SOME NOTES ON THE "EXISTENTIAL" VERBAL COMPLEX
IN ANCIENT (OLD AND MIDDLE) EGYPTIAN

Jorge R. OGDON

§ 1. 𓇋𓏲 (vars.: 𓇋𓂝 ; rarely, 𓇋), *iw* , "to be" (1).

The verbal stem *iw* is believed to be a derivation of an Archaic
verb 𓏤𓇋𓏲 *iw*, "to come" (2), as it occurs in Greek, where the
verb ΕΙΝΙ , "to be", is related to the notion of "moving,
coming" (3).

The main function of the stem *iw* is as a copulative morpheme and
has the meaning of the third person singular of "to be",
usually in the present tense: "is" (4). An important fact,
apparently overlooked by the majority of the scholars is
that *iw* is an immutable stem, always written in the same
form whatever the gender, number and person inferred in the
sentence structure, and, moreover, whatever the verbal tense,
as shown in its complete conjugation (5):

iw.i	"is I"	(I am)
iw.k (.t̲)	"is You"	(You are)
iw.f (s̲)	"is He/She/It"	(He/She/It is)
iw.n	"is We"	(We are)
iw.t̲n	"is You"	(You are)
iw.sn	"is They"	(They are)

The literal translation, rather than the conventional one
– hereafter between brackets –, is more precise and accurate
in order to reveal the actual syntactic construction, showing
that *iw* is always invariably written and conjugated in the

(1) See A.H. Gardiner, *Grammar*³, §§ 28-29 and Lesson X;
    G. Lefebvre, *Grammaire*², § 309 ss.

(2) See A.H. Gardiner, *op.cit.*, § 289.2; G. Lefebvre, *op.cit.*,
    § 223.c; J. Farina, *Grammaire* (1927), § 248; T.W. Thacker,
    Semitic and Egyptian Verbal Systems (1954), III.g (Part I).

(3) S. Peña Guzmán, *Hamitic Group of Languages* (1976), p. 13.

(4) Id., *op.cit.*, pp. 13 ff.

(5) Id., *op.cit.*, 13.

suffix-conjugation (or -flexion). The suffix pronouns attached to *iw* may vary in gender or number according to the person they represent, but this fact does not affect the verbal stem. This fact also leads to an interesting conclusion: the way of expression in Ancient Egyptian has close links with surviving languages of the "Hamitic" linguistic group, such as Irish and Basque (6), where the use of the suffix-pronoun attached to a verbal stem also implies the tacit presence of a preposition to express the agent or the attribution of the action; that is to say, *iw.i* would be "is (of) I" = "I am", which is the most accurate literal rendering of the ancient Egyptian syntax (7).

Applying this principle to complete sentences, we will find that it works admirably well and that it recovers the actual way of expression:

iw.f n.i (8)	"is (of) He to me" (He is mine)
iw.k m sš (9)	"is (of) You as (a) scribe" (You are a scribe)
iw.n m pr.f (10)	"is (of) We in house (of) He" (We are in his house).

We can see in these simple examples that when a suffix-pronoun is attached to the stem *iw*, it always plays the role of the subject of a direct sentence, and then the nominative nuance should be given to it. This is logical, since *iw* is a stem of

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(6) Id., *op.cit.*, *passim* and pp. 73 ff.

(7) Id., *loc.cit.*, uses the preposition "at" as paradigm of this "Hamitic" structure, following the principles set out by J. Bowen and R. Jones, *Welsh* (1973), and M. Dillon and D. Droinim, *Irish* (1968). We prefer to use "of", which denotes the direct genitive existing between the verbal root - which is a verb-*noun* - and the pronominal morpheme or the nominative noun, which was the most ancient form of genitive case between two noun forms.

(8) A.H. Gardiner, *op.cit.*, § 66.

(9) Id., § 38.

(10) Id., § 37.

the type "verb-noun" (11). Therefore, and in order to render
the actual meaning of the structure, we can drop the theoreti-
cal preposition from the translation, and simply read "is
I", as we did in the complete conjugation of the stem.

The immutability of the stem *iw* is once again shown when a
noun replaces the suffix-pronoun; then, the verb stands alone
at the head of the sentence: *iw šd.w.k m sḫt*, "is (the) field-
plots (of) You in (the) country-side" (Your field-plots are
in the country) (12). *Iw* may also be followed by an enclitic
particle or a construction <u>preposition</u> + <u>suffix-pronoun</u>, but
it always maintains its immutable form and invariable meaning:
iw grt R^c m pt, "is, now, Rē̆^{c} in (the) sky" (Now was Rē̆^{c} in the
sky) (13); *iw.n.k ib.k*, "is (it) to you, (namely) heart (of)
You" (Your heart is for you) (14). In the latter example the
third person singular pronoun seems to be omitted, as it occurs
systematically in these cases: *iw n.k ^{c}nḫ*, "is (it) to you,
(namely) Life" (Life is to you) (15). It is interesting to
note that the same phenomenon occurs when *iw* is replaced by
the negative morpheme *nn* in order to express non-existence or
privation: *nn n.k št*, "(is) not to you, (namely) it" (It does
not belong to you) (16). The neo-Egyptian (Late Egyptian)
practice of placing *iw* expressely after *nn* – an early rule
forbade to do this in Old and Middle Egyptian – is a further
confirmation of the tacit presence of the copulative morpheme
iw in the negative structure of the earlier stages of the
<u>language (17)</u>: *mt nn iw.i r w3h.t*, "behold, not (is) I to leave

(11) See literature quoted in notes 1-2.

(12) A.H. Gardiner, § 117 = *Peasant* B 2, 65; sim. *Sinuhe* B 217
     and *Westcar* 7, 17.

(13) Id., § 39.

(14) S. Peña Guzmán, *op.cit.*, 13 *in fine*, says he quotes this
     example from Gardiner, § 423, but it does not appear
     there.

(15) *Urk.* iv, 561.

(16) *Peasant* B I, 292; B 2, 26.

(17) Although some examples appear in Middle Egyptian; A.H.
     Gardiner, *op.cit.*, § 468.4.

You" (Behold, I will not leave you) (18). This is an exceptio-
nal case of *iw*, the rarity of which points out to its importance
in the understanding of its function as copula, as will be seen
below.

Let us return our attention to the relationship of *iw* with suf-
fix-pronouns and nouns, and, therefore, with the so-called
forms of the suffix-conjugation, the paradigms of which are the
forms *śdm.f* and *śdm.n.f*. These "synthetic" forms were gradually
replaced by the "analytic" forms, e.g., *iw.f ḥr śdm*, "is He up-
on hearing" (19), especially in neo-Egyptian. Thus, we can
note that a firm tendency to express the copulative *iw* was gradu-
ally manifested in ancient (Middle and Late) Egyptian, proving
that the tacit presence of the "existential" verbal form
was effective in the most ancient (Archaic and Old) stages
of the language – while not already in Pre-dynastic Egyptian.

In this connection, it is also worthy to note that the only
"existential" verbal morpheme which could be tacit in Ancient
Egyptian is *iw*. *Wn* and *wnn* (see below, § 2) have the force of
"to exist", although they were also used to express tenses
and moods of the verb "to be". Nevertheless, these latter
forms never disappeared in writing, and, moreover, they could
replace *iw* when it was desired to convey a more explicit
temporal or modal distinction of meaning (20). This is not
the only case where *wn/wnn* can replace *iw*. In the negative
structure *nn iw*, "not is", *iw* can be replaced by *wn* or *wnn*,
the latter adopting the role of copulative morphemes with
meanings of "to be": *nn wn ḥnt m ḫt.f*, "not was greed in body
(of) He" (There was no greed in his body) (21). The parallelism
between *n iw* and *n wnn* is less common, due to the scanty
examples of the former, which, however, does exist: *n iw.k m pt*,
"not is You in (the) sky" (You are not in heaven) (22); *n iw.k*

(18) *Paheri*, 7. Colloquial neo-Egyptian.

(19) S. Peña Guzmán, *op.cit.*, 14; A.H. Gardiner, *op.cit.*, § 323.

(20) A.H. Gardiner, *op.cit.*, § 118.2

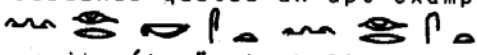(21) *Beni Hassan*, I, pl. 7; sim. *Admonitions* 3, 7.

(22) A.H. Gardiner, § 120. Cp. some rare cases where 〰 is
     for 〰 in B. Gunn, *Egyptian Syntax*, chapter XXI.

m pt, "not <u>is</u> You in (the) sky" (You are not in heaven) (22);
n wnn s3.f ḥr nst.f, "not <u>shall be</u> son (of) He upon seat (of)
He" (His son shall not remain upon his seat) (23).

§ 2.   *wn,* *wnn,* "to exist, to be" (24).

The stems *wn* and *wnn* seem to have originated in another Archaic
verb: *wn(i),* "to hasten, to hurry up, pass by or
away" (25), which also implies the notion of movement. *Wni* is
a verb <u>ultimae infirmae</u> or weak verb, and the different forms
of expansion of the <u>simplex</u> *wn,* i.e., *wnn* and *wnt* (26), prove
that it was this weak verb the actual originating root. The

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(23) *Beni Hassan,* I, pl. 25, ll. 98-9. A.H. Gardiner, *loc.cit.,*
was surprised to find *n śdm N* in this text, since the ne-
gation of the future tense is commonly expressed by *nn
śdm.f* and he doubted if was not, in reality,
a *śdm.n.f* form rather than a *śdm.f.* E. Doret, in: *JEA* 65
(1979), pp. 161-3, quotes that is for *nn,* since *nn
śdm.f* is the usual negation of the independent prospec-
tive *śdm.f* form in Middle Egyptian. See also M. Gilula,
in: *JEA* 56 (1970), p. 206 fr. E. Doret says, however, that
n śdm.n.f alternating with *n(n) śdm.f* as variants in seve-
ral Coffin Texts passages allows him to state that
is *n śdm.n.f* rather than *n(n) śdm.f;* to quote his
own words: "the two forms can function in the same envi-
ronment, and have therefore, if not the same, certainly a
closely related meaning" (p. 163). The relationship, how-
ever, is not clear if we take into account that the
short stem *wn* mainly expresses the past tense, as we will
show further below, and not that of the future, which is
expressed by its geminated form, *wnn,* and which is the
tense required by the context of his examples, which,
in turn, can only be conveyed by *n(n) śdm.f.* Although E.
Doret affirms that a geminated *śdm.f* - in this case, *wnn.
f* - cannot follow the negative morpheme *n* in Middle Egyp-
tion, A.H. Gardiner quoted an apt example to prove the
contrary:
n irr.k śt, n irr.śt, "not shall do You, (namely) it, not
shall do She, (namely, it)" = *Peasant* B I, 121; and note
the variant *nn ir.ś* in R, 161. This fact proves that
n(n) wnn.f is the correct lecture because it expresses
the future tense or lends the verbal form an optative
mood. As we will see in § 2, the future tense in this case
is expressed by the stem *wnn* itself.

(24) See A.H. Gardiner, *op.cit.,* § 107; G. Lefevbre. *op.cit.,*
§ 311 ff.

(25) R.O. Faulkner, *Concise Dictionary* (1972), p. 61 q.v.

(26) A.H. Gardiner, *op.cit.,* § 402 *in fine,* for *wnt* as the
infinitive of *wn.*

expanded forms of *wn* were employed to denote different forms
of the verb "to be" in their copulative use, apart from express-
ing the verb "to exist". Those forms of "to be" expressed
by *wn* and *wnn* refer exclusively to the past and future tenses,
respectively, according to the form used in the sentence struc-
ture (27), e.g., *ḥḏ.n.i wn hrw*, "set out early I, (it) <u>was</u>
day" (I set out early, [when] it was day) (28); *wnn pt wnn.t
ḥr.i*, "shall be (the) sky, <u>shall be</u> You with I" (As long as
the sky shall be, you shall be with me) (29). The invariable
meaning of both forms, as for what concerns their tenses,
is shown by the invariability of the stems in their correspond-
ing conjugations, such as it occurred with *iw*:

<u>*WN*</u> -	*wn.i*	"was I"	(I, was)
	wn.k (.t̲)	"was You"	(You were)
	wn.f (.ś)	"was He/She/It"	(He/She/It was)
WNN -	*wnn.i*	"shall be I"	(I shall/will be)
	wnn.k (.t̲)	"shall be You"	(You shall/will be)
	wnn.f (.ś)	"shall be He/She/It"	(He/She/It shall be)

We can see once again that *wn* and *wnn* in their respective direct
suffix-conjugations remain unaltered, irrespective of the
gender, number or person, as it was the case of *iw*. This can
only be thus if *iw*, *wn* and *wnn* are related between them by an
original common function, i.e., as copulative morphemes express-
ing different tenses of "to be".

The close relationship of these stems is better seen in their
combinations with the negative morphemes. A.H. Gardiner (30)
stated that in *nn wn*, "not <u>was</u>" (there existed not), *wn* repre-
sented *iw wn* with *iw* suppressed, on the basis of the existence

(27) S. Peña Guzmán, *op.cit.*, pp. 12 and 17 ff. A.H. Gardiner,
§ 157, is more ample in his conception of the tense and
the mood of these forms.

(28) *Sinuhe* R 34.

(29) *Urk.* iv, 348. 9.

(30) A.H. Gardiner, *op.cit.*, § 108; B. Gunn, *op.cit.*, pp. 122
ff., 160-1.

of a compound form ⟨hieroglyphs⟩ *iw wn* (*Grammar*[3], §§ 107.2, 467 *in fine*), which he translated "there is/was" (31). In the first place, there is no necessity to invoke an omission or suppression of *iw* in *nn wn* – as if for an early, and unattested, * *nn iw wn* –, simply because *wn* can directly replace *iw*, as it frequently occurs in statements of purpose (32), after the non-enclitic particle *ih* (33) or the verbal stem *rdi* in sentences with adverbial predicate. On the other hand, *nn wn* and *nn iw* represent the same "existential" structure with different stem-forms for the different forms of the verb "to be", according to the tense involved in the context. The phrases structured as *nn wn* have past tense reference, since *wn* is the morpheme used to express such a tense of "to be", and it is due to its appearance that the mentioned negative construction avoids the rule that *nn śdm.f* always refers to the future tense. On the contrary, *nn iw* falls under this rule in neo-Egyptian: *mt nn iw.i r wh3.t* (34).

It is clear, therefore, that *wn* and *wnn* behave in the same way as *iw*: all of them are immutable at the moment of expressing a precise aspect of "to be", with precise tense reference; let us see some further examples:

m wn.f tp t3
"when (*m*) <u>was</u> He upon earth" (..., when he was etc.) (35);
dr wn hm.i m inpw
"since <u>was</u> majesty (of) I as (a) royal child" (since my

(31) In reality, the literal meaning would be "is existing", with *iw* as copula and *wn* as a gerund, i.e., a simple tense of the infinitive mood. The translation "there is/was" does not reproduce the actual linguistic structure of the ancient Egyptian.

(32) E.g., *iy.n(.i) wn(.i) m s3.t*, "have come I, <u>was</u> I as protection (of) you" (I have come [that] I may be your protection) = *Urk.* iv, 239, 17.

(33) *ih wn.i m šms(t) n(y) ntr*, "therefore, <u>was</u> I in the following of the god" (Therefore let me be etc.) = *CGCairo* 20538, ii, *c* 7, *CGCairo* 20539, ii, *b* 12.

(34) On this phrase see above § 1. Moreover, note the *r* of futurity which follows *iw.i*.
(35) A.H. Gardiner, § 157.1.

majesty was etc.) (36);

hn^c wnn.$\underline{t}$n m-$\acute{s}$3 $\underline{h}$nty(.i)

"and <u>shall be</u> You after statue (of) I" (and you shall be etc.) (37);

m-$\underline{h}$t wnn Hrw m n$\underline{h}$n.f

"in-the-following-of <u>being</u> Horus in youth (of) He" (while Horus was in his youth) (38).

The apparent contradiction to the rule in the latter example where *wnn* adopts a past tense meaning, is only illusory, since it shows that *wnn* possesses the quality to denote any time-point implying duration or repetition <u>in the future</u> – and from this arises the use of a geminative form, which indicates an imperfective aspect –, as already noted by A.H. Gardiner, but that this notion necessarily implies a fixed time-position from which the action started at and from which <u>the development of the action continued in the future</u>. The narrative, as rendered in its literal structure, certainly implies that Horus <u>was</u> in a fixed "present state" <u>in the past</u> (his youth) which was in process of developing, continuing or repeating <u>in the future</u>. The two examples quoted by A.H. Gardiner (39) as peculiar uses of *wnn* reduced to *wn* after *mi* and *r* and having past tense meaning is a clear misinterpretation of the function of these morphemes, since *wnn* does not express the past tense but the Future. Both propositions, in reality, employ *wn* because both are past narratives, clearly denoted in one case by the presence of a *s$\underline{d}$m.n.f* form: $\acute{s}^c$3.n.f. wi r wn.i r h3t, "made greater He (to) me (than) <u>was</u> I at the beginning" (He made me greater than I was before) (40); iw.i hr.f mi wn bik, "is I upon he as <u>was</u> (a) Falcon" (I was upon him as though it were a falcon) (41).

(36) *Urk.* iv, 157.

(37) *Siut*, I, p. 317.

(38) A.H. Gardiner, *loc.cit.*

(39) Id., § 157.3.

(40) *Urk.* iv, 150; sim., 879, 4.

(41) A.H. Gardiner, *loc.cit.* In this case *iw* follows the narrative tense imposed since the beginning of the text of the document (*Carnarvon Tablet*) and its sense as "was" rather than "is" is further remarked by the following form *wn*, which marked the past tense.

94

These observations allow us to classify the "existential" verbal stems according to the tenses they express:

- *iw* is the only stem which expresses the present tense, and it could also imply the past tense, in certain cases, e.g., in simple statements or when used as an auxiliary verb in compound forms. But *iw* never carries on the meaning of the future tense (42).

- *wn* mainly represents the past tense, with only one rare document referring to future time in the compound form *wn.ḫr.f* (43) and some few instances referring to the present tense in the structure *wn.in śdm.f* (44).

- *wnn* always refers to the future tense, as seen from the starting time-point of reference, which can be placed in the past or the present time.

All the "existential" verbal stems behave similarly in their copulative function, but each one preserves its temporal reference unchanged, except in few uncommon occurrences, being inconsistencies which, none the less, do not invalidate the general tendency.

§ 3. ▢ 𓏏 (vars. ▢ℰ , 𝕻), *pw*, "(this) is" (45).

In connection with the verbal forms used to express parts

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(42) Forms like *iw dpt r iyt m ḥnw* (*Shipwrecked Sailor*, 119-20; sim. *Sinuhe* B, 203, 234; *Peasant* B I, 281; *Westcar*, 9, 10-11); or *iw.f r itt t3.w Šmᶜw Sinuhe* B, 71), have future tense due to the *r* of futurity, but *iw* is, in reality, immutable: "*is* the boat to come from home;" "*is* (of) He to capture the southern countries." *iw.f r śdm* preserved its specific future tense in Coptic. The form *wnn.f r śdm* proves well that this type of structure insistently points to the future tense, e.g., *wnn ḥm.i ᶜnḫ wḏ3 śnb r irt hrw ᶜ3*, "shall be lord (of) I, life, soundness and health, to do a day here" (My Lord, l.p.h., shall spend a day here) = *Kahun* 32, 8. Cp. also the cases of *ir + wnn* in A.H. Gardiner, § 150.

(43) Id., § 471.1; but cp. § 430.

(44) Id., § 472, but referring to a past habit.

(45) Id., §§ 128 ff. T. Obenga, "The Genetic Linguistic Relationship between Egyptian (ancient Egyptian and Coptic)

95

of "to be", an exceptional role is played by the pronoun-verb *pi/pw.* when appearing in sentences with nominal predicate (46).

The original morpheme used as a pronoun-verb was ⬚𓏭 (var. ⬚) *pi,* "(this/it) is", as shown by the distinction made between ⬚𓅱 *pw,* a demonstrative pronoun – "this (is)" –, and the pronoun-verb itself in one of the oldest compositions of the *Pyramid Texts:* the so-called "Cannibal Hymn" (Weniś recension, Utt. 273-274) (47), where the grammatical and syntactical structure, as well as the lexicon, are heavily nominal and primitive (48). Nonetheless, already in times of Teti, both writings merged into one: *pw.* The retention of *-w* for *-i* was surely based on the greater unstability, both phonetic and orthographic, of the latter sound; thus, the demonstrative pronoun *pw* acquired the "existential" meaning and acted as a copulative morpheme, e.g., R^C *pw,* (49) "Rē^C is" – in answer to the question *ptr rf św,* who is he?" – (50).

An important demonstration of this phenomenon is provided by the analytical method of expressing the "existential"

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and Modern Negro-African Languages", in: *UNESCO/General History of Africa,* Series Studies and Documents, 1 (Paris 1979), pp. 65 ff., esp. p. 70.

(46) See also J. Farina, *op.cit.,* § 100.A and C, who quotes orthographic variants for *tw* ＜ *ti* and *nw* ＜ *ny* from the Pyramid Texts (§§ 1280*b,* 246*b*) and elsewhere (*Urk.* i, 72).

(47) J.L. Foster, "Observations on *Pyramid Texts* Utt. 273-274, the so-called Cannibal Hymn," in: *JSSEA* IX/2 (1979), pp. 51 ff.

(48) J.R. Ogdon, "Un análisis literario del Himno Caníbal en los Textos de las Pirámides" in: *Pocieba* 2 (1986) - in the press.

(49) *Urk.* v, 10; sim. *Sinuhe* B, 47, 57-8, 60; *Urk.* iv, 17, 11; 16.

(50) T. Obenga, *op.cit.,* 70, says that the literal translation is "Rē^C, he is", but as we have seen, the third person is not expressed in the original Egyptian text. The third person, which replaced the earlier demonstrative pronoun "this", is in reality replaced by a noun in this type of construction *N + pw + N,* the pronoun now expressing only the copula.

form in the sentences where both subject and predicate were
nouns. The original method of expressing such sentences was
placing the nouns in direct juxtaposition; e.g., *z3w* ^{c}*nh̬*, "(the)
protection (is) Life" (51), but already in Old Egyptian –
examples at least since the Vth Dynasty onwards – this struc-
ture becomes obsolete and archaistic, and had given place
to the pattern *N + pw + N* (52); e.g., *z3w pw* ^{c}*nh̬*, lit., "(the)
protection is (it), (namely) Life," i.e., "the protection
is Life" (53); *dmi pw 'Imntt*, "(an) abode is (the) West" (The
West is an abode) (54); *bwt.i pw h̬św*, "abomination (of) 1 is
excrement" (my abomination is the excrement) (55). In these
cases, it is clear that the demonstrative pronoun "this"
and the pronoun third person singular "it" are replaced direct-
ly by a noun, and, therefore, there is no justification to
translate, as A.H. Gardiner did, "an abode (is) it, namely
the West," as if *pw* expressed the pronoun and not the copula,
since the case is actually the other way round: "(an) abode
is (the) West" is the most literal and accurate translation.

The same pattern applies when a demonstrative pronoun acts
whether as subject or predicate, e.g., *p3 pw Wśir*, "this is
Osiris" (Such is Osiris) (56); and note the famous nominal
phrase in the *Shipwrecked Sailor*, 20-1, *śwrd pw dd n.k*, "tire-
some <u>is</u> speaking to you."

It is interesting to note that *pw* always   has   the   meaning

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(51) Tomb (Lepsius S16) of Shepśeśrē^c = Lepsius, *Denkmäler*
     (Plates), II, Abt. I, pl. 60.

(52) A.H. Gardiner, § 130.

(53) E.g. tomb (Żawyet el Mayîtîn no. 2) of Khuneś = Lepsius,
     Denkmäler (Plates), II, Abt. I, pl. 105b; tomb (Saqqara
     no. 60/Mariette D22) of Tjy = J.-Ph. Lauer, *Saqqara*
     (1976), pl. 21; etc. All the examples of this magical
     formula now gathered and analysed in J.R. Ogdon, *The
     Protection of Life. An Everyday Magical Practice in
     Ancient Egypt* - unpublished.

(54) *Lebensmüde*, 38.

(55) P. Lacau, *Textes Religieuses*, p. 23, 1.3.

(56) A.H. Gardiner, *op.cit.*, § 130; sim. *Peasant* B I, 19.

ot the present or past tenses, but never of the future, which was what happened with *iw*. Since the verb "to be" was only tacit under the form *iw*, it is evident that *pw* firstly appeared to denote the tacit *iw* in sentences with nominal predicate, such as *wn* replaced *iw* in *nn wn* for *nn iw* or *nn (iw)*.

Another important use of the "existential" *pw* appears in a specific derivate of this form used as an interrogative morpheme. e.g., *pw św ^{c}k hr b3 pn*, "is he, entering upon manifestion this?" (who is he who enters to this soul?) (57).That *pw* had an interrogative sense, i.e., an emphatic function, is proved by those cases where *pw* at the head of the proposition gives the latter an admirative force: *pw śn nfr*, "is time happy!" (what a happy occasion!) (58). This emphatic force as an interrogative/admirative morpheme (59) is once again shown in the compound interrogative morpheme *pw-tr* (vars. *ptr*, *pt*, *pw-ti*, *pty*), where *pw* also adds its "existential" meaning, e.g., *ptr rn.k*, "what-is, name (of) You?" (what is your name?) (60).

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(57) Id., § 498.

(58) Id., *loc.cit.*, who comments "rendering not quite certain."

(59) It is worthy of note that there existed in ancient Egyptian several non-enclitic particles which could be used both as admirative and as interrogative morphemes; perhaps the best known is *in*.

(60) A.H. Gardiner,§ 497; sim. *Peasant* B I, 280.