An Egyptologist’s perusal of the *Hamito-Semitic Etymological Dictionary* of Orel and Stolbova

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The book mentioned in the title is a pioneering work. It was deliberately published as a premature work, with the intention of smoothing the path for any further, more advanced attempt. One of the major obstacles was the lack of a reference work on the word-roots of Egyptian. The situation in this section is particularly tricky as Egyptian phonetics are both complex and controversial, with variant roots that display sound changes of the pre-Egyptian and historical Egyptian periods. Work on an Afroasiatic lexicon should therefore involve a specialist on Egyptian lexicography and phonetics. Lexicographical work should also be based on broad Egyptological (philological, historical, archaeological) knowledge. There is a blatant example for this in the material in question.

From the German standard *Wörterbuch*, the authors obviously took over a meaning “Kraut” for several items, and they rendered it in English as “cabbage”. However, an Egyptologist would (or should) know that this vegetable was introduced to Egypt in Graeco-Roman times only. In the Berlin *Wörterbuch*, “Kraut” is not used in this sense (which is South German), but rather for “herb”.

In the following, I give a list of those Egyptian lexemes which are either wrongly spelled (misprints, mistakes, outdated state of knowledge, *etc.*), or whose meaning is not — according to our present knowledge — what is given in the Dictionary.

Since the work in question was composed, work on Egyptian lexemes has been greatly facilitated by the appearance of the Berlin *Thesaurus Linguae Aegyptiae* in the internet.¹ This extremely useful website is the default source for the forms and meanings of lexemes given in the following. I am quoting Orel/Stolbova’s root number for each item, usually also the meaning of the assumed root and, where desirable, also its form. Minor mistakes that have hardly any bearing on comparativistic work, like omission of the Egyptian feminine ending, will not be indicated.

It should be mentioned that the Afroasiatic roots elaborated for the *Hamito-Semitic Etymological Dictionary* are quite often extremely hypothetical, and the evidence of just one mistake may make them completely worthless. Just one example: root no. 1797, *mun-*/*muyun-* “ash, coal”. This is based on the evidence of one Egyptian and one Boghom (West-

¹ [http://aaew.bbaw.de/tmla/index.html](http://aaew.bbaw.de/tmla/index.html).
Chadic) word only, *mn.w* “ash, coal [recte fire]”, and *muyum* “ash”\(^2\) respectively. The mistake in the Egyptian meaning leaves only one testimony, which is by definition not enough for establishing or maintaining a root. There are many comparable cases. This remark is meant as a warning not to take the given roots as *a priori* features; they are mere abstractions of the data on which they are based, and have no more value than these.

Insofar as comparative arguments are here brought, they are of course based on Rössler’s system of phoneme correspondances, although the traditional views cannot be fully discarded.

**General remark**

Bohairic aspirates are transcribed in the book as ejectives, *e.g.*, *p’* instead of *pʰ* or *p’*.

**Remarks on some of the Egyptian lexemes**

1 “walk, go”

   Eg ḯ “walk”] *Recte* “tread, step”.

47 *?ap-/*wap- “yawn, open mouth”; 2553 *wüp- “open”

   Eg *wp*, *wpy* “open (mouth)”] *Recte* *wpi* “divide”, secondarily also “separate; open; decide”, etc. Little semantic correspondance.

48 “field”

   Eg ḟḥ.t “meadow”] *Recte*, in the contrary, “field; arable land”; basic meaning, “useful”. Cf. no. 1633.

76 “woman”

   Eg *ir.wt* “women”] *Recte* “workfolk (lit. ones who do something)”; from *iri* “do”. No semantic correspondance.

89 *جيب- “sleep”

   Eg *ibźn* “sleep”] The verb is *bźni* (often with *i*- prefix), *vd.* Allen *Inflection* 581.

95 “snake”

   Eg *ũr.t* “snake”] It is the “uprising” cobra; internal Egyptian derivation from *ũr* “mount up”. Basically no semantic correspondance.

104 “(be) good”

   Eg *imiz* “good”] *Recte* “pleasant, friendly”; probably connected with *imz* “date-palm”.\(^3\)

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\(^2\) Not contained in Jungraithmayr & Ibriszimow *Lexical Roots*.

\(^3\) Vd. Satzinger *LingAeg* 6, 1999, 144—145 no. 4.
“sun, day”
Eg *imny “Sun-god”] Neither a noun “sun-god”, nor a proper name, but rather an epithet, “he who hides himself” (Thesaurus; *inn “hide, be hidden”). No semantic correspondance.

“river, tide”
Eg *w3w “tide”] “wave (of the sea); flood water”. Little semantic correspondance.

*ɛ الجنوب- “cut”
Eg *inin “cut”] There is also the simplex stem, in “cut” (Meeks AL 78.0352).

Misprint *isk for isk.

“be angry”
Eg *nbdl “angry”] Recte “evil; destructive”. Little semantic correspondance.

“pour”
Eg *b’hy “pour”] Recte “flood (v.); inundate; be flooded” (Thesaurus). Little semantic correspondance.

“fly”
Eg *bh3 “fly”] Recte “flee; turn back(wards)”. Little semantic correspondance.

Not a “kilt”, but rather the “besau sporran (protective, of beads)” (Thesaurus).

“back, hump”
Eg *by3.t “head, occiput, beard, breast, back”] Attested once in Late Egyptian in an enumeration of “flesh, head, nape, b., beard/chin, nipple, spine, spinal ridge, back, rib, knees, etc.”, hence the meaning may be “neck” or sim., but hardly what was suggested, nor anything matching that of the assumed Afroasiatic root.

“building”
Eg *bnbn “stela”] The basic meaning is “erect”; cf. the following meanings of *bnbn lexemes: (nouns) Benben (sacred stone); obelisk; [a conical loaf of bread]; (verbs) point upwards; be erect; beget; ejaculate. Hardly any semantic correspondance.

The “kind of bird” is obviously a stork, a jabiru (*Ephippiorhynchus asiaticus*); not a good match for the Berber and West-Chadic “quail”.


“rain, sky”

Eg b’n] Not so much “sky water”, but rather “a body of water in the heavens” (Thesaurus). Little semantic correspondance.

347, 395, 722

Eg wbs, sm and dy, “cabbage”] Recte “herb”. “Cabbage” translates Kraut of the Berlin Wörterbuch. But kraut is “cabbage” in Southern German only; its general meaning is “herb”. Brassica oleracea is the product of Mediterranean gardening. It was probably only in the Ptolemaic period that it was introduced to Egypt. The Egyptian Arabic word for it, kurumb, preserves Greek krambē.

“be pregnant”

Eg bnd] Basically no connection with pregnancy, rather “fare badly”; it may, of course, also refer to delivery.

“leg”

Eg ins “leg”] ins.t “calf, shin”.

“pot, vessel”

Eg st.t “baking mold”] There is also st.t, a jug, for beer; a jug, as a measure of capacity (Wörterbuch 4, 346.12).

“cover”

Eg skm “wrap”] Clearly “cover” – a better semantic match with the assumed Afroasiatic root.

Misprint ḏʾk for ḏʾk; a Semitic loan.

516 Eg zšy “lift”] It is sšwš, in some forms with assimilation of w to l, sšy; a causative stem of šwš “soar up, rise”. Hence, it does not support the strange digraph hypothesis⁴, which assumes in this case that zš reflects Afroasiatic *c. No formal resemblance.

521 “pit, well”

Eg šd.t “well”] Internal Egyptian derivation from šdš “dig” (v.).

553 Eg šdš “vessel”] “Mortar”, also used as container; according to the writing (determinative), it is made of wood.

562 *cohVr- “fall” (v.)

Eg *shr “throw down”] An Egyptian root of this form is not possible, as š and h are not compatible with each other. The reason for this lies in the origin of š: it is a palatalized velar sound, and does not, therefore, tolerate any laryngeal consonant in the same root. Obviously, †shr is a misspelling of shr “overthrow, cast down”, which is, however, hr “fall” (v.) with causative s- prefix (so already Peust LingAeg 5, 1997, 267).

563 Eg wšm “pot”] More precisely, a metal vessel, a measure for beer.

575 *cVmVm- “be ill”

Eg *šmm, šm “be feverous” (med.]) It is the standard word for “be hot”, on which see below, on nos. 1285 (*hum-) and 2328 (*šam-); basically, it has no medical connotation.

583 *čar- “enemy”, 587 *čur- “be hostile”

Eg dšdš “enemy”, dšy “be hostile”] dšdš is also an adjective, “hostile”. Stem doublets of this type are very frequent in Egyptian. Reduplicated ABAB stems are attested of numerous verbs of types AB and ABI/w.: This is a strong argument for assuming here Egyptian stem doublets, rather than different Afroasiatic stems.

591 *da- “urinate, ejaculate, perspire”

Eg dš “ejaculate”] The verb is not †dš, but rather dšdš, “copulate”; it is thought to be a root doublet of šš, “ejaculate; spew; beget”; as noun, “semen; poison”. On the other hand, dšdš, var. didi, is thought to be a group writing (for dVdV) of Semitic *dwd “love” (cf. Dāwīd “he who is beloved”), vd. Hoch Semitic Words no. 568.

688 “take”

Eg dbdb “graps, take back”] The meaning is “cut up”, “strike (?)”, “pound” (of the heart). No semantic correspondance.

707 “go, run”

Eg dmy “move”] The meaning is “touch; be joined to; cleave to”. No semantic correspondance.

747 “flow”

Eg dr “prevent water from flowing down”] This is a special use (vd. Wörterbuch V 474.12) of dr “drive away; repel; remove”, whose basic meaning has nothing to do with flowing water, etc.

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5 Vd. Satzinger WZKM (print in preparation).
6 Vd. Satzinger LingAeg 6, 1999, 144 no. 3.
The correct form is dgi.

What is meant is presumably ‘fk, “ziehen” according to Hannig Handwörterbuch, but “zerreißen” according to Quack BiOr 54, 1997, 330.

“magic word, omen”

Regarded as a proper name by translators of Pyr. 666.

Amarna and Dyn. 21 spelling of fd “wipe away”; Coptic (S) fote, from which Egyptian Arabic fītā (f.) “towel”.

The basic meaning is “arm”, from which: “side”. No connection with dwelling. Vd. also Peust LingAeg 5, 1997, 269, no. 996.

The basic meaning is “rib”, from which: “side” (like costa, côté). Hardly any connection with the only other source for the assumed root, viz. Hausa gacī, “bank” (scil. of a stream). Also cf. gbī “arm”; (2) “side of a room” (cf. root no. 996, and Peust LingAeg 5, 1997, 269).


Recte “catch sight of, look”. No semantic correspondance.

Idiomatic use of dī “cross over, ferry”: dī s.t.sn r ... “their position is transferred to ...”. No semantic correspondence.

Undoubtedly derived from the important root *pr “equip”. No semantic correspondance.

The lexeme in question is ḡdw “mullet” (mugil
cephalus), attested since the Old Kingdom⁷. In hieroglyphic, its effigy (K 3) serves as phonetic sign for consonants *d. Later spellings are ‘d(w), ‘nd(w). The latter form points to *ld which should go back to *Dlk (*D standing for Afroasiatic *d, *δ (i.e. dō), *z (i.e. dž) or *d). It may be “the pale one” (‘d “to become pale”; cf. Arabic ’azraq “pale, blue”). Obviously, it does not originally mean “fish”.

1086 ⁷ aš “sun”
Eg ‘d “sun” (gr)] Recte ‘ndw “light of the sun; dawn”, used as an epithet of the sun-god.

1142 “near”
Eg ‘rw “closeness”] Vd. Gardiner Notes on the Story of Sinuhe 12-13 for the occasional meaning “approach” (v.) of ‘r “ascend”, of which ‘r.w is a verbal noun. “near, close” is probably not the basic meaning of the root.

1147 “take”
Eg hāy “capture”] Recte “attack”, a special transitive use of hā “go down”. “Capture”, or anything similar to “take”, is certainly not the basic meaning.

1160 “river”
Eg hnm.t “spring, source”] Recte hnm.t — no formal correspondance with the other reference for this root, viz. Kulere haram “river”.

1168 “give birth”
Eg hāy “be born”] hāl ḫ.t “come down from the womb”, an idiomatic use of hā “go down”. No basic semantic connection with giving birth.

1169 “speak”
Eg ihy “shout”] Recte “joy, jubilation”. Hardly any semantic correspondance.

1175 “excrement”
Eg h’y.t “excrement”] Does not seem to exist. Note that h and * (originally alveolar: *d) are incompatible, as are also h and s, though not h and t.

1220 “stone”
Eg ḫt “stone”] Rather, a block of stone of a particular shape or size (facing block?) (Thesaurus).

1228 “go”
Eg hn “go”] Recte “go speedily; journey” (v.).

1237 “close, cover”
   Eg ḫṣp “cover”. Recte “hide”. Akin to Semitic *yrb “go away; set (sun)” (Schneider LingAeg 5, 1997, 202 no. 62).

1238 “arm, wing”
   Eg ḥpt “arm, wing”. recte “embrace”.

1241 “sky”
   Eg hr.t “sky”. Literally, “the upper (realm)”. No basic semantic correspondance.

1250 “return, go”
   Eg ḥwy “go”. “strike; drive; tread” (v.); “strike” is the basic meaning. No basic semantic correspondance.

1260 “fly” (v.)
   Eg ḥdy “fly”; Recte (1) “spread out”; (2) “become limp”. No semantic correspondance.

1264 “star”
   Eg ḥry.w “stars”. Literally, “the upper ones”. No basic semantic correspondance.

1277 “medicin, poison”
   Eg ḥw.t “poison”. Basic meaning, “scorpion”. Hardly any basic semantic correspondance.

1285 *hum- “be hot”
   Eg ḥm “be inflamed”. Recte ḥmm, var. ūmm, “be hot” (no “secondary modification of the laryngeal” !), on which see also above, no. 575 (*ēVmVm-), and below, no. 2328 (*śam-).

1286 “drive, move”
   Eg ḥmy “move away”. More precisely, “elude”; cf. ḥm, ḥn̄ty “coward”.

1293 Misprint ḥsk.t for ḥsk.t.

1302 Eg ḥtr “pay” (n.). Recte “revenue, wages”. The basic meaning of the root is “bind”.

1310 *ḫa-/ḫu-. “fire”
   Cf. ḥṣ “roast”: recte ḥṣ.

1313 ḥbb (for ḥbb.t). Cf. no. 1366.

1331 “rebellion”
   Eg ḥm.w “enemies”. Basic meaning “those to be extinguished”, prospective passive participle of ḥmol’hm “extinguish, annul”. No basic semantic relation.
1336 “defecate”
   Eg \(wh ž\) “defecate”] “Empty” (v.); in medical texts: \(wh ž\) \(h.t\) “empty the body”, said of a purgative. No basic semantic connection with “defecate”.

1348 Misprint \(hnp.t\) for \(hnp.t.\)

1353 “be sick, be ill”
   Eg \(hm\) “illness (of stomach)”] “be dry”; in medical texts, \(lw rž-libf\) \(hm.f\) “his stomach gets dry” (meaning ?). No basic semantic relation.

1355 Eg \(hn\) “do, make” (n)] Does not seem to exist.

1366 *\(hubVs-\) “vessel”
   Eg \(hbs\) “vessel for myrrha” (gr)] \(Recte\) \(hbb.t.\) Cf. no. 133.

1371 “tomb, grave”
   Eg \(hnw\) “tomb, burial place”] \(Recte\) “abode (lit. resting place); storehouse”; basically no semantic resemblance.

1372 Eg \(hnd\) “kind of cereals”] Does not seem to exist.

1414 *\(kahVp-\) “hole”; 1430 *\(kap-\) “house”
   Eg \(kžp\) “house”] \(Recte\) “shelter”. Coptic \(B\) \(kēpi\), \(S\) \(kēpe\)”vault, cave” is closely related to Egyptian \(kēpw\) and \(kēpt\), “roof”. Demotic \(kp(e)\)”vault, roof”. The Egyptian root is *\(kžp\)”cover”, which can be compared with Arabic \(kafara\), id. No semantic connection with “hole”.

1444 “know, learn”
   Eg \(tni\) “learn”] \(Recte\)”distinguish”.

1451 “put on (clothes)”
   Eg \(tžy\) “put on (clothes)”] Basic meaning, “take”.

1461 “genitals” (Akk kirimu); 1518 “bind” (Akk kamû)
   Eg \(tžm\)”foreskin”; \(tžm\)”binding”] Both are based on the root *\(tžm\)”cloake, envelope”; hence no semantic connection with “genitals”, nor with “bind”.

1522 “see”
   Eg \(kžkž\)”look”] A hapax: \(nžy.s-bhn.w \ m \ inr hrkžkž \ r hr.t\)”its pylons of stone are towering to the sky” P. Harris I 4, 1. It was also translated, “… are looking up to the sky”; but cf. \(kž\)”high”. Hence, \(kžkž\)”rise up high”.

1524 *\(kaž-/\(kay-\)”spit” (Hebrew \(qž\)”vomit” (n.); Dangla [East Chadic] \(kaake\)”spit”)); 1625 *\(kVlVc-\), id. (Arabic \(qls\)”spit, vomit”):
   Eg \(kž\)”spit out”] \(Recte\)”vomit; pour out”; \(kžs\)”spit”] More exactly, \(kžs\), \(kls\)”vomit;
spew out”. Other root doublets with ‘ and s, respectively, are represented by p’g and psg, “vomit”, b’i “inundation” and bsi “flood out, emerge”.

Variation of ‘ and s (as reflexes of Afroasiatic *d) has also been noted.8

1549 *kar- “horn”  
Eg kr.ty “horns”] Recte kr.ty.

1573 “knee”  
Eg kib.t “knee”] Internal derivation. The Egyptian root is *k’b/*krf “bend” (k’b “double; multiply; fold over; wind” (v.); k’b “intestines”; krf “bend, contract”; krf.t “contractions (med.)”; krf.w “(facial) wrinkles”; krf, krf.t “bag”).

1578 “cloud, sky”  
Eg kbh.w “sky”] Rather, “watery region (in the sky)”. The Egyptian root is *kbh “cool; wet” (kbh “be cool; cool; pour a libation; present libations” (v.); kbh.w “coolness”; “libation water; water”; “libation vase”; “watery region (habitat of birds); watery region (mythological); “water fowl”). No semantic correspondance.

1612 “rope” (Akk kurrussu)  
Eg k’s “rope”] Basic meaning, “bind”.

1622 Eg k’h “shoulder, arm”] The Egyptian root is *k’h “bend”.

1623 “eat, bite”  
Eg kk “eat”] As the Wörterbuch (V 71.10) says, „Aus der alten Schreibung von wnm abgeleitetes Synonym dazu“. An artificial creation, based on the old spelling of the verb for “eat” with two half cakes which resemble the sign for k. Cannot be adduced for etymological purposes.

1633 “field”  
Eg l’d.t “field”] In the contrary: “pasture”. Cf. no. 48!

1634 “cereal”  
Eg nb “cereal”] The spelling (determinative!) indicates a meaning “golden (cereal)”; from nbw “gold”. No basic semantic relation.

1635 “cow, bull”  
Eg nb.t “cow”] Recte nbw.t “the golden cow of heaven”; from nbw “gold”. No basic semantic relation.

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8 Satzinger Textcorpus und Wörterbuch 381-382 nos. 131-134.
1653 *lap-/*lawap- “be wet”
   Eg npɔw “wet” -ɔ is consonantic (*l), cf. npn “water”.

1656 *lat- “man”
   Eg nty.w “people, men”] The meaning is “those that exist”. No basic semantic relation.

1663 Eg nšmwt “fish”] Basically, the “scales”; metonymically, “fish”.

1690 “cloud, fog”
   Eg nfy “fog” (gr) “breath”.

1713 (Akkadic ma’hala “box, basket”)
   Eg mhn “box” (n.)] With prefix m-; cf. hnw “box” (from which MBabyl. hanunu
   “chest”, according to Cochavi-Rainey Ugarit-Forschungen 29, 1997, 979, who quotes
   Lambdin, who quotes Albright).

1714 “wind”
   Eg imɔ’h “turbulence”] Obviously, translated from the German Wirbel, which is,
   however, ambigue: imɔ’h does not mean “whirl”, or “turbulence”, but rather “vertebra”.

1723 “house”
   Eg mn “room”] Does not seem to exist; perhaps mistaken for mnk, a room in the palace
   (Wörterbuch 2, 90.5). Coptic monê is Greek, not Egyptian.

1726 “pour”
   Eg mhy “pour”] Recte “fill”.

1743 (“stair, staircase”
   Eg mɔ’k “staircase”] From the root *iɔk “climb up”, with prefix m-. Cf. Arabic raqiya
   “climb up”, and markā-, markāt-/mirkāt- “ladder, staircase” (as was already seen by
   Ember Egypto-Semitic Studies, vd. Calice Grundlagen no. 114).

1762 *met-met- “speak, shout”
   Eg mmt “speak”] Recte “discuss” (two attestations, dyn. 18; probably for *mdmd:
   reduplicated stem (pluralic/intensive meaning) of root *md(w) “speak” (mdw “word,
   speech”, mdwt “word, speech, matter”, mdwi “speak”; cf. root no. 1788).

1768 “arrow, spear”
   Eg m’bɔ “harpoon”] A really tricky matter. m’bɔ may be derived, by means of an m-
   prefix, from the root *’bɔ “direct” (v.; “command a ship”; “aba-sceptre”; “provide
   (someone with something)”: > “offering table, altar”): “harpoon”, something that is

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directed or launched. It is obviously related to Geez mäʿbal- “telum, jaculum”\textsuperscript{10}, and Arabic miʿbalat- “long, broad arrowhead; an arrow with such a head”. But Semitic has no root that corresponds to Egyptian *ʾḥy “to direct” (not *ʾḥl, nor the Rösslerian pendant *dlḥż/dbl, for that). Rather, the Semitic reflex of the root in question is *dbr “guide” (Hebrew,\textsuperscript{11} Syriac, Arabic; \textit{vd}. Rössler “Das Ägyptische” 286 §6). Hence *m-ʾḥl cannot be derived within Semitic. Is it an Egyptian loan in Semitic? As the \textit{l} sound is preserved in Semitic, it could not have been taken over from Egyptian mʾḥl later than the III\textsuperscript{rd} millennium B.C.: how did it reach South Semitic without leaving traces in Northwest Semitic?

Apart from the Semitic root mentioned, \textit{viz.} *dbr “guide”, there is an Arabic root *ʾḥl that seems to match an Egyptian *ʾḥy root in respect to semantics: Arabic ʾaʿbal- “strong rope”, Egyptian ʾḥyʾtʾḥw.t, ʾby.t “rope, fetter” (Coptic abê < *ʾḥlûyê < *Vbû/ûyê). However, the basic semantic idea is quite different. The Arabic word is derived from ʾabala “twist (a rope)”, and means therefore “twisted thing”, whereas the Egyptian word means “rein” as it is derived from ʾḥ “direct” (v.).\textsuperscript{12}

1773 “cow”

Eg \textit{mnʾ.t} “cow” [“milk cow”]; internal Egyptian derivation from the root *mn “nurse, suckle”. No basic semantic connection.

1781 “bury”

Eg \textit{mʾḥʾ.t} “tomb” [Internal Egyptian derivation from ʾḥ “stand (up)” (v.). \textit{Vd}. Peust \textit{LingAeg} 5, 1997, 296. No basic semantic connection.

1782 Eg \textit{mnmn} “move (away)” [Pluralic/intensive stem: “move to and fro”.

1783 “slave”

Eg \textit{mnḥ} “slave” [“youth; stripling”.

1784 “fat, oil”

Eg \textit{mrh.t} “fat, grease” [“fat, unguent”; internal Egyptian derivation from \textit{wrḥ “anoint”}, with prefix \textit{m-}.

1797 “ash, coal”

Eg \textit{mnw} “ash, coal” [\textit{mnwl “fire”}, in \textit{mnw n ḏḥʾ.t “coal-firing”}.

\textsuperscript{10} Ember \textit{Egypto-Semitic Studies} § 3 c. 3; Vycichl \textit{MDIK} 16, 1958, 372.

\textsuperscript{11} Bibl. Hebrew \textit{dābar “drift” (v.)}; \textit{dōbār “drift, trailing”}; post-biblical \textit{dabbār “leader”} seems to be Aramaic.

\textsuperscript{12} Vd. Osing \textit{Nominalbildung} II 726 n. 862 (“Lenkstrick”).
<table>
<thead>
<tr>
<th>Year</th>
<th>Word</th>
<th>Definition</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1809</td>
<td>“cattle”</td>
<td>Eg md.t “cattle”</td>
<td>Recte “byre”</td>
</tr>
<tr>
<td>1824</td>
<td>“(be) sharp”</td>
<td>Eg nšny “sharp”</td>
<td>Recte “rage, be furious”</td>
</tr>
<tr>
<td>1833</td>
<td>“snake, worm”</td>
<td>Eg n’w “kind of snake”</td>
<td>Internal Egyptian derivation from n’l “twist” (cf. root no. 1908): “squirming one”</td>
</tr>
<tr>
<td>1855</td>
<td>“spit”</td>
<td>Eg nh “spit”</td>
<td>Root doublet with š as palatalized h: nš, nšš “spittle”</td>
</tr>
<tr>
<td>1875</td>
<td>“vessel”</td>
<td>Eg nm “vessel”</td>
<td>Recte “wine-press”</td>
</tr>
<tr>
<td>1878</td>
<td>*ninay- “man”</td>
<td>Eg wnny.w “people, men”</td>
<td>Properly, “the existing ones”; no semantic remblance</td>
</tr>
<tr>
<td>1881</td>
<td>“water”</td>
<td>Eg nkw.t “liquid”</td>
<td>Recte “moisture”</td>
</tr>
<tr>
<td>1883</td>
<td>“cry”</td>
<td>Eg ngg “cry (of a goose)”</td>
<td>Root variants (n)gɔgɔ, gngn; onomatopoetic, specific for geese</td>
</tr>
<tr>
<td>1894</td>
<td>“go”</td>
<td>Eg nf “go (from)”</td>
<td>Recte “disperse” (always transitive), though with reflexive pronoun, “make off”. Little semantic resemblance</td>
</tr>
<tr>
<td>1950</td>
<td>“cattle”</td>
<td>Eg pry “bull-fight”</td>
<td>Recte “Kampfstier”, “ferocious bull”</td>
</tr>
<tr>
<td>1965</td>
<td>“go”</td>
<td>Eg ḫy “go”</td>
<td>Recte “stride (through, by)”</td>
</tr>
<tr>
<td>1973</td>
<td>“rain”</td>
<td>Eg pɔr.t “sky waters”</td>
<td>Recte pɔr.t, “Gewässer am Himmel”, “a region in the sky”</td>
</tr>
<tr>
<td>2010</td>
<td>“container”</td>
<td>Eg pr “box”</td>
<td>A very specific metaphoric meaning of pr “house”: pr n stj “a house for dragging”, an equipment for the royal burial of the New Kingdom (Wörterbuch I 516.1)</td>
</tr>
<tr>
<td>2033</td>
<td>“possess”</td>
<td>Eg hɔm “possess”</td>
<td>Recte “bend (the arm); bow down”</td>
</tr>
</tbody>
</table>
“tear”
   Eg ḫtt “tear off”] Recte ḫtt or ḥtḥt “traverse”.

“mix”
   Eg ḥswana “mix”] Recte “break up, pound, batter”.

“elbow”
   Eg ḥt “elbow”] Does not seem to exist.

“knife, sickle”
   Eg ḥṣb “chisel”] Recte ḥṣb “sickle”!

“be angry”
   Eg ḥzy “angry”] Note that ḥ and ẓ are incompatible in Egyptian. Recte ḡzl “weak, vile, cowardish”.

Misprint ḥn for ḥn.

Misprint ḥṣ.t for ḥṣ.t.

“go, walk”
   Eg ḥny “walk”] Recte ḥni “approach”.

Misprint ḥnw for ḥnw.

rb.t (for rb): r and b are incompatible, the copper-pot may be a loan. Cf. Hebrew
   lābab “make a cake”, lābībāh “cake”?

Misprint ḥyppopotamos for hippopotamos.

“lion”
   Eg ṣm “lion” (g)] Internal derivation, “the seizer”. No basic semantic relation.

*rVsvc “evil; be evil”
   Eg ṛṣ “evil”] Recte ṛṣ, or perhaps ṛtṣ13, “sneeze”. May belong to root no. 1115, *ṣotis
   “sneeze”. Of course, onomatopoetic.

*sag- “bring”
   Eg ṣḏ “bring”] The root is ṣḏ, with prefix s-. Vd. Peust LingAeg 5, 1997, 270.

“pour, flow”
   Eg ṣḏ “flow”] Basicaly, “pull, drag”.

Eg ṣk “hoe”] Recte “plough”.

Eg ṣkk “cut”] Recte ṣk; meaning uncertain.

The hieratic text may be read either way; cf. Satzinger Textcorpus und Wörterbuch 380
with notes 25 and 26.
2183 Eg *srp.t “plant”; Recte srpt “lotus leaf”.

2227 “worm”
   Eg *srp.t “motley snake”; Recte srb; internal derivation from srb “many-coloured”, no
   semantic connection with “worm”.

2235 “cereal”
   Eg šm’y “barley”] Internal derivation vom šm “slender, narrow”.

2238 Eg sh.w “milk”] Should be spelled *shr (only attested as “milk; stroke” (v.)).

2280 “hair”
   Eg sm̄ “hair”] Recte “scalp; temple (of the head)”.

2296: Misprint sbn.t for snb.t

2313 Eg stp “slaughter”] Recte “cut up”.

2328 *sam- “burn; lightning”
   Eg šm, šmm “be hot …”] Cannot be adduced for a root with *s- as it is the palatized
   variant of the original hmm. On this, vd. supra, on roots nos. 575 (*cVmm-) and 1285
   (*hum-).

2329 “sun”
   Eg šsm.t “moon-disc”] Recte “(lunar?) eye”. No semantic relation.

2344 “ash”
   Eg šv.w “ash”] Recte “hot”. No semantic relation.

2351 “go”
   Eg tfy “move away”] Recte “remove forcefully; repulse” (transitive !).

2352 “henna”
   Eg tff “henna”] “a useful plant”.

2388 *tek- “take”; 2434 *tVk-tVk- “trample”
   Eg ttk “take”] Recte “attack” (v.).
   Eg ttk “trample (enemies)”] Recte “attack” (v.; pluralic/intensive stem).

2395 “strike”
   Eg thm “push, pierce”] Only “pierce” !

2425 “lift”
   Eg tw̄ “lift”] Recte “support”.


“flow”  
Eg `tw r “waters”] *Recte, a body of water in the hereafter; properly “the Pure One”. No semantic relation.

“cut, tear”; *2447 “catch, seize”  
Eg `dbdb “pierce, tear”; “catch, seize”] *Recte “attack”. No semantic relation.

*tab- “container”  
Eg `th.t “box” (gr] Late writing of `db.t < `db.db.t.

“roof”  
Eg `twɔɔ.t “temple roof”] Internal derivation from `twɔ “support” (cf. root no. 2425).

“kill, destroy”  
Eg `tɔ “kill”] *Recte “sink (dagger, etc., into body)”; hence “stab”.

“container”  
Eg `dɔr.t “vessel”] Properly, “red (pot)”. No semantic relation.

“be happy”  
Eg `wɔ “be happy”] *Recte “powerful, respected”. Hardly any semantic relation.

“man”  
Eg `wɔɔ.t “description of men”] *Recte “the respected ones”. No semantic relation.

“hen”  
Eg `wɔɔɔ.t “poultry”] Internal derivation from `wɔ “fatten”. No semantic relation.

“beast of prey”  
Eg `wɔ’t “lion”] Properly, “the unique one”. No semantic relation.

“wash”  
Eg `wɔb “wash”] *Recte “clean, purify”.

“die; death”  
Eg `wɔ “deadly illness”] *Recte “skin disease, rash”. No semantic relation.

“burn; flame”  
Eg `wr.t “definition of the flame” (gr] Properly, “the great one”. No semantic relation.

“send, order”  
Eg `wɔ’d “send”] Properly, two verbs: `wɔ “assign; order”; `wɔ’dl “travel; send”.

“dog”  
Eg `iš pl. “dogs pulling the ship of the Sun-God”] Properly, `iš “the pulling ones”. No semantic relation.
“cereal”
Eg ıry.t “corn (as donation)”] Recte “duty (lit. what is to be done)”. No semantic relation. Vd. Peust LingAeg 5, 1997, 271.

Eg iyw “pour out”] Recte “irrigate”; for iwh, id. ?

“ask”
Eg sdm “interrogate”] The basic meaning is “hear”; no semantic connection with “ask”.

Loans from Semitic
66 Yes, ıyr “stag” is borrowed from Semitic; vd. Hoch Semitic Words nos. 1 and 18.
115 iswt “long plank (of coniferous wood)” (regarded as masculin); vd. Hoch Semitic Words no. 27.
371 isbr “whip”; vd. Hoch Semitic Words no. 29.
417 ıqk, recte ıqk; Semitic *zq / *sq, vd. Hoch Semitic Words no. 571.
577 ıb “army”; vd. Hoch Semitic Words no. 573.
591 For dd (d/d) as a Semitic loan (Hoch Semitic Words no. 568), vd. supra.
1428 kp “enemy’s hand …, cut off …”; vd. Hoch Semitic Words no. 457.
1984 prh “flower”; vd. Hoch Semitic Words no. 152.
2629 iDr.t “kind of vessel”; vd. Hoch Semitic Words no. 46.

Loan from Egyptian?
1367: Akk ḥusig “stone”, Eg ḥsg, stone as material for unguent vessels (“Amazonite (?)”, according to Hannig Handwörterbuch; 1 occurrence, dyn. 18). The pharyngeals would point to an Egyptian word loaned by Akkadian.

Etymological suggestions
4 ʔabol- “genitals” (Ethio-Semitic [“genitals”], West and Central Chadic [“penis”]): cf. Eg b5-h “penis” and the root *bl “engender” (bn, bnn, b5w.t, bnbn).
19 *ʔader- “master, lord”: cf. Eg ʔ destin; large; rich; senior”; as noun, “great one; elder; leader”.
25 *ʔahuʔ- “take” (Semitic *ʔahuʔ-, Agaw *ʔaʔ-, HEC *ʔad-)
Cf. Eg h “drain, exhaust; empty (v.); debauch, violate (a woman)”
1017 *ğufir- “antelope”  
*Cf. Eg ǧbn “hartebeest”.

1018 *ğulum- “young man” (Sem. *yulām-, Kera (ECh) hulum)  
*Cf. Eg ǧâm “offspring; youths; generation”.

1115 *côtsis “sneeze”  
*Cf. Eg. ‘rš (which is perhaps rather ʿts14) “sneeze”; onomatopoetic.

1545 *kâmVh- “flour”  
*Cf. Eg kmlhw, a type of bread; if related, a Wanderwort.

1636 *labi-/*liba- “lion”  
*Cf. rbw(y) (dyn. 20; Meeks AL 78.2390), Coptic (S) laboj, “lioness”. But note that Egyptian  
\( r \) and  \( b \) are not compatible in inherited words.

V a r i a

366: Arabic btq, misprint for btk.

1425 *kan- “dog”; 1498 *kun, id.; 1511 *kühVn-, id.  
A truly global etymology: Indoeuropean *k´uwen-, *k´un- (canis, kyōn, hound, ...);  
Altaic; Uralic; Eskimo-Alèut; Sino-Caucasian; etc.15

2431 *tüm- “crocodile, snake”  
Arabic timsāh- is a loan from Coptic, te-msah, Eg msh “crocodile” with feminine article  
(cf. Peust LingAeg 5, 1997, 270). Mubi etc. tumsa is from Arabic: obviously,  \( i \) has become  \( u \) before a labial.

14 See the note to root no. 2145.
15 According to Starostin’s The Tower of Babel web database.
Index of the Egyptian lexemes mentioned.

<table>
<thead>
<tr>
<th>Index</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫt</td>
<td>“tread, step” 1</td>
</tr>
<tr>
<td>ḫm</td>
<td>“lion” 2134</td>
</tr>
<tr>
<td>ḥy.t</td>
<td>a staff 114, 1654 (sub “Questions”)</td>
</tr>
<tr>
<td>ḫl.t</td>
<td>“field; arable land”; basic meaning, “useful” 48</td>
</tr>
<tr>
<td>ḫd.t</td>
<td>“pasture” 1633</td>
</tr>
<tr>
<td>ḫr.t</td>
<td>“eye” 112, 1101 (sub “Questions”)</td>
</tr>
<tr>
<td>ḫt</td>
<td>“duty (lit. what is to be done)” 2580</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“workfolk (lit. ones who do something)” 76</td>
</tr>
<tr>
<td>ḫy</td>
<td>“joy, jubilation” 1169</td>
</tr>
<tr>
<td>ỉl</td>
<td>“be thirsty” 86, 1681 (sub “Questions”)</td>
</tr>
<tr>
<td>ḫm</td>
<td>“be thirsty” 2584</td>
</tr>
<tr>
<td>ḫm</td>
<td>“irrigate” 2584</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“people, men” 1878</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“definition of the flame”, lit. “the great one” 2528</td>
</tr>
<tr>
<td>ḫt</td>
<td>“skin disease, rash” 2510</td>
</tr>
<tr>
<td>ḫt</td>
<td>“scorpion” 1277</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“family” 1256</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“empty” (v.); in medical texts: ḫw.t “empty the body”, said of a purgative 1336</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“poultry” 2494</td>
</tr>
<tr>
<td>ḫm</td>
<td>a metal vessel, a measure for beer 563</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“assign; order” 2552</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“travel; send” 2552</td>
</tr>
<tr>
<td>ḫw.t</td>
<td>“flee; turn back(wards)” 219</td>
</tr>
<tr>
<td>ḫb</td>
<td>“point upwards, be erect” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“ejaculate” 4, 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“obelisk” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“poultry” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“a body of water in the heavens” 326</td>
</tr>
<tr>
<td>ḫb</td>
<td>“flood (v.); inundate; be flooded” 180</td>
</tr>
<tr>
<td>ḫb</td>
<td>“fleece; turn back(wards)” 219</td>
</tr>
<tr>
<td>ḫb</td>
<td>“point upwards, be erect” 4</td>
</tr>
<tr>
<td>ḫb</td>
<td>“beget; ejaculate” 4, 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“Benben (sacred stone)” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“a conical loaf of bread” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“conical loaf of bread” 264</td>
</tr>
<tr>
<td>ḫb</td>
<td>“fare badly” 367</td>
</tr>
<tr>
<td>ḫb</td>
<td>“besau sporran (protective, of beads)” 236</td>
</tr>
<tr>
<td>ḫb</td>
<td>“catch sight of” 201</td>
</tr>
<tr>
<td>ḫb</td>
<td>“run” 202</td>
</tr>
<tr>
<td>ḫb</td>
<td>ein Gewässer am Himmel, a region in the sky 1973</td>
</tr>
<tr>
<td>ḫb</td>
<td>“a house for dragging” 2010</td>
</tr>
<tr>
<td>ḫb</td>
<td>“Kampfstier”, “ferocious bull” 1950</td>
</tr>
<tr>
<td>ḫb</td>
<td>“flower” 1984 (sub “Loans from Semitic”)</td>
</tr>
<tr>
<td>ḫb</td>
<td>“a proper name” 774</td>
</tr>
<tr>
<td>ḫb</td>
<td>“wipe away” 822</td>
</tr>
<tr>
<td>ḫb</td>
<td>“erase (inscriptions)”, Amarna and Dyn. 21</td>
</tr>
<tr>
<td>ḫb</td>
<td>“staircase” 1743</td>
</tr>
<tr>
<td>ḫb</td>
<td>“harpoon” 1768</td>
</tr>
<tr>
<td>ḫb</td>
<td>“tomb” 1781</td>
</tr>
<tr>
<td>ḫb</td>
<td>“fill” 1726</td>
</tr>
<tr>
<td>ḫb</td>
<td>“box” 1713</td>
</tr>
<tr>
<td>ḫb</td>
<td>“milk cow” 1773</td>
</tr>
</tbody>
</table>
mmwi “fire”, in mmwi n dl’t “coal-firing” 1797
mmn “move to and fro” 1782
mnh “youth; stripling” 1783
mink, a room in the palace 1723
mrh “fat, unguent” 1784
ms “crocodile”, Coptic msah 2431 (sub “Varia”)
mmt “discuss” 1762
mdw “word, speech” 1762
mdwt “word, speech, matter” 1762
mdw “speak”; cf. root no. 1788) 1762, 1788
mD “byre” 1809
nai “twist” 1833, 1908
naw, a kind of snake” Internal Egyptian derivation from 1833
nb “golden (cereal)” 1634
nbd, the golden cow of heaven 1635
nbD “evil; destructive” 175
npA “wet” 1653
npn “water” 1653
nfy “breath” “fog” 1690
nfa “disperse” (always transitive), with reflexive pronoun, “make off” 1894
nm “wine-press” 1875
nX “spit” 1855
nS “spittle” 1855
nSmw “scales”; metonymically, “fish” 1663
nSni “rage, be furious” 1824
nqw “moisture” 1881
ngg, (n)gAgA, gnn “cry (of a goose)” 1883
nty “people, men” 1656
rb “a pot of copper” 2110
rbw(y), Coptic (S) laboj, “lioness” 1636
hA “roast” 1310
hAi “go down”; “attack”; hAi m X “come down from the womb” 1147, 1168
hnw “box”
htt “traverse” 2039
ht “traverse” 2039
hi “hide” 1237
hw “smite, drive; tread” (v.) 1250
hpt “embrace” 1238
hm, hmtn “coward” 1286
hm “elude” 1286
hn “go speedily; journey” (v.) 1228
hnpt “field” 1348
hr “sky” 1241
bry.w “stars”; literally, “the upper ones” 1264
hsk “knife” 1293
hsg, stone as material for unguent vessels (“Amazonite (?))” 1367 (sub “Loan from Egyptian”)
htr “revenue, wages” 1302
hH, a block of stone of a particular shape or size (facing block?) 1220
hld ‘spread out’; (2) “become limp” 1260
hHw “break up, pound, batter” 2041
hHm “bend (the arm); bow down” 2033
hbb, a vessel for myrrh; for wine 1313, 1366
hww “abod; storehouse” 1371
hH “fall” (v.) 562
hH “kind of fish” 2061
hHb “sickle” 2047
hH “drain, exhaust; empty (v.); debase, violate (a woman)” 25
hm “be dry” in medical texts, iw r’il f hm “his stomach gets dry” 1353
hn “be hot” 1285
hn “tent” 2059
hn “approach” 2065
hn “spring, source” 1160
hnw “rivulet” 2068
hzi “weak, vile, cowardish” 2052
zr, a garden plant 405, 2600
sH “many-coloured” 2227
sH “mobley snake” 2227
sHb, a kind of plant 2318
sHr, a garden plant 405, 2600
sHr, a kind of plant 405
sby “rebel” 2155
sbl, a kind of fowl 2157
sn “herb” 395
sm “sculp; temple (of the head)” 2280
snb “sky” 2296
srpt “lotus leaf” 2183
sh.w “milk” 2238
sfr “overthrow, cast down” 562
sfr “milk; stroke” (v.) 2238
sH “lift” 516
sHm “(lunar?) eye” 2329
sk “cut (?)” 2180
sk “plough” 2177
skm “cover” 409
st “cut up” 2313
st “baking mold” 404
st, a jug, for beer; a jug, as a measure of capacity 404
st “pull, drag” 2176
sd “bring” 2166
sd “hear” 2651
sd “well” 521
sdi “mortar”, also used as container 553
sm “slender, narrow” 2235
sm “barley” 2235
sH “be hot” 575, 1285, 2328
sw “soar up, rise” 516
kH “high” 1522
kH “vomit; pour out” 1524
kH “intestines” 1573
kHb “knee” 1573
kH “shoulder, arm” 1622
kH “loom, tower” (v.) 1522
kH “rope”] Basic meaning, “bind” 1612
k’s, kis “vomit; spew out” 1625
tfi “remove forcefully; repulse” 2351
khh “be cool; cool; pour a libation; present
libations” (v.) 1578
tff, a useful plant 2352
khh.w “coolness” 1578
thm “pierce” 2395
khh.w “libation vase” 1578
tkk “attack” (v.) 2388,
ttkk “attack” (v.) 2434
khh.w “water fowl” 1578
’t/i “take”; “put on (clothes)” 1451
t/m “binding” 1518
khh.w “libation water; water” 1578
t/m “foreskin” 1461
khh.w “water fowl” 1578
’tn “distinguish” 1444
khh.w “libation region (habitat of birds); watery
region (mythological)” 1578
khh.w “watery region (in the sky)” 1578
qmhw, a type of bread 1545
db.t “cut up”, “strike (?)”, “pound” (of the heart)
688
khh.w “watery region (in the sky)” 1578
di “herb” 722
db.t “cut up”, “strike (?)”, “pound” (of the heart)
688
dmi “touch; be joined to; cleave to” 707
db db “army” 577 (sub “Loans from Semitic”)
dr “drive away; repel; remove” 747
dbr.t “vessel” 2479
dgi “see” 757
dd “(d/d/)” “love” 591
di/i “be hostile” 583
di/i “be hostile” 583
di “cross over, ferry” 937
di “be hostile” 583
dk “cry out” 417 (also sub “Loans from Semitic”)
dbr “army” 577 (sub “Loans from Semitic”)
dbr “army” 577 (sub “Loans from Semitic”)
dbr “hartebeest” 1017
dbr “hartebeest” 1017
dbr “become ripe”; “fertilize (field)” (gr) 871
dbr “grow fat” 871
dbr “build up”, “strike (?)”, “pound” (of the heart)
688
khh.w “watery region (in the sky)” 1578

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