

On the Aspects and Function of the Enclitic Particle 𐎏 𐎍

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Abstract

Defining particles in ancient Egyptian language is by no means one of the most crucial tools that helps identifying structure and textual coherence.

Only few literature dealt with the occurrences of the enclitic particle 𐎏 𐎍 in textual sources. This article aims at analyzing sentence constructions with the particle 𐎏 𐎍, introducing interpretations of the particle and its position in word order. The diversity of the sources where it occurs adds value in interpreting its specific translations, uses and function. Examining the different occurrences of the particle concerned in the corpus of textual sources is therefore fundamental in translating texts. The study therefore contributes in understanding the exact meaning of the texts, and provides better interpretation of archaeological sources.

Keywords: Enclitic particles, archaeological sources, textual sources, emphazier, particle accumulation.

Introduction

Subject of the research is the enclitic particle 𐎏 𐎍, its position, exact value and function in

Egyptian sentences. It is an analysis of particular occurrences of the particle, introducing interpretations and remarks on the peculiarity of its use, with the aim of examining the exact meaning and function of the particle.

The study hence aims at analyzing sentence constructions with the particle 𐎏 𐎍, introducing interpretations of the particle and its position in word order. The diversity of the sources where it occurs adds value in interpreting its specific translations, uses and function.

1. Interpretation

Both enclitic and non-enclitic particles essentially express judgments that constitute logical predications about the content of sentences or clauses (Callender, 1983, p. 90). Enclitic particles are affective in character; entailing the ability to manipulate the emotions of the hearer in regard to what the speaker is saying (Callender, 1983, p. 91). The starting point therefore is to approach how grammarians and lexical studies have

translated the particle 𓄏 3, and interpreted its use with other particles.

For the particle 𓄏 3, the Berlin *Wörterbuch* (*Wb* I, p. 1, 2 – 7) gives the translation ‘doch’ (indeed), similarly as does Hanning (2003, p. 1). Weill (1932, p. 58) emphasizes its assertive meaning: “Il comporte une nuance d’insistance affirmative, and translates it ‘cependant, donc, certes’ (It incorporates an affirmative insisting nuance, and translates it ‘however, then, indeed’) (Weill, 1932, pp. 59, 60). Lefebvre (1940, p. 269, § 548) similarly translates it ‘certes’ (indeed). Yet sometimes it may not be translated (Lefebvre, 1940, p. 269, § 548), and therefore it is questionable whether it can be omitted in translation, and whether it has a function (Weill, 1932, p. 58; Gardiner, 1948, p. 12). Callender (1983, p. 91) considers it a *surprise particle*, and translates it ‘indeed, surprisingly enough’.

Gardiner (1948, p. 12) notes “the existence of a number of passages where the force of the particle, if it have any at all, remains altogether obscure”.

2. Uses and Function

The particle 𓄏 3 was used in the first place to emphasize or strengthen a preceding word or phrase (Weill, 1932, pp. 55, 56; Allen, 2010, p. 196).

Allen (2010, p. 196) further notes its use with combined particles, and the subsequent translations: *nfr* 3 ‘not at all’ and *h3* 3 / *hwy* 3 ‘if only’.

Particle accumulations are not favored in Egyptian language (Gardiner, 1976, p. 189). Nevertheless, an example where the particle 3 was followed by another enclitic particle was attested as illustrated in document 3.3.5.

3. Position of the particle 𓄏 3

In word order the particle 𓄏 3 regularly occupies the second position in the sentence. Even with the nominal *pw* sentence the particle retained the second position, thus preceding *pw* and occupying the second position instead of it. This particularity is to be compared with the particle 𓄏𓄏𓄏 *ms* (El-Hamrawi, 2000, p. 72). In some cases, it forms a compound with other interjections or particles.

This regularity of both its position and function renders its identification simple. Nevertheless, depending on the presence or absence of other particles, its value may add more strength. The particle in question could be used to emphasize a preceding word or phrase (Allen, 2010, p. 192).

The approach adopted in pursuing and studying the textual evidences where the particle occurs depends mainly on the construction or particle to which 𓄏 3 was attached in each case. It is therefore an attempt to study whether it affects the sequence of idea and the type of expressive value that it adds to the meaning; hence the following classification:

3.1. Following *sdm.f*

3.1.1. PT Spell 355, 573 (T. 165 -169) (Sethe, 1908)

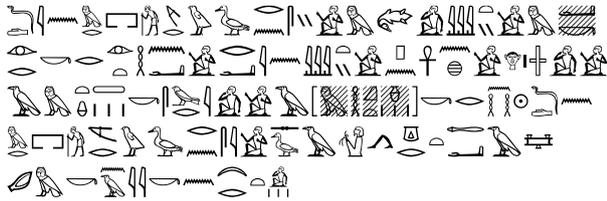


hms.k hr hnd.k pw wd.k mdw n 3hw iw.k hr(.i) iw.k hr(.i) iw.k 3 hr(.i) Hr is nd.n.f it.f Wsir

You sit on this throne of yours and give orders to the spirits. You will come to me, you will come to me, indeed you will come to me as Horus who protected his father Osiris.

- For the translation: (Weill, 1932, p. 59; Sethe, 1937, p. 71; Faulkner, 1969; Allen, 1984, p. 41, § 63 D).

3.1.2. pBerlin 3023, B 1, 122-128 (Peasant), late 12th Dynasty (Vogelsang, 1913, p. 229)



*dd.in imy-r pr mrw s3 rnsy m snd shly mk [tw?]
ir(r).k r irt hn.i rdi.in shly pn nh.i hr wnm.i 3
m t.k swri.i 3 [m hnkt].k r nhh dd.in imy-r pr
mrw s3 rnsy s3 grt 3 sdm.k n3y.k n sprwt*

The high steward Meru's son of Rensi said: "do not fear peasant, behold you will be dealing with me. This peasant swore an oath: "I will indeed live upon your bread, and drink [of your] beer till eternity. The high steward Meru's son of Rensi said: "wait here and you hear your petitions".

- For *sprwt*: (Hannig, 2003, p. 1108, {27459, 27473, 27477}).
- For comparisons of the translation: (Weill, 1932, p. 59; Lefebvre, 1940, p. 269, § 549; Davies, 1975; Koch, 1990; Parkinson, 1998, p. 75).

3.2. Following h3

𐎓 𐎓 𐎓, var. 𐎓 𐎓 h3, and 𐎓 𐎓 hwy, more rarely 𐎓 hwy are synonymous particles serving to introduce both fulfilled and unfulfilled wishes or requests (Shehab El-Din, 1999, p. 53). The enclitic particle 𐎓 3 is often used to strengthen them, and is particularly common to be used with hwy (Gardiner, 1976, § 119, 7, § 238).

The particles 𐎓 3 or 𐎓 rf are attached to h3 in order to strengthen the wish, and mostly mean that it is unattainable (Erman, 1933 p.

244, § 467 b). 𐎓 3 occurs likewise following the optative particle 𐎓 𐎓 h3 (Gardiner, 1974, § 238), in the form 𐎓 𐎓 𐎓 h3 3 'if only, I wish, would that'; expressing a non-satisfactory or a regrettable wish (Erman, 1933 p. 244, § 467 b). Although the plain adverbial sentence can also be used as a wish (Allen, 2000, pp. 109, 111), the presence of these particles seems to imply some uncertainty concerning whether the wish will come true (Allen, 2000, pp. 111, 191). These particles can mark a main clause or an independent sentence, and are used with verbal as well as nonverbal predicates (Allen, 2000, p. 191).

3.2.1. pLeiden 344, rt. 7 (Admonitions), late Middle Kingdom (Gardiner, 1909; Erman, 1933, p. 244, § 467 b)

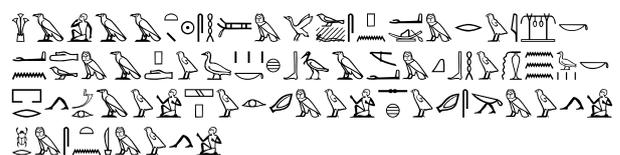


h3-3 rh.i

Would that I knew.

- For the translation: (Erman, 1933, p. 244, § 467 b).
- The text which is preserved only on Papyrus Leiden 344, is a copy of an older document (Simpson, 2003, p. 188). Although the papyrus dates from the Nineteenth Dynasty, the text was dated by Gardiner (1909) to the Twelfth Dynasty. However, a more probably dating would be during the late Middle Kingdom (Simpson, 2003, p. 188).

3.2.2. pBerlin 3023, 111-114 (Peasant, second petition), late 12th Dynasty (Vogelsang, 1913, p. 103)

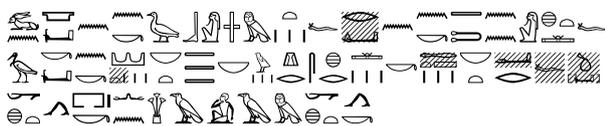


*h3-3 3t sh̄tm.s pn̄ m dwi (?) .k ʿnd m 3pdw.k hb3
m kbhw.k pr m3w špwt sdmw sšmw hpr m
stnmw*

O for a moment that destroys, downfall in your bird-nets, loss in your fowl, waste in your marshbirds! For the watcher has turned out blind, the hearer deaf, the leader a misleader! (Parkinson, 1998, p. 64)

- According to Vogelsang (1913, p. 170, n. 224), 3 here is part of the compound particle *h3-3*.
- *h3-3 3t sh̄tm.s* appears as optative and conditional sentence followed by three sentences (Vogelsang, 1913, p. 105). The optative particle *h3* is strengthened by the particle 𓆎 3 (Vogelsang, 1913, p. 104). *h3* occurs here before a verbal pattern *h3* + substantive + *sdm.f* (anticipated subject). *h3* is further suggested to resemble the Arabic "ليت", considered in Arabic morphology as particle and one of the so-called "sisters of Inna" "أخوات إن". The corresponding Arabic construction is: "ليت + subject" (إسمها) (+ noun-clause as predicate (خيرها) (Shehab El-Din, 1999, p. 52).

3.2.3. Inscription from the temple of Osiris, Abydos, actually at the Egyptian Museum in Cairo (CG 34007), 18th Dynasty (Sethe, 1909, p. 96)



*wn.n n.k Gb imyt.f rdi.n n.k t3 tnn ht.f
b3k n.k h3swt nbt t3w nbw hr shrw.k ʿ3t nbt ʿrf
nh̄t pr.k
nn h3-3 m ht.k*

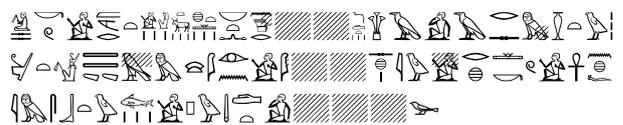
Geb has opened to you what is in him. Tatenen had given to you his belonging.

All foreign countries work for you, all lands are under your governance, all costly stones are enclosed in your house.

There is no ‘would that!’ with you.

- *h3* is here used as a noun meaning ‘wish’, ‘would-that!’. (Gardiner, 1976, p. 180)

3.2.4. Statue of the Royal Scribe Amenhotep, discovered at the temple of Ptah, Memphis, 18th Dynasty (Petrie, 1913, pl. LXXIX, 10- 12)



*špss.kwi m mrt mnmnt ht nbt nn dr [...] ddt h3
3 r.s m hswt (n) nsw t3wy Hr h̄-m-m3ʿt ir.n.i
m3ʿt [...] .iw.i rh.kwi ʿnh̄.f im.s bwt.i pw mdt
[.....]*

I became wealthy in servants, cattle, and all possessions without limit [there was nothing?] to be wished by the favours of the king of the two lands Horus *h̄-m-m3ʿt*. I made right [...] I knew that he lived thereon. My abomination was [false]-speaking.

- For *špss*: (Wb IV, p. 452, 13).

3.3. Following *hw*

The particle *hw* and the combination *hw 3* 𓆎𓆎 (also 𓆎𓆎, 𓆎𓆎) (Allen, 2000, p. 191) are found in Old-Middle Egyptian usually introducing optative and imperative sentences (Erman, 1933, § 467a; Edel, 1955/1964, § 867, § 819; Gardiner, 1976, § 119, 8, § 238; Allen, 1984, p. 188, § 300; Hannig, 2003, {37264}). *hw* can be associated with the interjection *h3* for reinforcement in the form 𓆎𓆎, 𓆎𓆎, 𓆎𓆎 (PT 591 c). *hw* is synonymous of *h3*; both serve to introduce wishes or requests, and the non-initial particle commonly occurs with them (Shehab El-Din, 1999, p. 51).

3.3.1. PT 245, 251 b. (W. 365) (Sethe, 1908)



*n twt is sb3 w^cty r rmn nwt hw-3 m3.k hr tpy
Wsir*

You are the unique star at the shoulder of Nut.
May you look down upon Osiris.

- *hw 3* occurs before the optative *sdm.f*.
- For the translation: (Faulkner, 1969; Allen, 1984, p. 188, § 300).

3.3.2. Wooden sarcophagus of 𓂏𓂏 from el Bersheh, 12th Dynasty (Lacau, 1904, 1910, p. 83)



hw-3 wi im

Would that I were there. (Gardiner, 1976, § 119, 8)

- The particle 3 occurs here in a sentence with adverbial predicate.

3.3.3. pWestcar 5, 1-5 (Gardiner, 1976, § 238; Blackman, 1988; Parys, 2017), the composition is most probably dated to the 12th Dynasty (Simpson, 2003, p. 13)



hwy-3 wd3 hm.k r š n pr-3

Would that your majesty proceed to the lake of the great house.

- The translation would equal in Arabic: "ليت جلالتك تتقدم إلى بحيرة القصر" (Shehab El-Din, 1999, p. 52).
- For the translation: (Gardiner, 1976, § 238; Parys, 2017).
- The particles 𓂏 3 and 𓂏𓂏 *h3* are more frequent with a verbal predicate. Examples are attested in the Berlin papyrus 6619 (Schack-Schackenburg, 1900, pp. 136, 140). The corresponding

Egyptian construction would be *h3* before a verbal pattern (*h3* + *sdm.f*) (Shehab El-Din, 1999, p. 52).

- The events described in the composition are set in the Old Kingdom. According to Simpson (2003, p. 13), the papyrus was inscribed in the Hyksos period.

3.3.4. Tomb of Ptah-Hotep, Saqqara, east wall, third register, end of 5th Dynasty (Quibell, 1989, pl. XXXVI)

In the scene depicting the cutting of an oxen foreleg, the following inscription is attributed to one of the butchers:



hwy-3 ndr n(i) nn

Would that (you) only hold for (me) this.

- For the restrictive meaning expressed for 3 by the translation 'only': (Oréal, 2011, p. 51).
- For the translation: (Erman, 1919, p. 11, 1933, p. 244, § 467a; Edel, 1955/1964, § 819; Quibell, 1989, p. 31).

3.3.5. Tomb of prince K3-m-tnwt, a son of king Isesi, Saqqara, 7th Dynasty (Sethe, 1903, p. 184, 16)



hw-3 tr rh(i) tnwt [...]

Would that then (I) know the quantity [...].

- For the translation: (Edel, 1955/1964, § 819; El-Hamrawi, 2007, p. 12).
- Two successive enclitic particles were attested in this sources; the enclitic particle 𓂏𓂏 *tr* follows the particle 𓂏 3 (El-Hamrawi, 2007, p. 12).
- For the dating of the tomb: (Mariette, 1889, p. 187).

3.3.6. pWestcar 9, 23 (Blackman, 1988; Parys, 2017), most probably dated to the 12th Dynasty (Simpson, 2003, p. 13)



hwy-3 s3s.tn

Go.

- For the translation: (Erman, 1933, § 467 a; Parys, 2017).

3.3.7. pWestcar, 5, 2 (Blackman, 1988; Parys, 2017), most probably dated to the 12th Dynasty (Simpson, 2003, p. 13)



hwy-3 wd3 hm.k

Would that your majesty proceed.

- For the translation: (Weill, 1932, p. 60; Parys, 2017).

3.3.8. BD Chapter 42, 13 (Naville, 1886, pl. LVI)



ink nb dt hwy 3 wy

I am indeed the lord of eternity.

3.4. Following *isk, is*

The particle is used after sk (Edel, 1955/1964, § 819) in the form $\text{sk } 3$; thus the non-enclitic particle *sk* is followed by the enclitic 3. This occurs as well after the conjunctions *isk*, or *is*. The particle 3 is attested together with the particle *is* as $\text{is } 3$ (Edel, 1955/1964, § 858 a), possibly as emphasizer or to express impressiveness.

Two examples from the Pyramid texts were attested as follows:

3.4.1. PT Spell 408, 715a (T 342) (Sethe, 1908)



sk 3 Tti ms.n.tn sw sk 3 Tti snh.n.tn sw

3w-ib n Tti hnt d3t

3w-ib n ntrw m Tti dr m33.sn Tti i rnpy

Since you have given Teti birth, you had then to bring Teti up.

Teti will rejoice in front of the underworld.

The gods will rejoice because of Teti since they see Teti rejuvenated.

- Concerning *sk 3*, Faulkner (1969, p. 134, n. 5) comments: “as Sethe has seen, the repetition of this collocation implies an initial circumstance and a necessary consequence; the use of the *sdm.n.f* form in *snh.n.tn* is probably dictated by the desire to retain strict parallelism between the two clauses”.
- For *snh* (*Wb* IV, p. 169, 6; Allen, 1984, pp. 281, 282).
- For the translation: (Faulkner, 1969, p. 133).

3.4.2. PT Spell 345, 561 a. b (Sethe, 1908)



k3w m P k3w m P is 3 wnn k3w m P k3 n Tti m P
Spirits are in Pe, spirits are in Pe; indeed spirits are in Pe and the spirit of Teti is in Pe.

- The translation is to be compared with that of Edel (1955/1964, § 858) and Allen (1984, p. 187 § 299).
- *is 3* is followed by an emphatic sentence in the form *is 3 sdm.f*, of which the verb *wnn* is subject, and the adverbial sentence *k3 n NN m p* is predicate (Allen, 1984, p. 187 § 299).

3.5. Following *mk*

The particle is as well used following the conjunction ,  *mk*, preceding a noun or a pronoun. The combination of *mk* and 3 already occurs as early as the Pyramid Texts.

3.5.1. PT Spell 325, 532 a, b (T. 23, 24) (Sethe, 1908)



hp3t it3p r ht pt hr 3t mtwt [ntr imy].ti.s
mk 3 Tti Tti pw mtwt ntr imy.ti.s

Hp3t, the sky's womb swells under the power of the god's seed which is in it. Behold Teti, it is Teti the god's seed which is in it.

- Faulkner (1969, p. 105, n. 2) believes that *it3p* is an imperative with phonetic *i*. For Allen (1984, pp. 57, 58 § 84), *t3pr* 'swell' is an obscure 4-lit. verb.
- For the translation, the following are to be compared: (Edel, 1955/1964, § 819; Allen, 1984, p. 57, § 84; Hannig, 2003, p. 1, {6}; Oréal, 2011).

3.5.2. Temple of Abydos, second court, portico, southern half, 19th Dynasty (Gauthier, 1912, pp. 22, 104, 105)



mk 3 R^c hr dd m 3ht nt pt imy nhh dt hh...
m hb sd [n] s3 R^c n ht.f mryt R^c ms sw mry Imn di nh.

Behold Re says in the horizon of the sky: give eternity and millions of...jubilees [to] the son of Re of his body, the beloved, *R^c ms sw mry Imn*, given life.

3.5.3. Stela of Merenptah, 19th Dynasty (Spiegelberg, 1896, p. 7)



mk 3 h3h in n h3h
 Behold the swift one shall overtake the swift.

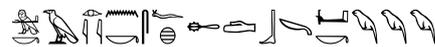
- For *h3h*: (Wb, III, pp. 232, 233; Faulkner, 1972, p. 185)
- For similar occurrences with *mk 3*: (Gauthier, 1912, pp. 108, 114; Lepsius, 1972, Bl. 153).

3.5.4. Kadesh battle, 83, 19th Dynasty (Kuentz, 1928, p. 91)



mk 3 b3w.k 3y phty.k dns.ti hr t3 n ht3
 Behold your powers are great, and your strength is weighty upon the land of Kheta.

3.5.5. Kadesh battle, 84, 19th Dynasty (Kuentz, 1928, p. 91)



mk 3 iry.n.k sfh hdb.k 100 000
 Behold you have killed 100 000.

3.6. Following the enclitic particle 3 wy

The enclitic particle  *wy* (Edel, 1955/1964, § 834), usually attached to an adjective or a verb, is frequently reinforced by the particle 3 and appears in the form  .

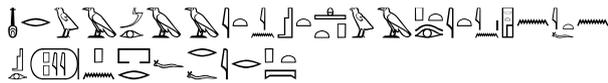
3.6.1. PT Spell 480, 992 a (Sethe, 1908)



nfr.w(y) 3 m3w htp.w(y) 3 pt(r) in.sn in ntrw
 'How fine indeed is the sight, how satisfying indeed it is to see', say the gods.

- According to Weill (1932, p. 60), the text is frequently attested in the Pyramid Texts; other variants exist in PT 546, 939, 1472, 1980.
- For *nfr.w(y) 3 m3w htp.w(y)*: (Weill, 1932, p. 60; Edel, 1955/1964, § 834; Allen, 1984, pp. 50, 318, 405; Hannig, 2003, p. 1, {7}).

3.6.2. PT Spell 474, 939 a (Sethe, 1908)



nfr.w(y) 3 m33 it in 3st htp.w(y) 3 pt(r) it in nbt-ht

n it n Wsir Ppy pn pr.f rfr pt

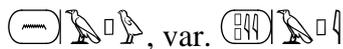
‘How fine indeed is the sight’, says Isis, ‘how satisfying indeed it is to see’, says Nephtys, ‘At father, at this (Osiris) Ppy, as he goes forth to the sky’.

- For the translation: (Allen, 1984, p. 456, § 652).

3.7. Followed by pw

In the Pyramid Texts the particle 3 appears in the nominal sentence *NN* 3 3 where it is followed by *pw* and preceded by the royal name.

3.7.1. PT Spell 486, § 1042 a N (1232), var. P (218) (Sethe, 1908)



NN 3 pw, var. *Ppy 3 py*

It is indeed Pepi.

3.7.2. PT Spell 563, § 1417 a (Sethe, 1908)

P (635)



Ppy 3 pw mtwt ntr imwt.t Nwt

It is indeed Pepi who is the god’s seed which is in you, Nut.

- It is noticeable that in the paralel text N (1093) the particle was absent.

M (510)



Mr-n-Rc 3 pw mtwt ntr imwt.t Nwt

It is indeed *Mr-n-Rc* the god’s seed which is in you, Nut.

- For the translation, the following are to be compared: (Sethe, 1962, p. 332; Faulkner, 1969, p. 219; Allen, 1984, p. 57, § 84; Oréal, 2011).

3.7.3. PT Spell 517, § 1192 a (Sethe, 1908)

P (404)



Ppy 3 pw

It is indeed Pepi.

M (577)



Mr-n-Rc 3 pw

It is indeed *Mr-n-Rc*.

N (1184)



Nfr-k3-Rc 3 pw.

It is indeed *Nfr-k3-Rc*.

- For the translation: (Sethe, 1962, p. 80; Faulkner, 1969, p. 191).

3.7.4. PT Spell 587, § 1596 c (Sethe, 1908)

P (833)



[*Mry Rc*] 3 *pw*

It is indeed [*Mry Rc*].

N (774)



Nfr-k3-Rc 3 pw

It is indeed *Nfr-k3-Rc*.

3.7.5. PT Spell 327, § 536 b-c. N (199, 201) (Sethe, 1908)



iny 3 pw mr Nfr-k3-Rc pn inw Nfr-k3-Rc r htpt int.sn Nfr-k3-Rc ir htpt

They are the messengers, who love this (king) *Nfr-k3-Rc*, who bring king *Nfr-k3-Rc* to offerings, who shall bring *Nfr-k3-Rc* to offerings.

- For the translation: (Allen, 1984, p. 447, § 642).

3.7.6. BD Spell 99, 11 (Grapow, 1916, p. 172)

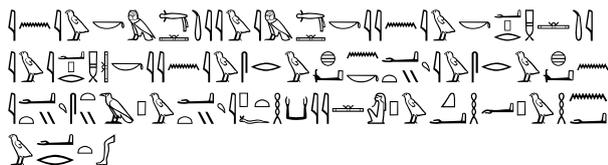


in-iw srwh.n.k ty iw srwh.n.i t s ty 3 pw ty iptf hk3y pw kh pw hn wrt

Did you cure your two limbs? I have treated both limbs. What are those two limbs you magician? It is the arm and the leg.

- For *srwh*: (Wb IV, p. 193, 13-16).
- Gardiner (1976, p. 188, § 256) notes that the form of the particle  *tr* is sometimes shortened to .

3.7.7. BD Spell 99, 8 (Grapow, 1916, p. 165)



*in-*iw.k* m šd.ti iw.i m šd.kwi in-*iw.k* ʕpr.ti
iw.i ʕpr.kwi in-*iw* srwh.n.k ʕty iw srwh.n.i ʕty
s ty 3 pw ʕty iptf hk3y pw kʕh pw hnʕ wʕrt*
Have you recited? I have recited. Did you cure the two limbs?

I have cured. Have you treated the two limbs? I have treated the two limbs.

Which are those two limbs you magician? It is the arm and the leg.

- The translations of *ʕpr*, *hk3y*, and *kʕh* are to be consulted respectively in: (Faulkner, 1972, pp. 41, 179, 276).

3.7.8. BD Spell 99, 13 (Grapow, 1916, p. 174)



s ty 3 pw ntr pw...

What is it, this god?

- For the translation: (El-Hamrawi, 2007, p. 32).

3.7.9. BD Spell 99, 15 (Grapow, 1916, p. 177)



*s ty 3 pw niwty iptf hk3y pw dw3t pw hnʕ sht
i3rw*

Which are these two cities you magician? It is the netherworld and the Yaru field.

- For the translation compare: (El-Hamrawi, 2007, p. 32, n. 113).

3.8. Following a negation particle

3.8.1. pBerlin 3023, B1 224-225 (Peasant, fourth petition), late 12th Dynasty (Vogelsang, 1913, p. 169)



*shtm m rdi htm tw šwyt m ir m šw ibw m rdi it
msh 4 nw sp 3 m spr(.i) n.k in rf wrš.i rf*

Destroyer, let not perish! Shade, be not sun-blaze! Shelter, let not the crocodile seize! (it is) the fourth time petitioning to you. Shall I continue at it all day?

- For the translation: (Weill, 1932, p. 59; Parkinson, 1998, p. 69; Allen, 2000, p. 192).
- For the translation of *htm*: (Faulkner, 1972, p. 180).

3.9. Following *iw*

3.9.1. pKahun, 10-11 (Griffith, 1898, pl. XXXI), **dated to the second half of the Middle Kingdom** (Kaplony-Heckel, 1980, coll. 292)



iw 3 rdi.n.i iwt.fr int n.i smi m

I have indeed caused that he brings to me report concerning....

- In the excerpts from Kahun papyrus, Griffith (1898) read the sign  instead of  with only one exception in document 3.9.3.

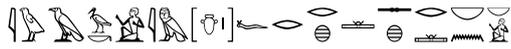
3.9.2. pKahun, 39, dated to the second half of the Middle Kingdom (Griffith, 1898, pl. XXX)



iw 3 rdi.n.i int n.k kt ht

I have indeed caused that he brings to you other things.

3.9.3. pKahun, 10, dated to the second half of the Middle Kingdom (Griffith, 1898, pl. XXXIII)



iw 3 b3k im [ib].fr rh shr nb n nb

The servant there indeed his [heart] knows all plans of the lord.

- It is noticeable that Griffith (1898) read 3 in this example.

3.9.4. pKahun, 6, dated to the second half of the Middle Kingdom (Griffith, 1898, pl. XXXII)

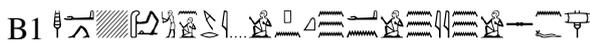


iw 3 b3k im ii ds.f

The servant there indeed came himself.

3.10. Following h̄c (as possible exclamation)

3.10.1. pBerlin 3023, B 1, 278-279 = B 2, 35-38 (Peasant), late 12th Dynasty (Vogelsang, 1913, pp. 194, 195)



h̄c-3 h̄3.n.i mri pn̄.n.i mwy.i snf.n.i ntt m ht.i īc.n.i š3mw.i

So, I have now plied my pole, baled out my water, unloaded what was in my body, washed my soiled clothes!

- Regarding the particle 3 following h̄c, Vogelsang (1913, p. 194, n. 278) considers h̄c-3 a possible exclamation composed of h̄c ‘standing’ and the particle 3.
- For the translation: (Parkinson, 1998, p. 71).

3.11. Denoting unreal meaning

The particle occasionally denotes unreal meanings as in the following example:

3.11.1. Mastaba of Wp m nfrt, (chapel of Tbi son of Wp m nfrt), Giza, eastern wall, second register, 5th Dynasty (Hassan, 1936, fig. 219)

Two men are shown sculpturing statues. The sculptor to the left addresses his companion saying:



3bd 1 r nn-n hrw dr wd c(i) m twt pn nt m c(i)

A month to these days since I put my hand on this statue which is in (my) hand.

His colleague on the right answers:



twt wh3 r ht.k k3t n 3 dd.k n(i) iw ht mi c3t

You are a stupid man concerning your calculation. Didn't you say to (me): wood is like stone?

- For the translation: (Hassan, 1936, pp. 194, 195; Guglielmi, 1973, p. 192).

3.12. Enhancing hypothetical context

In some sources such as the following, the particle 3 enhances the meaning of hypothetical context, i.e. “contrary to fact” (Allen, 2010, p. 230).

3.12.1. pMillingen, Amenemhat 2, 3, 18th Dynasty (Volten, 1945, p. 111)

Concerning the dating of the papyrus, the setting of the composition is in the 12th Dynasty, and is likely to date some time in the thirtieth year of Amenemhet I or shortly after; during the reign of his son Senwsert I. Due to the popularity of the work in antiquity, it was attested in numerous copies of which Papyrus Millingen is the chief source (Simpson, 2003, pp. 166, 167).



ir šsp.i 3 st h̄c w m drt.i iw di.n.i ht hmw

If I had received it only with weapons in my hand, I would have made the cowards retreat.

- The first action *šsp.ist* was marked as hypothetical by the particle 3, and the action is contrary to fact (Allen, 2010, p. 230). Oréal (2011, p. 47) discusses the possibility of the function of the particle here marking a restriction.

- For *hmw*: (*Wb* III, p. 78, 17, p. 79, 1).

Conclusion

The enclitic particle 𓁿 3 is usually attached to some constructions, certain conjunctions or particles; hence the uniformity of both its function and position. The several occurrences with other particles suggest that particle accumulation was to emphasize assertion.

As it has the peculiarity of strengthening the meaning, the particle 3 was mostly rendered with the translation ‘indeed’ (Weill, 1932, pp. 59, 60; Lefebvre, 1940, p. 269, § 548; *Wb* I, p. 1, 2 - 7; Gardiner, 1976, p. 184; Callender, 1983, p. 91). This most plausible translation of the particle is justified as it expresses certainty.

The particle 𓁿 3 was frequently used as second part in compound particle. The peculiarity of emphasizing the following word highlights the use of 3 as exclamative-optative (Oréal, 2011, p. 27). It explicitly follows the particle of wish 𓁿 𓁿 *hw*; thus the two particles combined would imply wish strengthening. The particle 𓁿 3 is used for reinforcement in optative sentences following *hwy*, *hw*. For Gardiner (1976, § 245), 3 appears to have a vague exclamatory or interjectional force as may be concluded from its use following the particles of wishing *h3* and *hwy*.

In most instances the particle 3 occurs in sentences with a verbal predicate, not only as emphasizer, but further indicating that the action of the verb is contrary to fact (Allen, 2010, p. 192).

The particle has the peculiarity of being attached to the first word of the sentence regardless of the grammatical type of that word (Weill, 1932, p. 59). In word order, the particle 3 even precedes *pw*, and this peculiarity should be compared with the particle 𓁿 𓁿 *ms* (El-Hamrawi, 2000).

The particle 3 is omitted from sentences with no change in meaning. It is further noteworthy

that it was occasionally absent in Pyramid Texts variants.

Examining the different occurrences of the particle concerned in the corpus of textual sources is fundamental in translating texts. The study therefore contributes in understanding the exact meaning of the texts, and provides better interpretation of archaeological sources.

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