 <p>grain</p>	 <p>sky, above</p>

 <p>sun, light, time</p>	 <p>night, darkness</p>
 <p>star</p>	 <p>fire, heat, cook</p>
 <p>stone</p>	 <p>copper, bronze</p>
 <p>sand, minerals, pellets</p>	 <p>water, liquid, actions of water</p>





	
sheet of water	irrigated land
	
land	road, travel, position
	
desert, foreign country	foreign
	
town, village, Egypt	house, building

 <p>door, open</p>	 <p>box, coffin</p>
 <p>shrine, palanquin, mat</p>	 <p>boat, ship, navigation</p>
 <p>sacred bark</p>	 <p>clothe, linen</p>
 <p>bind, document</p>	 <p>rope, actions with cord or rope</p>


 <p>knife, cut</p>	 <p>hoe, cultivate, hack up</p>
 <p>break, divide, cross</p>	 <p>cup</p>
 <p>vessel, anoint</p>	 <p>vessel, anoint</p>
 <p>bread, cake</p>	 <p>loaf, cake, offering</p>


 <p>festival</p>	 <p>book, writing, abstract</p>
 <p>royal name, king</p>	 <p>one, the object</p>
 <p>several, plural</p>	 <p>several, plural</p>
 <p>several, plural</p>	 <p>substitute for difficult signs</p>

When ideograms stand for the actual objects they depict usually the phonetic signs are not shown and the object is followed by a single stroke. If the noun object is feminine the letter t precedes the stroke:

	ra	sun
	niwt	town, city
	Axt	horizon
	Hr	face


The use of the stroke was extended to phonetic ideograms:

	sA	son
---	----	-----


	s	man
---	---	-----


In Egyptian there are two genders, masculine as in **rA** ‘sun’ and feminine as in **niwt** ‘town, city,’ the feminine ends with the letter **t**.

The feminine for **s** ‘man’ being **st** ‘woman’:

	st	woman
---	----	-------

Note: most masculine words probably ended with a **w** which was omitted for simplicity of writing, thus the feminine ended was **wt**. It is quite likely therefore that the original sound of the words for man and woman were:

	sw	man
---	----	-----

	swt	woman
---	-----	-------

Sentences

Sentence structure in ancient Egyptian hieroglyphic writing is best learned by syntax, where the word order is learned by use, much like a child learns the word order in language by mimicry. In English we place the describing word (adjective) before the naming word (noun), as in the ‘red book’; in ancient Egyptian the reverse is true: ‘book red.’ The following examples of hieroglyphic sentences are given where the word order of literal translation should be followed by the natural English word order in full translation.



Transliteration (sounds): wbn ra m pt

Literal Translation (word order preserved): rises sun in sky

Full Translation (English): ‘The sun rises in the sky’



rx sS sXr m hrw pn

know scribe council in day this

‘The scribe knows a council on this day’



ra im

Ra there

‘Ra is there’

To introduce sentences the word **iw** is often used:

	<p>iw</p>	<p>is, are</p>
--	-----------	----------------



iw ra m pt

is ra in sky

‘The sun is in the sky’






wbn ra iw tA m rSwt







rises sun is earth in joy


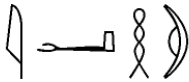


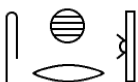

‘When the sun rises, the earth is in joy (rejoices)’



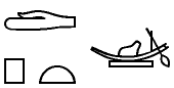



LESSON 2

VOCABULARY

	rx	become acquainted with, know
	xm	not know, be ignorant of
	gr	be silent, cease

	<p>xd</p>	<p>fare downstream</p>
	<p>hA</p>	<p>go down, descend</p>
	<p>sDm</p>	<p>to hear</p>
	<p>wbn</p>	<p>rise, shine forth</p>
	<p>ra</p>	<p>sun, day</p>
	<p>ra</p>	<p>sun, day</p>

	ra	Ra, the sun god
	iaH	moon
	tA	earth, land
	pt	sky, heaven
	sxr	plan. counsel
	hrw	day, day-time






	grH	night
	rSwt	joy, gladness
	dpt	boat
	wiA	ship, bark, divine ship
	nDs	poor man, commoner
	s	man

	st	woman
	sS	scribe
	Axt	horizon
	pr	house
	niwt	town, city
	S	lake, pool

EXERCISE 2

Transliterate and translate:

1.	
2.	
3.	
4.	
5.	

6.	
7.	 
8.	
9.	

My Important Top Tip


Whether translating from hieroglyphs to English, translate no more than three signs/literal words at a time, this approach will break down the sentence into easily manageable groups of words (phrases) where the word order and meaning can be established before composing the

whole sentence. You will notice in the answers I have separated these phrases during translation with commas.

LESSON 7 – A STUDY

The Titulary and Other Designations of the King

The pharaoh was given five great names (rn wr) in the day of his coronation as king:

	rn wr	'name great'
---	-------	--------------

The following example is the full titulary of Sesostri I (Dynasty 12):

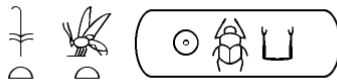


(G5 G16 S12)

Hr anx mswt, nbty anx mswt, Hr nwbw anx mswt

Horus life birth, Two-Ladies life birth, Horus gold life birth

'Horus 'Life of Births', Two-Ladies 'Life of Births', Horus of Gold 'Life of Births'



n-sw-bit (ra-xpr-kA)

King-South-North (Ra-kheper-ka)

‘King of Upper and Lower Egypt (Kheper-ka-ra)’



zA-ra (wsrt-sn)

son-Ra (wasret-sen)

‘Son of Ra (Senwasret)’



(S40, N17)

di, anx Ddt was, mi ra, Dt

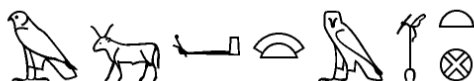
given, life stability power, like ra, eternity

‘(May he be) given, life, stability and power, like Ra, forever’

The Son of Ra name: Kheper-ka-ra: literally translates as: come-into-existence soul (of) Ra: ‘The soul of Ra comes into being’.

The NSW Bit name: Sen-wasret: literally translates as: man of Wasret (goddess): ‘Man of the goddess Wasret.’

The titulary of Tuthmoses III (Dynasty 18):



G5 D40 R19 O49

Hr ka nxt, xa m wAst

Horus bull strong, shine-appear in Waset (Thebes)

‘Horus, stong bull appearing in Thebes’



G16

nbty, wAH nsyt, ra mi, m pt

Two-Ladies, enduring kingship, ra like, in heaven

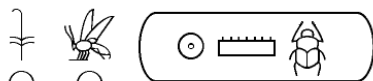
‘Two Ladies, enduring of kingship, like Ra in heaven’



sxm Hr pHTy Dsr kaw

power Horus-Golden, strength-double, sacred crowns

‘Golden Horus, Powerful of Strength, Holy of Crowns’



n-sw-bit (ra-mn-xpr)

king-south-north (Ra-man-kheper)

‘King of Upper and Lower Egypt (Men-kheper-ra)’



G26

zA-ra (Dwty-ms nfr-xpr)

son-Ra (Djhwty-mes nefer-kheper)

‘Son-of-Ra (Tuth-mosis beautiful-of-forms)’



HtHr-nbt-mfkAt, mry

Hathor-lady-turquoise, beloved

‘Beloved of Hathor, lady of the turquoise’

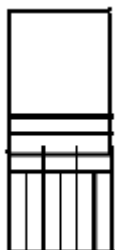
The nsw-bit name: Men-kheper-ra: literally translates as:
‘Established form of Ra’

The Son of Ra name: Djhwty-mes: literally translates as: ‘Thoth is
born.’

The Egyptian kings were distinguished by five royal names:

1. The Horus Name

In the Horus name the king is associates himself with the falcon god
Horus. This name is frequently placed within a rectangular frame
called the serekh which was mounted by a sign for the god Horus.






	srx	‘serekh’
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At the base of the serekh is what appears to be a tomb false door or the palace facade. The open rectangle at the top where the name was inscribed may represent the actual tomb or the palace courtyard.




2. The Nebty Name

In the Nebty ‘Two Ladies’ name the king associates himself the two goddess of ancient Egypt, representing the unity of Upper and Lower Egypt.

	<p>nxbt</p>	<p>‘Nekhbet’</p> <p>The vulture goddess of Upper Egypt</p>
	<p>wDt</p>	<p>‘Wadjet’</p> <p>The cobra goddess of Lower Egypt.</p>
	<p>nbty</p>	<p>‘Two Ladies’</p>

3. The Golden Horus Name

In the Golden Horus name: the king associates himself with a falcon of gold. The Golden Horus name is depicted with a falcon seated over the sign for gold:

	Hr	‘Horus’
	nbw	‘gold’
	Hr nbw	‘Horus of Gold’

4. The Nesew Bit name

The Nesew Bit name is a title which gives the king as ruler of Upper and Lower Egypt, ‘he of the sedge plant of the south and the bee of the north delta region.’

Hat-sp 19, xr **Hm-n**, nTr nfr

regnal-year 19, **under the-majesty-of**, god good

‘Regnal year 19 **under the majesty of** the good god’









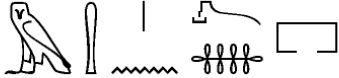
nb-tAwy (ra-n-mAa) zA-ra (imn-m-Hat0

lord-two-lands (Ra-n-maa) son-ra (Amen-em-haat)

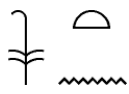





‘Lord of the Two Lands (Nemaat-ra) Son of Ra (Amen-em-haat)’

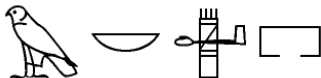

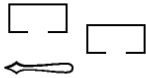
As speaker the king often referred to himself as Hm.i ‘My Majesty’:

	Hm.i majesty.I	‘My Majesty’
	Hm.i majesty.I	‘My Majesty’

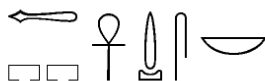
	Hm.k majesty.you	‘Your Majesty’
	Hm.k majesty.you	‘Your Majesty’
	Hm.f majesty.his	‘His Majesty’
	Hm.f majesty.his	‘His Majesty’
	m Hm stp-sA in majesty of palace	‘in the majesty of the palace’

Names referring to the king:

	nsw	‘king’
	nsw	‘king’
	ity	‘sovereign’
	nb	‘the lord’
	nTr-nfr god-good	‘the good god’
	nb-tAwy lord- two-lands	‘lord of the Two Lands’

	Hr-nb-aH Horus-lord- palace	‘Horus lord of the palace’
	pr-aA house-great	‘Great House, Palace, Pharaoh ’
	pr-aA	‘Great House, Palace’

Note: the earliest possible reference to **pr-aA** ‘Great House’ as referring to the king himself (**Pharaoh**) was in a letter to Akhenaten during the 18th Dynasty:



aA-pr anx wDA snb nd

great-house life prosperity health, lord



‘Pharaoh, life, health and prosperity, the lord’



SECTION TWO

Reading Ancient Egyptian Art

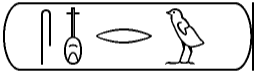
Cartouches of the Kings

Reading the hieroglyphic writings which accompany the artistic images in tombs and on temples, stela and other various monuments bring the ancient Egyptians to life. The first thing we usually translate is the name of the owner of the tomb, temple or monument. The names of royalty are usually enclosed in a cartouche. The ancient Egyptian word for cartouche was **shenew** and was an elongated form of the **shen ring**. The word shen itself means, in ancient Egyptian, encircle, while the shen ring represented eternal protection. In its elongated form the shen ring became the cartouche which enclosed and protected a royal name:

	Sn	*determinative in words: surround, encircle
	Snw	surround, encircle, circuit, cartouche


	Snw	Cartouche
	Snw	Cartouche

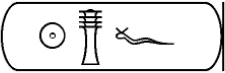

The cartouche came into use under the fourth dynasty pharaoh Sneferu:

	snfrw	Senefru
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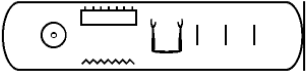
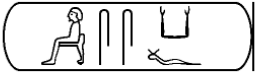
The following is a cartouche king list of some pharaohs of the dynastic period from Sneferu onwards. A complete king list can be found in the appendix.

4th Dynasty Old Kingdom


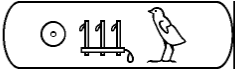
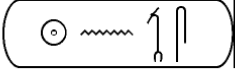
	xwfw	Khufu (Greek: Cheops)
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	ra-Dd f	Djedefra
	ra-xa f	Khafra

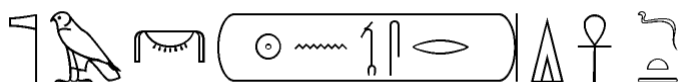
Note: although the sun disc, the sun god Ra, is written first in honour that he is a god of the king, his name comes last in the pharaoh's name.

	ra-mn kA w	Menkaura
	Sps s kA f	Shepseskaf

5th Dynasty Old Kingdom

	wAs ka f	Userkaf
	ra-sA w	Sahura
	ra-n wAs	Enuserra


Study: Inscription on a red sandstone block bearing the Name of Enuserra at his Sun Temple - Abu Gurab:



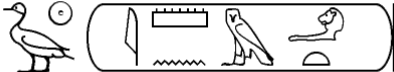

nTr Hr nbw (ra-n wAs r) di anx Dt

God Horus Golden (Enuserra) given life forever


11th Dynasty Middle Kingdom

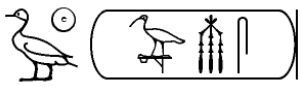
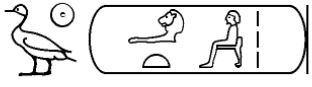
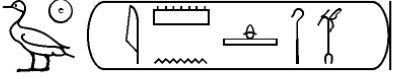

	mnTw-Htp	‘Mentjuhotep’
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12th Dynasty Middle Kingdom

	zA ra (imn m Hat)	Son of Ra Amenemhat
	zA ra (wsrt sn)	Son of Ra Senwasret

18th Dynasty New Kingdom

	zA - iaH ms	‘Son of Ra Amose’
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	zA ra - DHwtym ms	‘Son of Ra Djhwty ‘Thutmose’
	zA ra – Hat Sps w	‘Son of Ra Hatshepsut’
	zA ra – imn Htp HqA wAs	‘Son of Ra Amunhotep Ruler of Thebes
	imn twt anx HqA iwn Sma	‘Tutankhamun Ruler of Southern Pillar Town (Heliopolis)’

STUDY

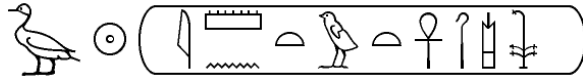
The Tomb of Tutankham

New Kingdom 18th Dynasty 1332-1323 BC.

Tuankhamun's Names and Titles

1. His Son of Ra (birth name):

The name borne by the king before accession to the throne, which is equivalent to a family name:



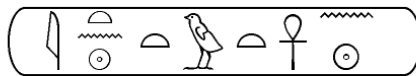
zA ra (imn-twt-anx HqA iwn Sma

son Ra (Imn-tut-ankh Prince (of) Pillar-Town Southern

'Son of Ra, Tutankhamun, Ruler of Thebes'

The name 'Tut-ankh-amun translates as 'Image-living (of) Amun' ie 'The living image of Amun.' In fact, this was not his original birth name, at Amarna and under the reign of his grandfather (or father) Amenhotep III, he is known as 'Tut-ankh-aten, 'The Living Image of the Aten' which is interesting since after Amenhotep III deified himself as a god he was known as the Glorious Aten.

The gold throne chair of Tutankhamun has his cartouche names inlaid with semi-precious stones, on the left arm is his throne name:Neb-kheper-u-ra, but on the right arm is his birth name, Tutankhaten:



itn-twt-an(sun-disk* for x)

Tut-ankh-aten

* Note: the scribe has used a sun-disk in place of the usual **x** sign, the cartouche would normally be written as:



In this case the scribe may be emphasising the aspects of the solar worship of the (sun-disk) god, the Aten, thus reinforcing the Tutankhaten's name with the religion of Amarna.

2. The Prenomen Throne (Nsw-bity) Name



nsw-bit (ra-xpr-w-nb)

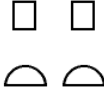

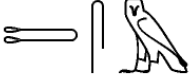
KNS (Ra-kheper-u-neb)

‘The King of Upper and Lower Egypt (Kheper-u-ra)’



The name Keper-u-ra translates as ‘Lord of created-forms of Ra’.


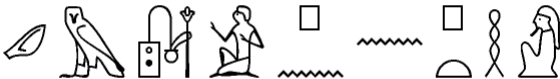

3. Horus Name

This name was often written inside a rectangular frame, a serekh, which was a representation of the palace courtyard and facade. The falcon god Horus perches on top of the serekh and the king's Horus name represented the king as the earthly incarnation of the ancient falcon god, Horus.

		
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EXERCISE 2

1.	 <p>wbn ra, m axt</p> <p>rises Ra, in horizon</p> <p>‘Ra rises in the horizon’</p>
2.	 <p>Dd s, gr st</p> <p>speaks man, silent woman</p> <p>‘(When) a man speaks, the woman is silent’</p>

3.	 <p>xd sS, m dpt, r niwt tn</p> <p>fare downstream scribe, in boat, to town this</p> <p>‘The scribe fares downstream in a boat to this town’</p>
4,	 <p>sDm sS pn, n ptH</p> <p>hear scribe this, to Ptah</p> <p>‘This scribe listens to Ptah’</p>
5.	 <p>iw ra, m pt, Hna iaH</p> <p>is sun, in sky, together with moon</p> <p>‘The sun is in the sky together with the moon’</p>

6.

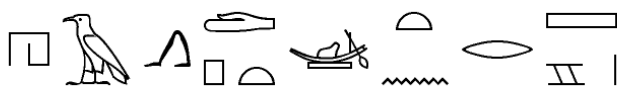


xm sS, ky sxr

know not scribe, another plan

‘The scribe does not know another plan’

7.



hA dpt tn, r S, iw niwt. m rSwt

go down boat this, to lake, is town, in joy

‘(When) this boat goes down to the lake, the town is in joy’

8.



sDm nDs pn, rn

	<p>hear poor man this, name</p> <p>‘This poor man hears the name’</p>
9.	<p>iw ky s, m pr pn</p> <p>is another man, in house this</p> <p>‘Another man is in this house’</p>