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BnF Gallica

Hagemans, Gustave. Auteur du texte. Lexique français-hiéroglyphique / par G. Hagemans,.... 1896.

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LEXIQUE

220

FRANÇAIS - HIÉROGLYPHIQUE

par acq. 163.159

G. HAGEMANS

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Membre honoraire de la Société archéologique du Midi de la France
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des Sociétés archéologiques de
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des Antiquaires de Picardie, des Antiquaires du Rhin, etc., etc., etc.

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LEXIQUE

FRANÇAIS - HIÉROGLYPHIQUE

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par

ACQUISITION N. 163-159

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PRÉFACE.

Il y a 75 ans seulement que la langue des pharaons nous fut révélée. Ce fut le 14 7bre 1822 que Champollion qui était parvenu, grâce à la pierre de Rosette, à déchiffrer les 25 lettres égyptiennes dont parle Plutarque, lut devant l'académie des Inscriptions de France son célèbre mémoire (lettre à Mr Dacier) où il fit connaître ses premières découvertes hiéroglyphiques.

Nouvel Œdipe d'un autre Sphinx, Champollion venait d'arracher au Sphinx Egyptien le secret que celui-ci était parvenu si longtemps à dérober à toutes les recherches.

L'élan une fois donné, le voile qui cachait le mystère fut déchiré et une foule de savants de tous pays se précipitèrent afin de déblayer une poussière accumulée durant des siècles et nous montrer l'Egypte ancienne dans tout son éclat, cette Egypte que les Arabes nommaient « la rareté des siècles » et dont Hérodote avait dit « Nul autre pays ne renferme autant de merveilles! »

Cette Egypte, mère et aïeule de toutes les civilisations qui lui ont succédé, nous a toujours attiré comme attire la lumière.

En nous efforçant de la faire connaître par sa langue, nous n'avons pas la prétention de nous ériger en savant égyptologue. Nous n'avons qu'un but, celui de vulgariser les travaux de nos devanciers.

En somme, il faut bien l'avouer, le mystère que nous dérobait le Sphinx n'était pas aussi merveilleux qu'on l'aurait pu croire. C'est un peu là du reste l'histoire de beaucoup de mystères.

En face de ces figures énigmatiques, de ces animaux divers, de ces oiseaux, de ces hiboux, de ces vautours, de ces oies, de ces lions couchés ou marchant, de ces girafes, de ces hippopotames, de ces éléphants, de ces crocodiles et de ces serpents, de ces têtes humaines, de ces mains de ces bras, de ces jambes amputés, en face de tous ces signes étranges, bizarres, les imaginations s'étaient créé des choses extraordinaires, fantastiques et les P. Kircher et autres étaient allés loin, se laissant emporter par la folle du logis.

Tout cela cependant était fort simple et l'on avait eu tort de ne pas croire Horapollo, cet auteur égypto-grec de la décadence, qui par son traité sur les Hiéroglyphes, traduit du Grec à la fin du siècle dernier, aurait mis cependant plus tôt sur la voie des interprétations, si on avait voulu l'écouter.

En somme tous ce signes en effet n'étaient que des rébus ou des choses ou des êtres dont la première lettre du nom était devenue lettre elle-même ou en tenant lieu. Tout cela même est si enfantin qu'on serait presqu'en droit de s'étonner que des prêtres aussi sérieux que l'étaient les prêtres égyptiens se soient donné la peine de l'inventer. Mais il faut tout dire: ces signes, ces espèces de rébus remontent aux époques les plus reculées, dès l'enfance de toutes les civilisations: on les trouve déja gravés sur les pyramides qui remontent si loin dans l'histoire de l'humanité et on les retrouve les mêmes jusqu'à la fin de l'Egypte, tant les prêtres avaient eu à coeur de transmettre immuables de générations en générations les idées de leurs primitifs ancêtres. Pendant tout le Haut, le Moyen et le Nouvel Empire les écritures hiéroglyphique et hiératique ne subirent guère de changement que par l'introduction de quelques signes nouveaux, d'une gravure plus ou moins soignée, plus ou moins fine, et quelques nouvelles formes de style. Les modifications les plus sensibles n'apparaissent que pendant les périodes Ethiopiennes, Grecques et Romaines. Quant à l'écriture démotique elle ne fit son apparition que fort tard.

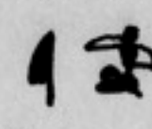
Les écritures hiéroglyphique et hiératique cachaient soi-disant la langue des Dieux et le Grand-Prêtre, chef des hiérogrammates, en était le fidèle et jaloux dépositaire. C'était l'écriture sacrée, l'écriture mystérieuse, secrète. Il faut donc admettre que les prêtres aient tenu le peuple dans une profonde ignorance. Car en somme cette écriture sacrée ne faisait que rendre textuellement à l'aide de signes convenus la langue parlée par le peuple lui-même.

L'écriture hiéroglyphique était avant tout lapidaire et l'écriture hiératique n'était que cette même écriture rendue plus cursive et servant aux manuscrits sur papyrus. Quant à l'écriture démotique, qui ne fit son apparition qu'au VII^e^ siècle avant notre ère, elle n'est qu'un dérivé plus cursif encore de l'écriture hiératique. Or que ces écritures soient lapidaires, ou écrites sur papyrus, sur parchemin ou sur simple tesson de vase pour épargner le papier, qu'elles soient l'écriture des temples et des tombeaux, des décrets royaux ou des rituels religieux, des hymnes, des chants de triomphe, des contes et des fables, des traités scientifiques ou moraux, ou servant simplement aux particuliers à écrire leur correspondance, aux fournisseurs à annoter leurs factures, toutes ces écritures si dissemblables qu'elles puissent paraître au premier abord, ont donc toutes une origine commune et servaient, nous le répétons, à transcrire les mots d'une même langue, langue que les Coptes, ces descendants des anciens Egyptiens, nous ont transmise, fort peu modifiée seulement par adjonction de quelques mots grecs ou arabes.

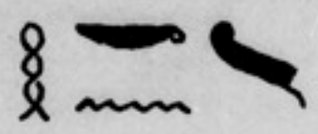
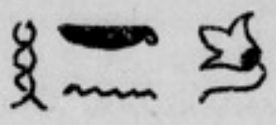
Comment donc a-t-il pu se faire que la langue parlée et la langue écrite étant la même, deux de ces écritures, la hiéroglyphique et la hiératique fussent restées mystérieuses, tandis que la troisième, la démotique, était lue couramment? Tout le mystère se réduisait à ceci, c'est qu'il y avait, comme il n'y a pas longtemps chez nous et un peu partout, des gens qui savaient lire et d'autres qui ne le savaient pas.

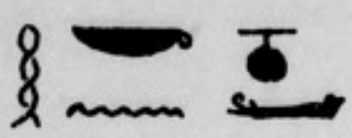
Il est autre chose encore qui nous intrigue. A la lecture distinguer le sens des mots est facile, grâce aux déterminatifs. Mais dans la conversation usuelle n'ayant plus le secours de ces déterminatifs qui ne se prononçaient sans doute que rarement, comment parvenait-on à se comprendre?

Bornons nous à citer deux exemples.

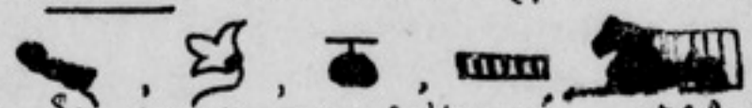
 <u>ài</u> est une exclamation de joie ou de douleur.

Ici point de difficulté. L'intonation indique la différence.
Mais pour les mots suivants?

 <u>heken</u>, cantique  <u>heken</u>, chanter les louanges

 <u>heken</u> onguent  <u>heken</u>, pierre précieuse

 <u>heken</u> château. (plus d'autres variantes)

Les déterminatifs  établissent bien le sens à donner. Et sans ces déterminatifs?

On serait tenté d'admettre qu'un geste quelconque servait à les remplacer — Dans les races primitives le geste a d'ailleurs toujours accompagné la parole et il paraît que c'est encore le cas en Chine.

Quant à la langue égyptienne elle-même elle est des plus simples, des plus claires et des plus faciles, mais en même temps d'une incroyable richesse de nuances, comme il sera facile de s'en apercevoir dans ce lexique. Pour ce qui est de ses formes grammaticales, elles sont des plus régulières et ne présentent aucune difficulté. Les exemples que nous donnons en fourniront la preuve.

Il nous faut dire encore un mot des déterminatifs. Ils sont d'un grand secours, non seulement pour reconnaître le sens exact d'un mot, mais aussi pour reconnaître ceux-ci les uns des autres, les Egyptiens ne laissant aucun intervalle entre chaque mot et ceux-ci se suivant sans interruption à la suite les uns des autres, tantôt et le plus souvent de droite à gauche, tantôt, plus rarement, de gauche à droite, ou par colonnes de haut en bas. Les figures sont toujours toutes régulièrement tournées du côté par où la lecture doit commencer. Pour faciliter l'étude, nous avons écrit les mots de gauche à droite. C'est un tort que nous avons eu peut être, car on ne s'habitue pas assez à lire dans le sens contraire plus ordinairement usité. Quant au démotique, il n'est jamais écrit que de droite à gauche.

Pour en revenir aux déterminatifs ceux-ci sont en nombre considérable. Voici le tableau de ceux le plus généralement en usage. Nous nous permettons de l'emprunter à Brugsch-Bey, qui l'a fait paraître à la fin de sa Grammaire, car n'aurions pas l'ambition de faire mieux.

 crier, appeler, invoquer, lire	 danse, exaltation
 adorer, saluer	 grandeur
 adorer, chanter des cantiques	 vieillesse, caducité
 retourner, se tourner, chasser	 porter, charger, travailler
 hauteur, joie	 battre, frapper

labourer, cultiver

ennemi, méchant

réunir, s'unir, amitié

bâtir, construire, former

établir; image; type; momie, sépulture

individu, personne

action de la bouche; pensée; parole

repos; fatigue; faiblesse

dieu, personne auguste, sacrée; ancêtre

personne auguste, ancêtre

assis, noble

enfant, jeunesse

ennemi, prisonnier, crime; punition.

soldat, milicien, troupe

se prosterner; saluer; adorer; tomber; massacre; défaite.

mourir, ensevelir, momie

déesse; femme.

grossesse

naître naissance

nourrir, nourrice

tête, supériorité

cheveux, peau, couleur; deuil

œil; le soleil, la lune.

voir, remarquer, observer.

voir, observer

pleurer, deuil, tristesse

sourcils

langue, goûter

nez, respirer, joie

embrasser, réunir; coincidence

négation, défense

entrée interdite

action

apaiser, consentir

présenter, offrir

écrire, peindre

saisir, empoigner

phallus, devant; mâle; couler; souiller

aller, marcher

s'en aller

franchir, violer; dépasser.

épine dorsale, dos; mettre en pièces

viande, chair, membres

quadrupèdes

gorge, gosier, cou nique; manger

oreille, écouter

corne; attaquer; contraire; contrarier.

derrière, suivre, force

griffe, saisir, dérober

peau, animal

queue, fin. Tige

typhonique; violence; orage

oiseau, voler, planer

petitesse, méchanceté; malheur; fatalité.

aile, voler

œuf; signe du feminin surtout dans les noms des divinités et des reines; filiation

poisson, impureté; défense

crocodile, impudence; ravage; cacher

serpent, reptile

uræus; déesse.

arbre

bois; objet en bois

plante, fleur

fleur, joie, plaisir; hymne, chant

douceur, agréable, bon

saison, année, rousser, renouveler

champ

grains, moisson, froment, nourriture

pierre précieuse

ciel, plafond, hauteur. Superiorité

nuit, obscurité; noir

pluie, nuage, orage

éclair, splendeur

soleil, lumière, division du temps

lumière, splendeur

la lune et ses phases

étoile, constellation; âme; dieu; cinq

montagne, pays contrée, pays étranger

île côte, pays maritime

nome, district, canton

ville, lieu habité

pierre, brique

bronze

eau liquide

eau, liquide; verser, cracher, vomir

eau, liquide; bassin lac, fleuve, mer

établir solidement, pesanteur; broyer

maison, palais; toute espèce de construction

mur, enceinte

renverser, dévaster

monter, trône

place forte (le nom indiqué au milieu)

coin, angle, protection

sabre, couteau, couper trancher

éventail, ombre

labourer, cultiver

lier; envelopper; paquet

embaumer; chose malpropre; comptes; calcul

odeurs, objets odorants

écrire, livre, science, entourer

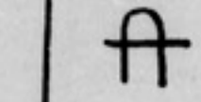
sceau, bague, cachet cacheter, sceller; former

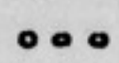
champ, endroit, localité

croiser, mêler; multiplier

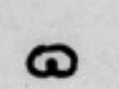
cartouche où s'écrivait le nom des rois; nom; encrier

diviser, séparer, moitié


chaise, siège, trône

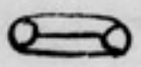

métaux, sable, pierres précieuses farine ; résine

mourir ; malchanceté, malheur

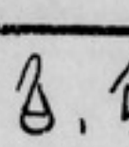

coeur, milieu

écrit, livre, dessin, plan, calcul ; savoir, pensée, idée abstraite.


cercueil, tombe, embaumement ; nécropole

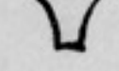

pain, provisions, quantité

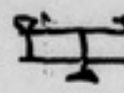

largeur, vivres, offrandes


feu, lumière, brûler, chaleur ; fourneau, lampe

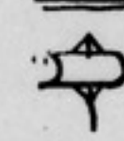

fête, joie, plaisir ; filet


huile, baume, parfum, confitures


liquides, vin, bière, huile


route bordée d'arbres, chemin, cheminer ; s'en aller ; se séparer

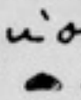

navire, voyager, marcher


voile, vent, souffle

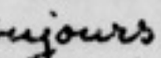

habiller, envelopper, orner ; tisser

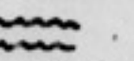
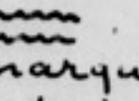
Quand les scribes ont négligé l'emploi de ces déterminatifs, la lecture devient naturellement plus difficile. En démotique ils en ont fait par contre un singulier abus. Le tableau des signes et déterminatifs que nous comptons publier à la fin du lexique hiéroglyphique français en facilitera la lecture. On s'habitue à lire cette écriture, comme on apprend à lire la sténographie dont elle a l'aspect.

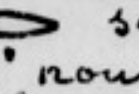
Il nous reste quelques dernières observations à faire.

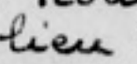
Nous avons modifié quelque peu la lecture de certains mots. Le copte et le démotique nous avaient entraîné à la faire et nous avons bien vite remarqué que nos observations étaient fondées. Ce qu'on avait reconnu comme vrai dès le principe pour  i et  ti est également vrai pour tous les autres signes jumeaux semblables. Ainsi :



et ainsi de suite. Les égyptologues qui voudront bien feuilleter notre lexique ne tarderont pas à être convaincus, tant la preuve est rendue évidente par la comparaison avec le démotique et le copte. Il est des cas où évidemment ce système de lecture ne peut être admis. Mais il en est d'autres où nous serions porté à croire qu'il n'était pas toujours nécessaire que les deux lettres fussent les mêmes et qu'il est tel exemple de  qui pourrait être lu comme

Une autre remarque. Ce n'est pas inutilement que les scribes ont accompagné certaines lettres d'un point dessous ou de côté. C'est ainsi que  se lira ro tandis que  se lira r ou er.

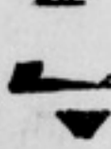
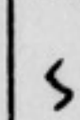
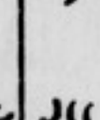
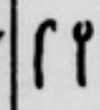
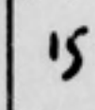
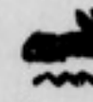
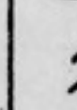
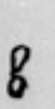
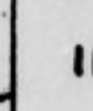
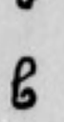
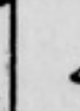
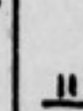
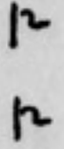
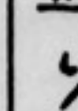
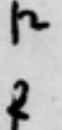
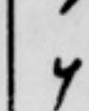
Par abréviation nous nous sommes servi des lettres grecques χ et θ, au lieu de ch et th. De même nous avons remplacé, comme c'est généralement admis, sch par š, au lieu de lire  et ses similaires ḏ nous l'avons indiqué par t.

Comme le son u n'existait pas en égyptien nous avons préféré ou qui était le son naturel de , c et leurs équivalents.

ajoutons à propos de la lettre ϫ, c, ϥ etc que puisqu'elle se lisait wou en copte lorsqu'elle se trouvait au commencement d'un mot il devait en être de même égyptien et il est arrivé par ce système que la lecture de certains mots est devenue normale et facile et complètement d'accord avec le copte.

Les Egyptiens n'avaient pas la lettre o. Elle était ou sous-entendue ou remplacée par ϥc au ête.

Abordons du reste la question de l'alphabet. Plutarque dit bien qu'il était composé de 25 lettres, mais en réalité on ne sait pas exactement dans quel ordre elles étaient placées. D'après certaines litanies, il est avéré que les noms se suivaient par ordre alphabétique. Mais la question n'étant pas élucidée on s'est contenté de diviser l'alphabet en voyelles et en consonnes labiales, aspirées, sifflantes et palatales. Conformons nous donc à cet usage, en ajoutant les simples signes alphabétiques hiératiques et démotiques. (Pour mieux indiquer comment les lettres de ces trois alphabets sont dérivées les unes des autres, nous écrivons les hiéroglyphes de droite à gauche.) (Chaque signe est isolé)

lettres	Hiéroglyp.	Hiératique	Démotique 1re type	Démotique 2me type	Observations	Copte
a					aspir. vague, e muet	Ⲉ Ⲏ
a					voyelle a	Ⲁ Ⲏ
ā ā					se rapproche de o	Ⲟ Ⲱ
ī i					i long et i bref	
ou					a été choisi au temps des Ptolém: pour transcrire o. prend toujours n après lui toujours suivi de ϩ	Ⲟⲩ
oua						
oun						Ⲟⲩⲛ
our						Ⲟⲩⲣ
b						Ⲃ
b						
p						Ⲡ
p						
f					ϣ wou	Ⲫ Ⲩ
f					a remonte à la XXe dyn.	
m					ⲙ m B.E. ⲙ m ⲙⲉⲛ men ⲙⲉⲣ mer	ϻ
m					ⲙⲉⲥ mes syllabaire: à la B.L. Piccat	
m						

n				ne se ren: contre pas sous le premier empire	N
n					
n					
r					P
l				r et l sont sous employés l'un pr l'autre	λ
h				h	
h					ϩ (kh)
x					χ
x				x x	
x					
s				0 sa sa XIX^e dynastie	
s					C
š					
š					ш
k. q.					
k					K
k				k B. ép.	
k. g					g (gh) Δ (dg)
ṭ. d.					Δ
t					T+(ti)
θ					θ
t					
t				t XIX^e dyn.	Z

Le tableau qui précède n'indique naturellement que les signes regardés comme alphabétiques.

C'est dans les Revues périodiques suivantes que nous avons puisé le plus de renseignements: Revue archéologique de Paris; Zeitschrift; Mémoires de la Société archéologique de Langres; Denkmaler; Annales de la Philosophie Chrétienne; Kubr: Inschrift: — car ce sont elles que les Egyptologues allemands, anglais et français ont le plus enrichies de leurs études.

Le volumineux dictionnaire allemand de Brugsch-Bey, ainsi que sa grammaire égyptienne; la grammaire égyptienne de Lepage-Renouf; la Chrestomathie du Vte E. de Rougé; la grammaire Copte de Macdonald; la grammaire copte et le Lexique Copte de Peyron, nous ont été d'une ressource considérable pour la partie linguistique.

L'oeuvre si considérable du savant allemand Lepsius, les travaux si intéressants et si attachants de Chabas et de Maspero nous ont largement initié à la vie egyptienne, ainsi que les études si approfondies de Mariette Bey (Musée de Boulaq).

La Bibliothèque Orientale nous a fait connaitre les chants et les hymnes de l'Egypte, le chant triomphal de Thoutmes III et le célèbre poëme de Pentaour, traduits par le Vte de Rougé.

Citons encore:

Barucchi - Discorsi critici sopra la cronologia egizia
Birch - The galery of antiquities from the British Museum - Funeral ritual.
Bünsen - Egyptens stelle in der Welgestichte - Egypts place in universal history.
De Horrach - Plaintes d'Isis et de Nephtys (Bibl. orientale)
Dr Delgeur - Sur le Rituel funéraire (annales de l'acad. d'arch. Anvers)
Deveria - Le Catalogue des manuscrits du Louvre.
Dumichen - (V Hist. Inschrift.)
Golenischoff - Le Naufragé, manc du Musée de l'Ermitage de Saint Petersbourg, traduit pour la première fois en 1880 par ce savant russe.
Goodwin - (V. Zeitschrift.)
Horstem - Les sépultures devant l'histoire.
Leemans - Notices diverses sur le Musée de Leyde.
Lefebure - Hymnes au Soleil (Bibl. orient.)
Lieblein - Dictionnaire des noms propres égyptiens.
Ed. Naville - Le Mythe d'Horus.
Pierret
Pleyte } Dissertations sur le Rituel funéraire.
Revillout - Entre autres sa curieuse étude sur le dialogue philosophique entre une Chatte Ethiopienne et d'un petit chacal Koufi (d'après le Manusc. de Leyde)
Rossellini - Monumenti dell' Egitto et della Nubia.

On trouvera d'autres noms encore cités dans notre Lexique.

Dans notre Lexique Français-hiéroglyphique nous n'avons fait le plus souvent figurer que les mots principaux égyptiens sans donner toutes les variantes qu'on trouvera dans le Lexique Hiéroglyphique-Français. Notre but en le publiant a été surtout en effet de faciliter les recherches. Il servira de clef et évitera de longs tatonnements, inévitables quand on n'a sous la main qu'un dictionnaire égyptien sans guide aucun pour le consulter.

Vu le public spécial auquel nous avons l'honneur de nous adresser, nous avons cru bien inutile de faire l'histoire de l'Egypte qui lui est connue, et nous avons également renoncé à publier une grammaire, puisqu'il y en a d'excellentes. Nous avons au reste résumé dans notre Lexique même toutes les règles grammaticales.

Il nous reste à réclamer l'indulgence de ceux qui voudront bien nous consulter. Nous aurons commis plus d'une erreur. Ce sera notre récompense de les voir rectifiées, car dès lors il nous sera prouvé que notre œuvre aura été utile et a porté ses fruits.

Nous demandons indulgence aussi pour notre écriture. Réduit comme nous l'avons été à autographier nous-même cet ouvrage, on voudra bien nous excuser si une main de 66 ans, peu habituée d'ailleurs à pareil travail autographique, n'a pas produit une œuvre de calligraphe.

Espérons qu'on saura nous lire quand même et que ceux qui veulent déchiffrer l'écriture hiéroglyphique sauront déchiffrer la nôtre. Ce sera d'ailleurs un excellent exercice, nous le disons sans plaisanterie, car les inscriptions et les textes n'ont pas toujours, il s'en faut, la clarté que leur donne la typographie.

Bruxelles. Juin 1896.

G. Wagemans

Lexique

Français - Hiéroglyphique

ā A ā

à, ⟨image⟩, ⟨image⟩ n

⟨image⟩, ⟨image⟩, ⟨image⟩ n

⟨image⟩ r

par ex:

⟨image⟩ | n-a à moi

⟨image⟩ n-a à moi (homme)

⟨image⟩ n-a à moi (femme)

⟨image⟩ n-K à toi (homme)

⟨image⟩ n-t à toi (femme)

⟨image⟩ n-f à lui (homme

⟨image⟩ n-s à elle ete

on dit dans le même sens:

⟨image⟩ n-Ka-a à mon nom

⟨image⟩ n-ṯet-K à ton corps

⟨image⟩ χer

par ex:

⟨image⟩

i-na χer ten-ou

je viens à vous.

⟨image⟩

amayou χer neter ā

dévoué à dieu grand.

⟨image⟩

ma ṯeṯ atef χer se-f

comme parle un père à son fils.

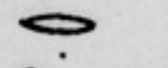
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n-tj

m-her

à cause de

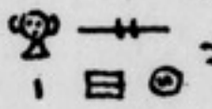

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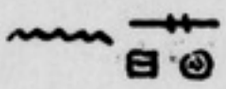

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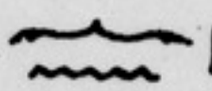

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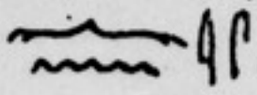

her sop-f


n sop-f

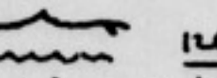
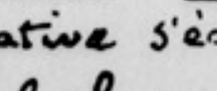
à moins que .... ne


an as

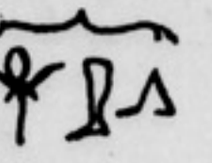
par ex:


an as tst nek ran-a

à moins que tu ne dises mon nom

(quelques égyptologues lisent  nen, cette forme négative s'écrivant  nen à la basse époque.)

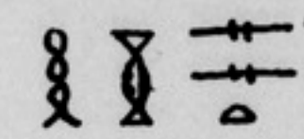
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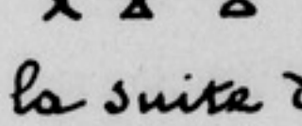
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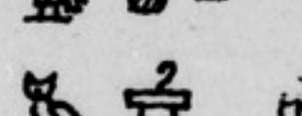

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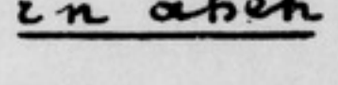
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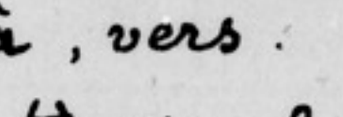
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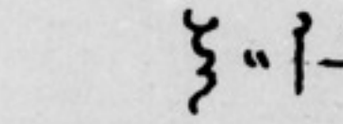
à toujours, à jamais


i n abeh

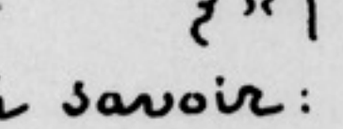
à, vers.


ha-u qa


n ba

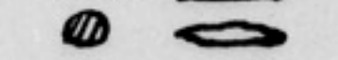

ha

à savoir:


m tot

rex-tari

à travers

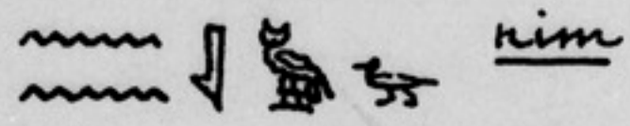

m xet

(on rencontrera dans les deux lexiques d'autres formes pour rendre la prép: à)

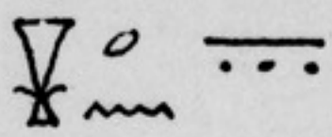
abaisser, amoindrir, dégrader, injurier.

 nemi

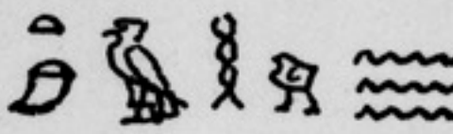
 nem

 nim

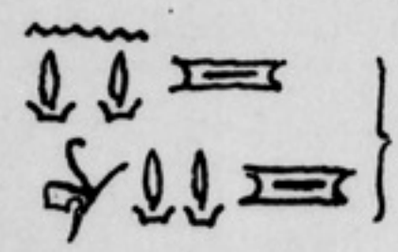
s'abaisser jusqu'à terre se jeter aux pieds, adorer

 sa n ta

abaisser, abaissement des eaux

 tahou (mou)

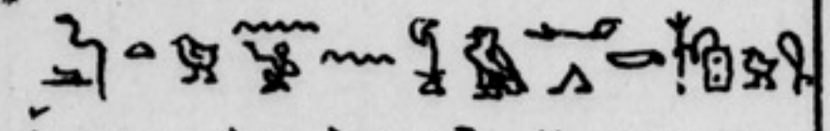
 ntata (mou

 ntata (mou)

abandon, abandonner, délaisser.

 xaā

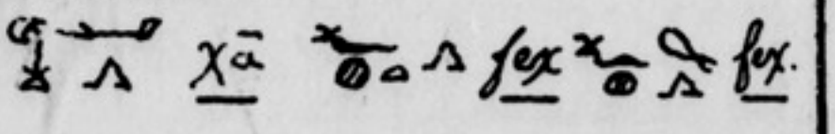
par ex



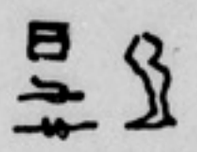
tot tou ia n xaā-k anou

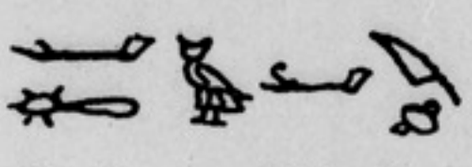
il m'a été dit que tu abandonnes les lettres.

se lit aussi :

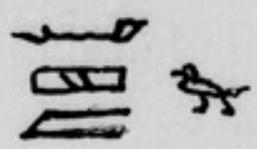
 xā fex fex.

abandonner, abandon, être abandonné, faire défection,

 petes

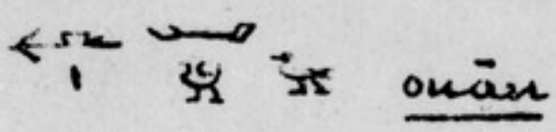
 āxem

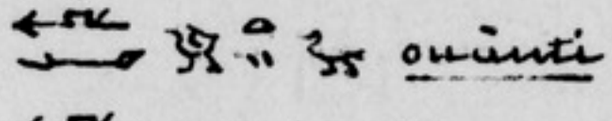
en dialecte thébain

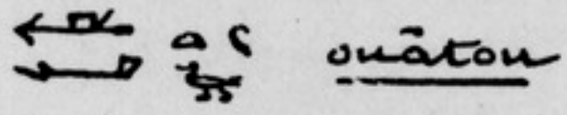
 ǎsem

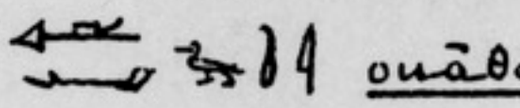
aḫ wu
aḫ e
ouṣ a

être abandonné, abandonné à ses seules forces, être seul

 ouān

 ouānti

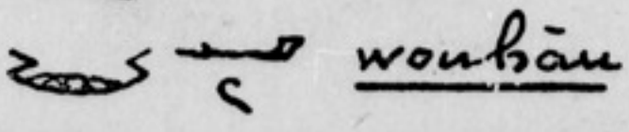
 ouātou

 ouāba

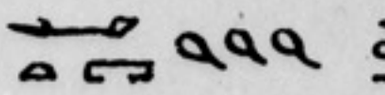
oywt, oyat, oyaat, oyaet

s'abandonner au repos (v. repos)

 wounhā

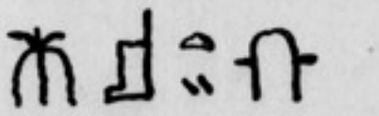
 wounāu

abattoir, boucherie (v. boucher)

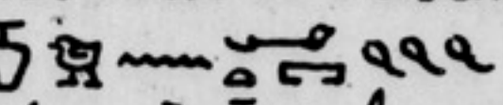
 ātafou

litter: maison des viandes

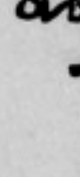
 sxoun

 mesti

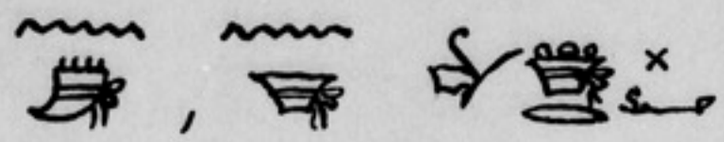
directeur de l'abattoir

 abou n āt afou

abattre un arbre

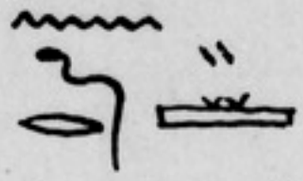

× swou

abattre des fruits

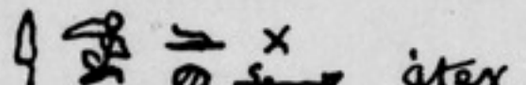


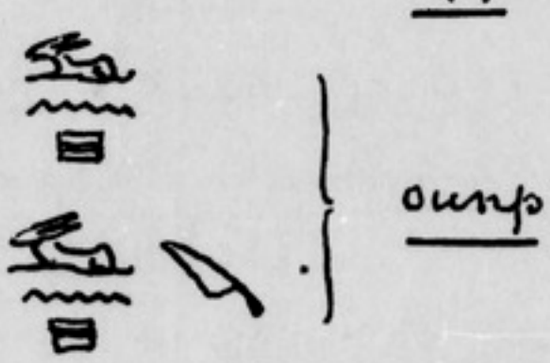
neter

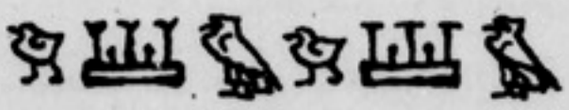

neter

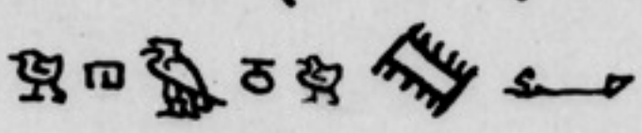

neteri

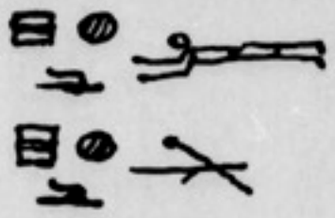
abattre, battre (v. battre
anéantir, briser, renverser
démolir, être abattu,
renversé

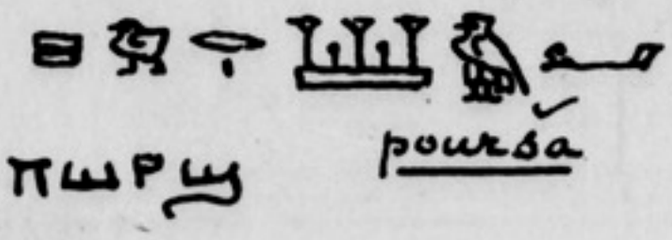

àtex


oumo


oušaouša

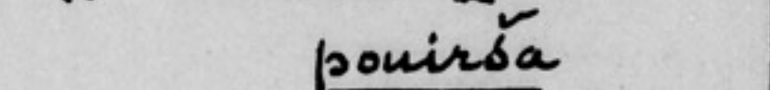

oubaou

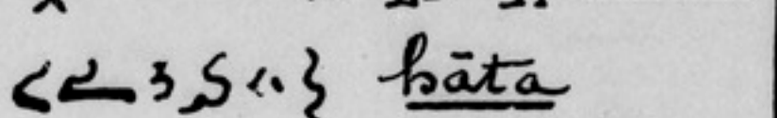

poxt


pourša

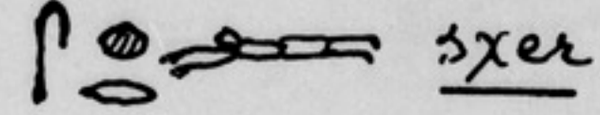
πωρш

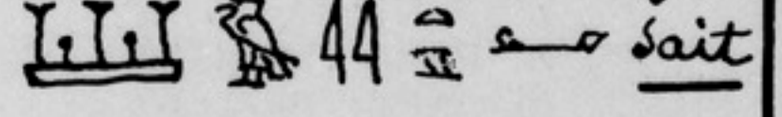

pouirša


hāuta

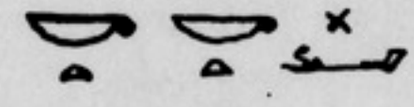

hāta

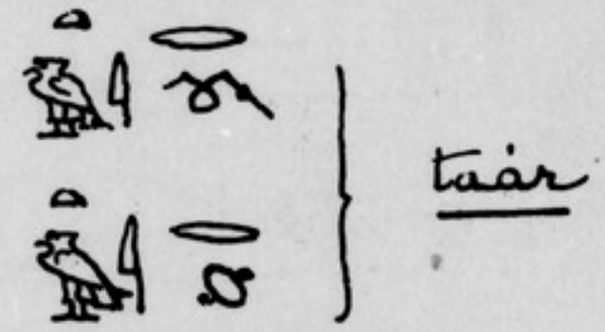
ϙωTET


3xer


šait

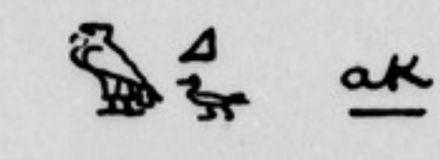

xetbou

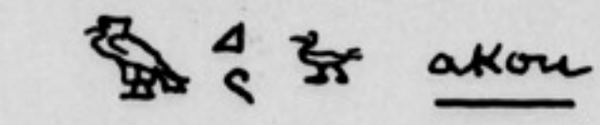

KetKet


taàr


tex

abattu, faible
(v faible)


ak


akou

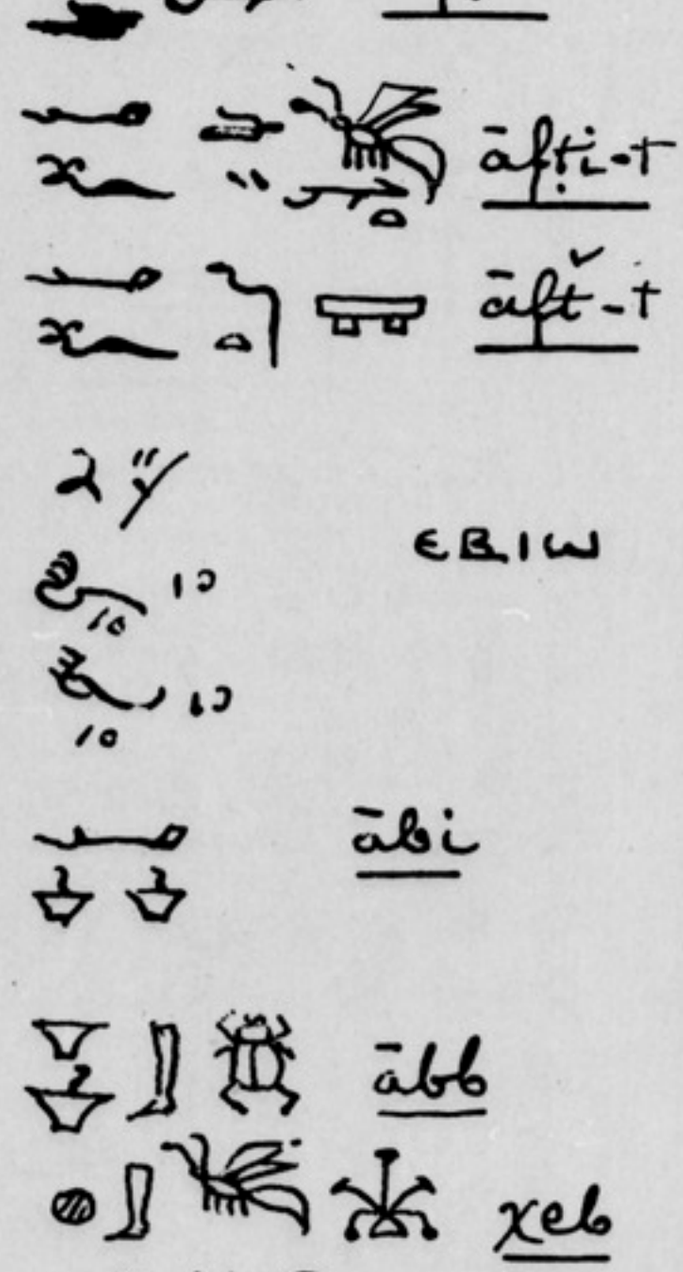
abattement, affliction
(v. affliction)


ākein

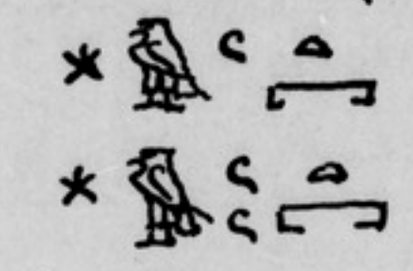
шкеле, океле, окле

abdomen (v ventre utérus)

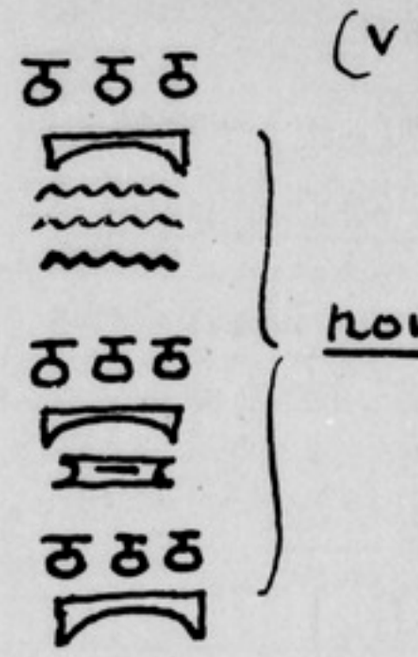
abeille (v roi., mouche)



abîme (v caverne)



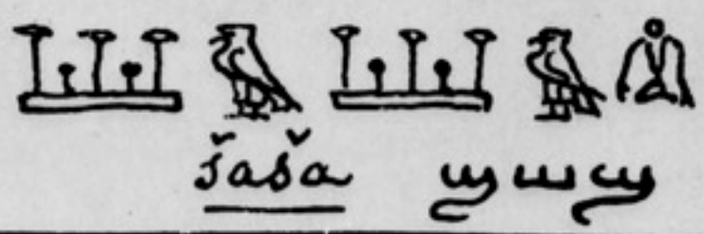
l'abîme céleste (v firmament)



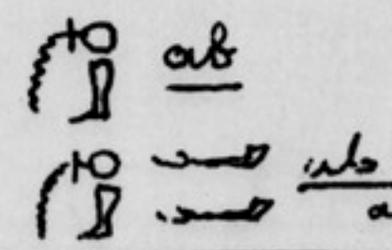
d'où le nom de la déesse Noun.

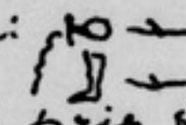
abîmer, détruire

abject, abjection (v abomination ignominie opprobre)

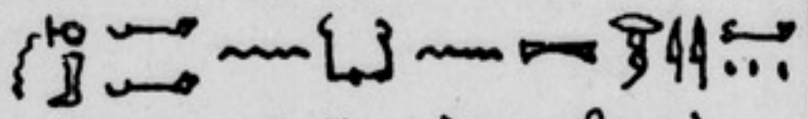


ablution (v pur, purifié purifier)



Comme encore de nos jours en Orient, c'était un honneur rendu à l'étranger que de lui offrir l'eau de l'ablution aussi:  ab totoui est il pris souvent dans le sens d'hommage.

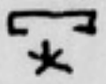
par ex: dans cette phrase:



ab totoui n Ka n pebenri-ou

hommage à la personne du chef des collecteurs des dattes.

La partie du temple consacrée aux ablutions se nommait:

 pa toua

c.a-d. la chambre étoilée.

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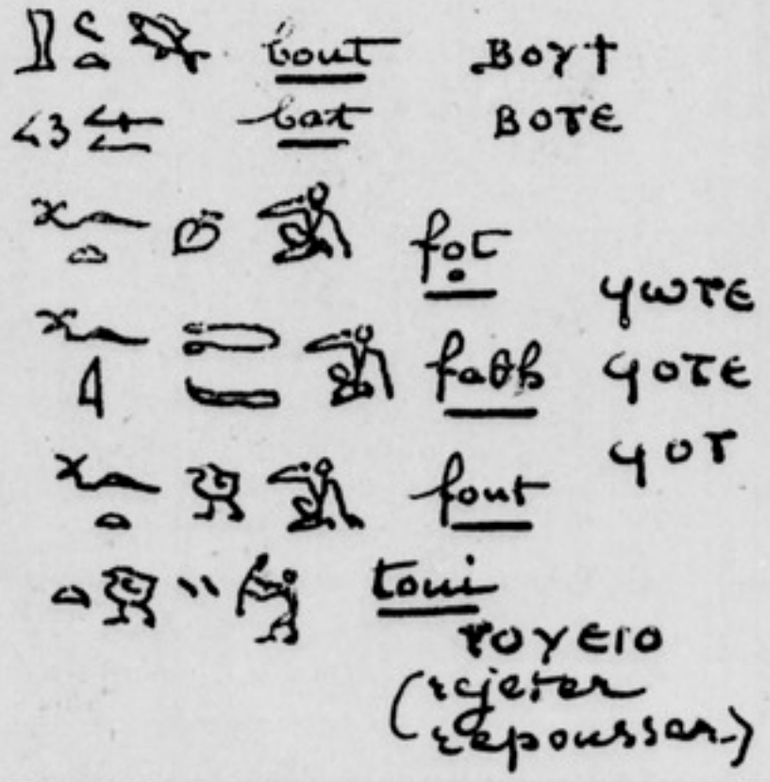
abolir, supprimer, détruire

 ouasmi

ογωcγ

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abomination, avoir en abomination, être abominable, profaner, polluer. (v. péché, etc)



tout ΒΟΥΤ

bat ΒΟΤΕ

fot ΨΟΤΕ

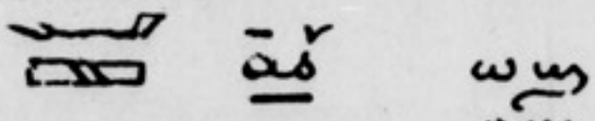
fabb ΨΟΤΕ

fout ΨΟΤ

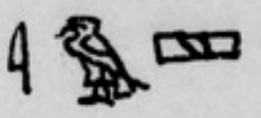
toui ΤΟΥΕΙΟ (rejeter (repousser)

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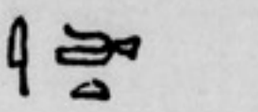
abondance, fertilité, richesse etc. v nombreux



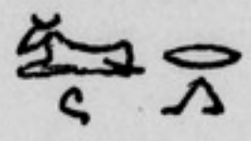
aa ωn ων



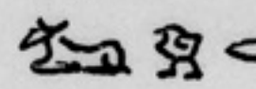
aaš



at-t



wour



wouroui ογωλε



ouar ογηρ

ouar



ouar

dans le sens de butin, de prisonniers de guerre.

bāt ΒΟΥΤ

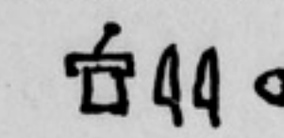
xeft

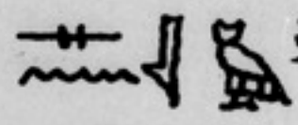
xefau.

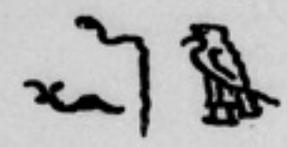
xoutou

sx

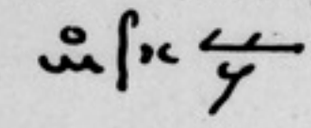
abondance (suite)

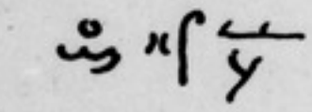

saū


senem (CG1, C1 ⌄ rassasié)

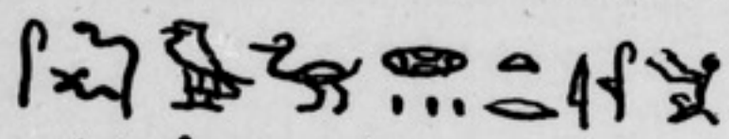

⌄tefa
ϫHΠI

en démotique


tefau


tefou

abondance d'honneurs

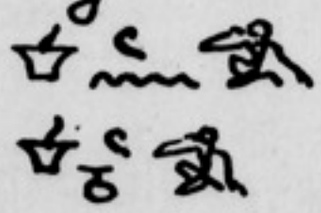

s'tefa-u tera

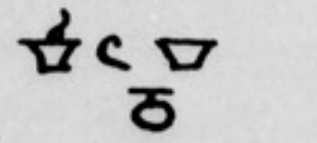
aborder, toucher terre

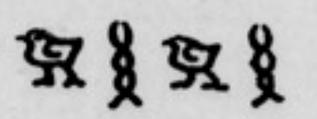

ṯer ta

aborder quelqu'un
⌄ rencontrer.

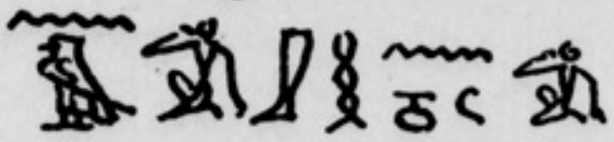
aboyer


boun

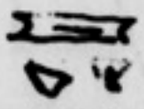

bouān


oubouh

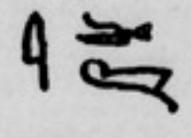
les aboyeurs, les mécontents

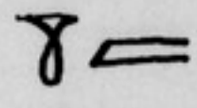

na bbennou

abreuvoir


a

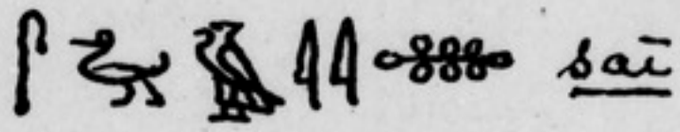
abri, s'abriter à l'ombre sous un arbre (⌄ ombre)


ât


oum

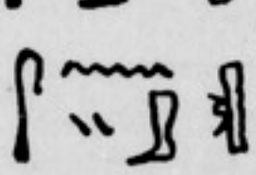
abri, refuge, talisman
amulette protectrice


sa


saū

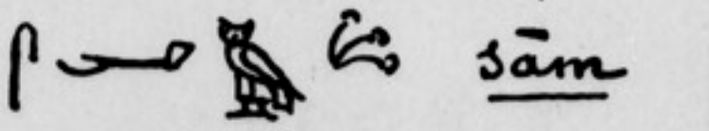
abriter, protéger
(⌄ protéger
salut
santé)


senb

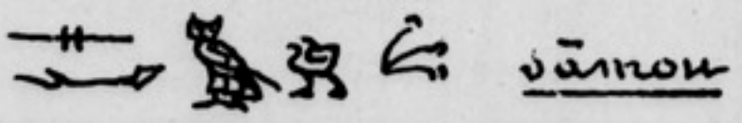

senib

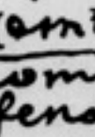
abricotier
(⌄ pêche
acacia)

absinthe


sām

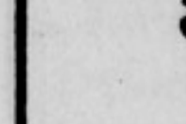

sāam


sāmou

Les égyptiens préparaient une boisson capiteuse, enivrante qui faisait oublier et qu'ils nommaient  xemt. Elle était composée d'absinthe, de fenouil, menthe sauvage, de coriandre, d'hysope et d'autres plantes labiées, aromatiques. (⌄ ces mots)

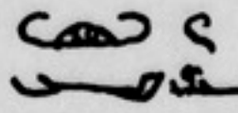
abs

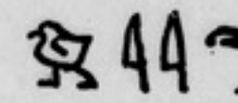
absorber

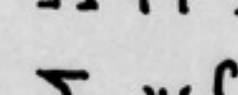
 outhou

OYETY

absoudre, donner du repos (V s'abandonner au repos)

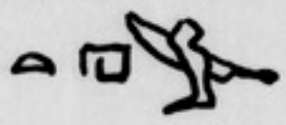
 wouhāu

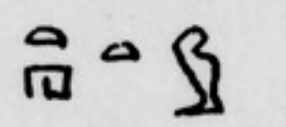
 ouī

 ouī OYE

abus, abuser, faire tort

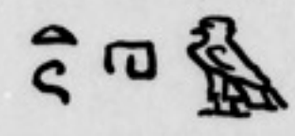
V tromper outrepasser

 toh

 toh.t TOQ

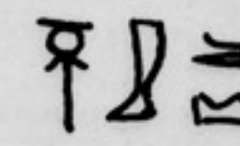
TAQE

 toba

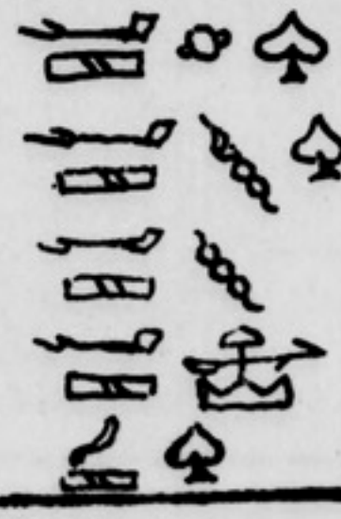
 touba

Abydos

 āb

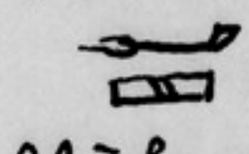
 abt

acacia, mimosa.

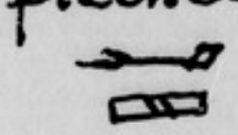
 ās

aca

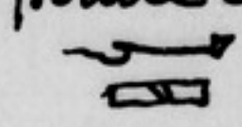
acacia (bois d')

 ās šet

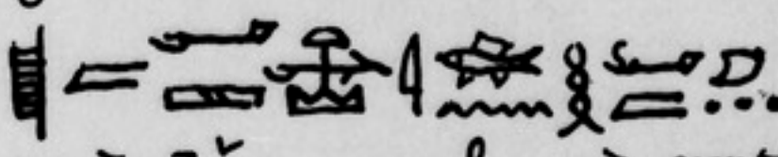
flèche en bois d'acacia

 ās set

poutre en bois d'acacia

 āš bou

porte en bois d'acacia garnie de cuivre

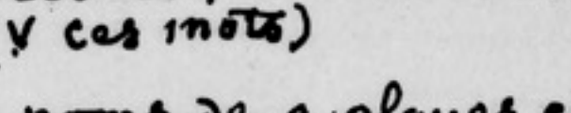


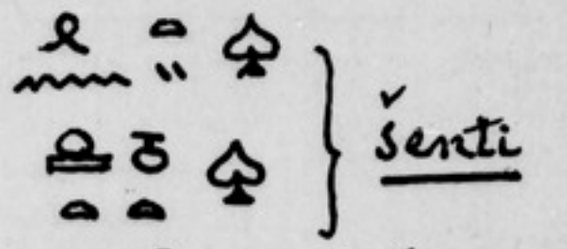
à n āš anh n xont

porte en acacia entourée de cuivre

Quelques égyptologues traduisent āš par cèdre, sycomore, persea, abricotier, pêcher. (V ces mots)

noms de quelques espèces d'acacias

 nār

 šenti

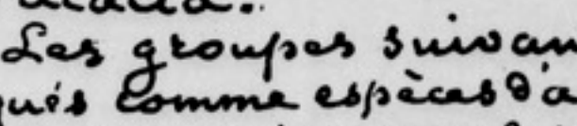
 šent

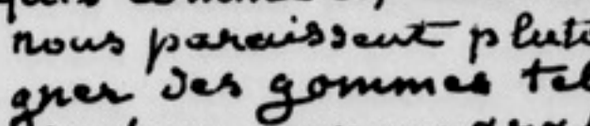
ωant, ωont, ωonte

(il est cependant à remarquer que šenti veut dire arbre en général)

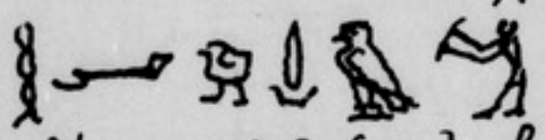
Voir au mot huile, l'huile d'acacia.

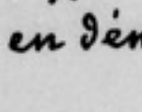
Les groupes suivants indiqués comme espèces d'acacia, nous paraissent plutôt désigner des gommes telles que cachou, gomme arabique, encens, etc, etc.

 piršen

 mennār

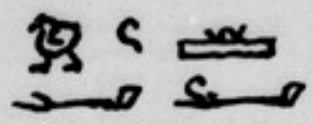
accabler (V heurter battre offenser)

 hāuto-

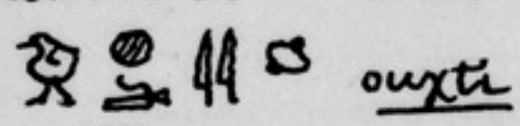
en dém:  hâta

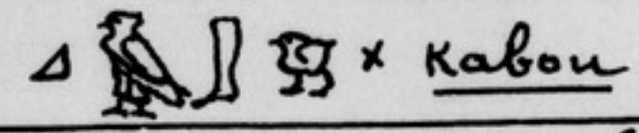
QIWOYT, QWTE"

accablé de fatigue (être)

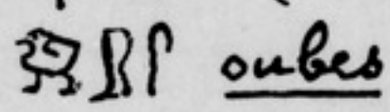
 ouāou

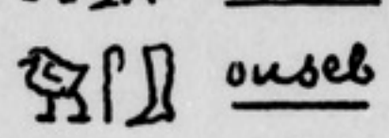
accablé de douleur (être,

 ouxti

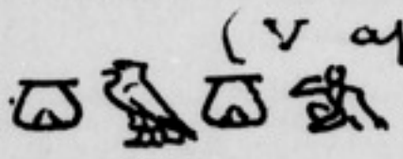
 Kabou

accaparer (V accumuler)

 oubes

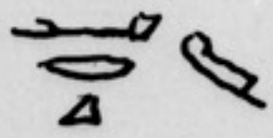
 ouseb

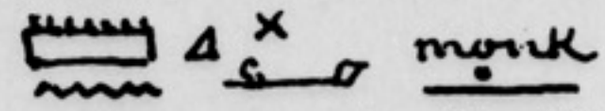
acclamer, clameur (V applaudir)

 KaK GaK

accompagner (V compagnon suivre servir)

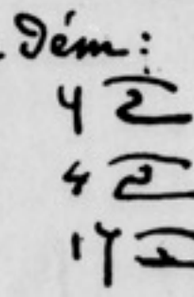
accomplir (V achever, finir terminer)

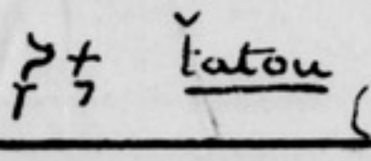
 ārk

 mork

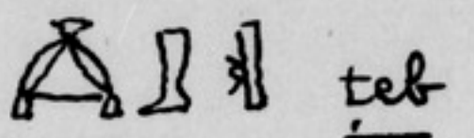
MORK, MOY'NK

en dém:

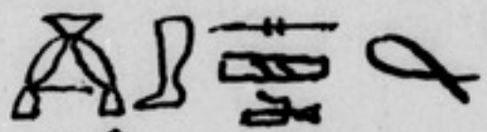
 mark

 ťatou +θε (fourâtre)

accorder (V donner)

 teb

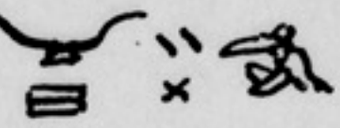
par ex:



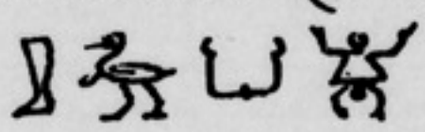
teb sešet

accomplis ce qui a été écrit

accorder son suffrage

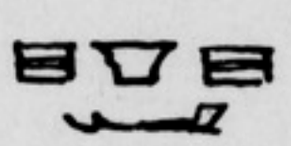
 api tωπ

accoucher (V enfanter)

 bok

 boka

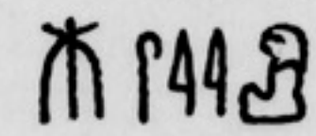
BOKI

 pāpā

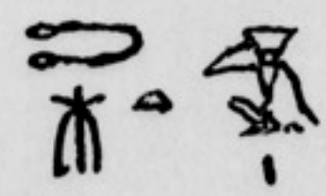
 ta ì ta

(litt: mettre au monde)

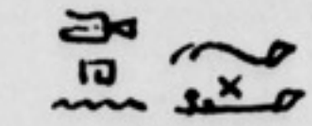
accoucher, accouchesse

 mesī

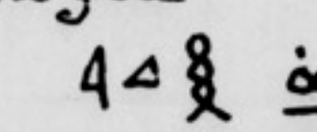
MECI

 θmes-t

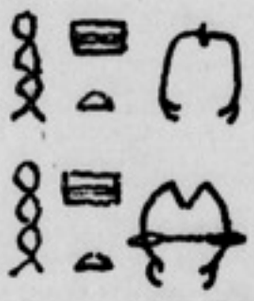
s'accouder (V s'appuyer)

 taben

accourir avec ardeur, mettre du zèle

 àKb

s'accrocher à
(v embrasser
se fixer sur)


hept

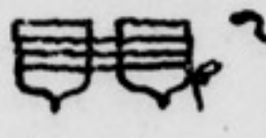
l'accroissement
(v croitre)


pe ⲧ̌ⲟⲩⲁ ⲡⲁϩⲓⲟⲩⲱ
tefou

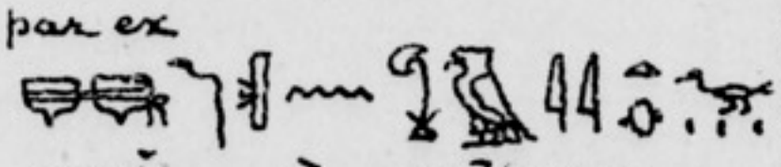
accumuler, amasser
amonceler, accaparer
entasser, importer
(v ces mots)


xoufa
xefa
xoufai
xoufou
xouaf
ϣⲁϥⲟϥ
sah ⲥⲉϩϥ
ⲥⲱⲟⲩϥ

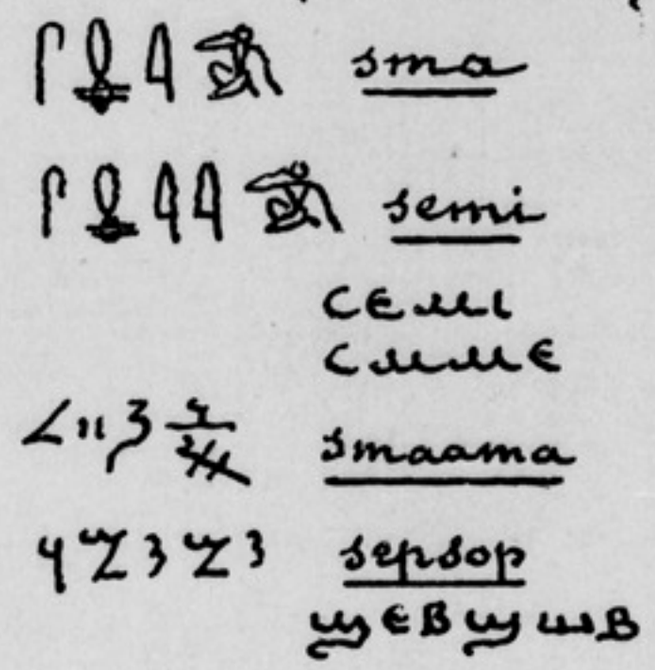
accumulation


mat

par ex


mat n xaït-ou
accumulation de souffrances

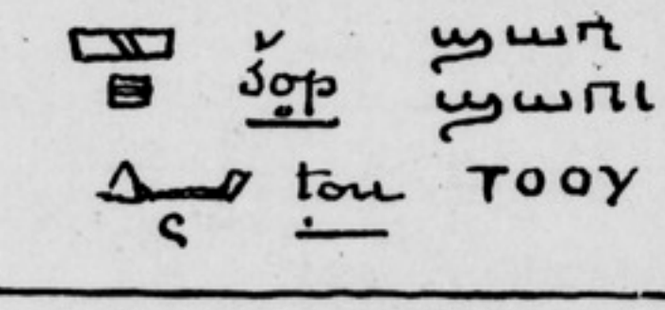
accuser, accusation
(v menacer)


sma
semi
ⲥⲉⲙⲓ ⲥⲙⲉⲓ
ⲥⲙⲁⲁⲙⲁ smaama
ⲥⲉⲡⲥⲟⲡ sepsop
ϣⲉⲃϣⲱⲃ

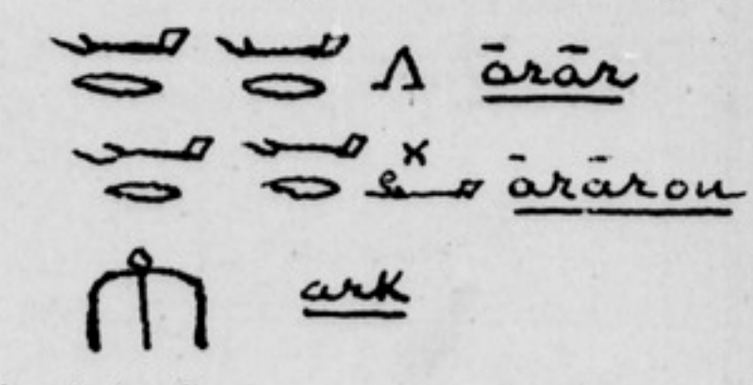
acheminement
(v marcher)


sθa-t

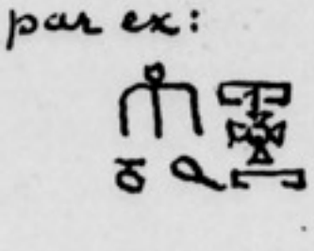
acheter

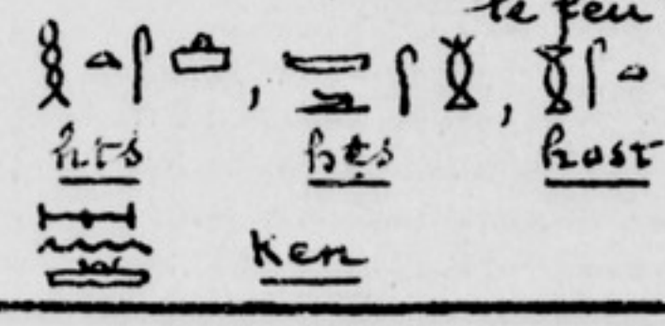

ϣⲱⲛⲓ
sop ϣⲱⲡⲓ
tou ⲧⲟⲟϥ

achever, terminer
perfectionner, accomplir
une besogne.
(v ces mots)


ārār
āraraou
ark

par ex:


ark nef per neser
il achevade faire le feu.

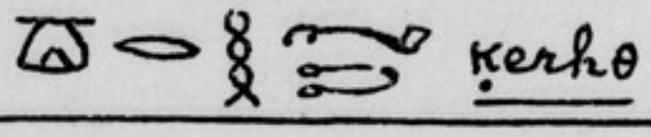

hts hts hosr
ken

achever (suite)



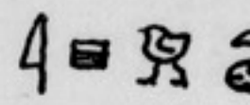
s ⟶ šep ou ǰep

CEBTE

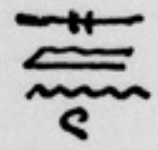


ḳerḥ

Achmin, l'ancienne Χεμμις ou Παν-πολις

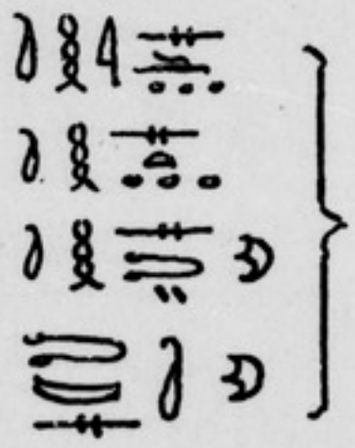


ápout



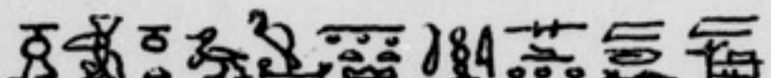
Semnou
ville du dieu Sem

acier (v fer)

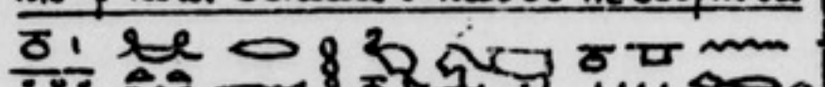


Oebaset

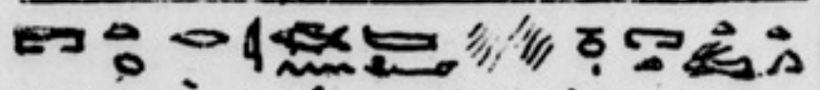
Lepsius dans une notice sur les métaux donne à l'acier le nom de Oebaset, Oehset. Il nous reste cependant un doute, dans le texte suivant le theset étant indiqué comme un produit naturel de la mine:



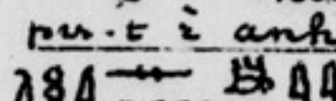
an-f nout Bekt'ali tebaset m ta-ef-m-ba



nouta-ou-ti i χeker-heken nou n ā-t



pu-t i anḫ (Kara) nou-ar-t-um

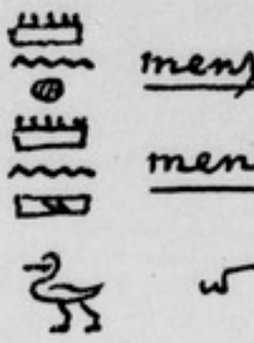


thaset teri-t

Lui (le roi) apporte (à Hathor) le pays de Bekt'ali (fournit de) tebaset dans sa nature des mines d'Asie, pour fabriquer les serrures des portes de ta maison et pour encadrer les armoires, apportant la tebaset à ta maison.

acte (v rouleau)

acte, action, œuvre

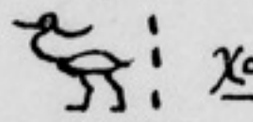


menχ
menš
w

} veut dire à la fois faire un bon ouvrage et faire une bonne œuvre, une bonne action.

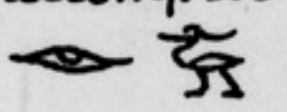
v faire

acte pieux

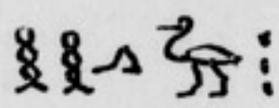


χou

par ex:
accomplir des actes pieux.



ari χou



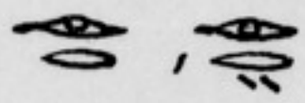
beb χou

action bonne ou mauvaise.



ānawi

l'action de faire une chose (v. faire)



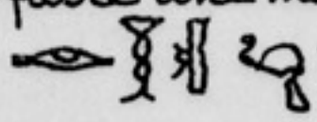
ar ari arī-t

par ex: faire du pain



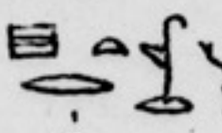
ari aKou

faire une multiplication d'arithmétique.



ar ouab teb

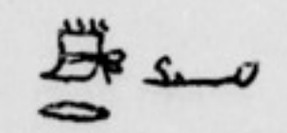
acteur (v théâtre) histrion)



petra

acrobate v baladin, danseur

actif (v agile prompt vite travailleur)

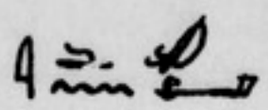


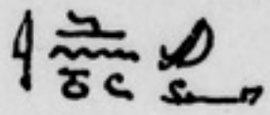
ter

addition, additionner.
faire la somme
(v réunir
grouper, grouper
somme, touffe)


tem.t

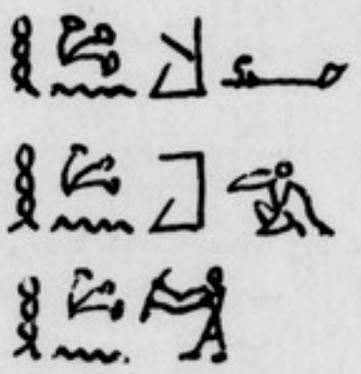
administration, administrer
(v directeur,
inspecteur
intendant)


ȧṭen

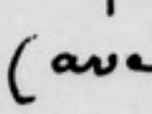

ȧṭennou


ṭen

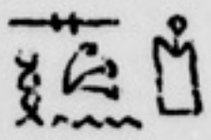
c.à.d: avoir l'oreille à tout. Les égyptiens ont choisi une oreille d'animal, parceque celle-ci par ses mouvements exprime attention, joie, colère etc


ben

en dém:


ben

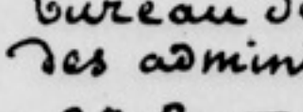
(avec l's causatif:)


s'ben

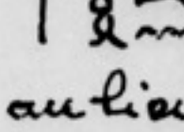
CEQNI
CAQNI
CAQNE

et variantes.

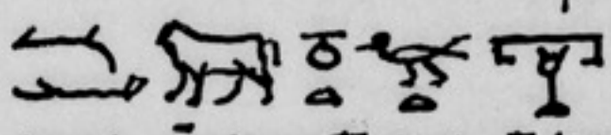
bureau de l'administration, des administrateurs.

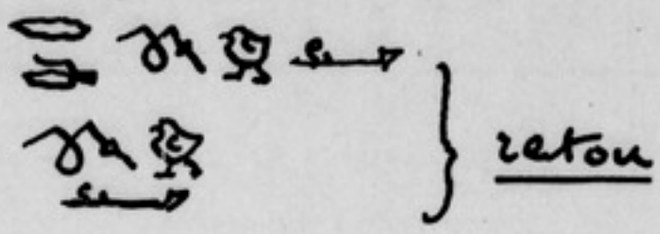

s'bennsu per

au lieu de l'oreille on rencontre aussi la langue pour exprimer les ordres donnés.

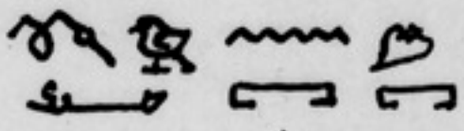

mer

Par ex: administrateur de la haute chambre des finances
c.a-d: ministre des finances


mer ȧxount our-ṭ per at

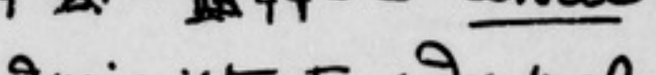

retou

par ex:


retou n paxen

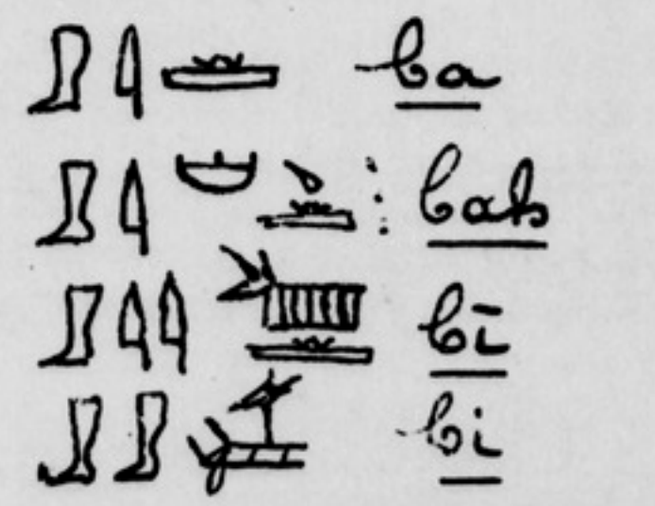
administrateur du harem
(v harem)

on trouve aussi:


ȧbaï

administrateur du palais royal.
(v maison, palais)

admiration, être en extase:


ba

bab

bi

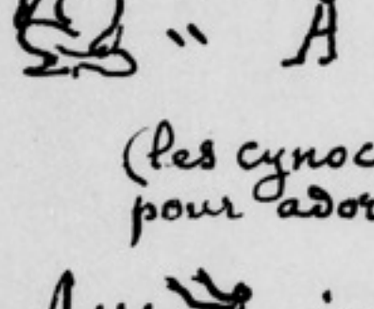
bi

adolescent, adolescente
(v jeune, jeunesse)

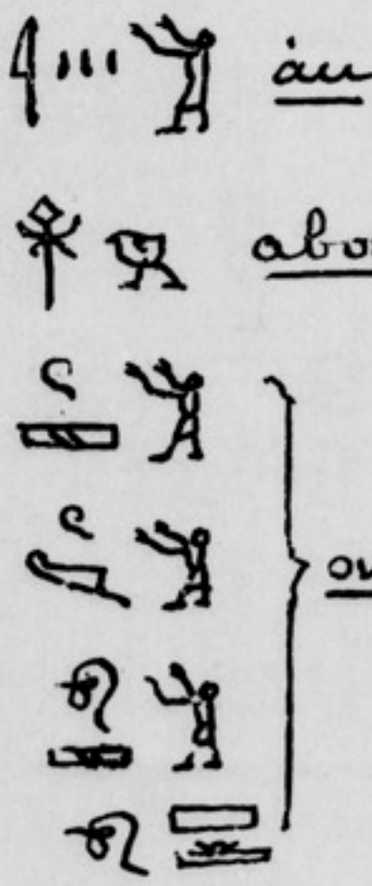

ȧlena

ȧt XATE

adorer, adoration glorification

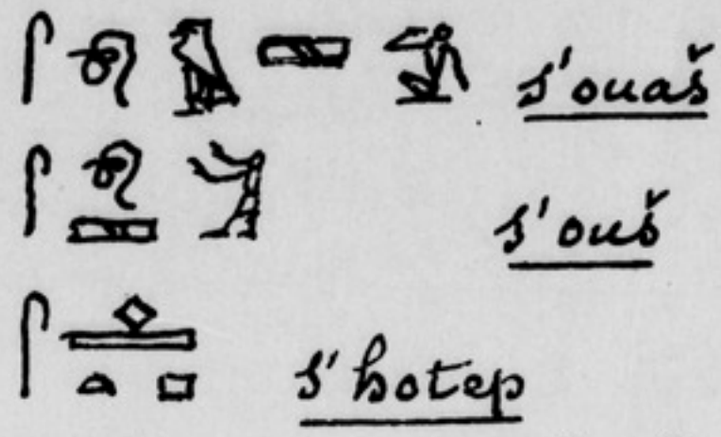


(les cynocéphales passaient pour adorateurs du soleil)

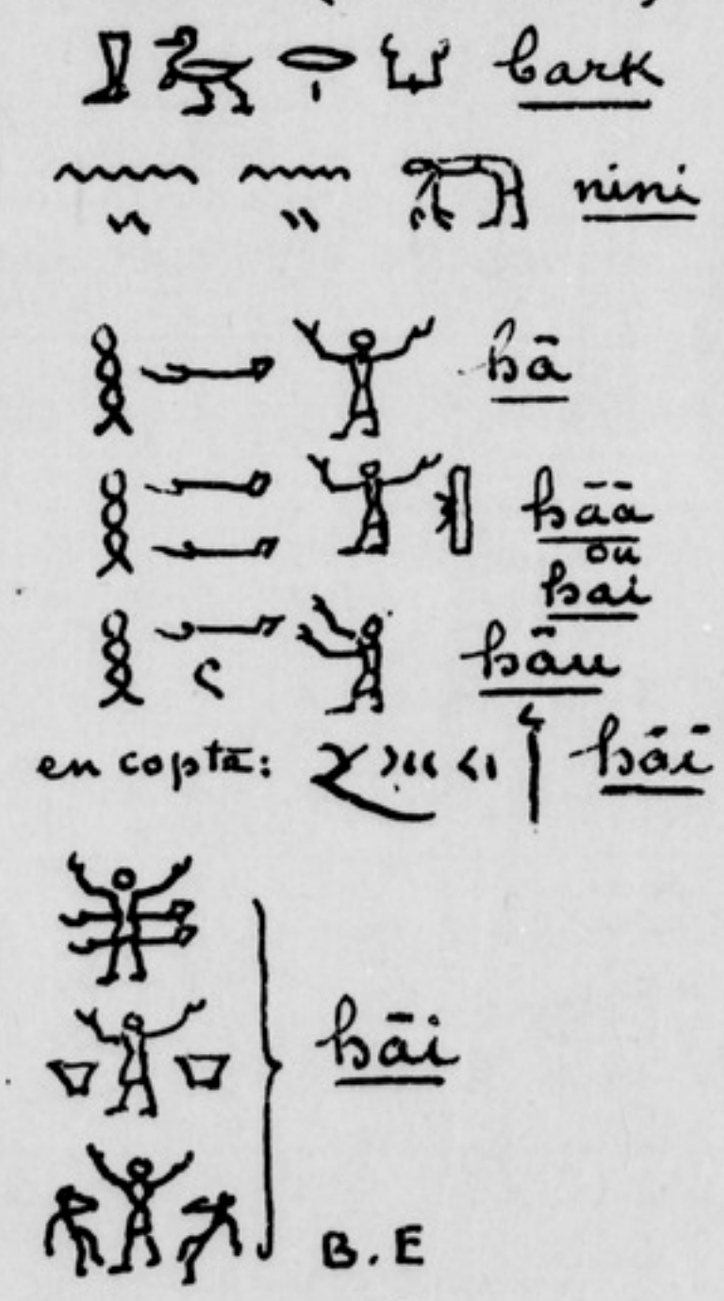




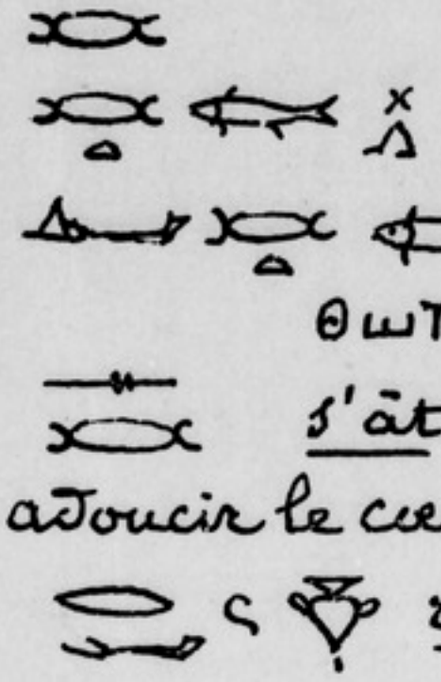
(avec l's causatif)



adorer, adresser des louanges - joie, plaisir - saluer (V ces mots)



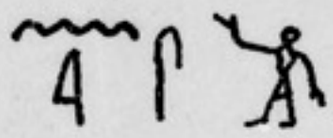
adoucir, modérer, calmer
aussi : rafraichir ; corriger

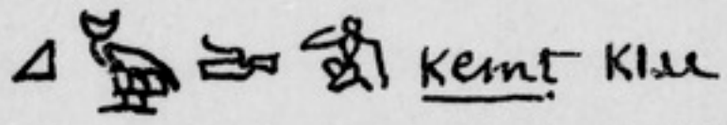


ΘωΤ, ΤωΤ, ΤΗΤ

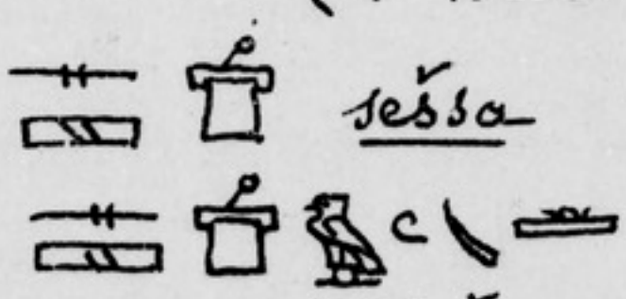
adoucir le cœur

adresser la parole

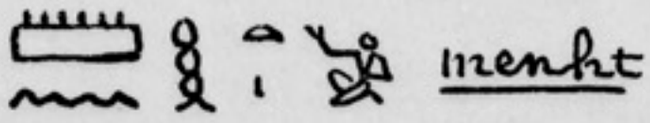




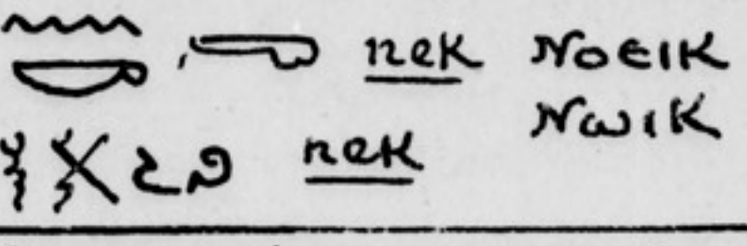
adroit, habile, habileté
(v habile)



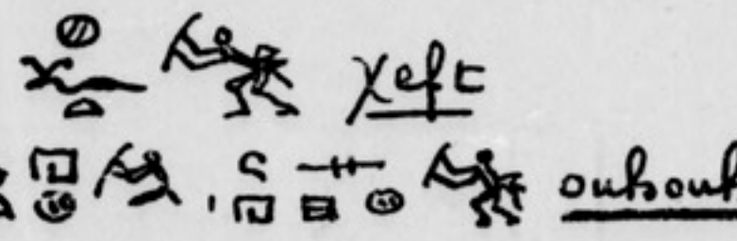
adulte, pubère



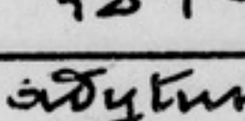
adultère (v forniquer)



adversaire, ennemi



adversaire au jeu
v pion



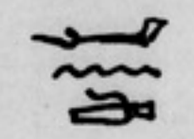
adytum, sanctuaire

de bon endroit et ser interdit, défendu

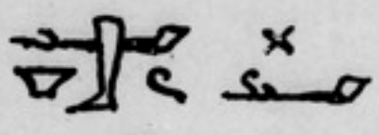
aérolithe



affaiblir les forces de l'ennemi (v soumettre)



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ābāu

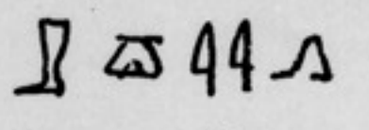


oubou

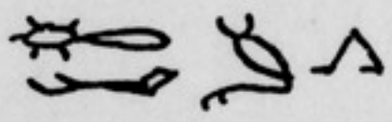
s'affaiblir (v. être faible affaissé)



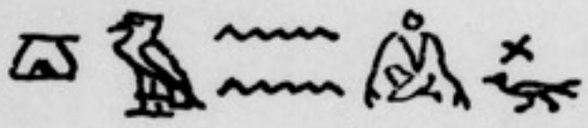
beka



bekī



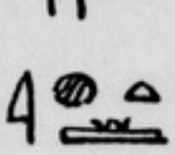
xām



kani

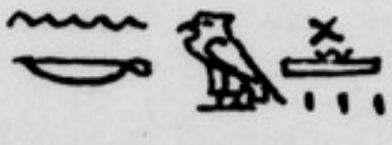
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affaire, chose (v chose)



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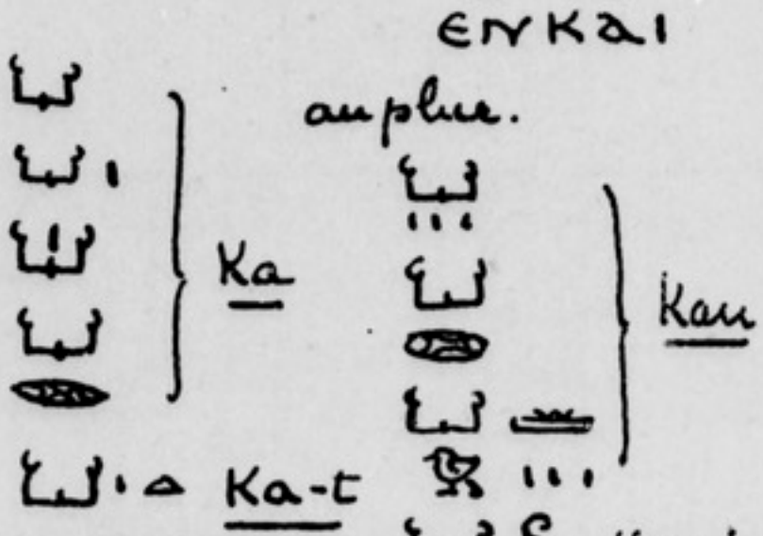
affaires



ỉr kaou

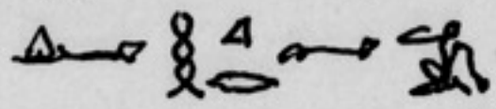
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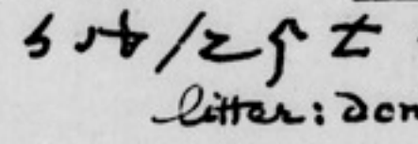


affaisser (s') (v faible, débile, fatigué languissant, lâche, infirme)

affamer (v faim)



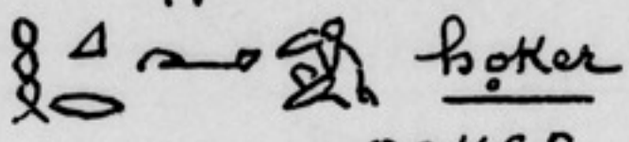
en dém: tou boker



ta bekar

litter: donner faim

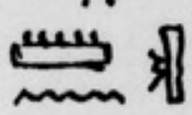
être affamé



bȯker

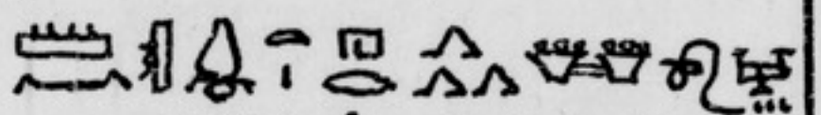
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affermir (v établir)

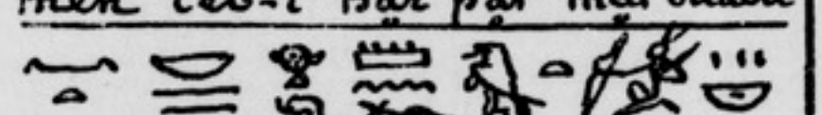


men

par ex



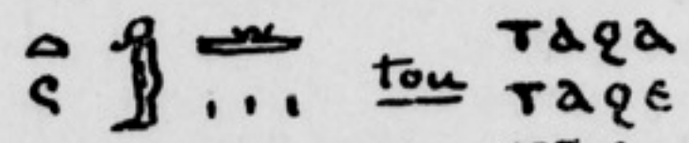
men teb-t bar pat matouaou



ỉt neb taoui bi tep menfti-tnib

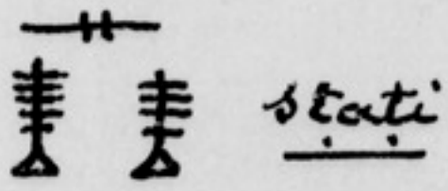
affermis la sandale, marque le pas, prends la route du Seigneur des deux mondes, mets toi à la tête de toutes les troupes.

affermir, consolider



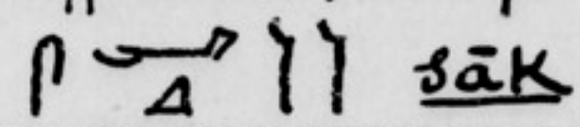
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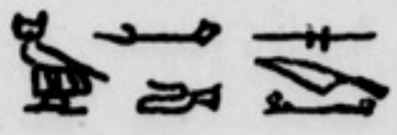
statī

affermir, lier fortement



sāk

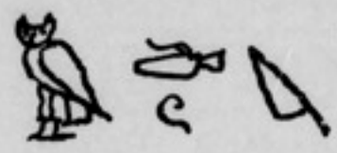
affiler, aiguiser, aigu pointu (v ces mots)

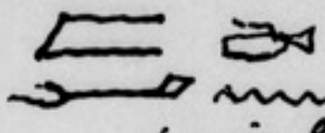


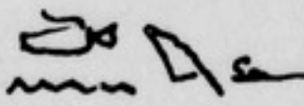
mātes

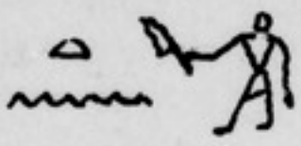
affiler (suite)

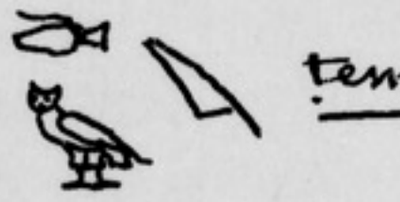

mātes


mātou

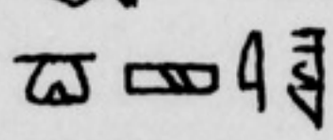

māten
(avoir l'oreille aiguisée
l'oreille fine)


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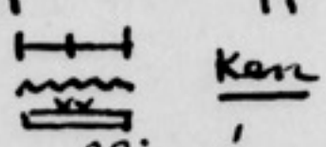

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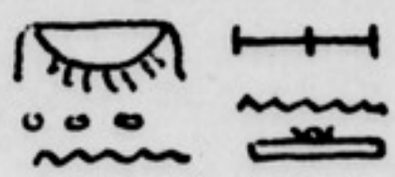

Kesa

(ces mots sont pris au propre, au figuré et s'appliquent à la fois à une lame de couteau et à la finesse de l'esprit d'une plaisanterie, d'une raillerie.)

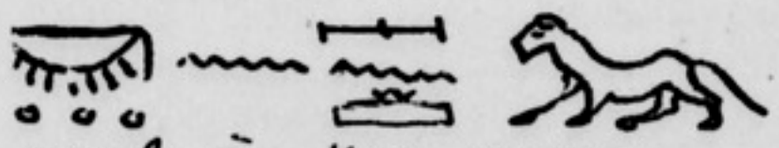
affiner, affinage


Ken

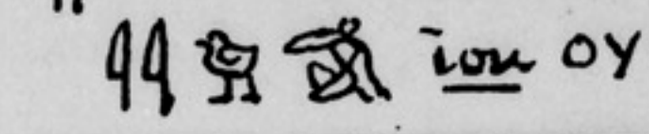
or affiné


noub n Ken

or ex


noub n Ken maou
lion en or affiné (signe de distinction)

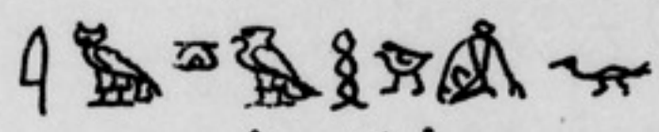
affirmation, oui

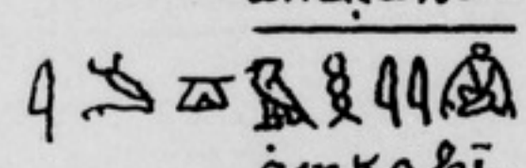

ioou OYHI

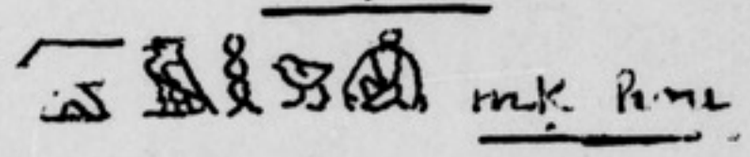
affliction, affliger, être affligé (v douleur, triste, calamité)

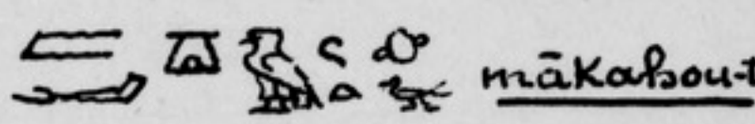

ākem

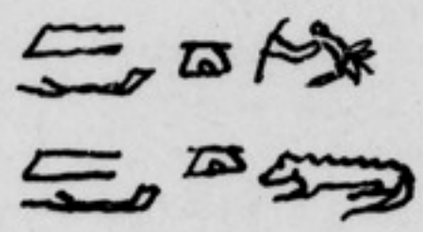
ωKEll, OKEll, OKll.


ankabou


ankabi

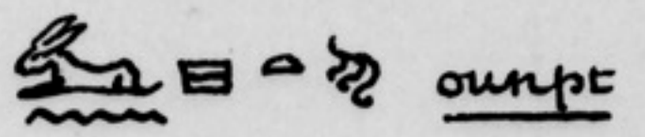

nk. Pnl

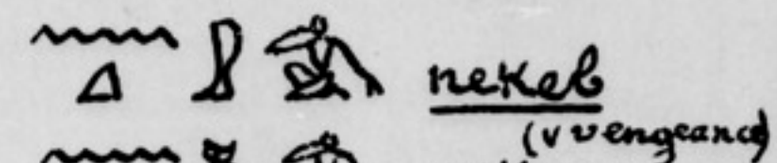

mākabout

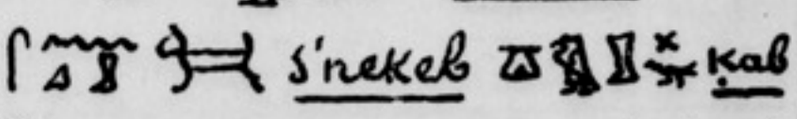

māk

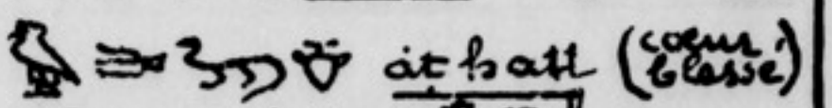

māk

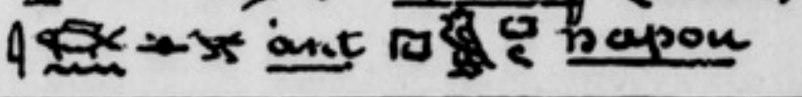
мко, мхо, мкаq, мкау
моукq, мокq


ounpt

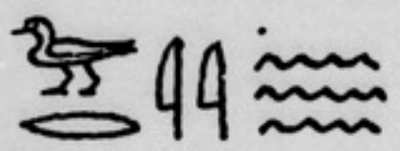

nekeb (vengeance)
nekem


s'nekeb kab

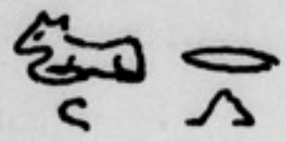

at hatt (corps glosse)

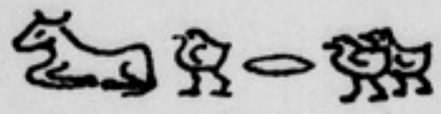

ant hapou

affluence d'eau (v. inondation)

 ourī mou

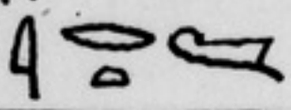
affluer, être en abondance

 wouour

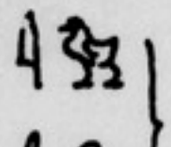
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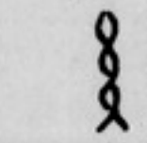
affubler

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afin que (v pour que, que)

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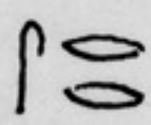
agiter, secouer (v secouer)

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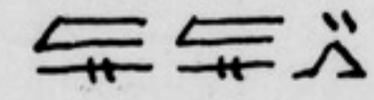
agrandir, augmenter (v. élargir)

 ser (augmenter, multiplier, grandir, croître)

CEP

 serer

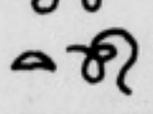
 sel ou ser

 mesmesi

ϫⲙⲁⲧ taai

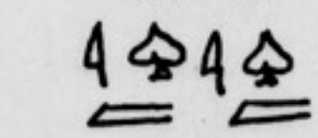
ϫⲙⲁⲓ ai (aï, aïaï (croître, être))

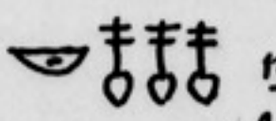
aggravation d'une maladie

 touau

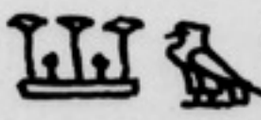
agréable, bon, aimable.

 ämm

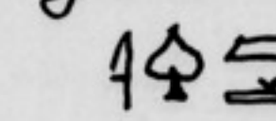
 ämäm

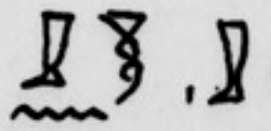
 neb nefrou

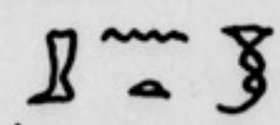
(litt: qui à tous les agréments)

 šau

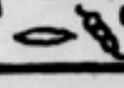
agréable au goût (v doux)

 äm

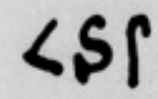
 ben

 ben-t BENI

 notem NOTȘÈ

 inofm agréablement

agreste, sauvage (en parlant des plantes)

 bout ϩοογτ

agriculteur, laboureur

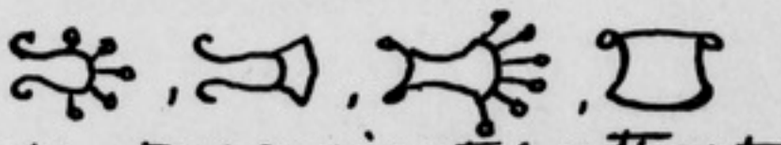
labourer

 äbouti

 äbou

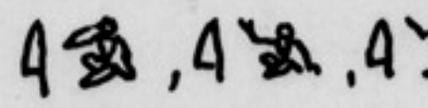
ογοει, ογιιϩ, ογοιιϩ (agriculteur)

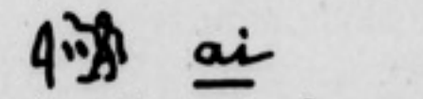
ϩιογε (piocher)

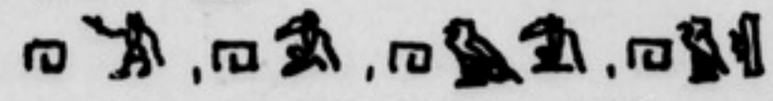


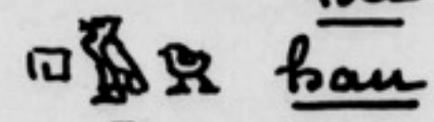
et autres variantes entrant dans les mots qui ont rapport à l'agriculture, représentent le sac ab, orné de franges et de pandeloques, encore en usage en Orient, et qui servait à contenir graines et semences.

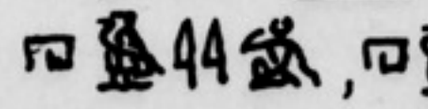
ah! abi! cri de joie ou de douleur

 à (v ah.o)

 ai

 ba

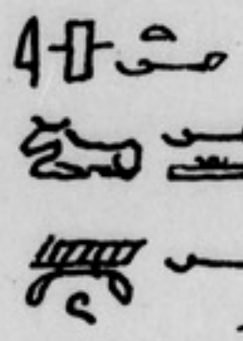
 bau

 baï

 ba

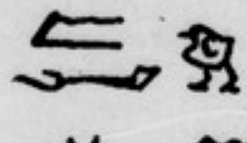
 bï

aider, venir en aide, rendre service, porter secours.
(V coadjuteur)


àm tot

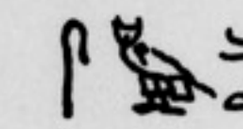

wou tot

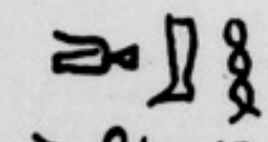
litt: mettre la main à, prêter la main
donner un coup de main


mauf


mānf


mānfi

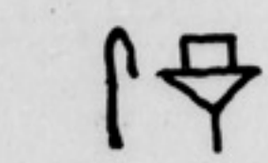

smaṭt
cuddr


ṭebh

à l'aide de

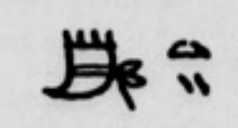

m ṛ

aide de camp

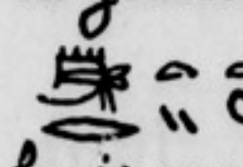

smer

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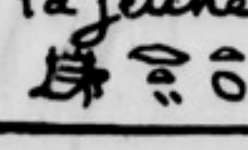
l'aïeule, nom donné aux déesses Isis et Nephtys


terti-t

la grande aïeule (Isis)

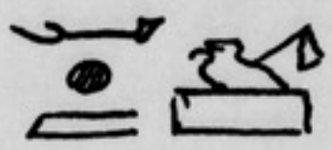

terti-tour-t

la jeune aïeule (Nephtys)


terti-Tntst

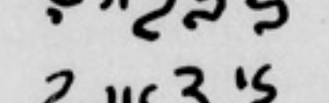
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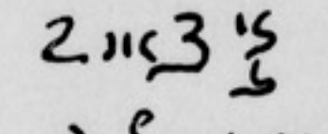
aigle, comme figure symbolique

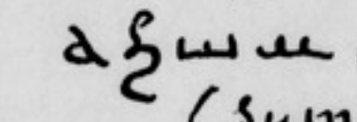

āxem


ašemou

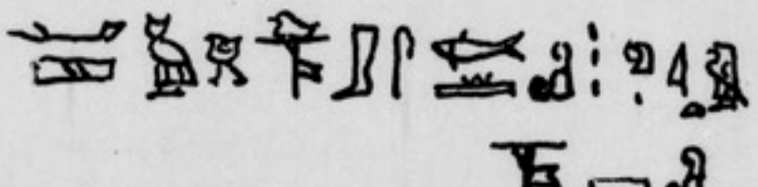
en dém:


āxam


āxmi


aḫmw.w, aḫemw.w
(symbole)

par ex:



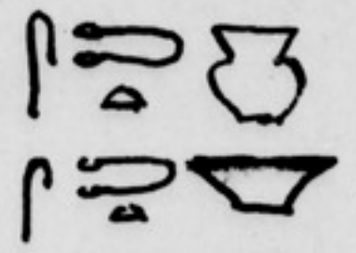
āšmou ḥesou tep àat ousen
les figures symboliques et les formes (des dieux) reposent sur leurs supports sacrés

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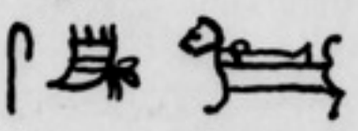
aiguière employée dans les cérémonies funèbres et celles du culte


V figurines funéraires
ouŝeb

aiguière et bassin servant aux usages domestiques.


seb-t

aiguière ou pot de chambre à coucher


ster

aiguille de métal

Kaltana

(mot emprunté à un autre idiome)

aiguillon, dard, épine (v épieu lance)

sar ou sour CAP

sar-t ou sour-t COYPE COYPI

is

sourau-t

aiguiser, aigu
v affiler

ail

hetitm

aile, ailes

tenb

tenbou

tenh

tem

les 2 ailes: tamoui

tamti

aile étendue

sou

meh

tot dont le sens en général est main

totoui

à l'époque ptolémaïque

tot

totoui

par ex:

tounnou totoui-K
il s'étendit sur les 2 ailes

aimable (v agréable)

our benr

litter: grand en douceur

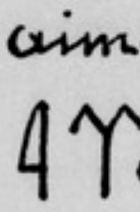
par ex:

bak nefer merit our benr
prince parfait d'amour, grand de douceur

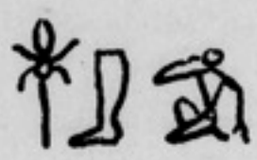
avoir l'air aimable

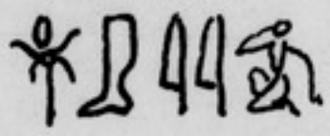
st hir c.a.d: avoir la figure réjouie.

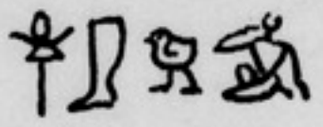
aimable, doux de caractère

 àm (V. variantes au mot dattier)

aimer (V. amour, désirer, vouloir)

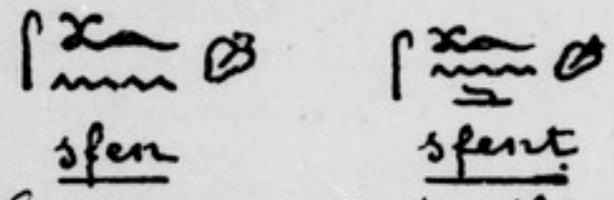
 àb

 abi

 àbou

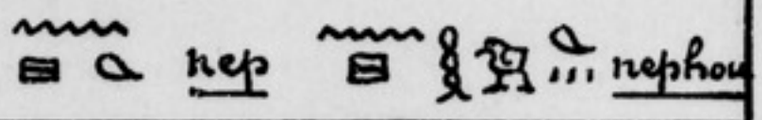
 mer mar

MAP . MEPE

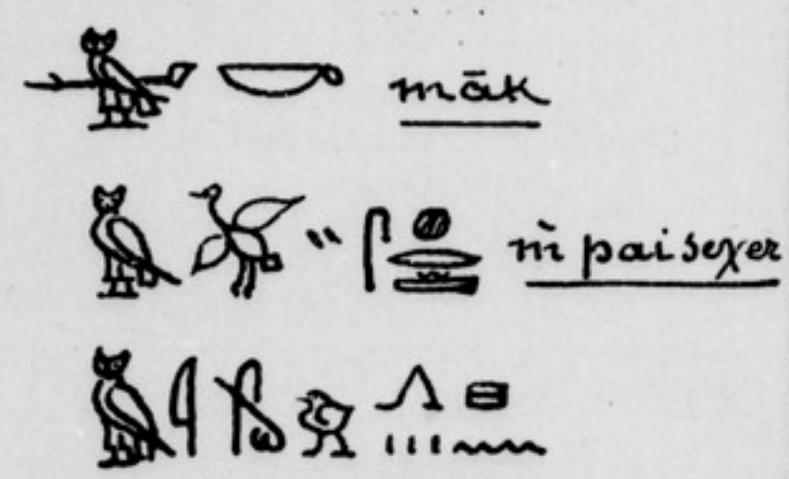
 sfen sfent

Ces deux mots signifient à la fois aimer et haïr

aine

 nep nephou

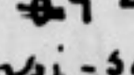
ainsi, de cette façon

 māk

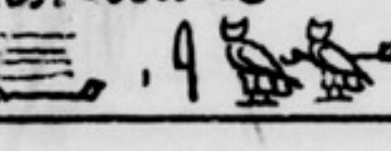
mì paiseqer

mà smou pen

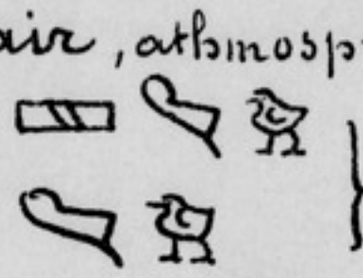
ainsi que

 mà ìnti

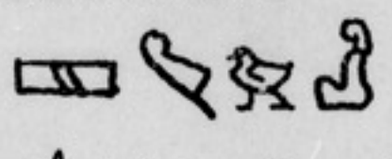
ainsi-soit-il

 ammā

air, atmosphère

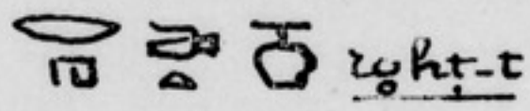
 šou àat-r

le dieu air

 šou neter

(ou plus correctement: neter šou)

airain (vase d'). (V bronze) cuivre)

 rght-t

BAPOT, PAQTE, PWPTE

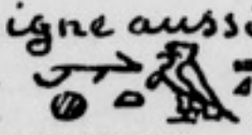
« Les Egyptiens boivent dans des coupes d'airain, qu'ils ont soin de nettoyer tous les jours; c'est un usage universel, dont personne ne s'exempte. »

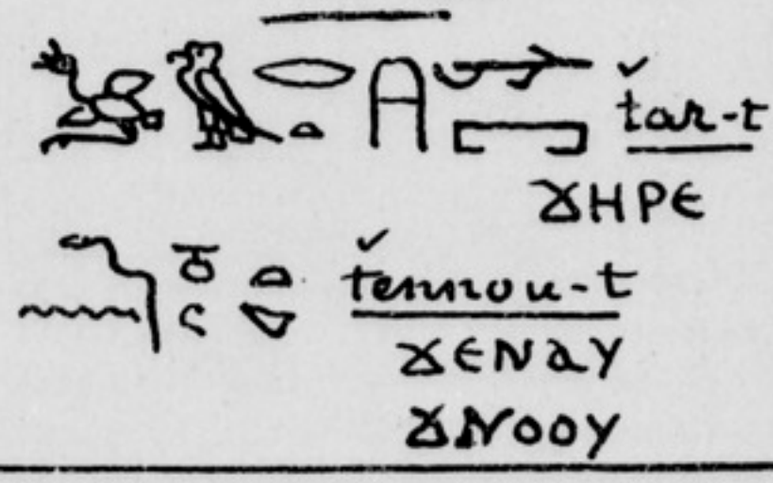
Herodote (livre II ch. XXXVII)

aire de grange

 oureh OYPEQ, OYPAQ

 χeti-t

ce mot désigne aussi une mesure de terrain  χeti-ta

 tar-t

ΔHPE

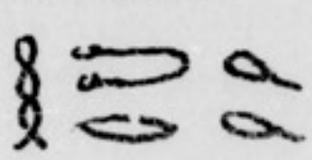
tennou-t

ΔENAY

ΔNOOY

aise (V. contentement, joie, plaisir, aisance fortune)

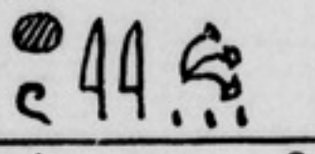
aisselle

 heter

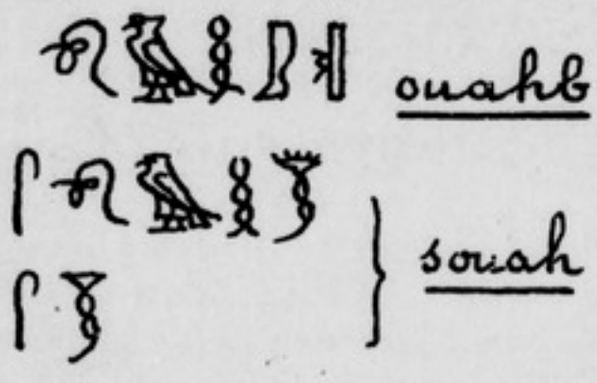
ajoncs (V. calame, jonc)

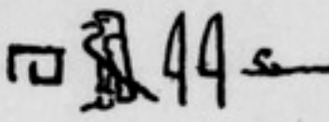
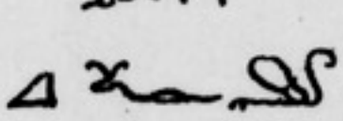

Kam Kame

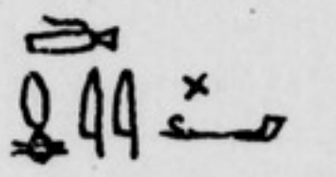

Kamī


xoui-ou

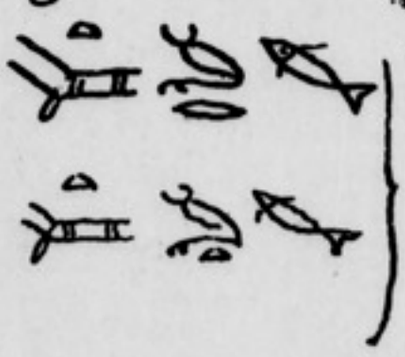
ajouter, adjoindre, joindre


ouahb
souah
oyaq, toyo, toyqe



hai
Kef


tomi

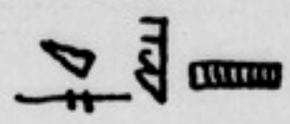
ajouter un poisson


temer ouab
ou
temer ouabb
ou
tem ro ouab
ou
tem ouah

C'est là sans doute une locution égyp: exprimant l'idée d'ajouter quelque chose à un achat pour amorcer le client ou le contenter s'il trouve le prix trop élevé, en lui fermant la bouche, en ajoutant une prime, indiquée par le mot poisson, choisi à cause de la consonnance: poisson se disant ouahb ou ouah, qui veut également dire ajouter. Quant à tem-ro, ces mots exprimant fermer la bouche, nous nous trouverio

en présence d'un groupe formant rébus et calembourg: fermer la bouche par un poisson, pour fermer la bouche en ajoutant. Nous avouons d'ailleurs que c'est là une simple hypothèse, autorisée toutefois par d'autres exemples plus ou moins analogues.

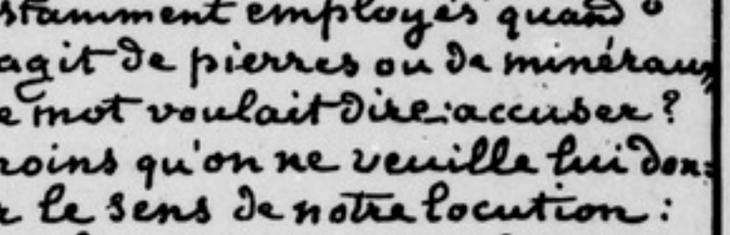
albâtre

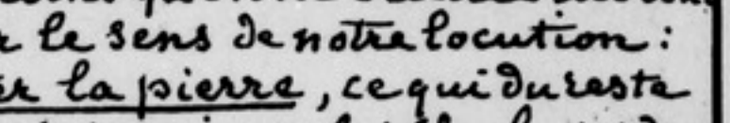

hes


Kes

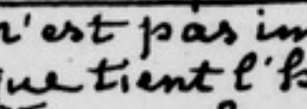
on a traduit ces deux groupes par les mots: accuser, blâmer, faire des reproches. Mais que viendraient faire ici dans ces cas les signes déterminatifs , , constamment employés quand il s'agit de pierres ou de minéraux si ce mot voulait dire: accuser? A moins qu'on ne veuille lui donner le sens de notre locution: jeter la pierre, ce qui du reste n'est pas impossible, la corde que tient l'homme pouvant être une fronde, qui en français a fourni le mot fronder.

v blâmer

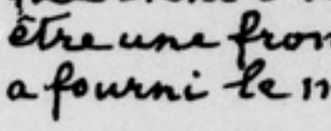

šes šes-t


šes-tâpâ
tablette d'albâtre

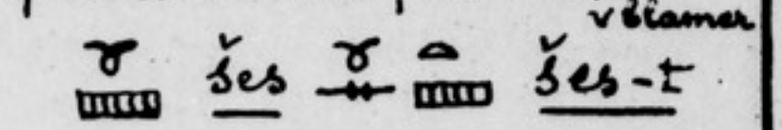
albâtre oriental

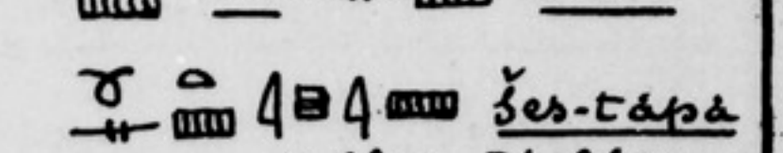

tes 0eben
albâtre jaune.

alentour (V autour)


Keb

à l'alentour de, dans, à

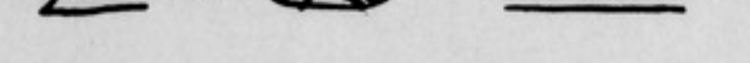

m Keb
alentours d'une ville, etc


Souou COOY (district)

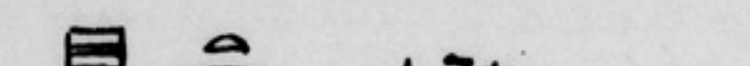
aliment, nourriture (V vivres, mets)



āmām

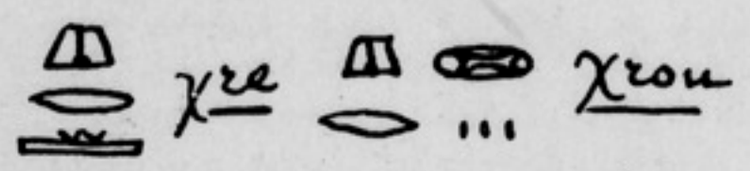


āmī-t

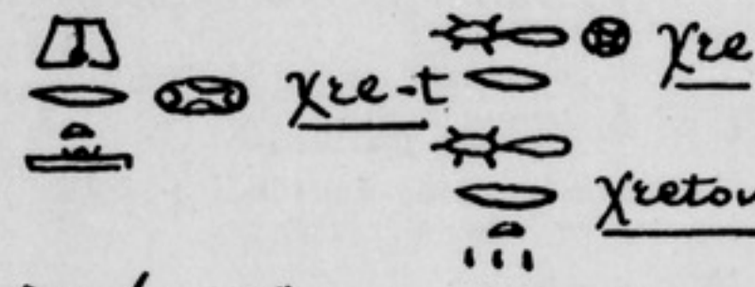


āmou

pāt



χre χrou

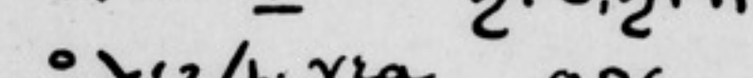


χre-t χre χreton

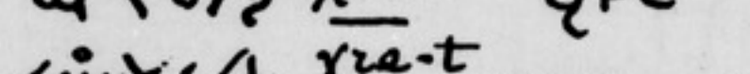
Y1/D X2 ϩPE, ϩPH



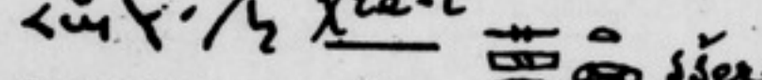
Y1/3/D χra qPE



Y1/D χra-t sšer-t

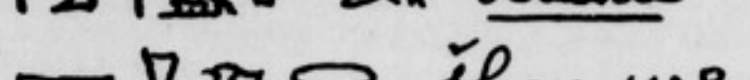


sbiaatā

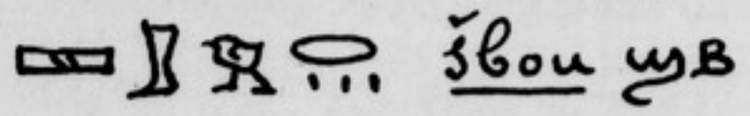


šbou ⲱB

Donner des aliments



tou χrou

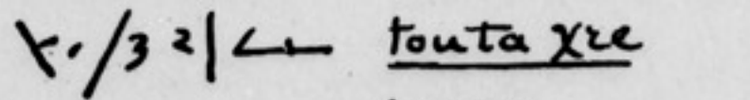


Y1/3 2/A touta χre

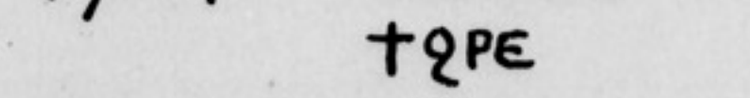
†qPE

aliter (") V lit

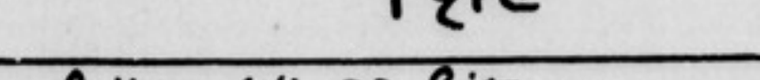
allaiter V nourrice



senkou CENK

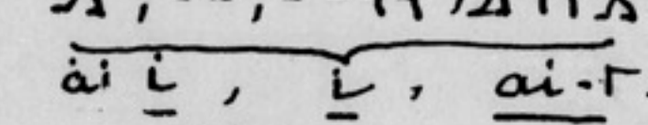


sek

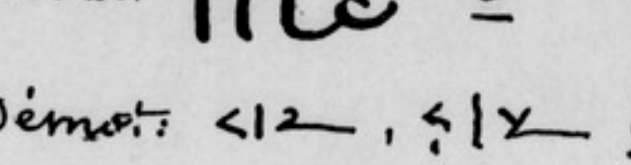


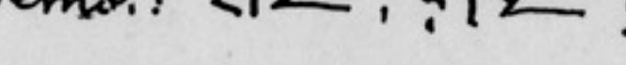
tet

aller



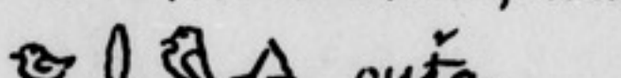
ài i, i, ai-t.

hiérat:  i

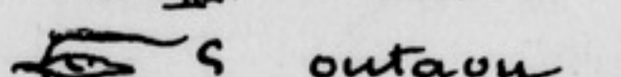
démot:  i

copte ⲓ, ⲉⲓ

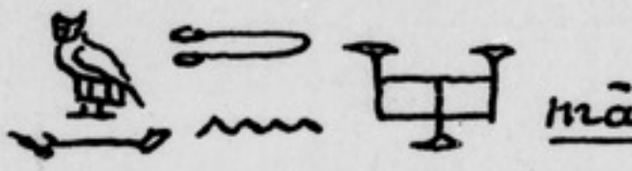
aller, marcher, cheminer



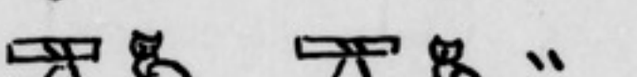
outa



outaou

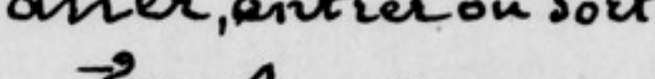


māθen



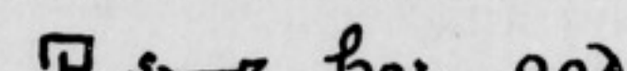
šem šemi ⲱⲙⲉ

aller, entrer ou sortir



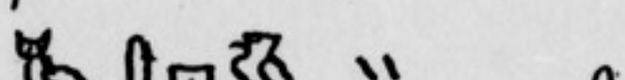
aK

aller et venir

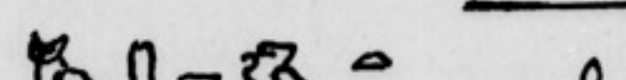


hor qoλ

aller et venir, à reculons, en arrière, se promener, promenade



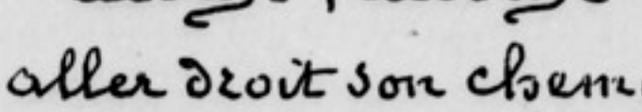
mǫshai



mǫsha-t

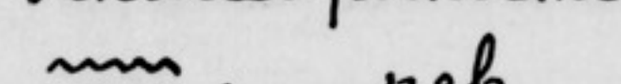
ⲙⲟⲩⲓ, ⲙⲟⲟⲩⲉ

aller droit son chemin



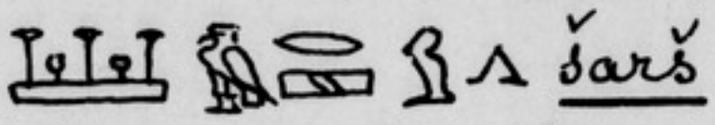
ten

s'en aller furtivement



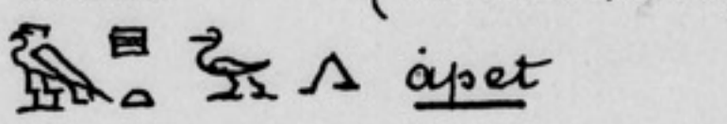
neh

aller vite, se hâter

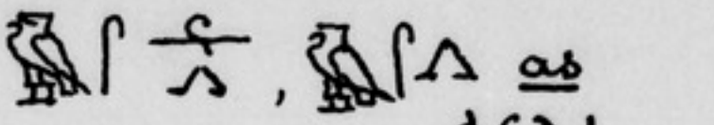


šarš

aller vite, être alerte, voler (V. alerte, voler)



àpet



as

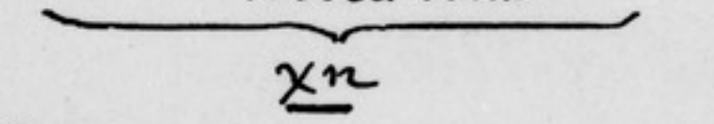
dcai

(être léger)

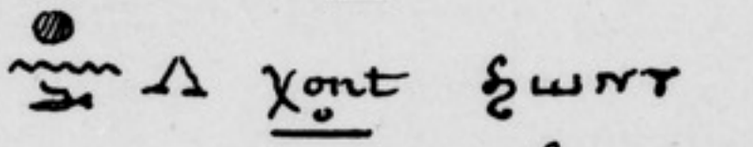
aller en bateau



outa



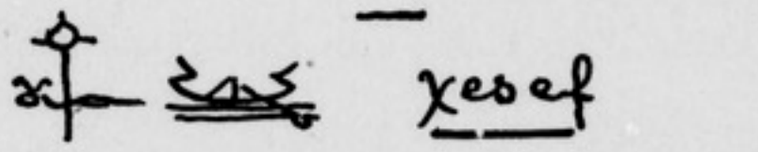
xn



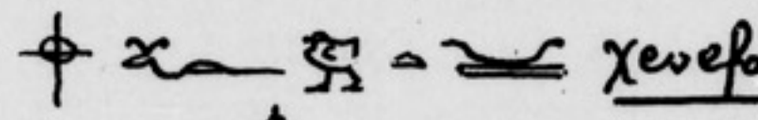
xont ḫwrr

(V. suivre le courant)

—



xesef



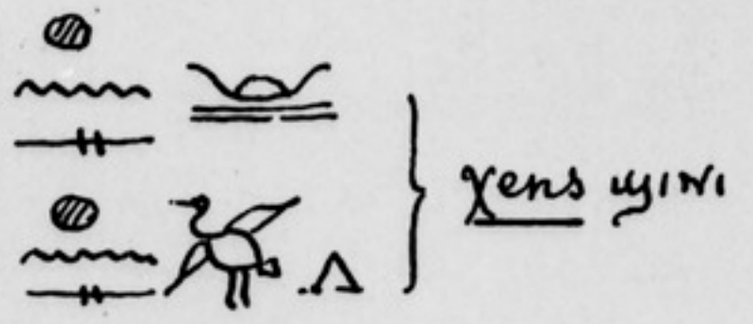
xesefou



xesef-t

V remonter le courant

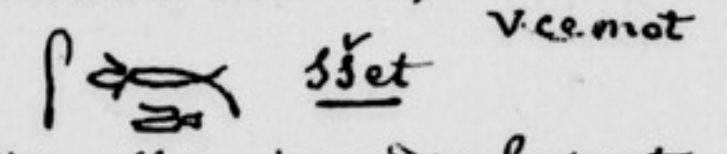
aller à la découverte



xens ugini

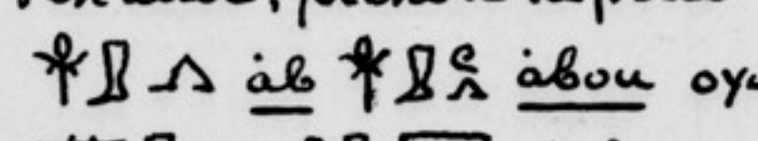
aller en rond, circuler

V. ce mot

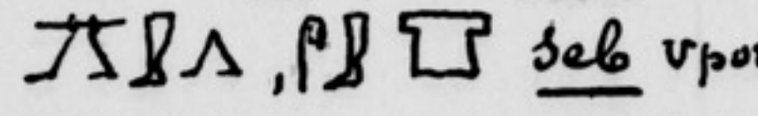


šišet

s'en aller, prendre la porte

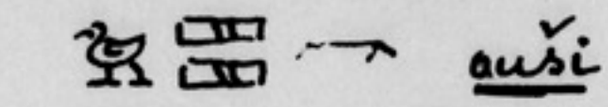


àb àbou oyus



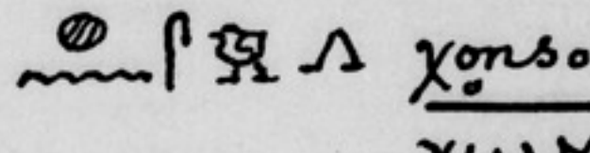
šeb V porte

aller à selle



ouši

aller au cabinet



χonsou

χωnc

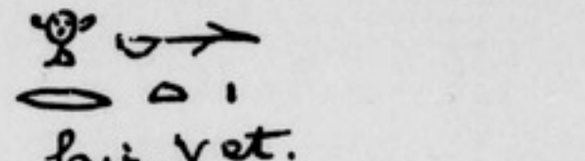
(sentir mauvais)

aller à dada sur un bâton.

D'après une lettre adressée à son élève par un scribe, son professeur, celui-ci déclare au jeune homme « qu'il n'est bon qu'à aller à dada sur un bâton. »

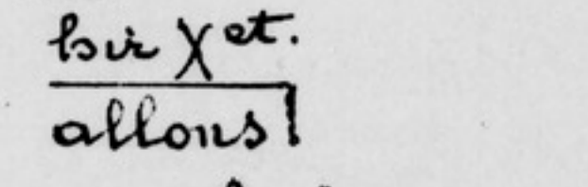


Sounofer în tata



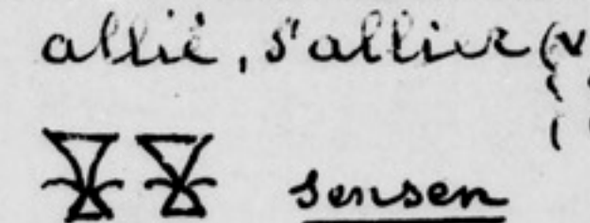
bir χet.

allons!



tou

allié, s'allier (V amitié) (collègue) (confrère)



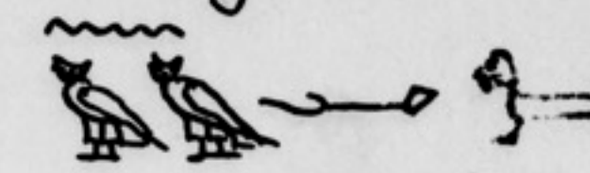
šensen

aloès

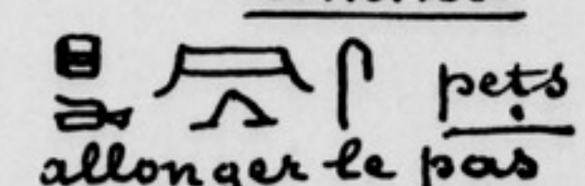


ha.

allonger, étendre, coucher, s'allonger, s'étendre

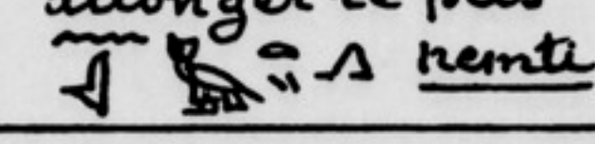


nemmā



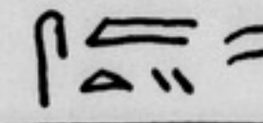
pets

allonger le pas



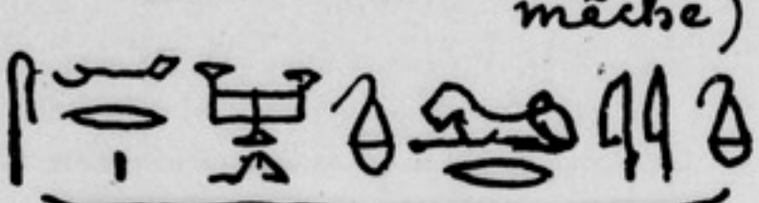
rentī

allonger les sourcils V antimoine

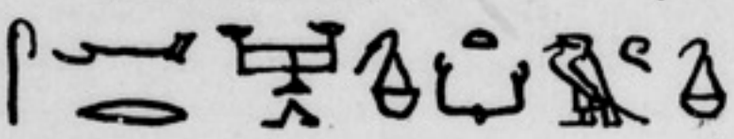


semti

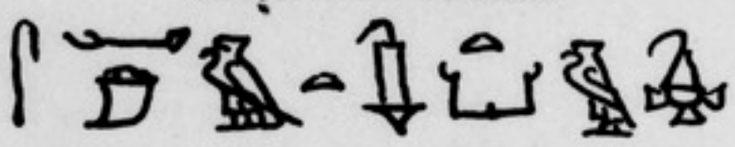
allumer le feu, la lampe (V feu, lampe, mèche)



sār arī (par exception)

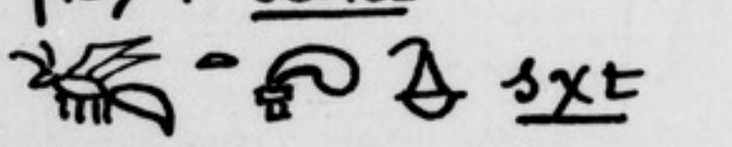


sār-t Kau



sāta-t Ka

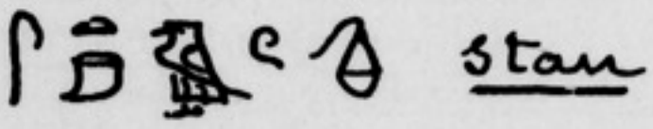
GEPE, ΔEPE, CAϩTE



saht

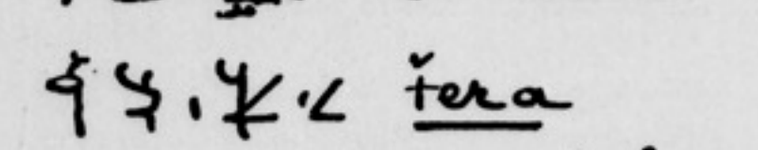
sxt

stau

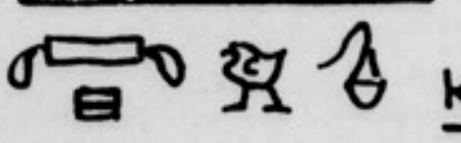


ťera

par ex : allumer la lampe

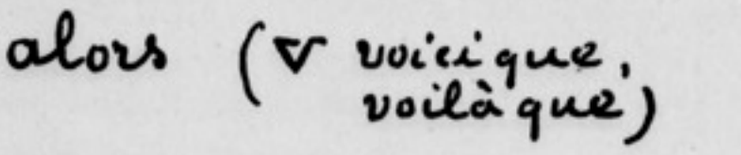


ťer pe χ.abes (lu au rebours)

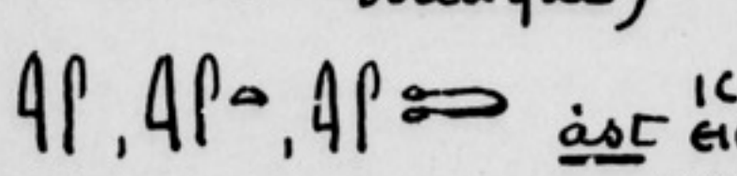


Kepou

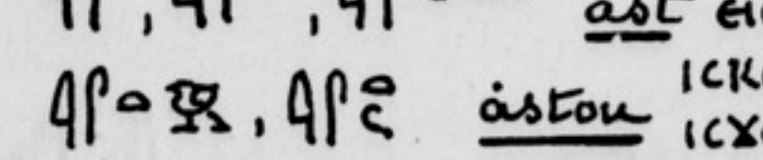
alors (V voicique, voilà que)



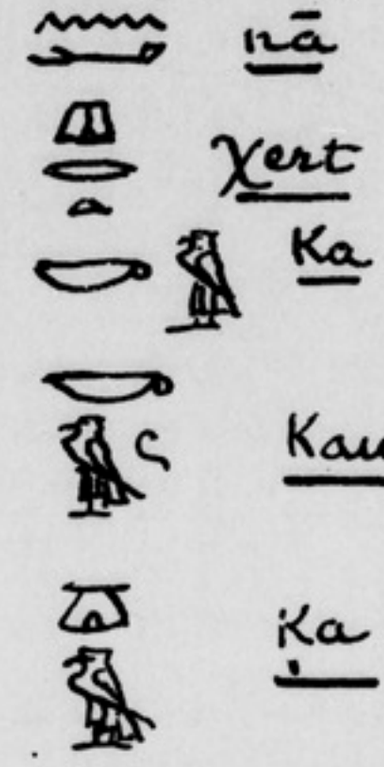
ast IC



astou ICKE ICXE



alors



nā

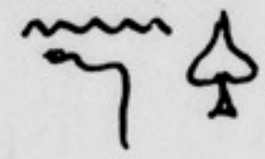
χert

Ka

Kau

Ka

amandier



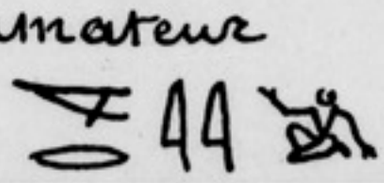
neť

amandes



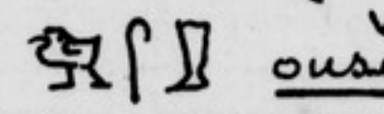
neřft

amateur



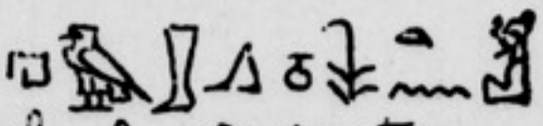
merī

amasser (le blé)



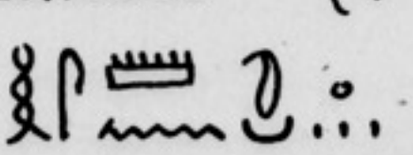
ouseb V accaparer tamā

ambassadeur



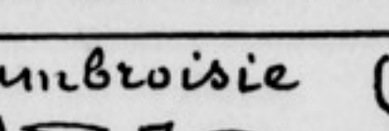
ḫab ī souten
envoyé du roi

ambre (V natron, sel)



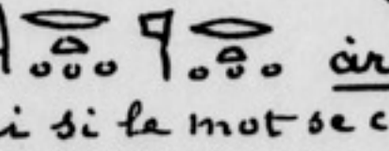
ḫesmen-ou

ambroisie (V grelon)

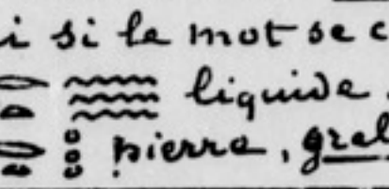


art neter, {liqueur divine

oui si le mot se compose de



liquide. Mais si c'est



pierre, grelon convient mieux

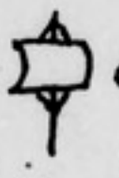
âme, esprit (v habitant, population)



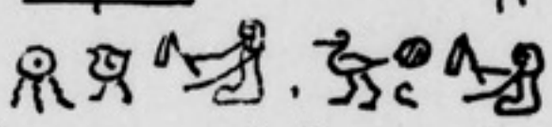
ba



ba-u { esprits des dieux et des rois

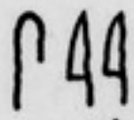


c nefou litter: souffle





c xou la brillante, la lumineuse



c * siou CIOY
(à la fois âme et étoile)

Les Egyptiens, ainsi que plus tard les Grecs, faisaient une distinction entre l'âme matérielle des sens et des organes le ba qui répond à ψυχη, et le c xou, le νους des Grecs, c.-à-d l'intelligence. L'âme ba passait de la destruction sek au renouvellement qui se disait renpit et de là à la transformation kapé. Le cadavre xa-t, qui avait servi d'enveloppe terrestre se changeait en une enveloppe nouvelle nommée sâbou

C'est dans celle-ci que s'incorporait l'intelligence xou, la lumineuse, la brillante. Elle-même était enveloppée par l'esprit, le souffle c nefou qui animait le corps terrestre.

On retrouve le reflet de toutes les idées égypt: dans les livres hermétiques.

Pour devenir xou ou neter xou, intelligence divine, il fallait que l'âme ba eût été pieuse, bamenx durant son passage sur la terre, et ait appris à connaître et aimer Dieu et n'ait nui à personne.

L'âme impie et perverse était appelée xa xeft

Elle devait recommencer une vie nouvelle, mais pour cela il lui fallait trouver un corps humain sâbou où elle pût pénétrer. D'où l'origine de la grande frayeur des esprits.

Si après une nouvelle épreuve terrestre l'âme restait mauvaise elle était perdue pour l'éternité, rétrogradait et retournait à l'état de reptile, sans espoir de jamais pouvoir devenir xou.

Heureuses étaient les âmes qui après une seconde mort, pouvaient pénétrer dans la xerneter (v ce mot); cette seconde vie d'expiation, pleine d'épreuves, était très redoutée.

Un Chapitre du Rituel funéraire est intitulé:



Ro n tem-t mout m nem m xerneter
Chap: du pas mourir de nouveau dans la xerneter

L'âme qui avait subi un jugement favorable devenait un Osiris vivifié, renouvelé, rajeuni.

Admise dans le séjour des bienheureux, elle était assimilée à Ra et chaque jour, comme lui, reparaissait sur la terre pour rentrer le soir dans les ténèbres de l'occident, l'amenti.

Cette fiction était exprimée par les mots per m herou

sortir au jour, ressusciter. Pour pouvoir profiter de cette faveur, il fallait que le corps du défunt ait été préservé de toute décomposition, pour qu'il puisse refrendre ses jambes, boire, manger, remplir toutes les fonctions de la vie, prendre toute forme à sa convenance, soit celle de l'hirondelle, du lotus, de l'épervier, soit de telle ou telle divinité, ce qui faisait dire: «Il est comme un dieu à jamais; il est divin dans la xerneter.»

amener



Xentou

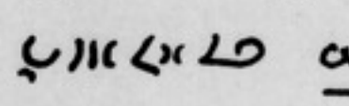
sat

amende

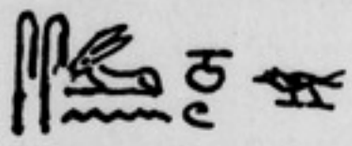
ḳcoy (prix)



asou

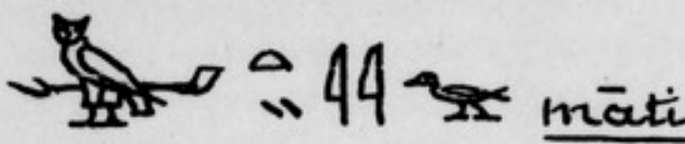


asī oci



šesounnou

amer, amertume



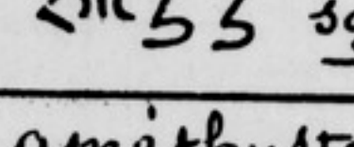
mātī

ⲙⲁⲑⲟⲩⲓ



ǰaša caye

en démotique:



šašī ⲩⲁⲱⲓ

améthyste



Xnem



Xnem (dormir et hameçon)

Xnem

Xnem

Xnoum

à la basse époque

Les Grecs croyaient que l'améthyste préservait de l'ivresse d'où le nom ἀ et μεθύω (sans ivresse). Faut-il admettre que les Egyptiens, d'après le mot Xnem attribuaient à cette pierre une puissance soporifique?

On imitait l'améthyste, puisqu'on trouve:



Xnemi n mā ou Xnemem n mā

n šemem n mā

c'est à dire: en véritable améthyste.

Le fait même suggère des doutes à Lepsius et l'engage à croire que puisque la pierre Xnem figure parmi les plus précieuses, il doit plutôt être question de rubis.

Reste à connaître quelle était la valeur de ces deux pierres précieuses, en ces temps reculés, et laquelle l'emportait alors sur l'autre.

Quelques égyptologues traduisent Xnem par jaspe sanguin ou cornaline rouge.

ami, compagnon, camarade (v amour, voisin)



merout

hen-ou

ḳhr

bin

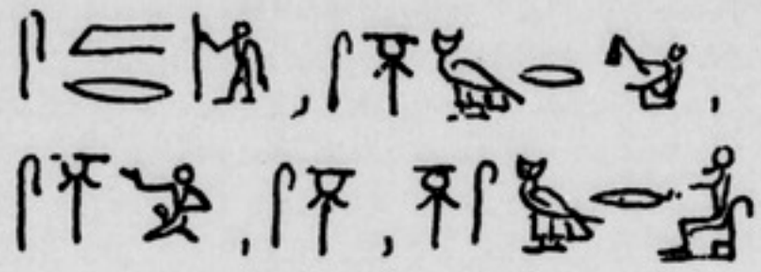
Xnoum ⲭⲛⲟⲩⲙ

Xonti ϩⲟⲛⲧ

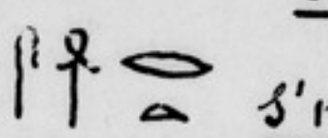
Xnems

et autres variantes (v cousin, monastique)

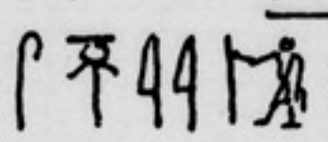
ami (suite)



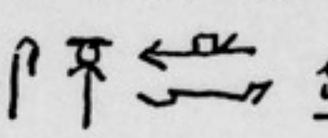
s'mer



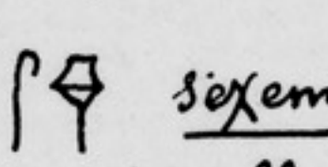
s'mer-t



s'merī

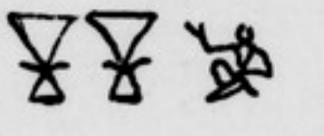


s'mer ouā unique ami-



sexem

amitié, affection, liaison, être allié (V paire d'amis)



sensen



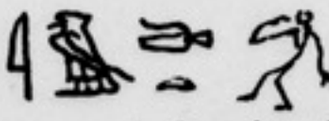
senseni

amiral



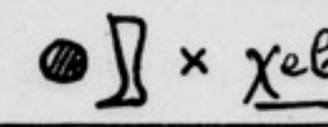
hir xenī-t

amoindrir, devenir ou rendre petit



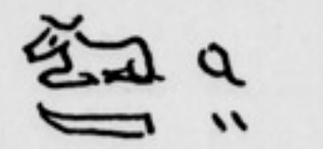
aat-r

amoindrir, diminuer, réduire, couper V. ces mots



xeb (nombr. variantes)

amollir, délier, dissoudre ramollir (v. ces mots)



woubfi



rakа

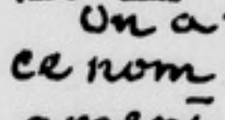
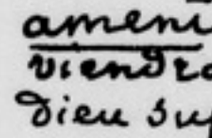
λωκ

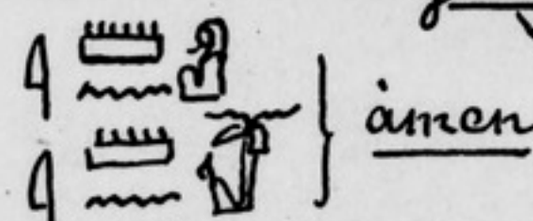
Amnon.

Amen-ra, le dieu Soleil était représenté sous la forme d'un bélier ou sous celle d'un homme à tête de bélier, surmontée du disque solaire. et portant d'une main la

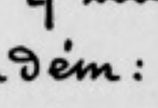


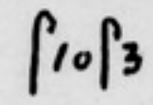
croix ansée, signe de la vie qu'il répand sur tous les êtres, et de l'autre s'appuyant sur le bâton à tête de levrette.

On a longtemps cru que ce nom venait de  amenī caché, nom qui convient mieux à Ptah, le dieu suprême, l'inconnu, l'unique créateur de toutes choses et du soleil lui-même. Le soleil Amen Ra se montrant au contraire chaque jour, son nom, comme l'a justement observé Maspero vient plutôt de  imen HRE, journellement; et voudrait donc dire journalier. V le soleil

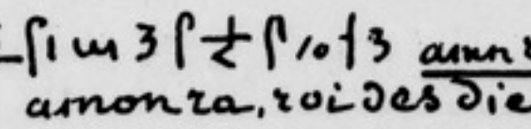


amen

endém:  amen

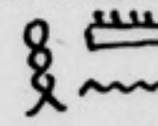


amenra



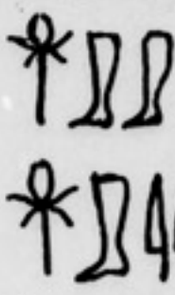
amenra sa ra netér ou amonra, roi des dieux.

amonceler, entasser



hemen

amour, désir



ab ī



mer ī

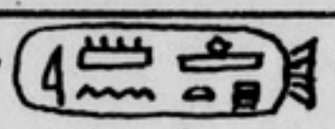


mertou



am

MEΛIT
MMEPIT
MENPE
MENPIT

Amnon (suite) Le Pharaon Aménophis  aménhotep dernier roi de la XVIII^e dyn (XV^e s. av. J.C.) abolit le culte du dieu amnon et en fit marteler le nom et l'image dans toutes les inscriptions. Il le remplaça par Ra Xou, le Soleil rayonnant (V. Ra). Lui-même défendit de l'appeler encore Amen hotep, nom qu'il changea en celui de Xouñ aten, qui a l'éclat du soleil. Ces mutilations précisent l'époque de certains monuments ainsi martelés. Les cartouches royaux contenant le nom d'Amen reparaissent à la XIX^e dyn.

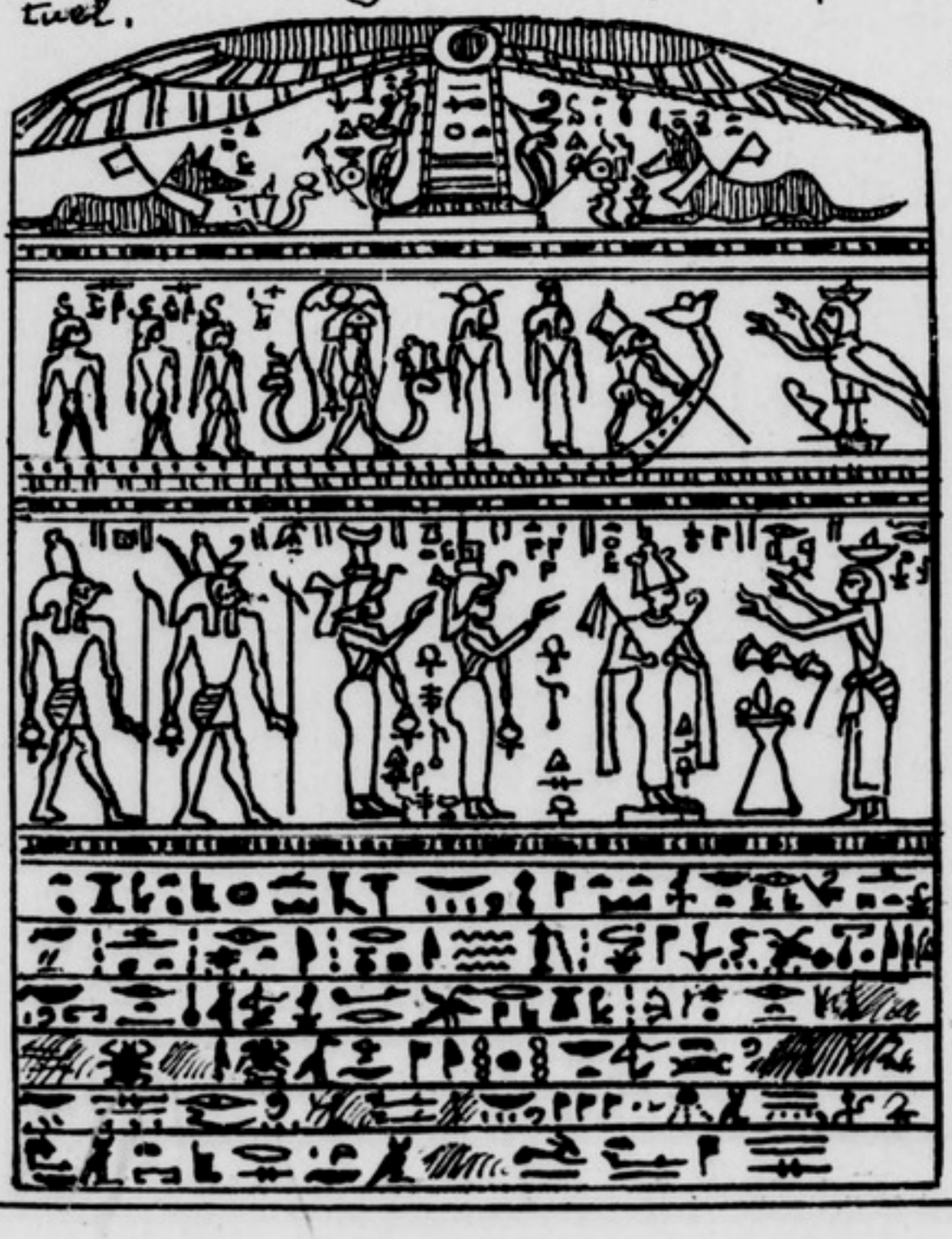
Nous donnons ici la reproduction d'une stèle funéraire du Musée d'antiquités de Bruxelles.

Dans le régistre supérieur se voient le Soleil ailé accompagné de deux uraeus, l'un coiffé de la couronne atef, coiffure ordinaire d'Osiris, l'autre de la couronne teser, la rouge, couronne attribuée à la basse-Egypte. A droite et à gauche sont accroupis les deux anubis, sous forme de scakal. quelques courtes inscriptions : qui donne la vie, maître de la vie.

Le deuxième régistre nous montre Amon-Ra sous un dais formé de deux uraeus. coiffés comme plus haut. Il est debout sur la barque sacrée. Il est suivi par trois servants et précédé par les déesses Athor et Verité-Justice, Mâ. Il va au devant de l'âme qui lui tend les bras en signe d'adoration

Dans le 3^e régistre on voit le défunt dont le nom est Park, qui fait des offrandes, placées sur un autel devant lui à Osiris, Isis, Nephtis, Anubis et Horus, dont des inscriptions donnent les noms et indiquent leur pouvoir de donner la vie.

Suivent six lignes d'inscriptions, formule de proscynème habituel.

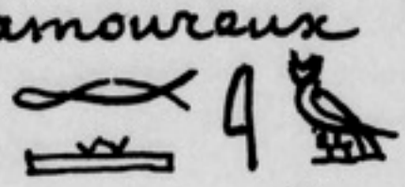


« Proscynema d'Osiris seigneur de l'amenti dieu grand, seigneur d'Abydos, Isis, Nephtis dons d'offrandes de bœufs, oies, vins, bierre liqueurs, et d'autres offrandes bonnes et pures, par l'Osiris Park, engendré par la maîtresse de maison, justifié, etc etc »

Formule ordinaire de ce genre de stèles funéraires. (Voir le mot stèle)

La stèle ci contre figure au Musée B 23.

amoureux



meh àm

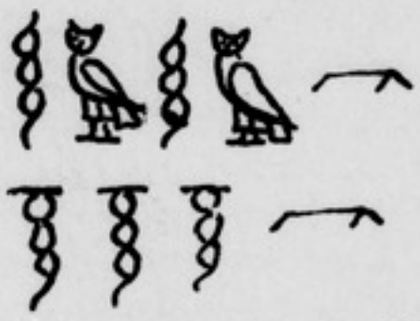
litt: plein d'amour



notem notem

mè à m: que c'est bon!
que c'est doux!

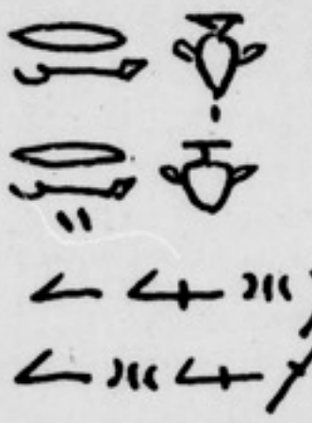
NOTEM (doux, agréable)



amour satisfait.

notem notem

amoureux fou, fou d'amour; brûler d'amour



rā ḥet

rāi ḥet

ḥib

ḥebī

ḥekḥ n tot

λOBI

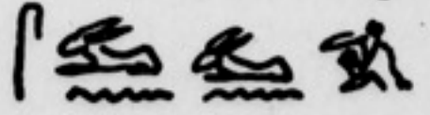
λOBET

λIBI

λIBET

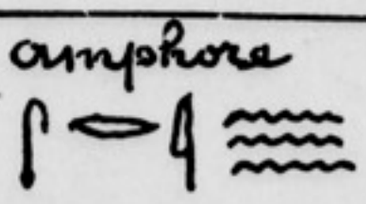
PEqλIBI

amorcer, rendre l'amorce (v. cajoler)

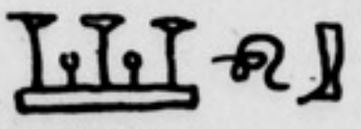


s'ounoun

amphore

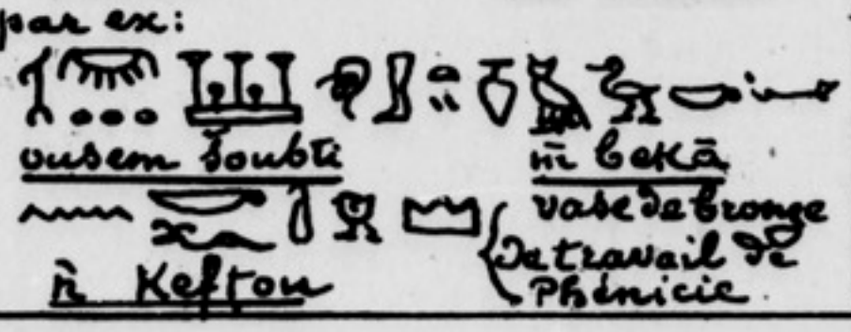


sra(mon)



soubti

par ex:



ousem soubti

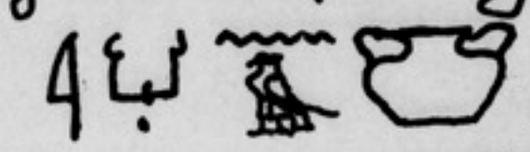
à Keftou

nu bekā

vase de bronze

de travail de Phénicie

amphore syrienne



àkana

AXANH

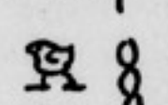
AXANH

ampleur (v large)



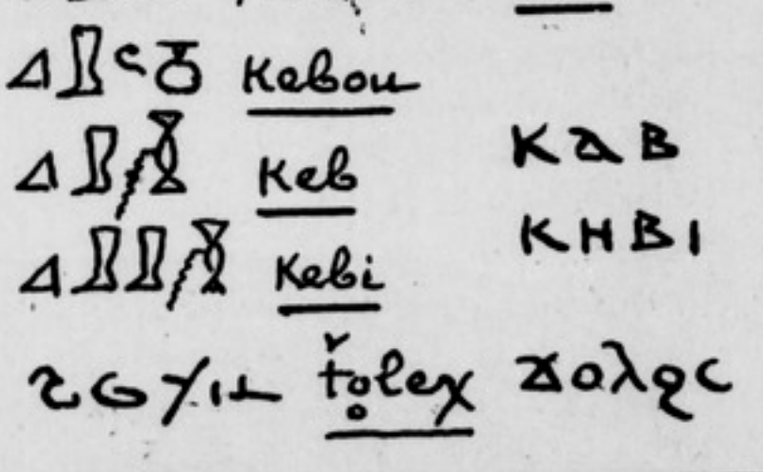
wout

ampoule de bronze



outh OYOTQE (godet pompe à godet)

ampoule à huile et autres liquides



Keb

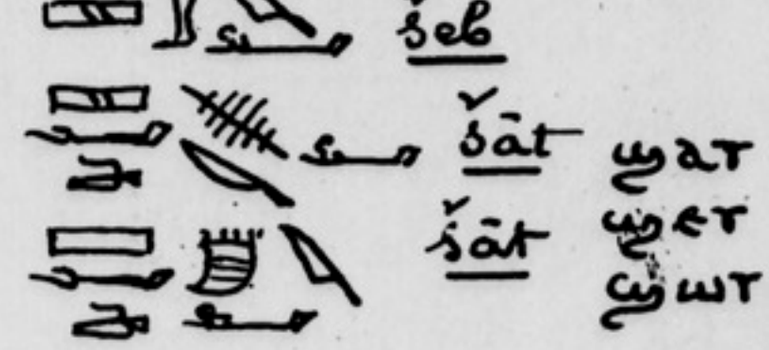
Kebou

Keb KAB

Kebi KHBI

ḥolex ΔολQC

amputer, couper de la cheair



ouŝeb

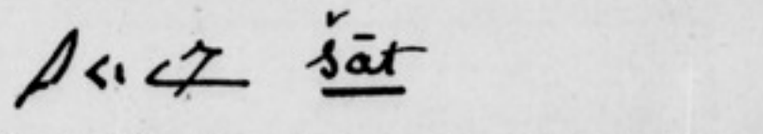
χeb KEQ

ŝeb

ŝāt ωAT

ŝāt ωET ωIT

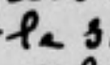
ŝāt



amulette protectrice, talisman
On trouve sur les momies de nombreuses amulettes et des emblèmes de formes variées
D'après le chap 159 du Rituel funéraire

une colonnette de feldspath devait être placée au cou de chaque défunt, comme symbole de rajeunissement de son âme. Pour les pauvres elle était en porcelaine

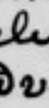
Les sceaux de lapis-lazuli et de feldspath vert sont l'emblème de la promesse de l'éternité.

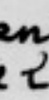
Les disques de pâte rouge surmontant le signe montagne  symbolisent le soleil levant, c.à.d. l'arrivée de l'âme au séjour des bienheureux.

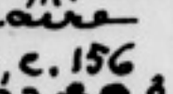
Les œufs couchés et liés par les quatre jambes rappellent les sacrifices par lesquels, à certains anniversaires on devait honorer les mânes des défunts, sacrifices qui s'accomplissaient dans la partie extérieure des tombes.

Les angles, symbole de mystère et d'adoration; les triangles symbole d'équilible; les chevets destinés à marquer la quiétude éternelle qui attend l'homme juste dans la sphères des âmes.

L'outa, œil mystique, répandu à profusion dans toutes les tombes surtout depuis la XXVI^e^ dynastie (V outa) dans la grand combat entre Horus et Typhon, celui-ci arracha un œil à son adversaire, l'avala puis le rendit au soleil: c'est la symbole de l'éclipse de l'âme succombant passagèrement sous la péché; mais l'âme finit par sortir plus brillante des ténèbres qui l'ont un moment enveloppée.

Le tat  qu'on prend pour emblème de la stabilité.

La croix ansée , ânx, emblème de la vie éternelle.

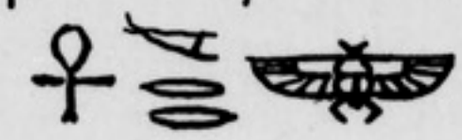
La boucle de ceinture  tat à laquelle le Rituel funéraire consacre tout un chapitre, c. 156 « de la boucle xnem »  (la boucle de cornaline)

Des cœurs de toutes dimensions et de toutes matières: or, améthyste, cornaline, hématite, feld-spath vert &c. Le cœur était regardé comme le siège de la vie. Quand après la grande scène du jugement l'âme déclarée pure, vient chercher le corps pour s'unir de nouveau à lui, c'est au cœur qu'elle donne le premier souffle d'existence. Aussi les cœurs portent ils parfois l'image du scarabée, symbole de la génération céleste et par suite de la résurrection, gravée sur un des côtés. La présence de l'oiseau Bennou, le phénix, a pour origine la même symbolisme. »

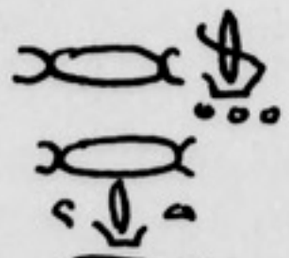
Mariette Bey
(Musée de Boulaq)

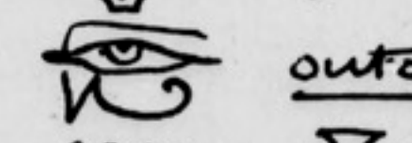
On trouve aussi souvent deux doigts humains, en marbre ou en obsidienne. Ils indiquaient certaines pratiques mystérieuses de consécration. Ces deux doigts ne se trouvent jamais que sur les momies de l'époque grecque et accompagnent invariablement le scarabée funéraire.

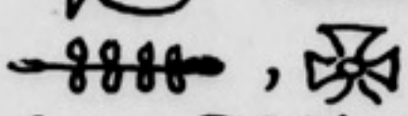
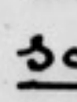
Citons encore quelques petites tablettes votives en serpentine, de l'ancien empire. Au registre supérieur sont écrits les noms des diverses substances dont on devait les couvrir, en offrandes. Au registre inférieur sont ménagés quelques petits godets, où ces mêmes substances étaient supposées déposées.

 anx meri

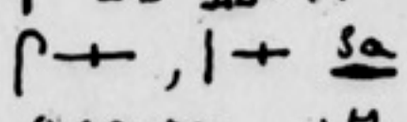
 ânx meri
((amulette qui se portait sur la poitrine)

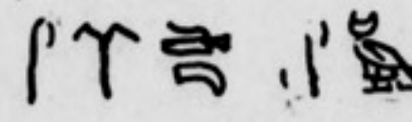
 } âtouba

 outa  ba

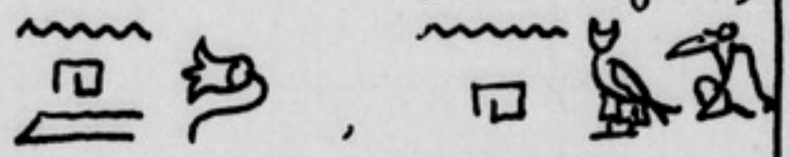
 ,  sa

 sai

 sau

 sent

s'amuser, plaisanter (V. se réjouir)



nebsem



sxemx (bet)

De bet coeur et sxem, sistre emblème, signe de joie.



Kenken

CNHINI

an, année

L'année des Egyptiens, composée de 365 jours, commençait dès les temps les plus anciens avec le lever de Sirius (Sothis) et avec le commencement de la crue du Nil, vers le temps du solstice d'été, la première semaine du mois de Thot, qui correspond au 20 Juillet. De nos jours, chez les Egyptiens modernes l'année commence également au mois Tut ⲑⲱⲟⲩⲧ, mais à une autre date qui correspond au 10 ou 11 7bre de notre calendrier. Pour les Coptes, descendants des anciens Egyptiens, l'année commence le 1 Pshoyt (29 à 30 août Julien).

Les anciens Egyptiens avaient plusieurs manières de compter l'année. Il y avait notamment l'année sacrée, l'année civile et plus tard l'année Alexandrine.

L'année sacrée commençait le 1er du mois Thot. Elle était composée de 12 mois de 30 jours, plus 5 jours épagomènes. L'année civile se divisait en quatre périodes de 365 jours et 1/4, complétée par les 5 jours épagomènes, auxquels on ajoutait la quatrième année bissextile un jour de plus.

L'année de Thoth, l'année sacrée, commençait le 20 Juillet, finissait le 19 Juillet suivant.

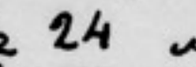
L'année civile commençait le 25 Juillet la 1ère année du cycle
le 24 " la 2me année
le 23 " la 3me année
le 22 " la 4me "
le 21 " la 5me "

de façon que l'année sacrée de 365 jours et 1/4 finissait le 19 Juillet, tandis que la 1ère du cycle civile se terminait:

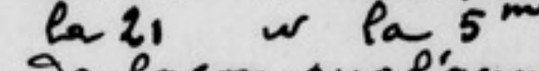
le 20 épiphi = 14 Juillet
la 2me 21 " = 15 "
3me 22 " = 16 "
4me 23 = 17 "
5me 24 = 18 "

en ajoutant les jours épagomènes.

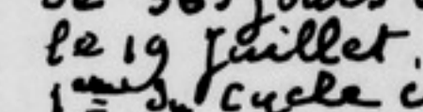
Ces différences de dates entre les 2 modes d'années sont indiquées par le mot



meh ⲙⲉϩ qui veut remplir, compléter. Par ex:



abod 3 Sem) haroui 10 mehharoui 16

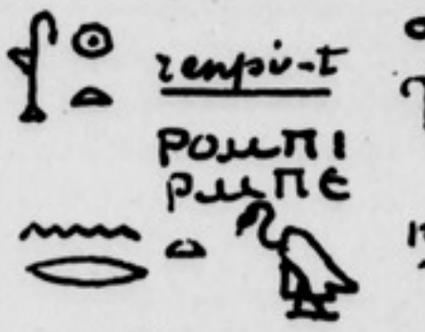


hebes tep hab.

c-à-d: au mois d'Epiphi le jour 10 est équivalent au jour 16.

V mois, jour.

an, année s'écrivaient:



rempi-t ⲣⲉⲙⲡⲓ ⲣⲡⲉ

tempi ⲧⲉⲙⲡⲓ

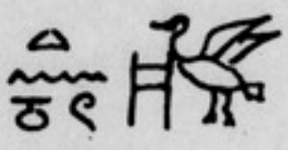
ner (v vari:)

ter tera

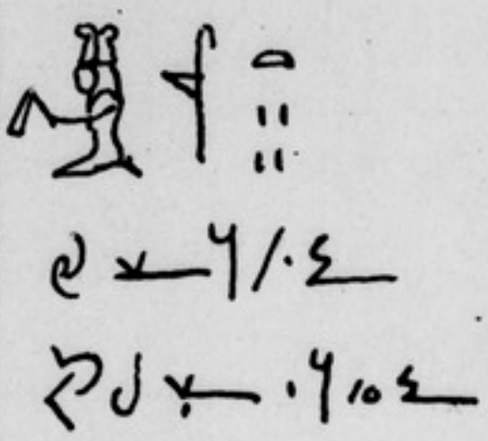
rempi-t

an, année (suite)

tous les 4 ans



} ten renpi-t
aft



première année d'un règne
celle où l'on frappait une
monnaie à l'effigie du nouveau
et qui servait à supputer
les années

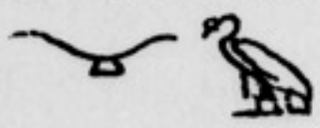


} ha sop
acφoγι

nouvel an

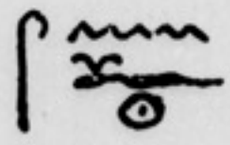


v nouvel an
ap renpi-t
ⲓⲁⲍ ⲉ ⲣⲉ renpi
commencement de l'année



ap ner

l'année précédente, l'année
passée



snouf cnoγq

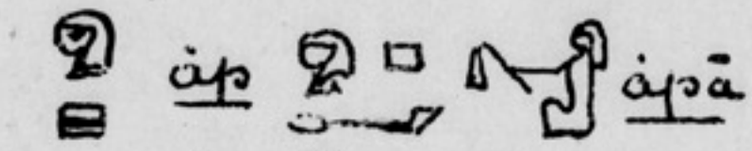
analyse, aperçu sommaire d'une œuvre littéraire, abrégé, table d'un livre.



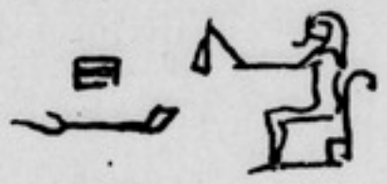
temt-t

anathème v maudire

ancêtre, ayeux, prédécesseurs



ⲁⲣⲁ



ⲣⲁ

au pluriel:



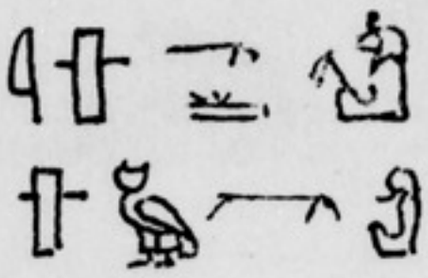
ⲁⲣⲁⲟⲩ

ⲁⲡⲏⲧⲉ, ⲁⲡⲏⲟⲩ, ⲁϥⲏⲟⲩ



teparaou

ⲧⲟⲡ tête
ⲧⲡⲉ
devancer



} ambah
ou
am mat

ambabou

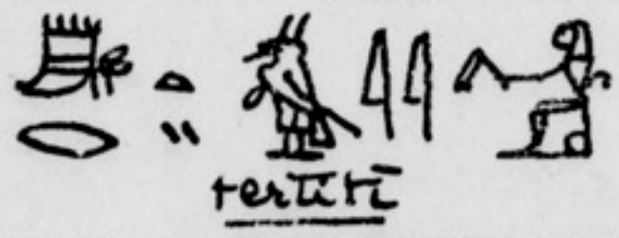
amoubah

amoubabou



in mer ou mbah

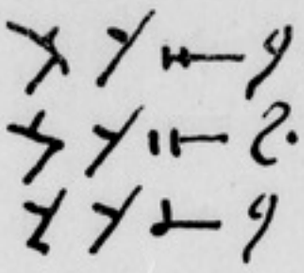
tertī-ou



tertī

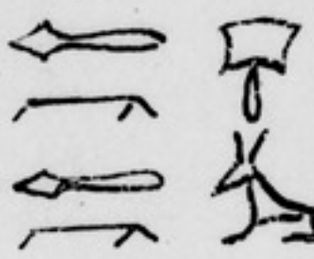
ancien (v vieux)

ancre

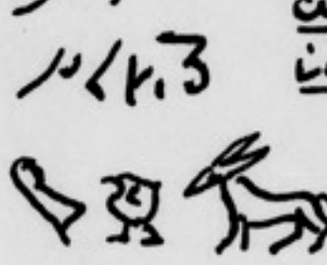


fne (?)

âne



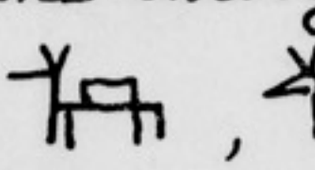
ā-ia



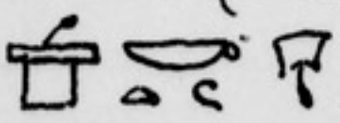
anesse



âne chargé (v. merveilles)



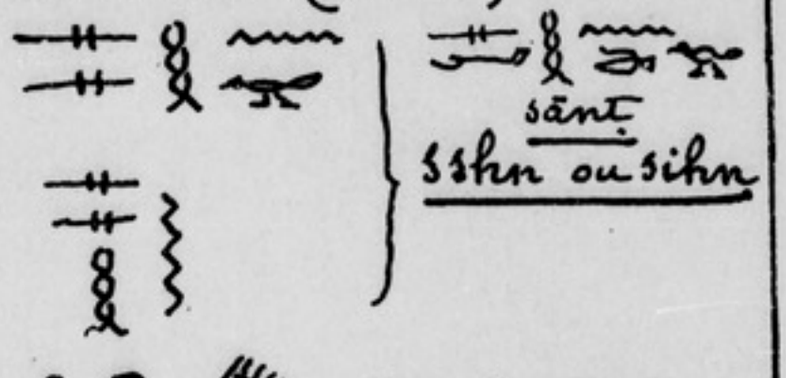
anon (se dit aussi du bât)

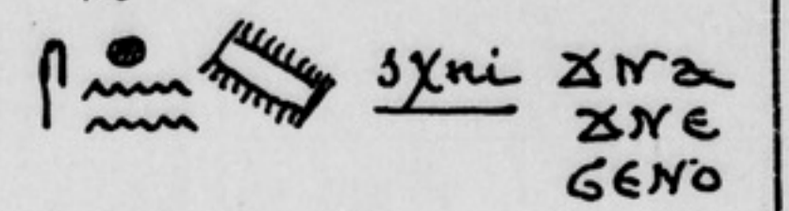


anéantir



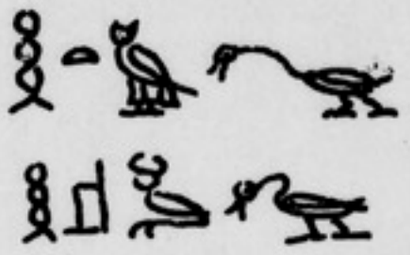
anéantir (suite)



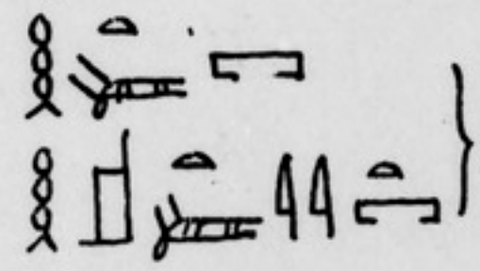


„ smamou

être anéanti, ne plus exister



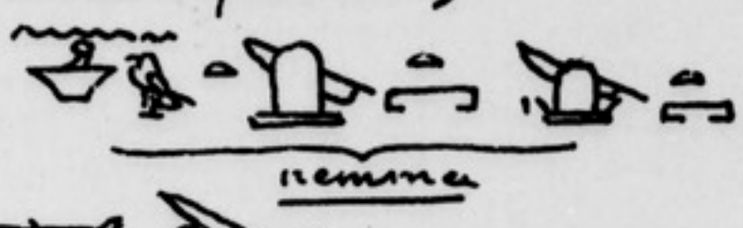
séjour de l'anéantissement



anéantissement, peine de mort, v supplice.



lieu de l'anéantissement, lieu du supplice (se disait sans doute de la place où l'on exécutait les criminels, mais surtout des lieux infernaux.)





Horus, prêt à trancher la tête aux défunts réprouvés, condamnés à une nouvelle mort, debout devant l'échafaud. (vignette du Rituel funéraire: ch 44)

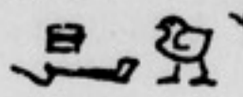
anges, esprits de lumière de la sphère lumineuse

 Xouamnou

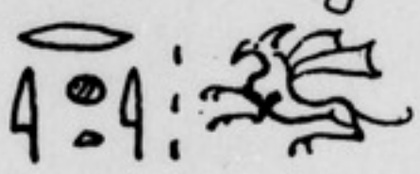
 Xouiou

 Xouti

tandis que les simples mortels n'étaient que

 pāu

et les intelligents

 rexī-ou

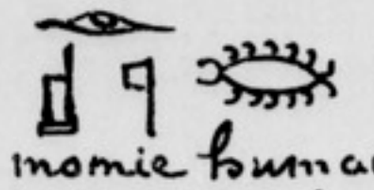
Les rexi étaient la portion intelligente de l'espèce humaine ce nom ne se donnait qu'aux hommes pieux, religieux qui aspiraient à devenir Xou (V. âme, esprit)

La philosophie égyptienne semble se résumer en la figure d'un misérable mille pattes, représentant la pauvre humanité qui se traîne à terre. Osiris s'incarne en elle, prend sa place et de la larve infime fait une âme qui s'élève dans les mondes supérieurs.

Les Grecs ont imaginé, pour exprimer la même idée sous une forme plus poétique, celle du papillon. Seulement le mille pattes représente le corps matériel et le papillon l'âme qui s'en dégage

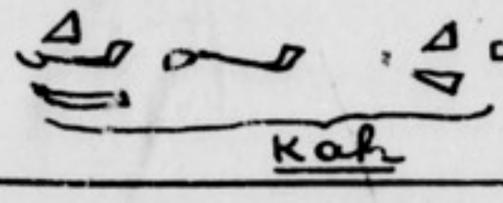
 Sepai, Sepati

d'où: Osiris larve

 ousar sepai

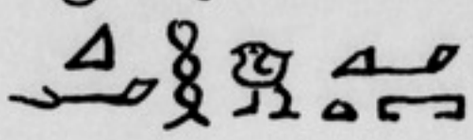
momie humaine qui doit ressusciter à une vie nouvelle

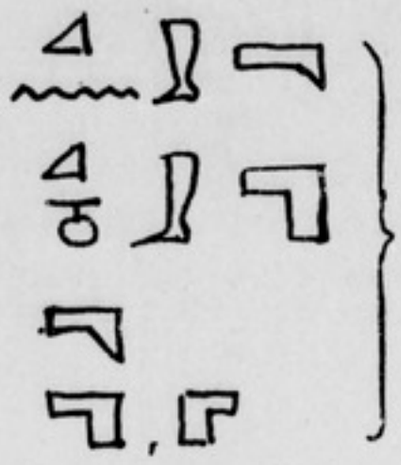
angle, coin, côté

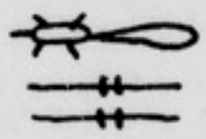
 Kab

1λ22 Kab KOB?

angle (suite) coin, côté

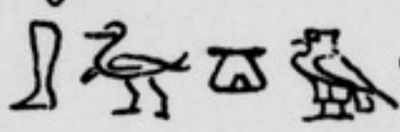
 Kabou-t

 Kenb

 Xesi

 Sa v dos, côté

anguille

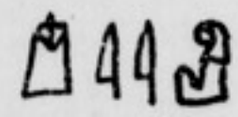
 bakau

 oukas

40YKAC1

(oukas se dit surtout de l'anguille salée)

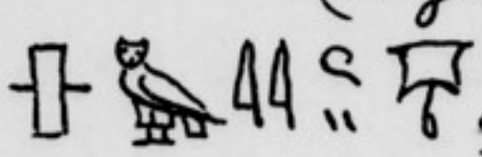
ani (le dieu) un des noms d'Osiris

 ànī

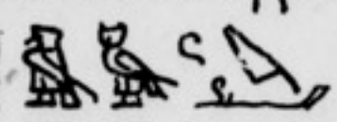
animal (en général)

 àau

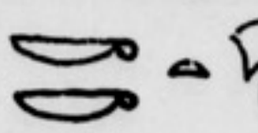
animaux, quadrupèdes (en général)

 amīoui

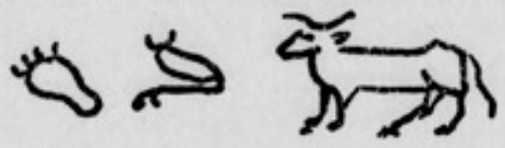
animaux offerts en sacrifice

 àamou

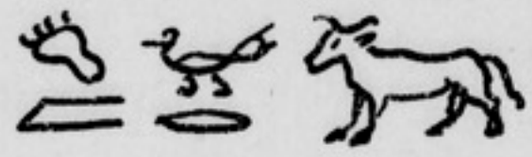
animaux rongeurs

 KeK-t KEK (ronger)

animal sacré, (le nsir)



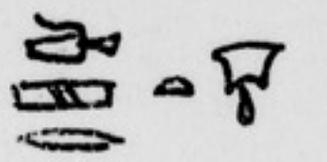
Kem



Kemour

c.à.d: le bœuf noir, le grand bœuf noir, par allusion au bœuf Apis qui devait être noir, avec quelques taches blanches caractéristiques sur le front. (V Apis)

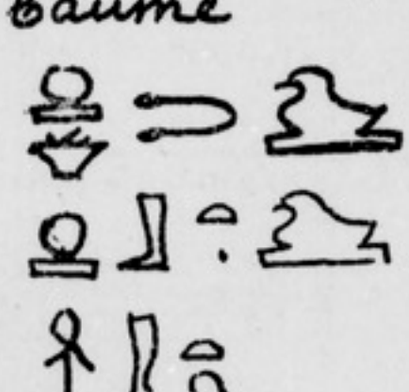
l'animal rouge



ṭešer-t

les animaux rouges inspiraient une grande frayeur (V rouge)

animal empaillé ou embaumé

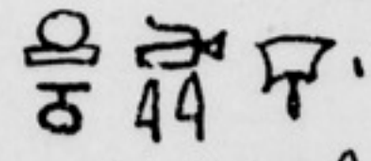


šenbeṭ

šenbet

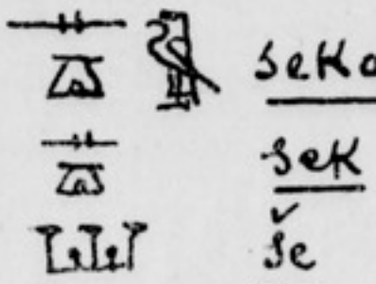
ms NBE (cuir, peau)

animaux typhoniques



šention

animaux fantastiques, griffons.



sekа, sefa

sek, sefer

še de cette forme:

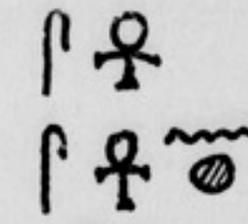


šet

sek

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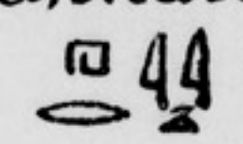
animer, donner la vie



sānx cauus

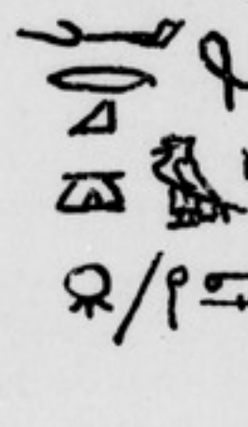
se dit aussi de l'apparence de vie et de réalité donnée par la peinture et la sculpture.

annales



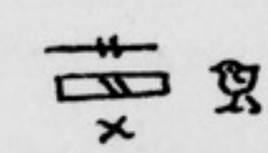
heri-t

anneau, bague.

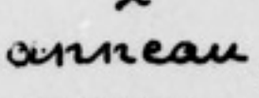


ārk qalak qwlk

Kasal

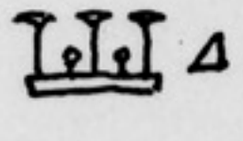


Ksour KCOYP ξOYP ϣGOYP

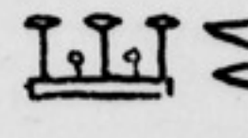


sešou ϣOYWT

anneau, boucle d'oreilles

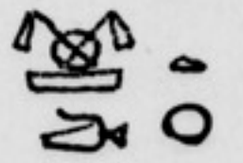


šekī



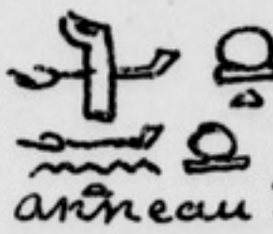
šKour ϣGOYP

anneau de mariage



tent-t

anneau portant une pierre, un sceau gravé



ṯāb-t TWB, TOB (sceller de son sceau)

ānt

anneau des pieds

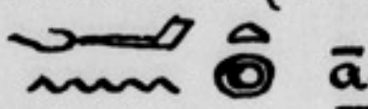


ari rotoui

arr rotoui

(V armillaires bracelet.)

anneau (suite) cercle, rond

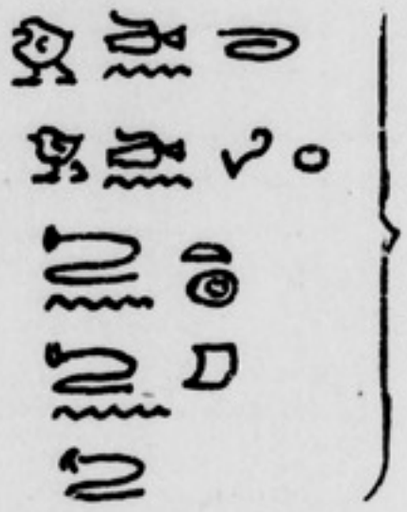


ānt



tapou ro θa-u

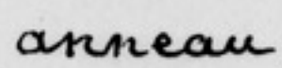
anneau de métal, servant de poids (V poids, monnaie)



outen

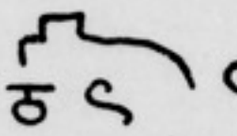
plur. outennou

petit anneau, petit cercle



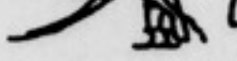
rohsou

anneau, collier de chien (V chasseur)



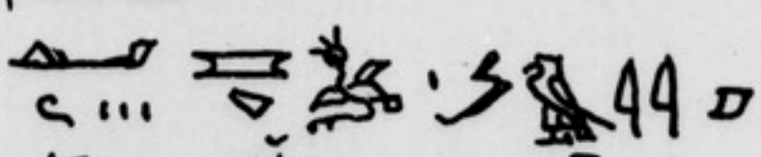
rennou

anneau de fouet



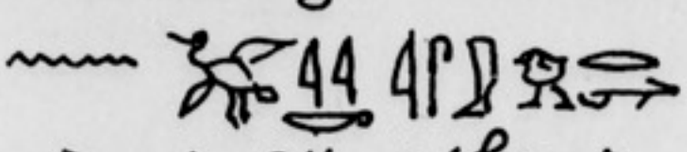
maī

par ex



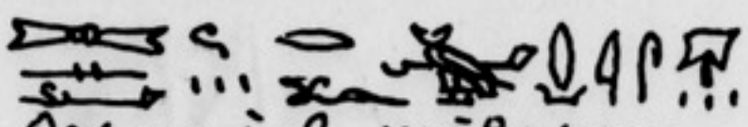
tou aṯ maī

ils mirent soigneusement un anneau



n paiK asbour

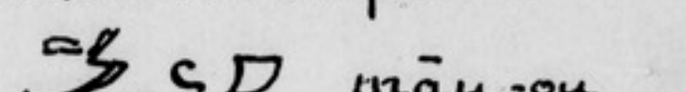
à leur fouet



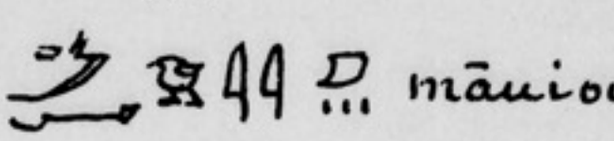
θesou i.f māθasou

et lièrent sur lui des paniers.

anneaux de porte

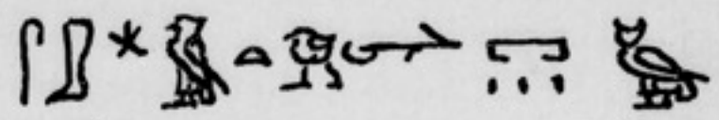


māu-ou

les 2 

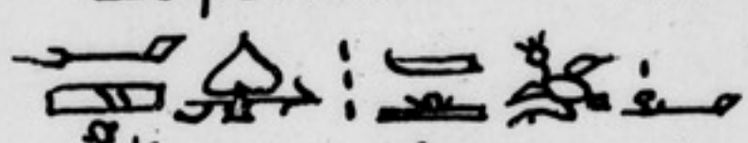
māuiou

par ex :



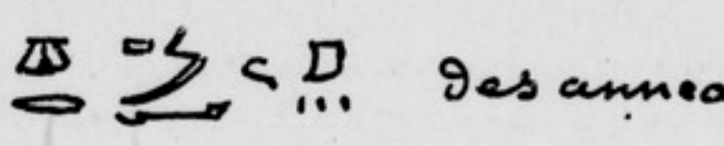
sebatou n

les portes en



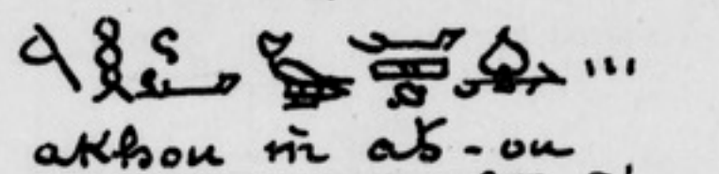
aṯ beta

bois d'acacia avec



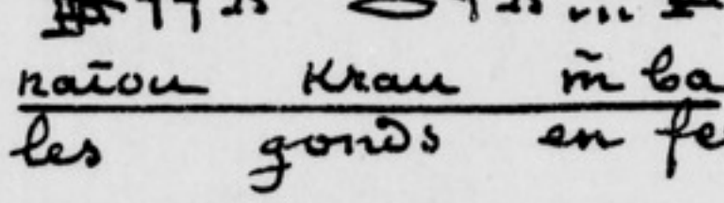
des anneaux

xer mau-ou



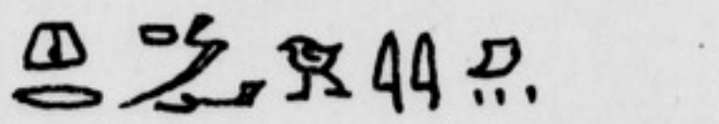
akhsou n aṯ-ou

(portes) découpées en bois d'acacia



naīou Kraū n ba

les gonds en fer

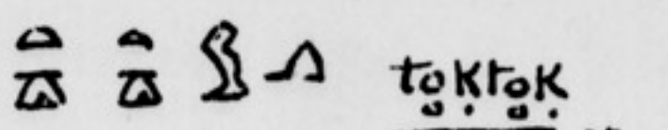


xer māuī-ou

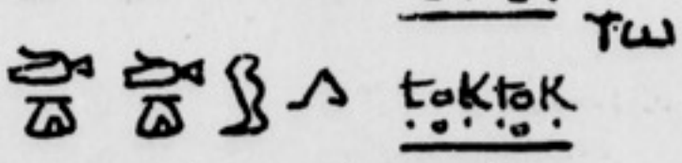
avec deux anneaux

année (V an)

annexer, adjoindre



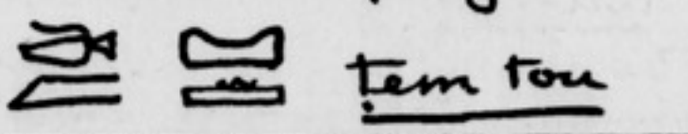
toKtoK



toKtoK

twG

annexer un pays

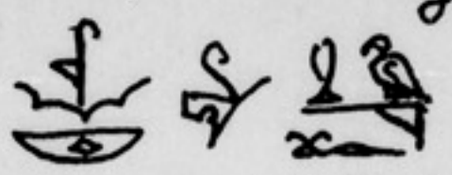


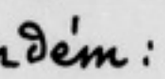
tem tou

anniversaire


abrenpi hib

anniversaire du pharaon fête de la naissance du roi, de sa Majesté


abrenpi hib ir hor-f

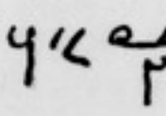
en dém:  hlase

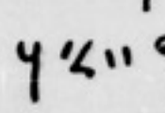
pehou mes ir pira

(litt: le jour de naissance du pharaon

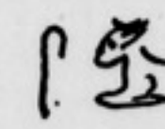
annoncer, aviser, rendre compte, faire un rapport; envoyer un ordre, ordonner (V. ces mots)

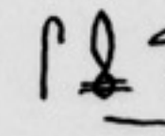

aou oyw

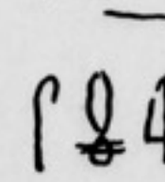

oua

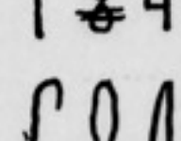

ouaa

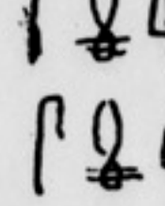

outou

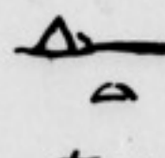

s'wou


sma


smah

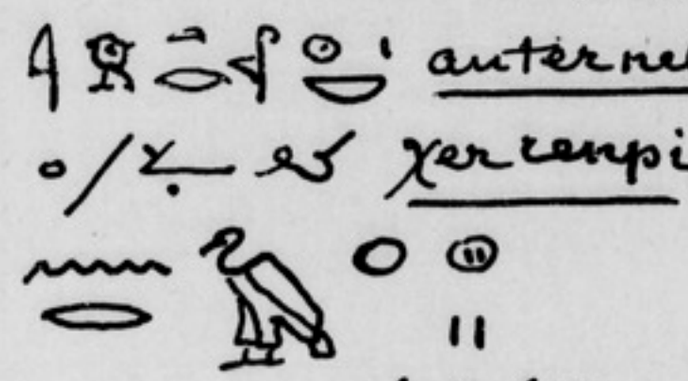

smī


smau


tou-t āmamou-t Tamoy

donner à savoir

annuellement (V année, chaque)


ner sop sn

c.à-d. ner (deux fois)

nerner

an par an

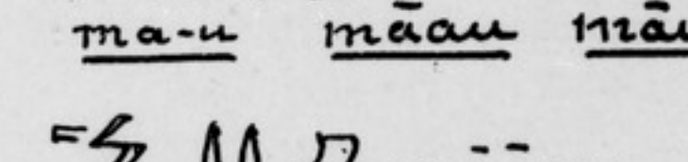
pr: chaque année

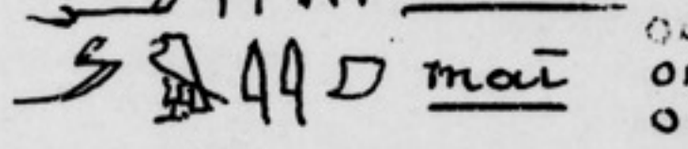
anoblir (V noble)

anse de sceau, de vase en métal; anneau de porte

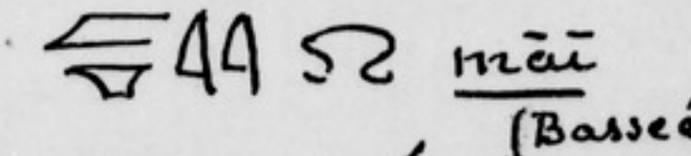
aussi: crochet, crampon (V ces mots)


ma-u māau māu-ou

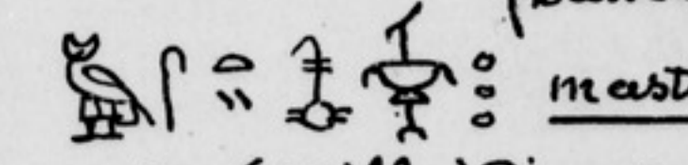

māi-ou


māi

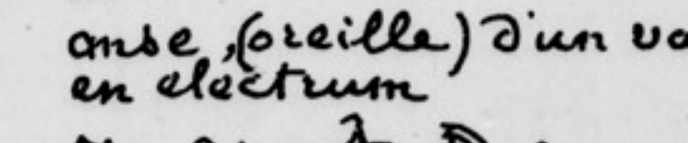
OIRE
OIRI


māi

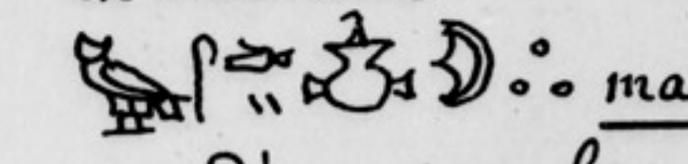
(Basse époque)


masti

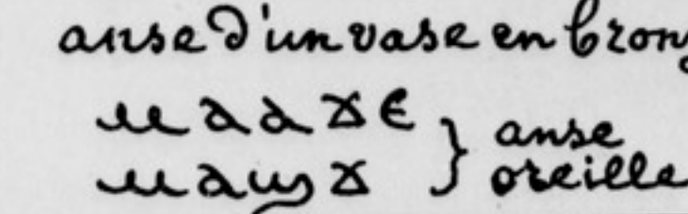
anse, (oreille) d'un vase en électrum

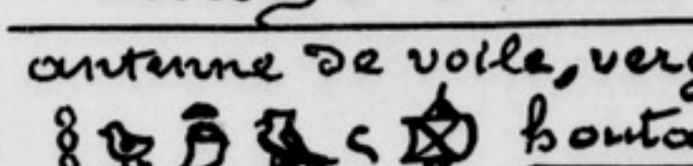

masti

anse d'un vase en bronze


anse oreille

antenne de voile, vergue


houtau ḫwt


hotaï-t ḫwt

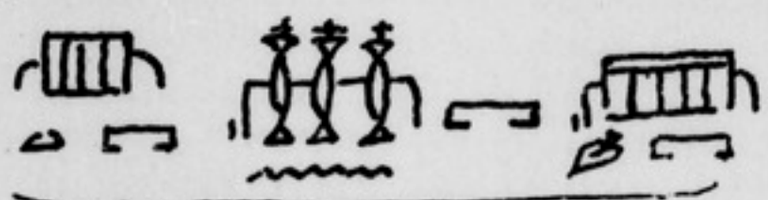
antérieure (partie)

par ex: proue de navire
devant d'un navire



V proue de navire

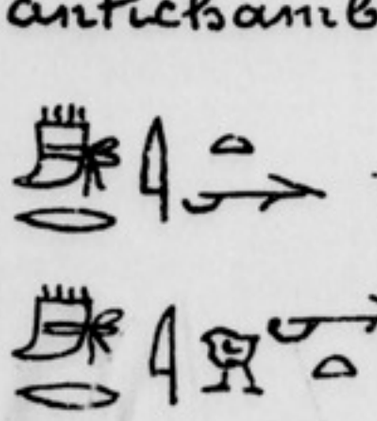
antérieure (partie) d'un palais



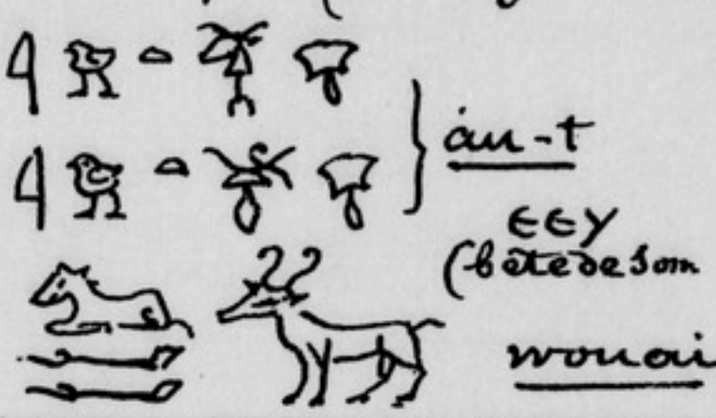
anterieurement



antichambre, salle d'attente

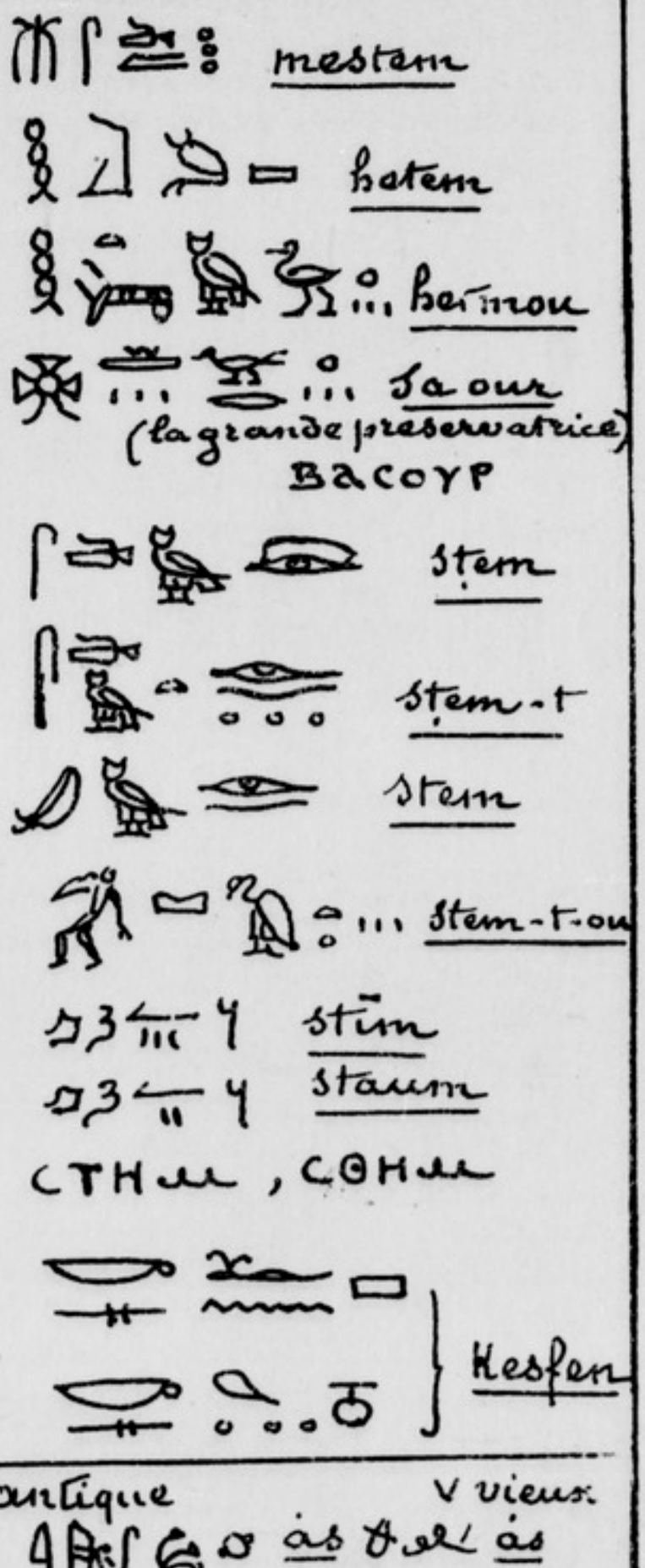


antilope (V oryx)

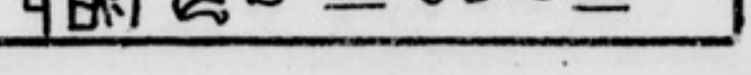


antimoine

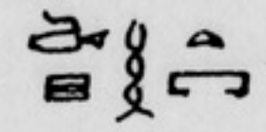
(oxide noir d'antimoine qui servait à peindre les sourcils et le dessous des yeux, le στίμμι des grecs, le stibium des latins.

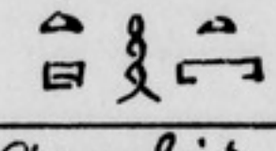


antique V vieux

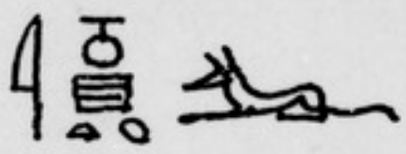


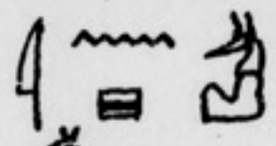
antre, caverne, gouffre abîme, cave V ces mots

 tepht ΘΒ21

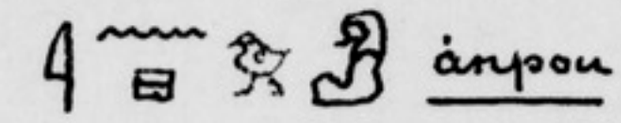
 tepht ΘΕΒΙ

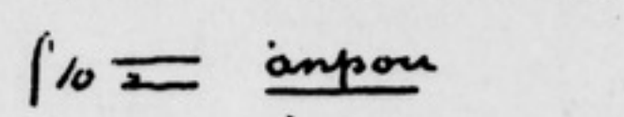
Anubis, divinité du 2me cycle de la mythol. Egyp. était le gardien des dieux et en cette qualité fut d'abord représenté sous la forme d'un chien ou d'un chacal, chien sauvage de l'Orient, plus grand que le renard, plus petit que le loup. Plus tard on figura ce dieu, le corps à forme humaine avec une tête de chien. Il figure dans toutes les cérémonies funèbres comme gardien des âmes.

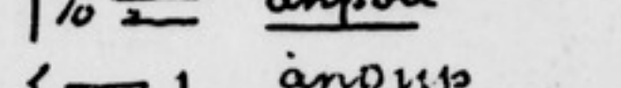
 ánoup-t

 ánp

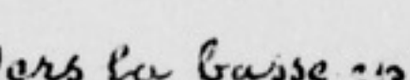
 ánpou

 ánpou

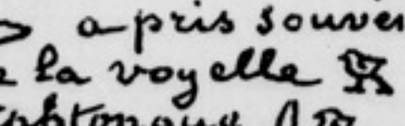
 ánpou

 ánoup

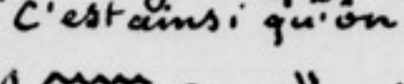
Vers la basse époque la lettre a pris souvent la valeur de la voyelle , c et de la diphtongue .
C'est ainsi qu'on trouve

 ároupou

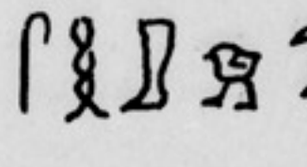
anxieux V s'inquiéter

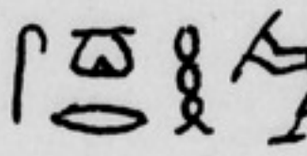
 ťabou ΧΑΒΙΩΗΤ

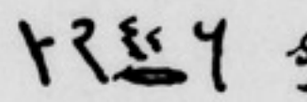
aoulou (les champs Élysiens des Égyptiens (V. Kernetor)
aourou

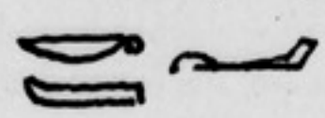
 áoulou

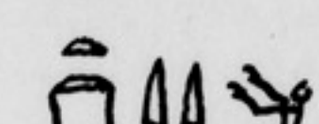
apaiser V calmer, propice.

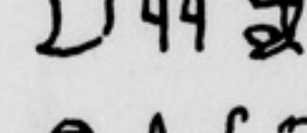
 sehbou CECBOQ

 sḳrah CGPAQT

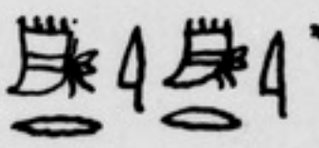
 sekrak

 kh

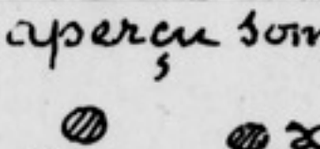
 taï

 terà

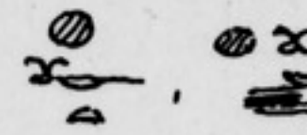
d'où: personnage de marque qui par sa parole, son autorité, son influence, apaise, calme, domine la foule.

 trotra

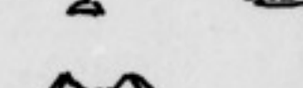
aperçu sommaire, abrégé,

 χeft qωτ

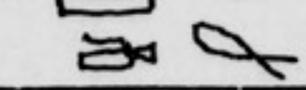
v réunir

 tem-t

apercevoir V voir

 āmamou

 nou NAY, NEY

 nennou

Apis (le dieu)

Apis est le même dieu qu'Osiris, le dieu souverainement bon, descendant au milieu des hommes et

et s'exposant aux douleurs de cette vie terrestre sous la forme d'un quadrupède. La mère d'Apis passait pour vierge même après l'enfantement. Apis en effet n'était pas conçu dans le sein de sa mère par le contact du mâle. Phtah, la sagesse divine personnifiée, prenait la forme d'un feu céleste et fécondait la vache. Apis était ainsi une incarnation d'Osiris par la vertu de Phtah. On reconnaissait le veau sacré nouveau né à 28 signes se détachant en blanc sur son pelage noir.

Quand Apis mourait de sa mort naturelle, il était enseveli dans le Sérapeum, mais s'il atteignait l'âge de 28 ans qui était celui qu'avait vécu Osiris, on le sacrifiait, et on se mettait à la recherche d'un nouvel Apis. Le culte de ce dieu avait, selon Manethon, été introduit par Cécheoüs, roi de la IIème Dyn.

(v Mit)



Nous faisons figurer ici une petite stèle inédite qui appartient au Musée Royal d'Antiquités de Bruxelles. Nous la reproduisons aussi fidèlement que possible à la moitié de sa grandeur. Celui dont elle indiquait la tombe devait avoir un culte particulier pour Apis qui était d'ailleurs son patron divin et dont le nom figurait dans le sien. Nous retrouvons sur cette stèle d'autres noms déjà relevés sur quelques monuments



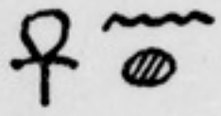
Les 4 colonnes écrites comme d'habitude de haut en bas et de droite à gauche se lisent:

ousar hapa tou anx, seneb neb beh, ser nefer xrou, n Xentra, n Ousar hapa anx-mara hapa, sa Imhotep mes n Septerah mout ma xrou.

C'est à dire: Osiris Apis qui donne vie, santé, maître des siècles, seigneur à la belle voix, qui demeure en Ra, de l'Osiris Hapa-anx-mara-hapa fils de Imhotep né de sa mère Sepnetera, justifié.

(v justifié)

asplanir, aspfatir, lustrer
V repasser

 <u>àsep</u> ou <u>àxeb</u>

d'où le même mot pour habit de fête, repassé avec soin.

Apollinopolis magna (Edfou)

 <u>mesen-t</u>

ATBW

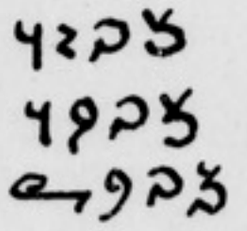
 <u>ṭeb</u>

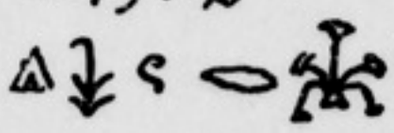
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apparaître, apparition.
(V se manifester, se montrer)

 <u>ānxba</u>

 <u>ounbe</u>

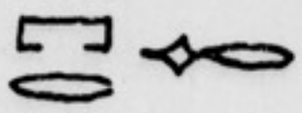
 <u>sunh</u> OYWNQ

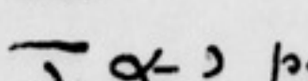
 <u>tousourbe</u>

apparition, spectre, fantôme
(V ces mots)

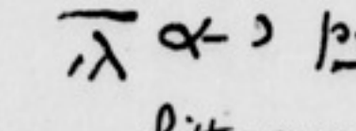
 <u>χereb</u> XEPEB

grande apparition

 <u>per ā</u>

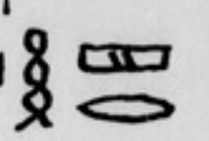
 <u>pa our</u>

litt: ouverture de la maison
(allusion à la sortie de l'âme)

 <u>per</u>, <u>per</u>

---

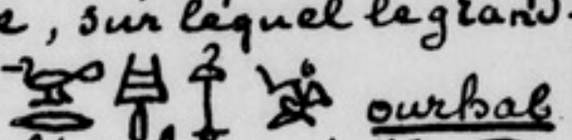
apparence (de fruits

 <u>kahšour</u>

KAWOYλ

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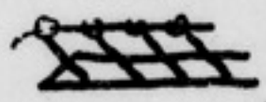
appareil, espèce d'échafaudage, sur lequel le grand-prêtre

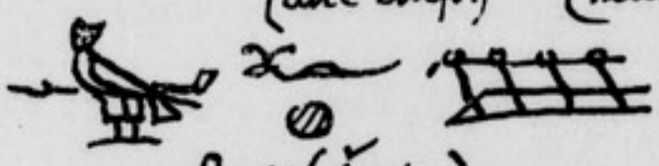
 <u>ourbak</u>

plaçait l'arche sainte

 <u>rotā</u>

(V arche sainte)

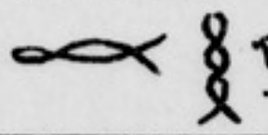
 <u>χep</u> ou <u>šep</u>
(anc emp.) (nouvel emp.)

 <u>mafex (šep)</u>

on appelait māfex cet appareil, parce qu'il était peint en bleu, comme l'eau qui portait la barque sacrée.

---

apparailler, noliser, mettre une barque à l'eau

 <u>mehou</u>

---

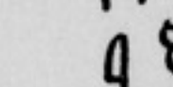
appartement, grande chambre, grande salle

 <u>pe our</u>

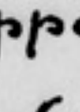
 <u>pi our</u>

litt: la grande maison

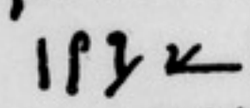
appartenir à

 <u>àmī</u>

qui appartient à

en dém:  <u>ta</u>

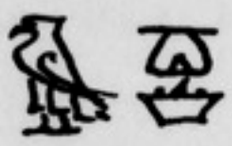
par ex:

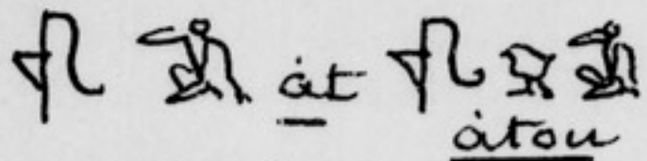
 <u>tanextou</u>

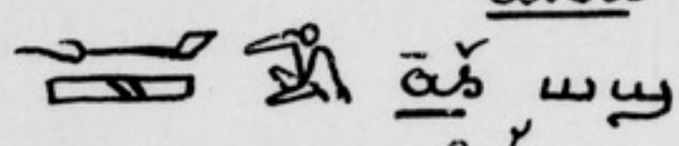
appartient au vainqueur

appeler, appel, cri d'appel

 <u>àmm</u>

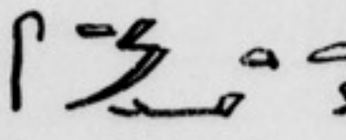
 <u>akeb</u>

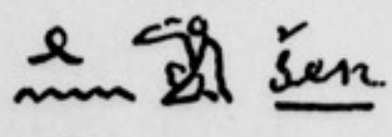
 <u>àt</u> <u>àtou</u>

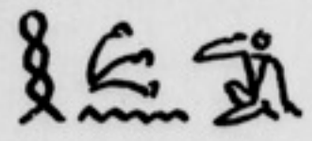
 <u>āš</u>

 <u>mākа</u>

 <u>Ka</u>

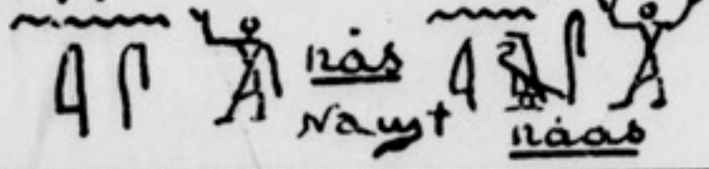
 <u>smā-t-</u> CLLH (voix)

 <u>šen</u>

 <u>hor</u> ḥwn

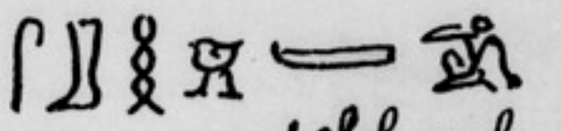
 <u>χrou</u> (v.voix)

appeler, convoquer

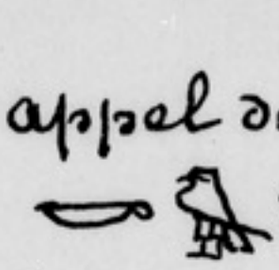
 <u>nàs</u> Nawt <u>nàas</u>

appeler au secours

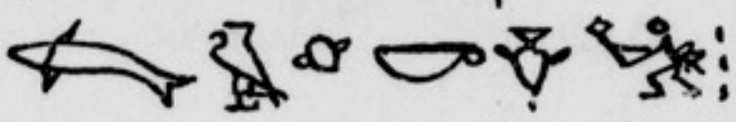
 <u>nexoui</u>

 <u>sebhouh</u> CECBOQ

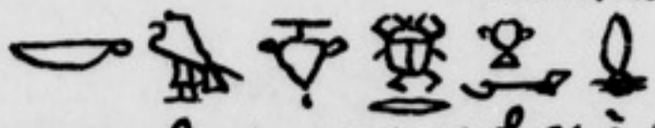
appel du cœur

 <u>Ka het</u>

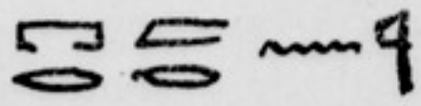
C'est une locution égyp: exprimant que l'appel du cœur de l'homme bon et pieux est favorablement écouté, tandis que l'appel du cœur du méchant ne produit rien qui vaille, idée exprimée dans la phrase suivante de façon très caractéristique

 <u>Ka bet betou</u>

cadavre l'appel du cœur des méchants

 <u>Ka bet χeper herà</u> <u>ma</u>

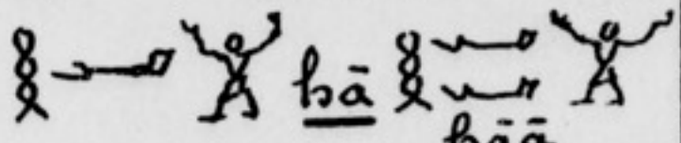
l'appel du cœur (des bons) d'effectue aussitôt comme

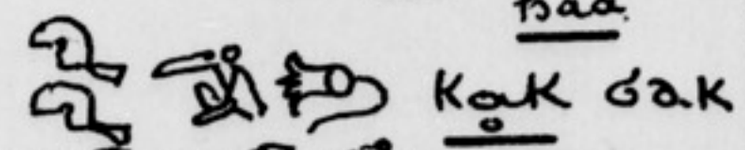
 <u>pir m ro n neter</u>

ce qui sort de la bouche de dieu

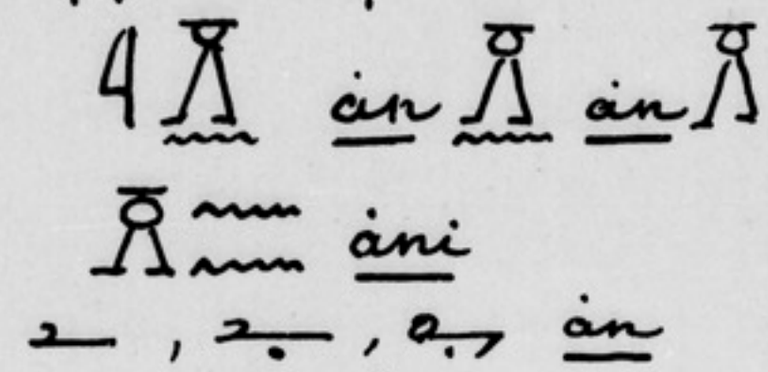
applaudir

 <u>oufa</u>

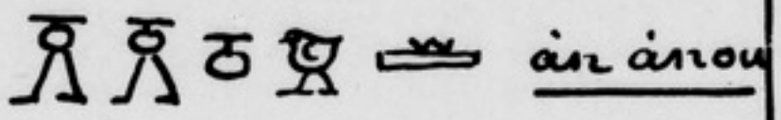
 <u>bā</u> <u>bāā</u>

 <u>Kaḳ</u> <u>Kaka</u> ꜣKaK

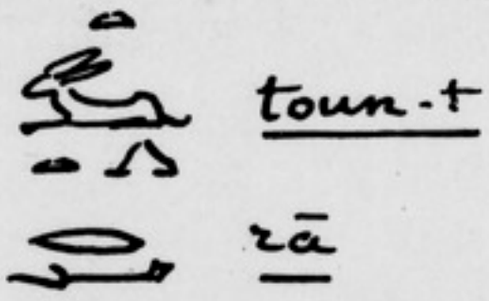
apṗorter, porter, amener



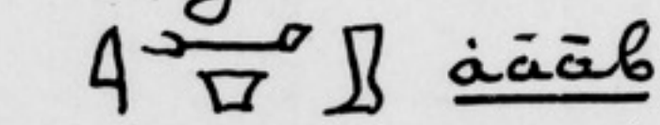
par ex: apporter le tribut



apporter, apport



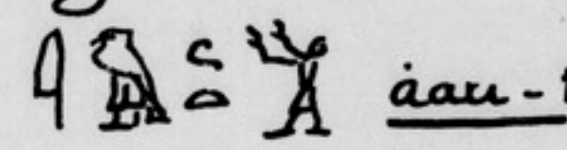
apporter à boire ou à manger



apṗrécier, juger, vérifier reconnaître la valeur, constater légalement, faire titre

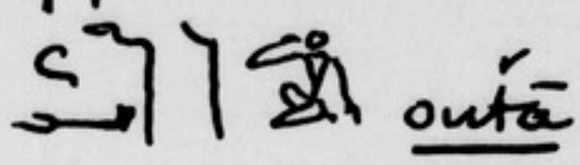


apṗrecier, rendre hommage

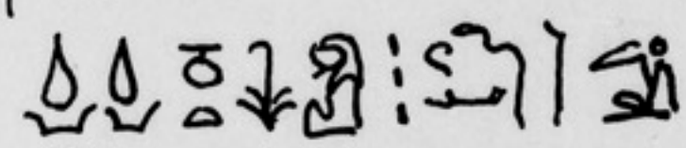


(V adorer, louer, louange, hommage)

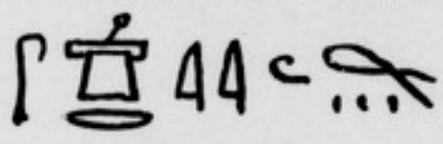
appréciateur



par ex:



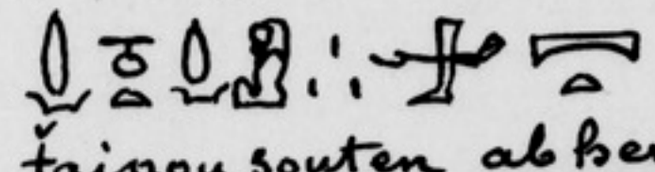
les conseillers du roi appréciateurs



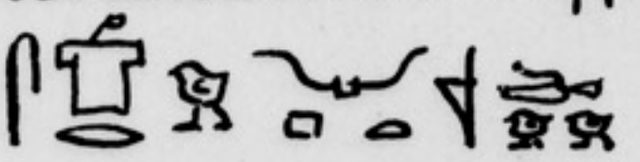
de (ce qui a été écrit sur) la Sagesse



par ex, dans un autre passage:

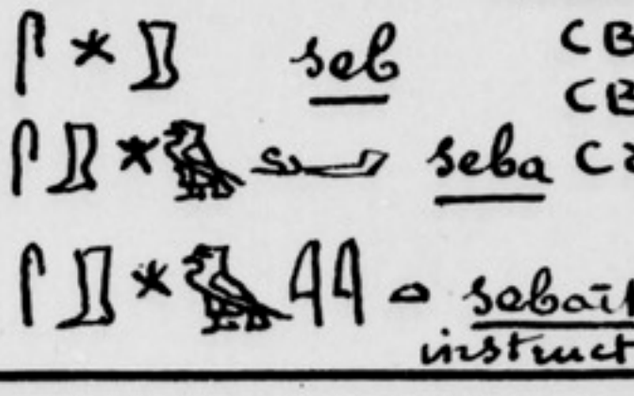


Les conseillers du roi appréciateurs

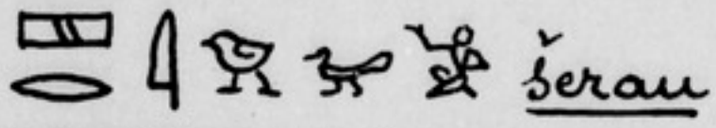


de la sagesse, juges des qualités

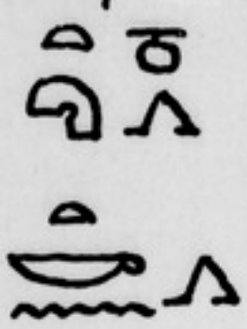
apprendre (V. instruire chatier)

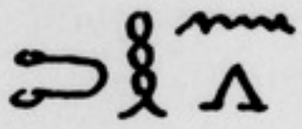


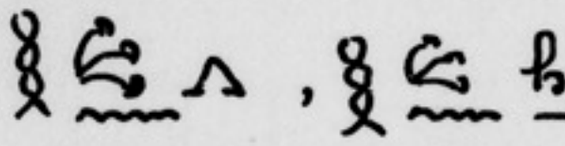
apprenti (v. jeune.)


šerau

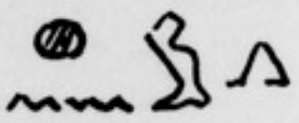
s'approcher, rejoindre quelqu'un, s'avancer vers quelqu'un, approcher.

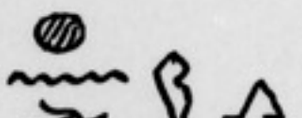

tekn TEϬ

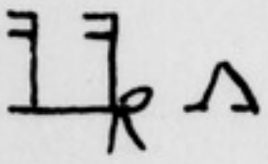

θben TϘNO

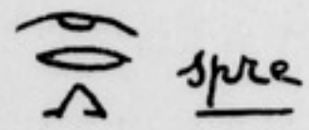

hengen


iban

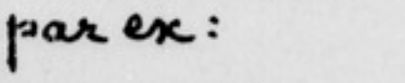

xen ϣINI


xent

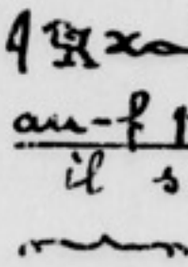

seh CEϒϩ CωOϒϩ


spre spru

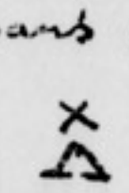
par ex:

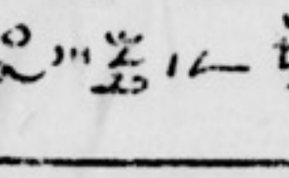

au-f pir-f m xet neb

il sortit de tout le fer.

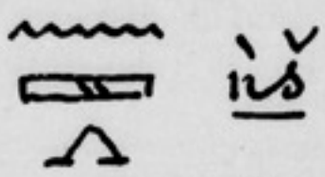

an sprou sou

sans en être approché (all. int.)

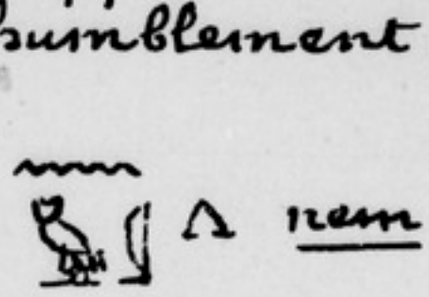

sos


ta pau GIϢEI, GIϢEI

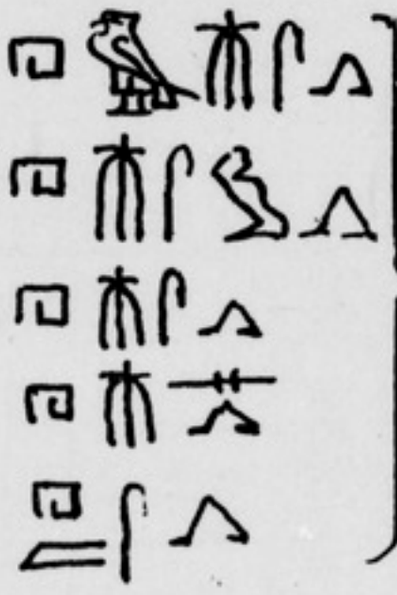
s'approcher furtivement, se faufiler

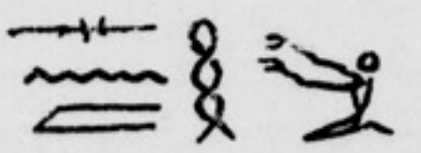

ìšš ONϢ

s'approcher avec déférence, humblement, avec respect


rem

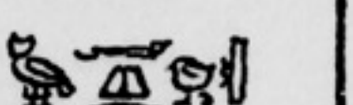

memihou

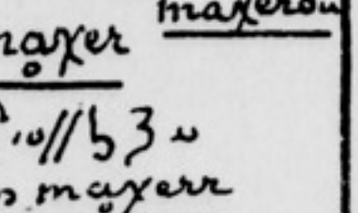

hames


s'ne...eb

approvisionner, provision V provision approvisionnement


maxer

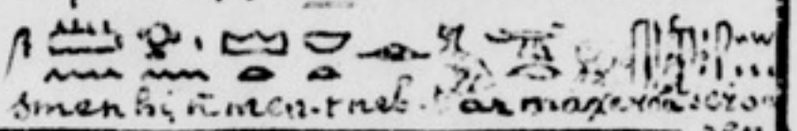

mäxerou


p maxerr

par ex:

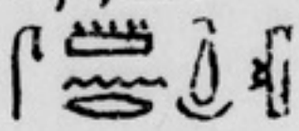

aun-k ar-t maxer ta

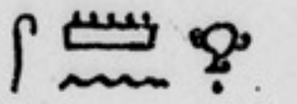
tu fais approvisionner la terre


smenhi-n-men-t-neb ar maxer-n-sen

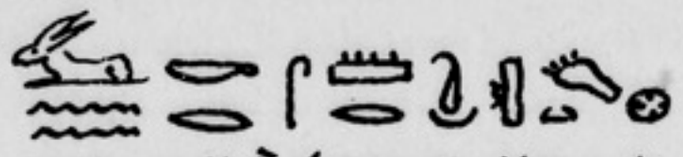
tout le pays est approvisionné par les ... de ses princes.

approvisionner, approvisionnement } suite


smener


smenber

par ex: v. page 45


oun·nek è smener Kem-t

Tu es pour approvisionner l'Egypte
c.à.d: tu approvisionneras l'Egypte

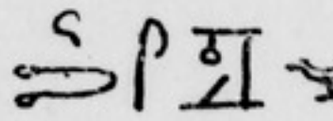

smār-t

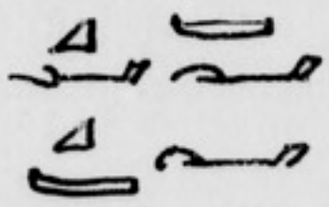
Ce mot, ainsi que l'indiquent les deux déterminatifs, indique approvisionnement de vivres et de vêtements.

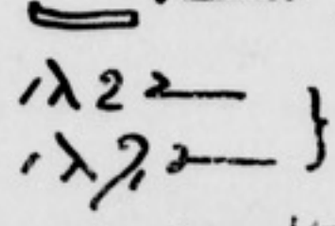
approuvé par (nom d'une divinité suit)


sotep ì·n ....

S'appuyer, s'accouder

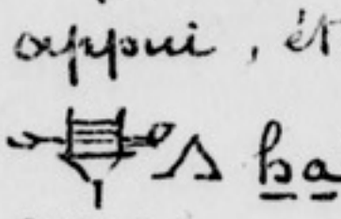

oubes

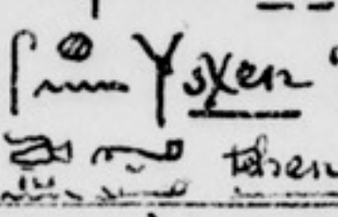

Kāh

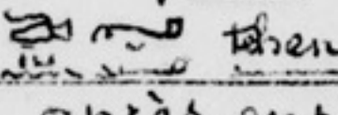

Keb

Xep
Sep

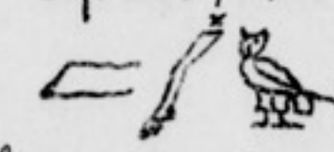
appui, étai, support


ba


sxen


tchen saxriou

après, ensuite


ìn nem sop

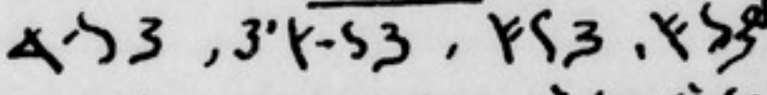
litter: pour de nouveau la deuxième fois.

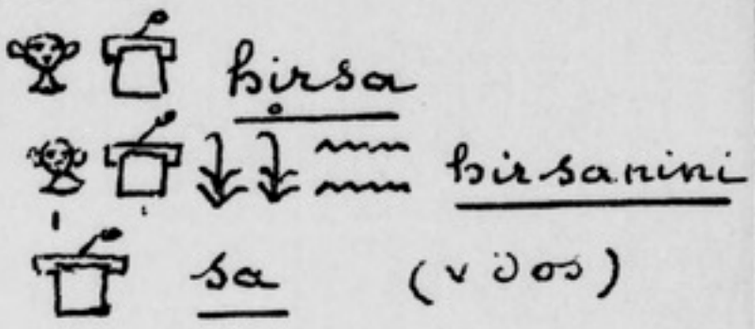
après, ensuite (v. ensuite suite)


m ouah



mì xet

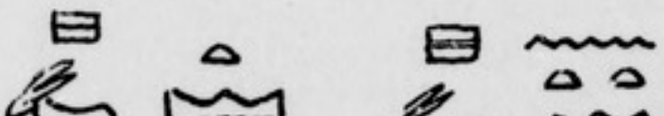

m·sa, menensas, ìnsa, ìnsa


hirsa
hirsanini
sa (vase)

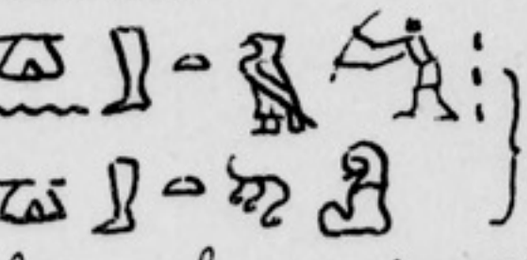
aqueduc V canal


Sounnou
CNHINI

Arabie


poun·t
poun·ti

Arabes


Knbta·ou

litter: hommes aux cheveux tressés (v cheveux tressés)

C'était en effet la coiffure des arabes comme le prouve la figure suivante d'un prisonnier arabe suppliant son vainqueur



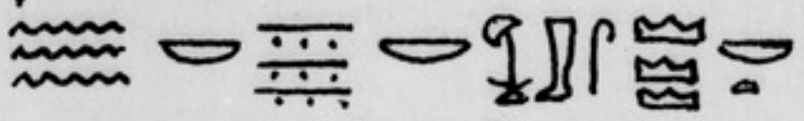
arabie, arabe (suite)

On nommait aussi les arabes:



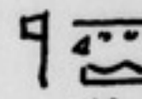
ce qui veut dire: sauvage barbare

par ex:



mou neb ta-ou neb Xebsou neb-t
eaux, terres, tous sauvages

L'arabie se disait aussi



neter ta, terre divine qu'il ne faut pas confondre avec terres divines qui indiquent l'Indo-Chine (v Indo-Chine)

Les Egyptiens donnaient ce nom de neter ta au pays situé sur la rive orientale de la Mer rouge, d'où ils exportaient des métaux précieux, diverses espèces de pierreries, des bois odoriférants et autres et des ensens, des parfums très recherchés tels que le Kani, l'ana ou anta, le Kaš etc.

Les arabes habitaient des huttes élevées sur pilotis, dont voici un dessin d'après un monument egyp.

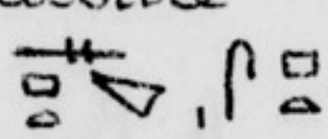


Ils engraissaient leurs femmes d'une façon monstrueuse comme le montre bien le portrait d'une princesse arabe, d'après une ancienne peinture egyptienne



On sait que ce goût d'amas de chairs surabondantes s'est conservé jusqu'à nos jours. Cette princesse, ce qu'il faut noter, est représentée nue jusqu'à la ceinture. Les molets également

arbitre (v. diriger)



CBTE

arbres

Le Dr Brugsch a publié dans son Recueil des Monuments Egyptiens une inscription qui provient d'un fonctionnaire de l'époque de Thotmes III (XVIIe s. av. JC). Elle est prise sur le tombeau de ce personnage qui était un grand pépiniériste-arboriculteur.

Il y avait dans ses jardins vingt espèces d'arbres, dont quelques uns ne sont pas encore déterminés.

Il s'y trouvait: 90 sycomores
31 perséas
5 figuiers
3 acacias
12 vignes
8 saules
10 tamarisques
170 palmiers dat.
120 palm. doum

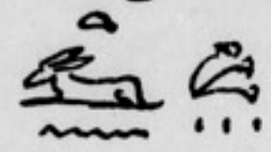
et des cocotiers en grand nombre dont l'un, entre autres mesurait 60 coudées de hauteur.

Le mot arbre se disait:

v Bois



arbres de jardins d'agrément

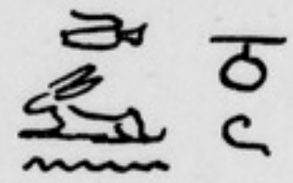




tour-ou



tounnou

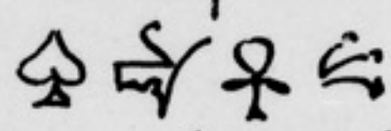


tounnou



Ooun

arbre fruitier

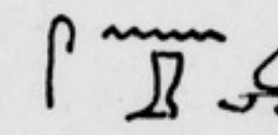


ani ānx

litt: arbre de vie

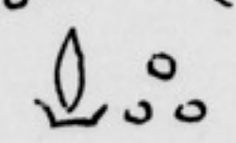


ir-t-ou

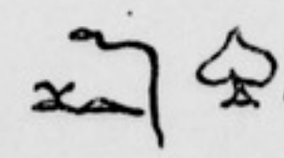


sereb-ou

arbre nubien dont le fruit très estimé était importé en Egypte (v. produits nubiens)

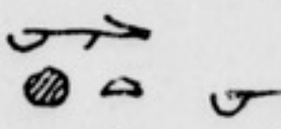


ta (nom des fruits



tef-ou (nom de l'arbre)

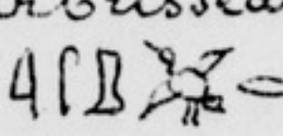
arbre, planche (v bois)



xa-t

ugE

arbrisseau, arbuste

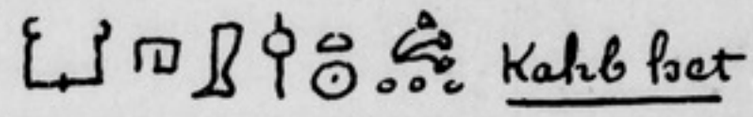


asbaro



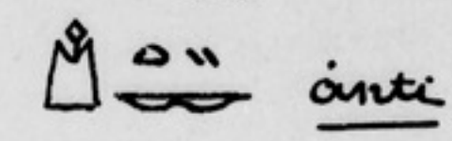
oumbou

arbrisseau balsamique qui produisait l'encens blanc
V encens



Kahb bet

arc égyptien



anti

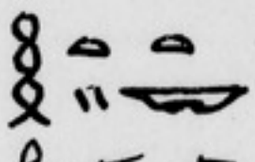


pit

ϥIT

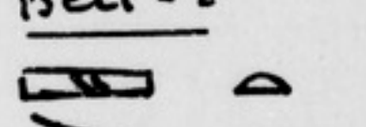
ΠITE

(arc, arc en ciel



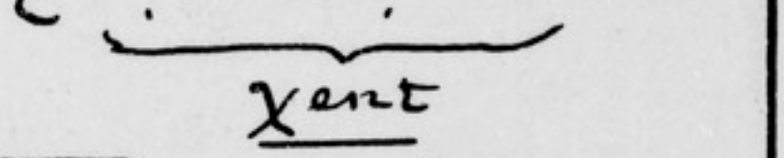
beti-t

ⲙⲉⲣ

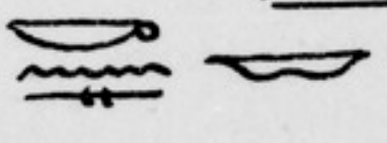


semer-t

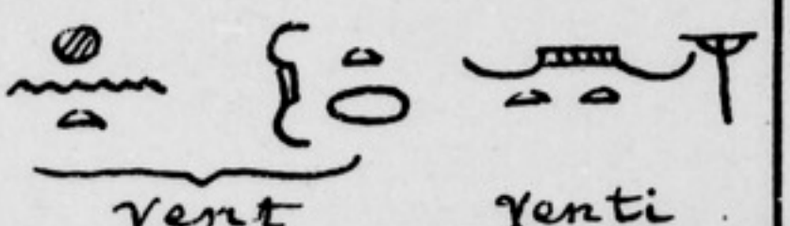
arc éthiopien ou nubien



xent



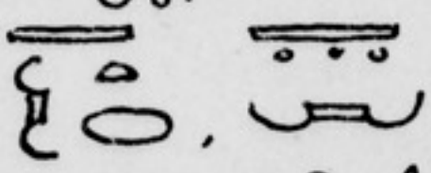
kens



xent

xenti

Les Egyptiens nommaient



ta xent

pays, terre de l'arc, les régions parcourues par les peuplades errantes entre la Thébaïde et le pays de Koush (Ethiopie) des dieux belliqueux comme Mentou, dieu de la guerre, et les rois guerriers sont souvent représentés foulant aux pieds des arcs qui symbolisaient les barbares défaits par eux

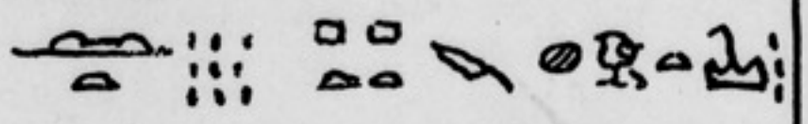
arc (suite) V archer

les neuf arcs.

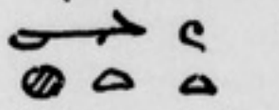


Xent peset
pet ou paut

Comme nous venons de le dire, les 9 arcs Xent peset désignaient les barbares par ex:



pet paut petpet Xetou



les barbares sont massacrés

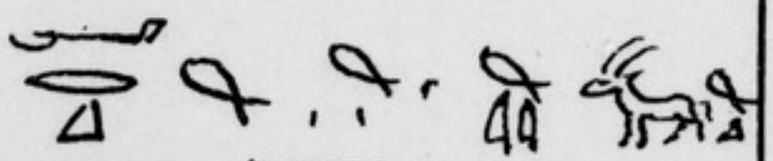
Xetout les Khetas sont repoussés.

(Cette phrase est un exemple du goût de l'allitération chez les écrivains égyptiens)

(Les Khétas étaient une peuplade asiatique.)

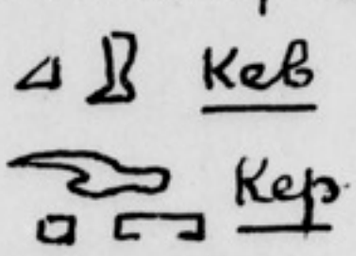
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arcade, arche, arqué, voute



ārk ārk ārki ārk

Le mot ark a un grand nombre de sens (voir Lexique Hiérog-Franc). Il a surtout celui d'envelopper, d'entourer, ce qui explique le déterminatif



Keb

KHBE

Kep

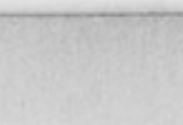
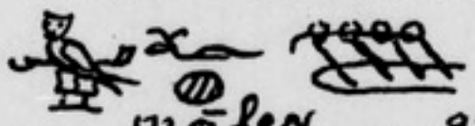
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archè - sainte V appareil



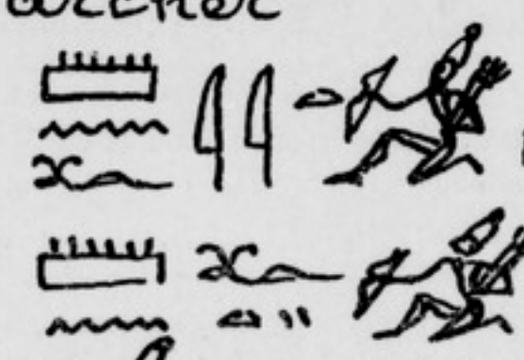
rotā

L'arche-sainte des temples égyptiens avait la forme d'une barque et pouvait même naviguer sur l'eau. Les bas-reliefs d'Abydos et d'autres édifices montrent qu'à certaines fêtes, on faisait flotter l'arche-sainte sur le lac sacré dont on retrouve la trace dans le voisinage de tous les temples.

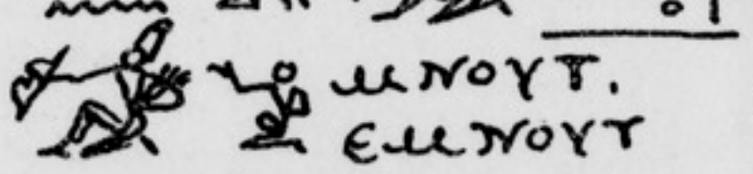
Après la fête on rentrait l'arche dans le temple et un prêtre nommé  ourbab, grand prêtre, avait pour fonction de la laisser sur son support appelé  māfex, espèce d'appareil que rappelle le déterminatif. Celui-ci se mouvait à l'aide d'un certain mécanisme, qui faisait onduler la barque, comme si elle avait été sur l'eau.

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archer



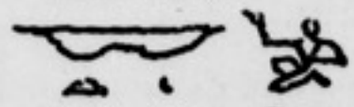
menfi-t



manoufi

ШNOYT.
ЄШNOYT

menfi



menfi-t

commandant des archers



ari men fi



sexet menfi

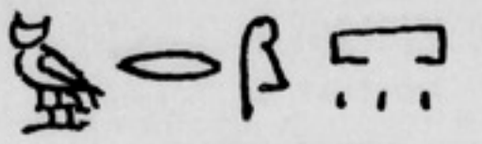
Commandant des archers du maître des deux mondes (le roi) surveillant des cavales.

archiprêtre V prêtre
grand-prêtre prophète



our xorp
ab

archiprêtre, chef du culte



iner šou

architecte V construire



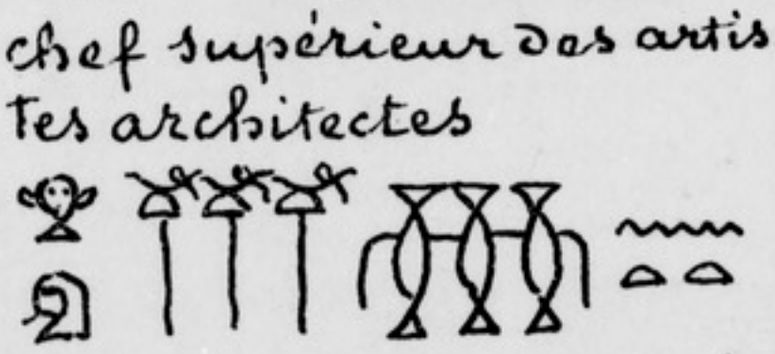
xnoum

Le dieu Chnoum, l'architecte par excellence



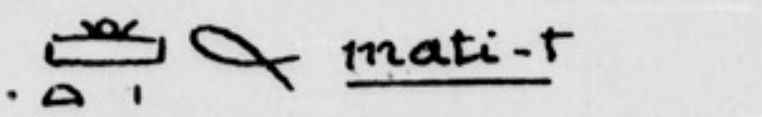
xnoum

chef supérieur des artistes architectes



her tep ābou xenti

archives, documents



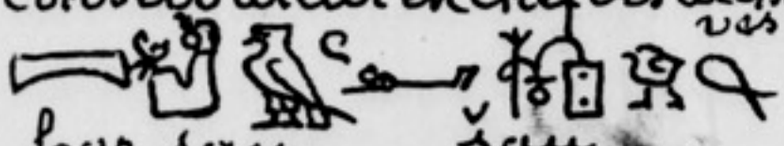
mati-t

šau

archives (bureau des)

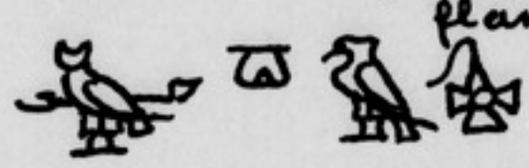
par mati-t

Conservateur en chef des archives

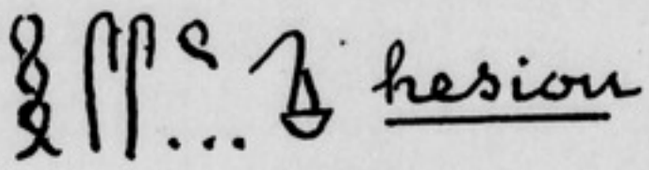


her sau šau

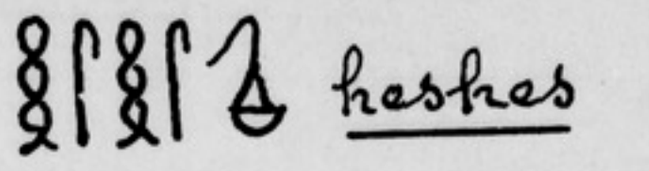
ardeur, chaleur
V chaleur flamme



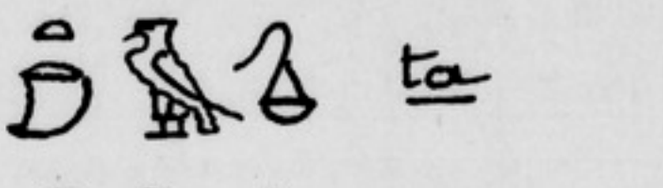
māka



hesiou

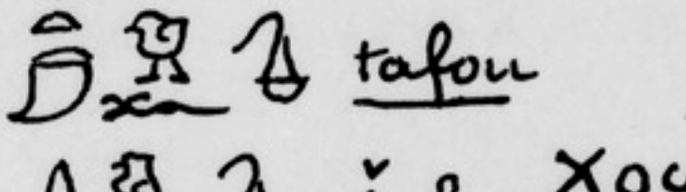


heshes

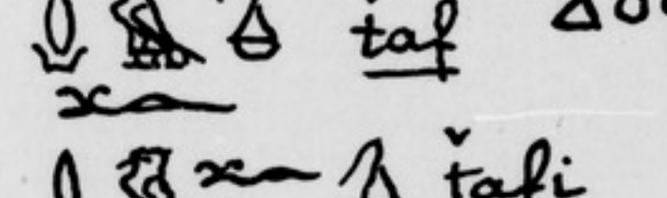


ta

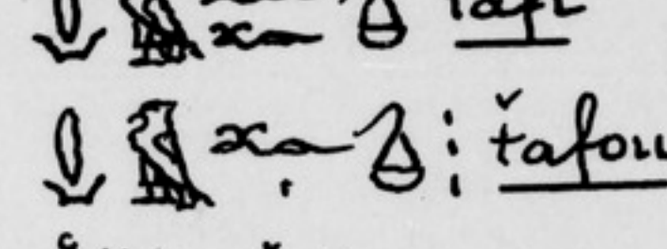
tafou



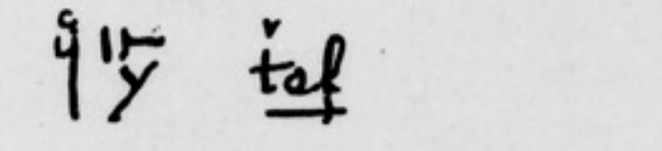
taf



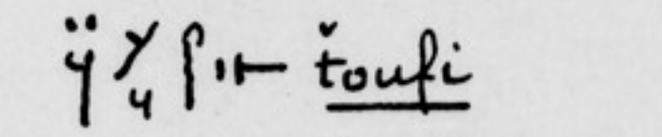
tafi



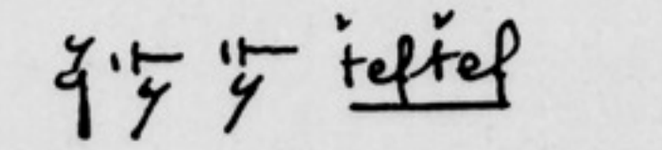
tafou



tef

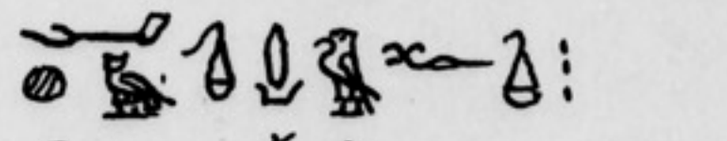


toufi



teftef

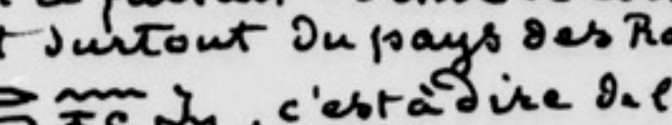
par ex:
éteindre l'ardeur, la flamme



āxem tafou

Argent

Comme il n'y a jamais eu de mine d'argent en Egypte, on la faisait venir de loin et surtout du pays des Routen nou



, c'est à dire de l'Assyrie et de la Babylonie.
A cette époque reculée l'or

argent (suite)

l'or et l'argent ne différaient pas beaucoup de valeur : 3 pièces d'or équivalaient à 5 pièces d'argent tandis que la proportion entre l'argent et le cuivre était de 1 à 60 et plus tard de 1 à 120 à 125, du temps des Lagides.

L'argent de compte était en usage à une époque très reculée, puisque du temps d'Abraham il se pesait (Genèse ch XXIII v 16) et que du temps de Joseph (Genèse ch XLV, v 22) il se comptait. Or Joseph était probablement ministre du pharaon Apopi, dernier roi de la XVII· dynastie des Hyksos (l'an 2200 ant J.C.). Mais nous reviendrons sur cette question au mot monnaie

Le mot argent se disait

or blanc



bet noub

QET (blanc)

ou simplement bet le blanc



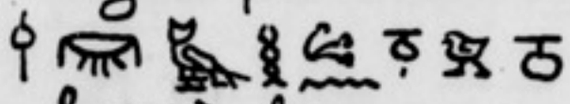
bet

Il y avait l'argent de mine qui était pur, et l'argent de vases où il entrait un alliage d'un tiers de cuivre de Chypre et de soufre vif (Pline. Hist nat. l XXXIII c XLVI)



bet ber men-t-f

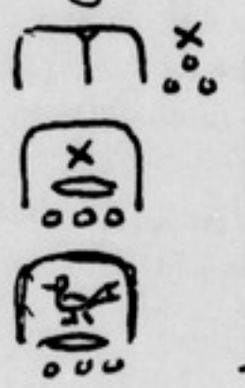
argent provenant de la mine



bet in hennou

argent de vases

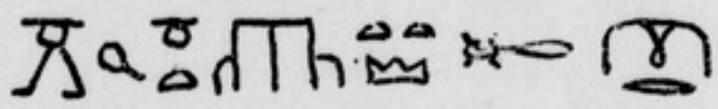
argent se disait aussi:



arkour

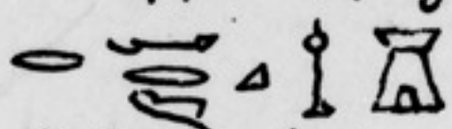
Ce mot arkour est sans doute l'étymologie du mot ἄργυρος des Grecs.

Citons la phrase suivante:



ar-f nout Xent Xer arkour

il t'apporte le pays de Xent avec l'argent



i ark bet

pour terminer le naos (Leblanc)

nous avons ici un nouvel exemple d'allitération si chère aux Egyptiens.

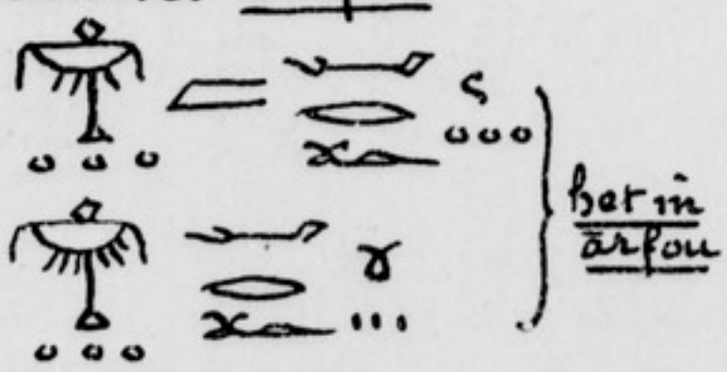
A l'époque de la décadence argent se dit



rou

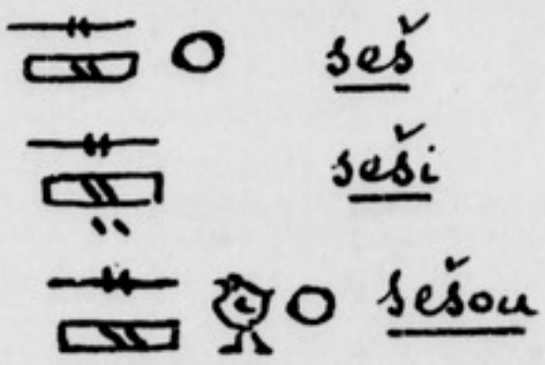
rouā

L'argent était compté par bourses ārefou



bet in ārfou

ou par anneaux, sous forme d'anneaux



seš

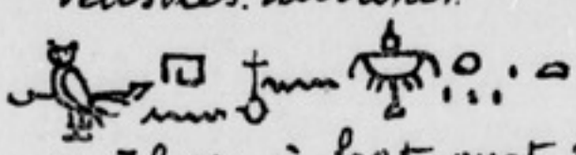
sešī

sešou

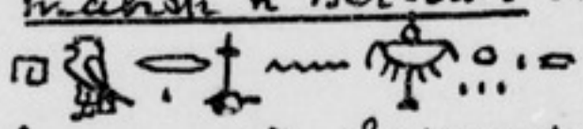
Argent (suite)

Beaucoup de vases précieux étaient en argent, parfois émaillés et ornés d'anses.

Sur une stèle Ethiopienne du Musée de Boulaq se trouve la désignation des vases et ustensiles suivants.



mâhen ỉ het-ou-t vase en argent

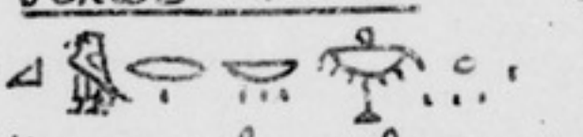


har ỉ het-ou-t id



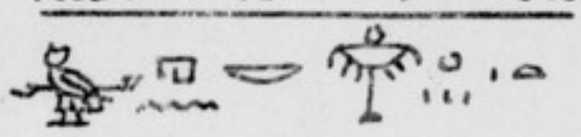
vase d'argent ou sicle d'argent

sekar het-ou



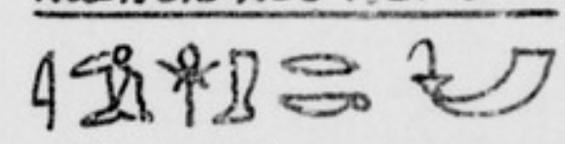
barque en argent

kar neb-ou het-ou



vase tout en argent

mâhen neb het-ou-t

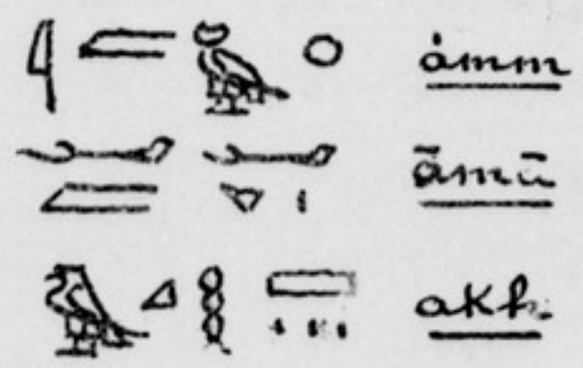


rython en argent

âbrek het-ou-t

(v vases, rython)

xigile, terre à potier terre glaise



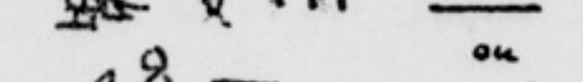
âmm

ânû ouwi ouwe

akh ou

Kah

(ces trois derniers déterminés par le signe ▭ pierre désigne plutôt d'après Maspero le jaspe rouge) v jasp:



xenti

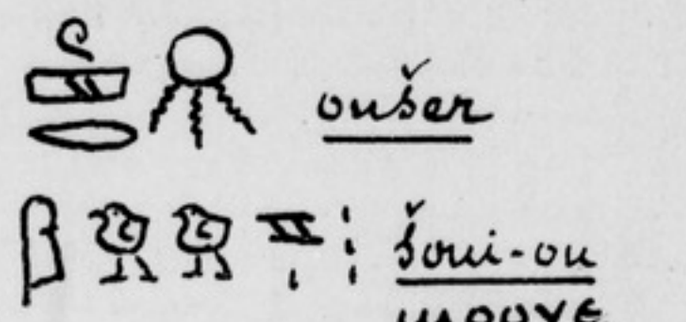
argile de potier et de sculpteur



Krem-ou

Kremer

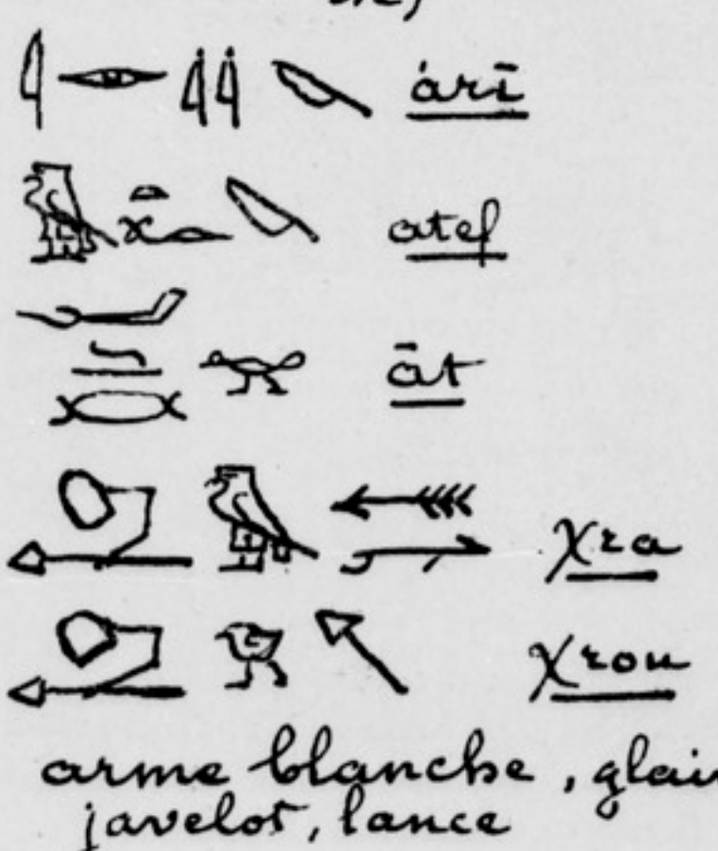
aride, sec v désert



ouŝer

šoui-ou uyooye (terre aride)

armes tranchantes (v couteau, flèche, glaive, hache, javeline, lance, poignard etc)



âri

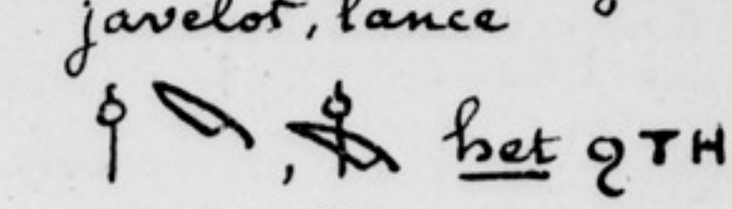
atef

ât

xra

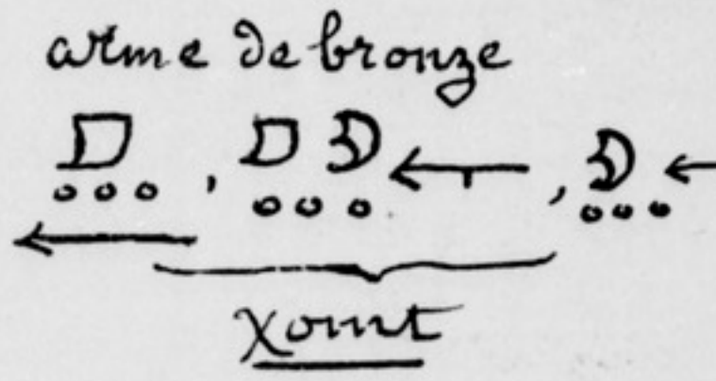
xrou

arme blanche, glaive, javelot, lance



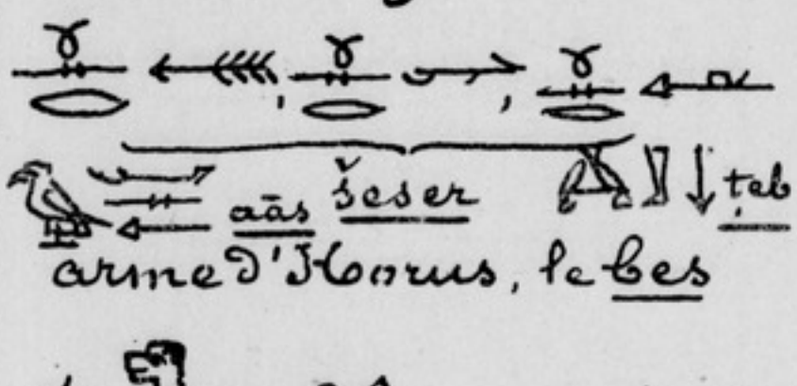
het qTH

arme de bronze



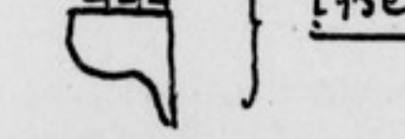
xont

armes de jet



āās šeser ṯab

arme d'Horus, le bes



le bes d'or d'Horus.

bes n bor nous

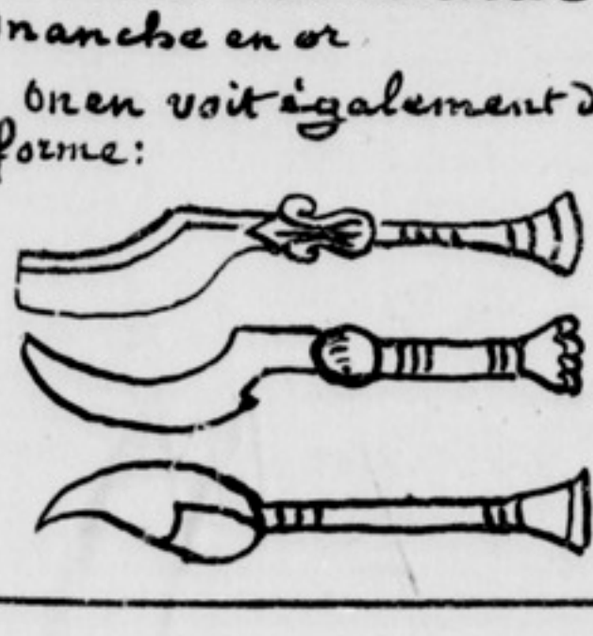
armes de guerre



nouī

siha

armes nécessaires à la guerre



ṯebhou

ṯheb

arme des pharaons, à la fois arme et sceptre

On la nommait Khopresch parceque elle avait la forme d'une cuisse de boeuf.

Xopeš

la lame était en acier, le manche en or

On en voit également de cette forme:

Le mot Khopresch s'écrivait:

ou nuter xopši

(le Xopeš des dieux)

Xopeš

Xopeš ŪEBUI (bouclier)

Šopeš

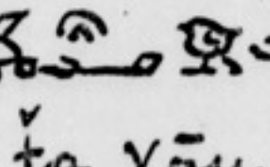
une arme de même forme signe distinctif des officiers supérieurs et des corps d'élite se nommait

ṯem

ṯem

ṯam en bronze

Le Khopresch et la ṯam avaient parfois la forme d'une faucille, comme on vient de la voir



et de la seba

seba CHBET

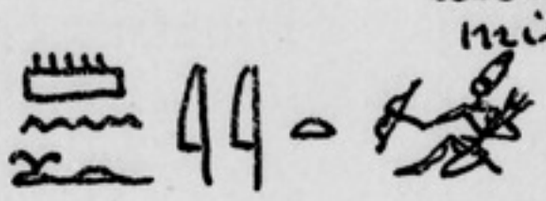
armé (être) âtre porteur d'armes de guerre ou de chasse

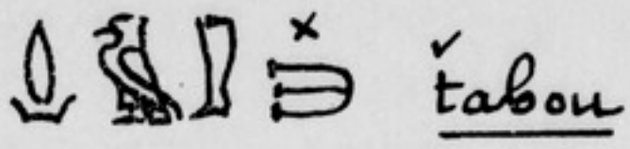
Xā

Xāu

ta Xāu

ournée (V troupe guerrier cavalerie. milice)


menfit


tabou


fabou

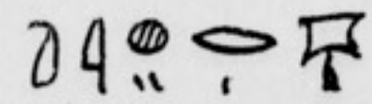
armer de la cuirasse, du baudrier, du bouclier
équiper (V ceindre équiper cuir)


xaker

Le signe déterminatif représente l'ornement plus ou moins riche, qui terminait la ceinture ou représentait une boucle du ceinturon. Cet ornement était souvent en matière précieuse. Ainsi :

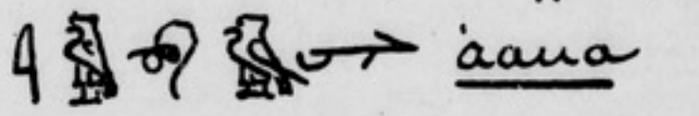

xaker àm nr xesbeť-ou
beau xaker en lapis lazuli

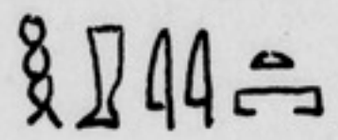

teb

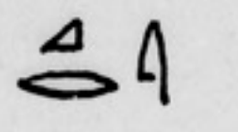

haxir

le déterminatif indique que la grande partie de l'équipement militaire, cuirasse, baudrier, bouclier etc était en cuir

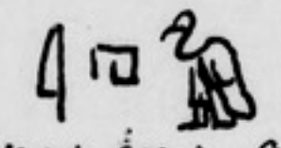
armoire (V coffre)


àaua

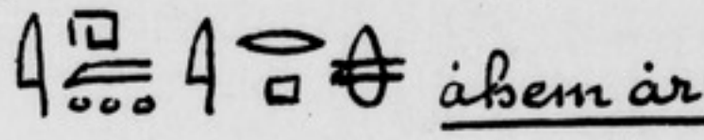

bebī-t


kera

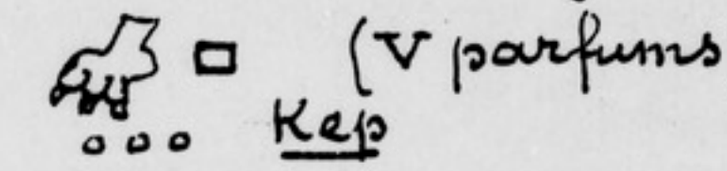
arôme

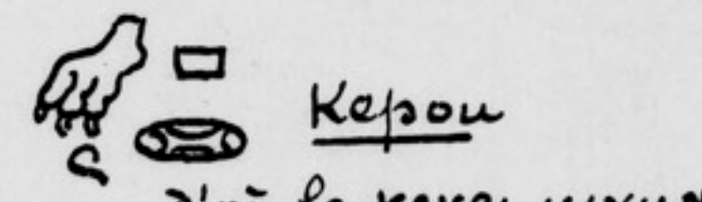

àbem

par ex: arôme du vin


àbem àrp.

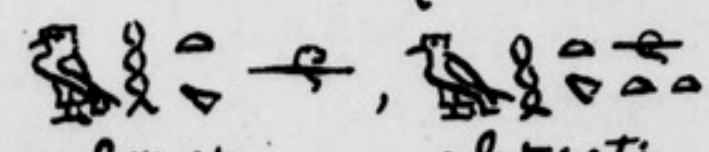
aromates mélangés


kep


kepou

d'où le κυφι μιγμα des grecs

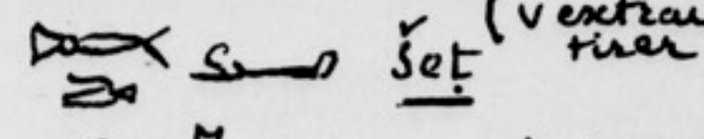
arour, mesure agraire, terre labourée (V mesure)

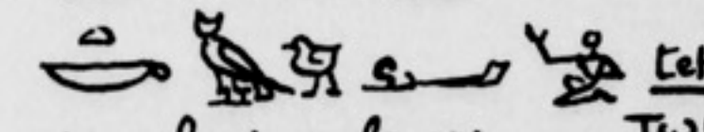

ahtset ahtseti

arpentage

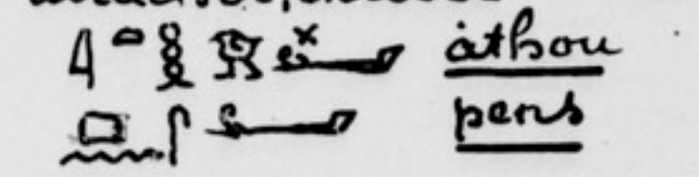

bak-t

arracher, extraire, tirer (V extraire tirer)

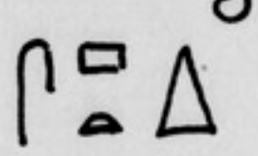

šeť

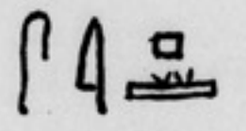

tekmou
TWKH

arracher, enlever

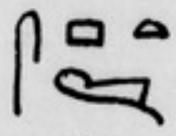

àthou
pens

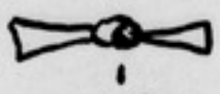
arranger, mettre en ordre, garnir


sopt conte

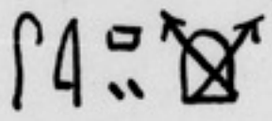

sop
sopi

arrangement, disposition

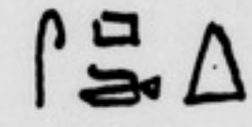

sopt cant


θes

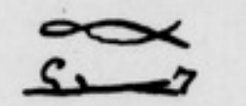
prêtre de Ptah chargé d'arranger le temple


sàpi

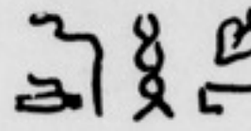
s'arranger


spt cbte

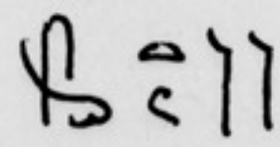
arrestation


mch dwaqi

qui était suivie de l'emprisonnement


ṯṯth
ḫoqt

puis de la mise en jugement

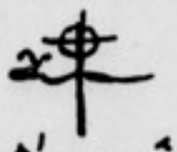

smout

puis du verdict

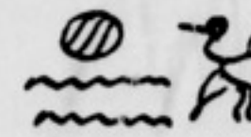

Kemī-t

c. à d: il a été trouvé que.

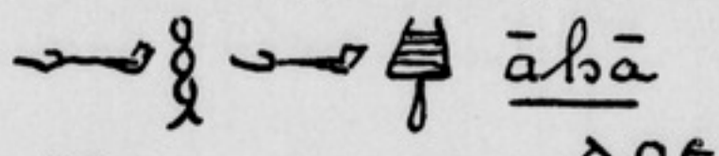
arrêter, retenir

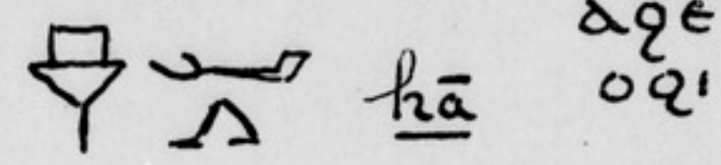

xesef

s'arrêter en chemin

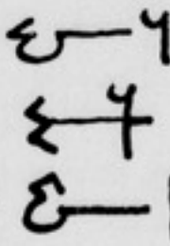

xeri

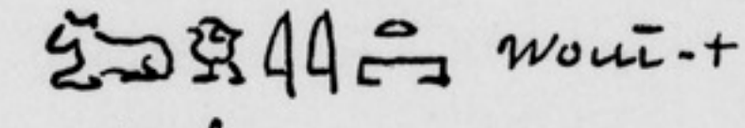
s'arrêter, rester, demeurer

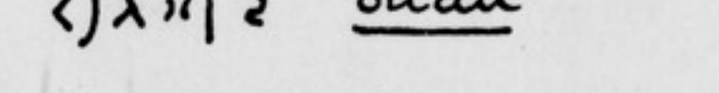

ābā
aqe
oqi


hā

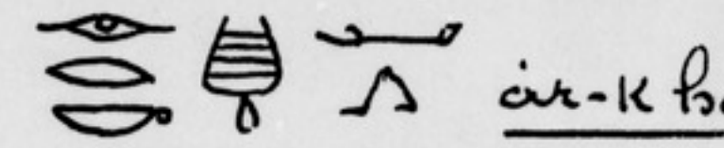
hiérat: 
bā

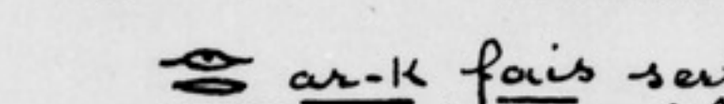
dém: 
bā


wouī-t


ouan

arrête toi!

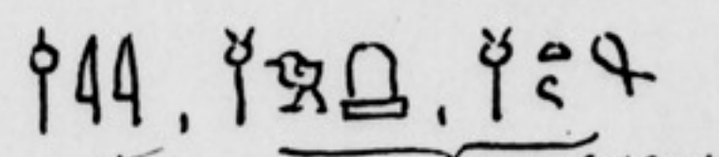

ar-k bā


ar-k fois sert souvent à former l'impératif.

s'arrêter, se reposer

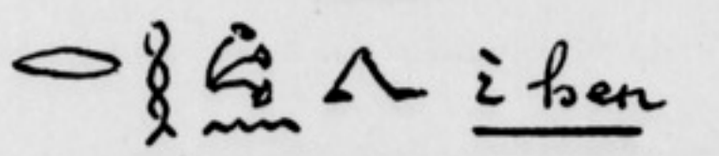

bek
bekī

arrêté, decret, stèle, décreter

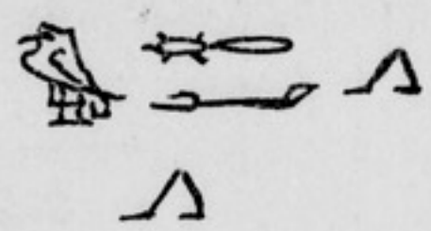

outā
outou (v vari:)

arrière (en) (v derrière)


bꜣ


i ben

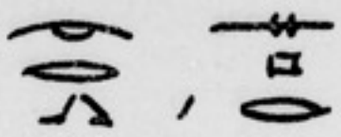
arrivée



axā

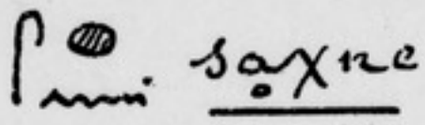
ȝ ⲉ ak

arriver



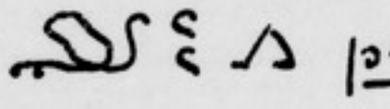
ȝper

arriver à temps, à propos



saxne ⲥⲁϣⲛⲉ

arriver, parvenir à

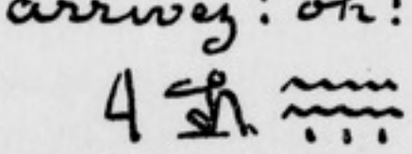


peboui



nes

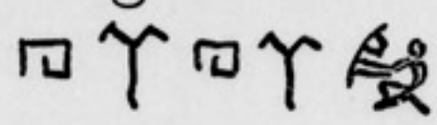
arrivez! oh! à nous



ânion

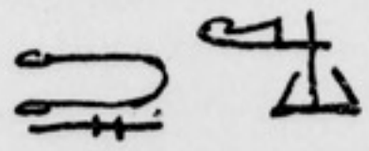
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arrogance



benhem ⲃⲉⲛϩⲉⲙ

qemqem ⲕⲉⲙⲕⲉⲙ

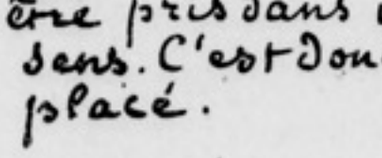


θes ⲍⲓⲥⲉ

ⲍⲓⲥⲉ

(rappelle l'expression: porter haut ses armes ». Le signe annonce que le mot doit être pris dans un mauvais sens. C'est donc: orgueil mal placé.

arrogant, orgueilleux



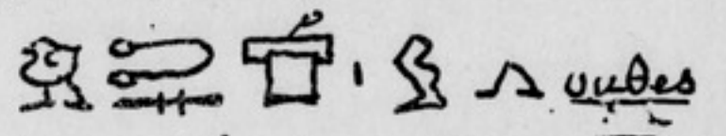
θesbet

litter: avoir le cœur haut placé

c'est donc plutôt: fier, ambitieux

---

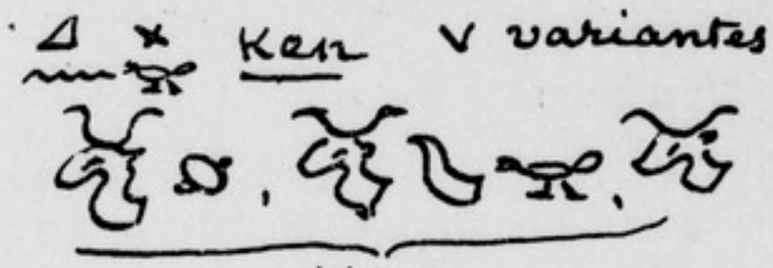
arrogant, marcher d'un air hautain



ouθes

(marcher en levant le dos, qui répond à notre: marcher la tête haute)

arrogant, agressif, insolent, querelleur,

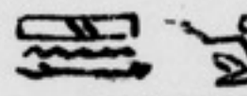


ken v variantes

ken

les signes et montrent qu'il s'agit d'un mauvais sentiment.

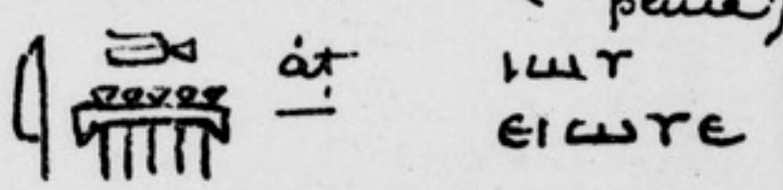
ϬⲚⲀⲦ, ϬⲒⲚϩⲚ



šnā

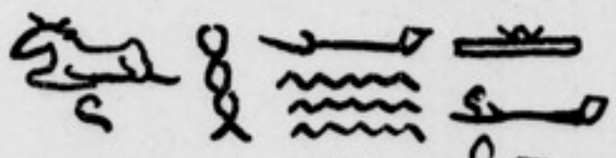
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arroser, rosée (v rosée pluie)

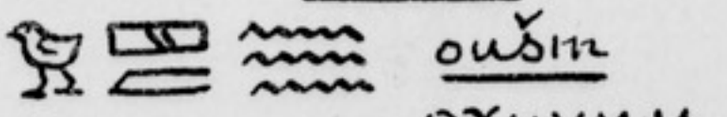


ât ⲓⲱⲧ ⲉⲓⲱⲧⲉ

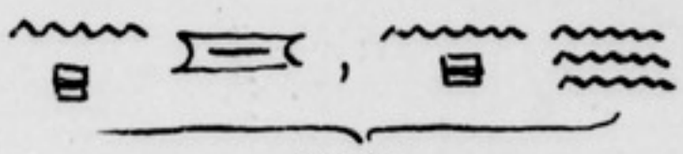
arroser, asperger, verser, humecter



wouhā



oušm ⲟⲩⲱϣⲙ



nep



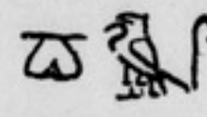
nepī

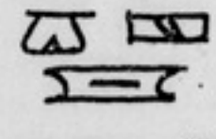
nefnef

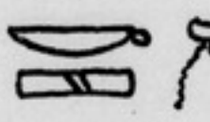
netš

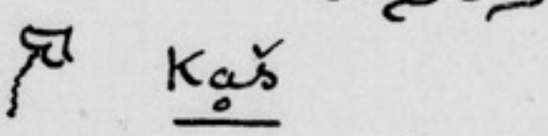
Xnatš

arroser (suite)


Kaš


Kaš

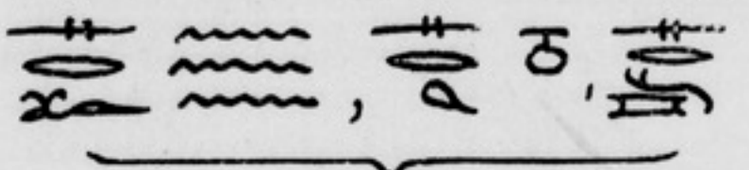

Kaš

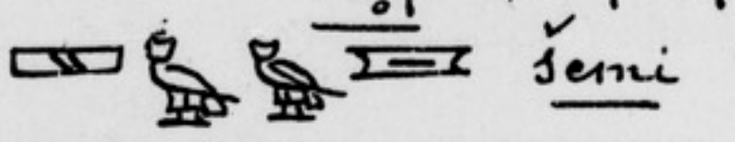

kaš

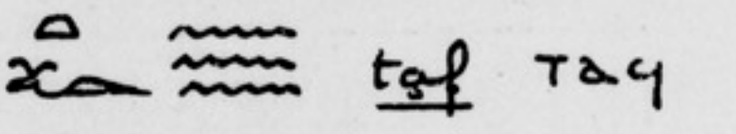
kaš

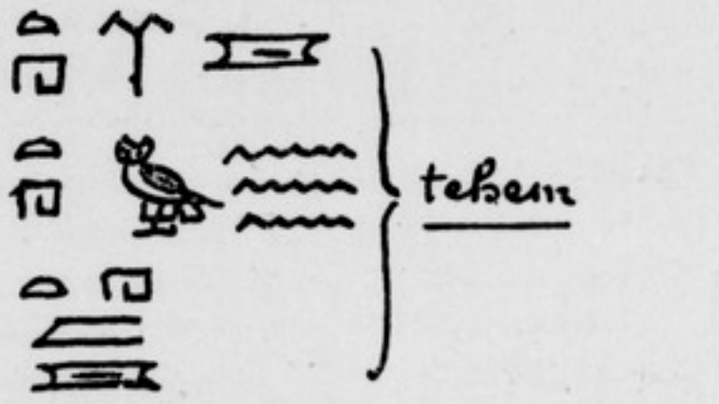
kaš

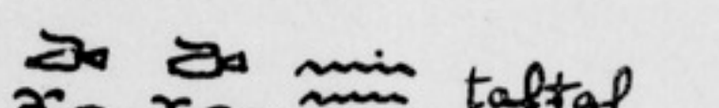
arroser, inonder, submerger (v. inondation)

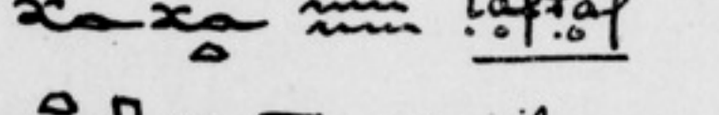

srof cpoy peq

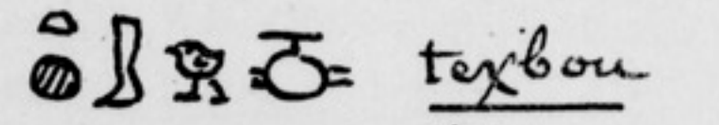

šeni

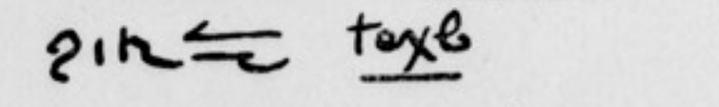

tsf tay


tebem

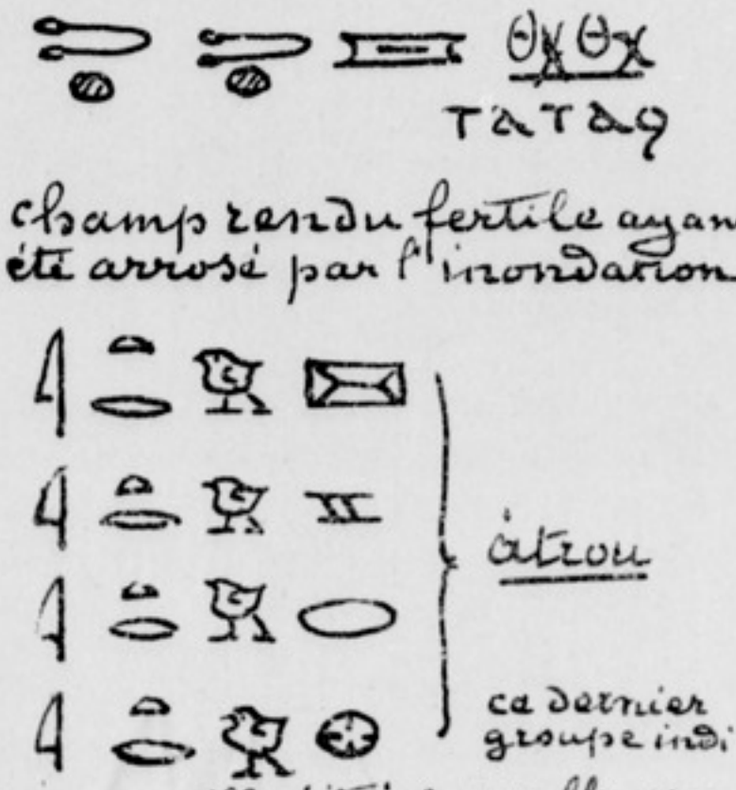

taftaf


texbou


texb

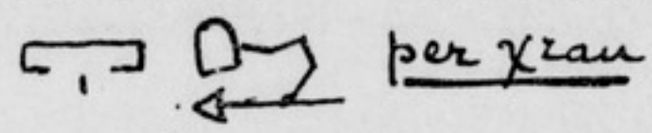

TATAY

champs rendu fertile ayant été arrosé par l'inondation


àtrou

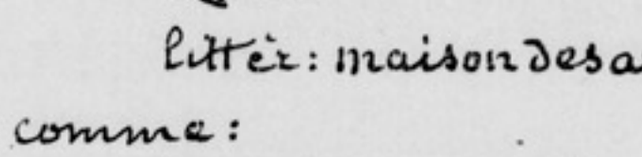
ce dernier groupe indique une ville située sur un fleuve ou canalisée

arsenal ▽ armes


per χrau

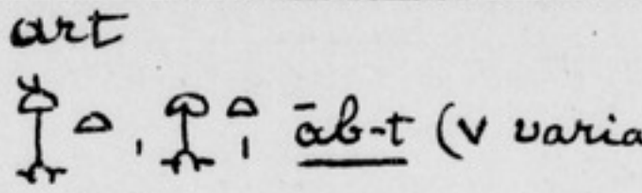
litter: maison des armes

comme:

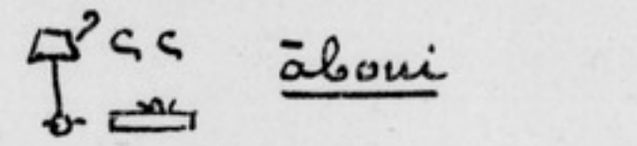

per χopeš

vert dim: fabrique d'armes, forge où l'on fabrique les armes

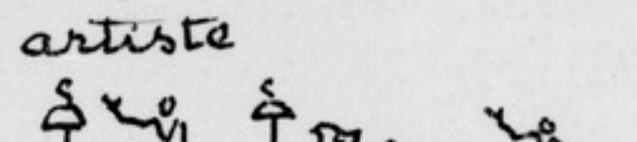
art

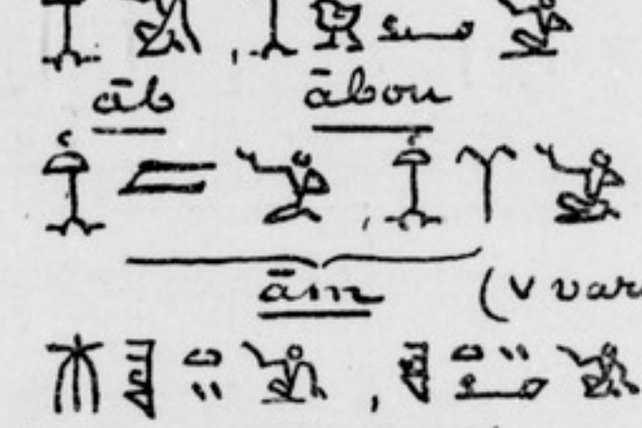

āb-t (v variantes)

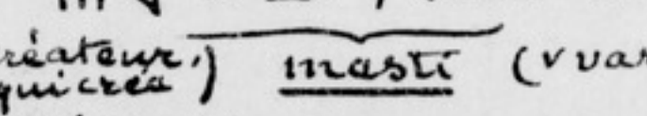
artisan

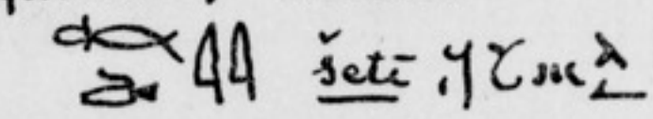

ābou

artiste

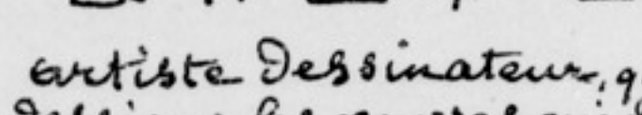

āb ābou


ām (v variantes)

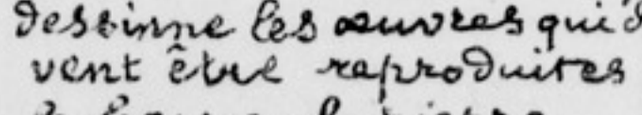

(créateur, qui crée) mastī (v variantes)


šetī ; šetī

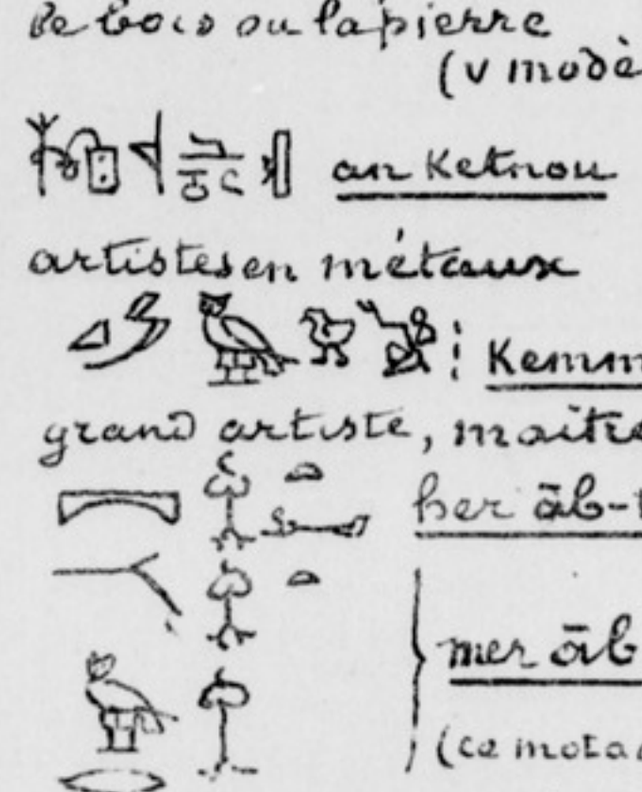
artiste dessinateur, qui dessine les œuvres qui doivent être reproduites par le bois ou la pierre (v modèle)


an ketnou

artistes en métaux


kemmou

grand artiste, maître


her āb-t

mer āb-t

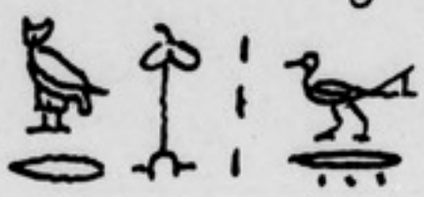
(ce mot a aussi le sens de directeur des choses d'art)

arts (suite)
maître des beaux-arts du pharaon



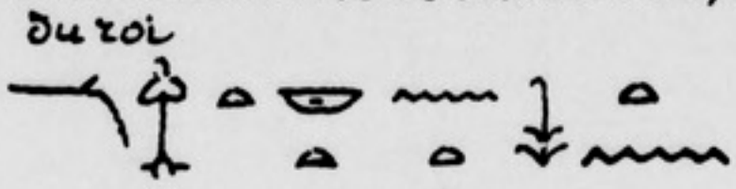
per-ā mer āb-t

directeur des grands travaux d'art



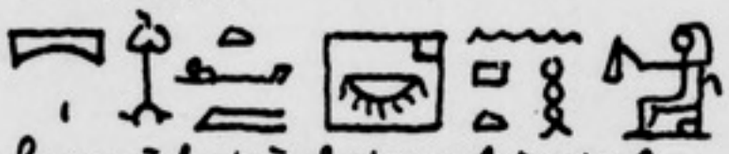
mer āb-ou our-ou

directeur de tous les travaux d'art du roi



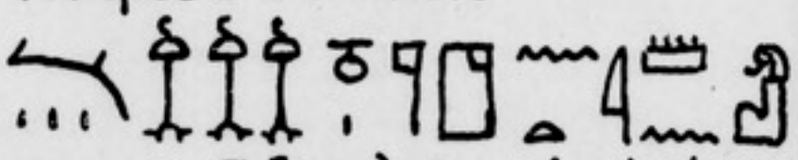
mer āb-t neb-t ìn.t souten

directeur des travaux d'art de l'atelier des travailleurs d'or de Ptah



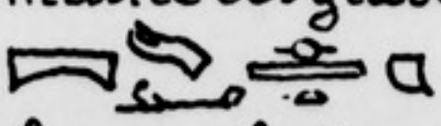
ḥer āb-t ìn ḥot-noub ì-ptaḥ

directeurs des travaux d'art du temple d'Ammon



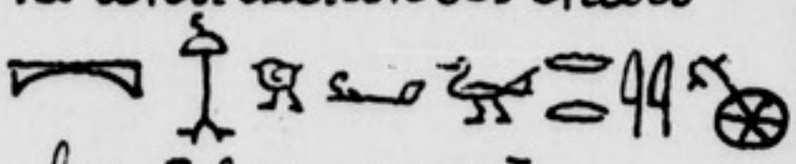
meron ābou ì nsterhet ìntàmn

maître des graveurs sur métaux



ḥer ta ḥotep

chef des travaux d'art dans la construction des chars



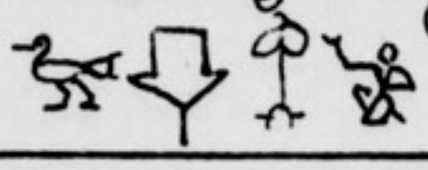
ḥer ābou ourrì

directeur des arts à Diospolis



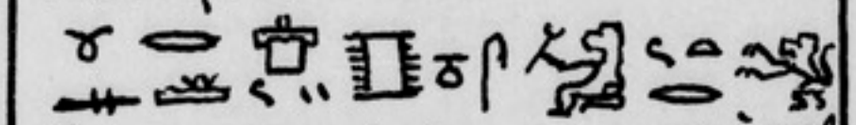
ḥer āb per amon

directeur général des beaux-arts (le grand artiste)



our āb

citons encore quelques passages relatifs aux arts

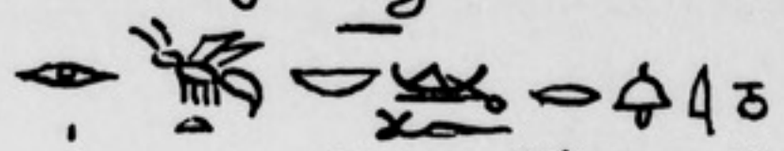


ẖeser sani sen annout ì-nefr

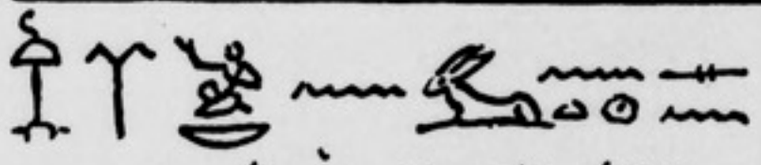


ẖention abou our ì perou ānx

Son mur fut construit et orné de belles figures de divinités par les plus grands artistes du collège des grammates.



ar ket neb am-f ì menx ìn



am neb ì ount ser

tout le travail fut exécuté à la perfection par les premiers artistes chacun selon son temps.
(Cette expression très caractéristique chacun selon son temps, son époque, se retrouve assez souvent.)



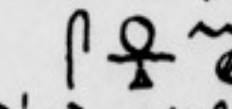
Ken mesent ìn Ketsau menx an ābou



teps ì ount ser

Les travaux d'Appollinopolis furent parfaitement achevés par les premiers artistes, selon leur époque

Les artistes peintres et sculpteurs représentant les choses animées étaient non seulement appelés „créateur, qui crée" mesti mais de plus „donnant la vie"



s'ānk

d'où atelier d'artiste (v. ce mot)



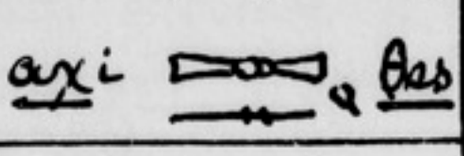
per ānx maison de la vie

Artaxercès



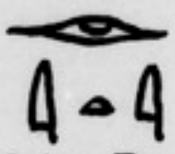
artaxšeseš

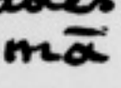
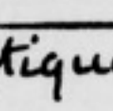
articulation (V plier)

 arxi  ḫas

artista (V. art.)

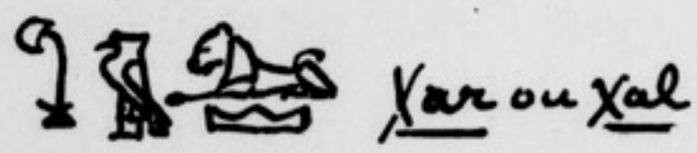
artificiel, imitation

 art-t

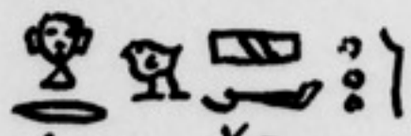
se dit des pierres fausses pour les distinguer des pieres finas véritables  .nā  n nā

Asie, asiatiques.

Asie occidentale

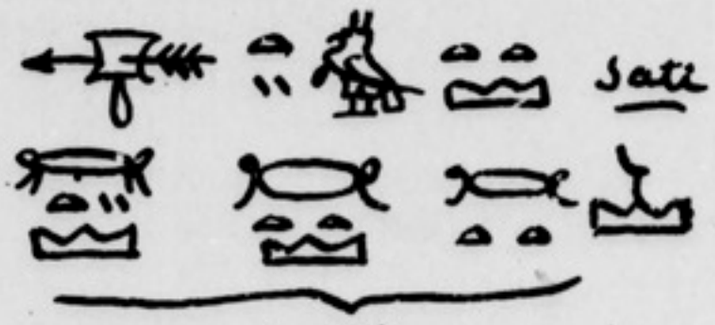
 ḫar ou ḫal

les habitants de l'asie occid: au S.O. de la Palestine se nommaient:



ḫarou. šāou

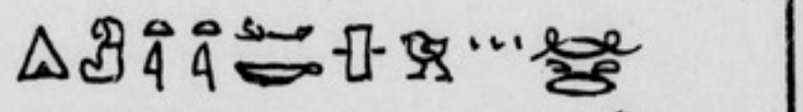
Asie orientale

 sati

sati

On trouve le nom du pays de Sati depuis la XII Dynastie (25 siec. av. J.C.) Il se composait des Routen, des Khsarou, des Perses etc.

Dans le chant de Toutmès on lit:



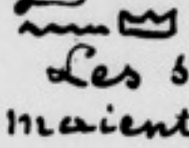
tou tata-k amon sati

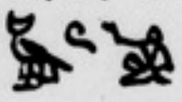
j'accorde que tu écrases les barbares d'asie



ḫkera-k taḫou amou n

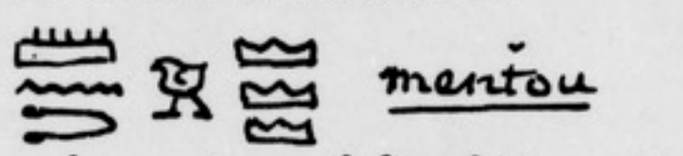
que tu fasses prisonniers les chefs des barbares

 ḫabennou de Roten

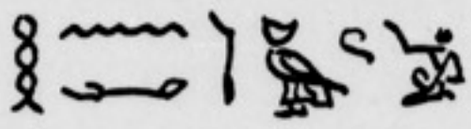
Les sémites d'asie se nommaient  āmou

Ce nom d'amou ou de barbares était donné par les Egyptiens à toutes les grandes nations de l'asie centrale et orientale: Palestine, Syrie, Asie mineure, Chaldée et Arabie.

Les habitants sédentaires du Sati étaient nommés

 mentou

quelques peuplades dispersées au milieu des asiatiques étaient appelées

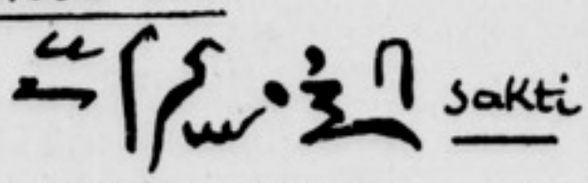
 ḫenā amou

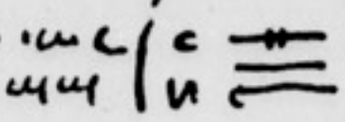
c.à.d avec les amou

Les asiatiques étaient aussi nommés:

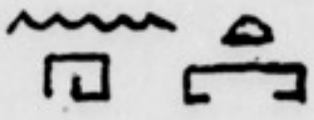


ḥouaḥkti-ou

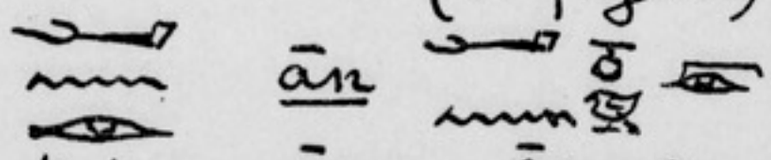
en hiér:  ḥakti

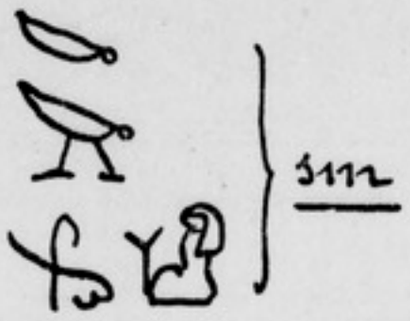
en dém:  ḥenkti

asile (lieu d')

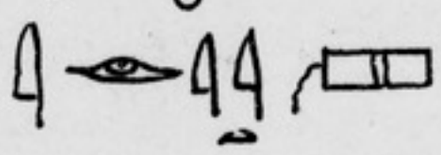
 neḫ-t

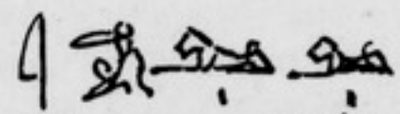
aspect, figure, forme
(v. figure)





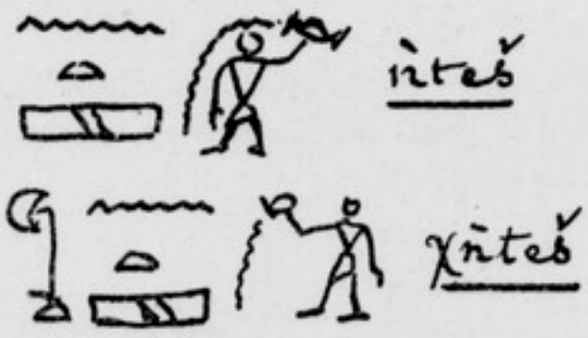
asperge



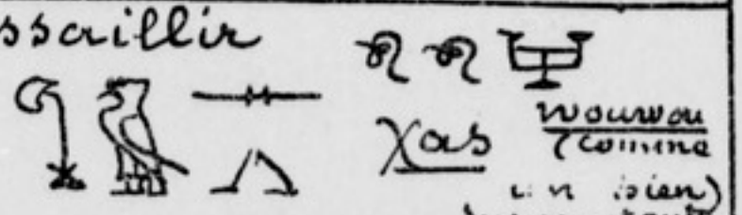


Ce légume était très apprécié par les Grecs et les Romains.

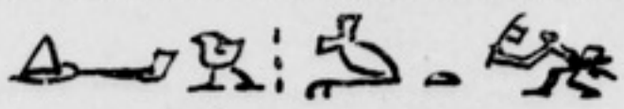
asperger (v. arroser)



assaillir

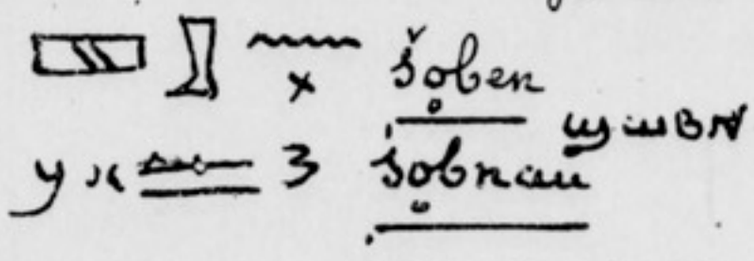


assassin, assassiner

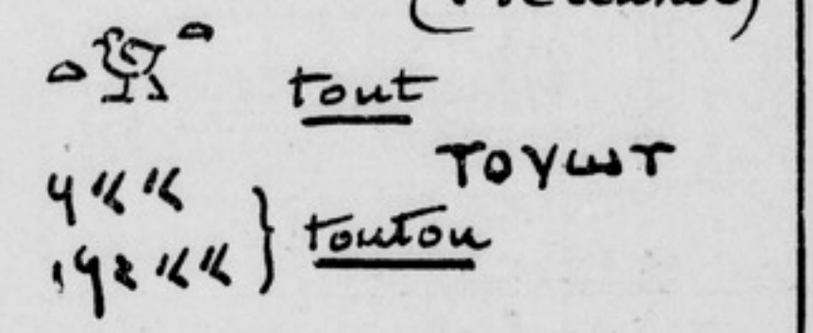


tou mout
donner la mort

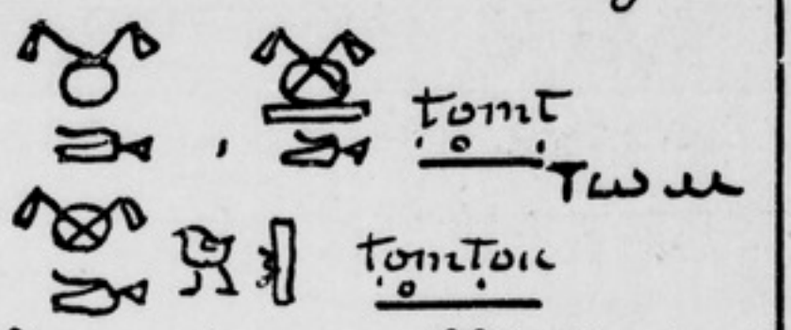
assembler, joindre
v réunir
joindre.



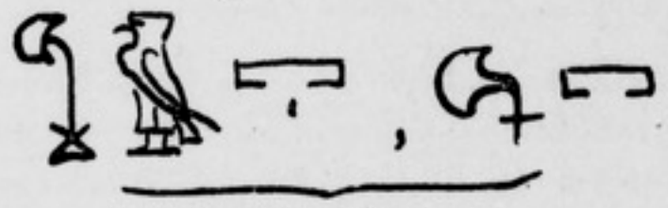
s'assembler, se réunir
(v se réunir)



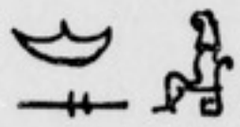
assemblée, réunion, groupe



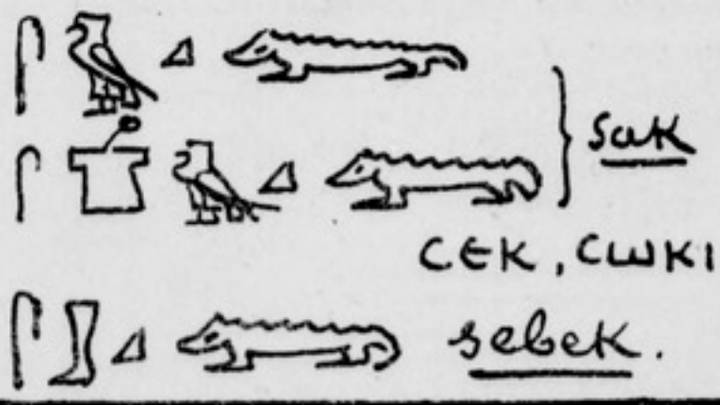
lieu d'assemblée, de réunion



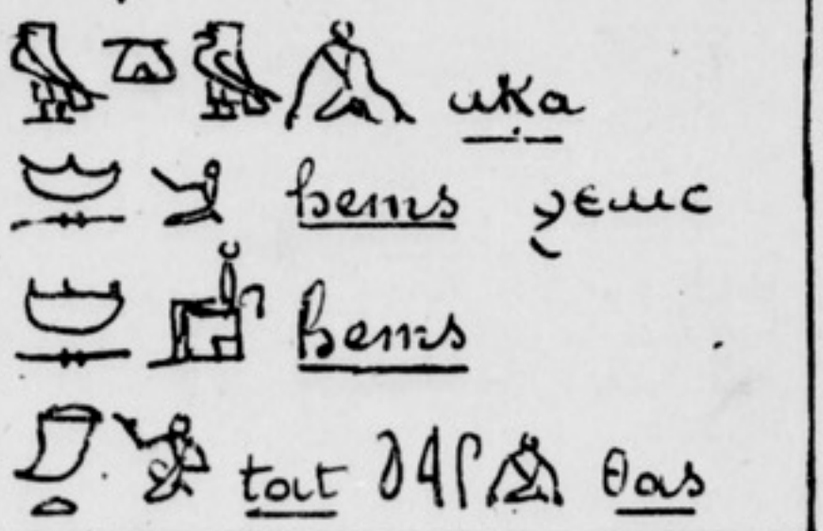
assemblée judiciaire, assise
(v s'asseoir)



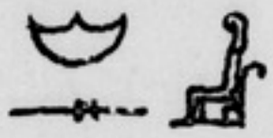
assembler, amasser, accaparer — faire rentrer les impots:



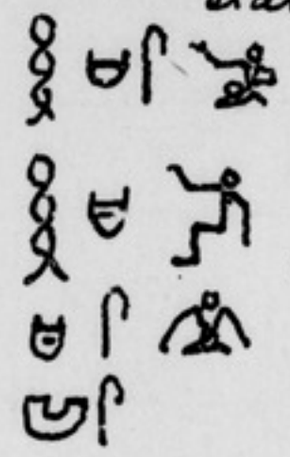
s'asseoir, être assis, accroupi
se reposer, être tranquille

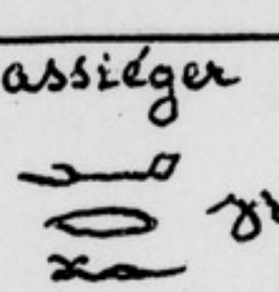


assises, assemblée
v s'asseoir


bems

assise (pierre d'), fondation
établir des fondations


bems


bems

assiéger v siége

ārf OPY, WPY

associé, collègue, coadjuteur

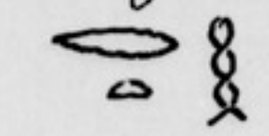

ämstot

ämis

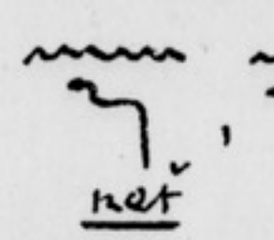

xber ЧBHP

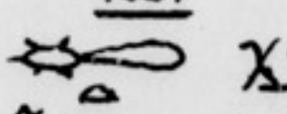
assommer (v battre)

assujétir


roth
λοδϥ

être assujéti, être sous la domination

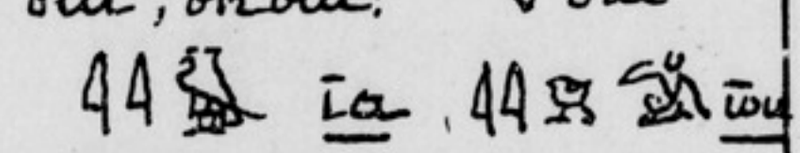

net, neti, net
acult


xet

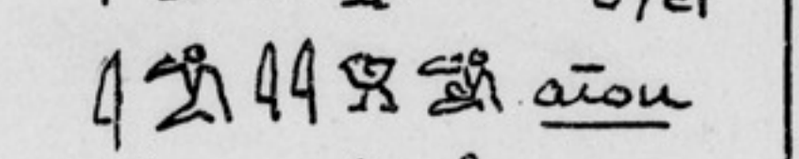
être assujetie


net-t

assurément, certes
oui, ohoui! v oui

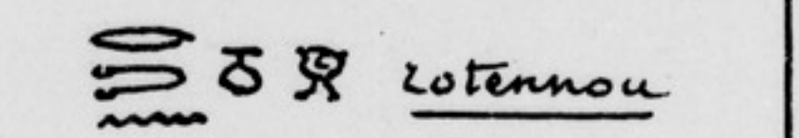

ia, iaou


aïa OYEI


aïou

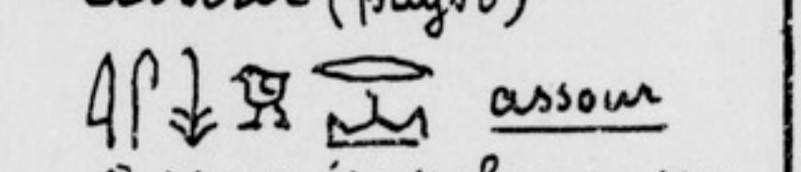
é, ieé ba ϥaio

Assyriens


Rotennou

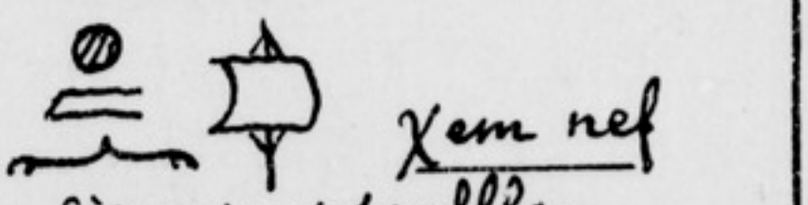
Les Rotan ou Rotennou dominèrent la Syrie entière jusqu'au développement des Khatas, d'où le nom de Rotennou donné souvent aux Syriens.

Assour (pays d')

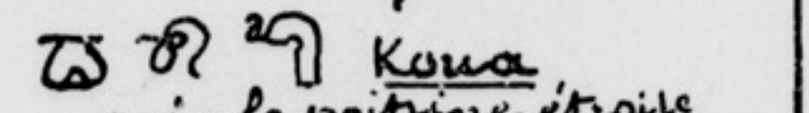

assour

Assour était le centre commercial du lapis-lazuli. On en exportait aussi des vases très renommés.

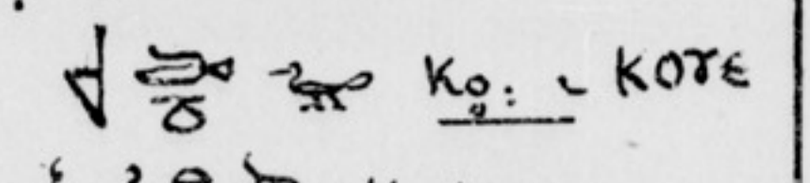
asbhme

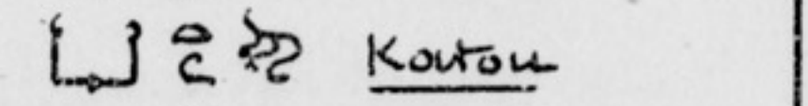

Xem nef

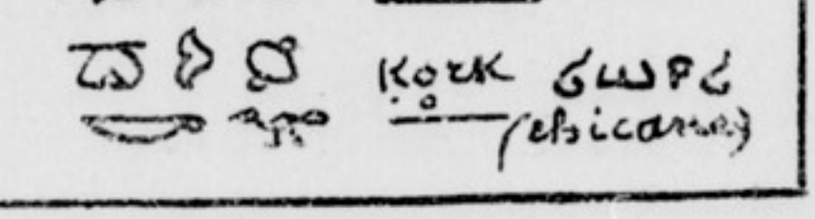
litter: sans souffle
ϥamsvi ϥi


Koua
qui a la poitrine étroite

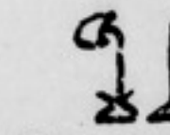
astuce, machination, conspiration


Kǫ: - KOTE

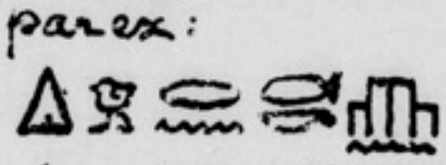

Koutou


Kork ϭωρϥ
(obscurer)

astre (v étoile, planète)


xebsou

parex:


ton ron-k xenti xebsou

ton nom est mis parmi les astres.

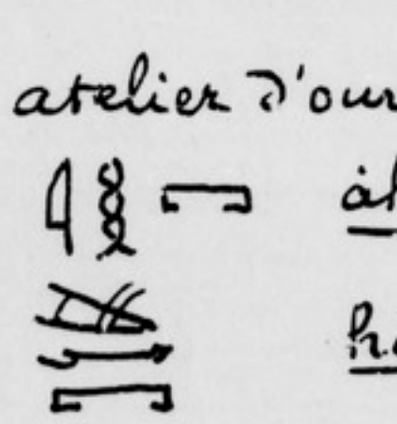
atelier d'artiste (v. artiste)


āmiouab-t (per)

mai-t-per)

per ānx (maison de vie parce qu'on y reproduit l'apparence de la vie)

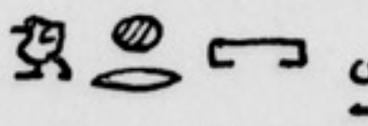
atelier d'ouvriers, fabrique


āh qw

hā

āl ou ār

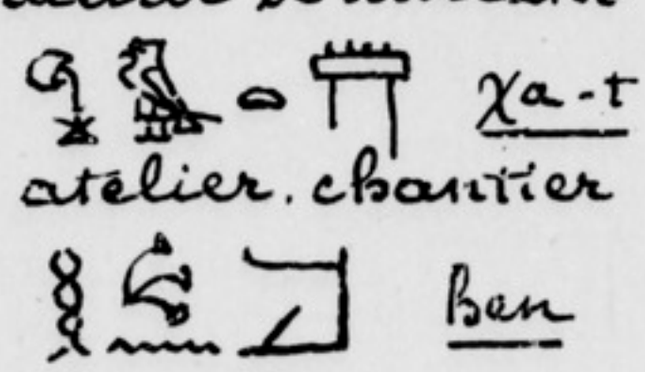
atelier métallurgique (v. forge)


ouxer

atelier de joaillier


benak-t

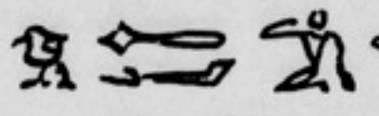
atelier de tisserand


xa-t

atelier, chantier

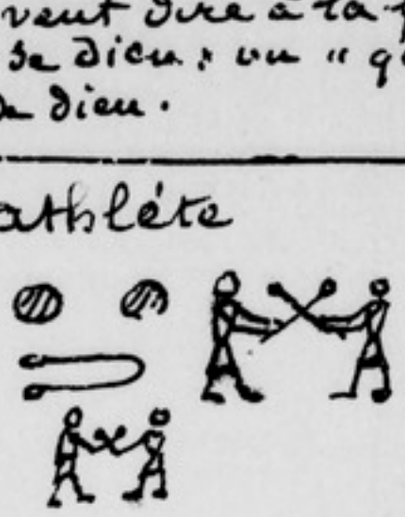
ben

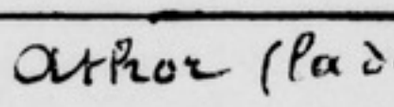
athée - qui blasphème


ouā ber neter (blasphème)

(veut dire à la fois: qui tape sur le dieu; ou "qui est maudit de dieu.

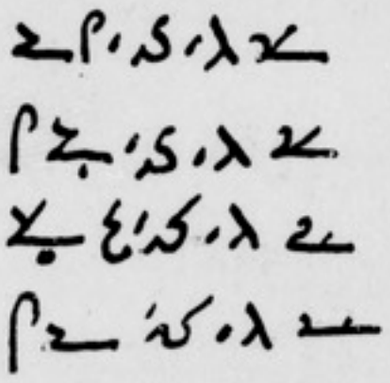
athlète


xixt

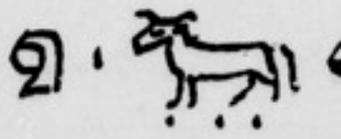

hathor (la déesse) Hathor


hathor

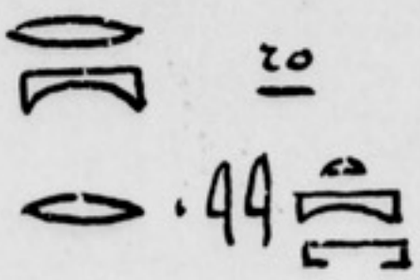
maison d'Horus


het hetar (maison divine)

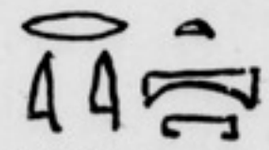
Athribis, ville consacrée à Hathor.

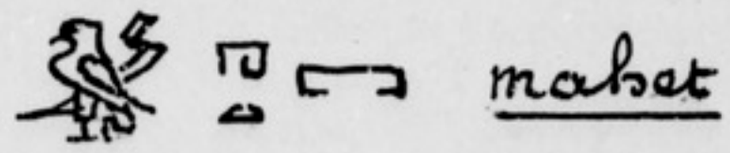

tep seb

atrium de maison, à ciel ouvert (v ciel)


ro

roi-t


atrium, vestibule

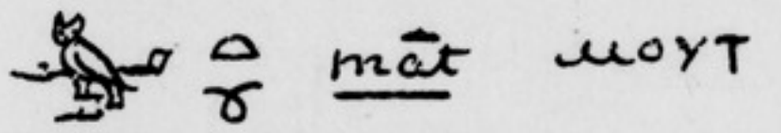

mabet

atrium, vestibule (suite)



attacher des vêtements

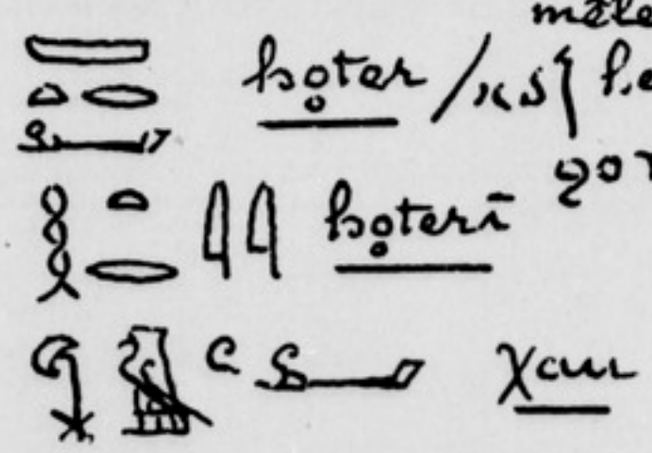
attacher fortement, lier, nouer (v lier en ce sens)



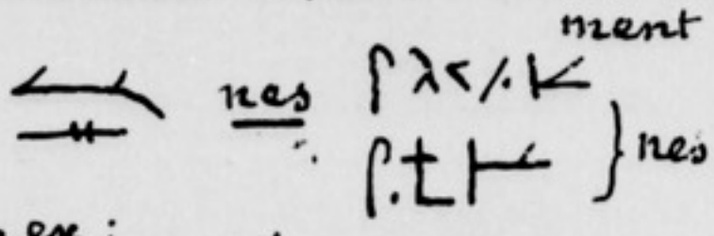
attaches de cuir des chars et des harnais



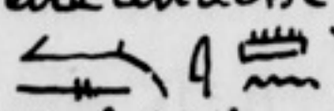
attacher ensemble, tresser, mêler



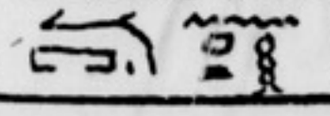
être attaché, avoir de l'attachement



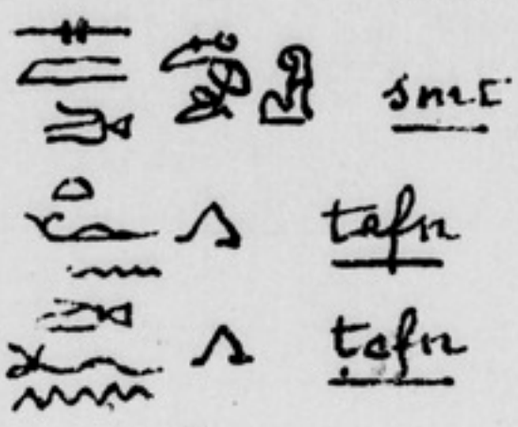
par ex:
être attaché à Amon



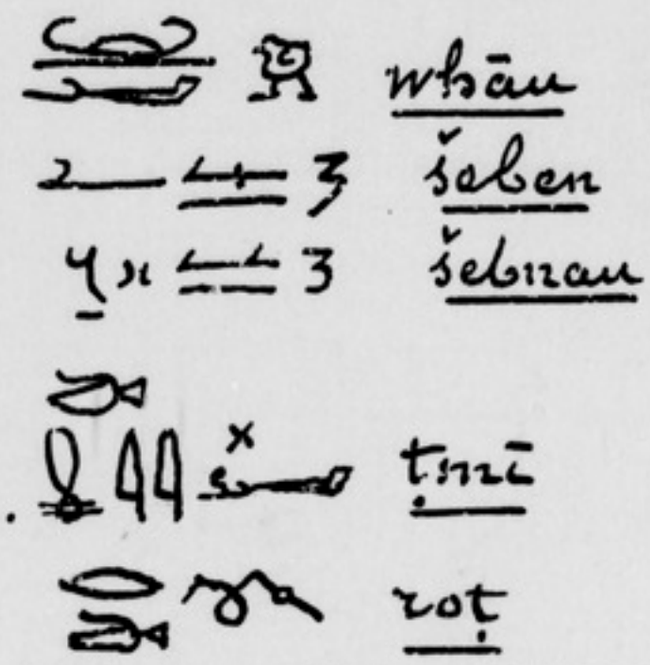
attaché à la maison de Ptah



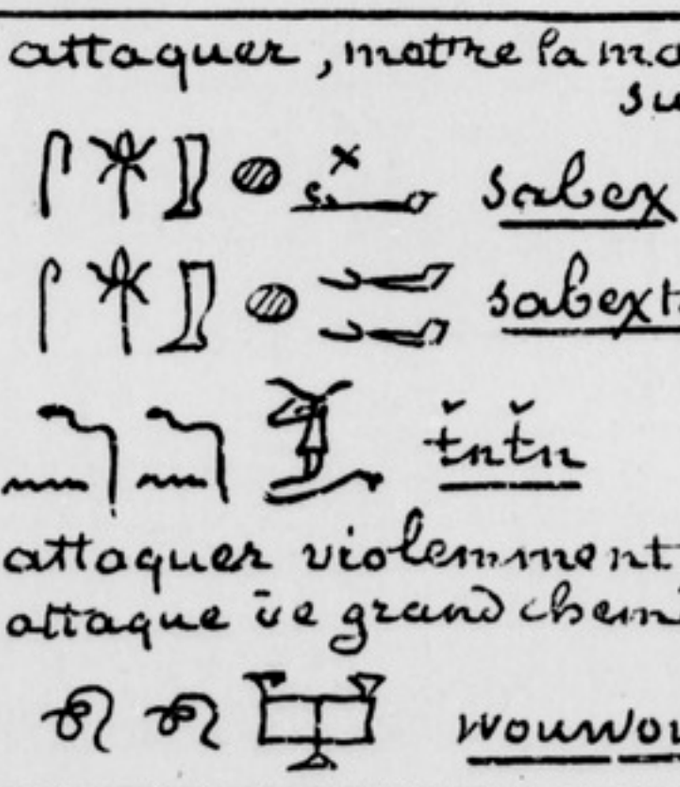
être attaché, (par ex au temple)



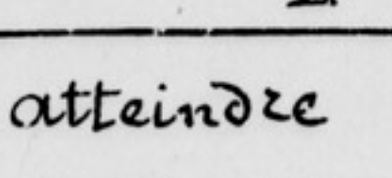
attacher, unir, annexer ajouter



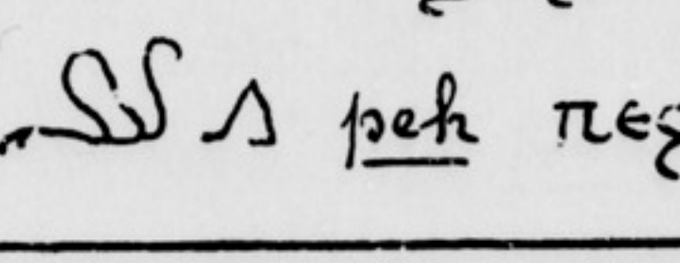
attaquer, mettre la main sur..



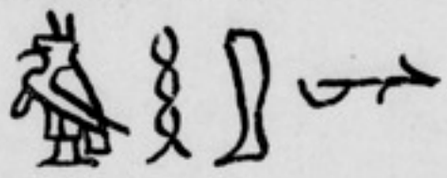
attaquer violemment, attaque de grand chemin



atteindre



atteler



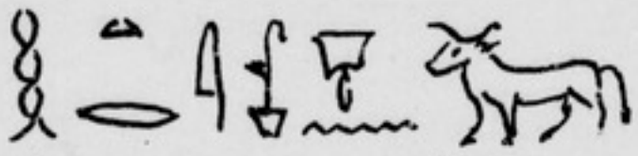
nqhb

NAQBE

attelage de bœufs de la=bour (v paire couple)

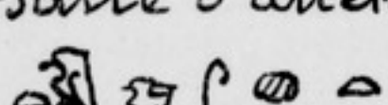


hebet



hetera ri àau

attendre, attente

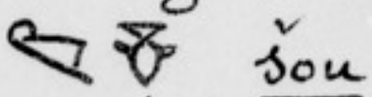


àsk

salle d'attente

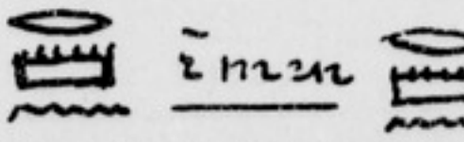
ta ousχā-t àsk

attendre patiemment supporter avec courage, être résigné, résignation



šou ⲥⲱⲟⲩ

en attendant que



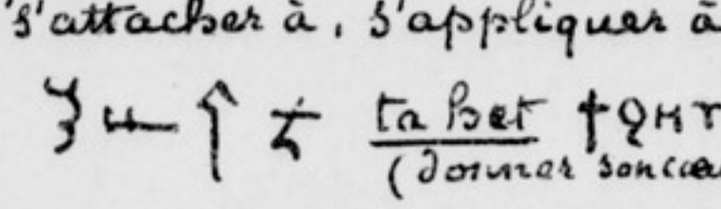
ìmn ìmen

attention (faire)

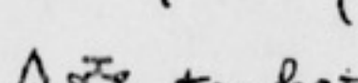


s'χoua

prêter toute son attention, s'attacher à, s'appliquer à

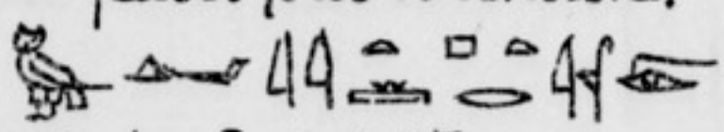


ta het ϯϩⲏⲧ (donner son cœur à)



tou het

ne faites pas attention!



mn toui-t hetra

attention!



Kemh

Kemhou

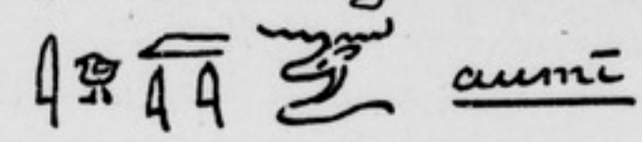
par ex:



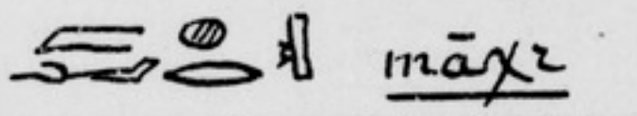
au ket-t ro-f Kemhou a ānx-ou

sa bouche parle. Attention! ô vivants

attentions (avoir des) avoir des égards, du respect, donner ses soins, soigner un malade



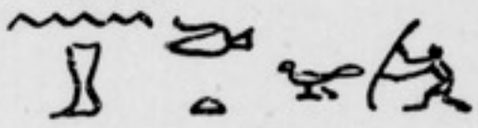
aumi



māχr

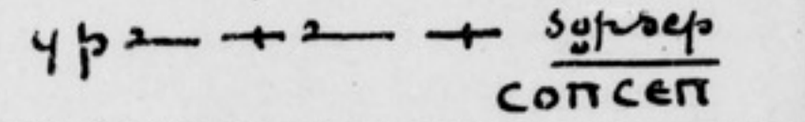
attiédir (v frais)

attirer dans un piège



nebt-t

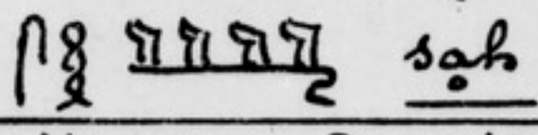
attirer, exciter, inviter à



sopsep

CONCEN

attouchement (v. toucher)



sqh

attraper des oiseaux, etc



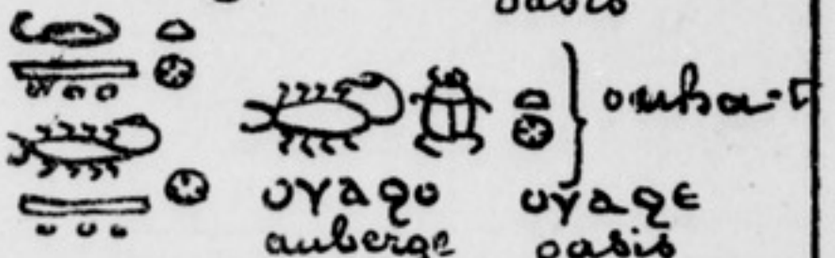
hek

hekt



oušr

auberge, hôtellerie, étape, oasis

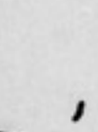


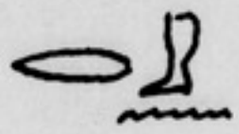
ouhat

ouaqe auberge

ouaqe oasis

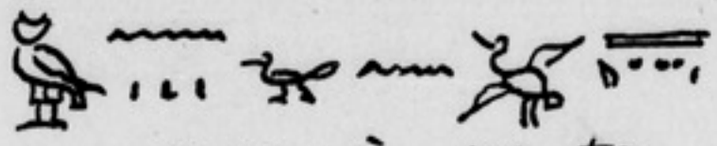
aucun



ben


iben

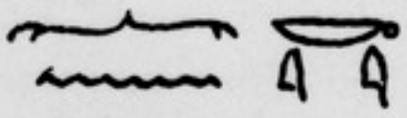


men mer


men n pa ta

aucun de la terre

aucun autre, aucune autre personne

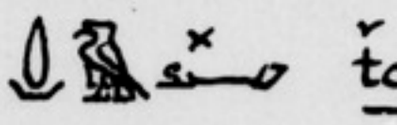

nen ki

nen ke

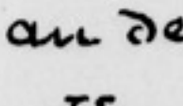
audacieux


sexem het

au delà

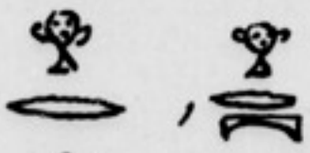

ta xe

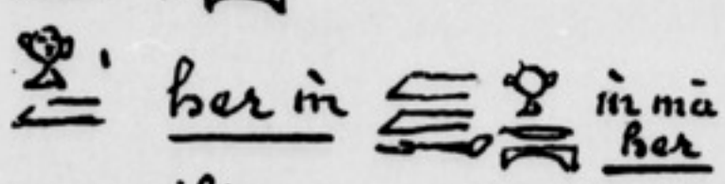
au dessous


xer n

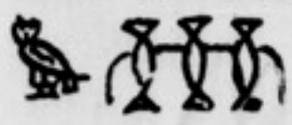
au dessus de


han


her

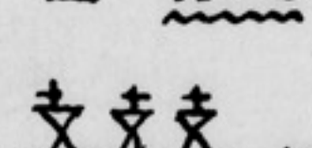

her n n ma her

au milieu

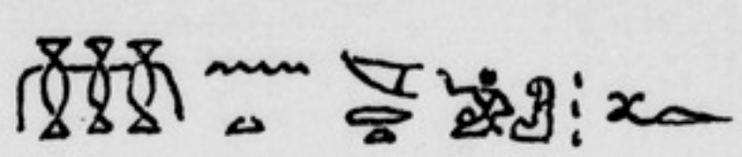

n xent

au milieu


n xennu


xent

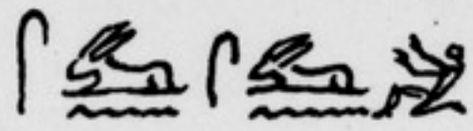
par ex:


xent mer-t-ou f.

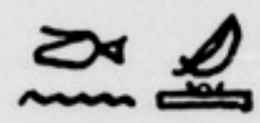
au milieu de ses serviteurs

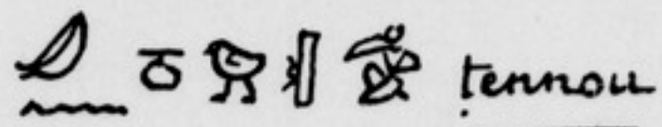

n her het

audience (demander, obtenir, avoir)

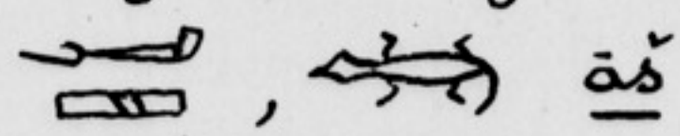

sounsour

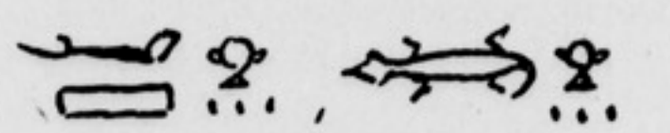
auditeur, prêter l'oreille

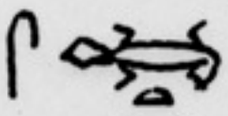

ten

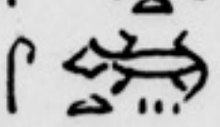

tennou

augmenter, agrandir

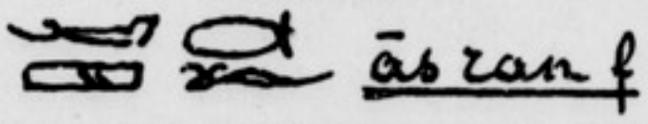

ās


ās her-ou

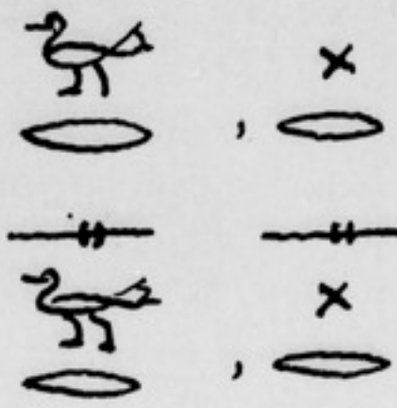

sāšt (ωωγτ


sašt-ou

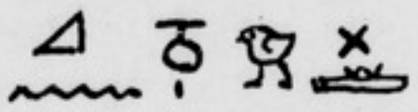
par ex: augmenter son nom, l'illustrer


ās ran f

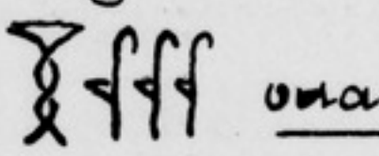
augmenter, accroître, (v. croître, grandir, multiplier abondance)


our

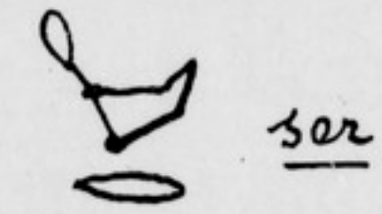
s'our


Kennou

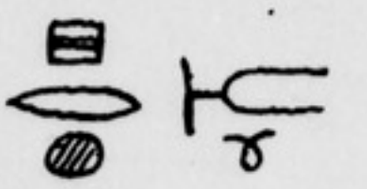
augmenter d'années

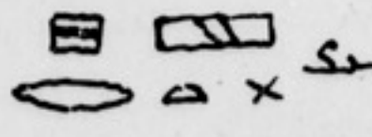

ouah renpou

augmenter, agrandir élargir, embellir, augmentation, embellissement

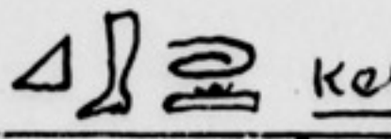

ser, CEP, CWP

augmenter, étendre (v. étendre)

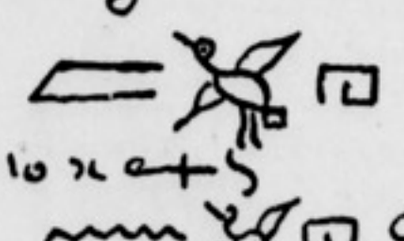

prx ΠPW


prš-t

augmenter, doubler (v. double doubler)


keb KHB, KWB

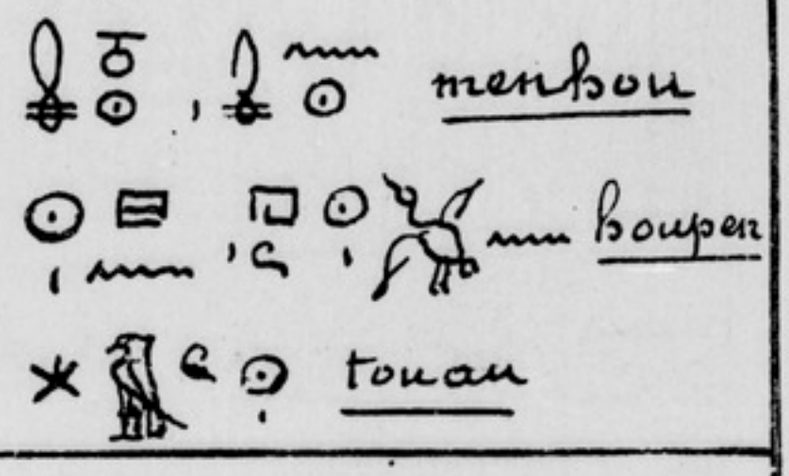
aujourd'hui (v. jour)


hr pahou ΛΠΟΟΥ

lo rabs

hr pahou

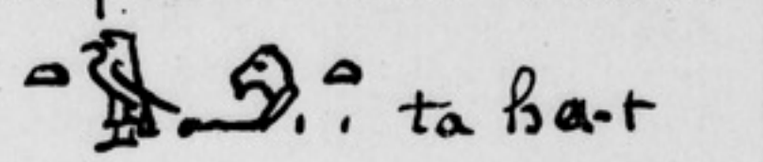
aujourd'hui (suite)


menhou

houpen

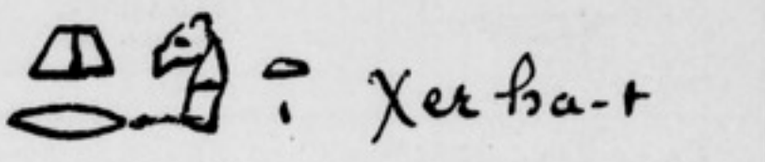
touau

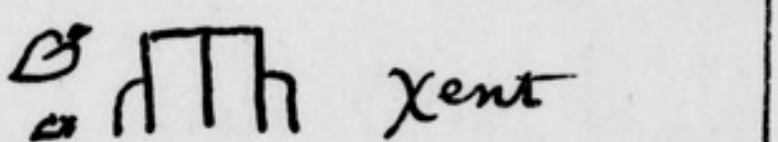
auparavant v avant


ta ha-t

ta he-t ЄΘΗ ЄΤϘΗ

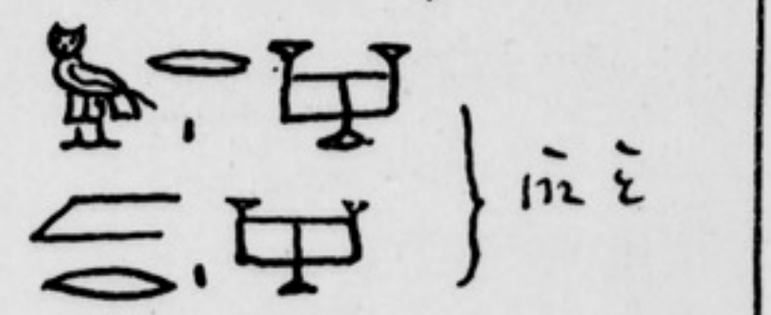
de ⌐ he-t ϘΗ commencement


Xer ha-t

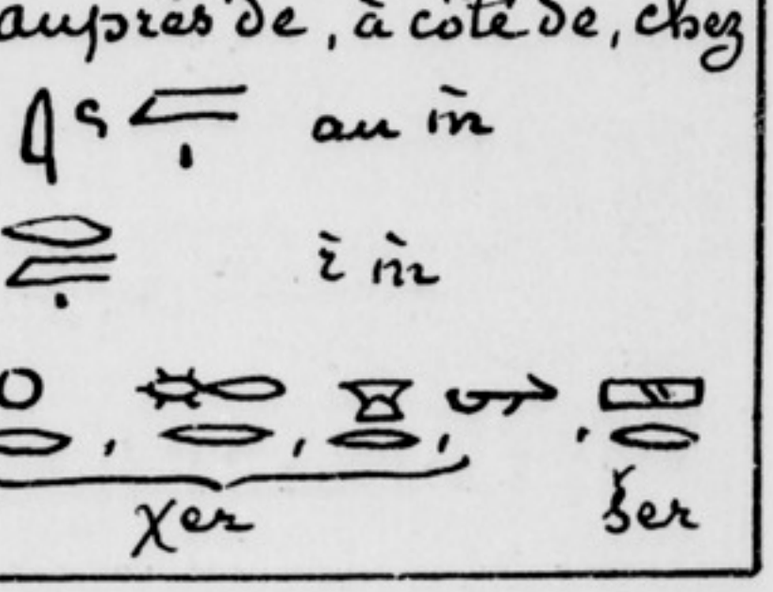

Xent


Xenti

auprès de, près de


ìr ì

auprès de, à côté de, chez


au ìr

ì ìr

Xer Ser

auréole brillante



apš

par ex:

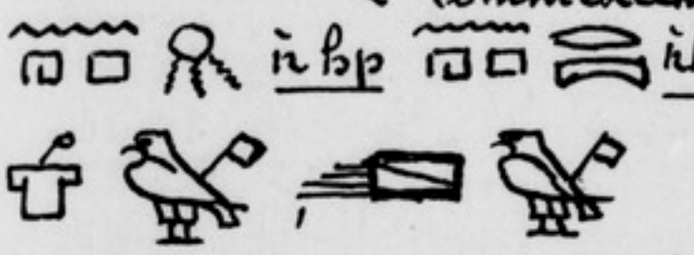
Horus à l'auréole brillante, c.à d. solstice d'été



hor apš

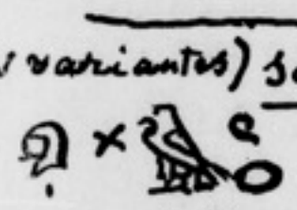
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aurore, aube (V matin, commencement)



inhp ihipr

(V variantes) sahor (le dos d'Horus)

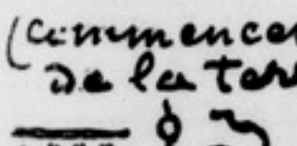


āp ouau

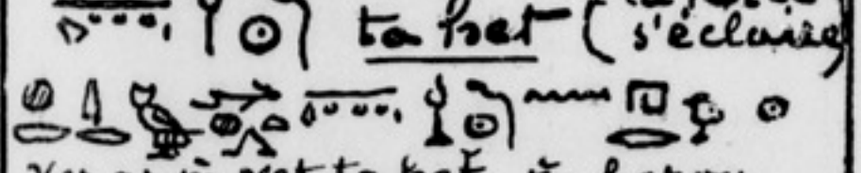


āp hat ta

(commencement de la clarté de la terre)

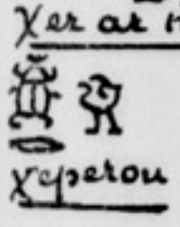


ta hat (la terre s'éclaire)

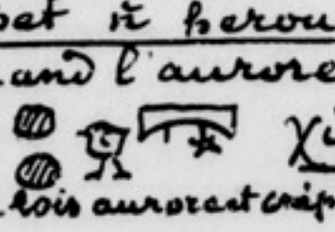


xer ai in xat ta hat it herou

mais quand l'aurore du jour fut



xperou



xiou

(à l'heure où aurorent crépusculi

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ausculter, palper



xa



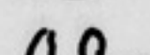
xai

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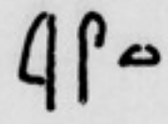
aussi (V alors que voici, et)



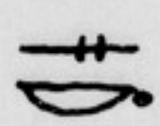
ask ICKE



ast (et variantes)



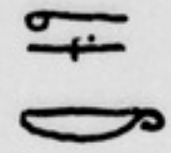
sk ICKE



kes



ke KE



ka

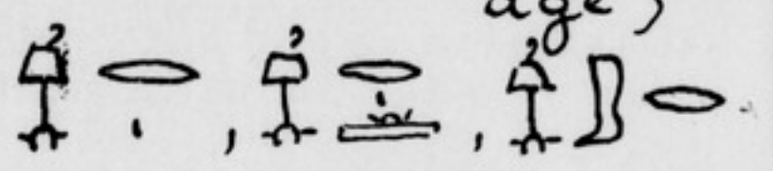
aussitôt



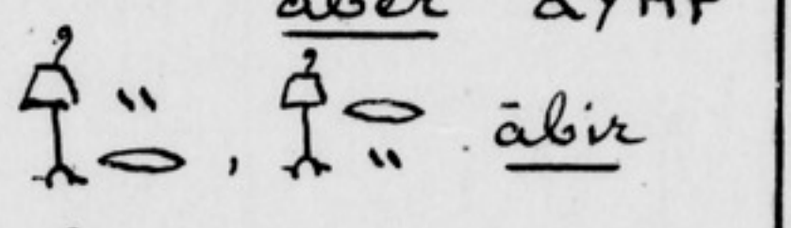
herā

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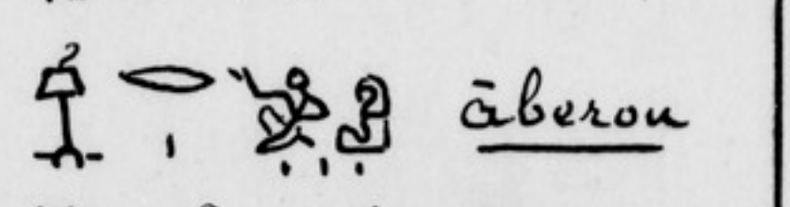
autant (V. nombreux beaucoup âge)



āber ΔΥΗΡ



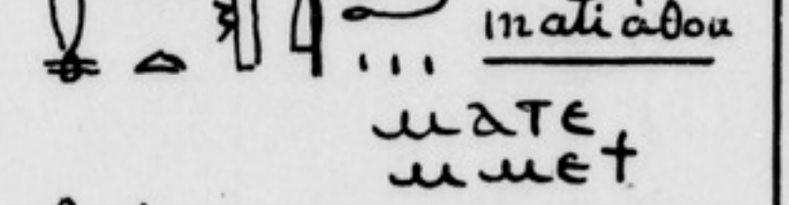
ābir



āberou

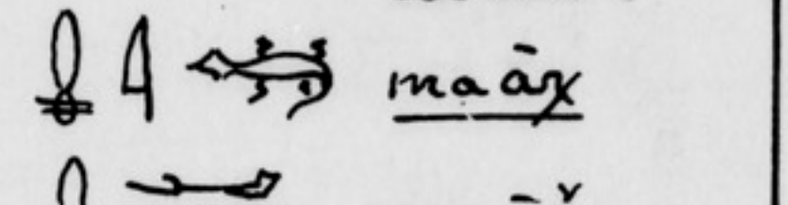


bar barou

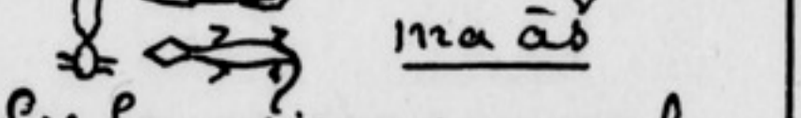


matiābou

MATE
MUET



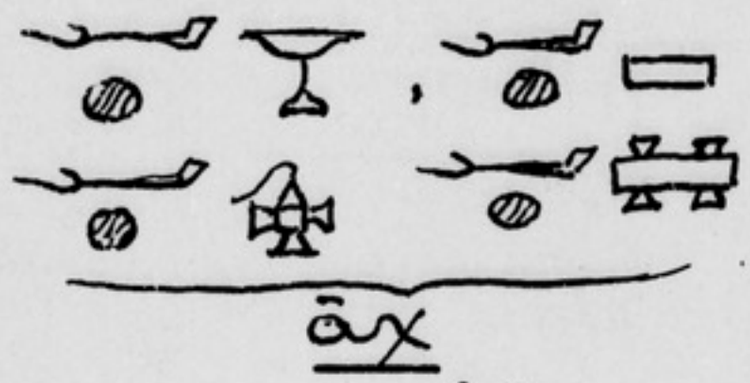
maāx



maāš

Les Egyptiens comme les Coptes remplaçaient le mot âge par autant d'années

autel de l'holocauste



ākh

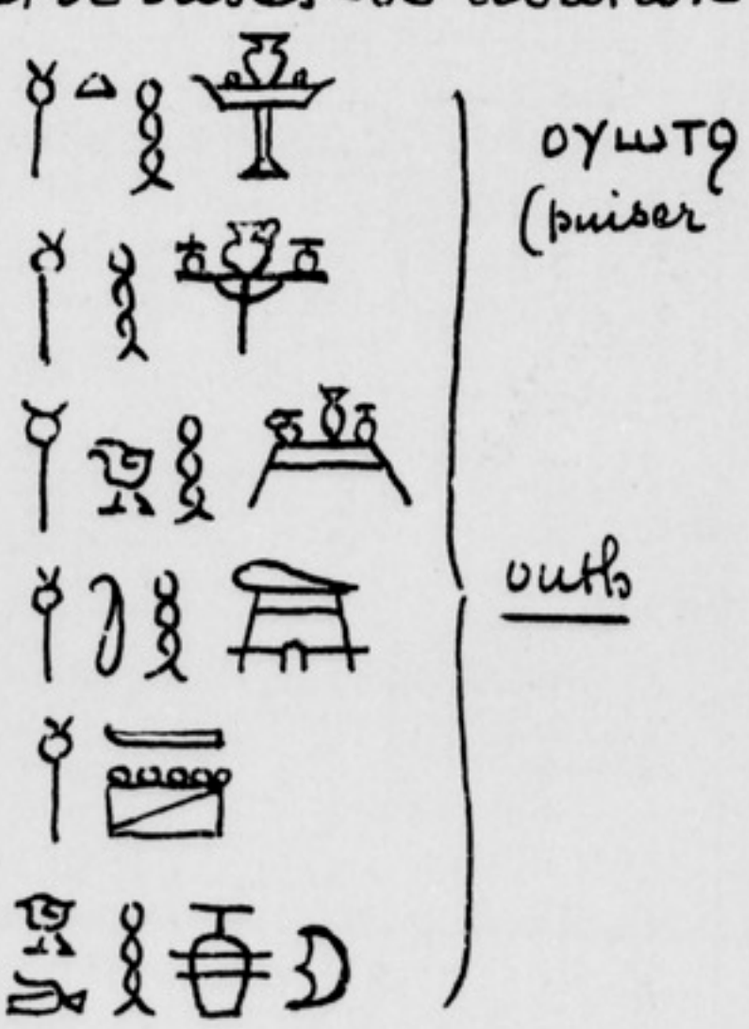
ahs
(fourreau)



ākhou

ouākhou

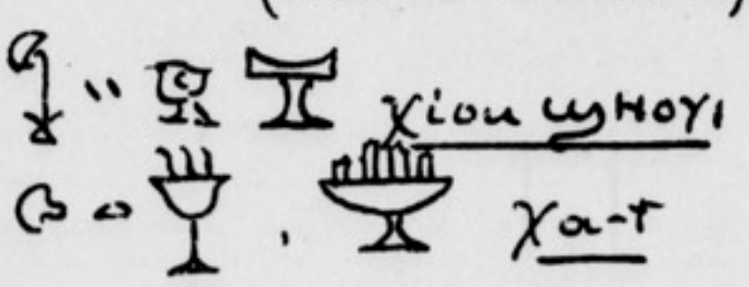
autel chargé d'offrandes et de vases de libation



OYWTQ
(puiser

outh

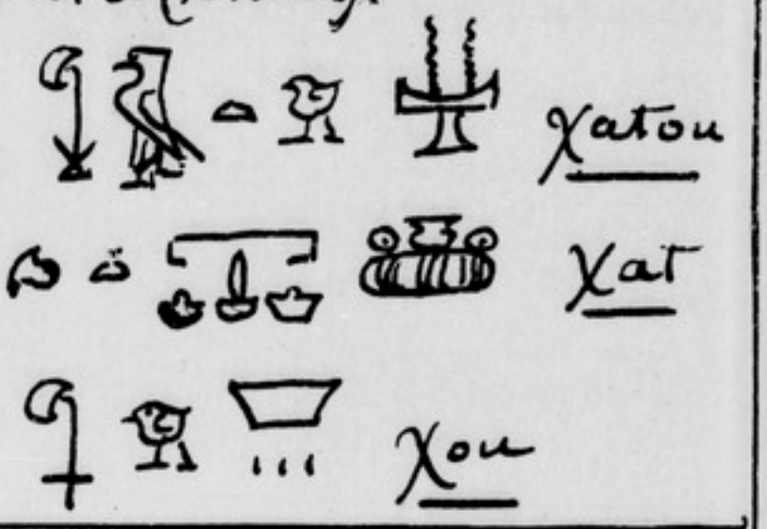
(et autres variantes)



xiou ugHOYI

xa-t

autel (suite)

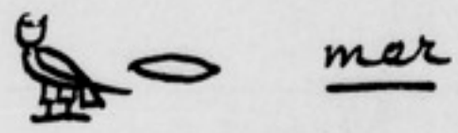


xatou

xat

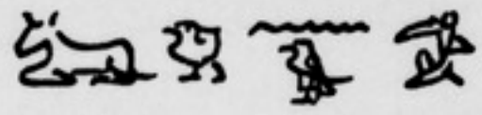
xou

auteur



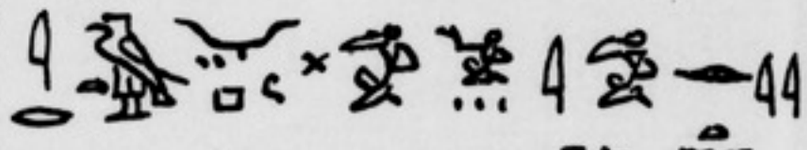
mer

authentique.

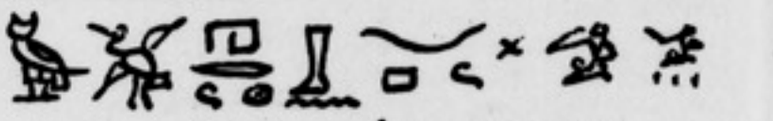


Wouna.

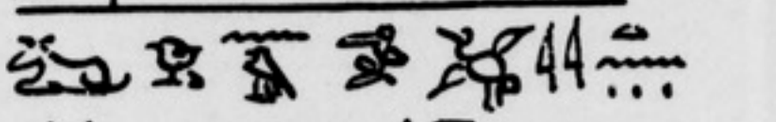
par ex:



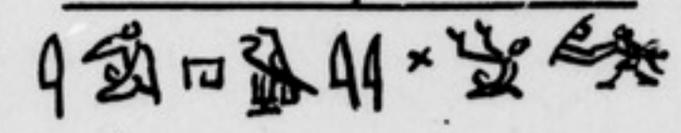
ar tai apou · a arētenou



mē pa beroubenapou



Wouna paitenou



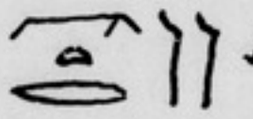
abaī-ou



paī arī-tenou

si cette déclaration que vous avez faite en ce jour, n'est pas une déclaration authentique, vous souffrirez pour les choses que vous avez faites.

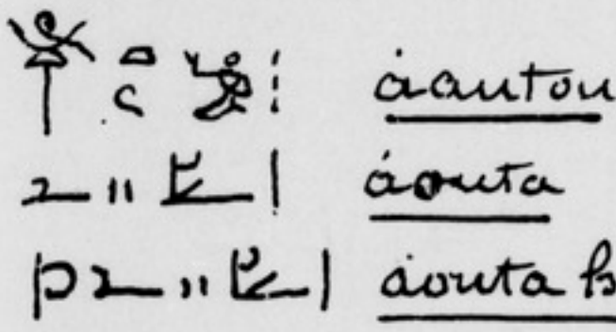
autopsie, servant de témoignage en justice (v. témoin)

 mater

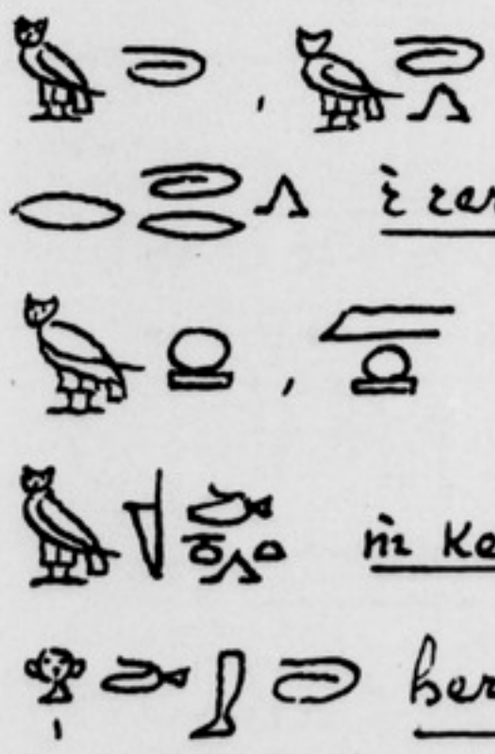
autorité (avoir de l') [v pouvoir puissance)

 sχm ; wsχm

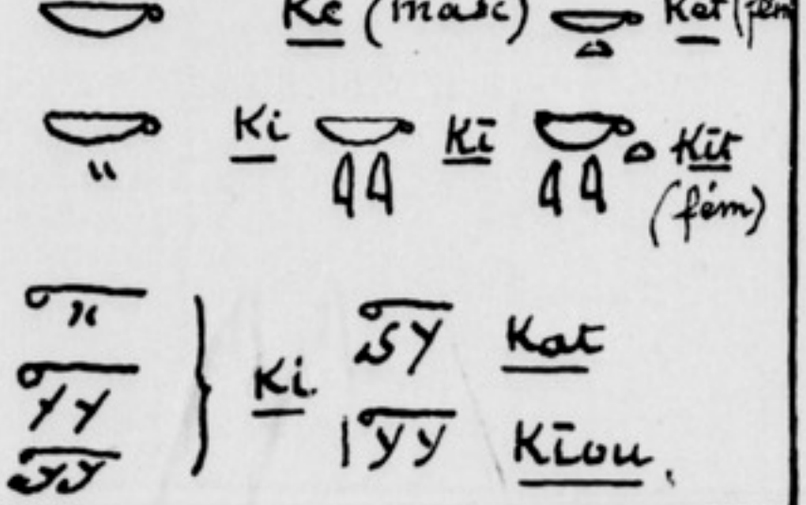
les autorités

 àautou ; àouta ; àoutaber ; tiw apohet

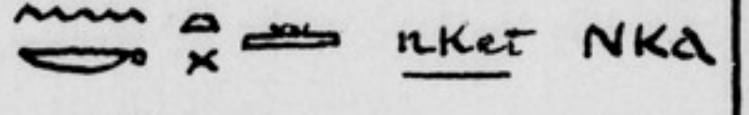
autour de

 mrer ; ìrer ; mšen ; mKetnt ; herteb

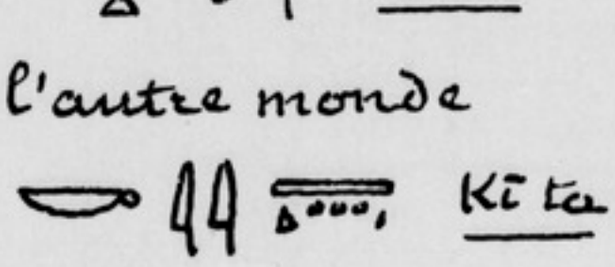
autre, autre chose

 Ke (masc) ; Ket (fém) ; Ki ; Kī ; Kit (fém) ; Ki ; sy Kat ; iyy Kīou.

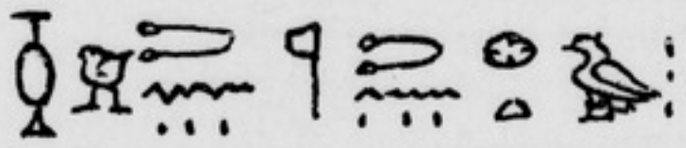
autre (suite)

 nKet NKa ; Ketta

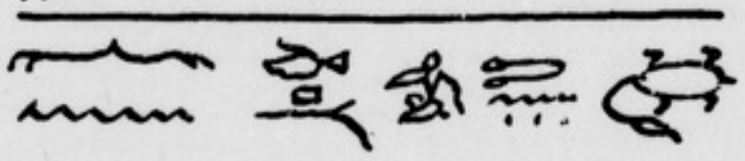
l'autre monde

 Kīta

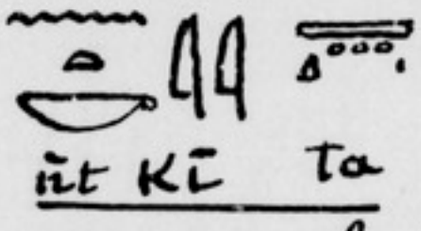
par ex:



hos outen neter tenou ta·u

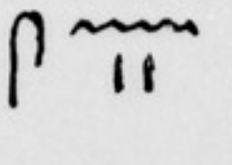


an tep tenou snat

 ìt Kī ta

vous qui plaisez à votre dieu de ville (le dieu patron de la ville); et qui ne voulez pas goûter la crainte de l'autre monde.

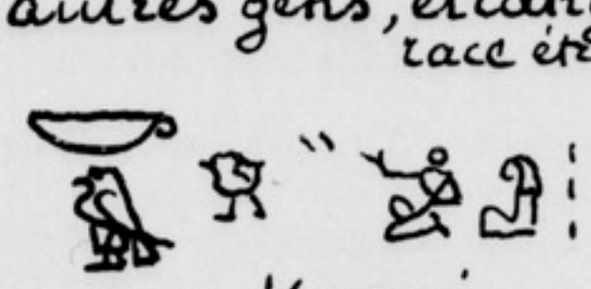
l'autre, le second

 snou CNAY

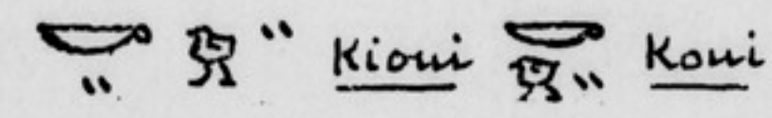
autrui

 Kiou

autres gens, étrangers, race étrangère

 Kaoui KOOYI

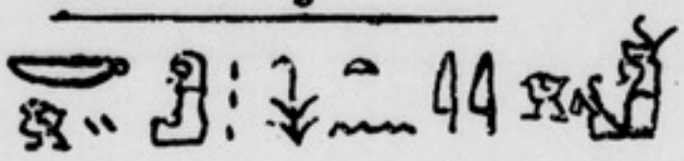
autres

 Kioui Koui

par ex:

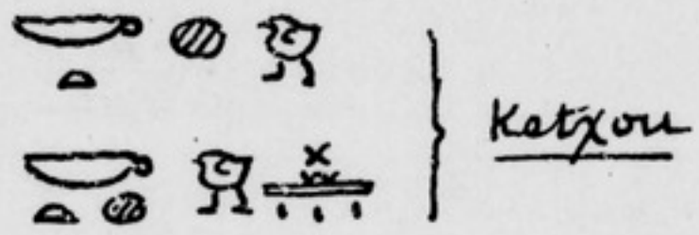


Kioui soutenou

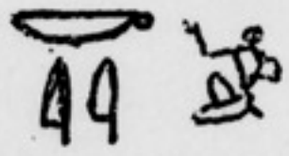


Koui-ou soutenou

les uns les autres

 Katxou

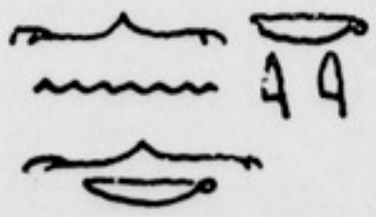
une autre personne (en parlant d'un homme)

 Kī

(en parlant d'une femme)

 Kat

aucune autre personne

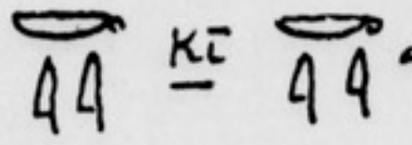
 nen Kī (ou) anKi

nen (ou) anke

autre chapitre

 Ka ro

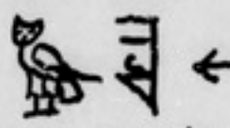
autre phrase, changement de phrase

 Kī Kī

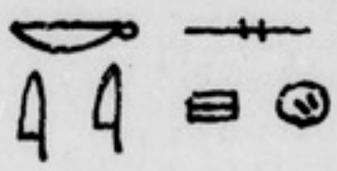
autrement dit (souvent employé dans le livre des morts et dans les lettres particulières pour indiquer les différentes lectures ou avertir qu'on passe à un autre sujet)

 Ki ṯot (par abbréviation)

autrefois

 m Kes oua

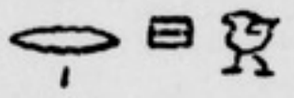
une autre fois, une seconde fois

 Ki sop

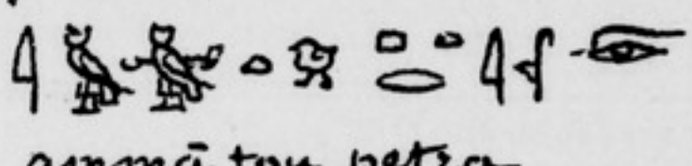
autrement

 maketxou

autrement ou sinon

 ropou

par ex:



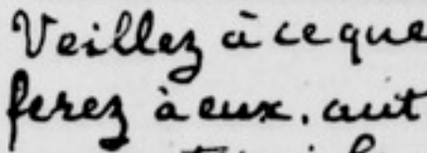
anmā tou petra



pa ìti autenou ì ar-f



ì sen-ou ropou



ṯot - a semau

Veillez à ce que vous leur ferez à eux. autrement je raconterai leur histoire.

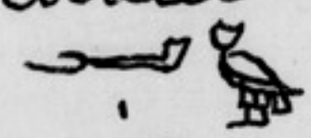
autruche

 nennou

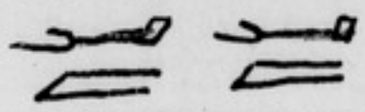
de nennou se cacher (la tête)

autrui v autre

avaler

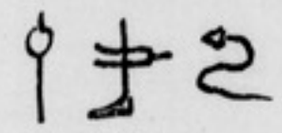
 ām

l'avaleur, nom donné souvent au crocodile

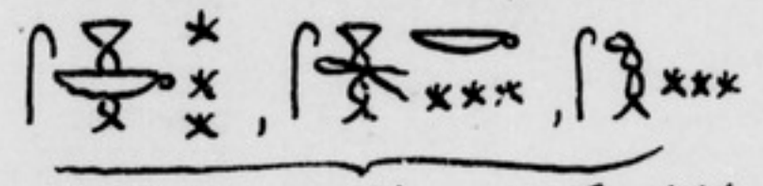
 āmām

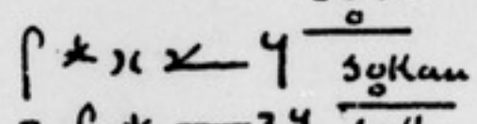
avancer (v traverser)

 outeb OYWTEB

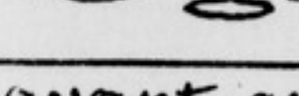
 outeb

avancer vers la fin

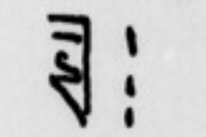
 soK CWK

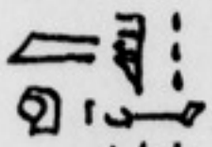
 soKau soK

s'avancer, s'élancer

 arper

avant, antérieurement, auparavant

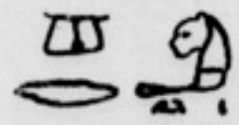
 abou

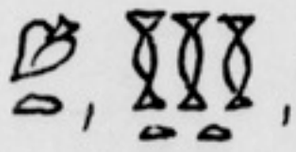
 m abou āpou

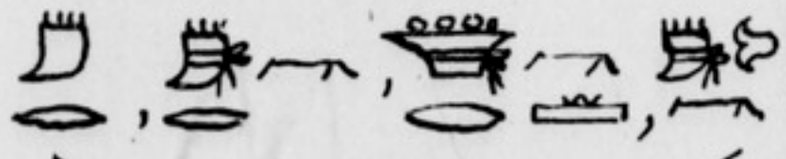
 i ba-t

ḏH devant

ḏIH avant

 xer ba-f

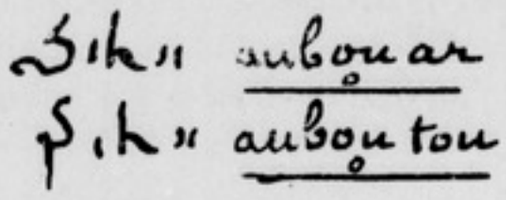
 xent, xenti

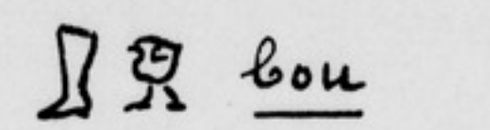
 ter

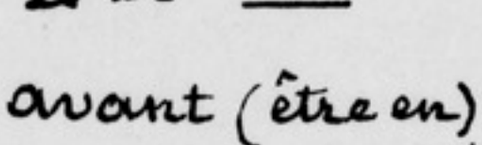
avant que, avant que ne

 aubou ar

(avant de faire, d'agir)

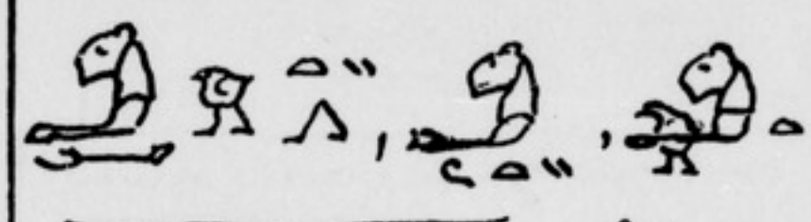
 subou ar

 subou tou

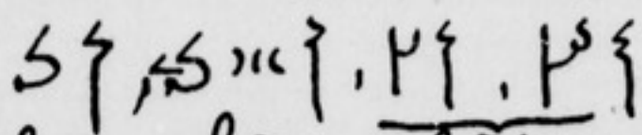
 bou

avant (être en) être le premier (v primeur, prince)

 hā hāt ḏH

 hāouti hāout

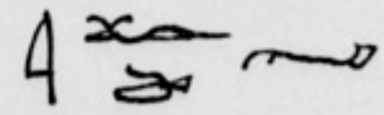
 hāoui, hāti, hātou

 hāt hit hātou

avant (ce qui est en) proéminent
bosse du nez

 xenti

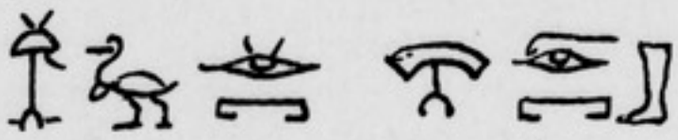
avant-bras

 ḏf ḏoyT

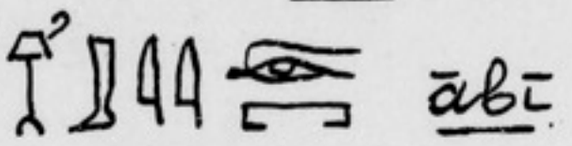
avant-cour

 ābou

avant-cour (suite)
ouverte d'une maison, d'un temple d'un palais, peristyle.
La plupart des temples avaient des avant-cours, terrasses, galeries, péristyles où se faisaient les cérémonies religieuses, le pharaon, ses serviteurs et les prêtres ayant seuls accès dans les temples.



āb



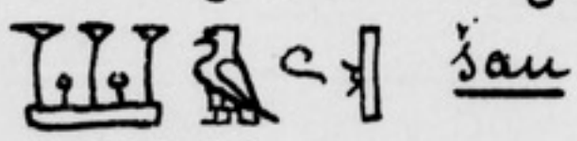
ābī

avant-coureur



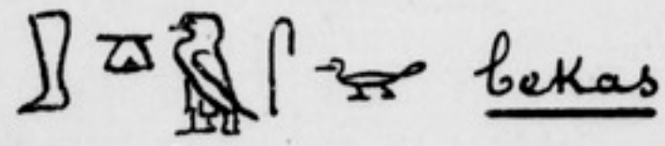
χ.rp

avantage, avantageux

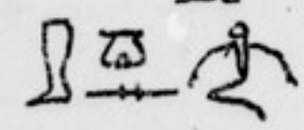


šau

avare



bekas



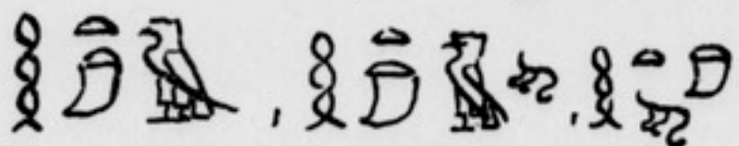
beks



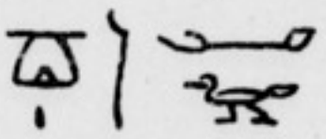
beksou

4026
4024
4W6E

avare, ladre (qui n'a porte que des guenilles)



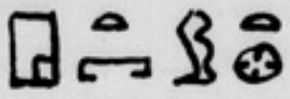
beta



Katot

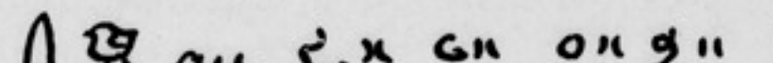
litter: qui a la main étroite, serrée

Avaris, ville sur la frontière septentrionale de l'Egypte où les Hyksos s'établirent et d'où ils furent chassés quatre siècles plus tard par le pharaon Ahmes, vers l'an 1700 av. J.C.

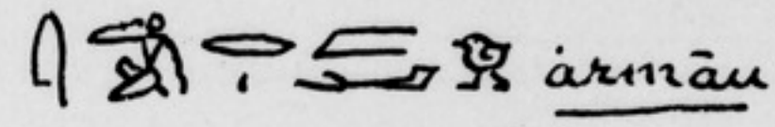


hetpet-t

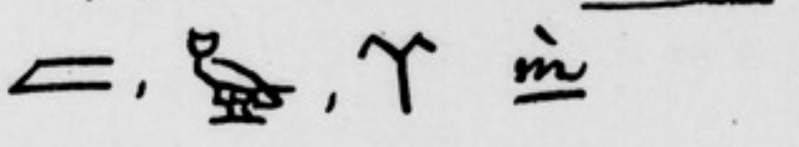
avec



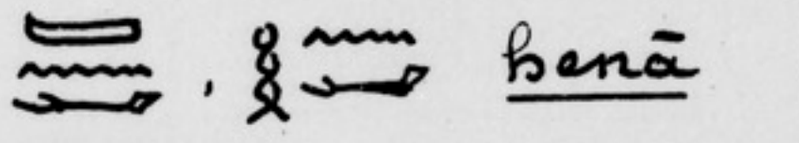
au ex en on gn
au ayw



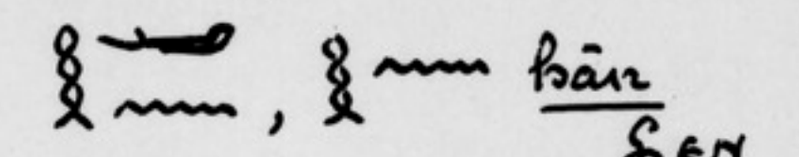
armāu



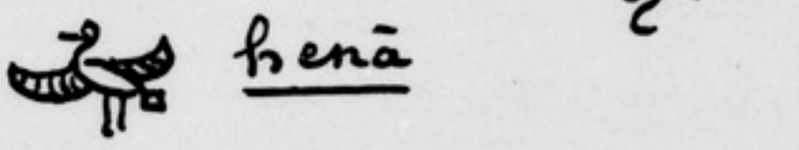
m



benā



bār
EN



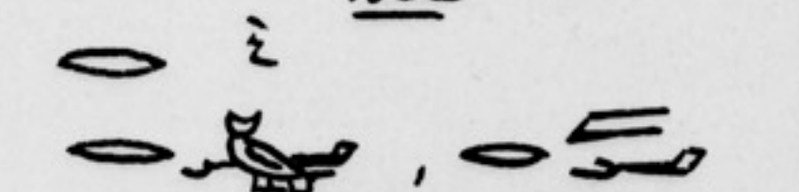
benā



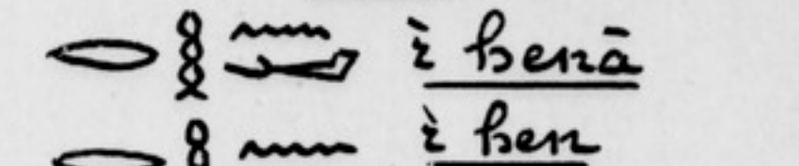
bā



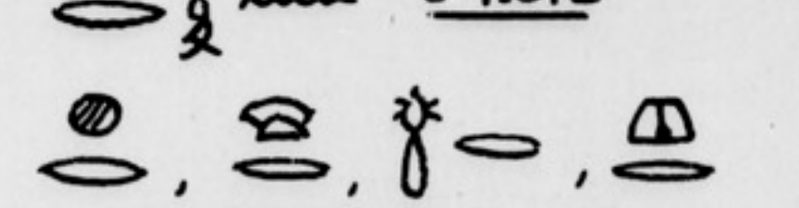
ber



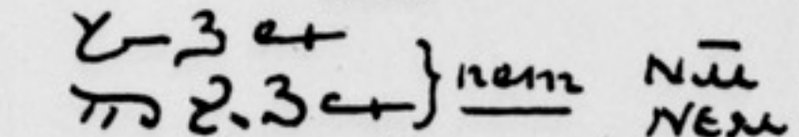
ī mā



ī benā
ī ben



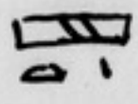
Xer



nem
NU
NEM

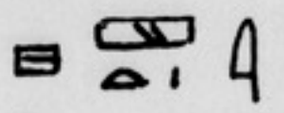
nem se decline avec moi avec toi, etc

avenue, allée



šet

parex:



p šet ašṭ

l'avenue d'acacia

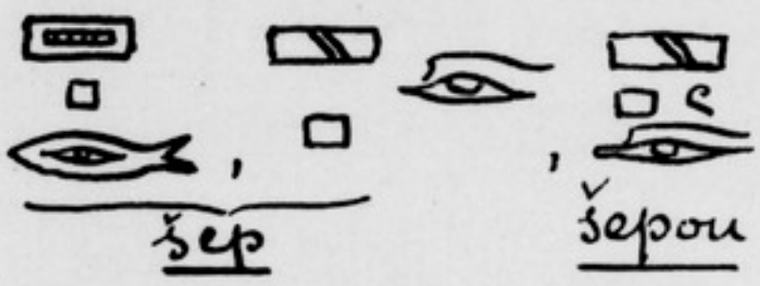
aversion, antipathie (v écarter)

avertir (v aviser)

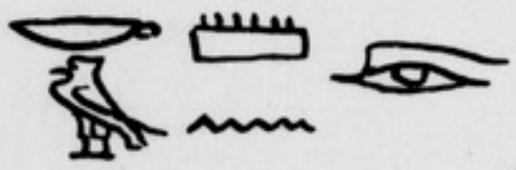
aveugle, cécité



ouber BEλλε

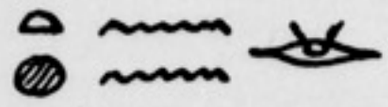


šep šepou

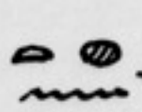


Kamen

GWWME

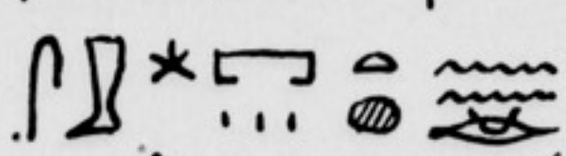


texni

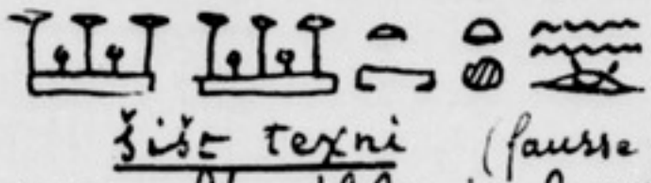
de  texen

couvrir, cacher

on disait d'une fausse-porte, d'une fausse fenêtre

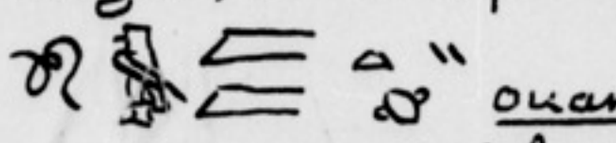


sebou texni (fausses portes)



šiš texni (fausse fenêtre)

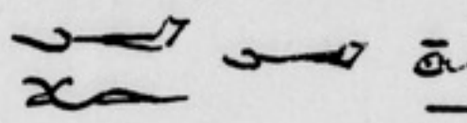
aveuglé, ébloui, fasciné



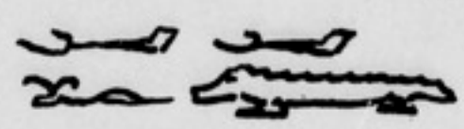
ouamiti

OYWWNT (obscurcir)

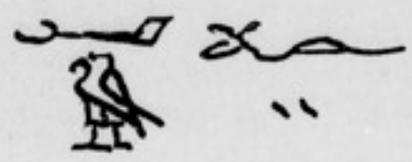
avide, avidité v vorace



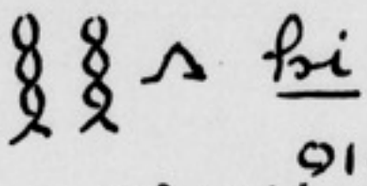
āfā



āfā



āafi

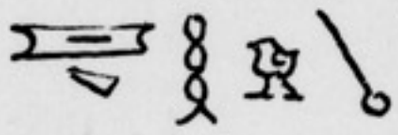


fsi

9101

(chercher à découvrir)

aviron (v. rame gouvernail)

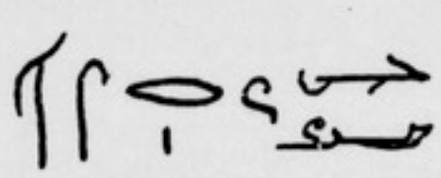


abou



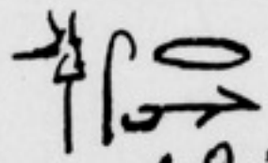
abou-t

(ramer)

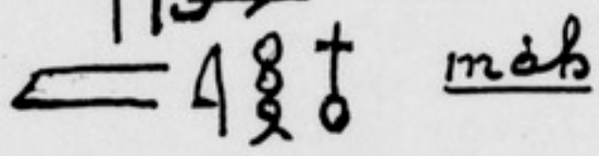


ousrou

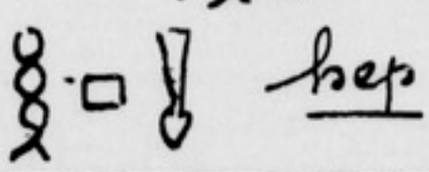
OYOCP



ousr



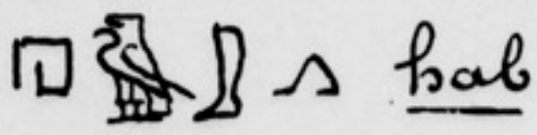
mdb



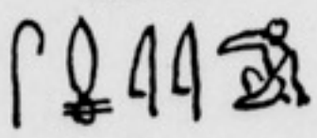
hep PEq

aviser, avertir

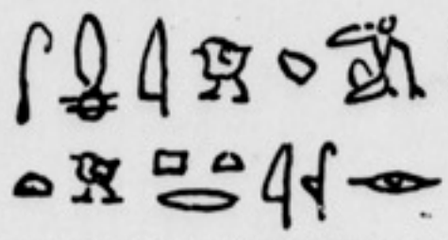
avis v annoncer



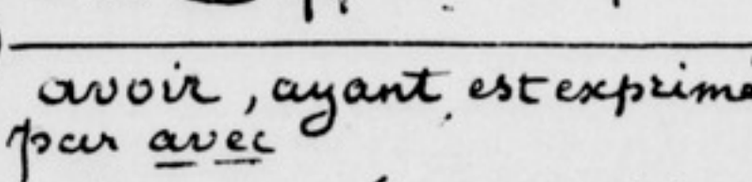
hab



sinī



smau

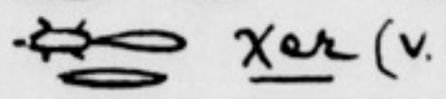


tou petra

avoir, ayant est exprimé par avec



χer Ker



χer (v. n'avoir pas

n'avoir pas, (v manquer 26)

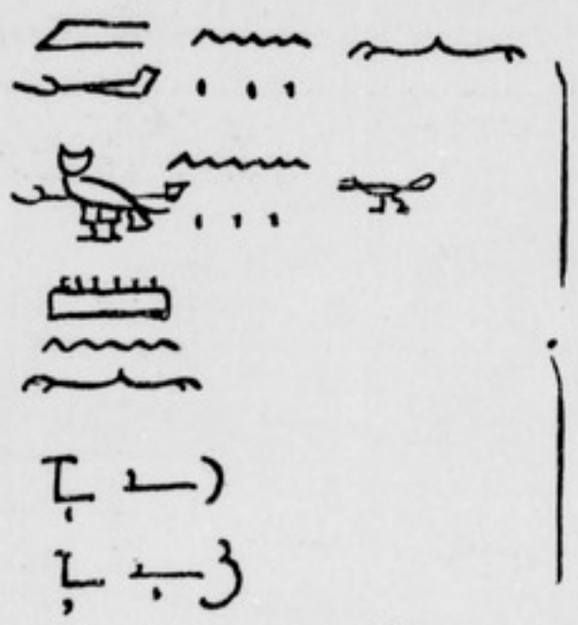


bet

par ex:

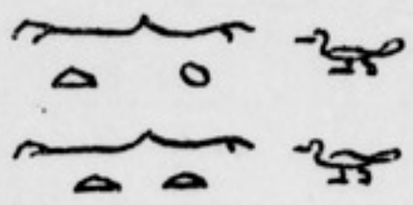
bet-f pou bek ab

il n'a ni faim (ni) soif



mān

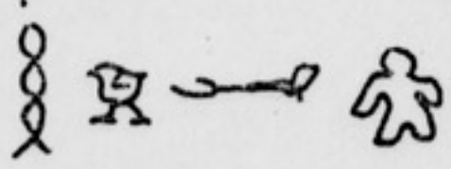
n'avoir pas, être dépourvu



net ou ant

neti ou anti

avorton, nain, nabot, pygmée; être contrefait, fœtus être estropié



baua

ovϩe

oyϩe



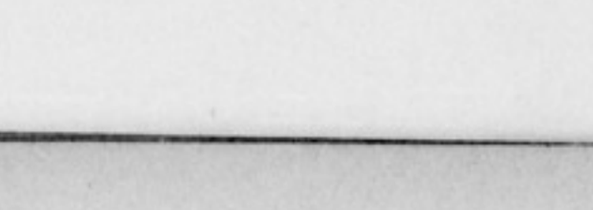
nem



nemiat

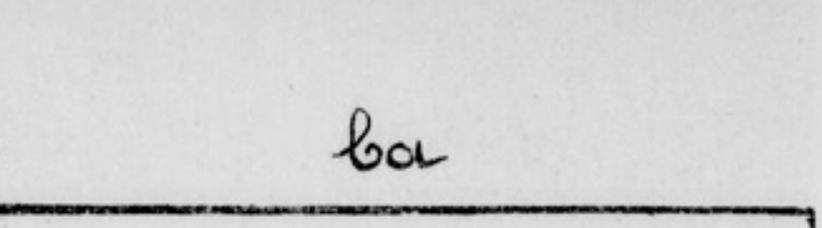
B

Baal



Bār

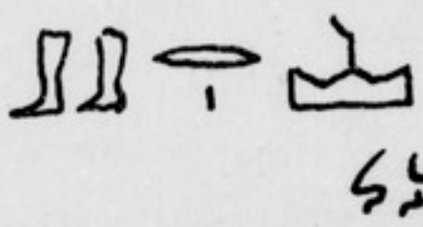
par ex:



Bār in àat-f

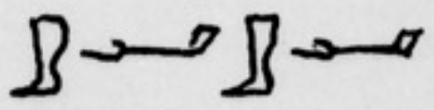
Baal en son moment c-à-d. au moment où ce dieu terrible exerce ses fureurs.

Babel



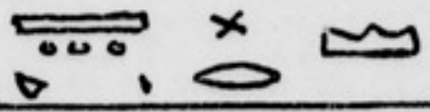
beber

babiller v bavarder, pie



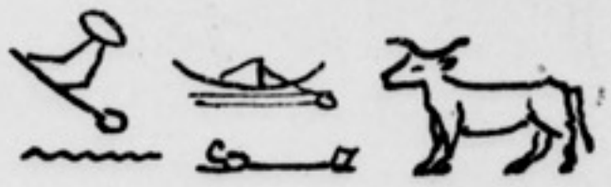
bābā

bâbord



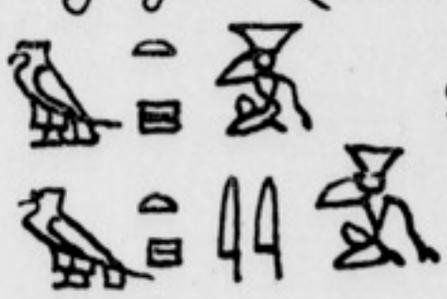
ta our

bac, bachot pour le transport des bœufs



χenKa

bagage (v. trousse)

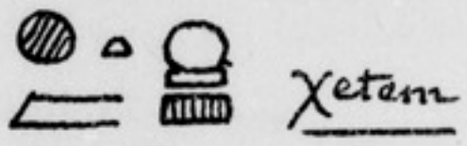


atep

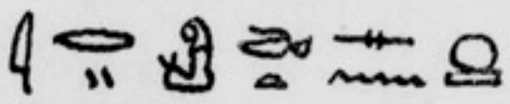
atepi

bague (v. anneau)

On trouve des bagues en oz, en argent, en cornaline, en porcelaine émaillée. Quelques unes portent, gravés sur le chaton, des souhaits de nouvel an. Le plus souvent ce chaton est en forme de scarabée, de matières diverses, dont le plat est orné de cartouches royaux, de devises etc. Sous la XI^e dynastie on ne trouve jamais d'amulettes dans les tombes, mais presque toutes les momies portent au petit doigt de la main gauche une bague avec scarabée, usage qui du reste se rencontre à toutes les époques.

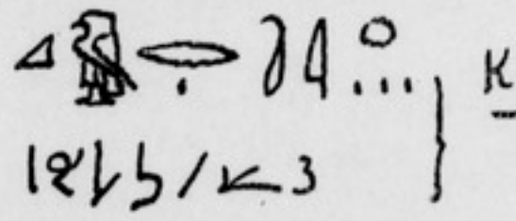


xetem

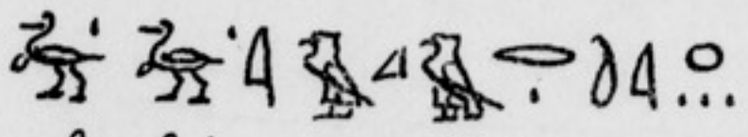


ari tȝt sen (xetem)

m. à m: ce qui est à sa main



Karta



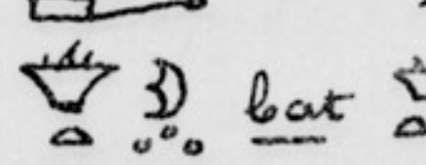
babaa Karta

c. à d. bague à devise parlante (v bavarder)

baguette en métal (v fer, clef)

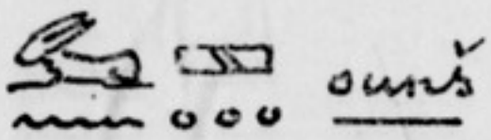


bati



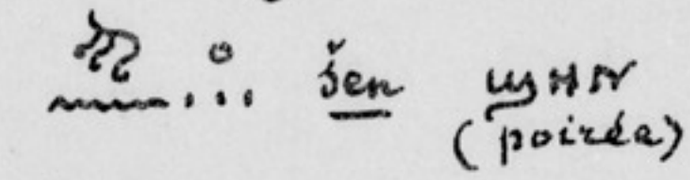
bat bati

baie d'une espèce de raisin



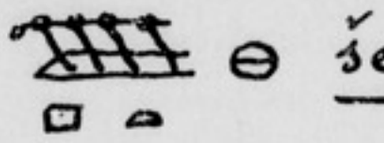
ounš

baie de génévrier



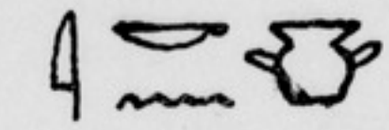
šen ugHH (poire)

baie



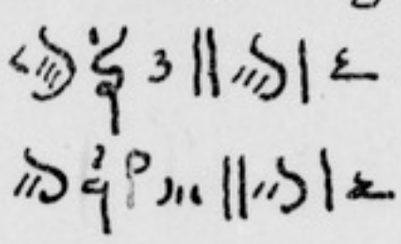
šept ugBIN

baignoire (v bassin)



aken

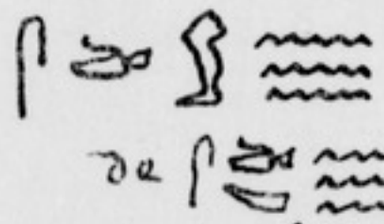
bain, baigner



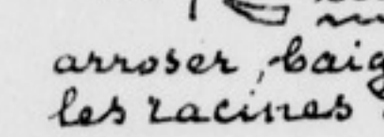
asaïoun

CIAOYN

bain de pied



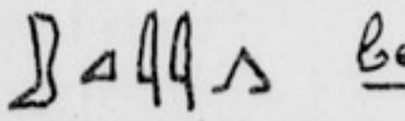
set (rat)



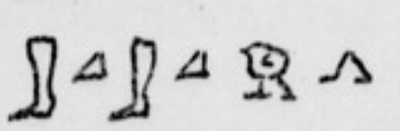
set

arroser, baigner d'eau les racines des plantes

baisser, abaissement



beki



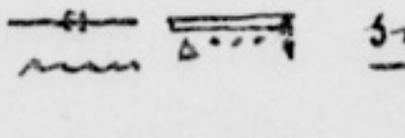
bekbekou

abaissement des eaux



ntata

abaissement de la terre



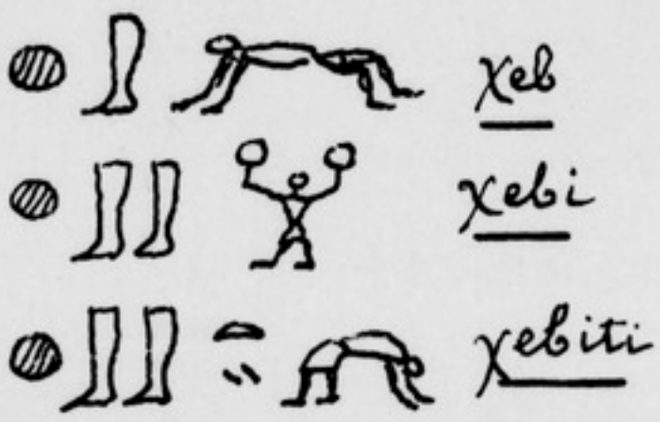
snta

se baisser, se courber



xab

baladin

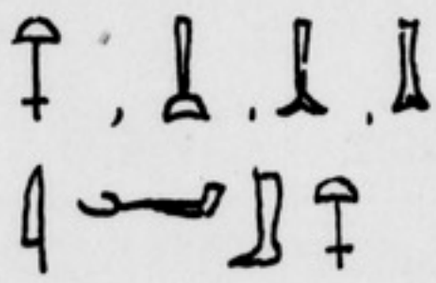


xeb

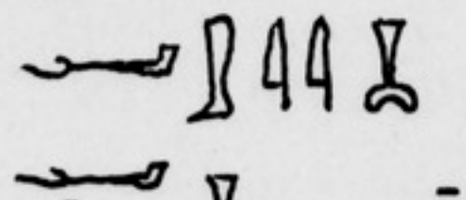
xebi

xebiti

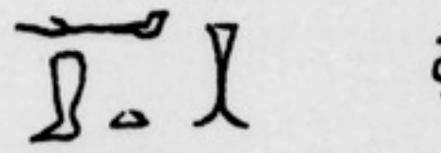
balai, balayer



aāb

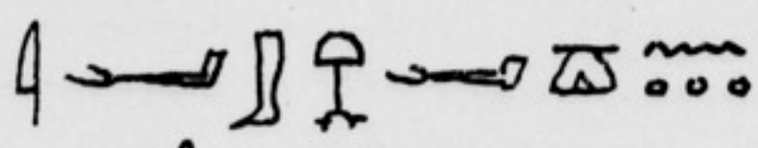


ābi



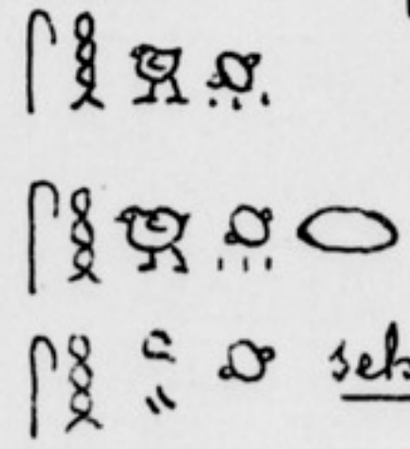
āb-t

balayer en tas le blé battu



aāb āḳen

balayer des ordures
(v ordures)



sebou

sebouï

sabir
cadeau

balance

L'usage de la balance est constaté dès la Vᵉ dynastie



āxa

maye



bekson



wouson

qwti
(poids de la statère)



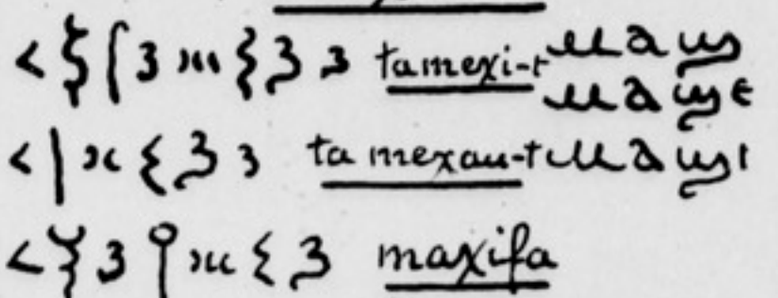
māxa-t



māxa



māxaï-t



tamexi-t mawe

tamexaut mawyt

maxifa

plateau de balance, poids et fléaux



tex

boîte contenant balance et poids



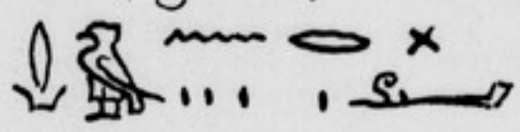
support de balance mawout n māxa-t

balancer ses comptes. établir sa balance entre les recettes et la dépense (v bilan)

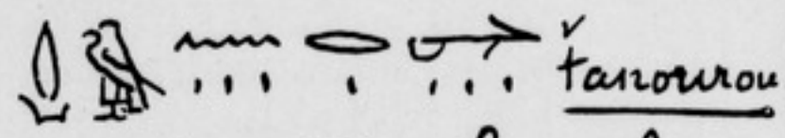

tar

tat

balancer comme une branche agitée par le vent


tarourou

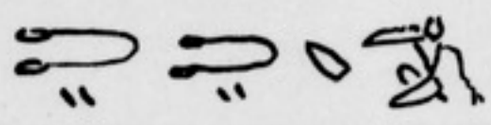
d'où:


tarourou

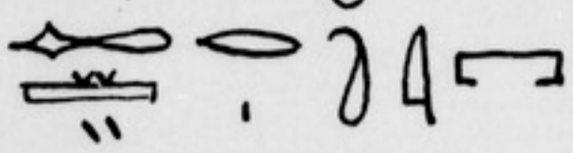
qui veut dire: branches.

ΔΔλ (rameau)

balbutier (v bégayer)

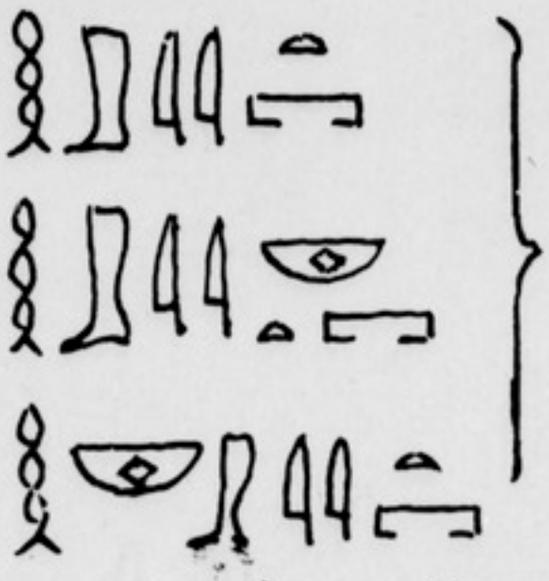

titi

balcon, logia, moucharabi



à irtà

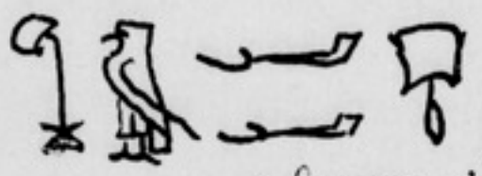
baldaquin, dais, tabernacle


bebi-t

ꜥBш

baliste, fronde

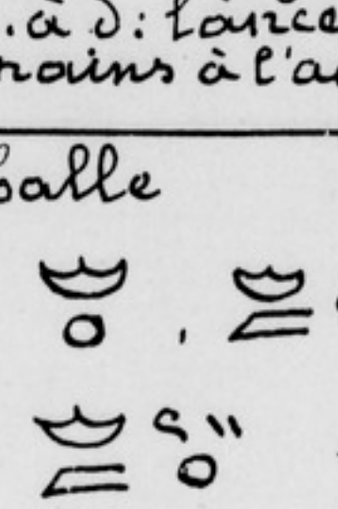
v lancer fronde


Xatotou

(objet qui sert à)

c.à d: lancer des deux mains à l'aide d'un cuir

balle


bem

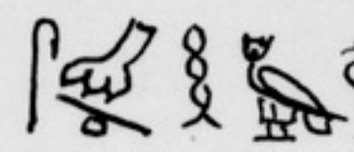
bemoui

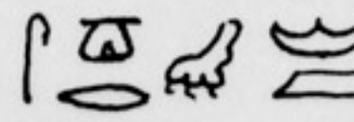

bema

jouer à la balle, chasser la balle


sok bem

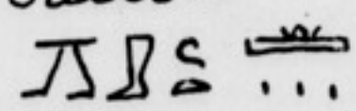
COK (lancer)


sok hema


sekr bemoui

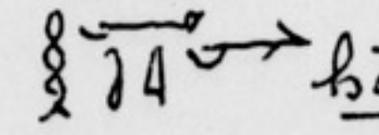
signalons à titre de curiosité une balle d'enfant en feuilles de papyrus roulées en boule, trouvé dans une tombe de la XIe à Thèbes, et conservée au Musée de Boulaq.

ballots

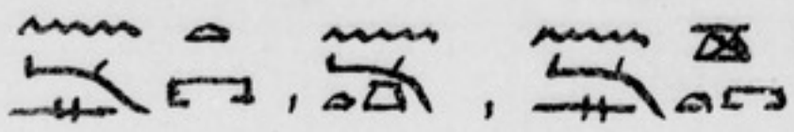

sbout-ou

banc de bois

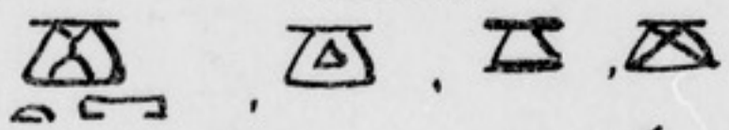

mabti


bāta sam

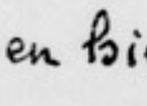
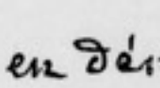
banc de pierre ou de briques, qui se trouvait devant les maisons et servait de montoir, — il servait aussi à se réunir et à causer, d'où son nom qui veut dire longue, nes dont le signe entre dans la composition du mot.



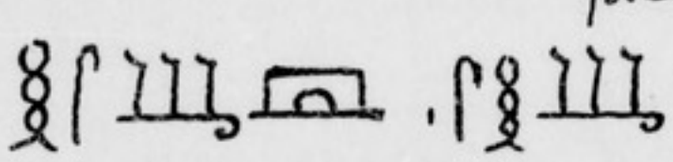
nes-t



nes-t

en bier: 
en dém: 
} nes-t

banc, escabeau, marche pied



bes



st CTOYA

banc de sable (v. dune)



outeb

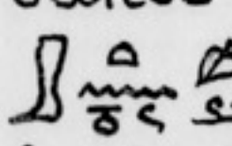


mast

(v plus haut: banc de bois)

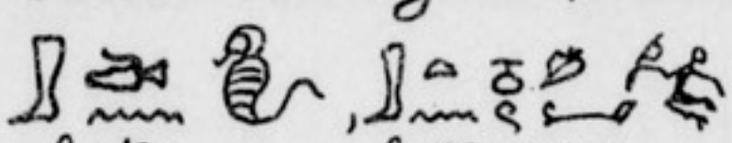
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bande (aller en bande)



beten

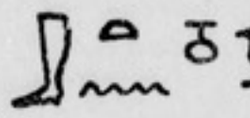
bande de brigands, d'ennemis



beten betennou

---

bande de cynocéphales



betennou

bande d'oiseaux, troupeau d'oies



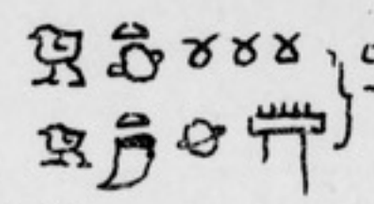
samenou

---

bande, bandeau, bandelette

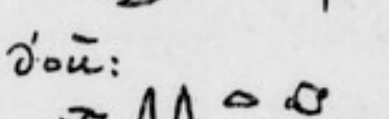
Les bandelettes dont les Egyptiens entouraient les cadavres étaient étroites et mesuraient parfois jusqu'à mille mètres de longueur. Elles étaient imbibées d'un liquide résineux, probablement de la gomme du mimosa nilotica.

(v envelopper)



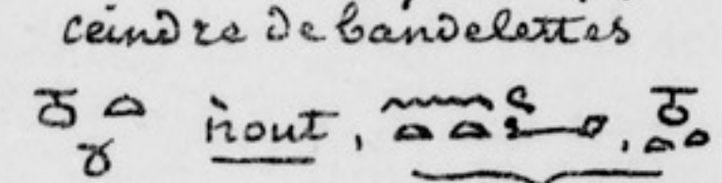
out

d'où:

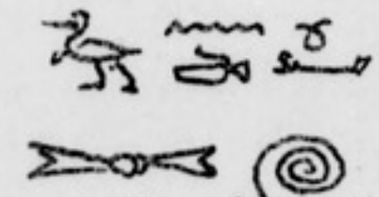


ouiti

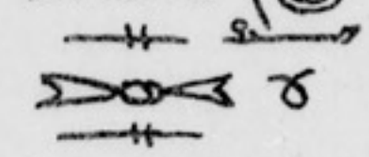
OYTWOYT
ceinture de bandelettes



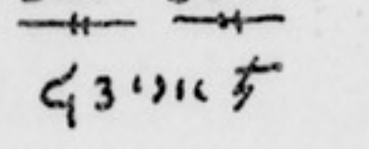
nout, nouti



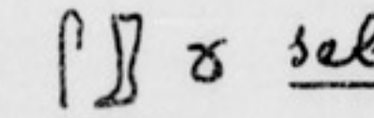
bent



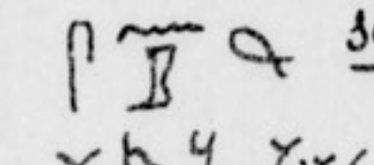
tes TOEIC TOIC



testes
tais

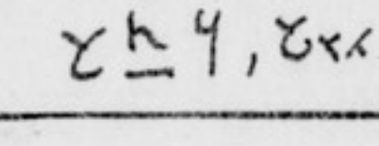


seben



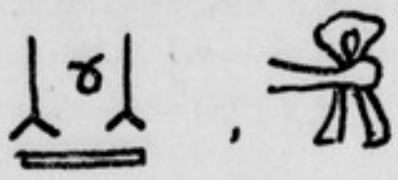
seben

CEBEN



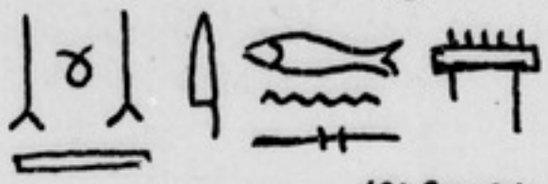
seben

bande, bandeau



menx

bandeau rouge clair
v couleurs



menx ans

b. vert



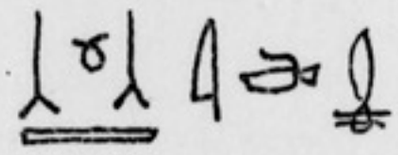
menx ouat

b. blanc

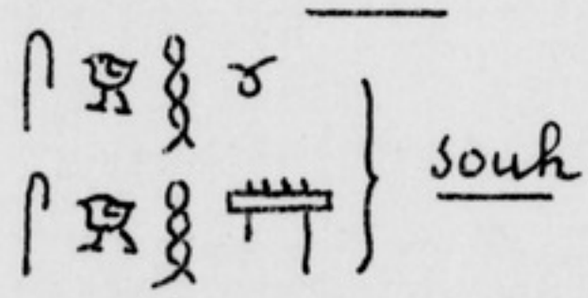


menx het

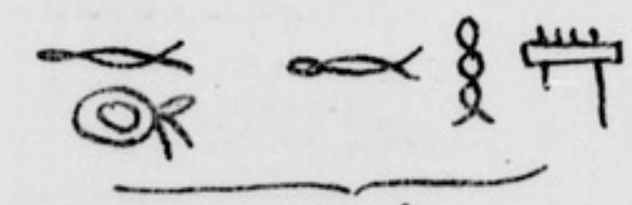
b. rouge foncé



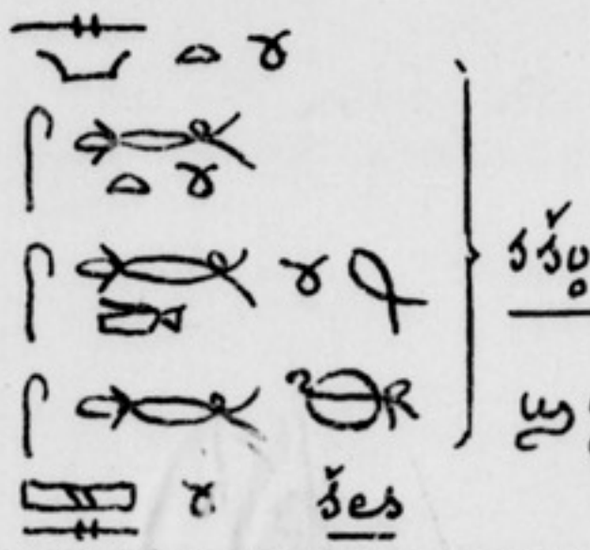
menx atma



souh



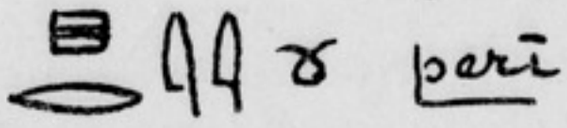
meh mage (couronne, ceinture)



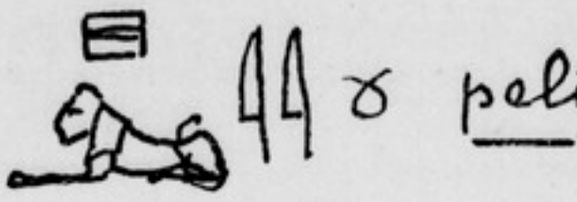
sšot

šes

bandeau royal, espèce de turban (v. couronne)

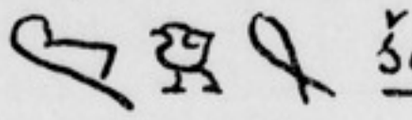


peri

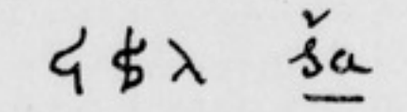


peli

bande de papyrus préparé pour l'écriture

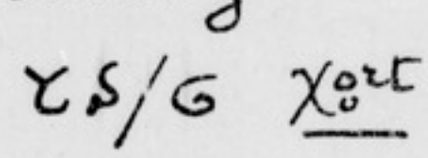


šou

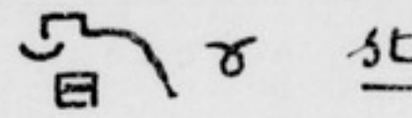


ša

bandage

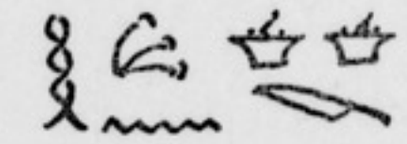


xort

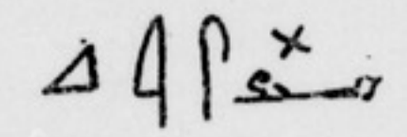


stp

bannir



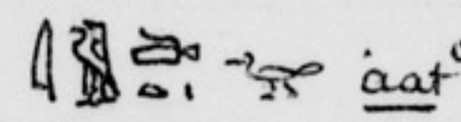
benbi



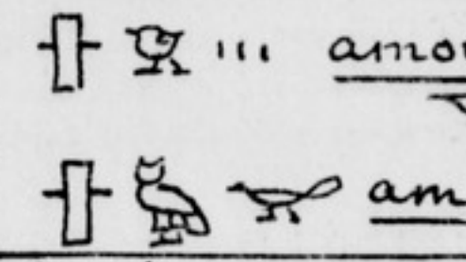
kas

barbare

Les Egyptiens nommaient barbares tous les peuples étrangers (v garis)



aat asie, occident, etc

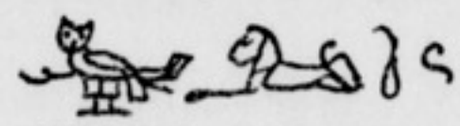


amou

pit

am our

barbe, menton

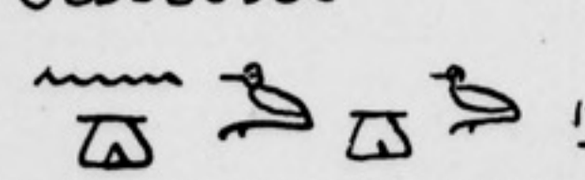


maltou

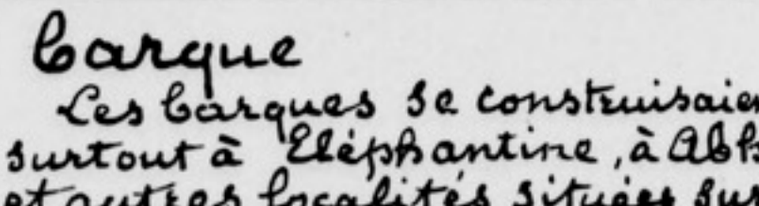
mort

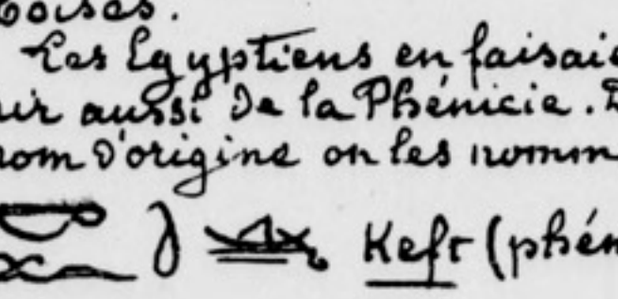
barbe (suite)

Les Egyptiens se rasaient complétement la barbe. Mais comme signe honorifique, les hauts fonctionnaires en portaient une fausse au menton. Elle était plus ou moins longue selon le rang du personnage. Les pharaons avaient par ex: une longue barbe fausse, coupée en carrée et descendant jusque sur la poitrine — Les dieux et les défunts justifiés étaient egalement représentés avec une longue barbe étroite. Cette barbe qui figure sur les sarcophages distingue à elle seule les momies d'hommes et de femmes. Cette fausse barbe bouclée, tressée se nommait:


xabs

barbier


xākou


xākouī

barboter

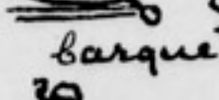
nekek

barque

Les barques se construisaient surtout à Eléphantine, à Abba et autres localités situées sur le Nil à proximité des pays boisés.

Les Egyptiens en faisaient venir aussi de la Phénicie. De leur nom d'origine on les nommait


Kefr (phénicienne)

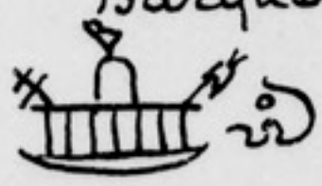
Les nègres du Haut-Nil fournissaient de leur côté de grandes barques servant au transport du gros bétail et que dans leur idiome les nègres appelaient  Kaa

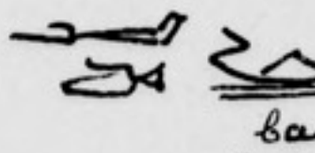
Il y avait un grand nombre de barques sacrées: chaque temple en avait plusieurs. Elles étaient construites avec une extrême élégance, en bois précieux revêtus souvent d'or et d'argent, enrichis d'émaux, avec incrustations de pierres précieuses. Ces gemmes étaient confiées à des fonctionnaires d'un rang très élevé, qui les remettaient aux artistes chargés de l'ornementation.

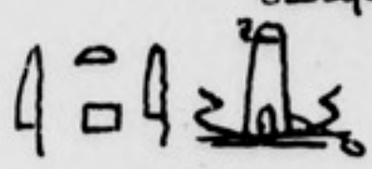
Au centre de ces barques sacrées s'élevait une petite chapelle dans laquelle était enfermée une image de dieu ou de déesse qu'on recouvrait d'un voile. A la proue et à la poupe étaient disposés des emblèmes richement travaillés.

Ces barques étaient promenées par les prêtres sur les lacs qui avoisinaient toujours les temples.

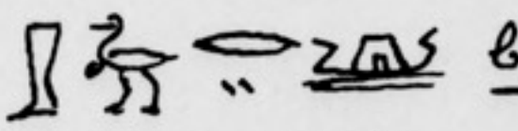
Barques sacrées

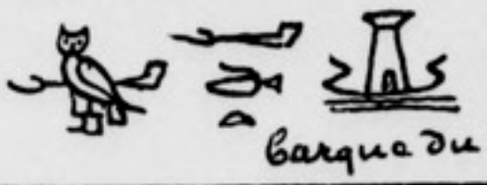

amax
barque de Hennou


āt
barque du soleil couchant


àtpa


ba hor
barque d'Horus servant aux promenades des dieux et des rois


bari (avec naos)


mā āt
barque du soleil levant

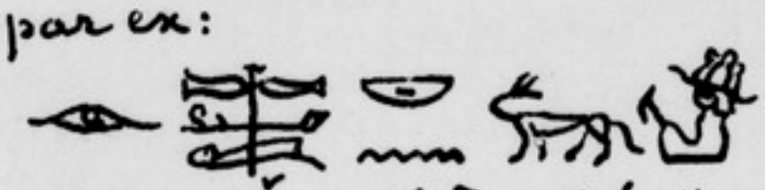
barques sacrées (suite)



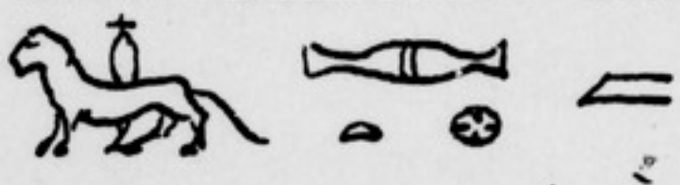
māfeš

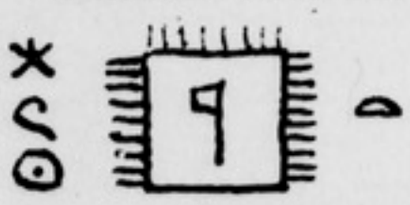
(litter: la verte comme l'émeraude - Barque de la déesse Sokar)

par ex:


ar neť neb ñ sat Sokar


ber māfex

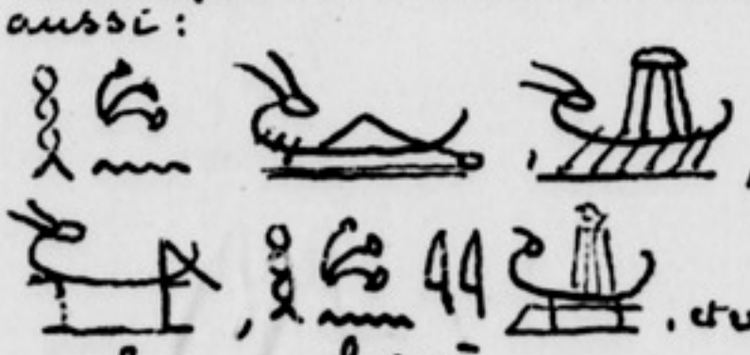

rer masen-t ñr


tiou Bet nater

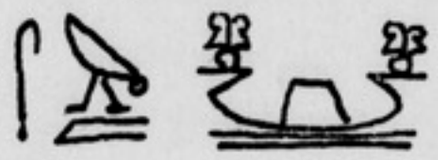
faire transporter toutes (les choses) de la déesse Sokar sur la barque mafex pour aller en procession au sanctuaire d'Apollinopolis le matin sacré

(cette fête avait célébrée le 22 décembre, jour du solstice d'hiver)

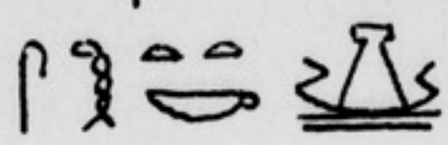
La barque de Sokar se nommait aussi:

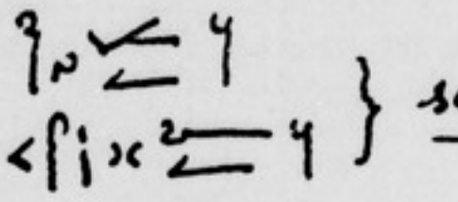

bar- beni

barque sacrée d'ammon


sem

barque du soleil le matin

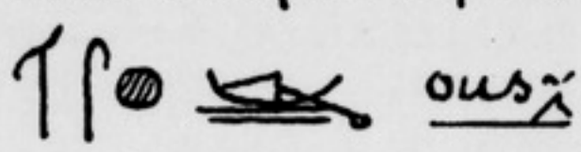

sekti


sektau

barque royale


āper

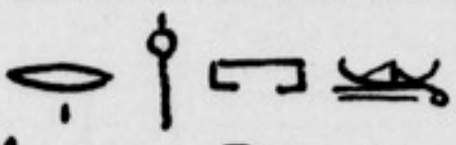
riche barque de plaisance


ousš

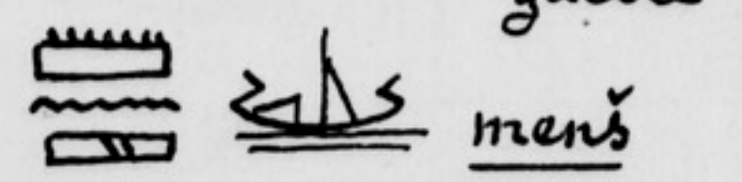
grande barque de transport

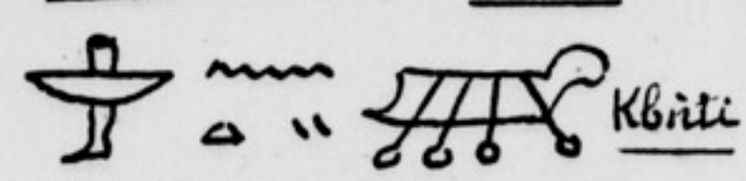

ousx

la barque du trésor (de la maison blanche)


ro het per

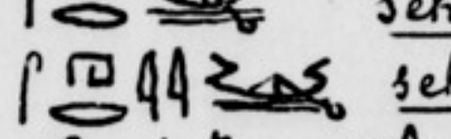
barque de grandes dimensions, galères, navire de guerre

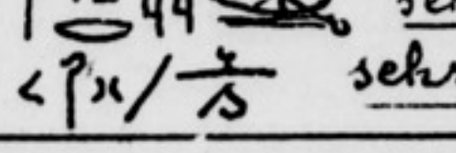

menš

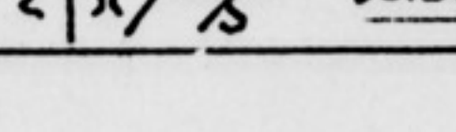

Kbiti


šan-t

barque de voyageurs

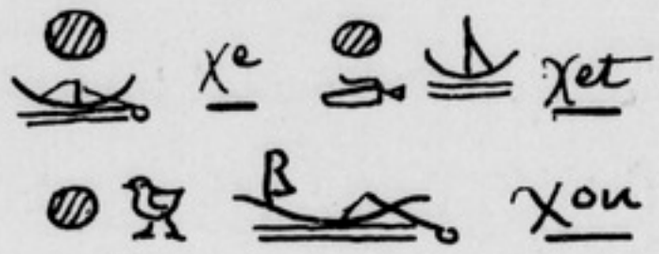

sehr


sehri

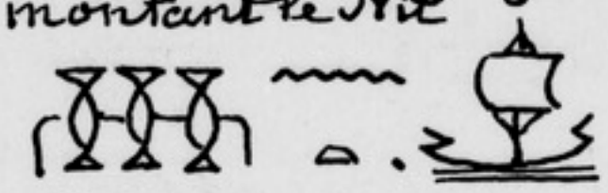

sehrau

Barques (suite)

Barque de voyageurs descendant le Nil


Xe Xet Xou

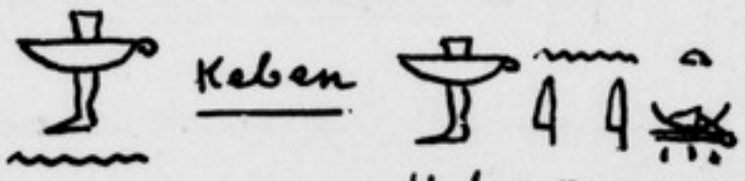
Barque de voyageurs remontant le Nil


Xent

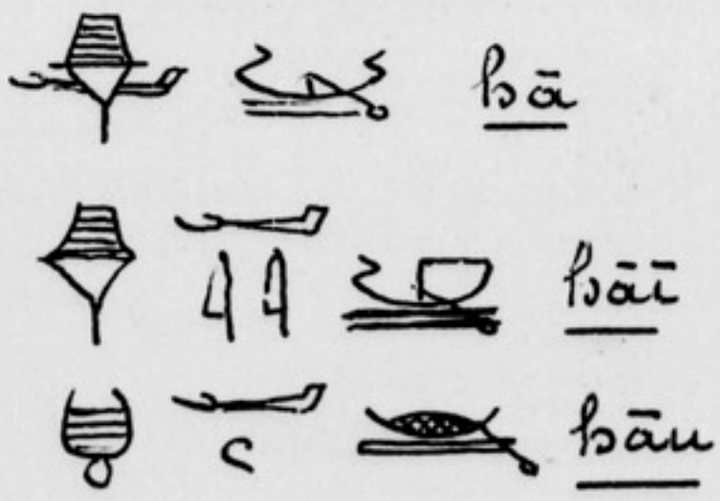
Barque pontée


mâxen

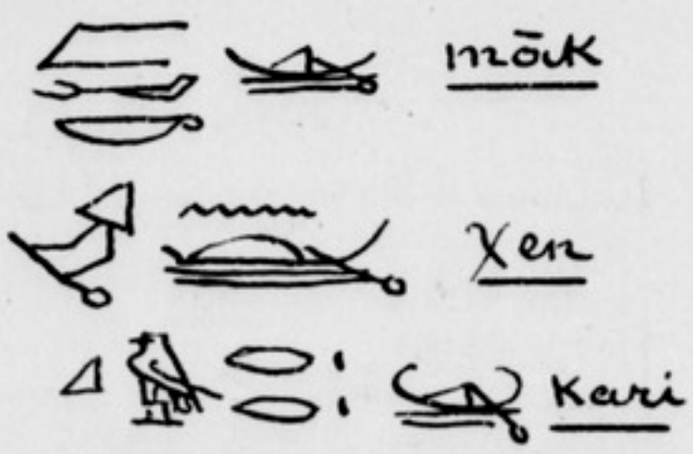
Bateau de commerce de forme ventrue, d'où son nom


Keben Kebenû-t-ou

Barque servant au transport des marchandises


bâ bâi bâu

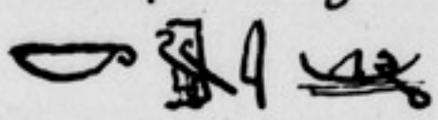
Barques servant au transport des blés et du bétail


môk xen Kari

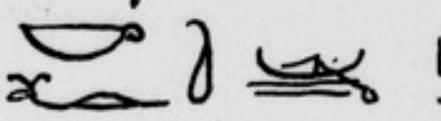
Barque de pêcheurs


ouâ Kar

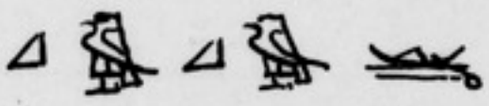
Barque nègre


Kâa

Barque phénicienne


Keft

Barque, canot, caïque

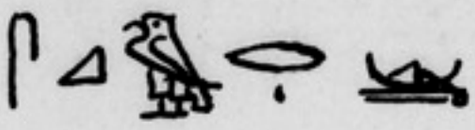

Kaka

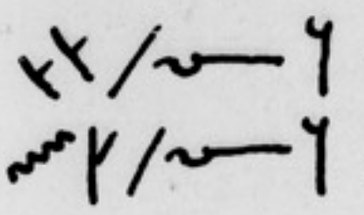
Barques diverses, bateaux, navires

ouâa ouâ-ou bâiri bârî BAPI bîrî Karî Karo ťa xoi tep tex ťalta ťarta ťairta

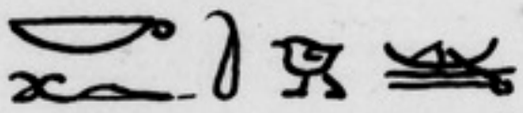
barque (suite)

aller en bateau, traverser en barque, transporter par bateau
v naviguer

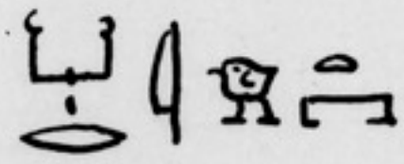

s'Ker


s'Ker
CGHP
ꜣGHP

ce qui est relatif à la construction des barques et bateaux


Kefton
(v construction d'un navire)

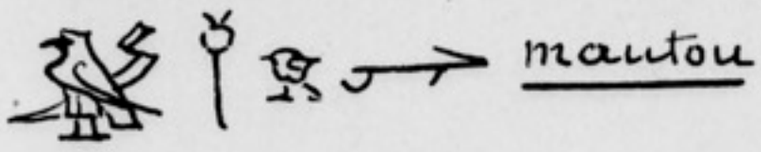
dorse qui sert à abriter les barques


Karau-t

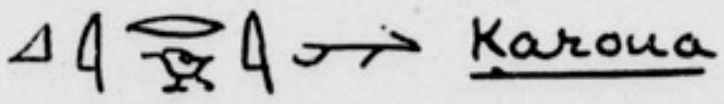
barre v levier


àmaut

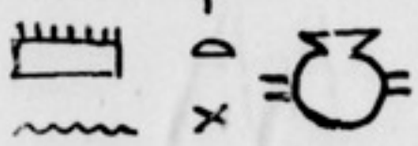

àmout


mautou

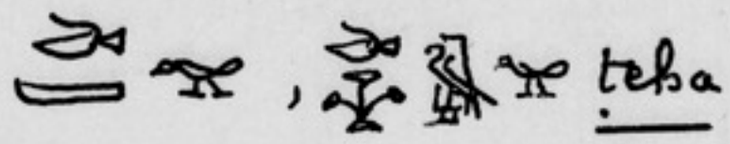
barre de navire

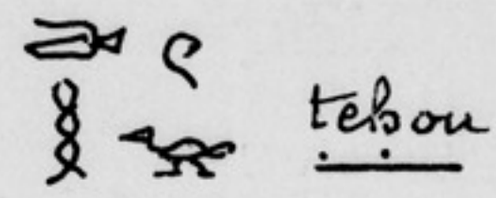

Karoua

barrique

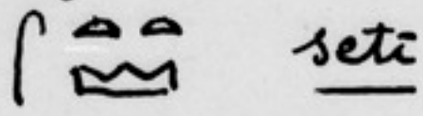

mentou

bas, peu élevé

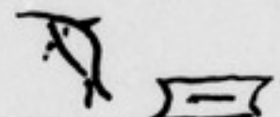

teba


tebou

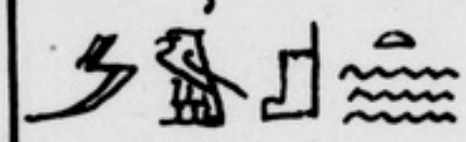
pays bas


seti

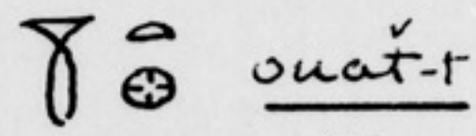
bas fond, terrain miné


χerχer
χολχελ
(percé)

bas fond marécageux

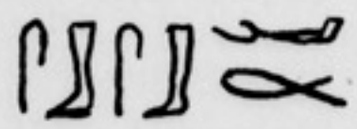

mas-t

Basse Egypte

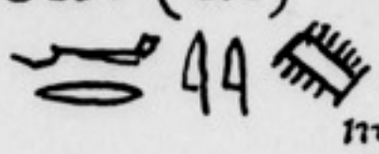

ouaṭ-t

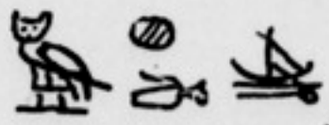
c'est à dire: la verte, le pays des lotus ouaṭ

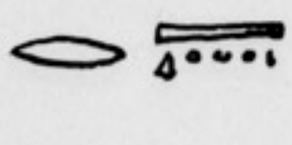
bas de robe


sebsebā
CEBEN

bas (en)


āri
mettre en bas, démolir


ìnχet
en descendant


ṯa
par terre

bas (en) (suite)

xer " xeri

xeri

au xer

à xer

---

base

sent CENT

senb

CNT
CENT

senti

samākta

---

basilique, serpent

sata

(fils de la terre)

ouaṭ-ou

le serpent vert

---

bassin pour se laver
(v baignoire)

āā (mou āken)

āken

semsoun

seb-t

---

grand bassin d'eau
v mer, lac

ouaṭ oura mou

grande eau verte

d'où le nom de la Méditerranée

ouaṭ our meh-t

la grande mer verte du nord

---

grand bassin, lac, réservoir

šet (mou)

ψET
(canal)

---

bât v âne

ñbau

ЄРВІТ

šaktou

---

bataille, livrer bataille
v combat

xebxeb

šebšeb

ψЄВψШВ

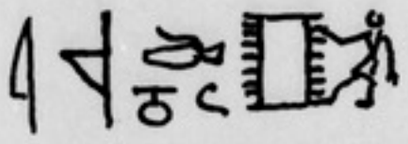
xer
(et variantes)

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batelier v marin
naviguer

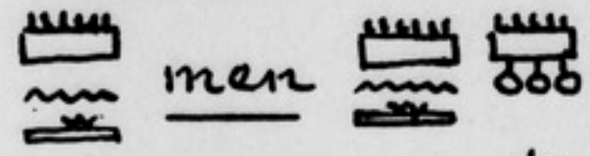
tepī

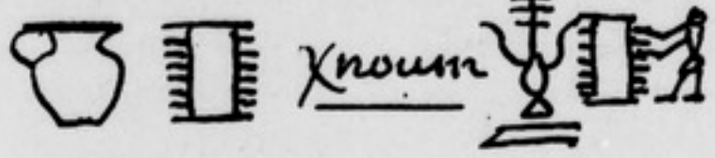
bâtir (v construire)

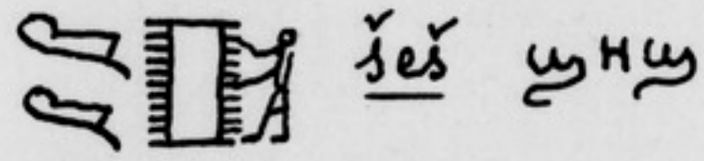

aketnou


Ketnou

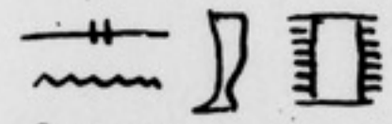

ouou


men menmenou


Xnoum

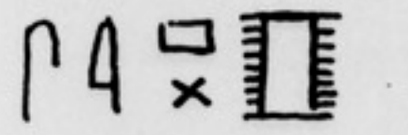

šeš

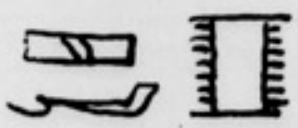
bâtir pour protéger, entourer une ville de murs
v. forteresse, protéger


senb

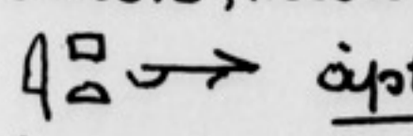
bâtir, exécuter un plan (v plan)


sàpi

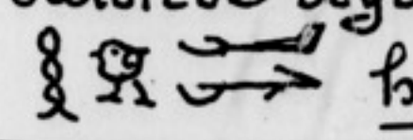

sapou


šā

bâton, mesure de 6 pieds


àpst ϩπωτ

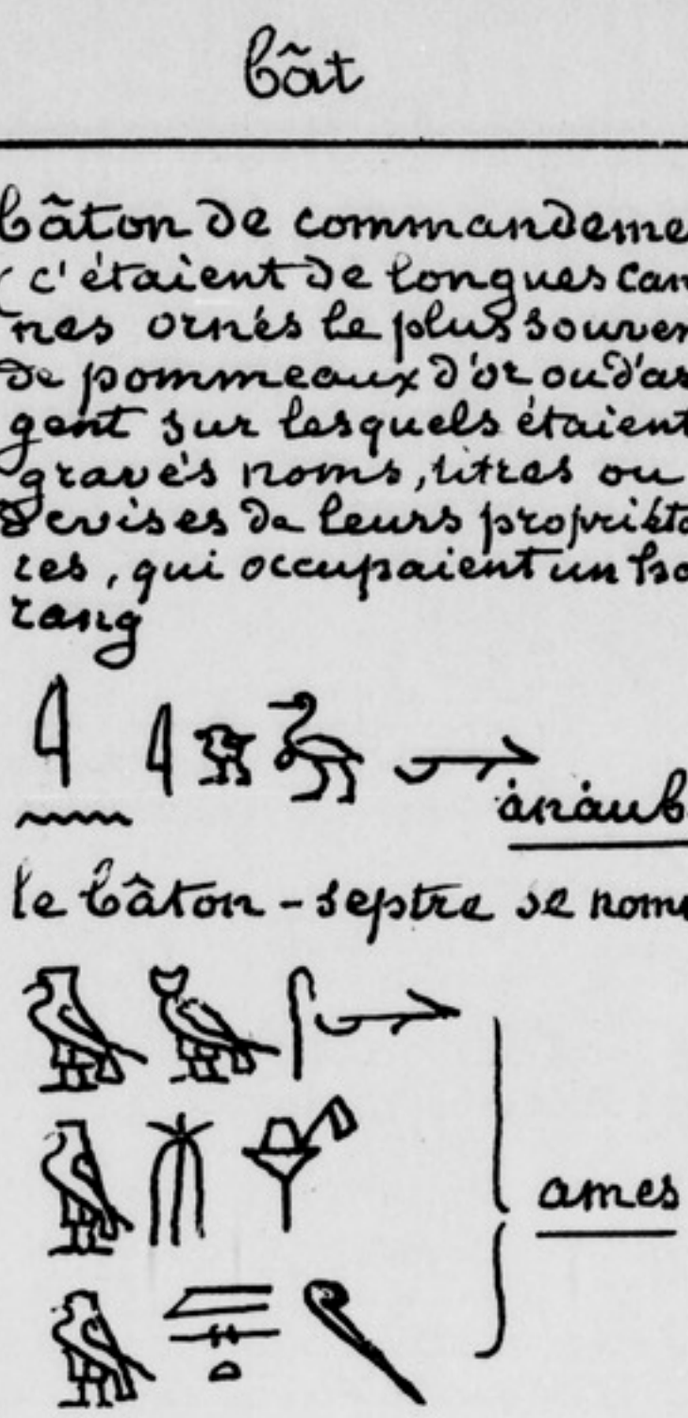
bâton de voyage


bouâ

bâton de commandement (c'étaient de longues cannes ornés le plus souvent de pommeaux d'or ou d'argent sur lesquels étaient gravés noms, titres ou devises de leurs propriétaires, qui occupaient un haut rang

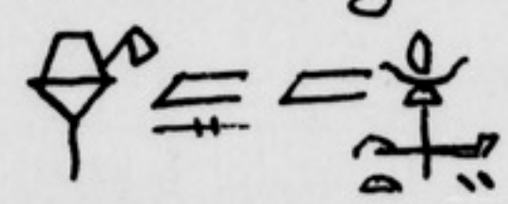

àraùba

le bâton-sceptre se nommait

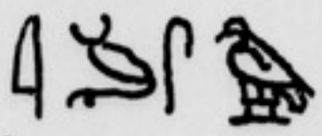

ames

àms, àmes

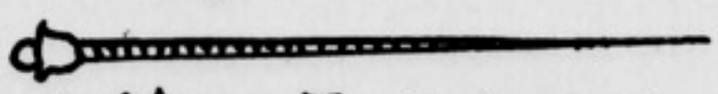
les rois portaient ce sceptre de la main gauche

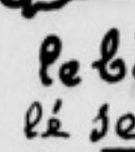

àms m abti

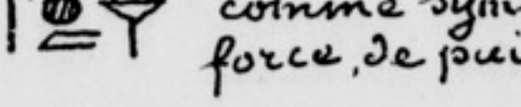
le sceptre dans la main gauche


àms ḥor

la canne sceptre d'Horus est figurée comme ceci:

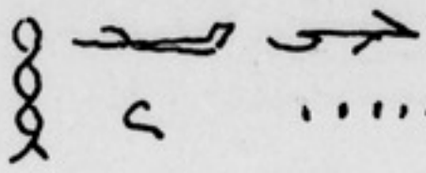


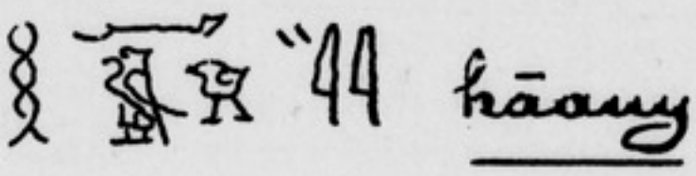
le bâton  était aussi appelé sexem

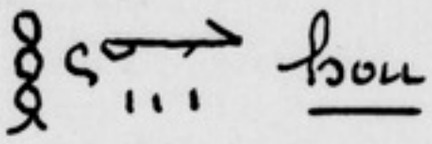

comme symbole de force, de puissance

bâton (suite)

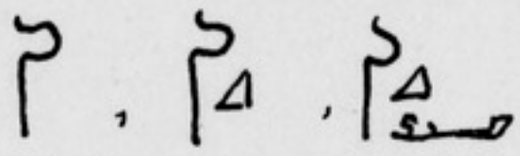
les rois et les grands personnages portaient de longues cannes nommées :


bāu


hāauy

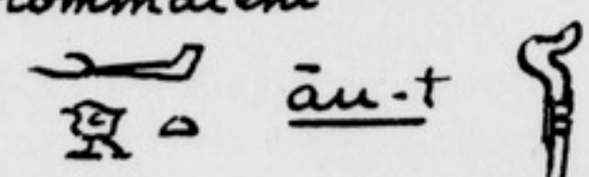

bou

le bâton pastoral, sceptre des dieux se nomme


bek

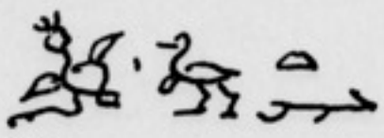
Osiris est toujours représenté portant d'une main le bek et le fouet ↑ xou de l'autre

les bâtons des pasteurs se nommaient

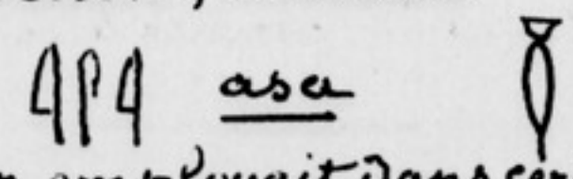

āu-t

le bâton qui servait à donner la bastonnade aux criminels se disait : v battre

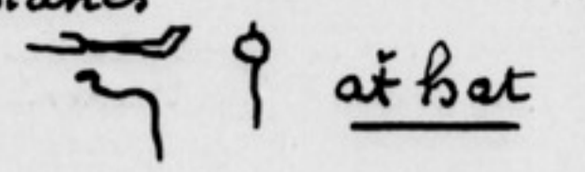

bačana


čabat

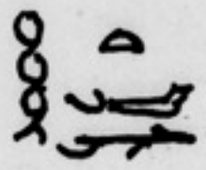
bâton, massue


asa

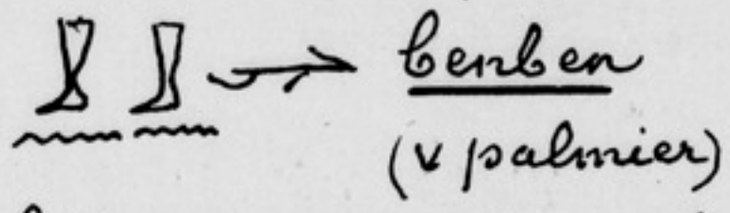
on employait dans certaines cérémonies du culte des bâtons blancs


at bat

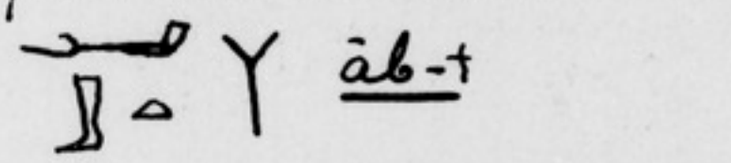
bâton dont on a enlevé l'écorce et qui a été poli

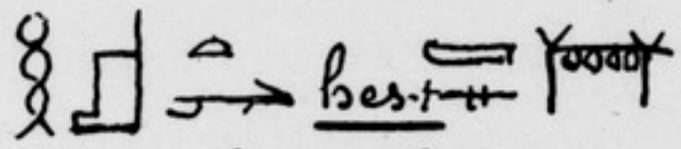

beta qit (écorcé)

bâton ou canne fait avec un rameau de palme

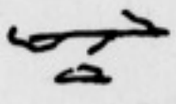

benben (v palmier)

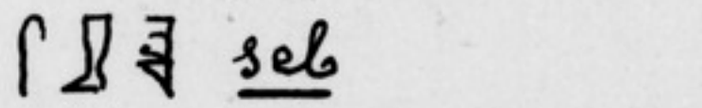
bâton servant de perche, de support auquel on suspend des grappes de raisins pour les faire sécher au soleil

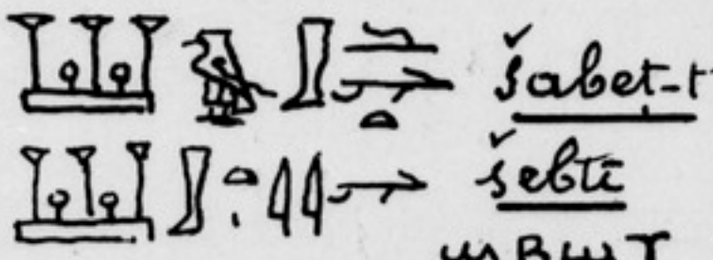

āb-t


bes-t

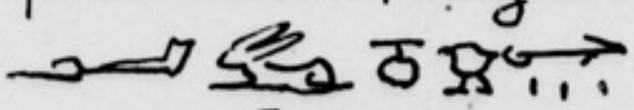
baton, branche


xet


seb

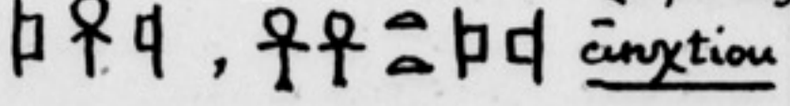

čabet-t
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BUT

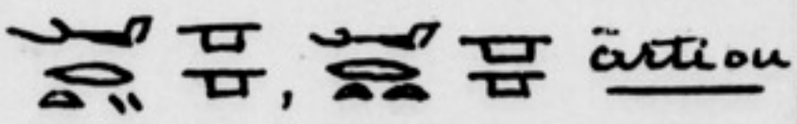
petits bâtons, baguettes

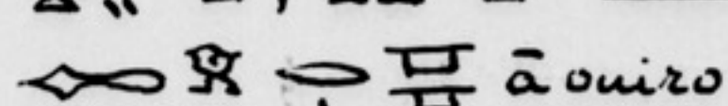

āounou

v en outre épieu, massue, boumerang.

battants de porte (v porte)

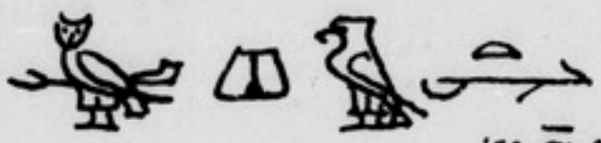

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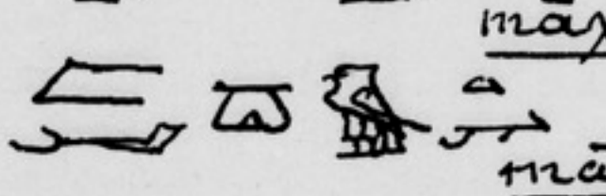

āouiro


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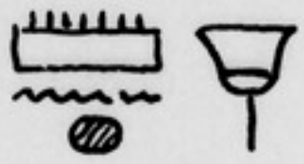
battoir v maillet



māxat



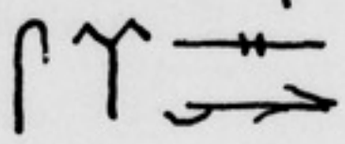
mākat



menx

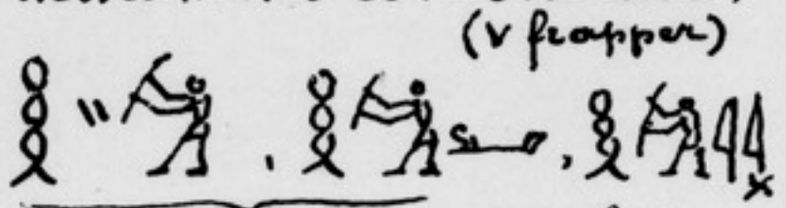


bou

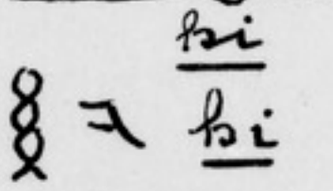


sems

battre, frapper avec un instrument contondant. (v frapper)



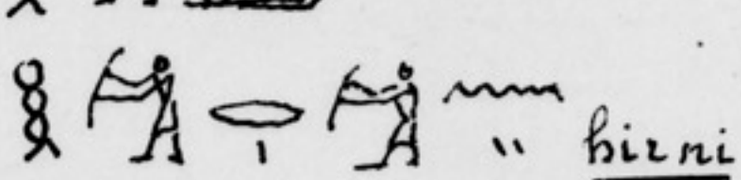
bi biou



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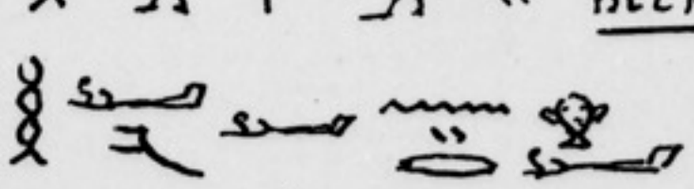
bini





binirni

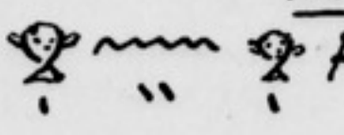
binirbi



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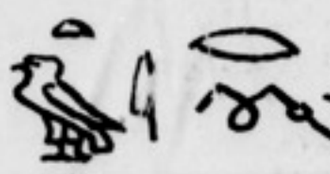


bou



bouī

battre, abattre

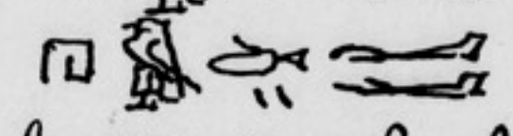


taāro

battre de nouveau

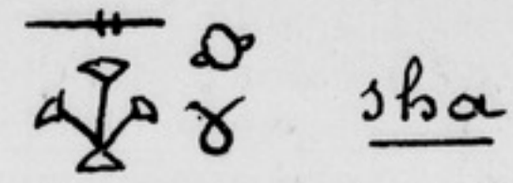


bat



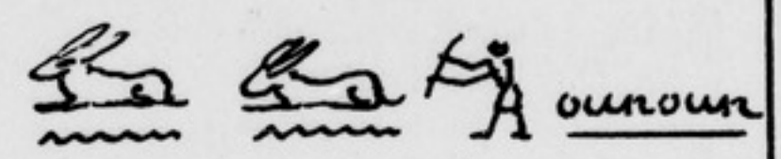
bati

battre des habits

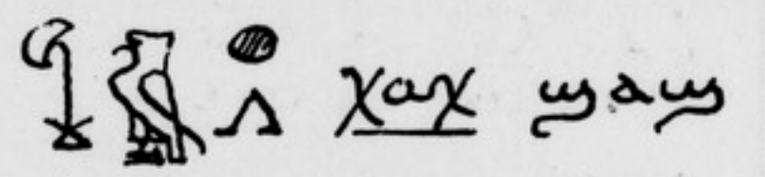


sba

battre le blé

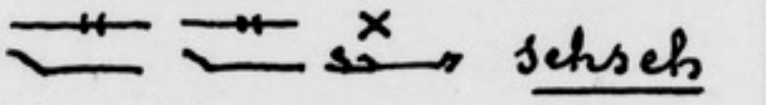


ounoun



xax wsws

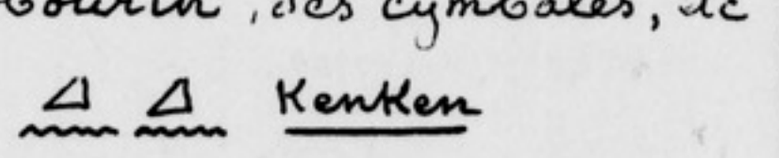
battre avec le fléau



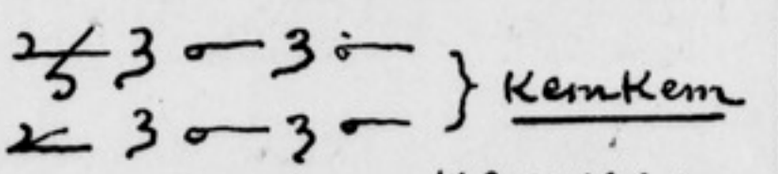
sehseh

d'où le même mot pour exprimer: fléau, désastre.

battre du tambour, du tambourin, des cymbales, etc

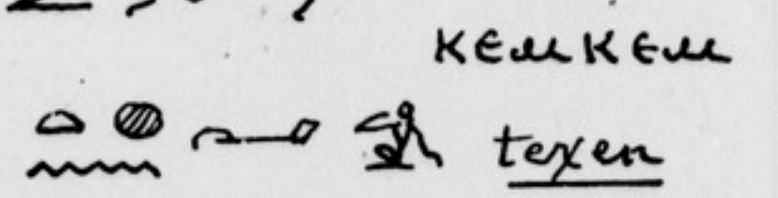


KenKen

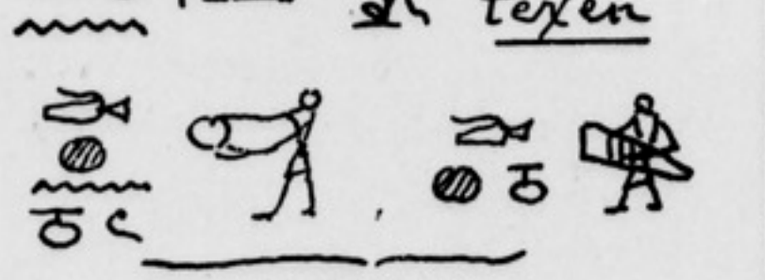


KenKem

KemKem

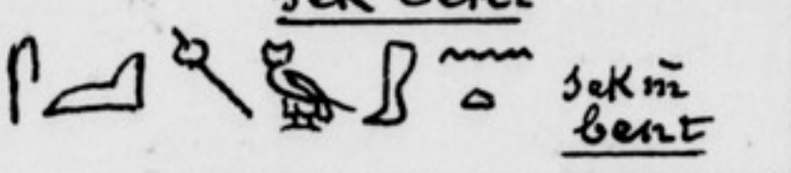


texen

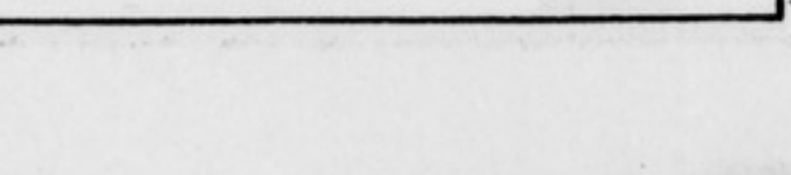


texnou

on disait aussi: battre de la harpe. pour jouer de la harpe

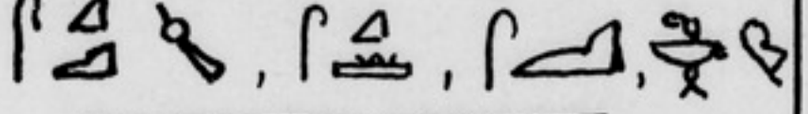


sek bent



sekm bent

battre la mesure, jouer des instruments de musique (suite)

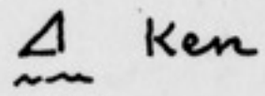


sek

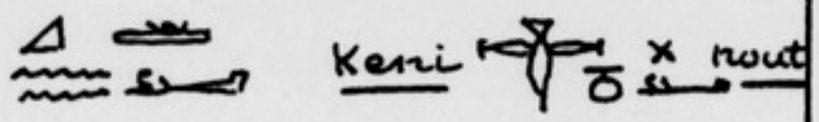
Ce mot entre dans la composition de beaucoup de mots. On disait par ex: battre une offrande, frapper une libation (v offrande, libation) pour: faire une offrande, offrir une libation.

—

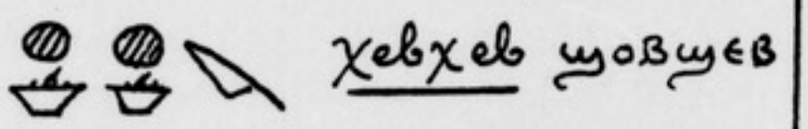
battre, frapper, donner de la bastonnade, donner une correction; battre l'ennemi



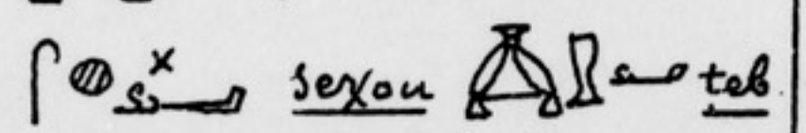
ken kenken



keni x nout

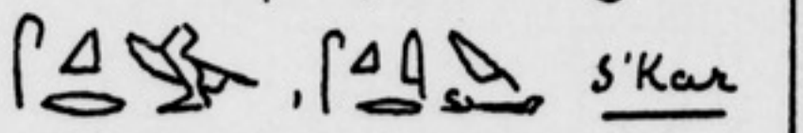


xebxeb ϣοβϣεβ

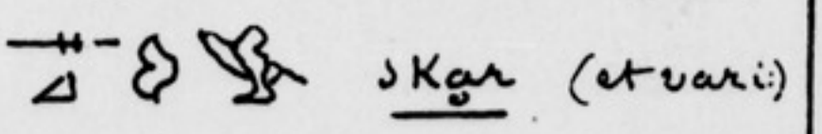


sexou teb

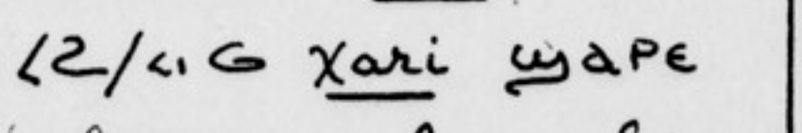
battre, frapper du glaive



s'kar

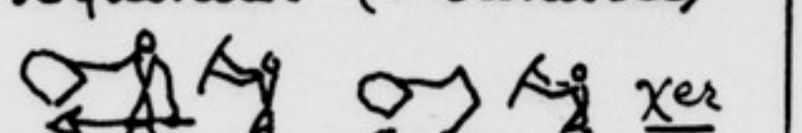


skar (et var:)

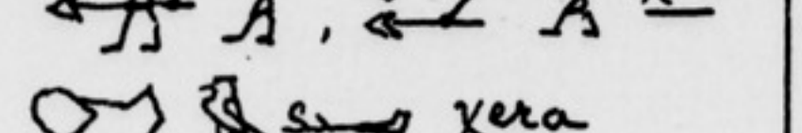


xari ϣαρε

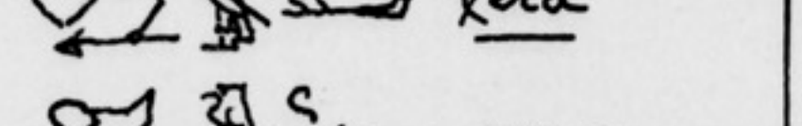
Se battre, combattre, lutter se quereller (v bataille)



xer

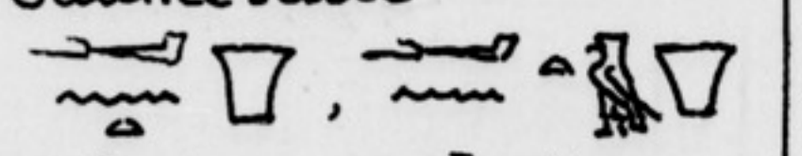


xera



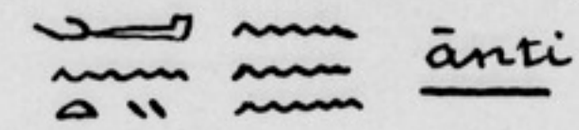
xeran

baume sacré



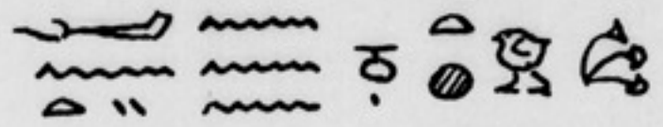
ānt ānta

baume à l'état liquide



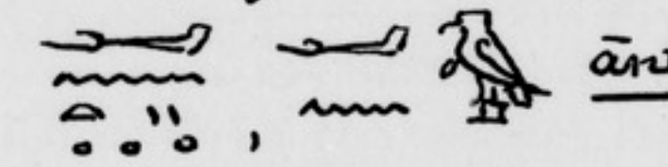
ānti

baume, huile de la plante texou. Tex voulant dire cep de vigne, il s'agit sans doute d'une résine de vigne



anti nou texou

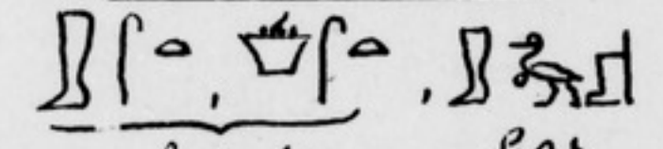
baume, n-yrrhe, encens provenant du Pount (arabie heureuse et du pays de Kousch (Ethiopie)



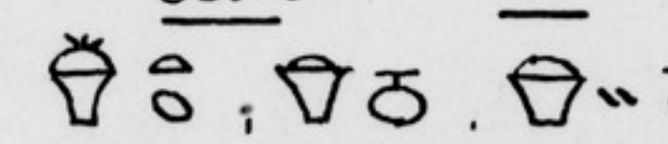
ānti

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baume servant à embaumer (probablement résine du mimosa Nilotica)

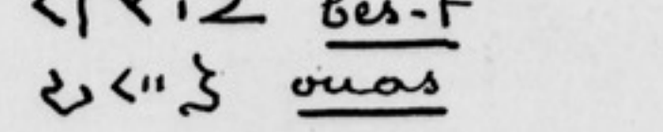


bes-t bes



bes-t bes besi

(v dieu Bes)

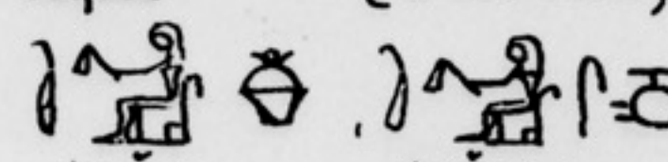


bes-t

ouas

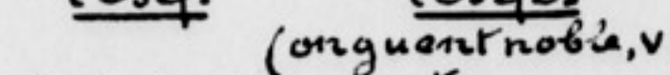
(on remplace souvent b)

baume, onguent, huile aromatique (v ces mots)



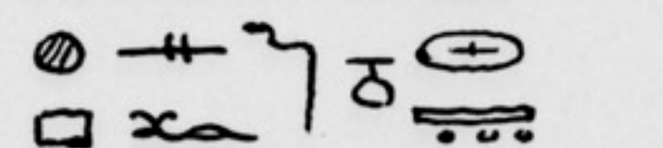
tešep tešep.

(onguent noble, v noble)



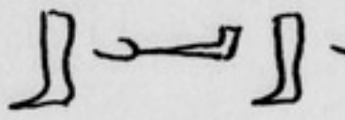
tešeps

baume de Nubie



xa ntš(i) anta

bavarder (v conversation)



bāba

(v babiller pie bavarde)



šem ro

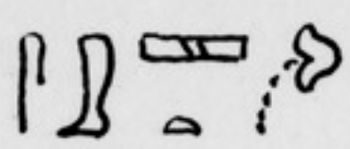
c. à d: { bouche qui marche, faire marcher sa bouche



Kem ro

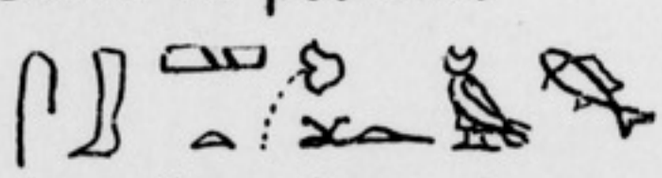
c. à d: trouver, chercher sa bouche

baver



sebšet

bave de poisson



sebšet-f in betou

litt: son baver de poisson

beau, agréable, joli, gracieux, aimable, bon

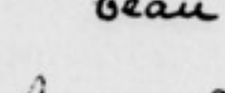


ám

(ám veut dire datier, donc bon, doux comme son fruit, beau comme cet arbre)

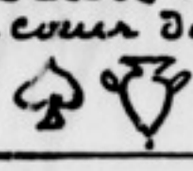
(v variantes)

beau de visage



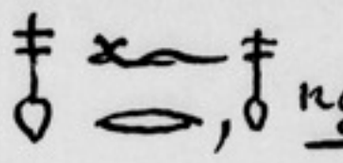
ám ber

beau de caractere; avoir le coeur doux



ám bet

beau, bon (v. bon)



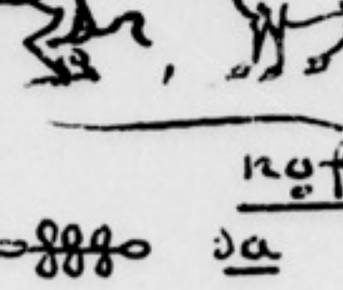
nofr

(nofre était le nom d'une espèce de luth ou de mandoline, comme en ont encore les arabes, et dont le charme harmonieux a fait donner le nom à ce qui est bon, beau et charmant

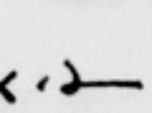
On retrouve cet instrument de musique représenté comme ceci sur les monuments



beau de visage

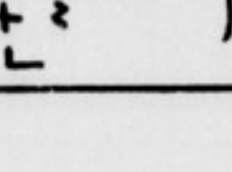


nofr her



la belle, nom d'une fleur

les belles, nom donné aux concubines des harems et aux courtisanes, et qui rappelle „les belles petites" de notre époque



nofr-ou-t

beau était exprimé aussi

nofr

da

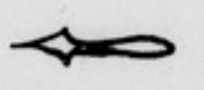
ca

(buste ép.)

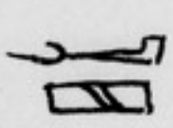
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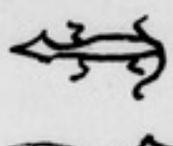
nofr

beaucoup, plusieurs (v nombreux)

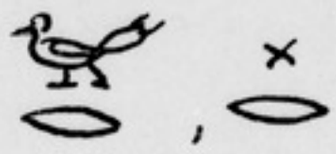
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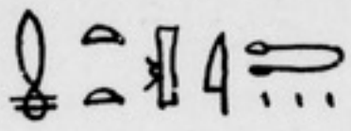
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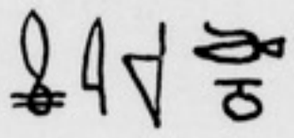
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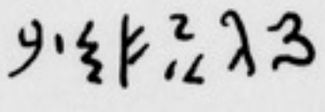
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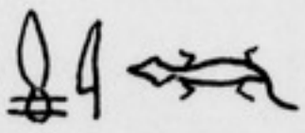
 our OYHP

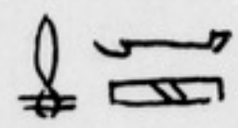
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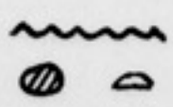
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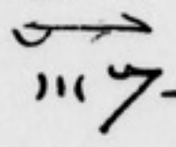
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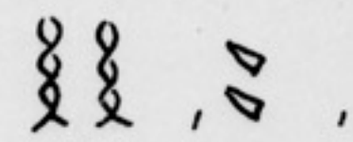
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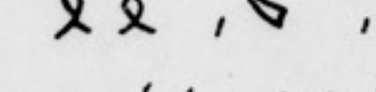
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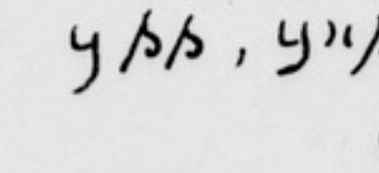
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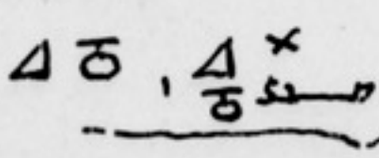
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 našı

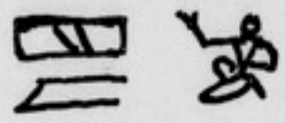
 heh

 hеh, hehau
(v millions)

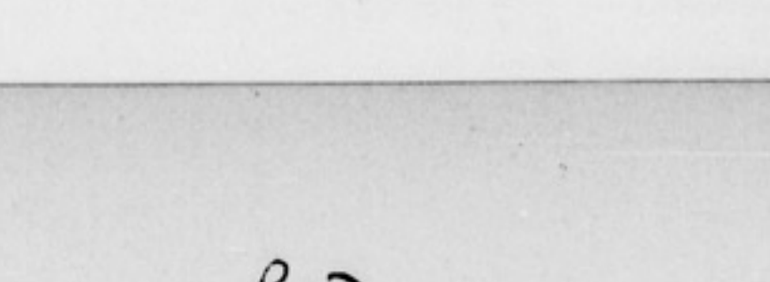
 si isi

 Kenou

beau-père

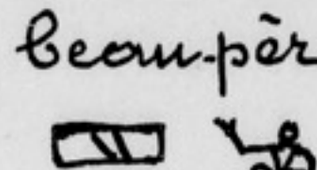
 ǰom ỳou
(veut dire à la fois gendre et beau-père)

beauté (v beau, forme)

 ān

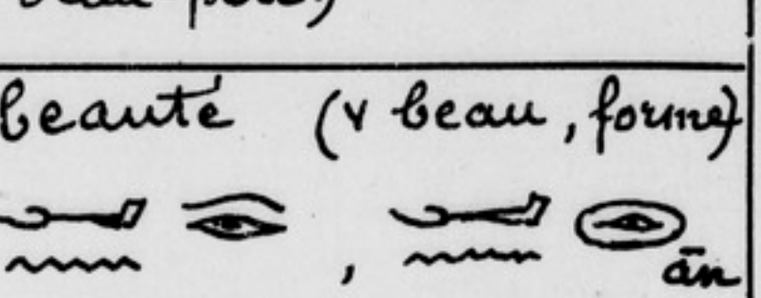
 ānnou

beautés, charmes

 nofrou

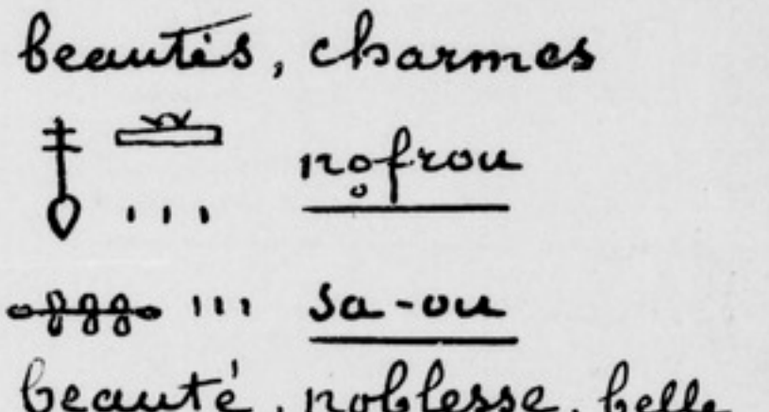
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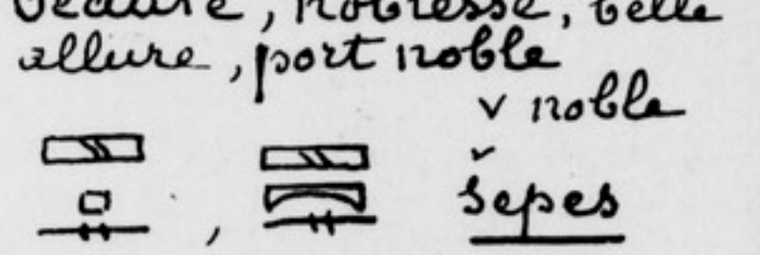
beauté, noblesse, belle allure, port noble

 šepes

 šepeš

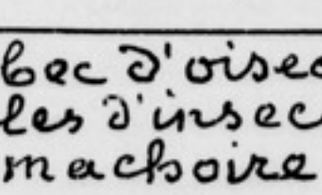
bec d'oiseau, mandibules d'insecte, quelquefois machoire.

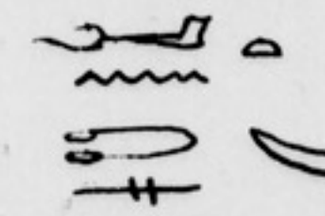
 ānt

 te

testi testiou

bedeau, sous-employé du temple, esclave du temple

 χer ḥon

 ḥon Ka

Bédouins nomades des déserts et des montagnes de l'asie


šaṣa (la contrée des:

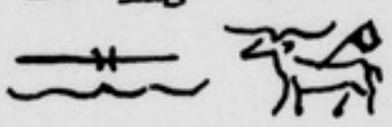
šasou

Bélier

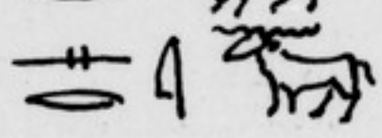

ovis

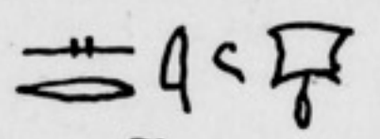
ār (aries en latin)


ba


ser

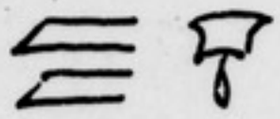

ser

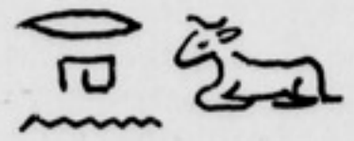

sera

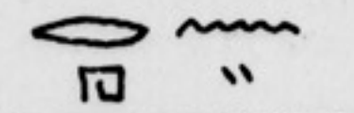

serau


Ka KIH

figure de bélier représentant Ammon

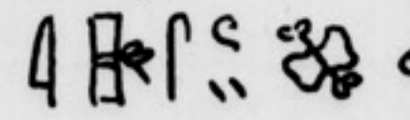

mer


rbr

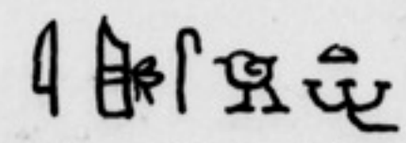

rhri

les belles v beau

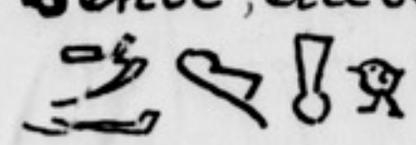
bénéfice


àsoui

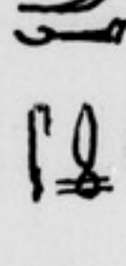
acoy (prix)


asou-t

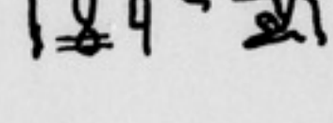
bénir, être beni v justifié


māxrou

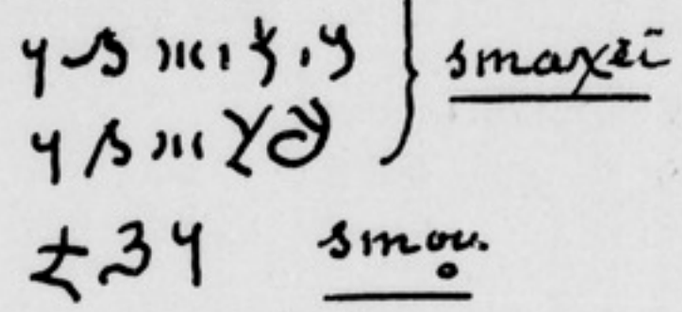
béni, être beni, justifié

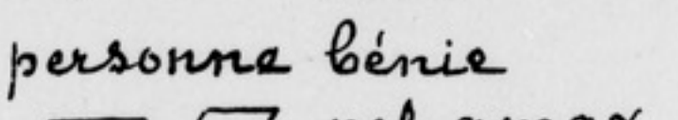

s'māxrou

cmaPwoyt

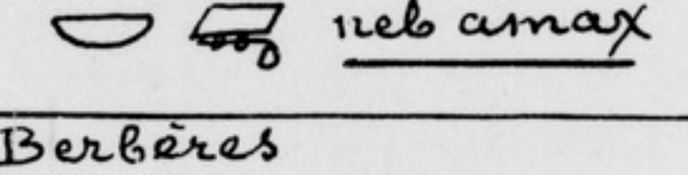

smau

cmoy

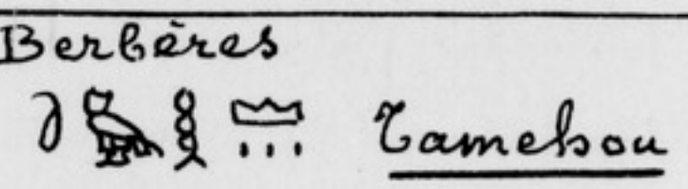

smaxeū

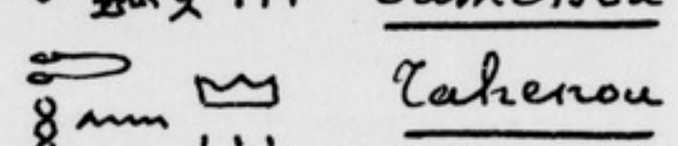

smou.

personne bénie


neb amax

Berbères


Tamehou

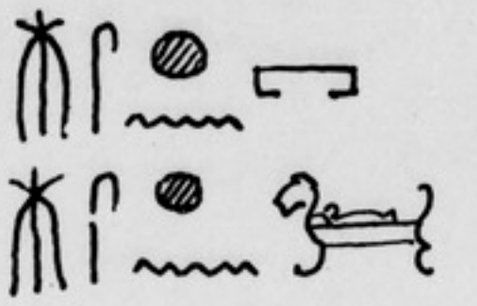

Tahenou

La grande inscription de Médinet Habou (Ramsès III) mentionne les Tahennou et les Tahenou. Ces mots veulent dire « peuples du Nord ». Ils étaient appliqués en effet à toutes les races, à peau plus ou moins blanche, de la Lybie, de tout le nord de l'Afrique, des îles de la Méditerranée et des parties méridionales de l'Europe connue (v Européens)

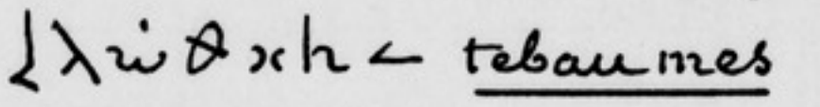
Voici d'après les monuments quelques coiffures de Lybiens, Tamehou et Tahenou



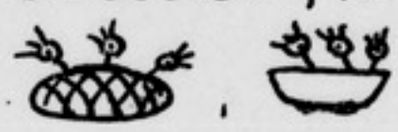
Berceau, lieu de naissance, maison, chambre où l'on est né.


mesxen

mes


tebaumes

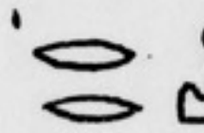
berceau, nid


seš

seš tep


sešau

bercer


rer

V nourrice
bonne d'enfant

PAOYE (berceau)

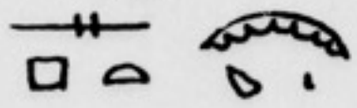
berceuse


xrem

xremi

qNiu (dormir)

berge d'un fleuve


spot

CПOTOY (lèvres)

berger, pasteur, bouvier

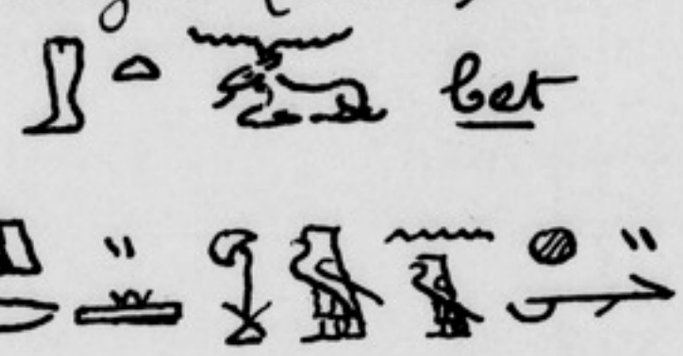

amou

aue pleur. auoy


imanou

aшHOY (pélerin)

berger (suite)

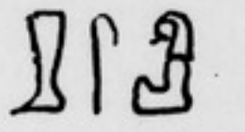

bet

xeri xanaxi

c.à.d. porte boulette

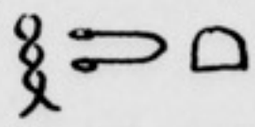
bergerie (v étable, écurie

Bes (le dieu)


bes

Le dieu Bes était d'importation lointaine, Asie, Inde, peut-être même de la Chine. Il était quelquefois représenté sous une forme hideuse, brandissant des armes, comme dieu des combats. Mais comme il était le dieu des baumes et parfums qui portaient son nom, il était le plus souvent figuré sur les objets appartenant aux femmes sur les chevets, les manches de miroirs, les fioles à poudre d'antimoine pour se noircir les yeux, sur les sandales etc. Tout en conservant sa forme monstrueuse, il n'en était pas moins en effet le dieu de la danse, de la musique, de tous les plaisirs

besace pour recueillir le pain


hot

hot qOT

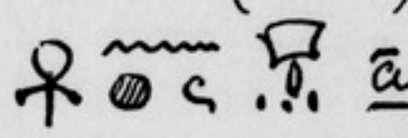
bétail


aau

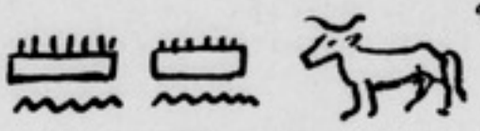
aqH (bœuf)

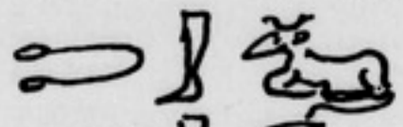

am

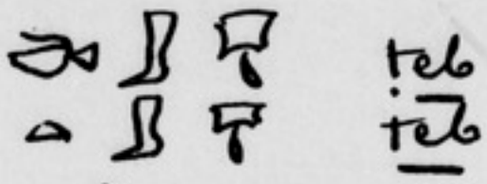
bétail (suite)

 ānxou

c.à.d: les animaux vivants

 menmen

 } teb TB

 teb

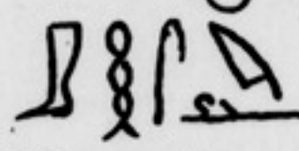
teb

de même que de pecus est venu pecunia, de même de teb est venu tebi qui veut dire obole, monnaie (v monnaie)

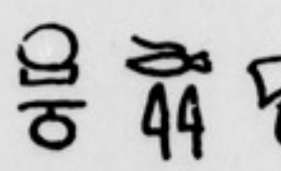
bête offerte en sacrifice

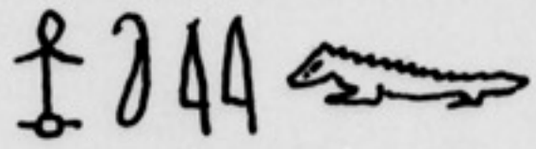
 šeser

bête égorgée, gibier, proie

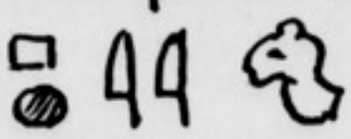
 bebes

bêtes typhoniques (v. animaux)

 šentiou

 šenti

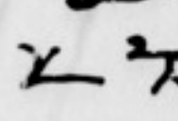
bête fauve

 peḫ

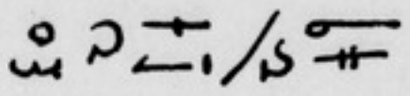
πεq (dechirer)

 pext

πωw

 peš (ronger, dévorer)

bétoine, plante qui ainsi que le fenouil était employée en médecine, entre autre pour la surdité.

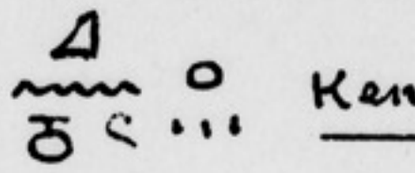
 kestran

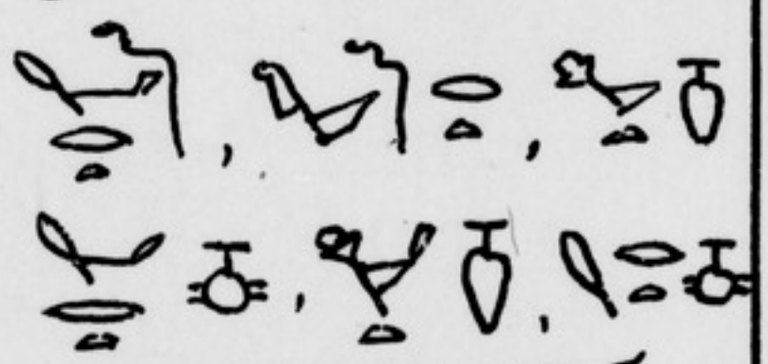
κεβτρον

beurre, crème, fromage

 serou

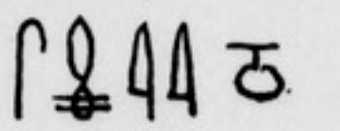
caipe

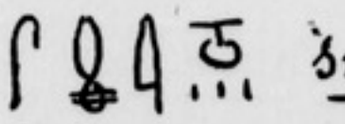
 kennou KENI

 ťeser-t

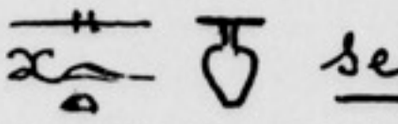
les mains armées de battoirs prouvent que l'on battait le lait à la main pour faire du beurre.

beurre, crême, lait pur

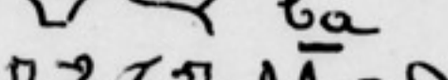
 smī

 sma-ou

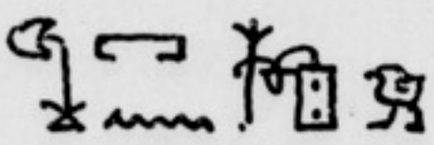
beurre et graisse fondue

 seft

bibliothèque

 ba BAI

 bai-t

 xan an-ou

chambre, salle des écrits

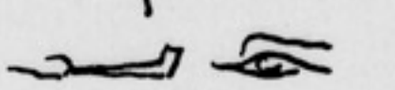
bien, bon, convenable

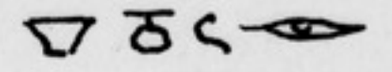

ḥ nfr

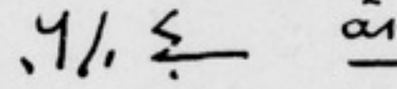
ḥ nfrem

ḥ menx

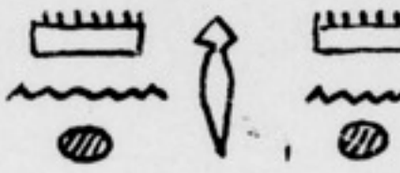
bien faire, bien agir


ān

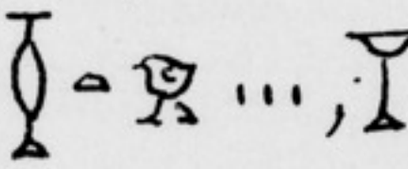

ānou

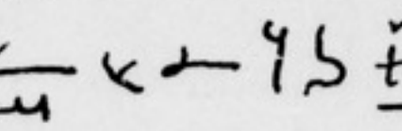

ānou

bien exécuté (travail)

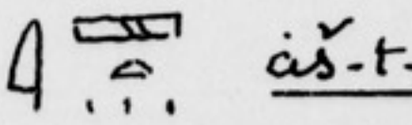

menx

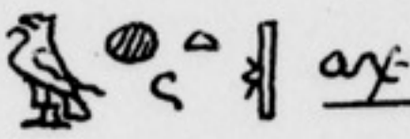
bienfaits

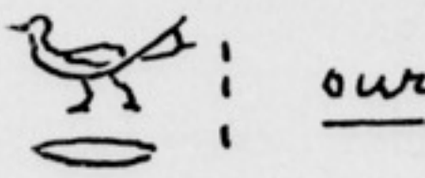

bostou

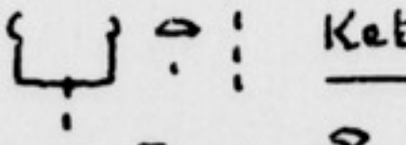

terefr-ibu

biens, propriétés, richesses


ǎš-t-ou

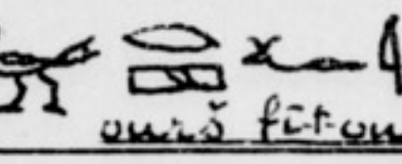

arx-t-ou


our-ou

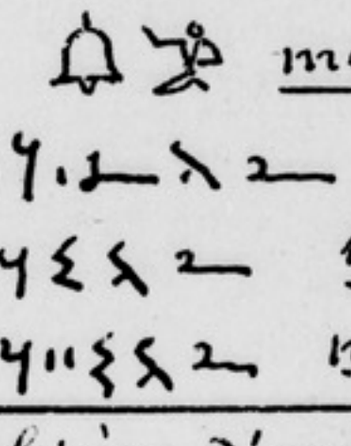

Ket-ou


waxou

Dieu le distributeur des biens


ouneš fit-ou neter

bienveillant, bienfaiteur


menx

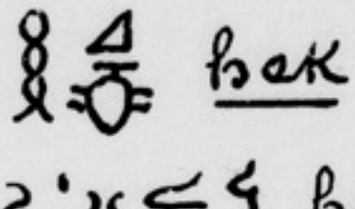
menouaṯ

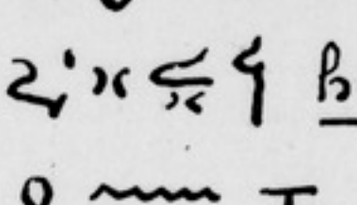
menouax

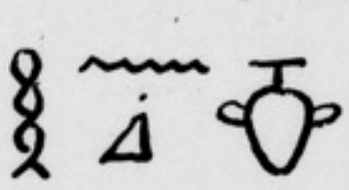
menouaxau

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bière d'orge, cervoise

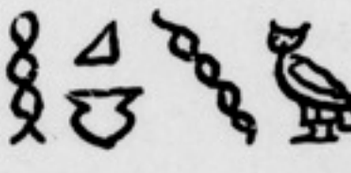

bek bek-t

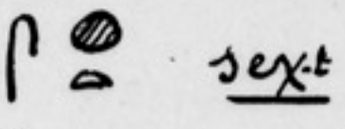

bekau


benk

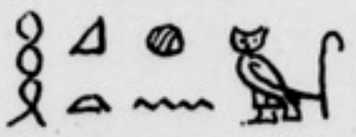
benkau

bière douce, infusion adoucissante

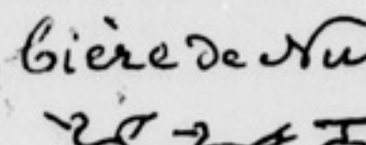

bek nfrem


sex-t sex

Il y a une espèce de bière qu'on appelait « bière de l'oncle » ?


bek-t xirems

bière de Nubie recherchée


paour

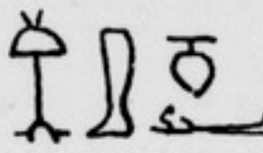
plur


paourou

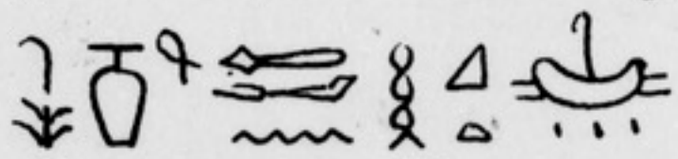
Les pharaons avaient leurs brasseries particulières, car on en faisait une énorme consommation au palais où affluait un si grand nombre de gens. Ils avaient entre autres une importante brasserie à Péluse (Tineh) ville au N.E. du Delta. On y fabriquait surtout

bière (suite)
une espèce de bière d'orge de si bonne qualité que sa réputation s'était conservée jusqu'aux temps de Théophraste et de Diodore de Sicile qui l'appellent vin d'orge.
Les bières des Egyptiens ne devaient pas ressembler aux nôtres, vu qu'on n'employait sans doute pas le houblon, mais que par contre elles étaient fortement aromatisées par les différentes épices et herbes qui entraient dans leur fabrication, romarin, sauge, cumin.
Ces brasseries royales (v brasserie) exigeaient des inspecteurs particuliers:

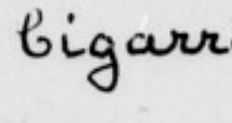
Inspecteur des bières


āb bek-t-ou

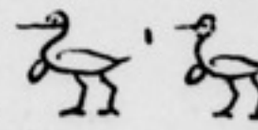
grand inspecteur royal des bières

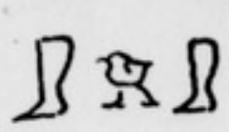

soutenāb ā n bek-t-ou

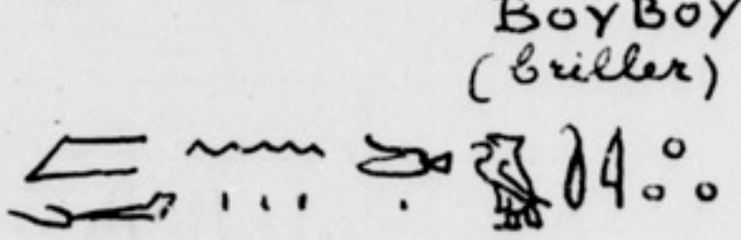
bigarré, jaspé, tacheté (v moucheté tacheté jaspé)


beba

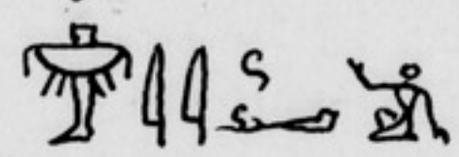
bijou, joyaux v collier


beba-ou


boubou
BOYBOY
(briller)


mēnou tatà

bijoutier, orfèvre (V. or)


noubiou

de:

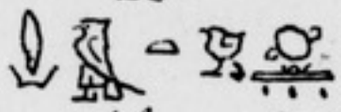


noubau


noubau
fondeur d'or NEEBE

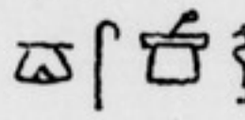
bilan (établir son) v balancer ses comptes

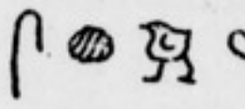

tat

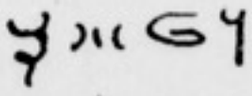
plur. 
tatou

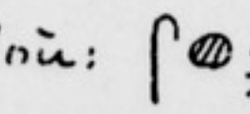
(litter: différence, établir la différence entre la dépense et la recette)

bile

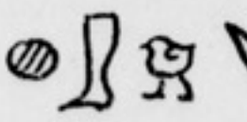

kesa


sexou

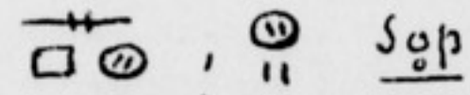

sexi cuire (aimer)

d'où: 
sexoun
se mettre en colère ugwce

billot de la décapitation


xebou

bis (V. fois)


sop

le groupe se rencontre souvent dans la formation des mots, pour indiquer qu'une syllabe doit être répétée deux fois, pour renforcer le sens de l'expression employée

blamer v accuser, fronder

šes aner
ou
kes aner

litter: jeter la pierre

saŠbi

sepsep

Šebšeb-t

Šai

blanc

ābeš

oybw
oubex oybaw
oubxau oywbw

aufoubex
eqoywbw

het

d'où: la couronne blanche de la Haute-Egypte

het (nefr)

l'arme blanche, le glaive

het (tem)

l'oiseau blanc, oie, cygne

het (apt) etc

blanc, clair, brillant

het

het-oui

het

hetoui

šeš-t šeš

rendre blanc, clair, brillant

les mêmes groupes que ci-dessus précédés du causatif s

ou s parem s'het

plus: sa het

tou hetoui

ib

blanchir par l'âge

s'kem cxhw
ckiw

litt: se denoircir

blanchissage (v laver)

āāt

āāi-t

blanchir le linge

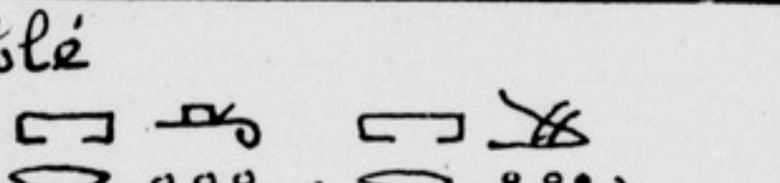
ouin-t

blanchir le lin, la toile
toile blanchie

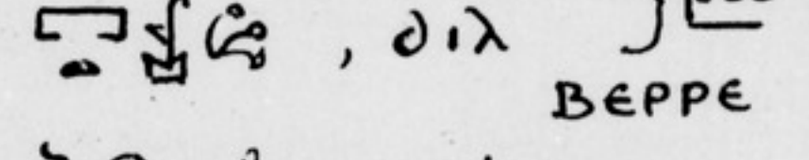
šešer

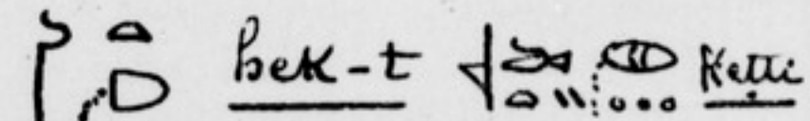
šešer

blanchisseur (v blanc)

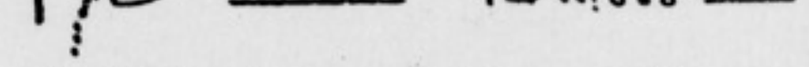

ouinti

blasphémer

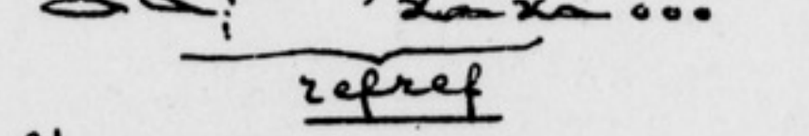

ouā oya

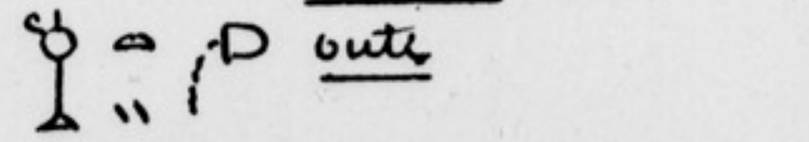

ouā ouaī

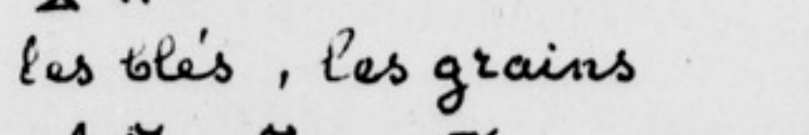
je n'ai pas blasphémé contre Dieu

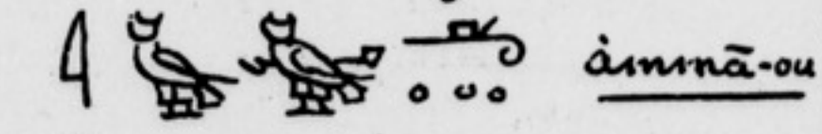

neri ti ouā n neter

blé

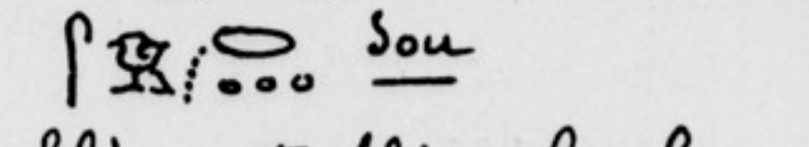

per

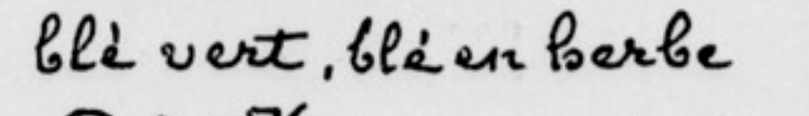

bek-t Ketti


refref

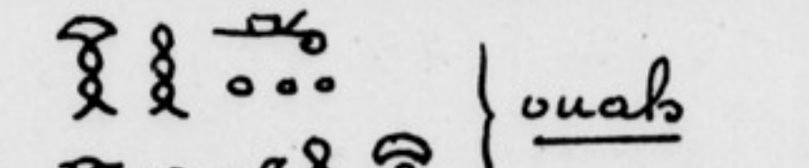

outi

les blés, les grains

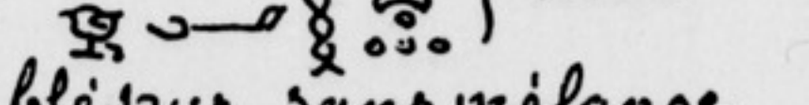

ämmā-ou


sou

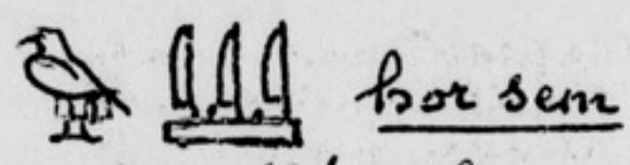
blé vert, blé en herbe


ouab

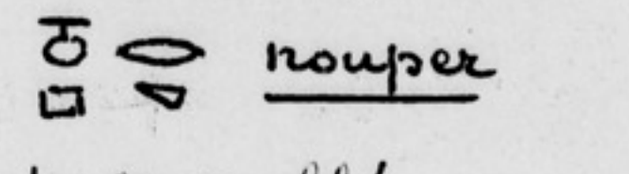
blé pur, sans mélange


ses ses-ou (plur)

champ de blé


hor sem

meule de blé, silo


nouper

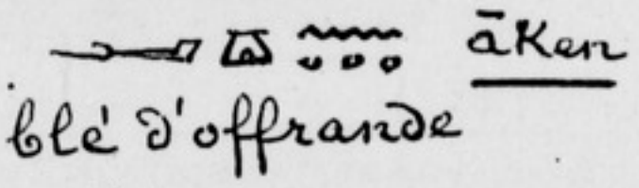
récolte de blé


sept

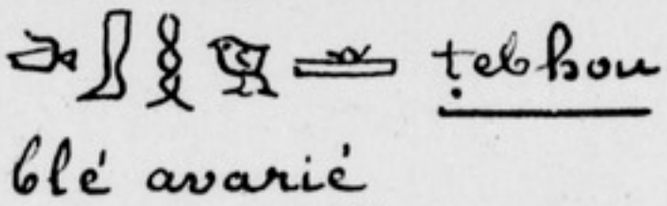
blé à battre


xaxa

blé battu


äken

blé d'offrande


tebbou

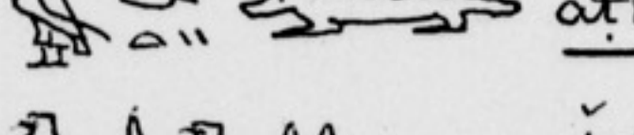
blé avarié

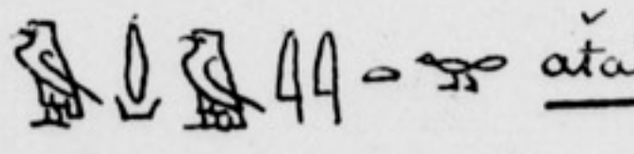

äwa

blesser, blessure, plaie

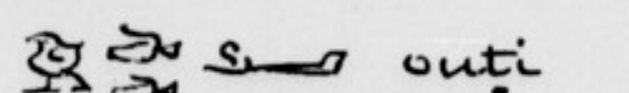

at

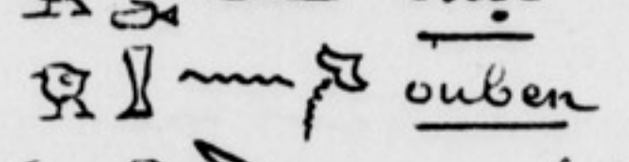

atti

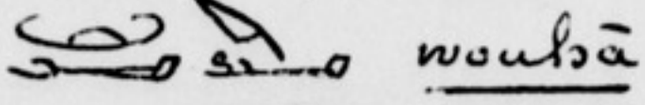

ataï-t


ounx


outi


ouben

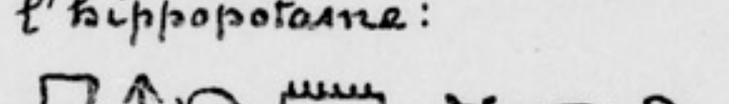

noubä


ouba oywwxe

BIBLIOTHÈQUE NATIONALE R.F. IMPRIMÉS

blesser, blessure, plaie (suite)

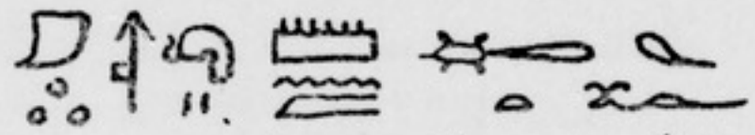
(se prend aussi au figuré et signifie dans ce cas léser, peiner, faire souffrir; se consumer de chagrin)



• māxī ⲙⲁϫⲓ

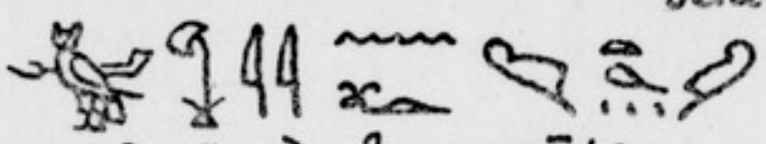
(a quelquefois aussi le sens du μαχη des grecs, combat)

Par ex: dans le sens de blesser, d'après un récit de chasse à l'hippopotame:



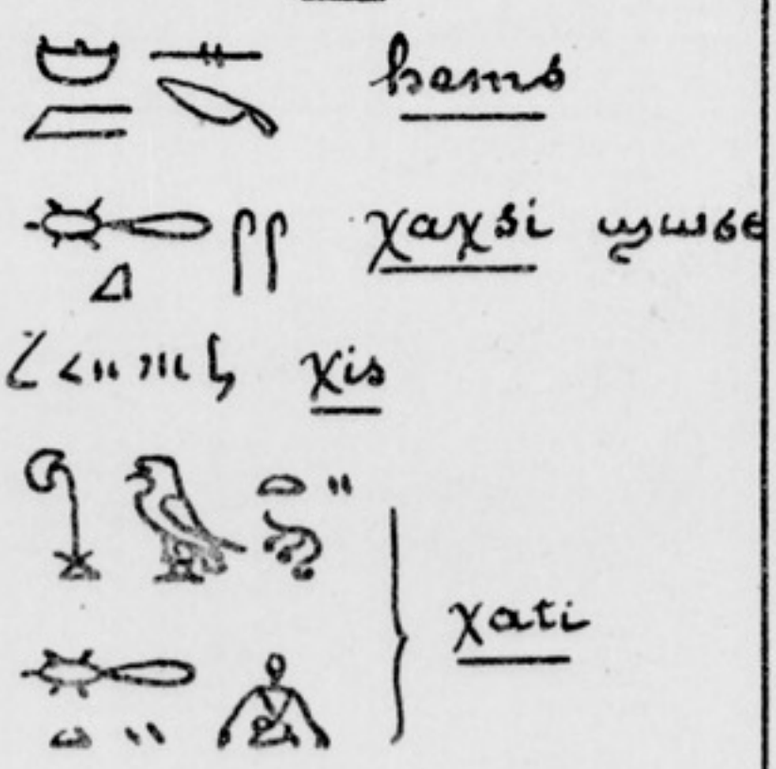
xomt sexef men m xet-f

Sept harpons restèrent dans son ventre



māxī ir f mātou

(et) blessèrent à lui les côtés



bens

xaxsi ⲥⲱⲱⲉ

xis

xati

xat

xate

blesser etc (suite)



ro̓ta ⲣⲱϯ

roti

plur. rotou

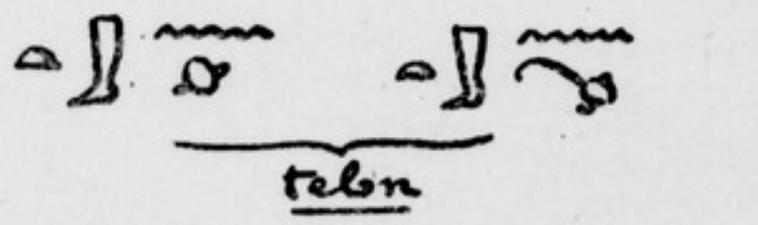
šes ⲥⲥ, ⲥⲁⲥ

ša

šait

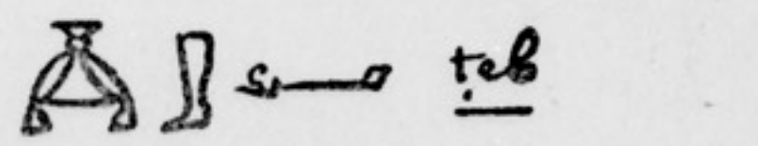
šāt ⲥⲁϩ

šaka ⲥⲁⲕⲁ ⲥⲁⲕⲱ ⲥⲁⲕⲱⲉ



tebn

toubnou



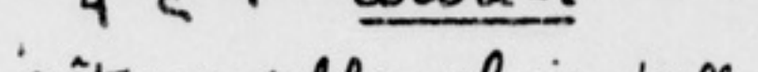
teb

taḥ ⲧⲁϩ ⲧⲁⲟⲩ?

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bleu

bleu pâle, bleu clair



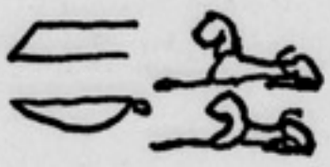
arou-t

vêtement bleu clair, étoffe bleu pâle



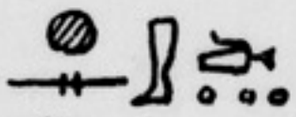
arou

bleu (suite)
la couleur bleue


mekil ou mekir

ⲙⲉϩⲓⲗ

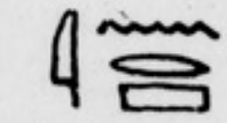
bleu azur, cobalt ou outre-mer
bleu particulier que les Grecs appelaient ΚΥΑΝΟΣ ΑΙΓΥΠΤΙΟΣ "le bleu égyptien"
C'était une couleur très fine faite avec du lapis-lazuli broyé et formée en petites briques agglutinées par l'eau gommée
"v lapis-lazuli"


xesbet

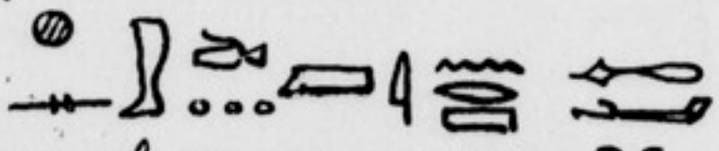
vêtement teint en bleu égyptien


xesbet

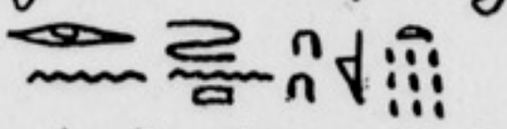
bloc de pierre (v pierre)


aner

par ex :

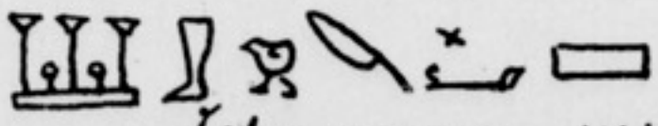

xesbet ma aner āā

gros bloc de lapis-lazuli véritable


ar n outen 20 xet g

pesant 20 outen et g Ket
v. outen, ten, Ket
(ce bloc de lapis-lazuli 1 Kᵏ 828 g)

bloc de pierre taillée

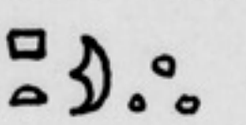


usHBI (statue)
tailler

bloc de pierre se disait aussi


rextou

bocal de cuivre ou de bronze


apot

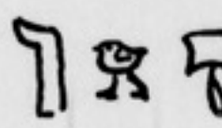
ⲁⲡⲟⲧ

bocage, bosquet, broussaille (v bois)


ba

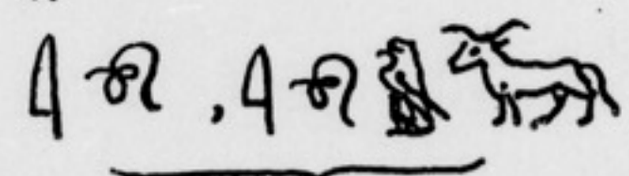

Kemt

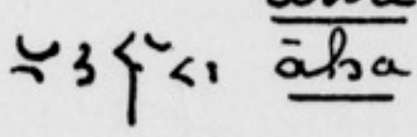
bœuf (v bétail, sacrifice)


āmou

ⲁⲙⲏⲩ


āmoui


āwa

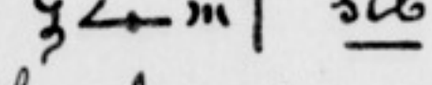

āba

ⲁϥⲏ
ⲉϥⲉ

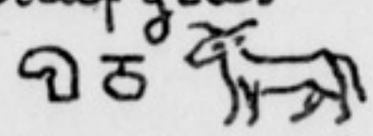

nekꜣ

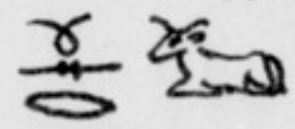

sāb

CEBI (châtrer)


sīb

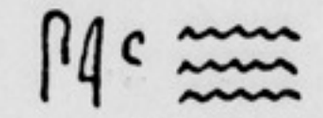
bœuf gras


ken


šeser

ⲱⲥⲁⲣ
(v immoler)

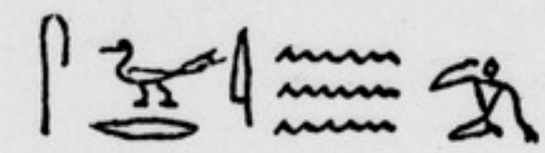
boire, donner à boire

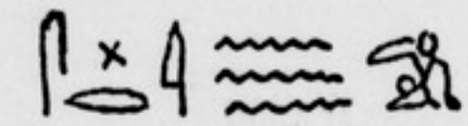
 sân CAY

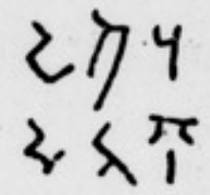
 sâm

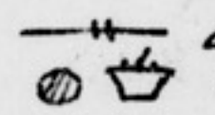
 sour

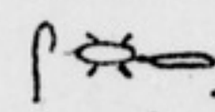
CEQP

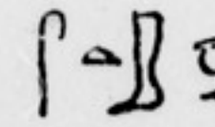
 sourà



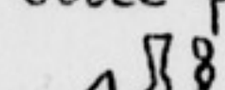
 sour

 s'xeb

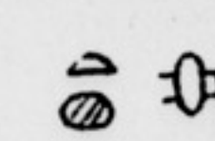
 s'xeb

 setbou

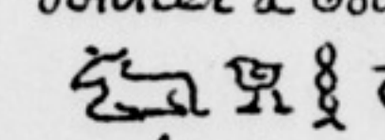
boire frais

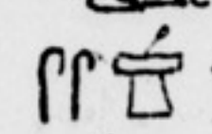
 kebh

boire à sa soif, boire à sa soif s'enivrer, être ivre de joie

 texou TAQE,TQE

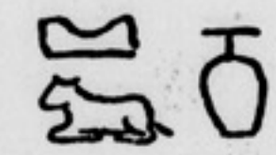
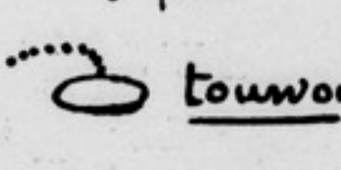
donner à boire

 wouh

 s'sa TCE ta sour

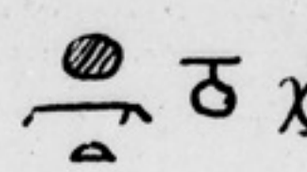
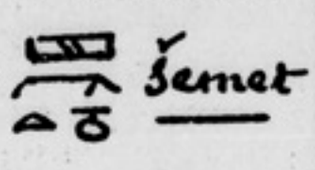
boisson, aussi pot à bière

V pot

 ou  touwou

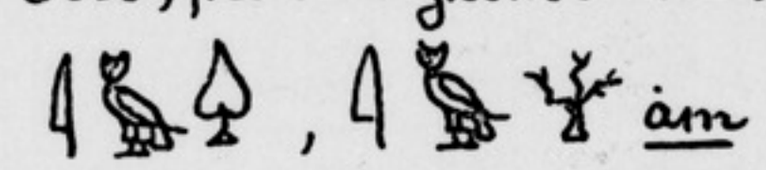
boisson capiteuse, fermentée enivrante, qui fait oublier

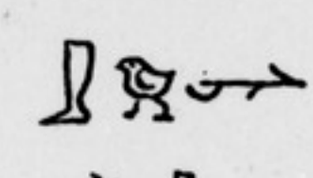
V oublier

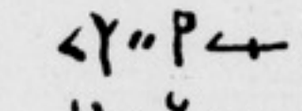
 xemet  šemet

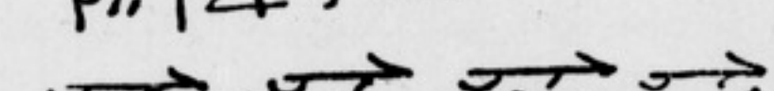
 xemet ni yeHEP

bois, partie ligneuse d'un arbre

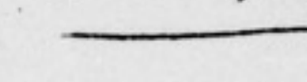
 àm

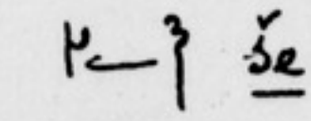
 bou BW

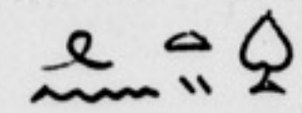
 bou



xet

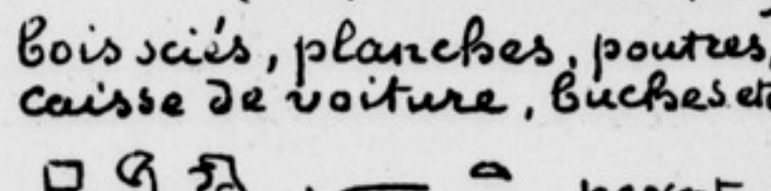
 še yE

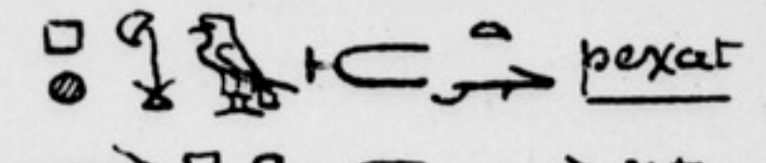
 šen yHN

 šentiou yaNT (chêne)

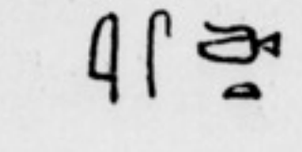
(V poutres, charpente)

bois sciés, planches, poutres, caisse de voiture, buches etc

 pexat

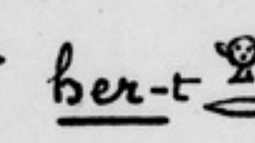
 xetpext

bois de construction

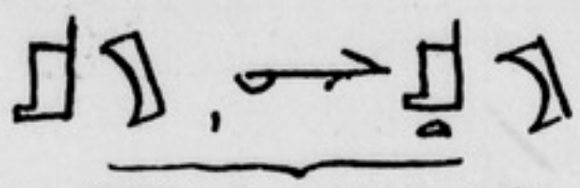
 àst-t

bois (suite)
bois entrant dans la construction des barques, membrures de barques, bâteaux, navires

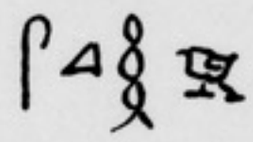

ber-t

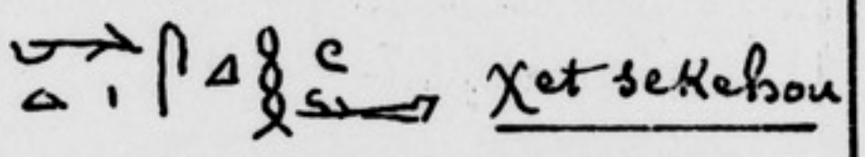

beri-t

bois servant plus spécialement à fabriquer des meubles

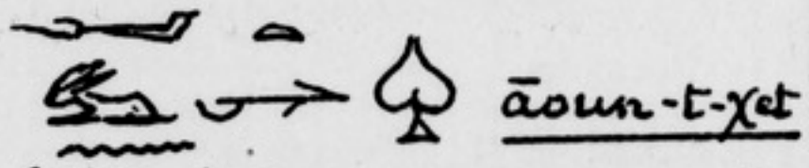

xet-as-t, c.us-t, s-t

bois de charpente

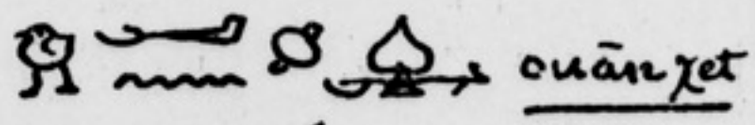

sekhou

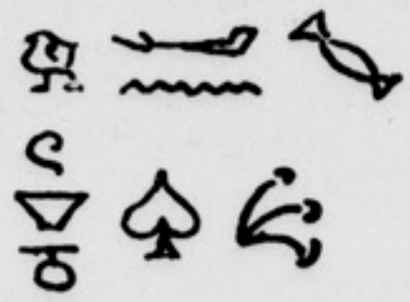

xet sekhou

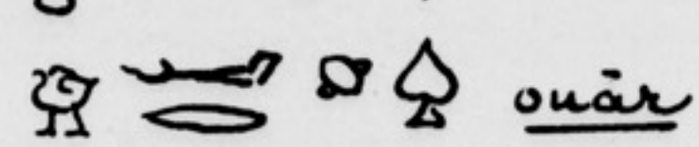
bois léger servant à fabriquer de petits objets, des cannes etc


āoun-t-xet

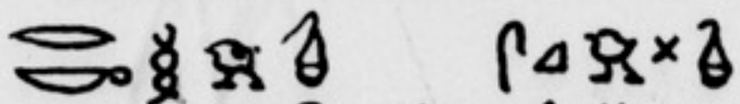
bois très dur qui servait à faire entre autres des instruments tels que le bet qu'on employait pour ouvrir la bouche des morts et enlever la cervelle.


ouān xet

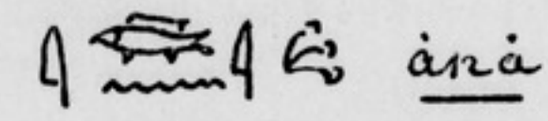

ouān

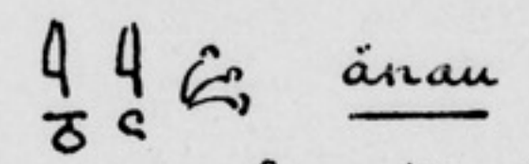

ouār

(sert souvent de déterminatif aux bois durs.)
bois à bruler v charbon

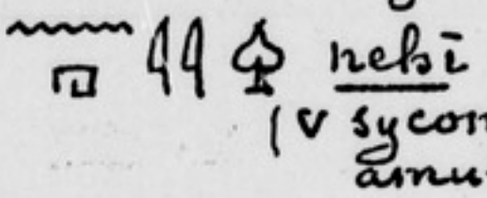

rokhou PWKG sekou

bois servant à faire des amulettes

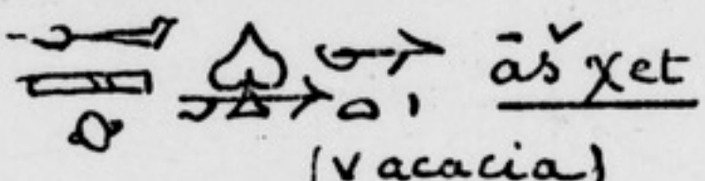

ānā


ānau

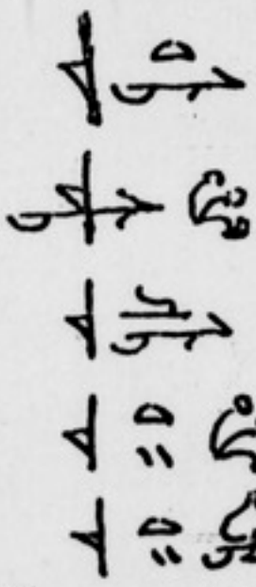
on y employait surtout le coeur ou bois-sycomore


nehi Noyer (v sycomore, amulettes).

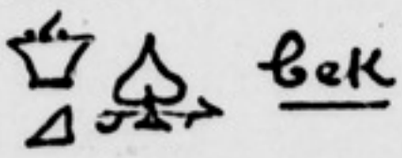
bois d'acacia


ās xet (v acacia)

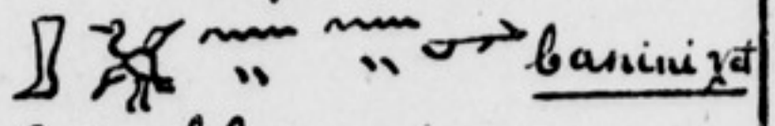
bois de cassier


Ket xet

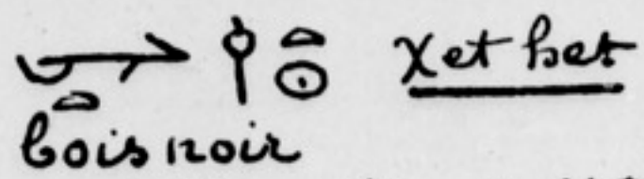
bois d'olivier (v olivier)


bek

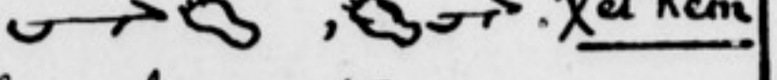
bois de palmier


banini xet

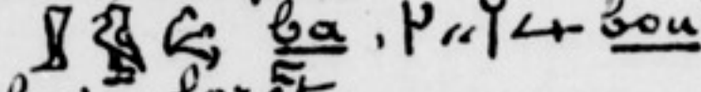
bois blanc


xet bet

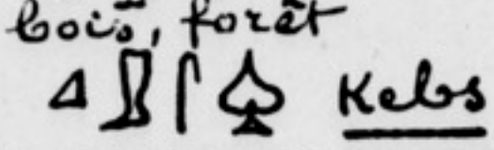
bois noir


xet kem

bois, bosquet

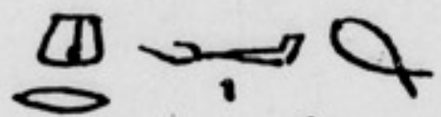

ba, bou-Ba

bois, forêt


kebs

Boite, coffret v coffre

Boite à couleur de scribe

 xertot

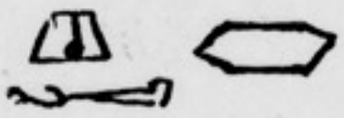
litt. ce que porte la main
le signe déterminatif seul change et indique le sens réel

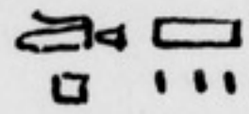
boite à onguents

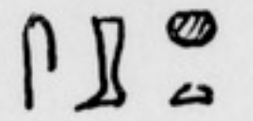
 xer inerb

litt: ce qui porte l'onguent

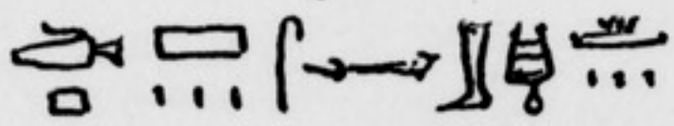
Boite

 xertot

 tepou

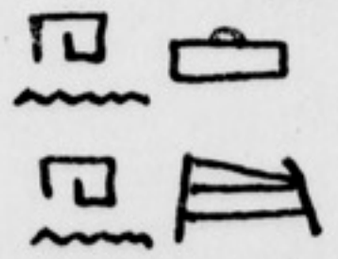
 sebxt

boite à bijoux



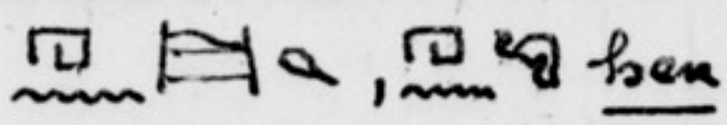
tepou sabhan

Boite, coffret funéraire

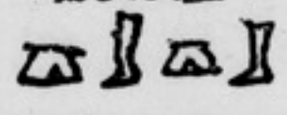
 ben

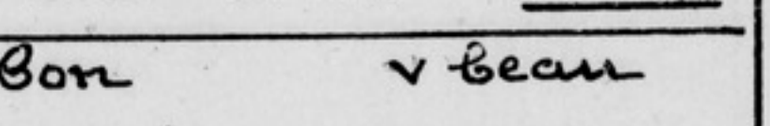
on trouve souvent dans les tombes des boites ou coffrets en bois peint, à compartiments destinés à recevoir les vases funéraires dits canopes ou les figurines funéraires et les tabulettes les quatre génies funéraires sont ordinairement représentés sur les quatre faces (v canopes) ainsi le nom du défunt

Boite osseuse, crane

 ben

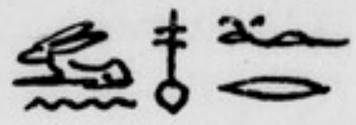
Boiter, boiteux

 fnb

 kebkeb

Bon v beau

l'être bon par excellence

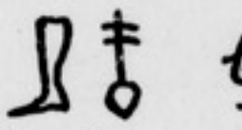
 oun nofr

surnom d'Osiris

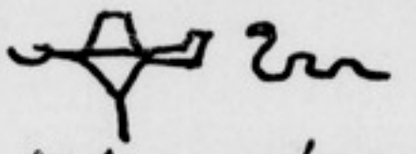
 nofr ntau ousar

le bon qui est Osiris

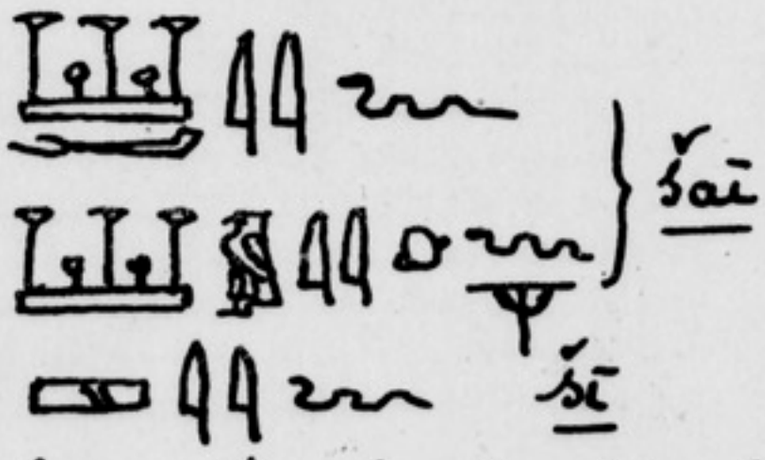
le bon

 benofr

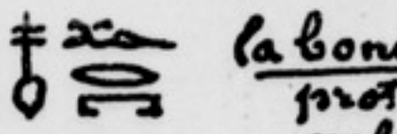
le bon esprit.

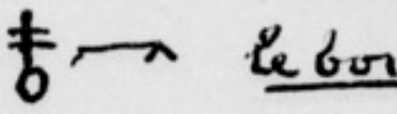
 ābā

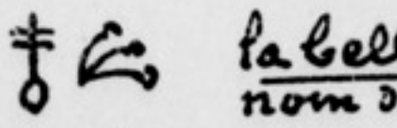
le bon génie qui préside au commencement de la vie

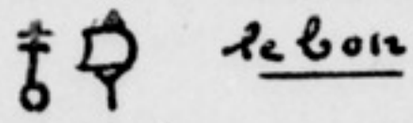
 nefer

le mot nofre s'applique à beaucoup de choses

 la bonne porte qui protège contre les voleurs

 le bon phallus

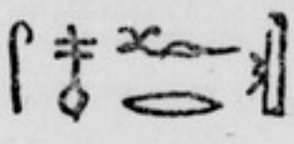
 la belle et bonne fleur nom du Chrysanthème

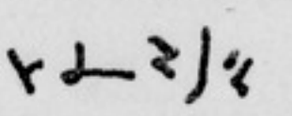
 le bon vent, vent du sud

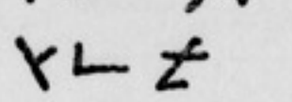
 les bons grains etc, etc.

bon (suite)

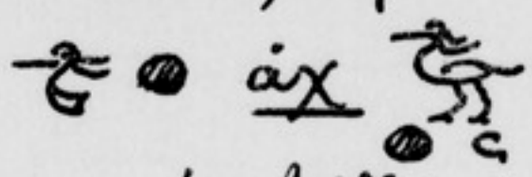
rendre bon

 s'nofr

 tou nofr

 ti nofr

Les bons par excellence, les vertueux, les resplendissants étaient les noms donnés aux défunts

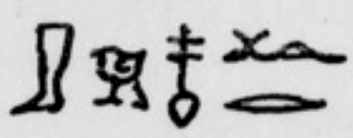
 äxon

(v briller, resplendissants)

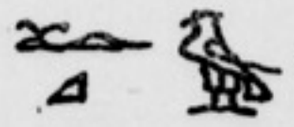
rendre bon, vertueux

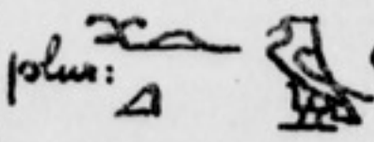
 s'ax-t

bonté

 bounofr

bonbon, friandise

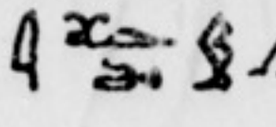
 feka

 fekau

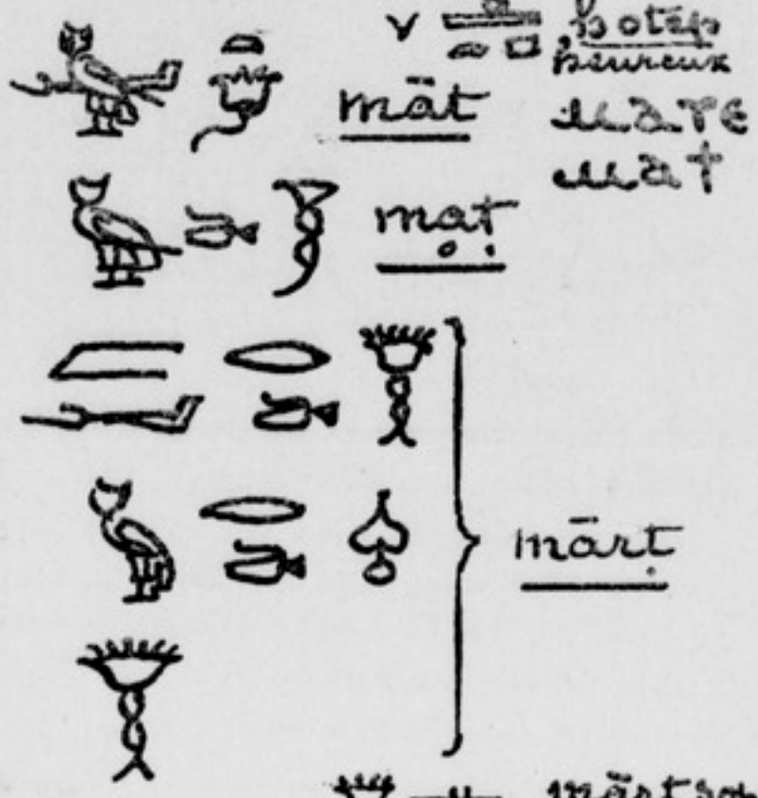
(v récompense)

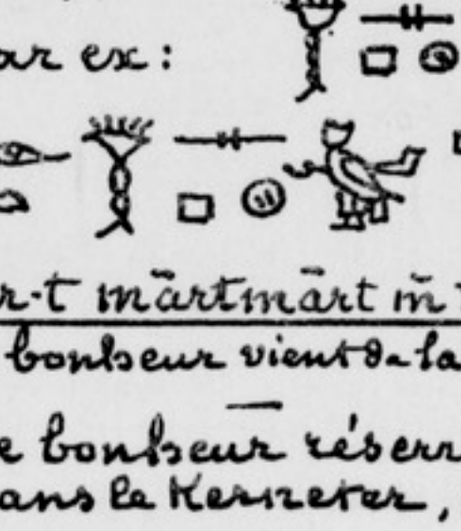
Ce mot veut dire en effet bonbons et récompense, soit qu'on les donnât comme récompense aux enfants, soit, comme certains passages le font croire, qu'il s'agisse de dons faits aux magistrats ce qui rappellerait les épices payés autrefois aux juges.

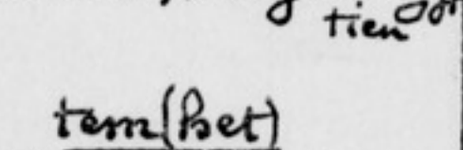
bondir des quatre pieds

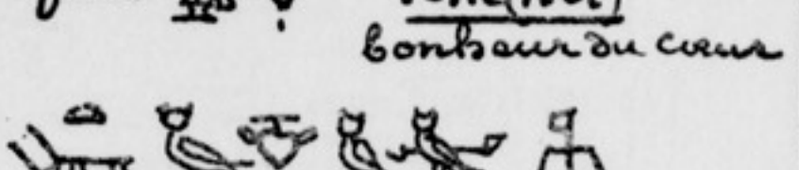
 äft (äft veut dire quatre)

bonheur, succès, fortune

 mät

 mārt

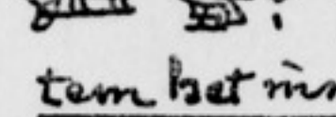
par ex:  mārt sopn c.à.d: mārtmārt



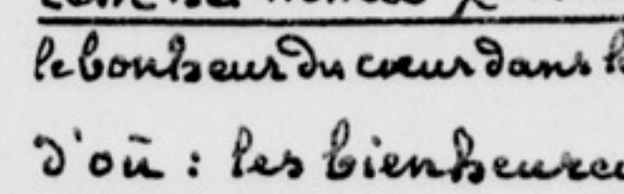
ar-t mārtmārt m̄ tot neter

le bonheur vient de la main de dieu

Le bonheur réservé aux élus dans le Kerneter, l'élysée égyptien

 tem(het)

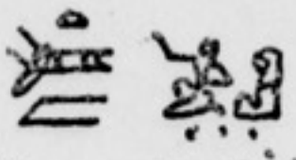
bonheur du cœur



tem het m̄mā xerneter

le bonheur du cœur dans le Xerneter

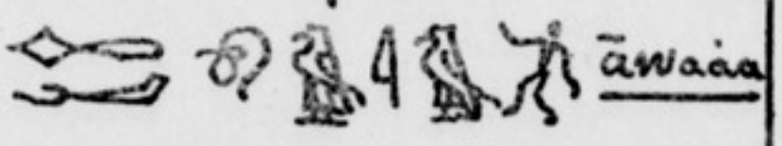
d'où : les bienheureux

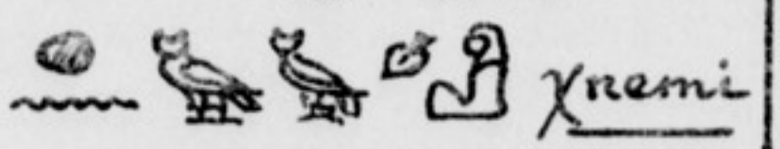
 temou

par opposition aux réprouvés

 temiou

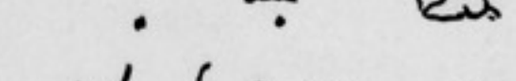
bonne d'enfant

 āwaāa

 xnemi

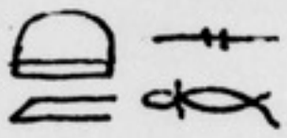
Bonne d'enfant (suite)


xnemti

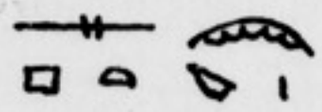

xnemtau

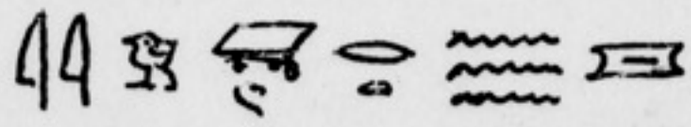
Ce mot veut dire: qui endort d'où: berceuse (v. berceau) et quelquefois: nourrice.
Quelquefois aussi ce mot est pris dans une acception mauvaise et se dit d'une vieille femme d'une vieille sorcière, et d'une femme de mauvaise vie.

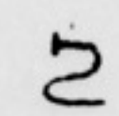
Bonnet, espèce de fez, de tarbouch, de turban (v coiffure)


nems šešet
ⲛⲩⲥⲟⲧ
turban

Bord, rive, littoral, digue


spot ⲥⲡⲟⲧⲟⲩ (lèvres)

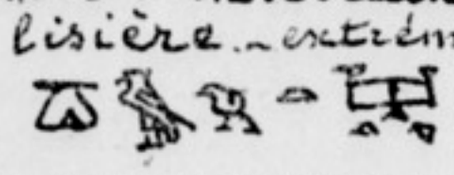

Ioun amaxou ît mou
ce qui vient après l'eau


outeb

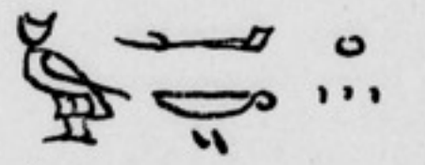

xft
sur le bord de l'eau


her spot pa mou

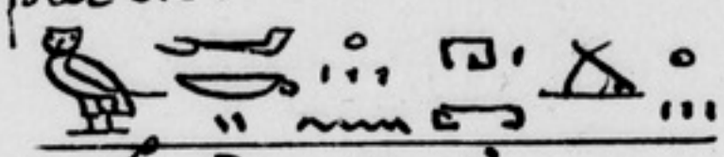
Bord d'un terrain, d'une route, lisière, extrémité


Kaw-t ⲕⲁⲓⲧ

Bord, bordure


mâki

par ex:

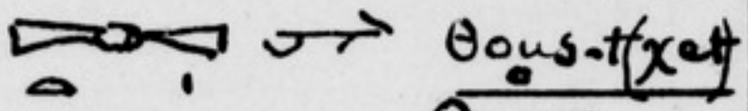



mâki ît hapir šata
bord du canal des plantes šata

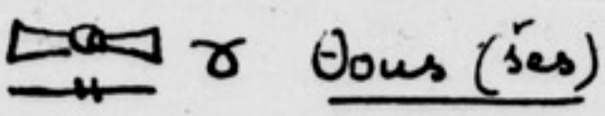



mâki ît ḥa baḳou
borne du canal des oliviers
c.à.d: le canal est bordé d'oliviers

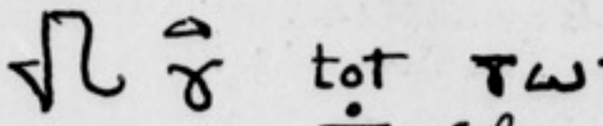
Bord, bordure, cadre de bois


θous-t (xet)
ⲑⲟⲩⲥ

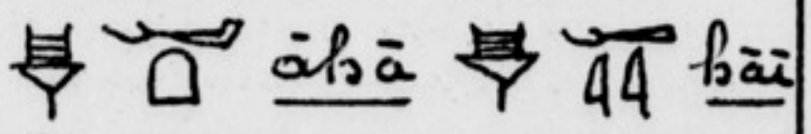
Bord, bordure de vêtement

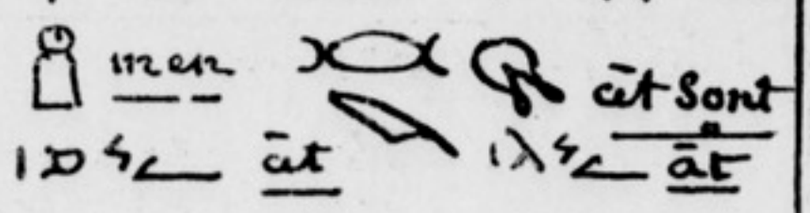

θous (šes)

Bordure de robe de couleurs variées, franges de couleurs variées

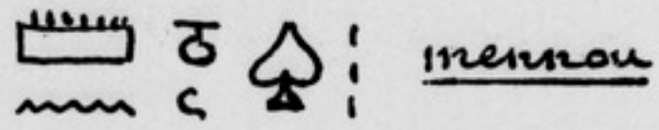

tot
ⲧⲱⲧⲉ (franges)

Borne, stèle, borner


âbâ
bâï


mer
ât Sont
ât
ât

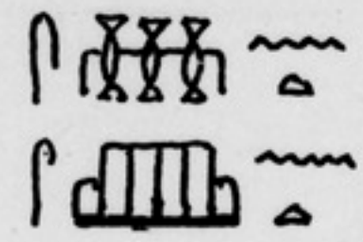
Bosquets


mennou

Bosquets en fleurs, fleuris


mennou axax

Bosse du nez (V nez)


sXent ysANT (nez)


Xen


Xenti

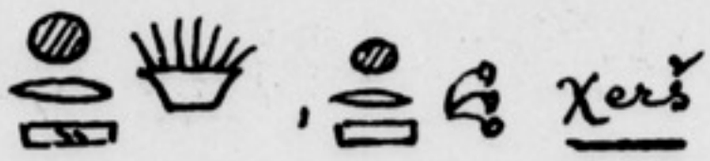
Ces mots s'appliquent à tout ce qui s'avance, s'élève, est proéminent. Les déterminatifs indiquent le sens réel.

Bosse, bossu (V cintré)


Keb Kep

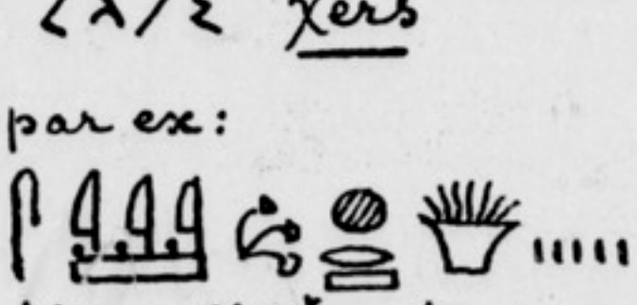
Xe (Bossu)

Botte (de foin, de paille etc)

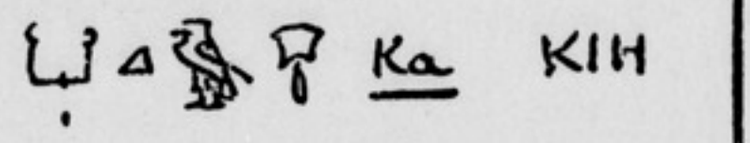

Xerš

ⲭⲁⲗⲉ Xerš

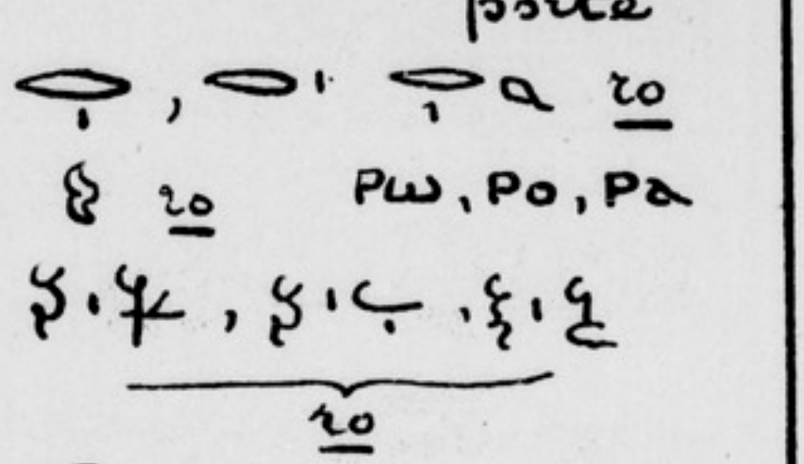
par ex:


sem Xerš toua
foin bottes cinq

Bouc

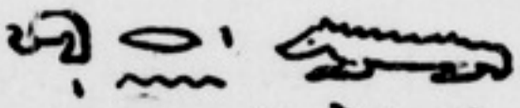

Ka KIH

Bouche, gueule
Vembouchure, porte


ro PW, Po, Pa

ro

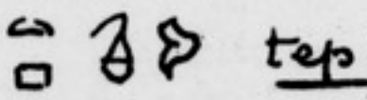
tepro TAПPO


tepro n inšak

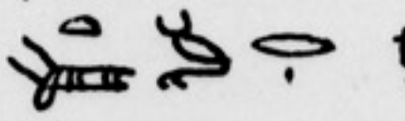
gueule de crocodile

(c'était le nom d'une maladie buccale telle que le scorbut par exemple.)

avoir la bouche brulante

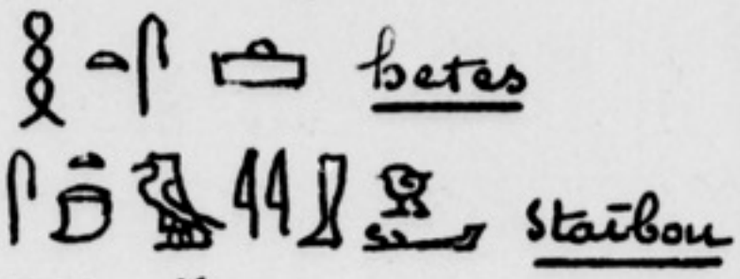

tepro

fermer la bouche, se taire


tem ro

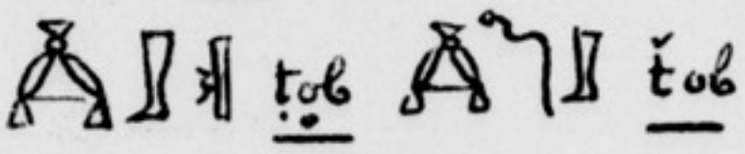
TⲈⲘPW

Boucher, fermer


betes

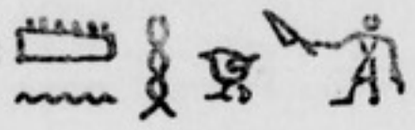
staïbou

šoi ⲥⲟⲡ, ⲥⲱⲡ

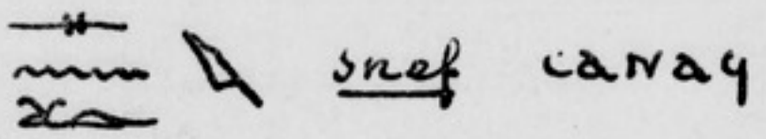

tob tob

TOB

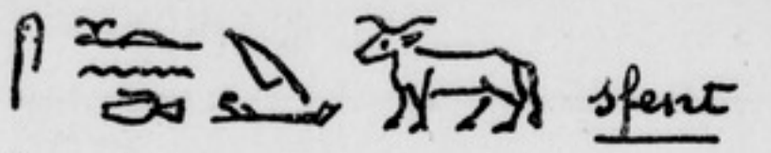
Boucher, saigneur de bœufs (v sacrificateur)



menhou

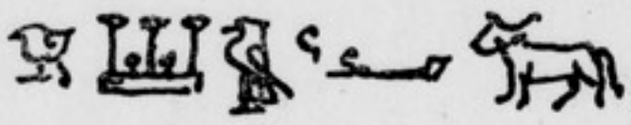


snef canay



sfent

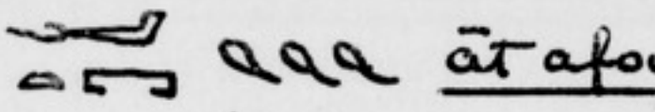
Le mot:



ouŝau

est pris quelquefois dans le sens de Boucher, mais il signifie plutôt: éleveur, engraisseur de bétail.

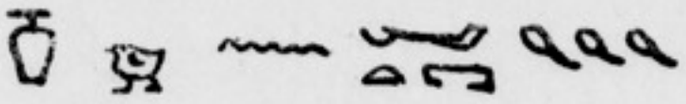
Boucherie, étal de boucher
v abattoir



āt afou

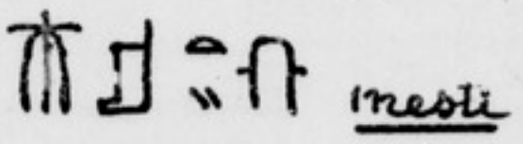
litt: maison aux viandes
halle aux viandes

par ex:



ābou ỉ āt afou

inspecteur de boucherie



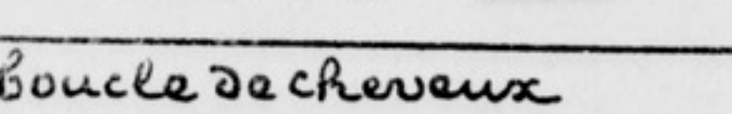
mesti

à proprement dire: table, étal, comptoir

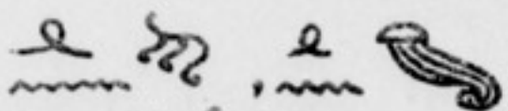


sxoum

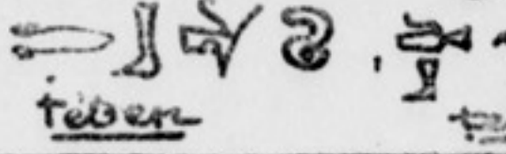
Boucle de cheveux



nepī



šen



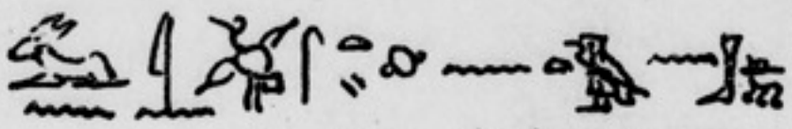
tḥben

tḥben-t

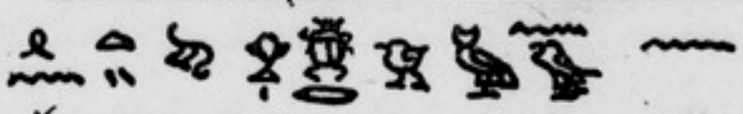
Boucle de cheveux

nebṯ šentỉ

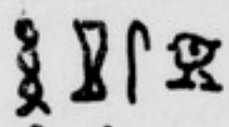
par ex: dans le conte des deux frères



oun an pa seti ỉ ta nebṯ



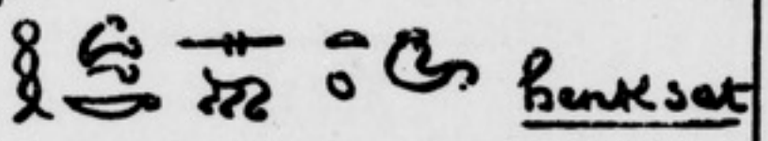
šenti ber xeperou mna ñ



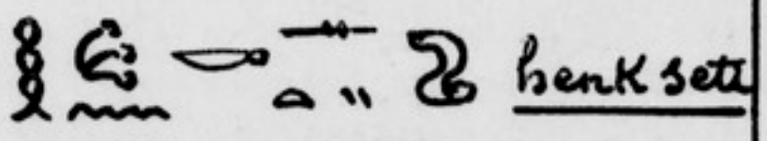
babou

L'odeur de la boucle de cheveux se répandit dans les vêtements

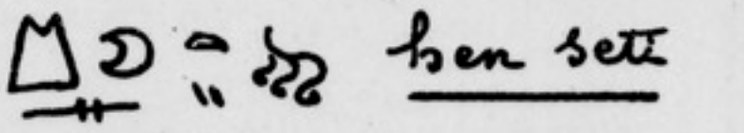
Boucler les cheveux, les faire friser



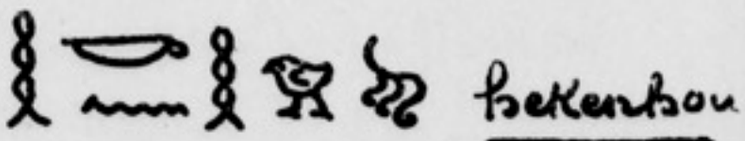
ḥenkset



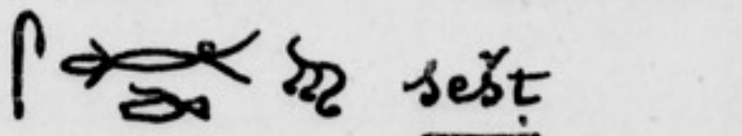
ḥenksetỉ



ḥen setỉ

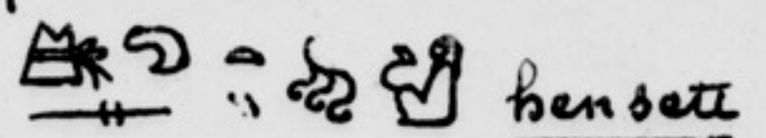


ḥekenbou

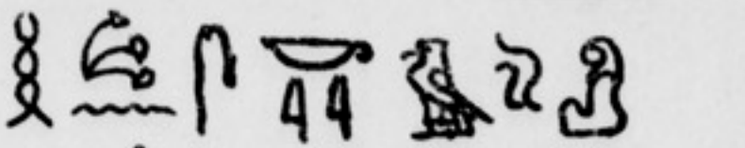


seṯ

femme aux cheveux bouclés

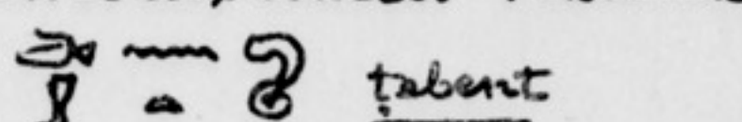


ḥensetỉ

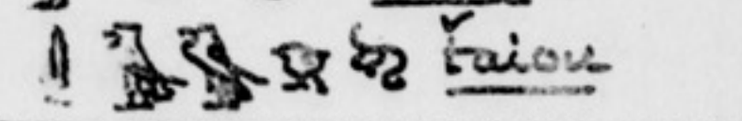


ḥens Kīa

cheveux bouclés v cheveux

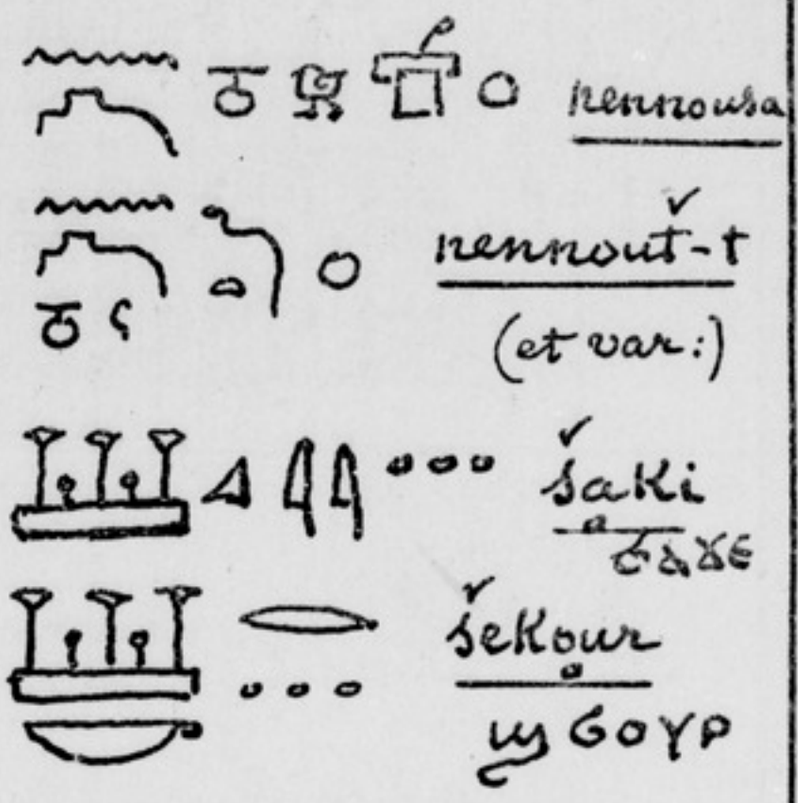


ṯabent



ṯaiou

Boucles d'oreille



rennousa

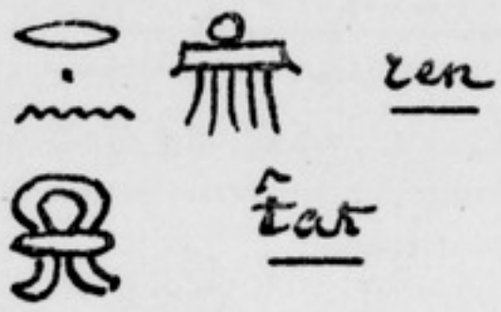
rennout-t

(et var:)

saki

sekour

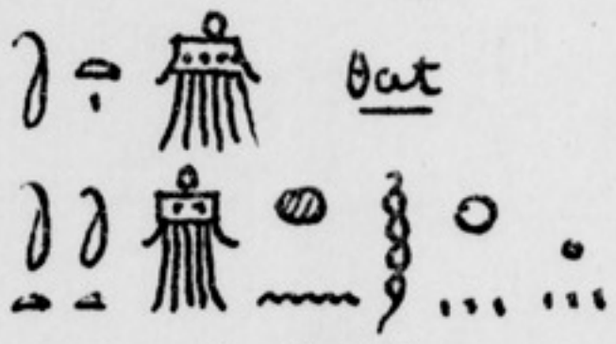
boucle de barnais



ren

ŝat

boucle de cornaline



θat

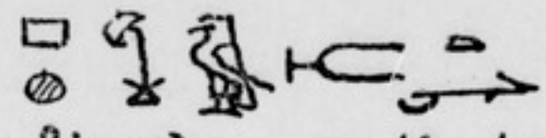
θaθti Xrem-ou

Cette boucle amulette avait une grande importance. Le rituel funéraire lui consacre un chapitre particulier, le chapitre 156 intitulé « Le chapitre de la boucle de cornaline » La vignette représente la boucle



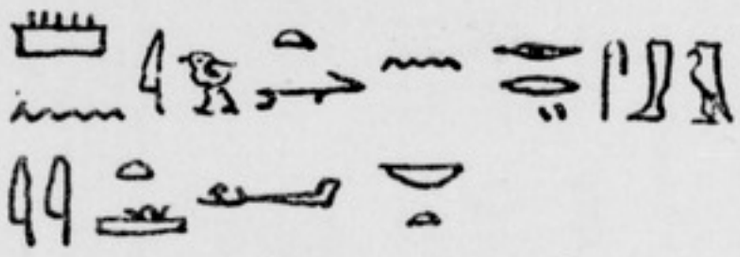
θat.

boucler - mettre des entraves à un individu condamné à la flagellation; non seulement on lui mettait des menottes et des liens aux pieds mais tout malfaiteur condamné à avoir le nez coupé ou à subir la bastonnade était attaché sur des tables au bloc servant à empêcher tout mouvement. l'instrument servant à boucler se nommait:



(v liens) pexa-t Xet

les tables de supplice sur lesquelles les criminels étaient ainsi bouclés se nommaient:



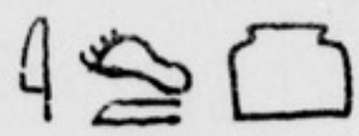
menau-t n ari sebaït nbt

tables pour faire tout châtiment

bouclier



àkem



àkem

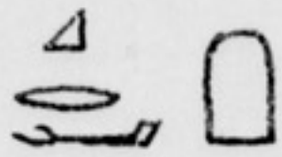
bouclier d'airain



bouclier de cuir



bouclier se disait aussi:



Krā

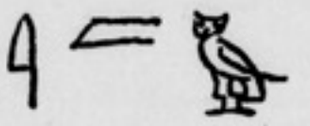
d'où le nom de guerrier, combat combattre, ou v bataille

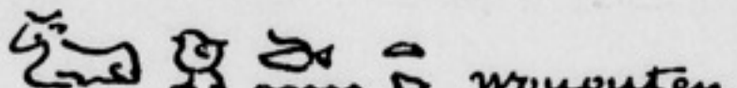


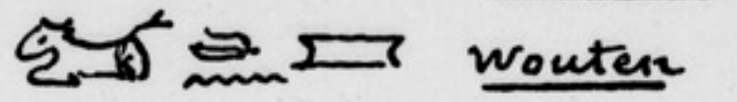
-Xra

boucler - mettre des entraves à un individu condamné à la flagellation; non seulement on lui mettait des menottes et des liens aux pieds

Boue, limon v fange
-limon poussière


oue
ammm oui

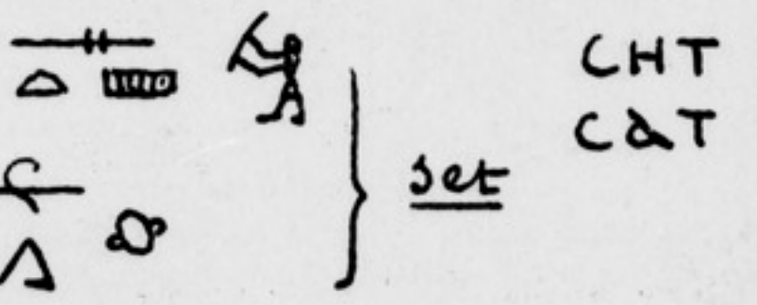

wououten

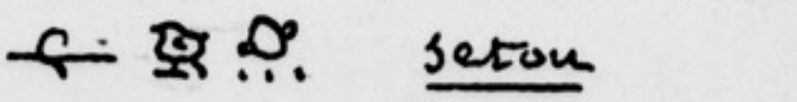

wouten
QOOYTN

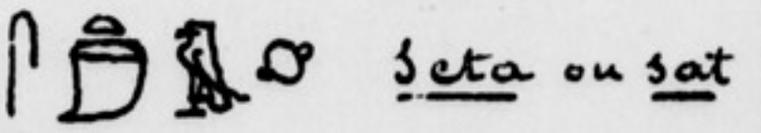

jân

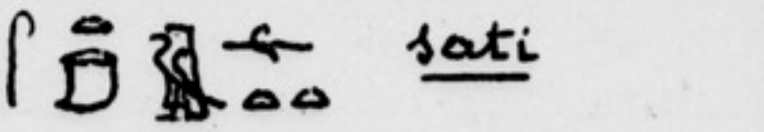
Kanouro
ΧINIPI
(sale)

boue, jeter de la boue

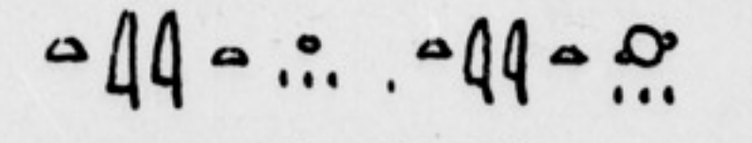

CHT
CAT
set


setou

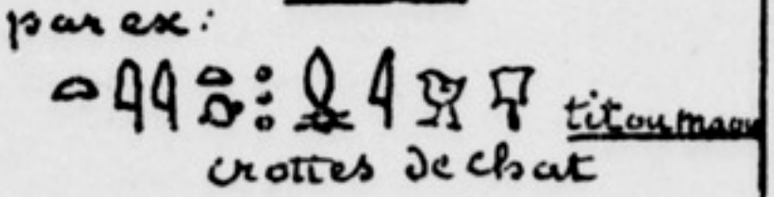

seta ou sat


sati

boue, bouse, saleté, fiente


tit-ou

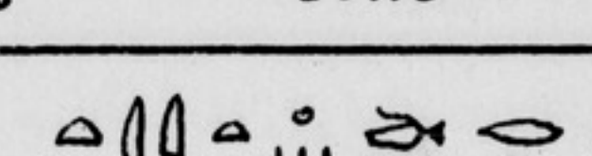
par ex:


titoumaou
crottes de chat

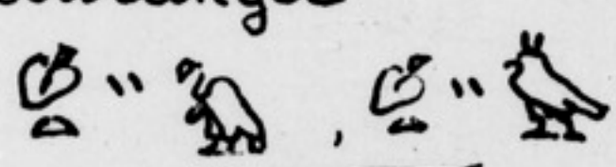
bouger (est quelquefois rendu par:

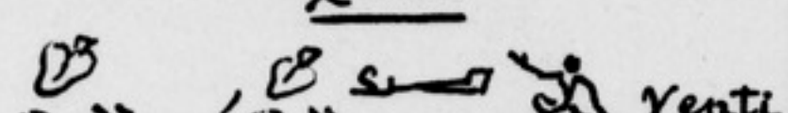
Xesef, qui veut dire repousser

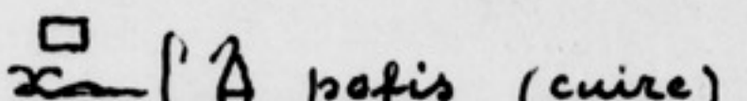
par ex:


nen xesef bet sen
ne bouge pas son coeur
(son coeur a cessé de battre.)

Boulanger

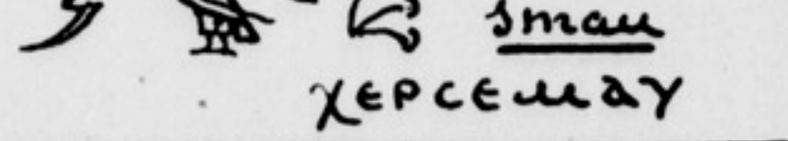

xenti


xenti

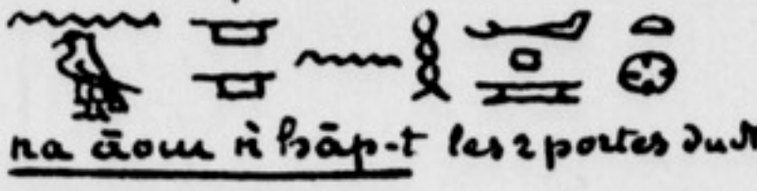

pafis (cuire)
ΦICI

des deux mots les coptes en ont fait un pour dire boulanger: KENEQITHC

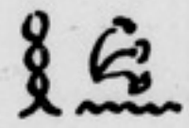
boulangerie (ce qui concerne le)
(v pain)
(farine)

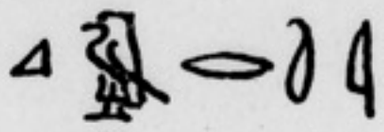

smau
XEPCEMAY

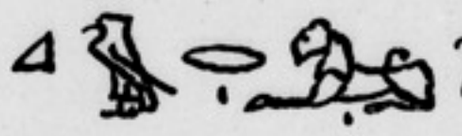
Boulaq

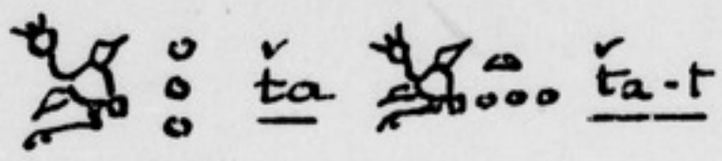

na āou n hāp-t les 2 portes du Nil

boule, globe, sphérique
v balle

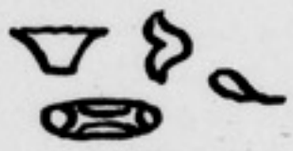
 benb
qovy (bois)

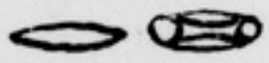
 Korba

 Karolba

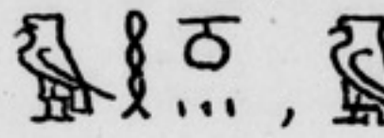
 ta ta-t

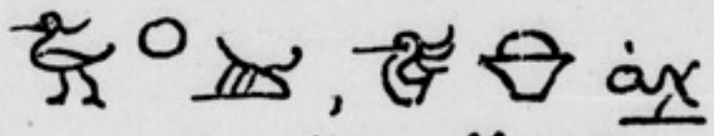
boule de pâte

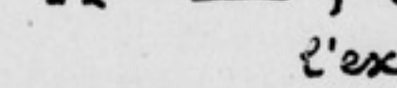
 ārf

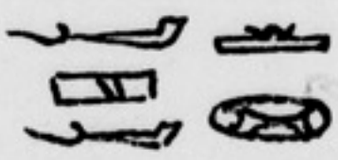
 Kerf

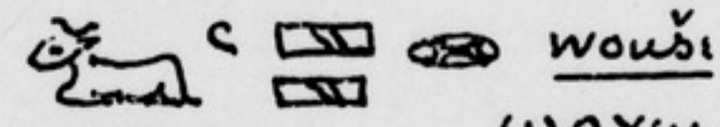
bouillie, parade (suite)

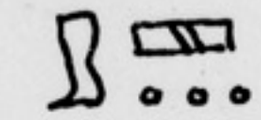
 abou

 àx
l'excellente

 àxī

 āšā

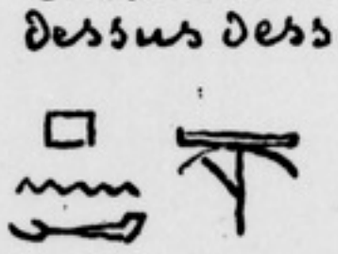
 wouši
woyus

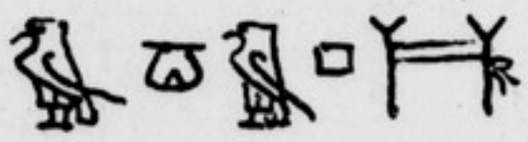
 beš

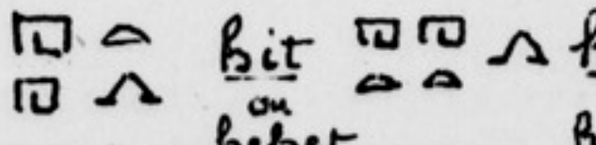
 beša.u

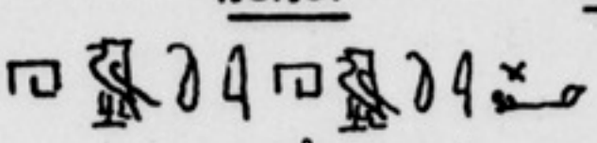
 χra ϩPH

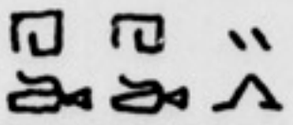
bouleverser, mettre sens dessus dessous v renverser

 ponā ΠΟΟΝΕ

 akap
ΟΥΩΧΠ

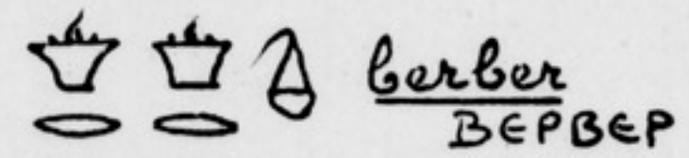
 bit ou bebet — biti ou betbet

 babahaba

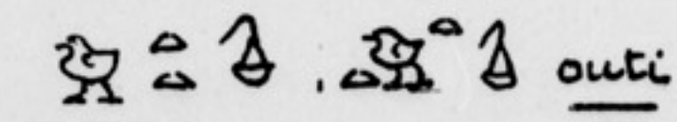
 betbeti

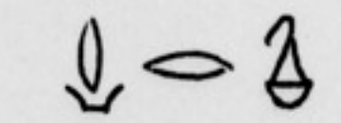
bouillir, faire bouillir

 āka

 berber
ΒΕΡΒΕΡ

 bexi

 outi

 tar

bouillie, parade, polenta

 amāt

bouillon, mets léger ordonné par les médecins aux malades

 šāi

boumerang — Cette arme de jet employée par les aborigènes de l'Australie qui s'en servent avec une merveilleuse dextérité, et qui lancée verticalement en l'air, décrit subitement une ellipse et revient [illegible]



Bournerang (suite)

derrière le chasseur, nous la retrouvons en Egypte et lui conservons la nom de bournerang C'étaient des bâtons tordus de bois très dur, longs de deux pieds, minces et façonnés en boule à l'extrémité. Ils servaient à la chasse des oiseaux et leur nom égyptien indique que les bergers et les bouviers en faisaient surtout usage.



āau

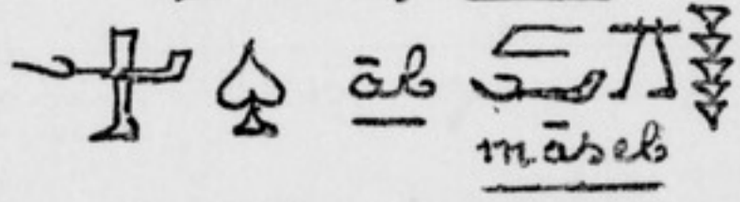
āmou

Ka

bouquet de fleurs



ābou



āb

mābeb



baleli ṯeṭem

v fleur, groupe

faire un bouquet, couper des fleurs



ābou ?

v goupillon

bouquetin, ibex



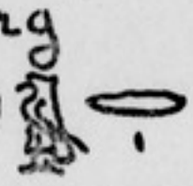
nai



nou

nou

bourg



Karθa

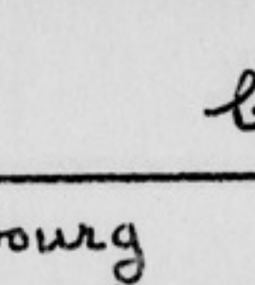
Bourgeon, bourgeonner, bouton de fleur

v bouton



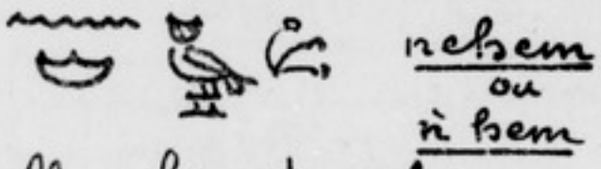
āuxī

litt: vie de la plante



ouāk

bourgeon de palmier, bouton de fleur

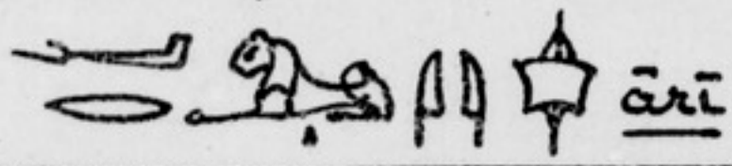


nebem ou ỉ bem

fleur fermée nebem

fleur au sommeil, ỉ bem au repos.

Bourrasque



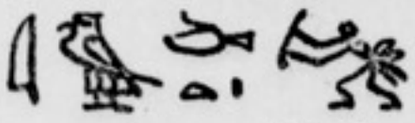
āri

bourriche faite de feuilles de palmiers



mesen

Bourreau, tortionnaire



àaṭ-t

ce mot veut dire: guerre, fléau, peste. mais il servait aussi à désigner les exécuteurs des châtiments célestes qui marchent à la suite des dieux, marchent les têtes, brisant les nuques »

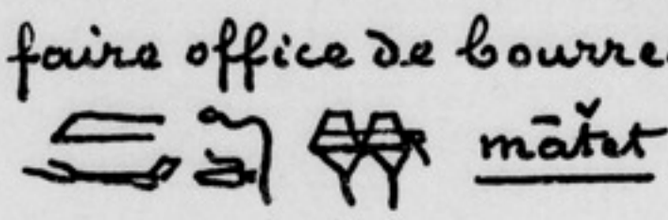
(Rituel funéraire)

chap. 90, 1

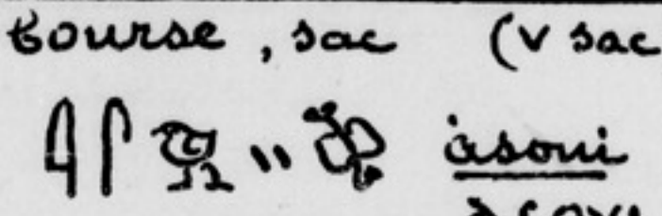
Bourreau (suite)
(v. torture)

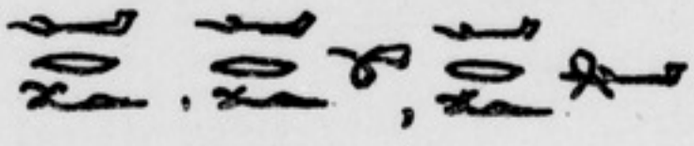

mātet

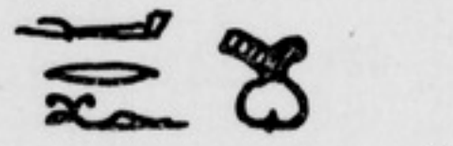
faire office de bourreau

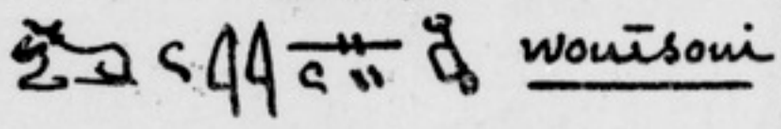

mātet

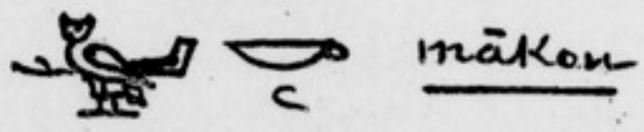
Bourse, sac (v sac)

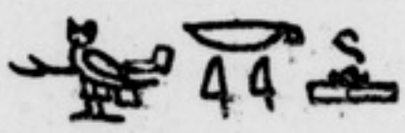

àsoui
ACOYI

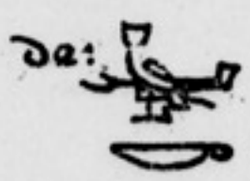


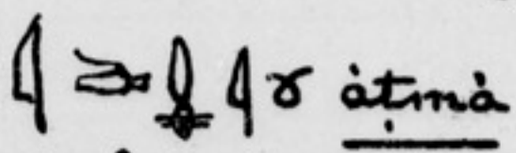

ārf

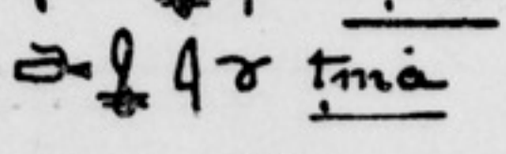

wouīsoui

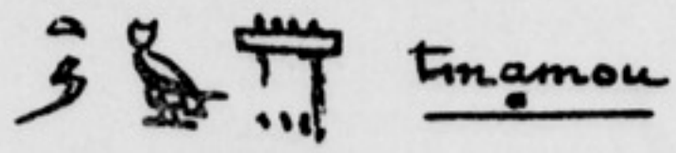

mākou

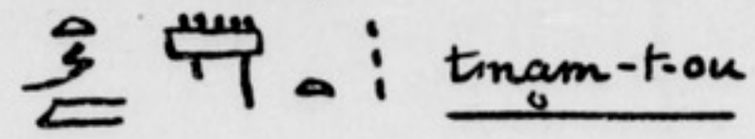

mākiou
MOKI


māk conserver
garantir


àtmà


tmà


tmamou

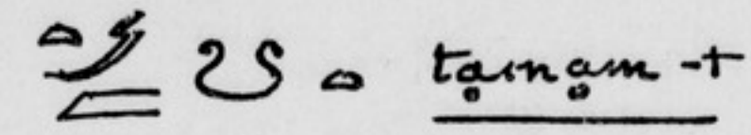

tmam-t-ou

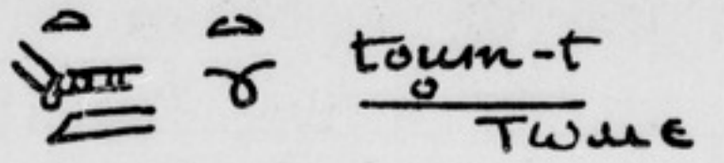

tma-t-ou

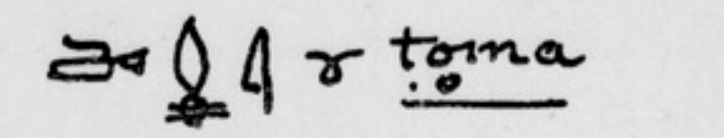

tmamou-t

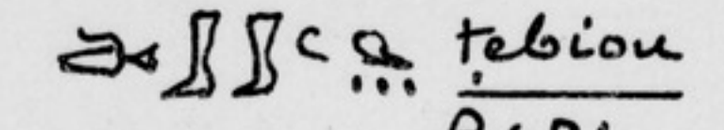
Bourse


tamạm


tạmạm-t


toum-t
TWME


tọma

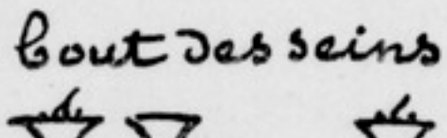

tẹbiou
ΘEBI

(le déterminatif ♀ indique qu'il s'agit ici d'un organe)

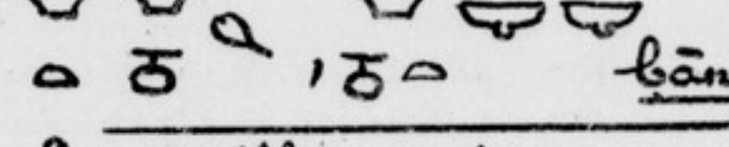
Bouse


V bouse

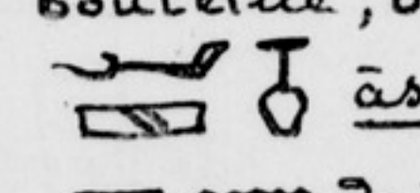
Bout, queue

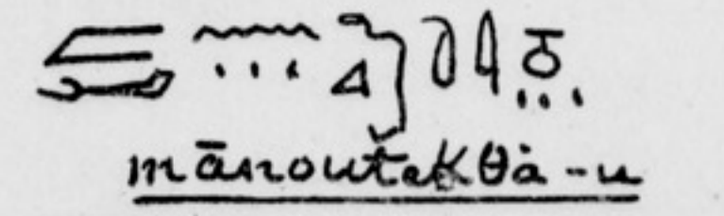

àf

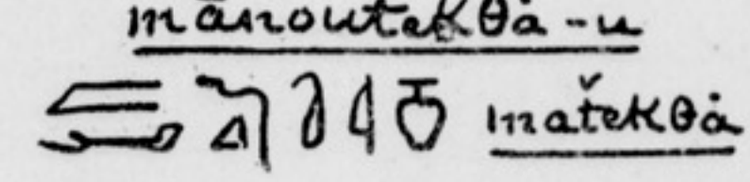
Bout des seins

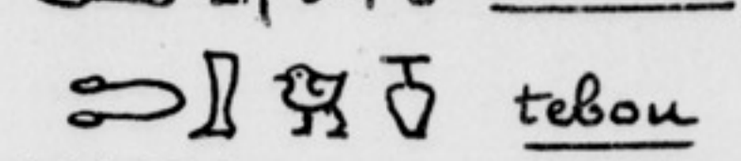

bānt

Bouteille, outre

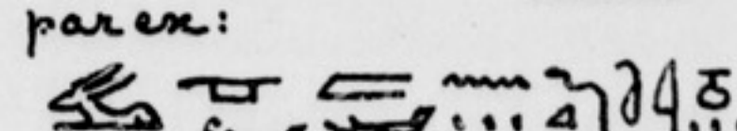

ās OYWE

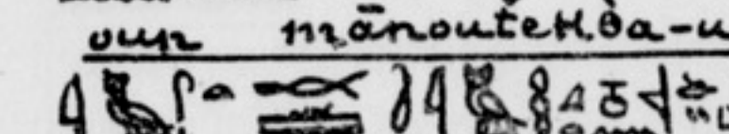

mānoutekθà-u


matekθà


tebou

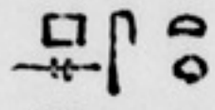
parex:

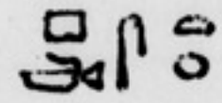

OWE mānoutekθà-u


ams et mekta m bekk-t à Kati

déboucher des bouteilles dedans remplies de bière de Kati.

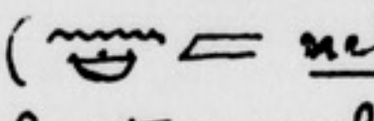
Bouton du visage


pses-t


pṯes-t

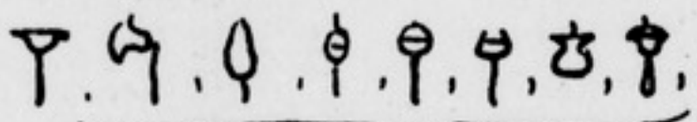
Bouton de fleur


nebem

(
nebem fermé)

bouton ou feuille de lotus

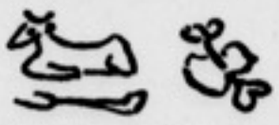

Xesef


Xesef

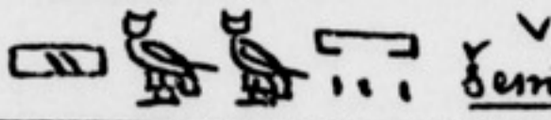
Le signe Xesef qui représente un bouton de fleur de lotus intre dans la formation de beaucoup de mots, renfermant le sens de repousser, chasser, se réfugier; ce sens vient d'une part de ce que les crocodiles se réfugiaient sous les touffes de lotus du Nil et de l'autre de la crainte qu'ils inspiraient aux baigneurs qui avaient soin de s'écarter de ces endroits dangereux, tandis qu'ils indiquaient aux chasseurs le gite d'où on pouvait les chasser, d'où:

Xesef aṯou
repousser les crocodiles

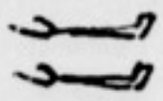
Couture, rejeton, héritier


wnn OYW

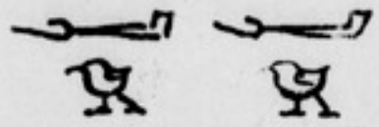
Boxe de chevaux

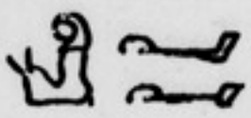

ssmmi-ou

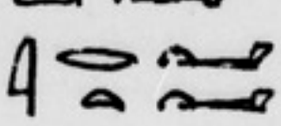
Bracelet

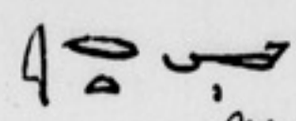

tṯwti TWTE
TWWTE
(anneau des deux bras)

Bracelet

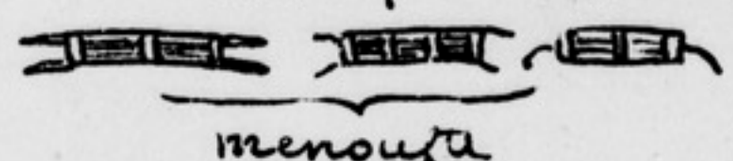

totouṯou ou ãouãou

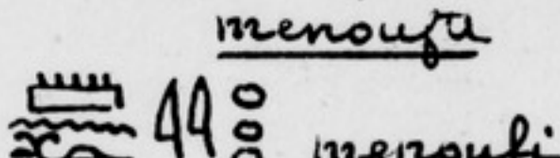

ari Kabsou

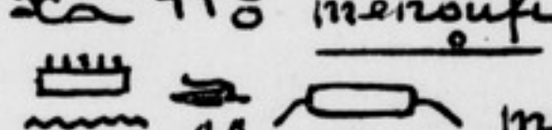

art Kabsou

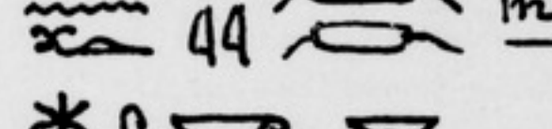

" art remenou

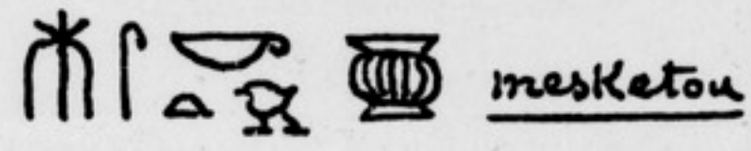
lit: ce qui est aux 2 bras

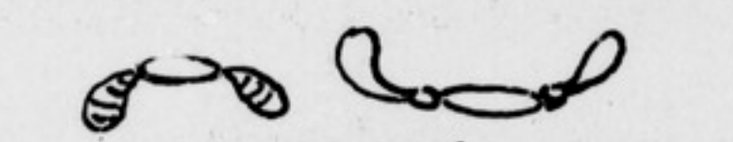

menoufu


menoufi


menoufu


mesketou

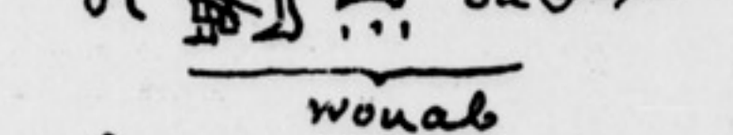

soua


soua (jambière

totoui TWTE

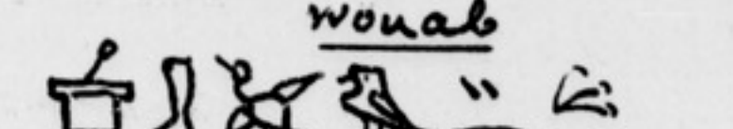
Brancard V civière

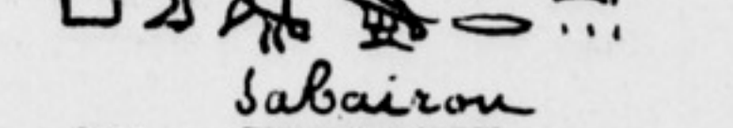
Branche, rameau (V. Balancer)

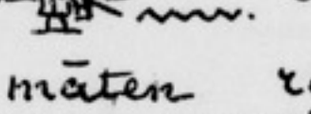

wnab

" wnab

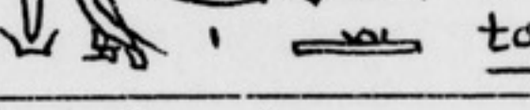
Sabairou


ṯeb

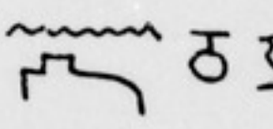

ṯart

branche de fleuve v bras
ìaP
 àour ìaPw

Branche principale du Nil

 àtourà

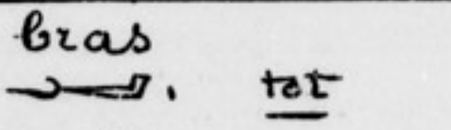
le nom d'aour exprimait le Nil, le fleuve par excellence le Nil céleste qui donnait son nom au séjour des bienheureux

 àoulou

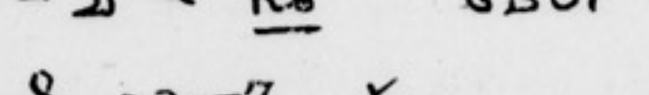
Brandir un glaive

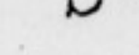


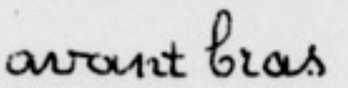
māten ṛotou-t

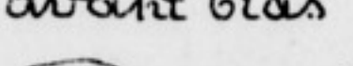
 tar ⲧⲱⲣ

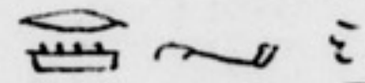
Branler, secouer
v ornanisme

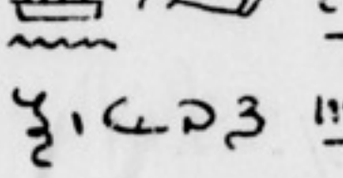
 snennouh
NEϩ

bras
 tet

 Kb GBOI

 šnā ϫⲛⲁϩ

 č ťanibou

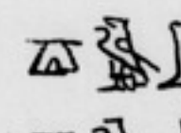
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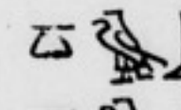
avant bras

 ì n-en ⲁⲛⲏⲛ

 n̄en

bras qui se courbe soit en faisant des gestes, soit en travaillant

 dr Keb se courber

 ťab

 ťabou. GBOI

 ťabou-t

 ťabti.

 ťabti

le bras droit

pe tnah n̄ pe χabis ϣⲓⲱⲃⲓ

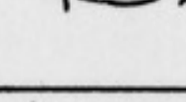
le bras gauche

pe tnah n̄ Kebir

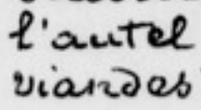
bras de rivière, de fleuve
V. branche

 àour

Brasier qui se trouvait près de l'autel et qui servait à rôtir les viandes du sacrifice. (v. autel)

 āχou

brasserie v bière

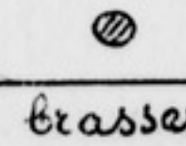
 āt beK-

Petite maison à bière

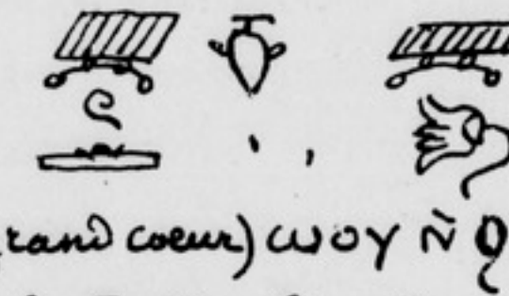
directeur de brasserie

ābou n̄ āt beK-t-ou

Brave, viril, bravoure

 nerou

brave, bravoure (suite)

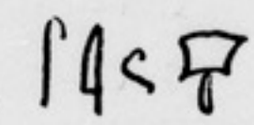

wou

(grand coeur) WOY NOHT


sexembet

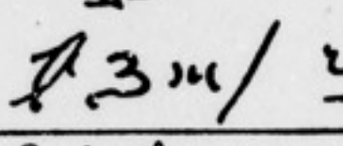
(brave coeur! ce mot par ironie est quelquefois employé pour: lâche.)

brebis

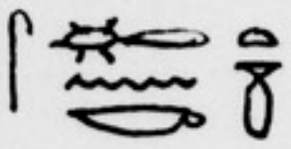

sâu ECAY

brême (poisson) ou muge


rem PAMI

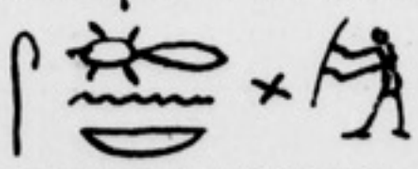

rîm

brèche

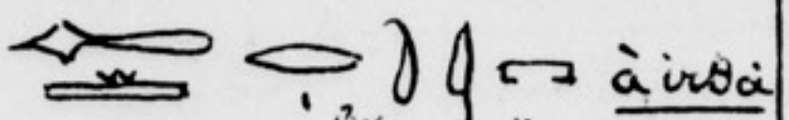

sfonk-t

ψλοK

pratiquer une brèche


sxenkou

bretèche, passage secret


àrbà

Litt: grande issue

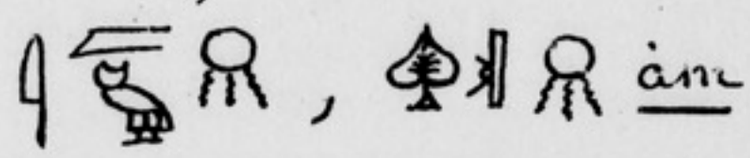
brigade d'ouvriers. v corporation classe


sa

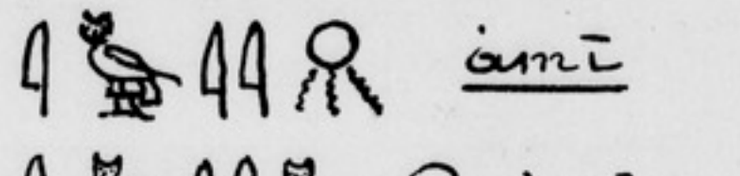
brigand v bande


beten

sek.

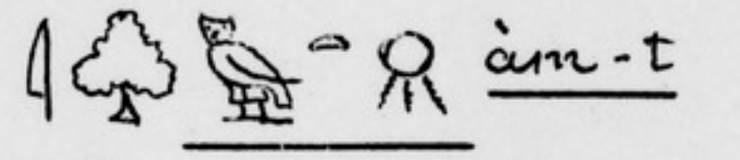

àm

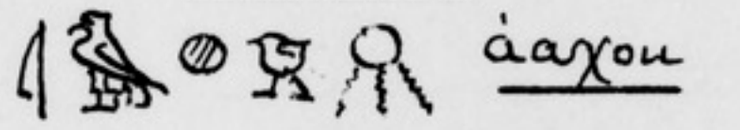

àmàm

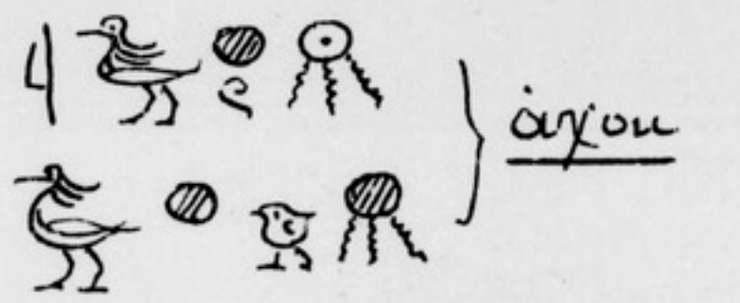

àmī

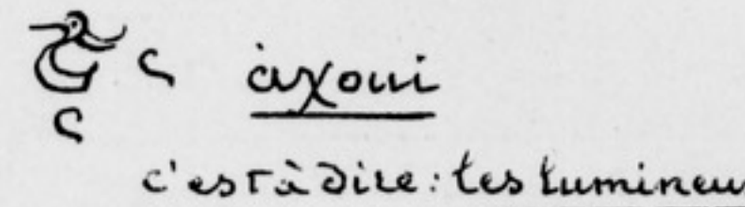

àmīm


àmou


àm-t

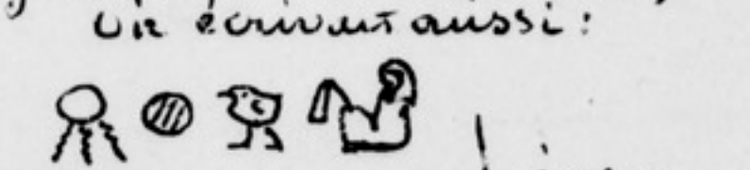

àaχou

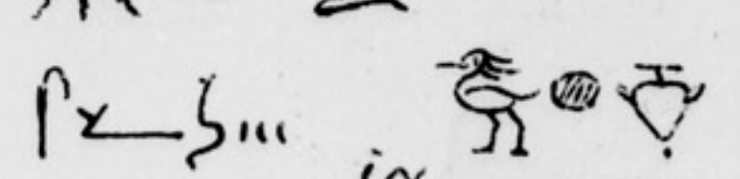

àχou


àχouī

c'est à dire: les lumineux nom qu'on donnait aux défunts justifiés. (v Lons)

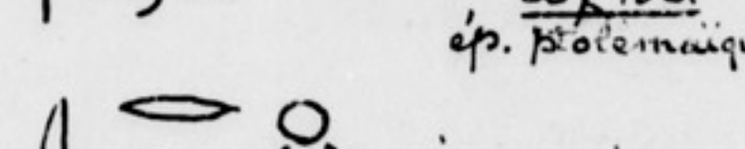
On écrivait aussi:

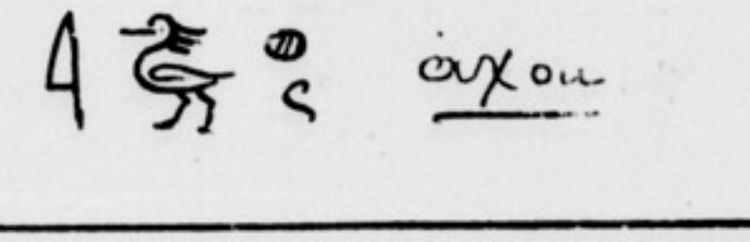

àχou


ix

àχbet

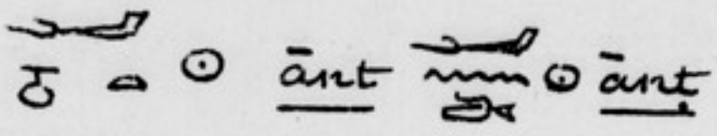
ép. ptolémaïque

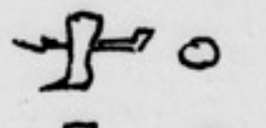

àner àχ

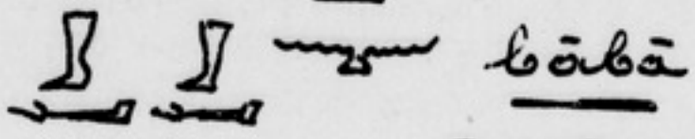

àχou

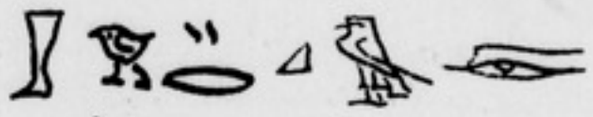
briller (suite)

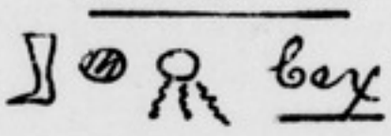
briller, jeter un vif éclat, brillant, clair, éclatant

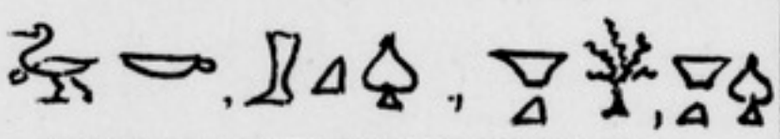




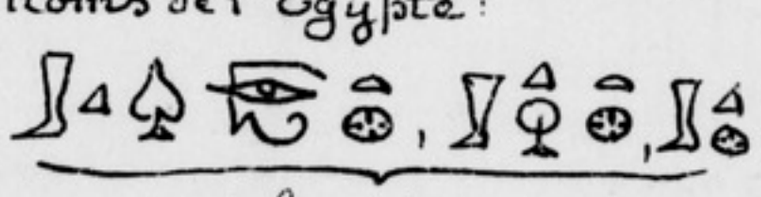


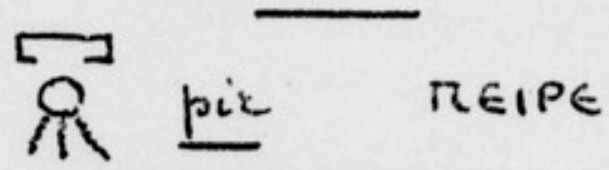


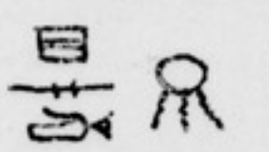




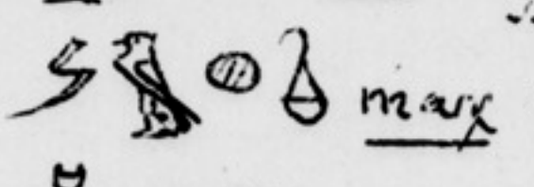
d'où : la brillante, un des noms de l'Egypte :







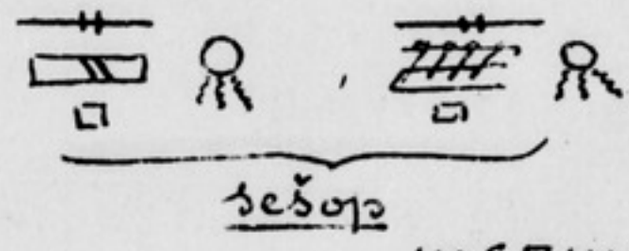


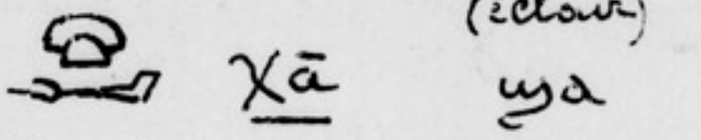






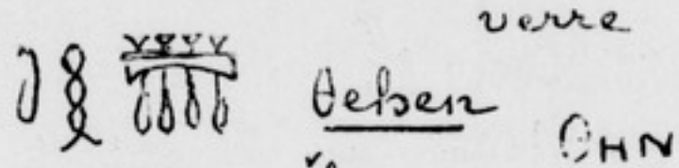
briller (suite)

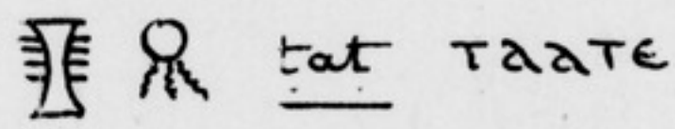


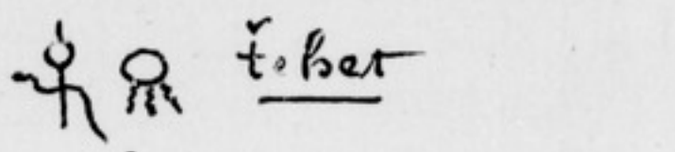


briller comme l'éclair

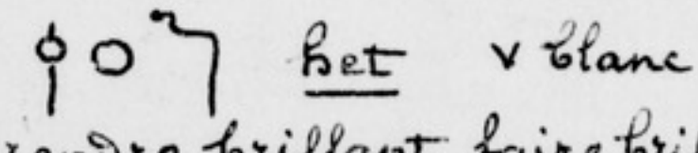
v éclair, verre



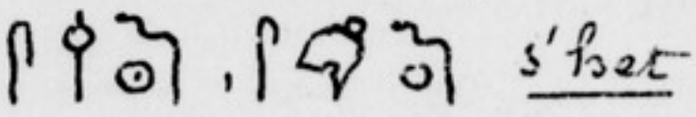


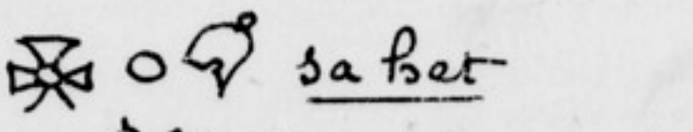


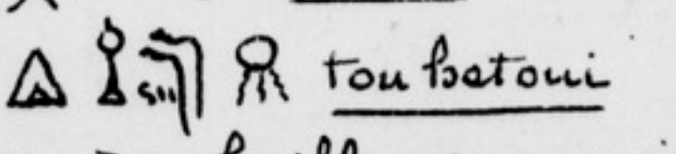
être brillant, clair, blanc



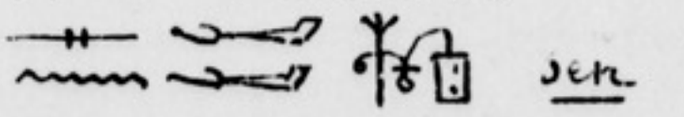
rendre brillant, faire briller





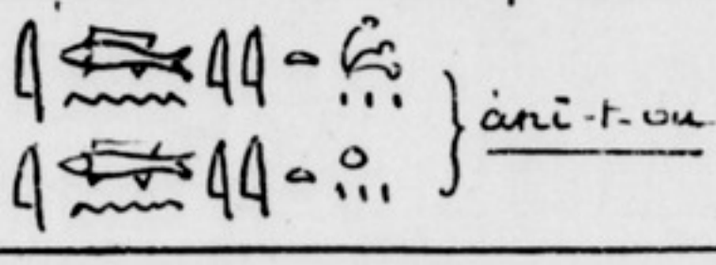


rendre brillant, vernir

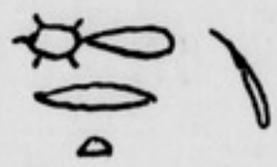


ce groupe désigne l'opération des peintres spéciaux qui donnaient aux sarcophages ce brillant vernis dont l'éclat ne s'est pas altéré depuis tant de siècles.

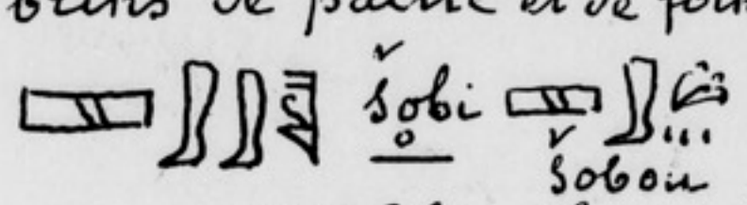
Brins de bois mort, feuilles mortes



brin d'herbe, fibre, tige

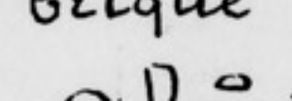

xert

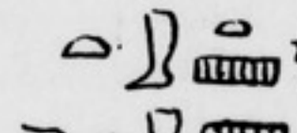
brins de paille et de foin


šobi šobou

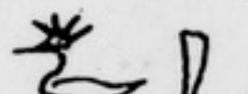
ugwBE

brique


tob-t TOBE


tob TOBI

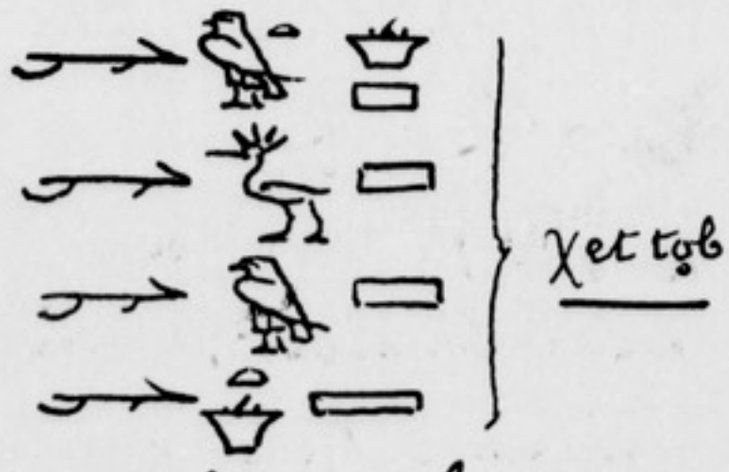
(à l'époque grecque on rencontre


tob-t

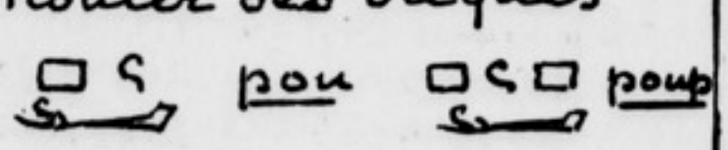

tob tob-t

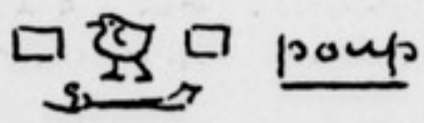
tob-t

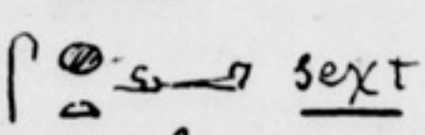
moule à brique


xet tob

mouler des briques


pou poup

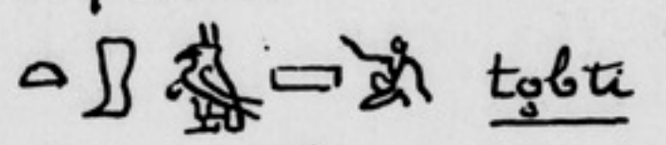

poup


sext

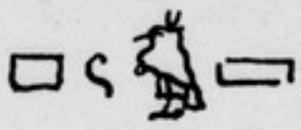
tesson de brique


pakit

briquetier


tobti

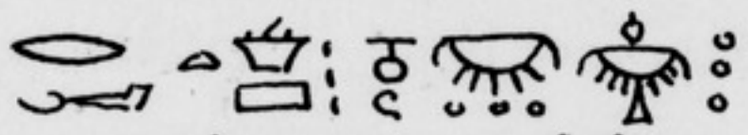

xettobti


pouti

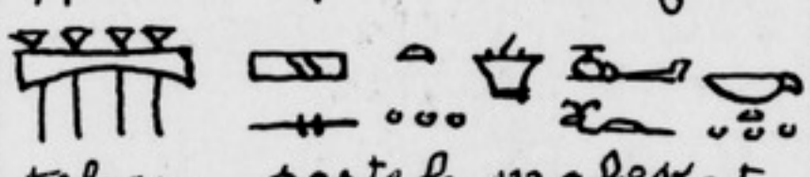
Outre les briques de terre, il est souvent question dans les textes de briques de métaux précieux et de briques de couleurs

A Denderah est figuré un roi apportant à la déesse Hathor un plateau sur lequel sont rangées un certain nombre de briques peintes de diverses couleurs.

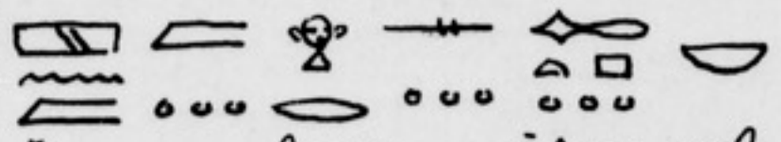
Au dessus on lit:


rā tobou nou noub bet

apport de briques d'or, d'argent,


teben sesteb mafek-t

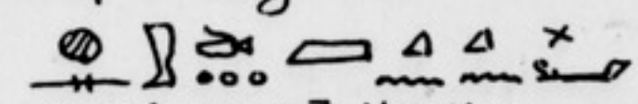
de topaze, de lapis-lazuli, d'émeraude


šemmi hers ātep neb

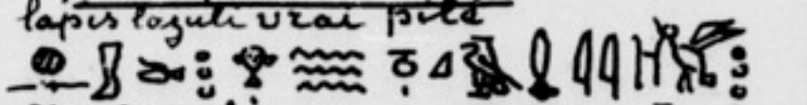
rubis, quartz laiteux, toutes sortes de métaux précieux

Plusieurs de ces matières précieuses avaient sans doute été réduites en poudre, diluées dans de l'eau gommée et moulées en forme de briques.

Si étrange que puisse paraître ce gaspillage de pierres de grande valeur, il est confirmé par les textes, entre autres par les passages suivant:

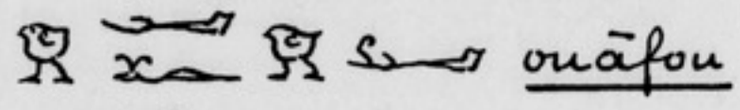

xesbet mā Kenken

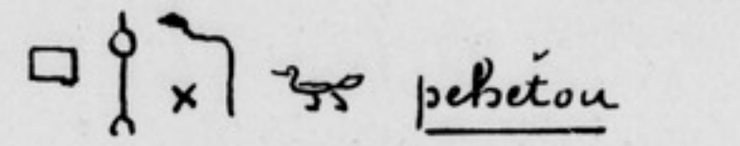
lapis lazuli vrai pûr

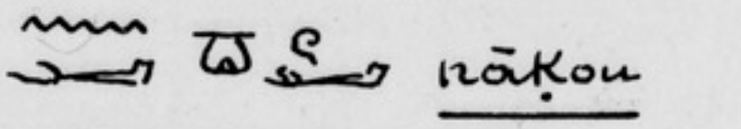

xesbet ḥer inou nou Kemī

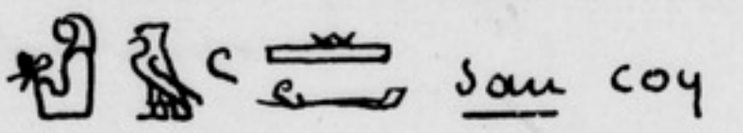
lapis lazuli dilué dans l'eau de gomme

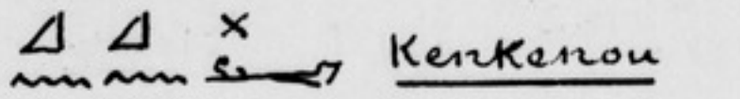
briser, écraser, rompre (v broyer)

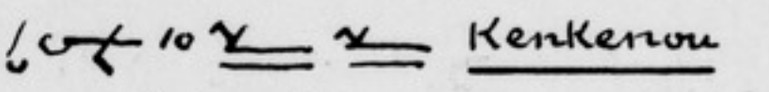

ouāfou

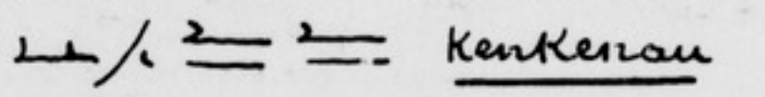

pebeťou


nāḳou

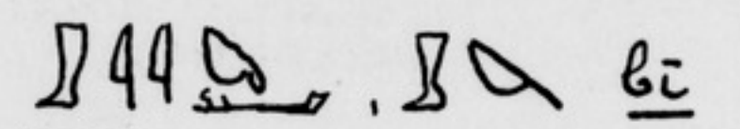

sau coq


KenKenou

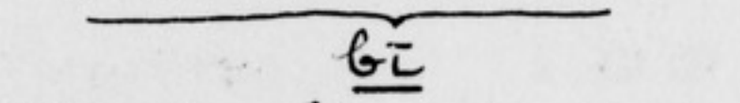

KenKenou


KenKenou

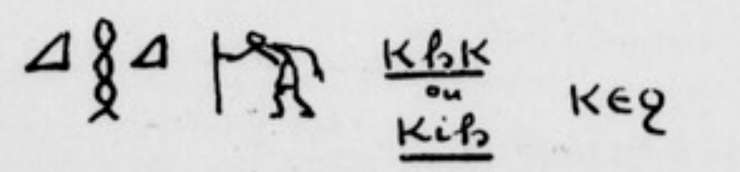
briser à coups de hache

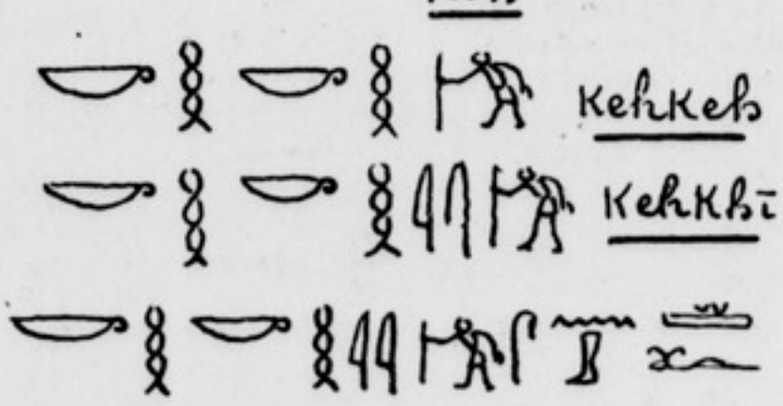

bi


bī

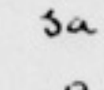

bī

être brisé par l'âge, infirme impotent

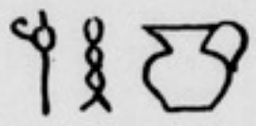

KbK ou Kib KeḳKeb KehKebi


KehKebi senib f

sa santé est brisée (pour) il a perdu la santé

Le groupe  sans le déterminatif vieillard signifie tailler du bois, de la pierre, en briser des morceaux.

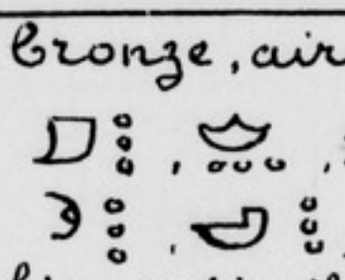
broc V pot, cruche, vase


outh oyotqe

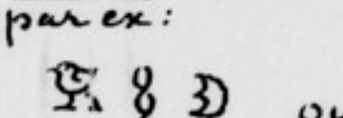
broderie, broder

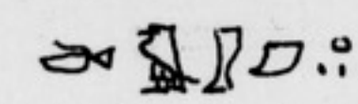

beter

bronze, airain (V cuivre, lance)


Xomt Qomt (cuivre)

bien que signifiant à vrai dire: cuivre, ces signes déterminatifs sont ordinairement pris pour bronze, airain par ex:

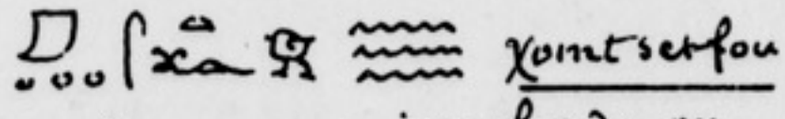

outh oyotqe broc ou autre le de bronze


tab poids de bronze


Kaler vase de bronze

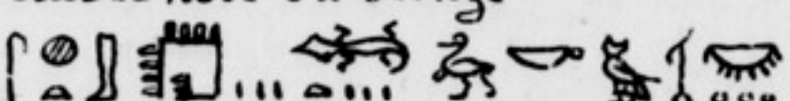
Les groupes suivants qui signifient cuivre noir nous paraissent indiquer plus spécialement le bronze, bien que le savant leur conteste ce sens et y trouve l'indication de cuivre de première fusion.

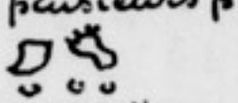

Xomt Kem


Xomt setfou

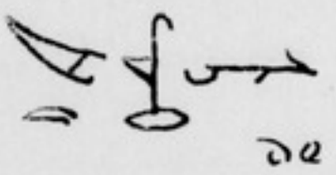
bronze ou cuivre fondu ou bronze écumé (Chabas) setfou voulant dire: écume

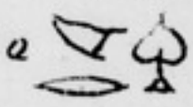
citons l'ex: suivant à propos de cuivre noir ou bronze


Sebḫet ou aš-t-ou bek in ašem plusieurs portes garnies en electrum et en bronze


Xomkem

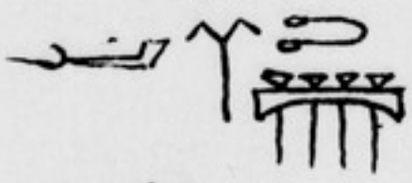
Broui de noix, couleur noire

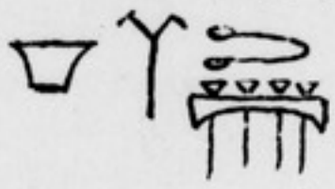

mer-t MEPAB


mer
noyer

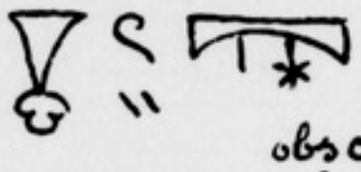
Brouillard (V rosée)


ämθ


ämθ

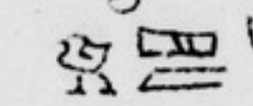

TOUTU
(nuage)


ȧt

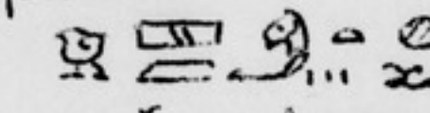

šamaui

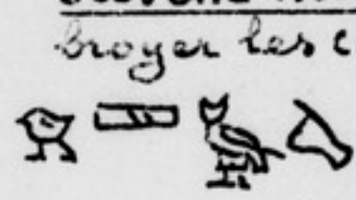
obscurité produite par le brouillard

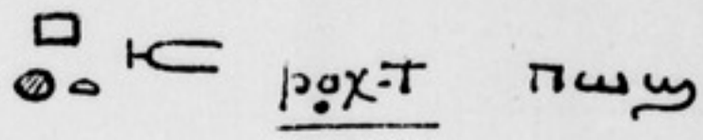
Broyer

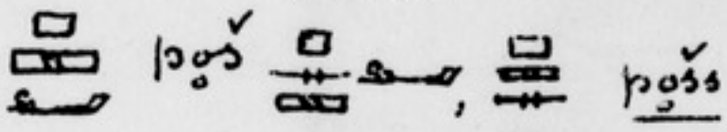

ouš-em

parex:

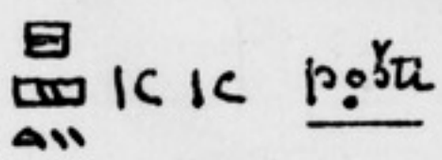

ouš-em bâton Xefrous
broyer les cœurs de ses ennemis

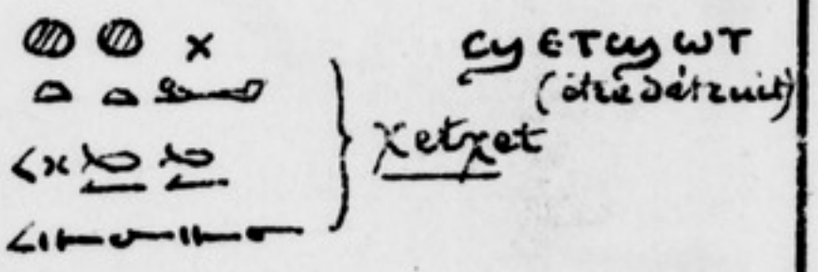

ouš-em ab
briser le cœur

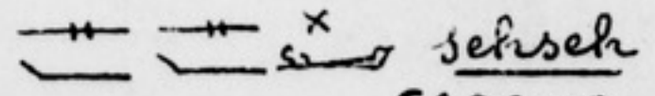

poX-T
ПШЧ


poš, poš-s

(ce groupe accompagné du déterminatif de bête, signifie « la lionne qui broie, qui déchire et met en pièces.)

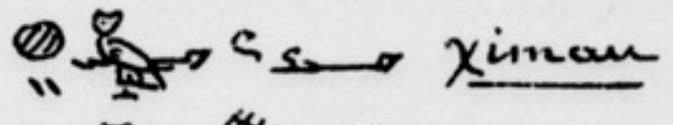

IC IC poš-t

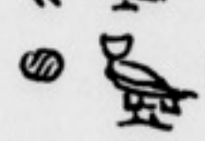

CYETCYWT
(être détruit)
Xetxet

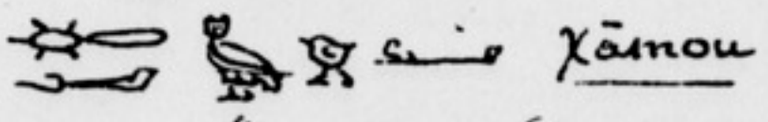

sefseh
CEQCWQ
CAQCA

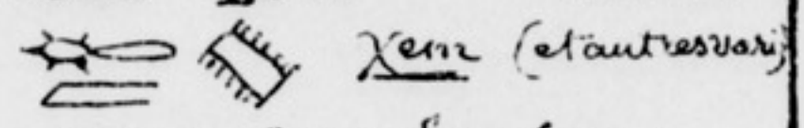
se dit surtout de l'opération qui consiste à extraire les grains des épis en broyant ceux-ci à la main.


Xemā


Ximau


Xem


Xāmou

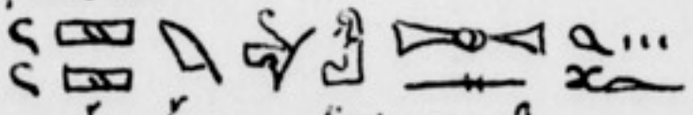

Xem (et autres voir)
ψmA, qwn, ḫemḫwn

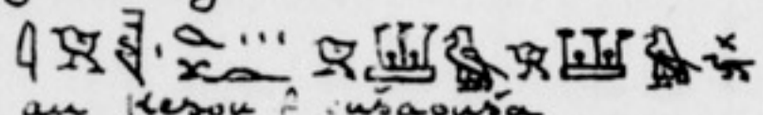
Broyer


ouš-ouš

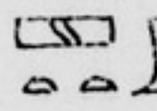
ouš-aouša
OYWYW

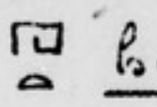
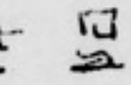
par ex:

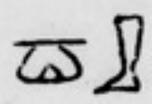

ouš-ouš ra bes-ou f
j'ai broyé ses os


au Resou f ouš-aouša
ses os sont broyés

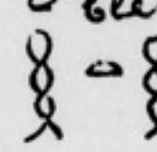
broyer (suite)

 šetib

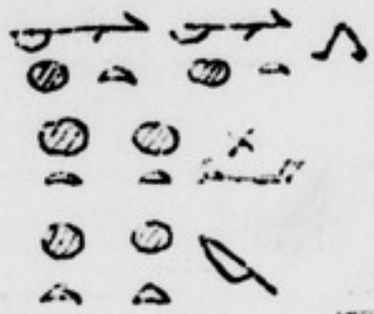
 bet  bet qITE, qWTE

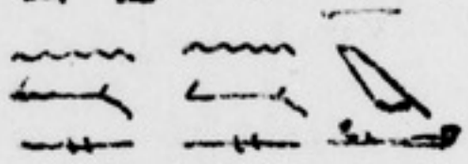
 KeBKeBou

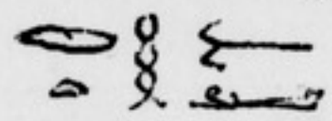
broyer, briser blesser

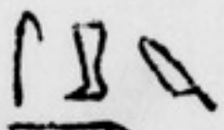
 betbet

GIBGIB débris, morceaux

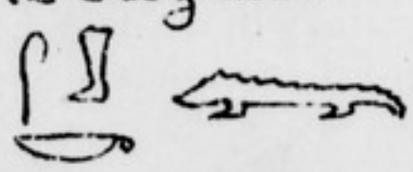
 xetxet

 nesnes

 rothem ΛΟΤΘ (détresse)

 sebek

d'où l'un des noms du crocodile «le broyeur»

 sebek

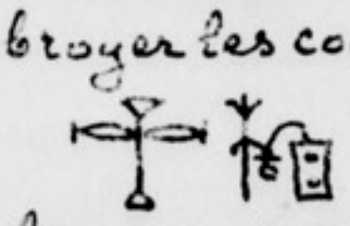
broyer, pulvériser, concasser

(v piloir, concasser)

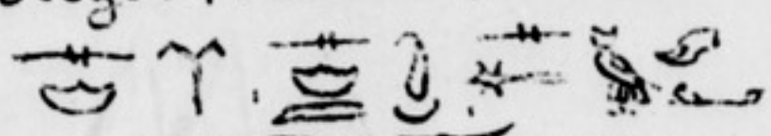
 not NOT NOYT

arbisa: NeT

broyer les couleurs du scribe

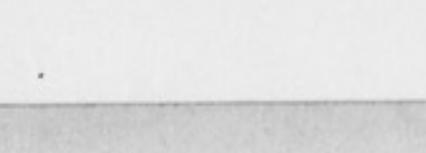
 not

broyer, moudre, écraser

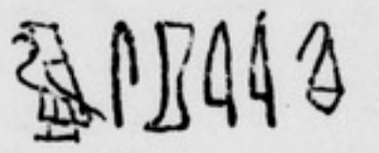


sabem darem cagen

brûler, flamber (v incendie, chaleur)

 afer

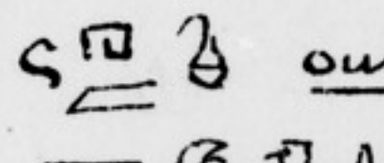
 asb

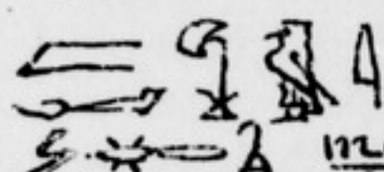
 asbt

brûler (de l'encens parex.) cuire des mets

 asbt asbθ asbt asbté

brûler, consumer, calciner

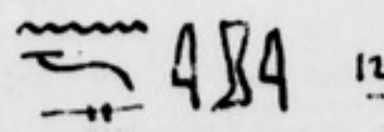
 asbem qesu

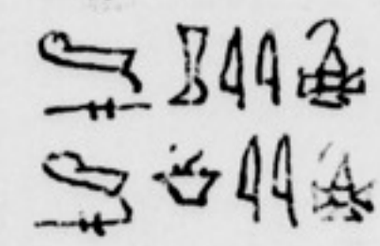
 mas

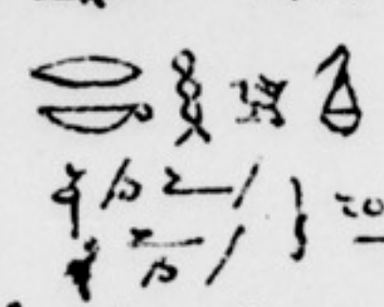
 mâxaï

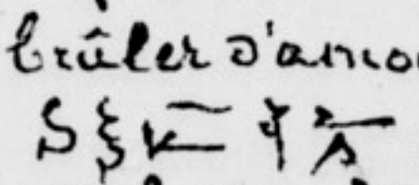
 max MOY

 nexfi

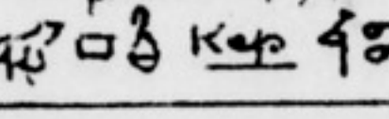
 nesbi

 nesbt

 xokhou PWKQ

 xokh

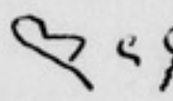
brûler d'amour

 xokh ir fer

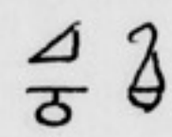
 KeK KEK

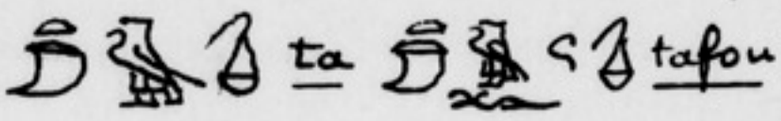
Brûler (suite)

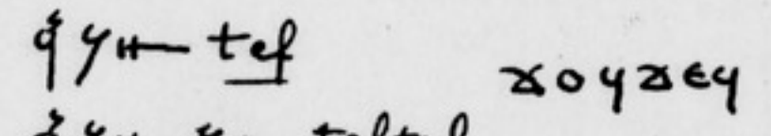
être brûlant, chaud, torréfié (v chaleur, torréfié)


šou ψοογε (être brulé par le soleil)


šemaïn ψμιι

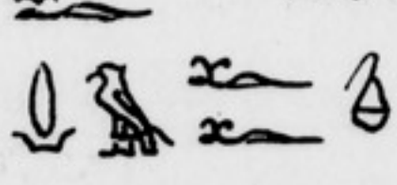

ken δοϥ

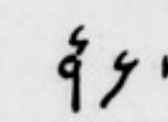

ta tafou

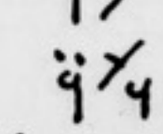

tef δοϥδϵϥ
teftef

Brûlure, inflammation

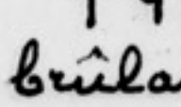

taf δοϥ


tafi

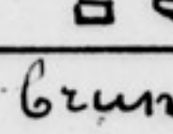

taf


toufi

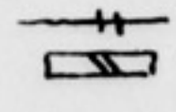
Brûlante (avoir la bouche)


tapro ΤΑΠΡΟ

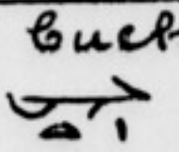
Brunir, polir, rendre brillant


šešop ψϵπψωπ

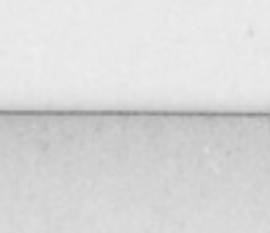
Bucher (de l'enfer) chaudière où les diables précipitaient les damnés.


χau

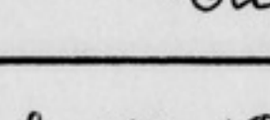
Buche de bois, fagot


χet poχ-t bysk

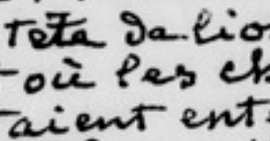
Bubaste (Phi Beseth. de la Bible) ville du Delta du Nil, bâtie en l'honneur de la déesse Pasht à tête de lionne ou de chat, et où les chats embaumés étaient enterrés. On en a découvert des milliers, qui ont été transportés en Angleterre comme engrais.


bast

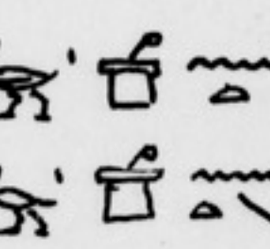
Buisson

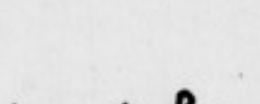

ounbou

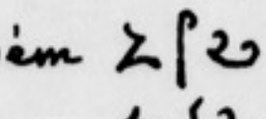
Bureau des contributions

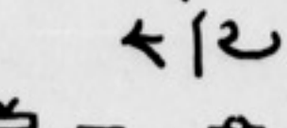

betera (per) ϩτορ (impot)

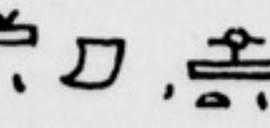
Burin de graveur, style v graveur

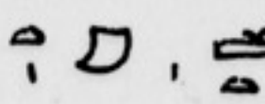

basnet ΒΑϹΝΗΤ

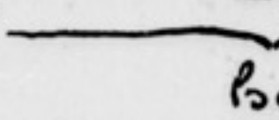

aui


bet

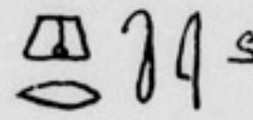

burin en style en or
an nroub

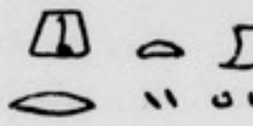

burin en style en argent
an bet


mâtennou šaton n bet
ornements gravés au burin

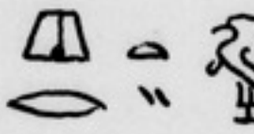

xeti šaton n basnet
lettres gravées au burin

Burin, (suite) poinçon, ciseau

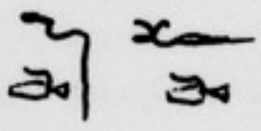

xerθa


xerti-ou

d'où: graveur


xerti


ťeft

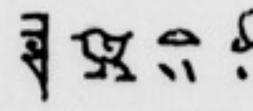

ťeťfeť


ťeťfeť

nous ajouterons ici l'outil


qui sert de déterminatif à beaucoup de mots et qui étant polyphone est dit: ab, ken, kes, bet, mesen, seb. Selon Chabas cet outil très compliqué, composé d'un crochet, d'un poinçon et d'un instrument tranchant, était celui des:

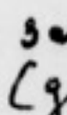

Kenoutiou



décorateurs des coffres funéraires; mais cet outil servait aussi aux incrustations d'un usage fréquent, surtout dans les temples.

Parmi les instruments pouvant servir également de burin et de ciseau, signalons:


ciseau à manche de bois tourné qui a servi à former la lettre ā (grand), et le ciseau à manche rond

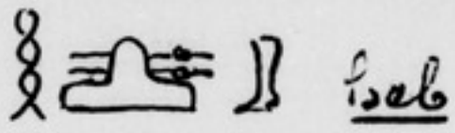
Le  men; était également un outil particulier, emmanché

Dans un bois très fort sur lequel l'ouvrier frappait avec un maillet pour donner le poli à son ouvrage d'où le mot:

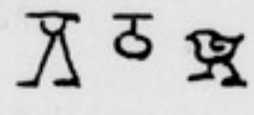

menx

perfectionner un ouvrage.

But, cible

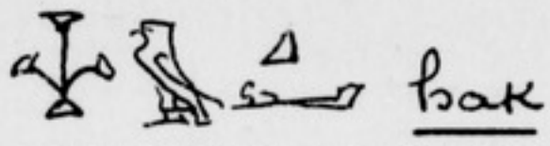

seb

Butin


amou

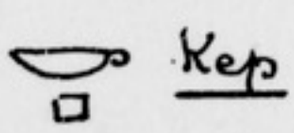

ami ber sa

ce qu'on emporte sur son dos, ou ce qu'on emporte après soi

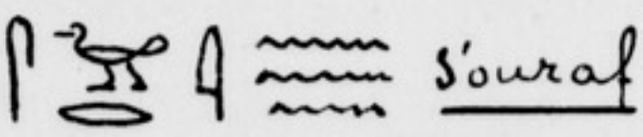

bak

Butte, colline

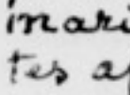
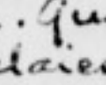

Keb


Kep

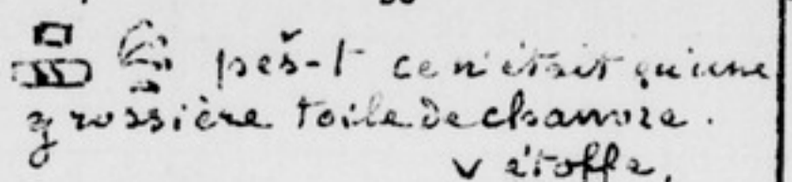
Buveur


s'ouraf

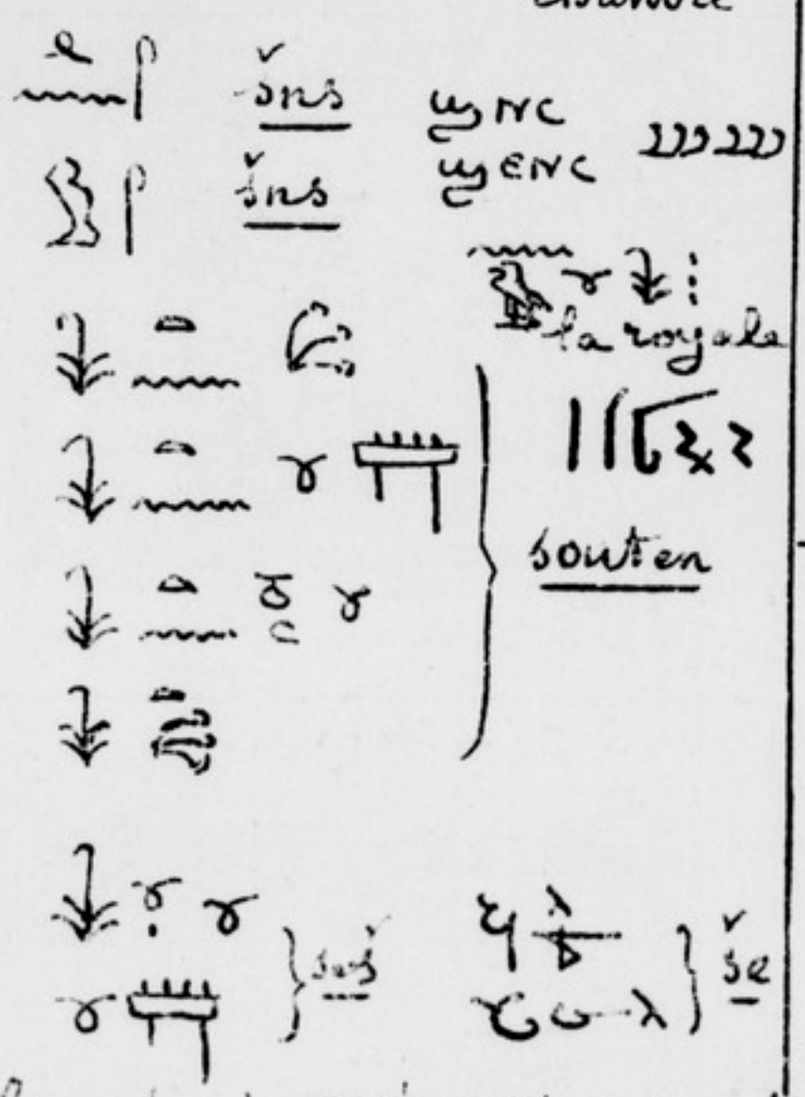
Byssus

Il est probable que le byssus était une étoffe de coton, car il est à remarquer que le cotonnier fut cultivé en Egypte depuis la plus haute antiquité. Comme le byssus servait à fabriquer les plus riches étoffes, c'était, selon quelques uns, une espèce de soie jaune, fournie par le coquillage appelé Pinne marine. Quoi qu'il en soit les coptes appelaient le byssus  qui se retrouve en Egyptien sous la forme identique de  sens. L'étoffe de byssus était très fine, souvent transparente, en un mot une véritable mousseline. Comme nous le verrons plus loin, il y en avait de différentes qualités. Mais comme

byssus (suite)
les Egyptiens savaient admirablement ouvrer le lin, les deux étoffes sont souvent confondues et prises dans les textes l'une pour l'autre. Le nom réel des étoffes de lin était Ḥsmn Ḥasmā quant à l'étoffe :

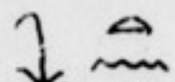

pes-t ce n'était qu'une grossière toile de chanvre.

v étoffe, lin, chanvre

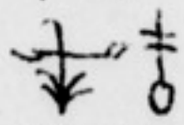


les négociants égyptiens, marchant d'étoffes, annonçaient trois qualités :

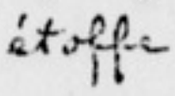
bonne étoffe de byssus


soutèn

étoffe de première qualité

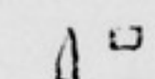

soutenänufer

étoffe de toute première qualité

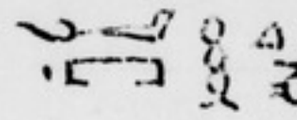

soutenänufernufer

C

cabane, hutte


apet ABHT

cabaret v taverne


à bsk-t

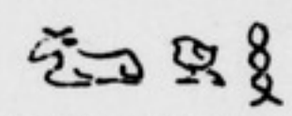
maison à bière

Maspero traduit

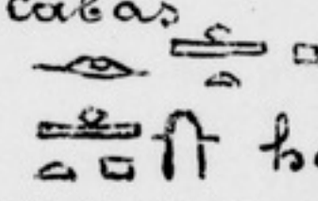

ḫal

par cabaret. ḫal ne désigne-t-il pas plutôt : rue, ruelle, carrefour?

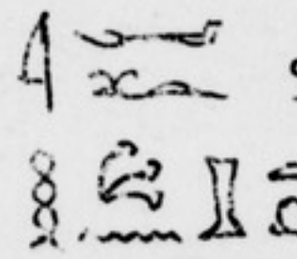
cabaretier


wnwb

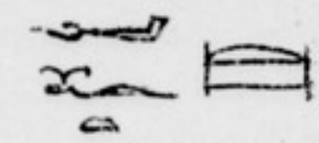
cabas


ar ḥotep ḥotep

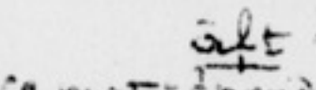
cabestan



cabine de bateau

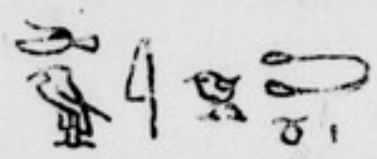


ālt voulant dire quatre le mot égrené à la manière du mot carré encore en usage en terme de marine.


ḫrḥtt ou ḫḥa

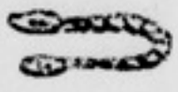
CENH

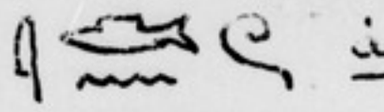
câble V corde

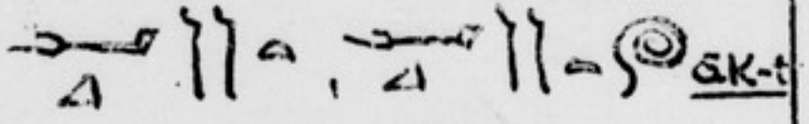

taaut

Ουτ

origine du signe t 8

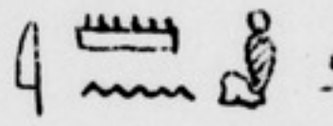

taau


in


GK-t


âkâ

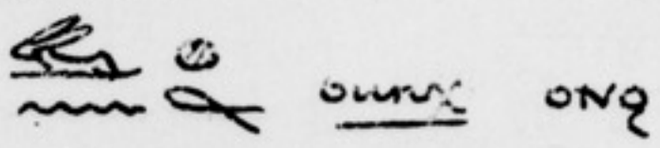
coucher, couvrir, être caché

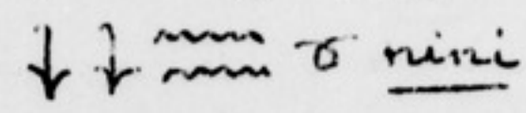

âmen αμογνι

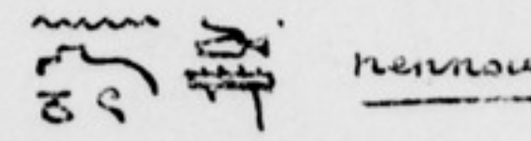

âmen

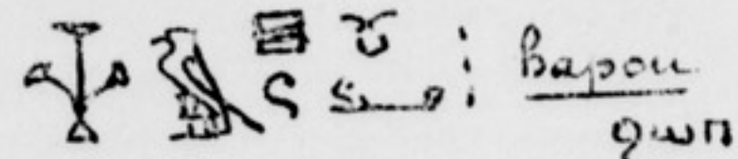

amoun

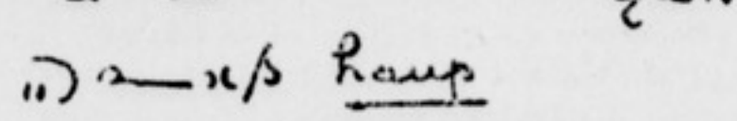
d'où l'origine de la croyance que Ammon voulait dire «le dieu caché» tandis que son nom veut dire: «journalier», qui apparaît chaque jour comme soleil.

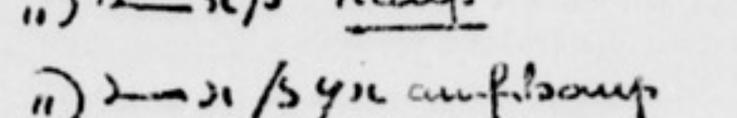

ουωχ ονϙ

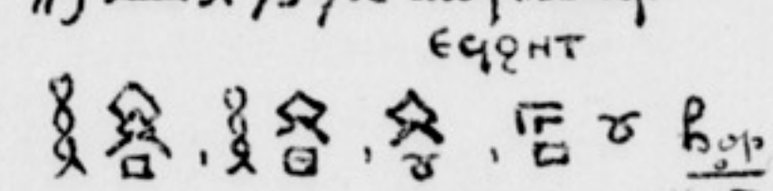

ϭ nini


nennout


hapou ϙωπ


hap

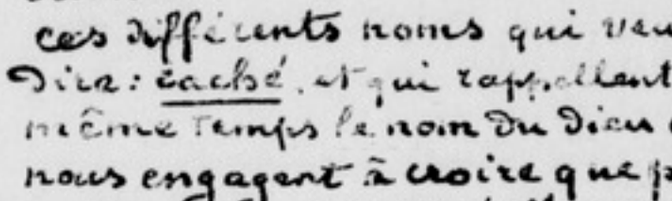

hap ϭγπ αμφhαπ ϵϥϙητ

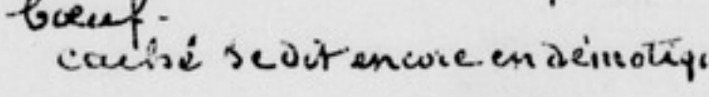

hap ϭωπ

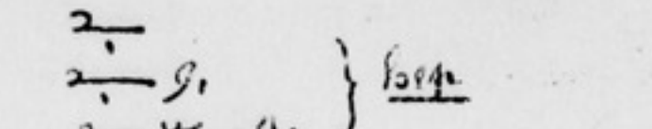
hap

V apis

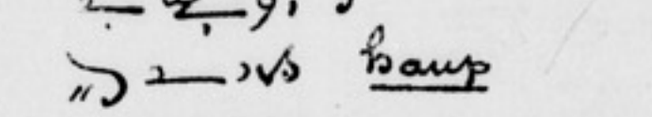
cacher (ce qui sert à) tel que voile, pavillon, reposoir etc

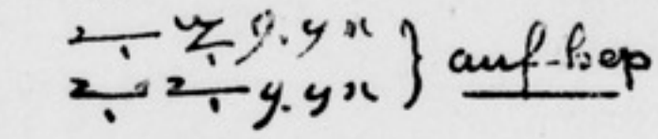

hos ϙωc


smaut

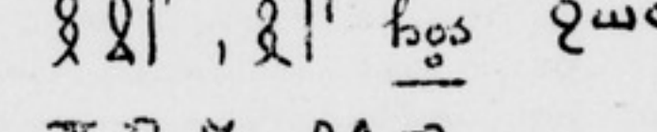

rokada-t

cachette

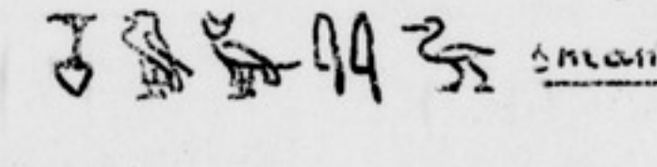

âfen-t

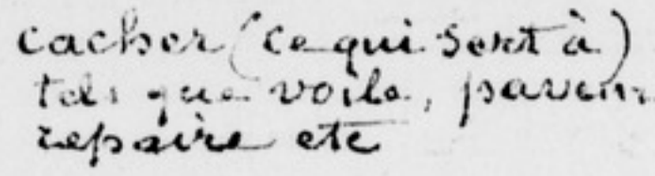

hop-t ϙωπ

cacher, couvert, invisible, secret, cacher, se cacher, recéler, secret, mystère V ces mots


setha

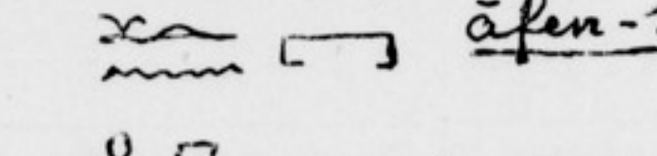
ϲϣϩτ


sešta


šeta

litt: cacher en terre

d'où:


šeta sarcophage.

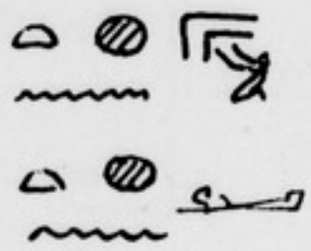
cacher, se cacher, céler (suite)


Kep

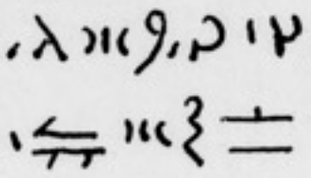

Kepou

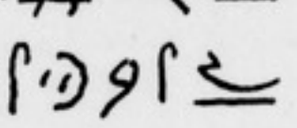

Kep

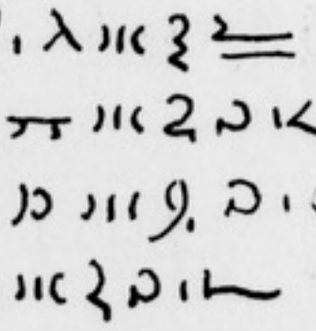
ΚΑΠ
ΚΗΠ
ΚΩΠ


tekn
ΤΑϤΝΟ

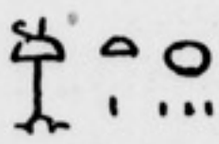
cacher, en parlant d'une partie de maison, d'un édicule, d'une chapelle, d'un adytum interdit au public

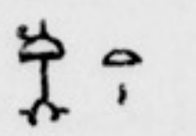

ta Kenbī-t


Kenh-t


Kenhi

cachet, pierre gravée (v sceau sceller)

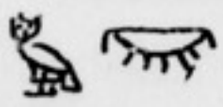

āb-t-ou artiste bague anneau

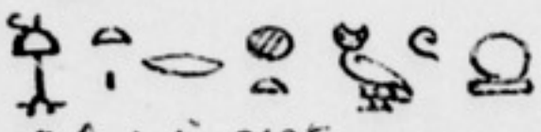

āb-t

par ex:

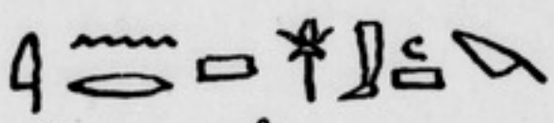


āb-t-ou χetmout-t errinou
cachets gravés certis

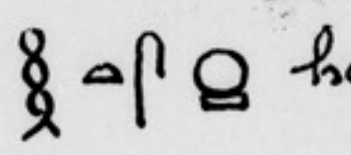

en noub d'or


āb-t ē χetmou
pierre gravée pour anneau à cacher

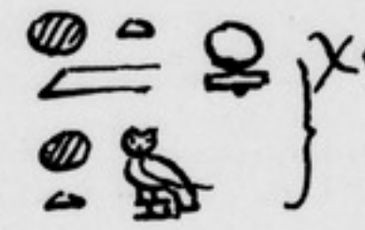
cachet, cacheter, sceau sceller



āner ābou
litt: pierre gravée

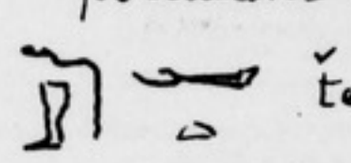

hotes


χet (v chancelier)

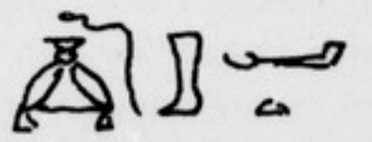

χetem
ω


χetmou-t

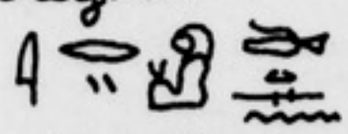
Les χetmou indiquaient surtout les anneaux avec pierres gravées que les prêtres portaient au doigt. v plus bas


ťebā-t

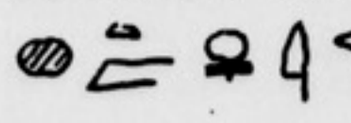
TOB


ťebā-t

De même qu'on disait pour bague:


ari tot sen

ce qu'on porte à sa main, de même on disait



χetem ari tot sen
cachet qu'on porte à sa main

Le mot χetem ne voulait pas seulement dire cachet, sceau et bien qu'il désignât surtout le cachet des prêtres, il avait une signification plus étendue. On disait par ex:


χetem ḥrp
vin cacheté

En outre le même mot

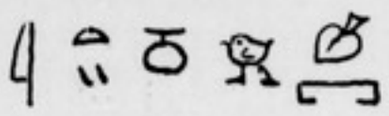
cachet (suite)
le même mot xetem signifiait clef, fermeture, fermer par ex:



xetem per
maison close

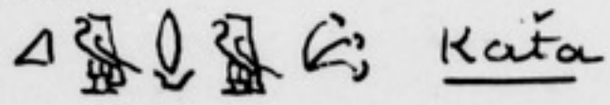
Par maison fermée on voulait souvent dire par euphonie une prison, un lieu de détention. Une prison était sans doute bien fermée à clefs et à verrous de bronze ou de fer. Mais en général les Egyptiens se contentaient de clefs et de verrous en bois (v ces mots). Souvent même sur une porte interdite on se bornait à poser des scellés consistant en une bande de lin sur laquelle était appliqué un sceau de cire parfumée.

cachot (v prison, geôle)



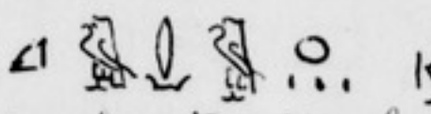
ātinou
ογθνι (trou)

cactus



Kaŭa

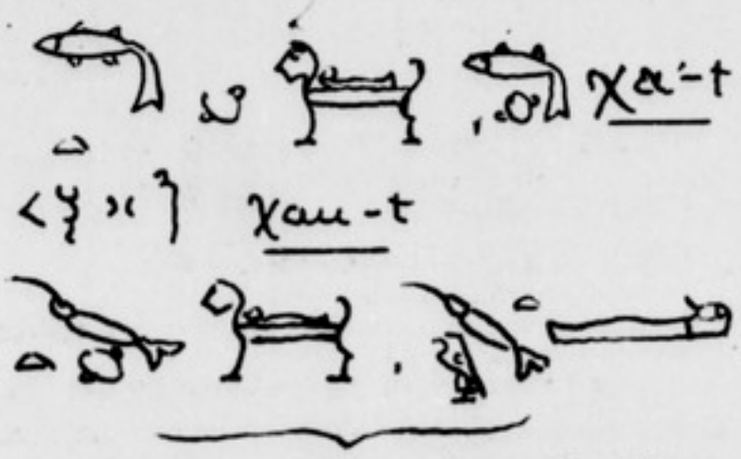
fruits du cactus



Kaŭau

Cette plante et ce fruit ne doivent pas être confondus avec le figuier et la figue de Barbarie originaires des parties chaudes de l'Amérique et répandus dans tout le bassin méditerranéen.

cadavre

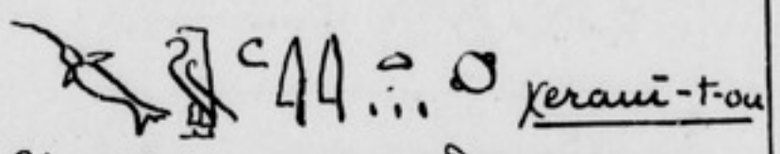


xa-t

xau-t

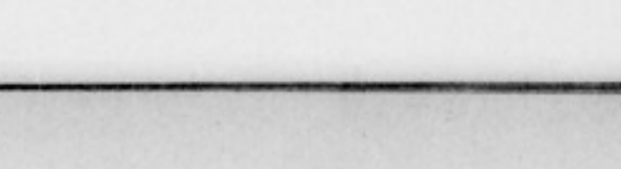
xra-t ϙοιρε
(fumier { ϙοειλε
ϙοειρε

En parlant des cadavres abandonnés, perdus, qui n'avaient pas été embaumés, on disait:



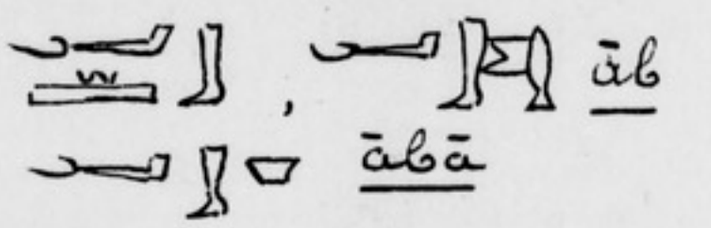
xerauī-t-ou

C'est dans ces cadavres que les âmes errantes (v âme) des impies cherchaient à pénétrer pour recommencer une nouvelle vie d'expiation, sous le nom de:



sāsou

cadeau, offrande, don

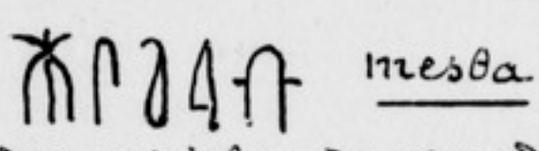


āb

āba

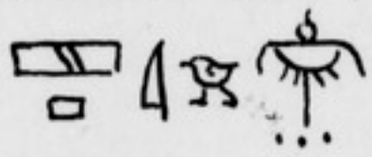
birka

fai

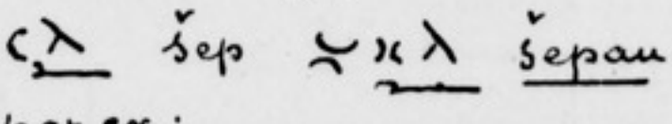


mesba

cadeau riche, de grande valeur



šepau

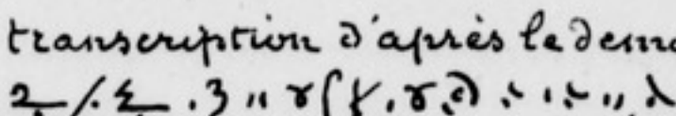


šep šepau

par ex:



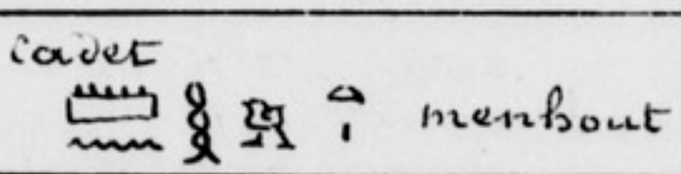
transcription d'après le demotique:



na šepau n ḥbet nouḅ šes n souten
ānou avec

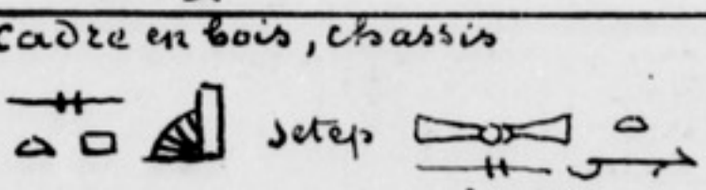
cadeaux en argent, en or, en vêtements de belles étoffes de byssus

cadet



menbout

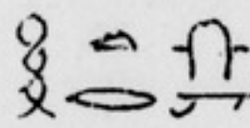
cadre en bois, châssis



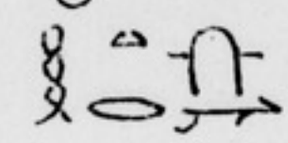
setep

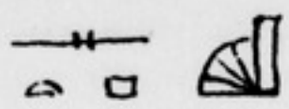
ḥes.t

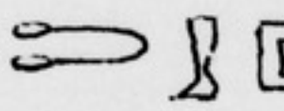
caudre, chassis (suite) (v cage)


ḥeter

Coffre v caudre


ḥeter


setep


teb


teb


teb

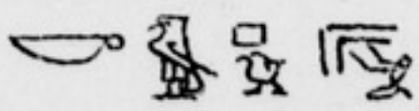

teb


teb


teb-t

dꜣḥ
ḫꜣḥ
tebau

Caille ou hirondelle (?)


Kaḫau

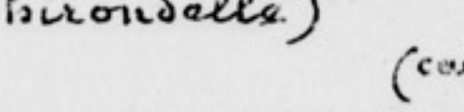
(sans doute plutôt hirondelle)

KAḪAI

KAΨAI

(caille ou hirondelle)

Caille ou râle


mesa-t

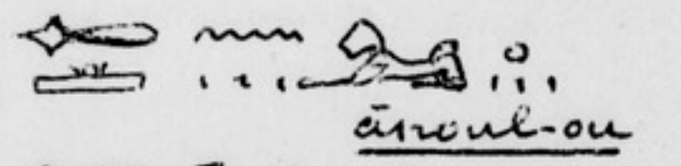
MECIW TIΠEPA

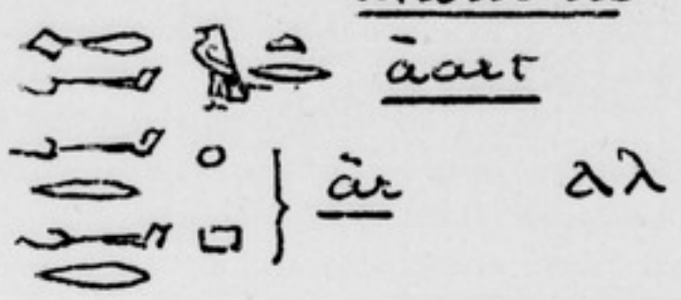
mot qui rappelle l'égyptien mꜣḫt

des grecs mère des cailles

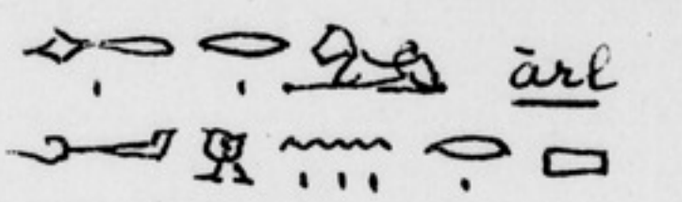
Les anciens confondait la caille qui est un gallinacé avec le râle qui est un échassier. Ils nommaient ce dernier le roi des cailles ou la mère des cailles, parce que cet oiseau, qui réside dans les mêmes endroits que les cailles, précédait celles-ci et vit seul.

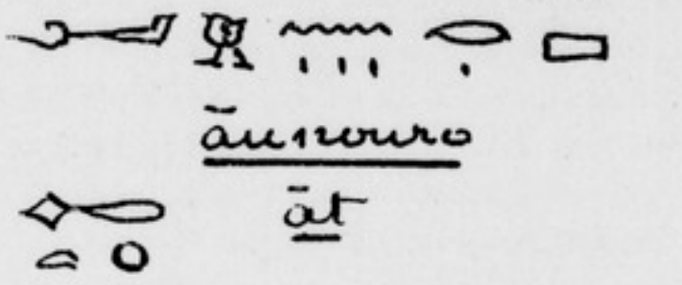
caillou, calcul (v pierre)


aroul-ou


ꜣart

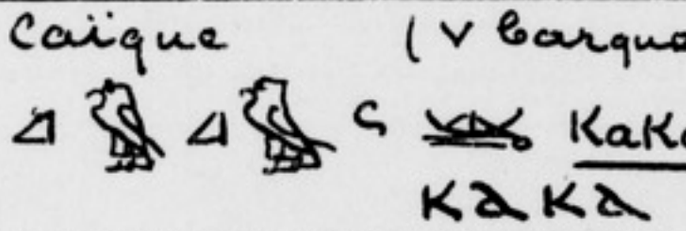
ꜣr ꜣλ


ꜣrt


ꜣurourou

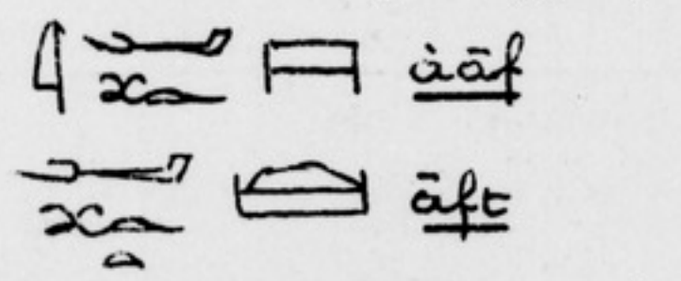
ꜣt

Caique (v barque)

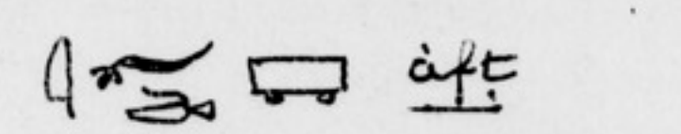

KaKau

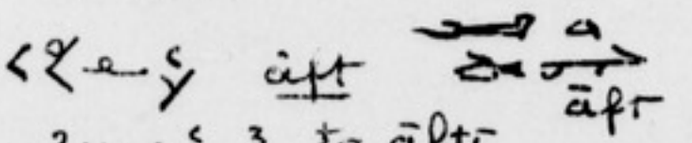
KꜣKꜣ

Caisse (v coffre)

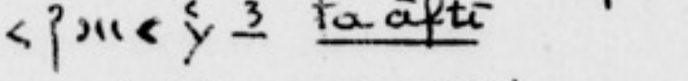

ꜣꜣf

ꜣft


ꜣft

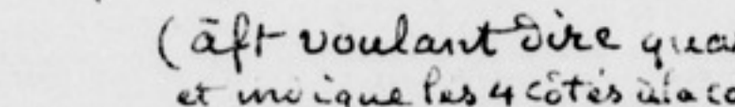

ꜣft

ꜣft

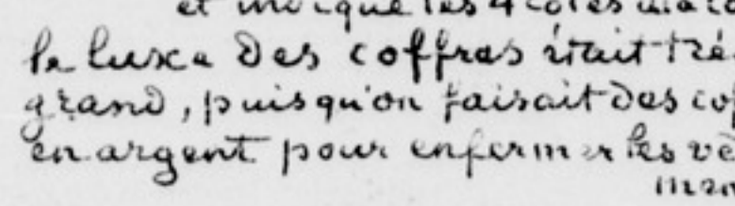

ta ꜣftu

(ꜣft voulant dire quatre et indique les 4 côtés de la caisse)

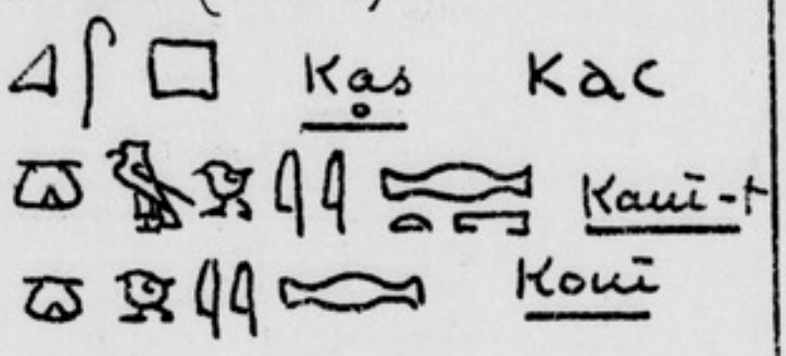
Le luxe des coffres était très grand, puisqu'on faisait des coffres en argent pour enfermer les vêtements


ḥeb ꜣft ḫer ḥebes

coffre en argent pour vêtements cependant nous voyons les ornements des divinités enfermés dans de simples coffres de bois


ḥanoua

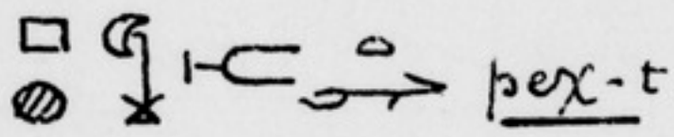
caisse (suite)



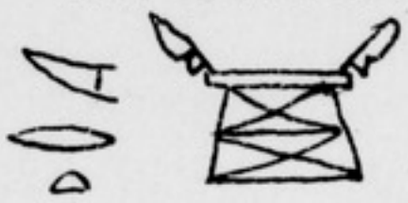
caisse voiture



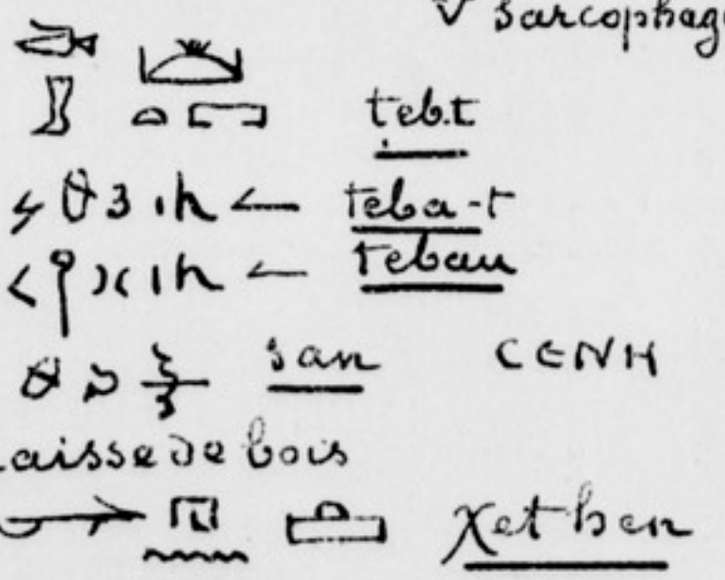
fond de la caisse de voiture



grande caisse servant de tabernacle

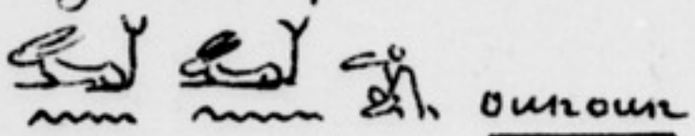


caisse, cercueil
v sarcophage



caisse de bois

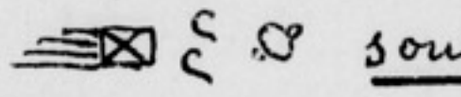
cajolerie, flatterie



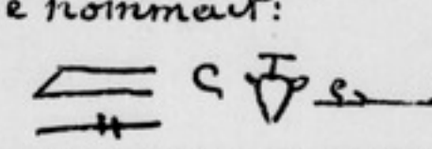
cajoler, caresser, flatter, amadouer



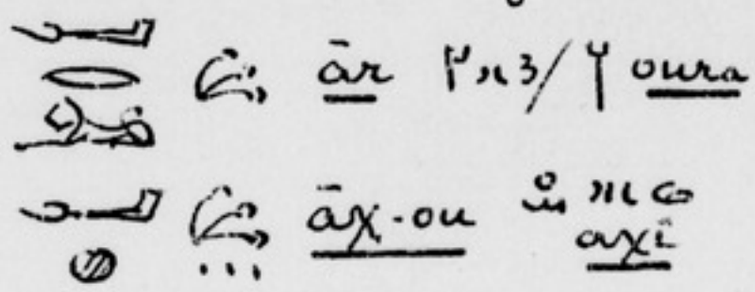
cal qui se forme aux jambes des chevaux



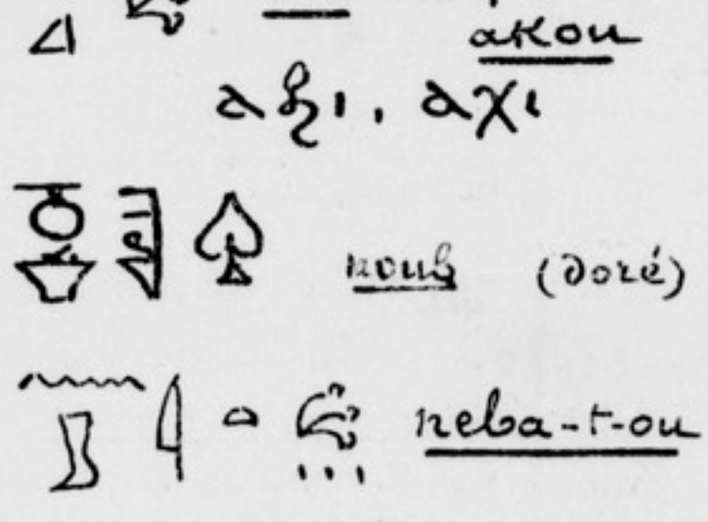
le soui entrait dans la composition d'une fomentation qui se nommait:



calame, roseau v jonc



calames taillés pour écrire



calamité (v desastre, fléau, malheur)

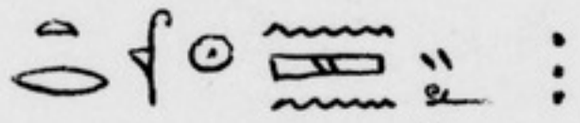


Ken

Kemā

nešen

par ex:



ter renpit nešriou
l'époque des calamités

ounnout nofr-t nen



nešen àm s

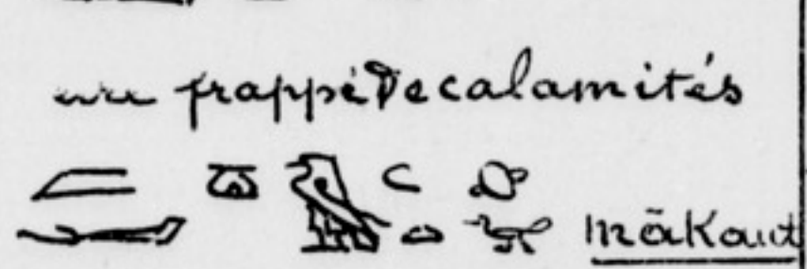
heure fortunée, rien funeste en elle



māk

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māk



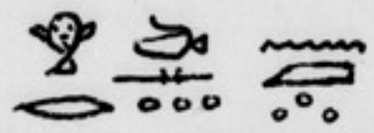
mākaut

cale



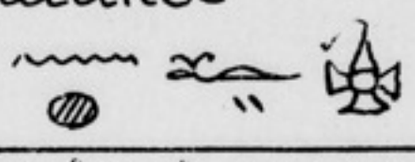
outa

calcédoine véritable



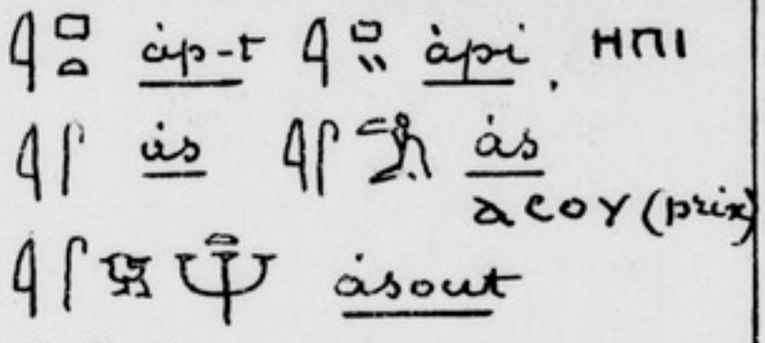
ḥertes ìmn

calciner



nexfi

Calcul compte

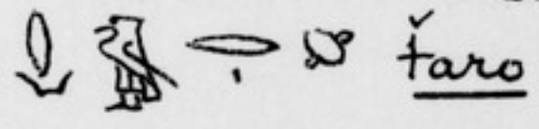


àp-t àpi. HΠI

às às ACOY (prix)

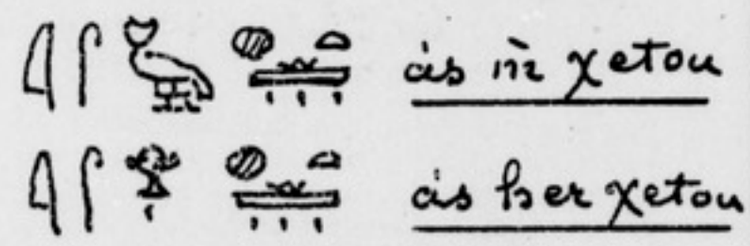
àsout

àssut ACOYT (prix)



ṯaro

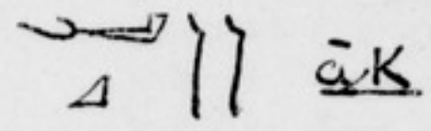
Calcul d'intérets



às ìn xetou

às ḥer xetou

Calcul astronomique



āK

Calculer, compter



àšt

àxt apa

àpàšt ΔΠC

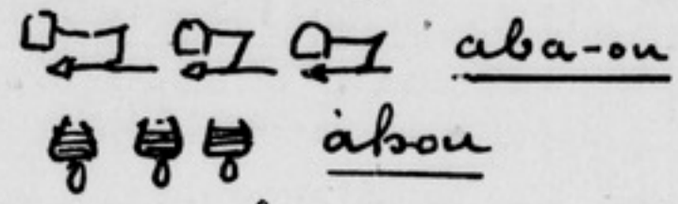
àpàxt

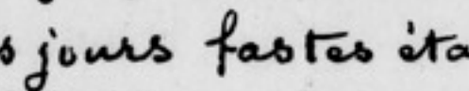
ḥesb ḥesbou

Calendrier

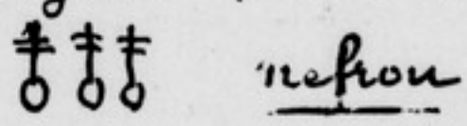
Le calendrier égyptien était divisé en trois catégories:
1° les jours fastes 2° les jours néfastes
3° les jours plus ou moins heureux

calendrier (suite)
Les jours néfastes, indiqués par le signe combat étaient ceux qui rappelaient les grandes luttes cosmiques, symbolisées par la guerre entre Osiris et Typhon :

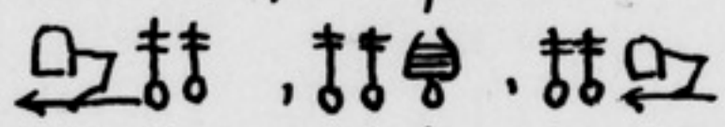

aba-ou


àbou

Les jours fastes étaient dits:


nefrou

la troisième catégorie se subdivisait en jours plus heureux que néfastes



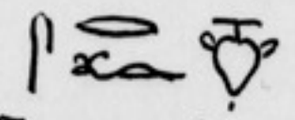
et en jours plus funestes qu'heureux



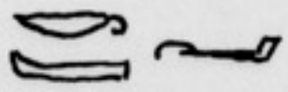
En somme il y avait 134 jours heureux, 78 néfastes et 12 mixtes
quant au mot calendrier il se disait


Sopi

calme, repos - être bien disposé, avoir l'esprit tranquille, être en bons rapports (v repos, tranquillité)

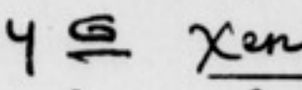

srf ab
(cœur tranquille)

être calme

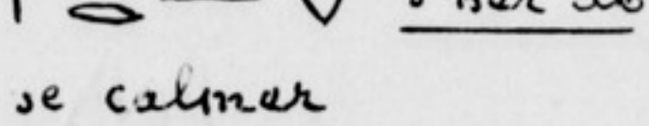

Hb

rester calme

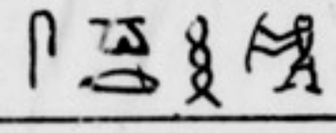

Xenbā


Xenbā

calmer le cœur

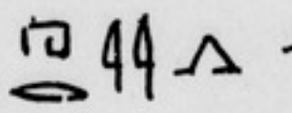

s'her ab

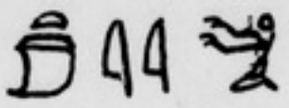
se calmer

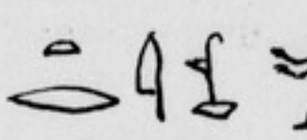

SHrab COPAPT

calmer, consentir
v apaiser


bourou


heri QEP


tai


tera

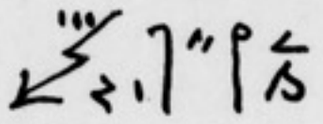
calvitie (v chauve)

camarade (v ami)

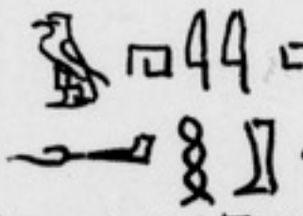
Cambyse


Kambabi

camomille

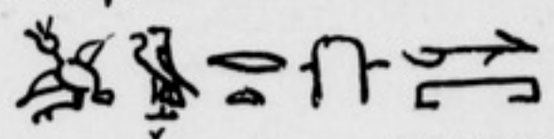

tebou ab

campo

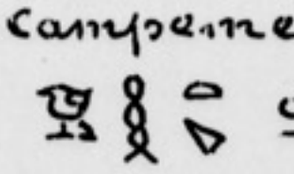

abt

ābb-t

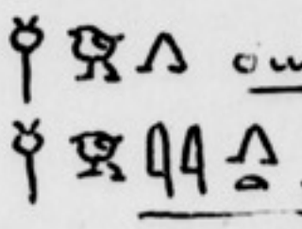
camp retranché


tart ΣHPE

campement

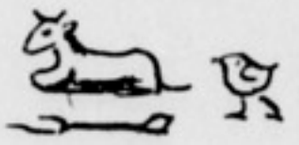

ouh-t

campagne, expédition militaire

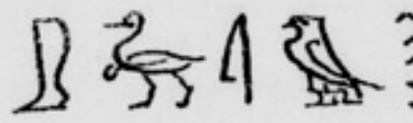

outou outa
outouï-t

campagne (v champs superficie)

campagnard (v agriculteur paysan)

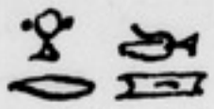

wāni-T
OYWI
OYOEI

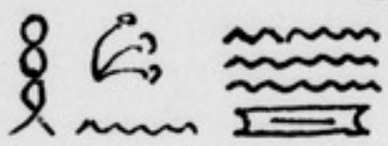
Canal d'irrigation

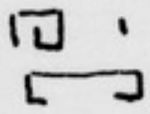
 ḥaa

 BO

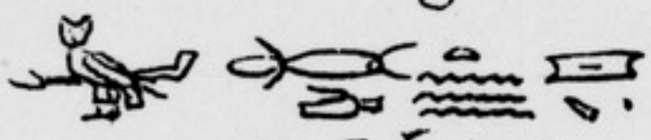
ḥaa

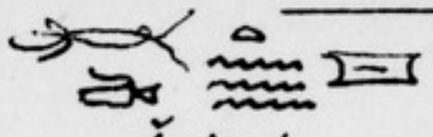
 ḥert

 ḥen

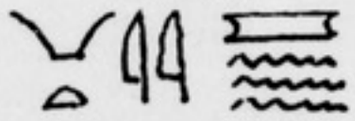
 ḥo qo1

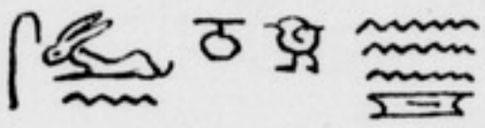
canal navigable

 māšoṭ-t

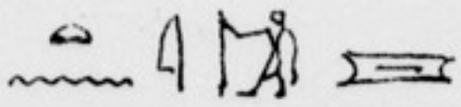
 meȝwt (champ)

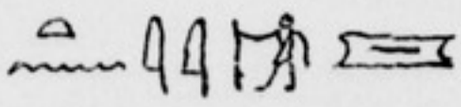
šeṭ-t ✓ champ irrigué

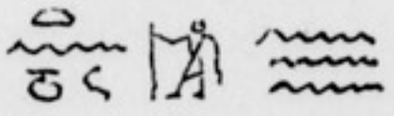
 šeti ȝyatc

 soumnou

CNHINI

 tna

 tni

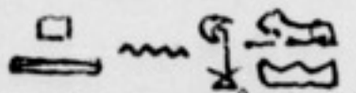
 tennou

 ṭennou

Litt: faire monter les eaux

Cananéens (le pays dit des) qui fut plus tard la Palestine

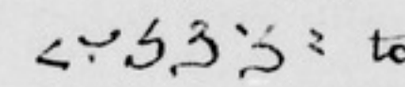
 ẋal

 pata n ẋal

le pays, la terre de Khal

cancer

 ouonnouti

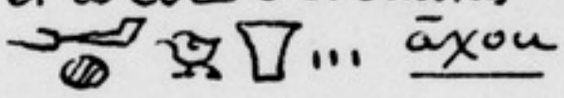
 ta ounnt

OYAMETI

candelabre, flambeau, lampadaire

 kennou

Les kennou étaient placés près des autels  ẋou et à côté des brasiers

 ȃẋou

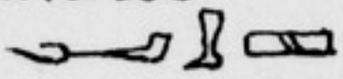
 ẋer seti

candelabre de bronze

 ẋerseti

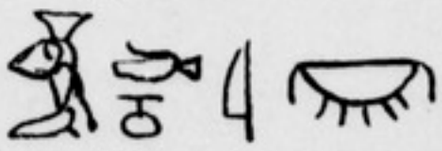
Litt: porte lampe

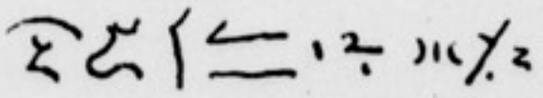
candide

 ābeš

OYBAW (blanc)

caréphore

 faṭna (noub)

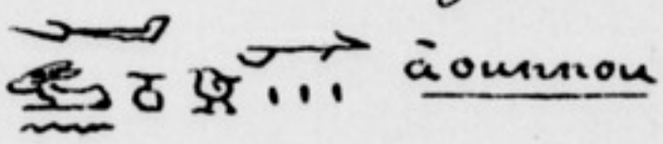


ta fī ṭna noub

la porteuse de corbeille d'or

canne

✓ bâton, ajonc, jonc

 àounnou

 benben

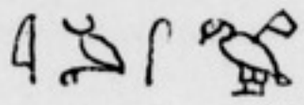
(canne faite avec une tige de palme)

canne (suite)



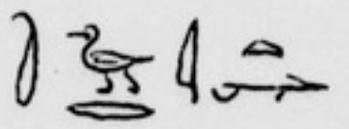
Comme nous l'avons vu au mot bâton, les rois et les grands personnages portaient de longues cannes. Le pommeau de celles-ci était d'or ou d'argent, gravé au nom du propriétaire et orné de signes particuliers adoptés par les familles, véritables armoiries.

Les dieux avaient également des cannes diverses telles que la canne d'Horus



(v. bâton de commandement.)

Canne ferrée



Qu'on nous permette ici de soulever une question. Les Egyptiens connaissaient ils la canne à sucre et le sucre de canne? Une digression s'impose ici.

La canne à sucre croit spontanément sur les rives de l'Euphrate; mais on la regarde comme originaire de l'Inde et de la Chine. Les Indiens et les Chinois sont depuis longtemps parvenus par des procédés fort simples à en obtenir des sirops et le principe immédiat solide en cristaux.

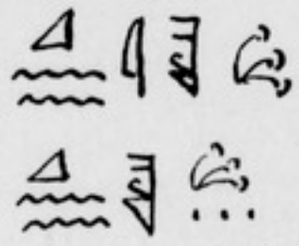
Le témoignage des anciens confirme cette origine du sucre, car c'est aux Indiens que s'applique ces vers de Lucain:

quique bibunt tenera dulces arundine succos

Le nom du sucre vient du sanscrit Scharkara et le Scharkar des Persans a la même signification. Les cannes à sucre étaient connues en Judée et les croisés trouvèrent en Syrie et à Tripoli des roseaux doux comme le miel.

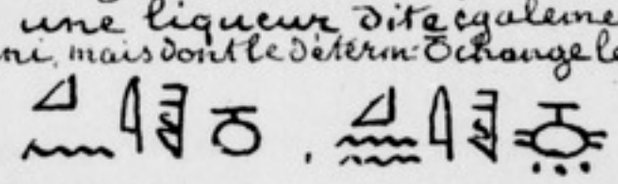
On cultive en Egypte beaucoup de cannes à sucre.

Faut il reconnaître cette plante dans:

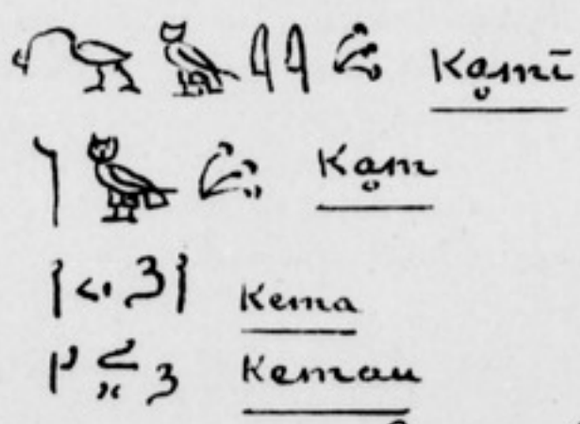


(le קנא des Hébreux en copte Kane, Xane

Toujours est-il qu'on en extrayait une liqueur dite également Kani, mais dont le déterminatif change le sens



On lit aussi:



Peyron dans son Lexicon linguae Copticae au mot: Kane dit:

"arundo, juncus quo fiunt funes ἄροια, ἄρτον ..... κονγνεν Kane, μέλι ἔντερον, [illegible]. Copticum nomen et arabica notant Radicem arundinis; Graeca glossa fortasse pro μέλι ἔντερον, mel, saccharum intestinum."

Quoi qu'il en soit, nous devons reconnaître que chaque fois qu'il est question de chose douce, sucrée, c'est le fruit du dattier qui entre dans la composition du mot et non le Kam.

Canopes, nom donné par Champollion à certains vases funéraires, toujours au nombre de quatre. Ces vases dits Canopes ne commencent à apparaître que depuis le nouvel empire. Tantôt ils sont placés aux angles du sarcophage, tantôt dans des niches pratiquées dans les parois des chambres sépulcrales, tantôt dans des caisses à compartiments. Les canopes sont souvent en albâtre. L'intérieur est rempli de natrum où sont noyés la cervelle, le cœur, le foie et les entrailles du mort. Ces viscères, imbibés préalablement d'un liquide conservateur, étaient préservés de tout contact de l'air par du natrum ou de la chaux. On ne pouvait les embaumer avec le cadavre, mais il était essentiel de les conserver avec soin pour que le jour de la résurrection toutes les parties du corps soient intactes et bien complètes.

Quatre génies étaient chargés de veiller à la conservation de ces viscères:

C'était:

1° Amset à tête humaine
2° Hapi " de cynocéphale
3° Tiaumout-f " d'épervier
4° Kebeh Sennou-f " de chacal

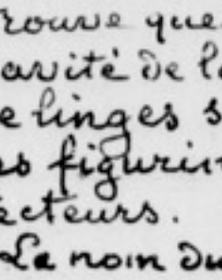
C'étaient les quatre fils d'Osiris.

Ces génies protecteurs étaient eux-mêmes, par surcroit de précaution, placés sous la protection des déesses Isis, Nephtys, Neith et Selk.

Les couvercles des vases représentent les têtes des quatre génies funéraires.

Les entrailles n'étaient pas toujours placées dans des vases On les trouve quelquefois placées dans la cavité de la poitrine et enveloppées de linges sur lesquels sont attachées les figurines des 4 génies protecteurs.

Le nom du 1er génie Amset sert souvent à indiquer cette sorte de vase funéraire dit Canope


amset (variantes)

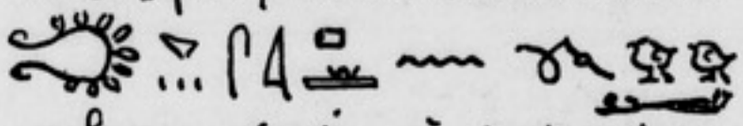
amset

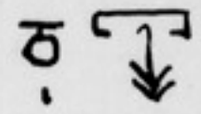
cantor (V nome territoire) terre)

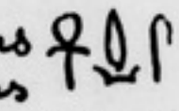

ahou

par ex:


àst ar n na ahou-t în
alors fut faite des terres des

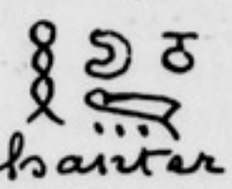

ahou saṗ în rotouiou
cantons vérification par les vérificateurs

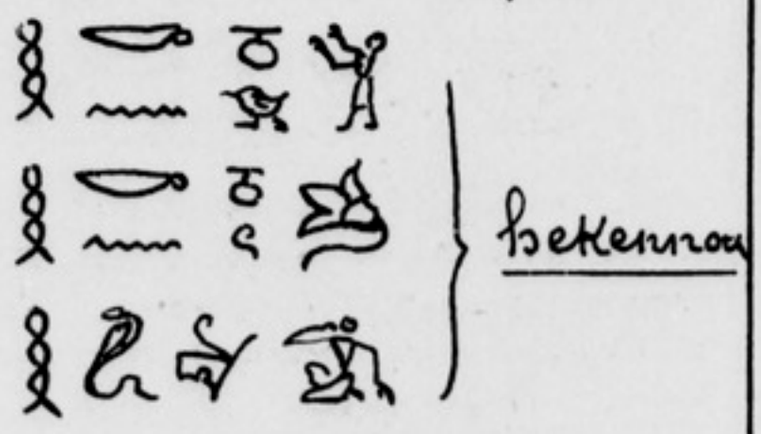

nou souten ā.t.s
du roi v.f.s.

Ces trois abbréviations  se rencontrent toujours après le nom du roi, à qui ces trois signes souhaitent anx, ouba, senb, vie, force, santé:

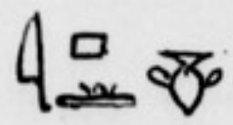

ānx vie
ouṯa force
senb santé

cantique, concert de louanges


hekrou
chanter des cantiques

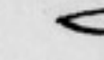

hekenrou

capable, intelligent

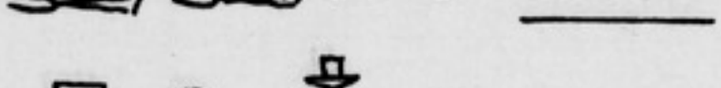

àp ḥet
capable, mériter


amaxi

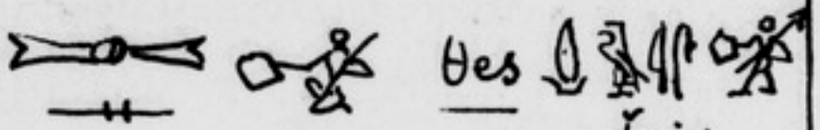
capitaine (v. chef commandant officier général lieutenant


zo


ouāou


ouāouā

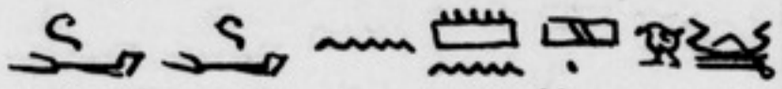

χerp

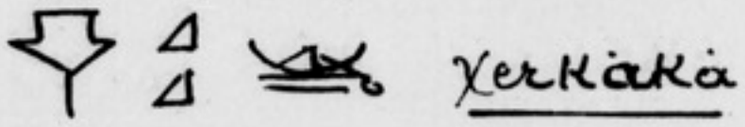

θes ťais

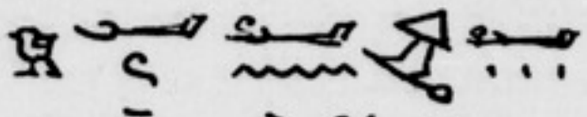
capitaine de B.M.


ouāouⁱ bon-f

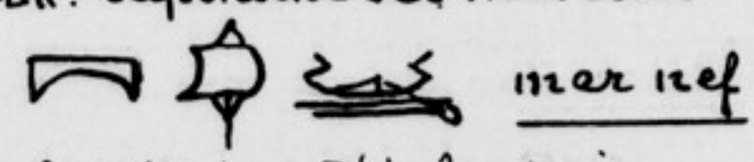
capitaine de vaisseau


ouāouā ⁱr menšou


χerḥāḳā


ouāou ⁱr χonou

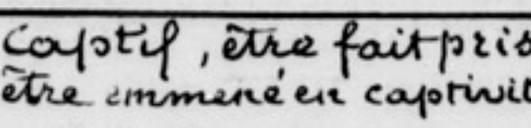
litt: capitaine des matelots


mer ref

capitaine d'infanterie


mār meniou

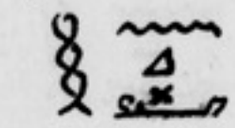
captif, être fait prisonnier, être emmené en captivité


ḳetennou

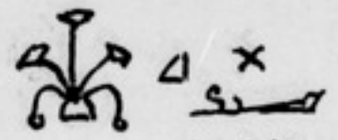
litt: brigands


bem

captif, capturer, faire prisonnier, capture


benkou


bak

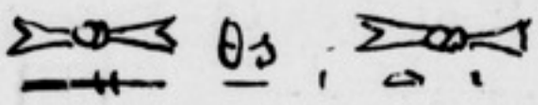

ḥaḳou

se dit aussi pour: prendre des oiseaux au piège.

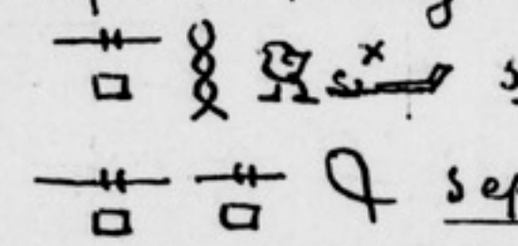

sKer


sKer

v. prison


θs, θes-t

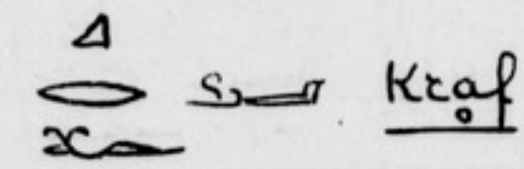
captiver, assujétir, séduire


sepšou

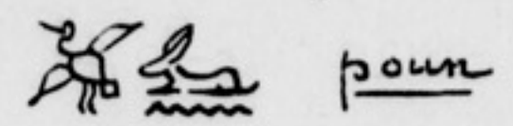
sepsep

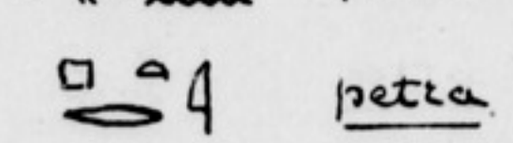
сп сшп
сеп сшп
соп сеп

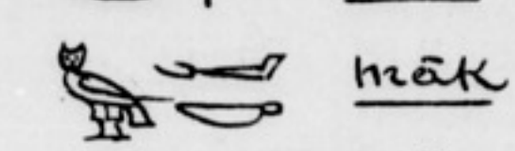
Capuchon (se couvrir la tête de)


Kraf Κλαγτ
(cuculla)

car (v. mais, alors)


poun


petra

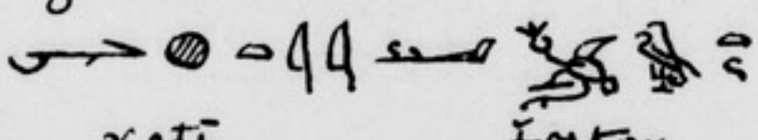

māk


māki

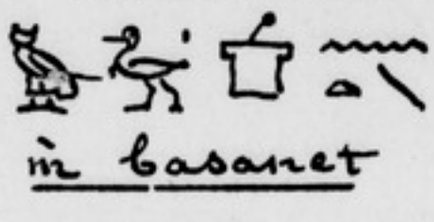

si

Ka Kau

caractères d'écriture gravés au burin



xetī ṯaṯou



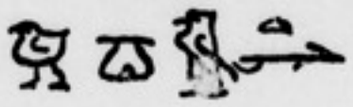
caractère lettre



tef

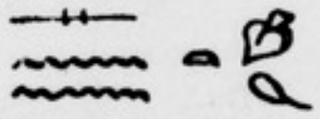
m basanet

carcasse de navire naufragé
v coque



ouḳa-t

caresser, câliner
caresse
(v cajoler)



senī-t

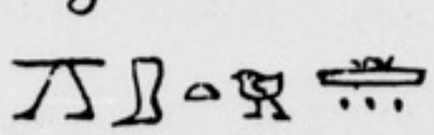
cardamone, carthame
(plante aromatique)
v crocus safran



Kaṯ-ou ΚΟΥΣ

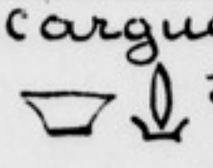
Kouṯ-ou

cargaison



sebtou

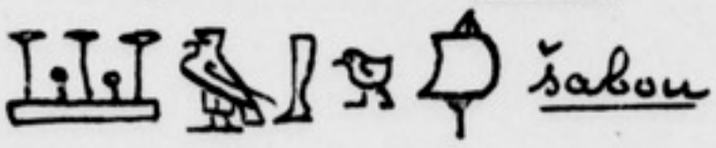
carguer la voile



āta
(aussi: vent d'ouest)



šebou



šabou

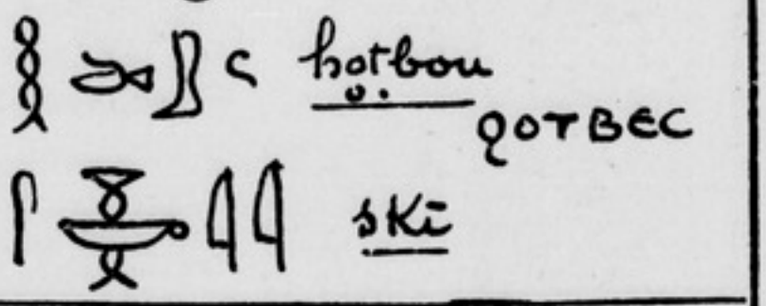
Kerouf ΚΕΛΟ)

cariatide



heb

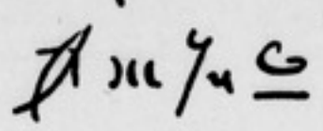
carnage



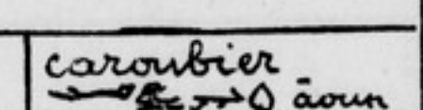
ḥotbou ΘΟΤΒΕC

sKī

carpe



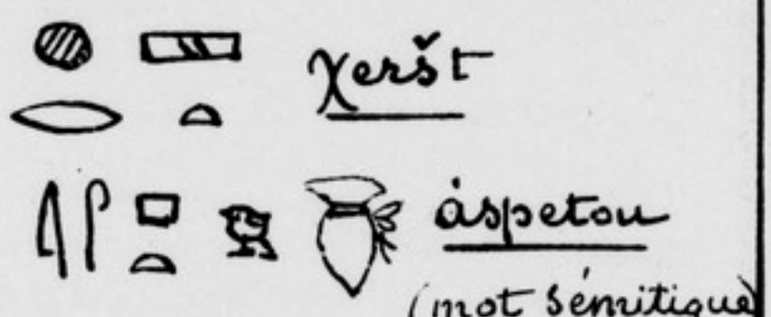
caroubier



āoun

xnoufi ΚΝΟΥΦΙ

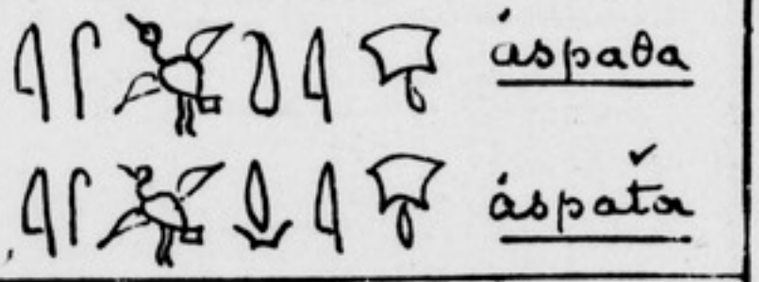
carquois, faisceau de flèches



xerš-t

àspetou
(mot sémitique)

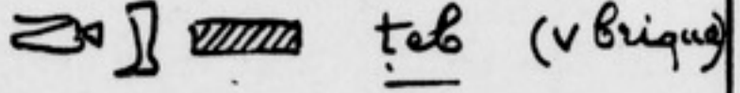
carquois de cuir



àspaba

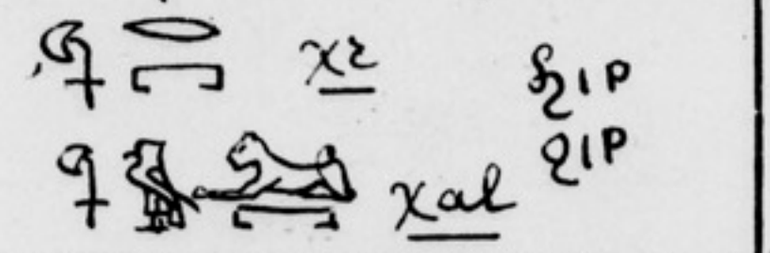
àspaṯa

carreau de terre cuite



ṯeb (v brique)

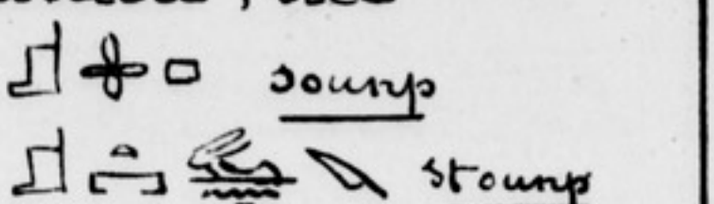
carrefour, rue, quartier



xr ϩIP

xal ϩIP

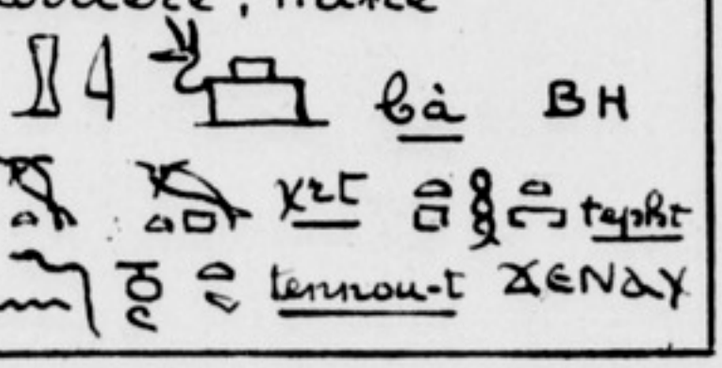
carrière, lice



soun

stoun

carrière, mine

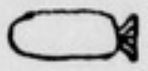


bà BH

xrt

tenmou-t ΧΕΝΔΥ

cartouche, nom (v nom)



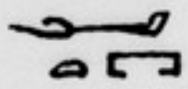
ran

cascade (v cataracte)



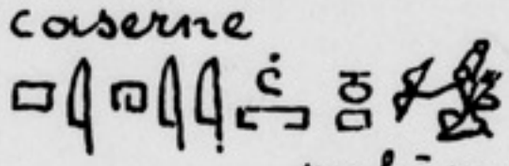
Xnoum

case (v. maison)



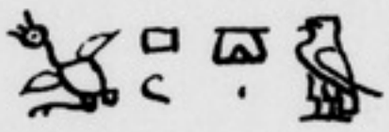
āt

caserne



pahiou ìpa menfiou

logements de soldats



ťapouKa

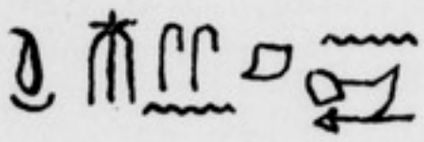


ťaKapou

casque (v. couronne)

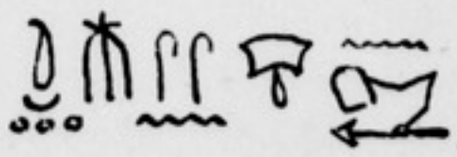


āāf



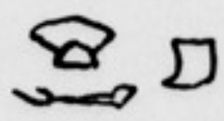
men mesi
ìXont ìXer

casque en bronze de guerre



men mesi
ìtbir ìXer

casque de guerre en cuir

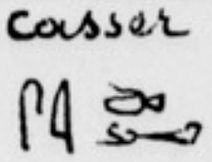


XāuyOI

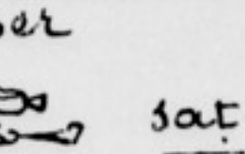
casque du bronze

(v chaudron

casser (v briser)



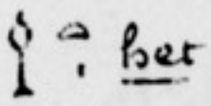
saf



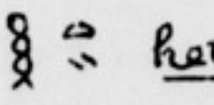
safti

CTO

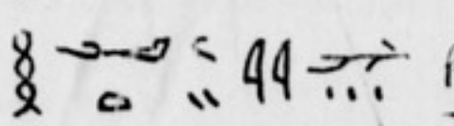
casse-tête dont étaient armés les rois



het

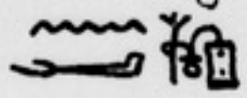


heti



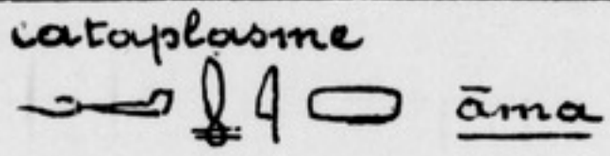
hetāuy-ou

catalogue, liste, nomenclature



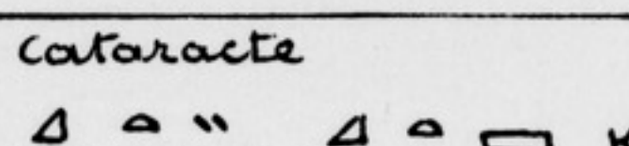
nā (v liste)

cataplasme

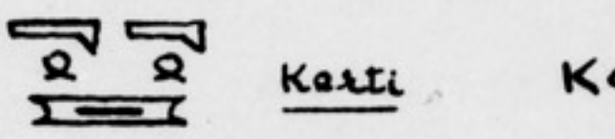


āma

cataracte



Kerti



Kerti KOPI

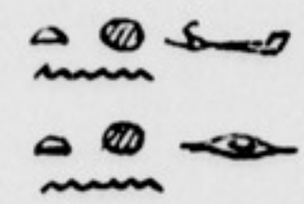


Kerti

(Basse Ep.)

Les deux derniers groupes désignaient surtout les deux cataractes du Nil près de l'île d'Eléphantis.

cataracte de l'œil

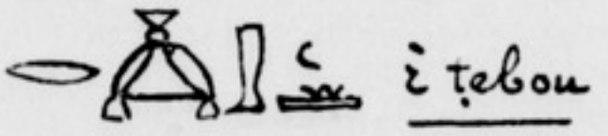


texn TāQNO

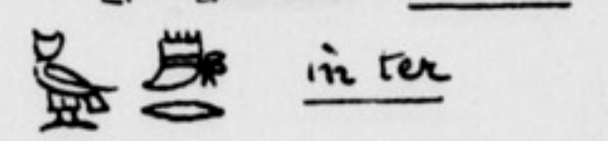
(couvrir, cacher)

de là le même mot prend le sens figuré « voir tout en noir » et en outre « noir, sombre ».

cause (à cause de)



ì ṭebou

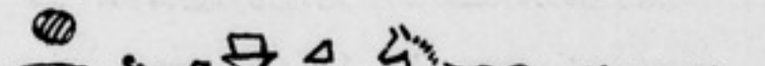


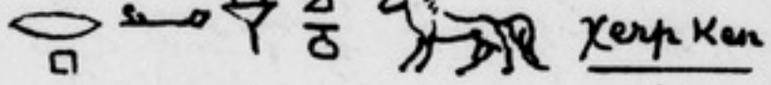
in ter

causer (v conversation, bavarder)

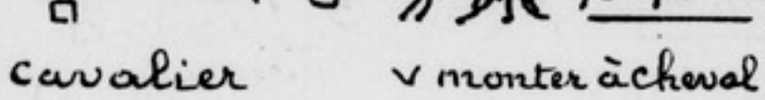
cavale (v cheval)

cavalerie

 Oert hetrou

 Oert hetr

commandant de cavalerie

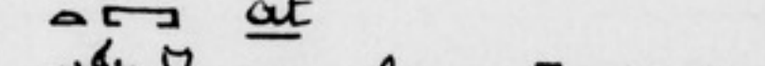
 Xerp Ken

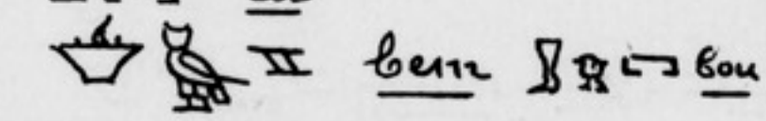
cavalier v monter à cheval

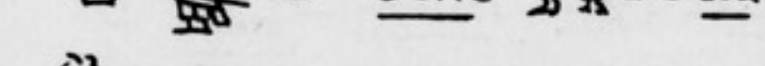
 Oes

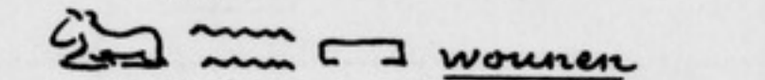
cave

 āt

 benr Bou

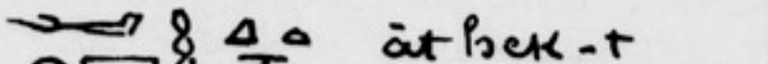
 wounen OYENT

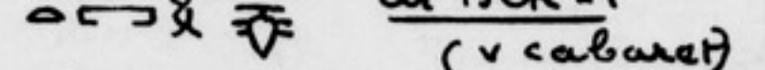
 Keror ou Keri ΚΕλωλ ΚΗΡΕ

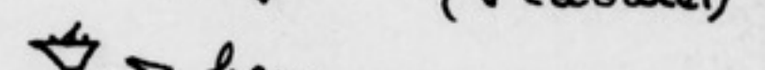
 Kamou

par ex:

cave à bière

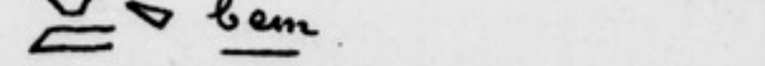
 āt bek-t (v cabaret)

 bem



coteiun smertou i māher bek

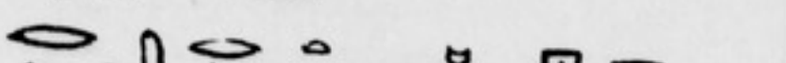
j'ai mis la levure dans la cruche, la bière

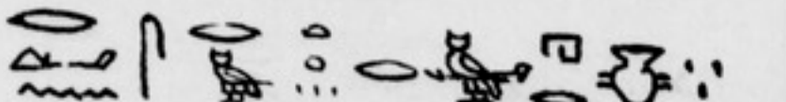


i bem

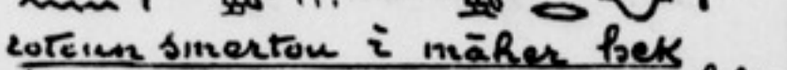
dans la cave

cave à vin

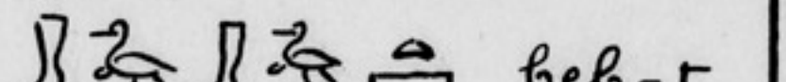
 bou i irp

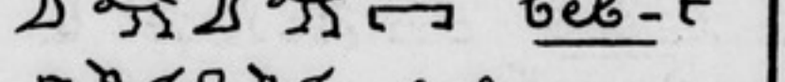
 Kamou (v sommelier)

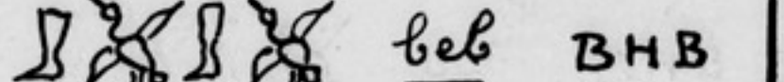
cave et aussi pressoir

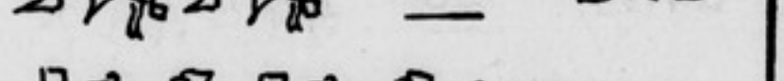
 nem

caveau, caverne, antre

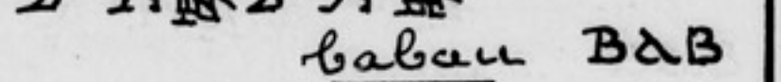
 beb-t

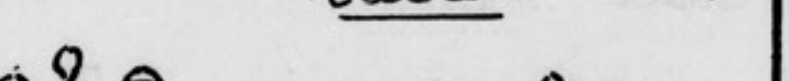
 beb BHB

 babau BAB

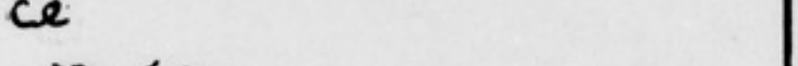
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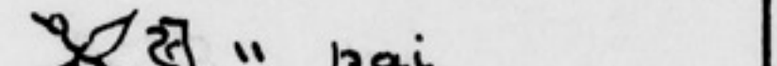
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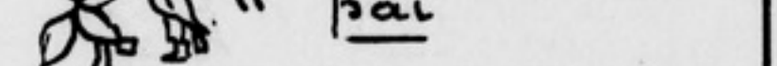
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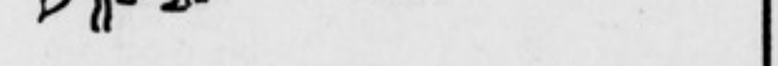
 tepsbou-t

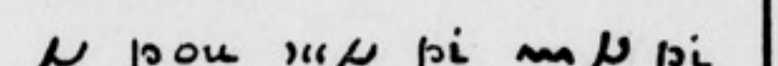
ce

 pai



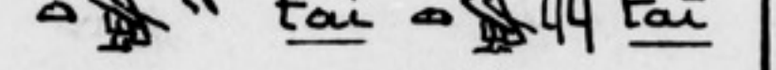


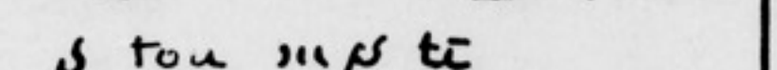


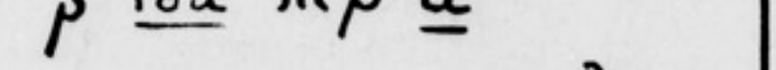
 pen

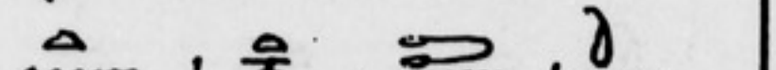
cette, celle

 tai

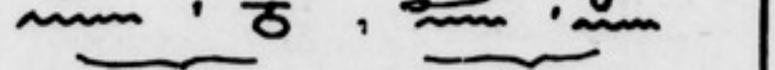
 tou

 ti

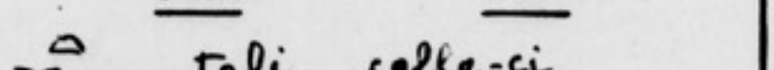
 ten then

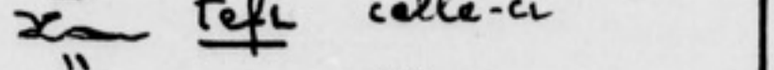
 tefi celle-ci

ces, ceux, celles

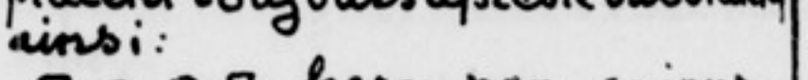
 ipten ipen

 pten

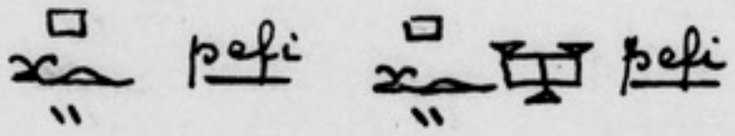
 nai

 nai

Les pronoms démonstratifs se placent toujours après le substantif ainsi:

 beroupen ce jour

ce, (suite)
celui-ci



ceux-ci, celles-ci



nefi
nefa
nefai
nifau

/o3 nau

celui de .....



pa n (le de)

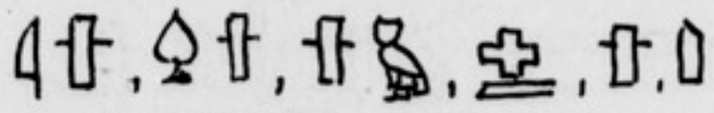
petn apetn

celui qui



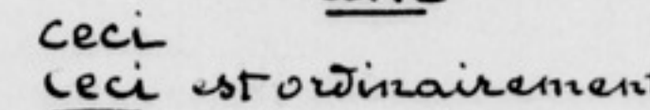
parti

ce qui est dans, celui qui est dans



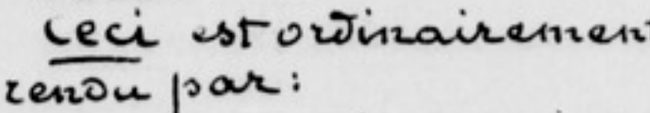
ànn

ceci
ceci est ordinairement rendu par:



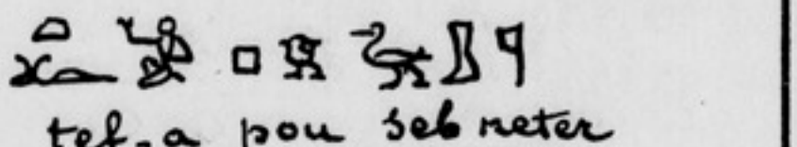
pou, pa pe

et quelquefois par pai



pou et ses variantes

ne sont autres qu'un pronom démonstratif jouant l'emploi d'un verbe auxiliaire, pour lequel il est ordinairement pris, ce qui est également le cas pour  àn c'est comme nous le verrons plus loin.
Voici à ce sujet quelques exemples



tef-a pou seb neter
père mon est seb dieu
pr: ceci est mon père le dieu Seb



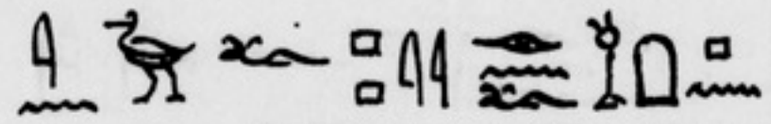
sem ..... pa seta
ceci est l'image mystérieuse

c'est



àn

par ex:



an sa-f Pepi ar n f out pen
c'est son fils Pepi (qui) lui a fait cette stele



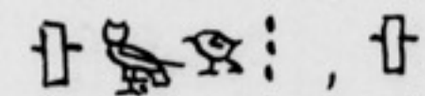
àn xerou sen sem sou è sen
c'est leur voix (qui) les guide vers eux

celle qui est dans



ànt

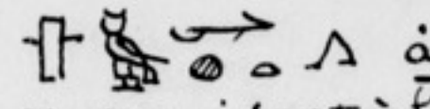
ceux qui sont dans



(et variantes)

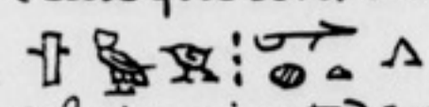
amou

celui qui est à la suite de .....



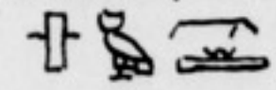
àm xet

ceux qui sont à la suite de ....



àmou xet

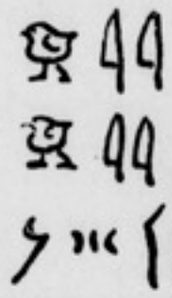
celui qui est devant



àm ret

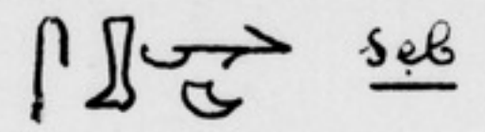
au plur: amou ret ancêtres

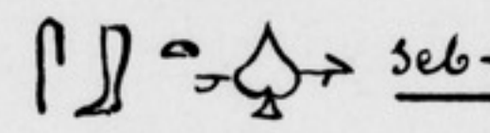
céder, faire une cession


ouī
• OYEI
ououī

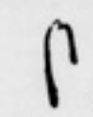
cèdre, bois de cèdre


an ανqHPE


seb CHBE

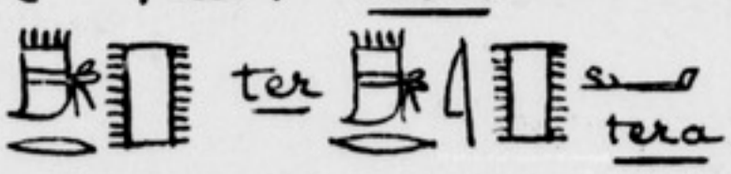

seb-t
si CEI CIBE

résine de cédre

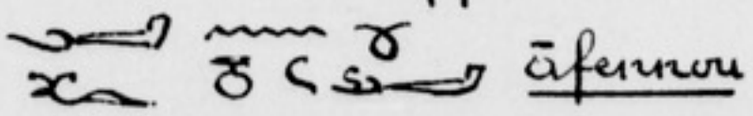

seb-t

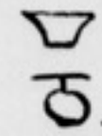
ceindre de murs, clôturer


seben CEBEN

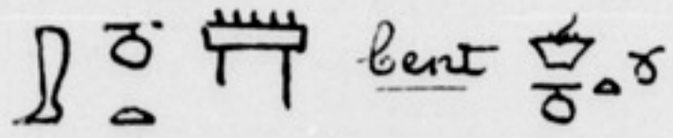

seben
ter tera

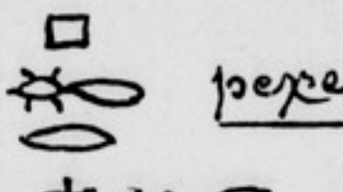
ceindre, envelopper, ceinture

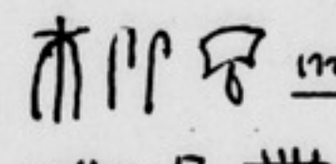

āfennou

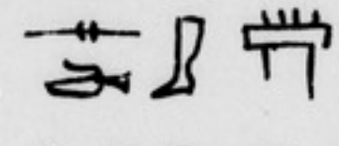

ānb

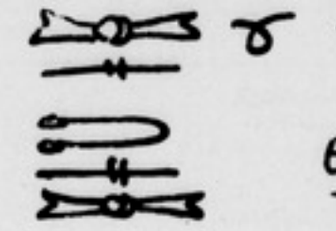

akes ΔKHC


bent
bānnou
benimou


pexer


mesi (ceinture de cuir)


steb


tes TOEIC
bes
tis

ceindre, sangler

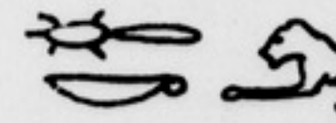

xeker

ceindre une statue, la couvrir, l'envelopper, l'habiller

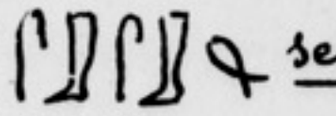

s'xeker

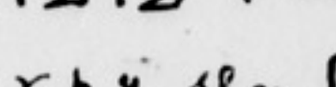
ceinture, ceinturon, sangle


xeker

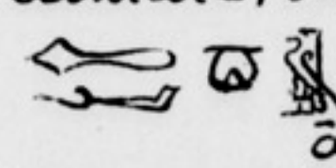

xekelī, xekeri

ceindre, ceinture


sebseb
sebsebā
sebsebou


sben

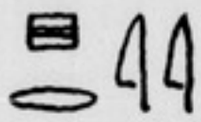
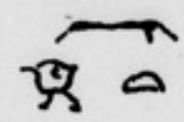
ceinture, sangle, bandeau


ākabou ΔKHC
(ceinture de cuir)


xesa sangle de cuir

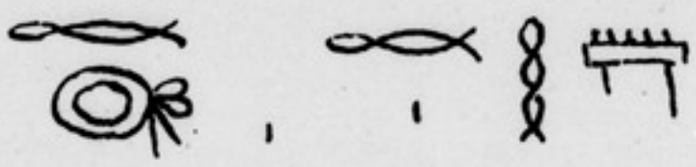
employée à bord des bateaux

ceindre, ceinture

peri

mout moyt



mab mage



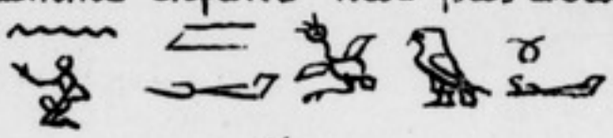
māta

par ex:



in nexen a ren fexet

comme enfant moi pas abandonné



na māta

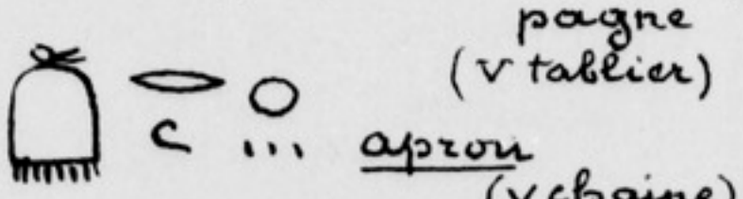
moi (dela) ceinture

pour: comme enfant je portais encore la ceinture.



tam ḫwu

ceindre: ceinture. tablier, pagne (v tablier)



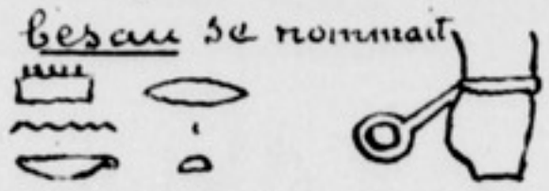
apron (v chaine)



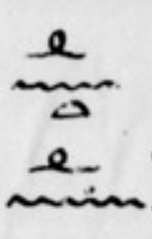
besanion

la queue de la ceinture

besan se nommait



menkes-t



sent

senti



ḫENTW

célébrer une fête (v fête)



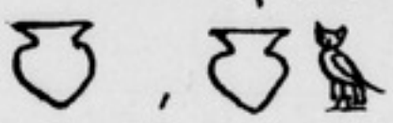
ar-t bou nefr

littéral: faire un bon endroit



ar-t herou nefr

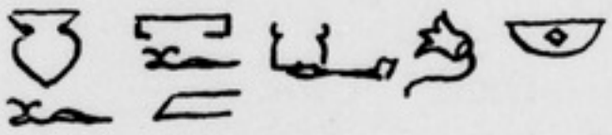
faire un bon jour



ḫnoum

ḫemme

par ex:



ḫnoum-f per-f m ākh heb

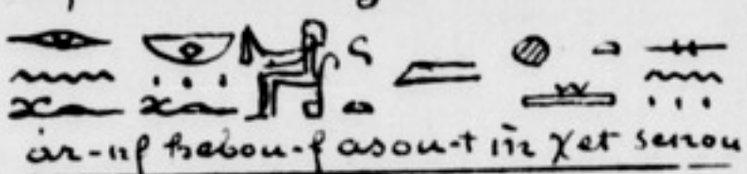
il célèbre dans son temple la fête de son patron (v patron)

A l'époque Grecque: célébrer une fête s'écrivait:



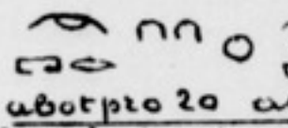
ḫnoum

On trouve cependant sous les Ptolémées des groupes moins bizarres et de pur style ancien. C'est ainsi par ex: que dans le calendrier géographique d'Edfou il se rencontre l'indication des nombreuses panégyries célébrées par Ptolémée leur fondateur. La formule est toujours celle-ci:



ar-nf hebou-f asou-t m ḫt ser nou

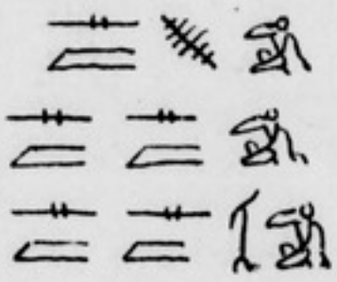
il a célébré ses fêtes augustes en toutes leurs saisons



abot pro 20 abot semou 20

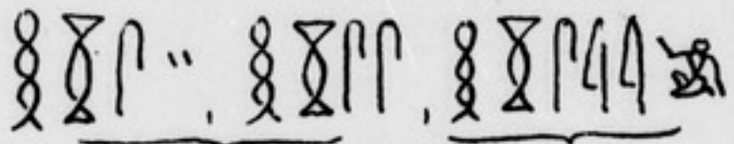
le 20 Kybi (décembre) et le 20 Payni (Mai)

célébrer (suite) (v louer)
célébrer, louer

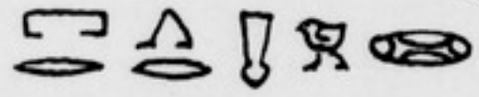

sm

smsm

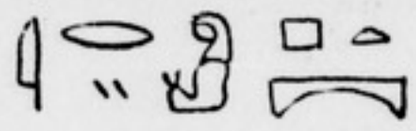
célébrer par des chants (v chanter)


bosi qwc bosi

célébrer un service à la mémoire d'un défunt, cérémonie qui était accompagnée d'offrandes de pains etc (v offrande)


peri xerou

céleste


ari pet

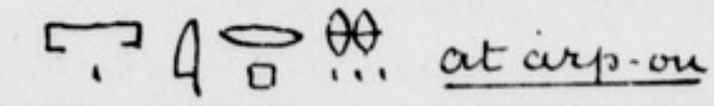
littér: ce qui a rapport au ciel

céleste (région)


int pet

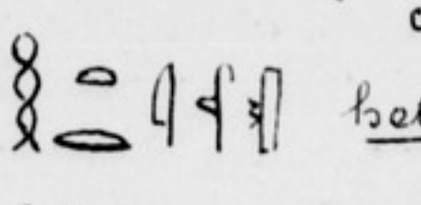
ce qui est au ciel

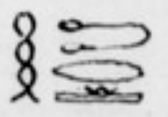
celtier, cave à vin (v cave)

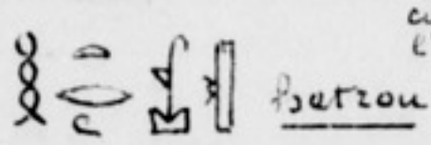

at arp-ou

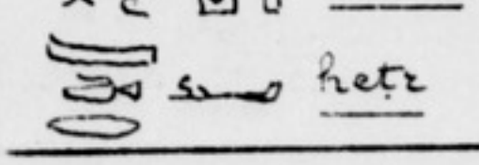
celui, celui qui (v ce)

cens, tribut, contributions (v contributions contribuable)


hetra qwt (v cheval)

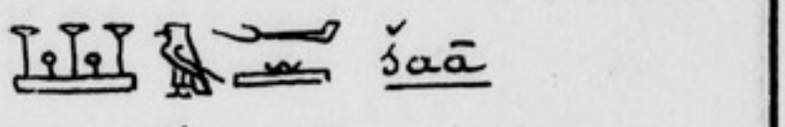

hetr

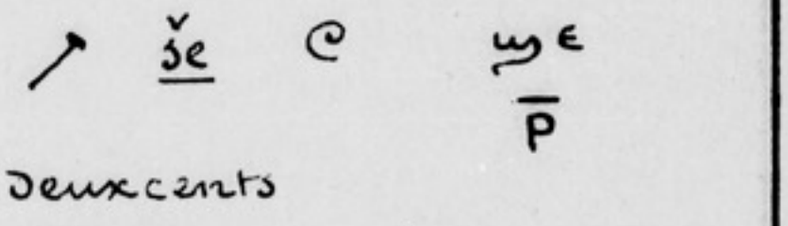

hetrou


hetr

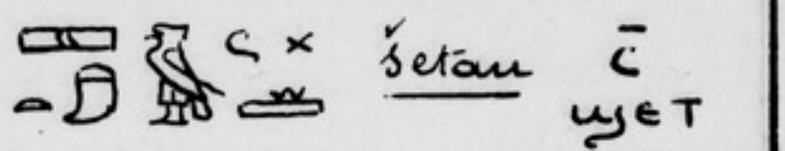
nous nous abstiendrons de tout commentaire sur l'origine de ce mot qui signifie à la fois taxe et cheval.

cent


šaā

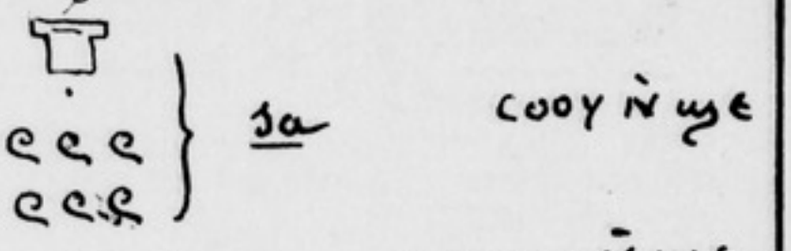

še

deux cents


šetau

	200	cc	cnayne
	300	ccc	ϣoϩntne
	400	cccc	ϥtooyne
	500	ccccc	ϕtoy ne
	600		cooy ne

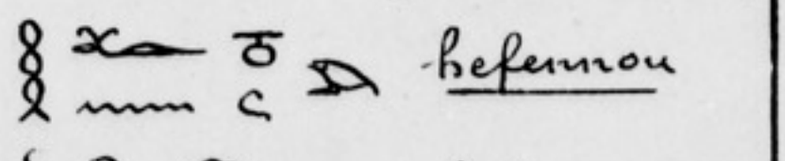
six cents

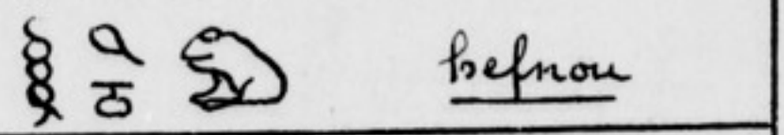

sa

	700	cayϥne
	800	ϣmoynne
	900	ψicne

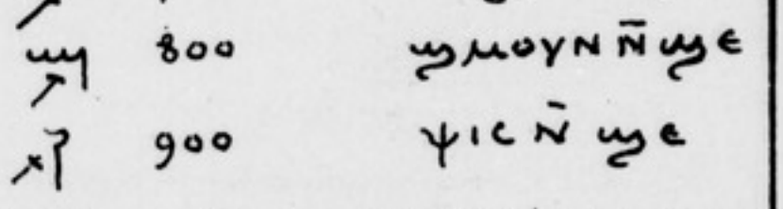
le signe c cent se répète autant de fois qu'il y a de centaines par ex:
ccc
ccc 900
ccc

cent mille (v. têtard, mille)

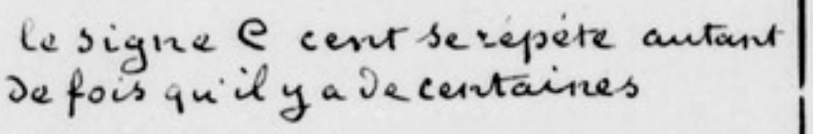

hefennou


hefnou

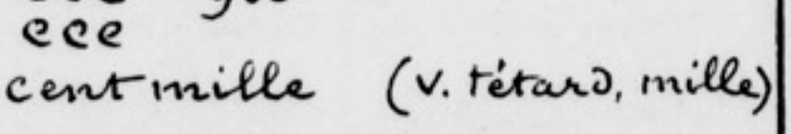
cep de vigne


ani

art


sabairou


ša, šau

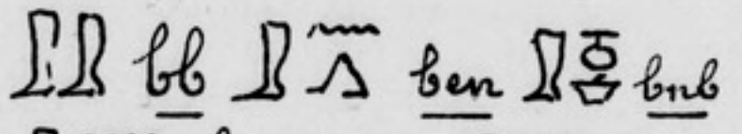

tex

cependant

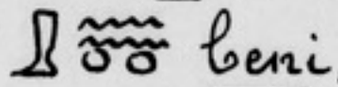


màk

cercle, cerceau, circonférence, circulaire, circuit



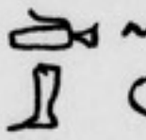
bb ben bnb



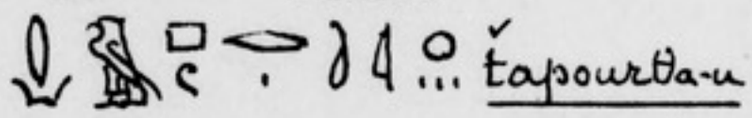
beni, d'où beni cirque



Wounâ

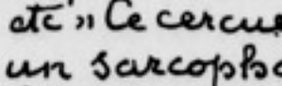


ṯeben



ṯapourḫa-u

circuler en parlant de la révolution des astres



bb

circulaire (ce qui est) anneau, bague, bracelet, collier (V. ces mots)

Cercueil

Sous l'ancien empire, aux époques primitives, le cercueil était composé de menues et minces planches de bois, assemblées à l'aide de chevilles de même matière. Du côté de la tête était sculptée assez grossièrement une figure humaine. Nulle peinture n'ornait ces cercueils. Quant à l'inscription elle se bornait à cette formule « O toi, N..... enfant du ciel, né de la déesse Nout etc » Ce cercueil était renfermé dans un sarcophage rectangulaire en basalte, en granit rose ou en calcaire, à couvercle plat ou légèrement bombé avec quatre oreillettes aux angles. Ces sarcophages sont dépourvus d'ornements. Les inscriptions qui s'y lisent se bornent à indiquer le nom du défunt et à énumérer ses titres. On y lit aussi parfois quelques formules d'offrandes.

Les corps que renferment les cercueils de cette époque si reculée, sont presque tous à l'état de squelette; c'est à peine s'ils avaient été recouverts d'un linceul. Aucun objet n'a été placé près du défunt.

Sous le moyen empire, commencent à se signaler des changements dans le mode d'ensevelissement.

A une certaine époque, les cercueils ne sont plus renfermés isolément chacun dans un sarcophage, mais entassés jusqu'à la voute les uns sur les autres dans des sépultures creusés dans le roc. Les cercueils continuent à être composés de planchettes, minutieusement adjointes, car le bois est rare.

A partir de la XI^e dyn, ils sont creusés dans des poutres et ornés des couleurs les plus vives, mais souvent les plus heurtées. Les visages sont coloriés en blanc, en jaune, parfois en noir. Sur la poitrine du mort s'étale un large collier qui descend des épaules. Sous le collier, sont figurés l'uræus et le vautour. Sous les pieds sont placées les images d'Isis et de Nephtys, à genoux. Autour du cercueil sont répandus une foule d'objets: outils de bronze, miroirs, arcs flèches, petits vases à poudre d'antimoine, poignards, sabres etc. En outre tout un mobilier mortuaire: tables, chaises, tabourets, vases pleins de cendres, paniers remplis de blé, de raisins, de grenades, figues et dattes.

A cette époque l'art de l'embaumement n'était pas encore très avancé: les momies sont jaunes, desséchées, cassantes, quelquefois même réduites à l'état de squelette sous les bandes qui les enveloppent. Ce ne sont il est vrai, que les défunts riches qui aient alors été entourés de bandelettes étroites: les autres ne le sont que de plusieurs draps pliés au hasard. Jamais à cette époque on ne rencontre ni amulette ni figure de divinité. Mais par contre, pour ainsi dire sans exception, tous les défunts portent au petit doigt de la main gauche un anneau avec le scarabée sacré.

Ce n'est qu'à partir des XII^e et XIII^e dynasties qu'on trouve des figures de bois représentant Osiris, ou Isis ou Nephtys, des figurines d'autres divinités, des scarabées, des amulettes diverses. Les momies ont la peau noire; bien que desséchées, elles restent encore flexibles.

cercueil (suite)

Pendant les cinq siècles que les Hyksos ou rois pasteurs gouvernèrent l'Egypte, il n'y eut guère de modifications dans le mode de sépultures dont nous venons de parler.

Sous le nouvel empire, à partir de la XVIII^e dyn., les meubles et les provisions disparaissent peu à peu des tombes. L'élément religieux commence à dominer. Les statuettes funéraires deviennent abondantes: elles jonchent les chambres sépulcrales ou remplissent les boites scellées placées près du cercueil. Ces figurines sont en albâtre, en calcaire, en granit, en serpentine, en bois. Les figurines émaillées sont encore rares: elles ne commencent à devenir abondantes qu'à l'époque des Saïtes vers la XVI^e dynastie

Dès le nouvel empire on commence à rencontrer les vases dits canopes, les vases d'albâtre remplis de baume, les sceaux destinés à recevoir l'eau de purification, les jolies stèles de bois peint, les statuettes à visage doré représentant Osiris, Isis et Nephthys.

Nous parlons plus spécialement des momies de cette époque et des époques ultérieures au mot momie

De la XVIII^e à la XXI dynas: à Memphis, on emploie presqu'exclusivement les sarcophages en granit. (V. sarcophage)

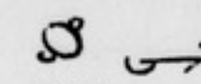
A Thèbes au contraire, durant cette période on se sert de cercueils en bois peint à l'extérieur et noirs à l'intérieur. Les masques de ces cercueils sont en rouge vif ou dorés; les yeux dont l'enveloppe est en pâte bleue, plutôt qu'en bronze, sont rapportés; sur la poitrine s'étend une large figure de vautour aux ailes étendues. Les légendes sont peintes en jaune

Dans la XIX^e dyn. apparaissent les beaux cercueils au brillant vernis jaune, avec représentations en couleurs variées.

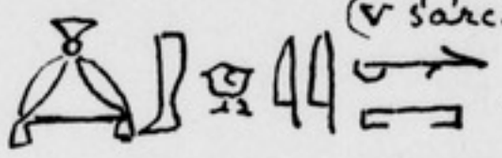
L'intérieur de ces cercueils est également peint en couleurs vives sur fond mat, avec de grandes figures de divinités et de génies.

Quelquefois, surtout sous la XIX^e dyn et la XXV^e, trois ou quatre cercueils s'emboitent les uns dans les autres.

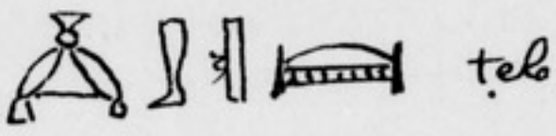
Dans ce cas le cercueil qui renfermait la momie se nommait:

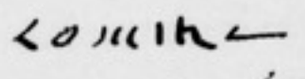

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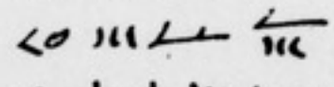
et les caisses supplémentaires (V sarcophage)

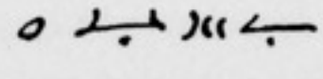

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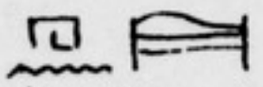

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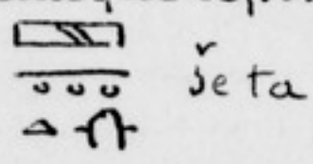

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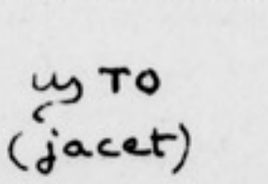

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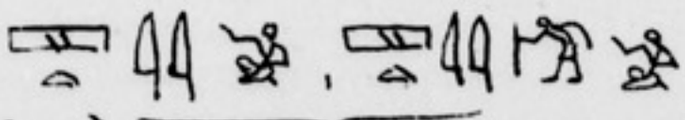
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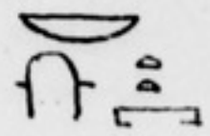
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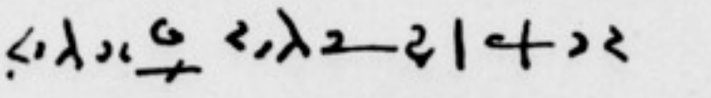

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maître du cercueil, un des noms de Ptah.

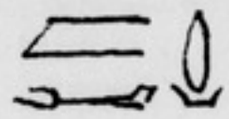

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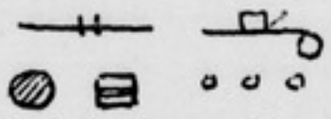
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Ceux qui reposent dans le tombeau:

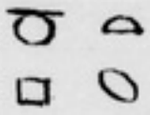

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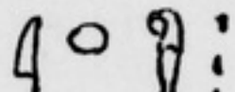
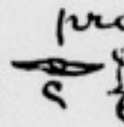
La Cérès égyptienne était appelée:

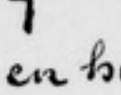

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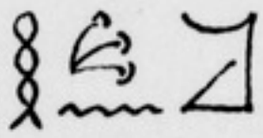
Elle portait sur la tête une couronne d'épis de blé



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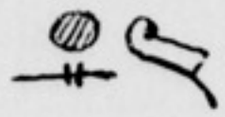

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L'une des principales cérémonies religieuses étaient les processions. On les appelait


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Cette cérémonie qui n'était pas publique se faisait le plus souvent vers le coucher du soleil

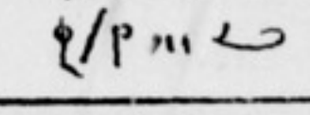

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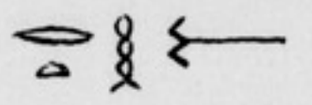
coucher du disque solaire

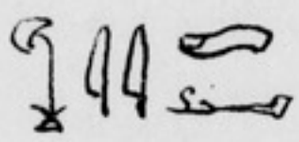
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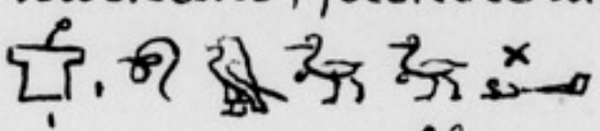

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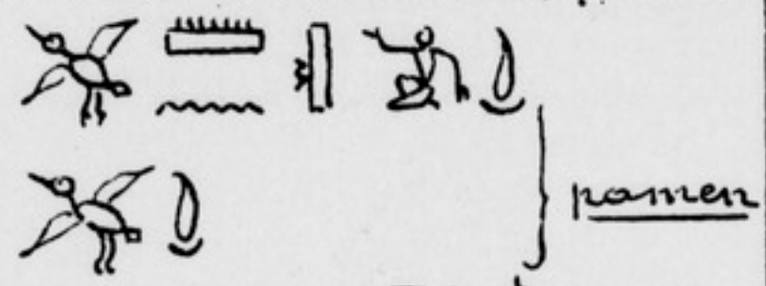

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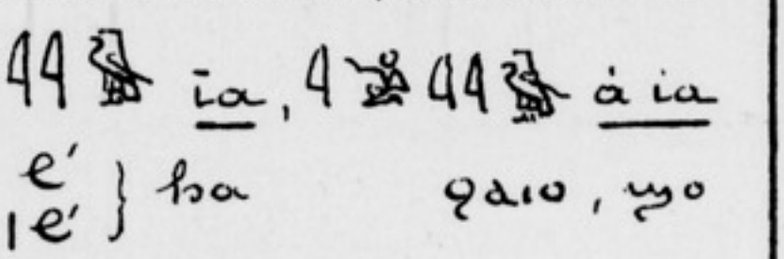

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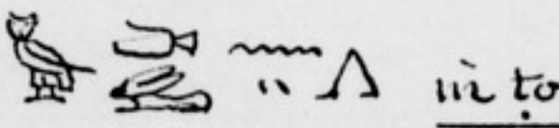
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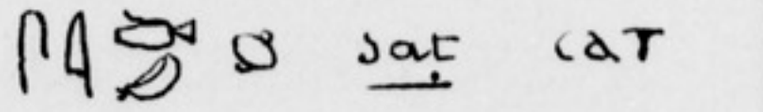
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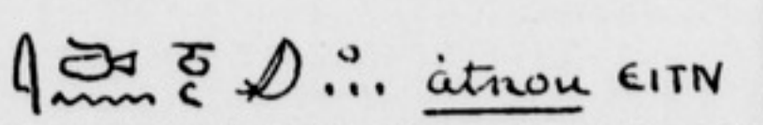
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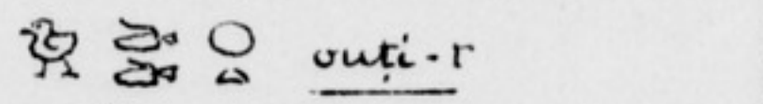
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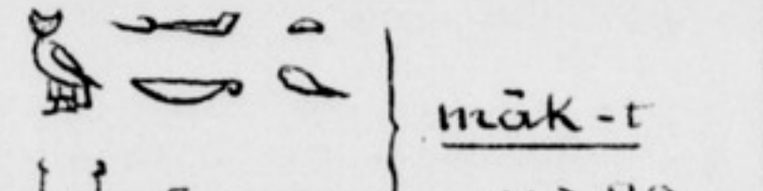

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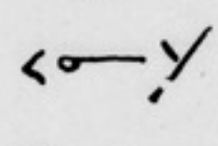
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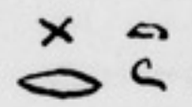
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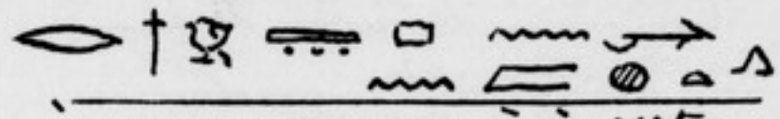
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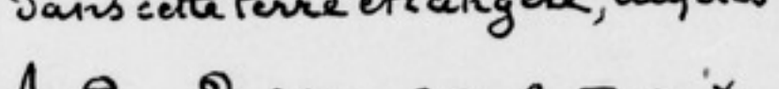
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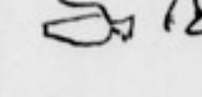
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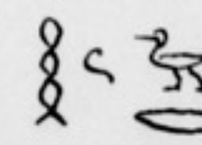
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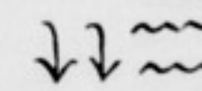
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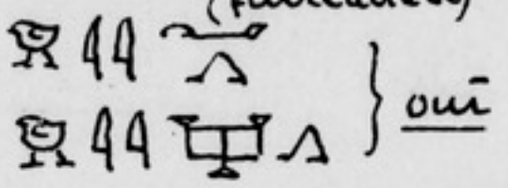
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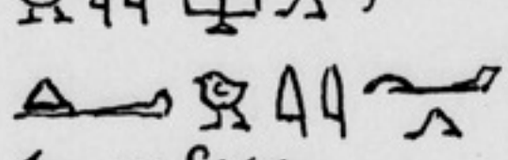
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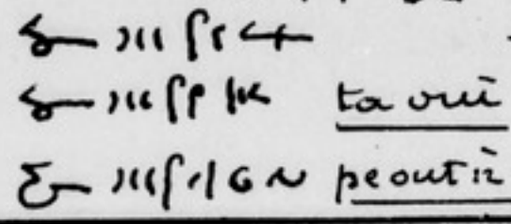
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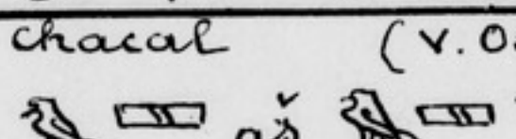
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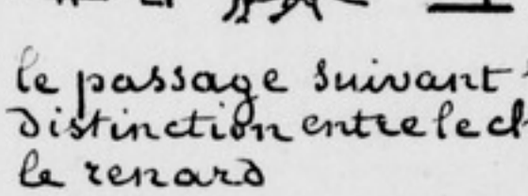


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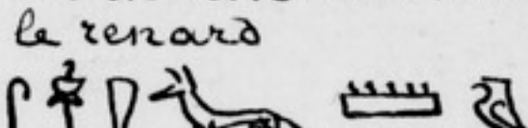
chacal (v. Osiris)



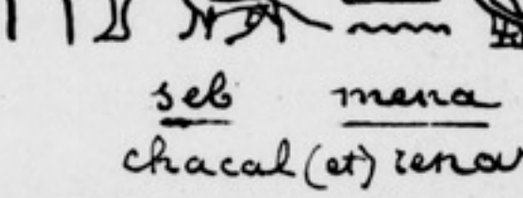
aš



aša

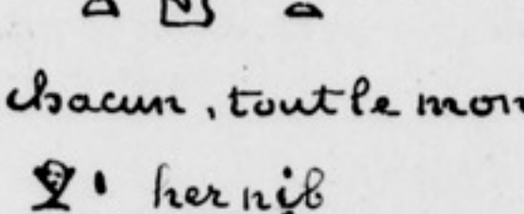


seb



sep (v vari)

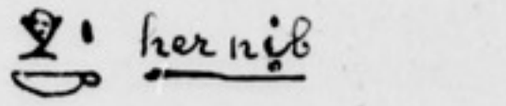
le passage suivant fait la distinction entre le chacal et le renard



seb mena

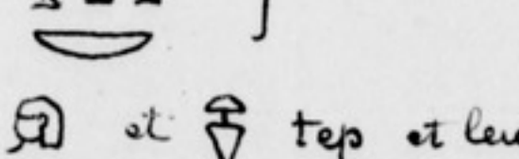
chacal (et) renard

chacun (v. tout le monde)



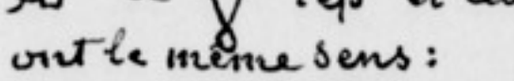
sanib

chacune

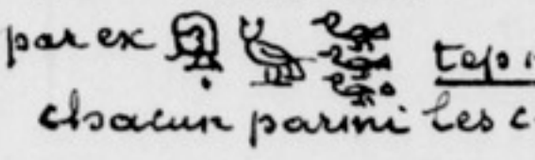


sa-t nib-t

chacun, tout le monde



her nib



her nibou

et tep et leurs variantes ont le même sens:

par ex tep n ourou

chacun parmi les chefs.

chagrin (V. deuil, douleur tristesse)


ah

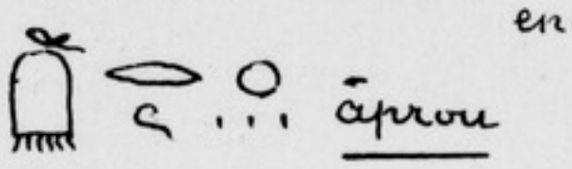
aha ou aih

ahou

inen

Kehes

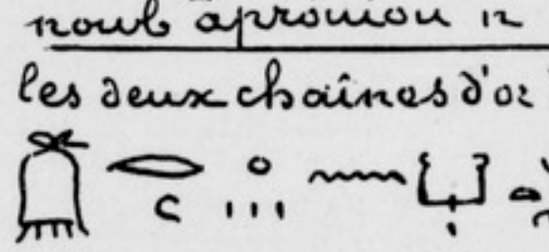
chaîne de cou V ceinture enchaîner


āprou

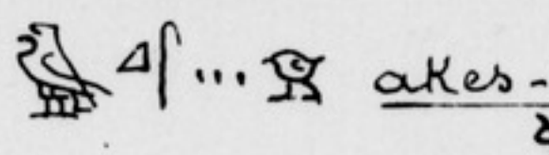
par ex:

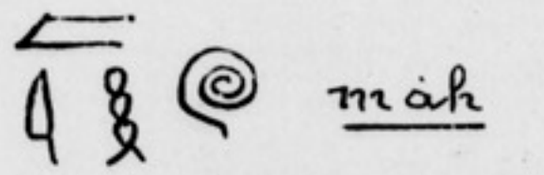

nous āprouion ir ser

les deux chaînes d'or du prince

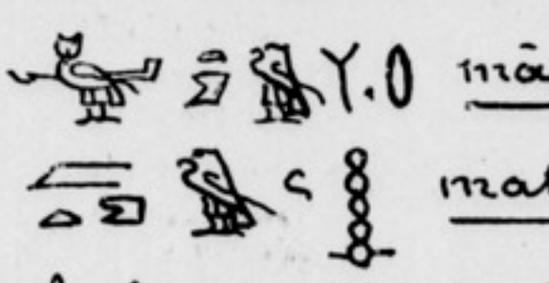

aprou ir Katmer Ken

des chaînes de l'or le plus fin


akes-ou
AKEC
AKHC

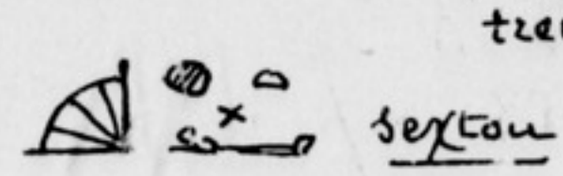

mah


māta

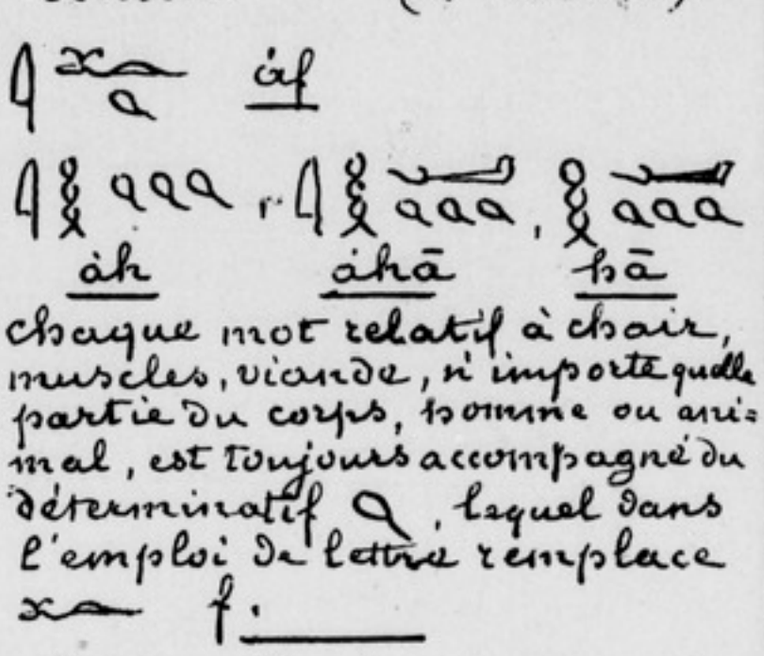

māta

matau

chaîne de tisserand V tisser treillis

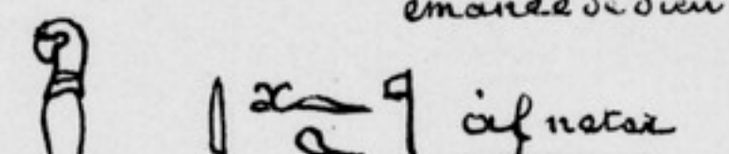

sexou

chair, muscles, membres viande (V viande)

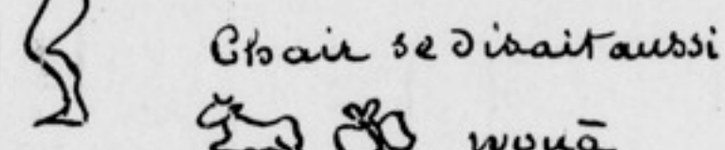

àh àhā bā

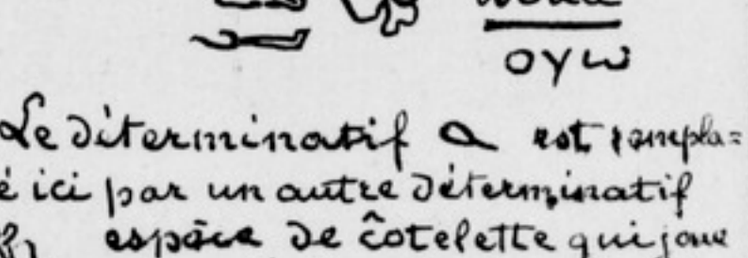
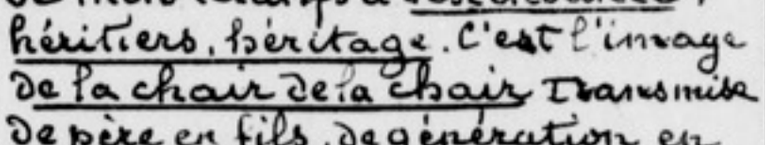
chaque mot relatif à chair, muscles, viande, n'importe quelle partie du corps, homme ou animal, est toujours accompagné du déterminatif , lequel dans l'emploi de lettre remplace f.

le dieu Chair, la chair divine émanée de dieu


àf noter

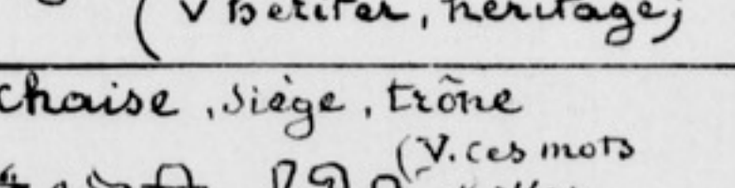
Chair se disait aussi

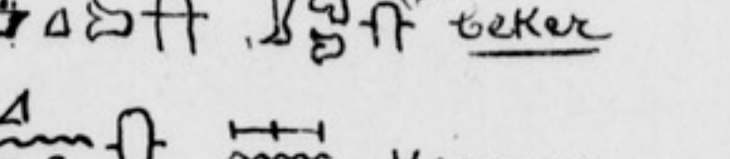

wouā
OYW

Le déterminatif  est remplacé ici par un autre déterminatif  espèce de côtelette qui joue un rôle des plus importants dans la composition de beaucoup de mots relatifs à descendance, héritiers, héritage. C'est l'image de la chair de la chair transmise de père en fils, de génération en régénération.

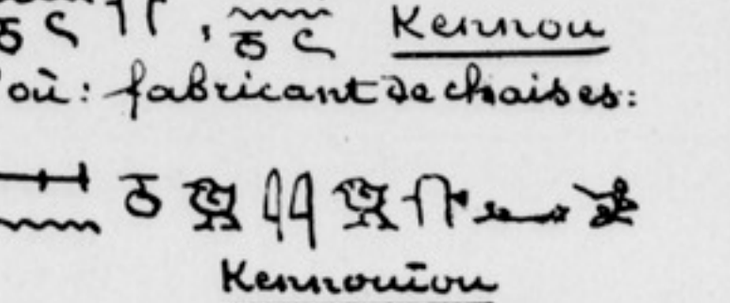
(V hériter, héritage)

chaise, siège, trône

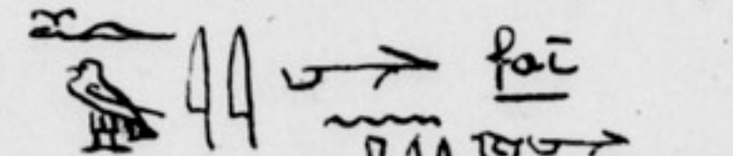

(V. ces mots teker


Kennou

d'où: fabricant de chaises:


Kennoutou

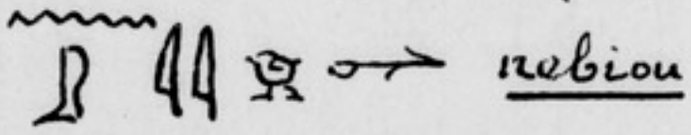
chaise à porteur: (V porter)

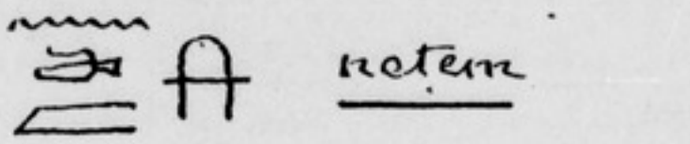

fai

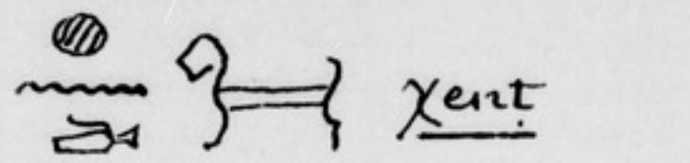
nebtou

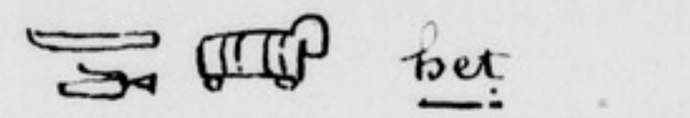
chaise (suite)

chaise longue, lit de repos

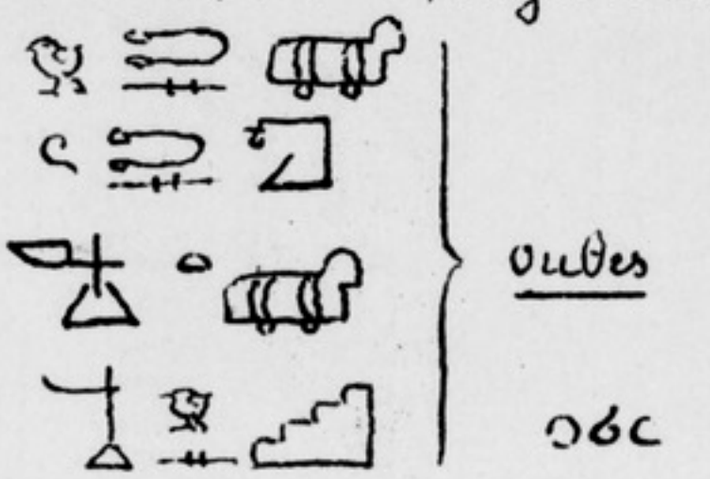

nebiou


netem

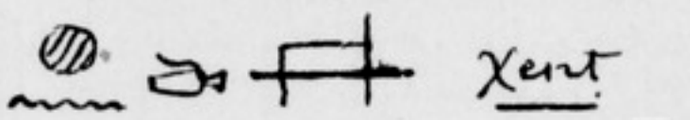

xent


bet

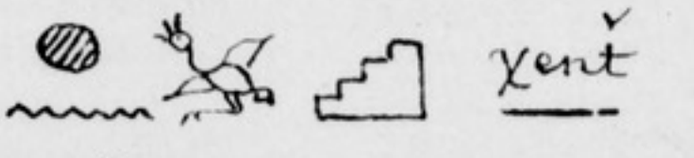
chaise, trône, siège élevé

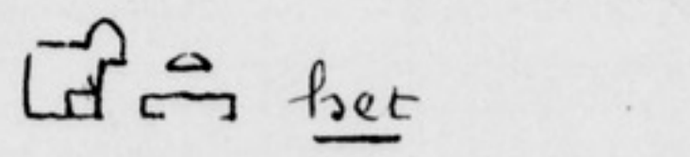

oubes

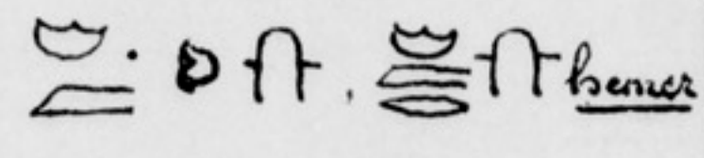
ɔbc

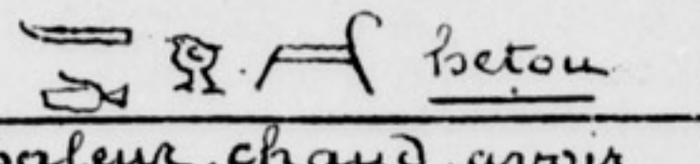

xent


xentou

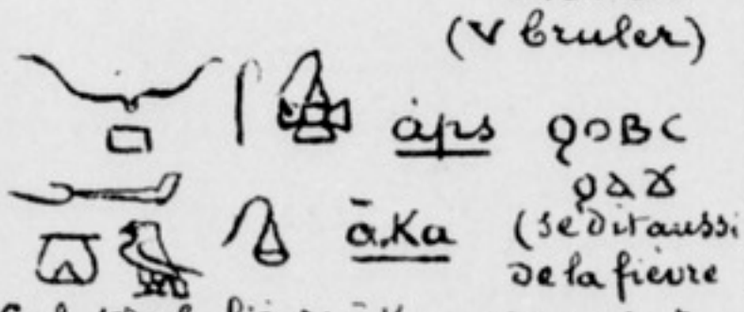

xenť


bet


benet


betou

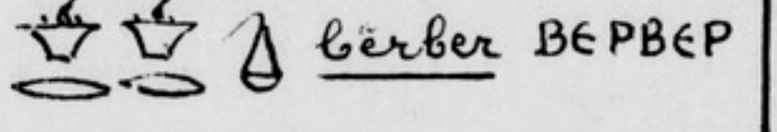
Chaleur, chaud, avoir chaud (v brûler)

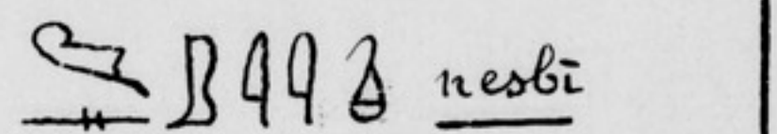

ȧps ɋɔBC ɋaδ

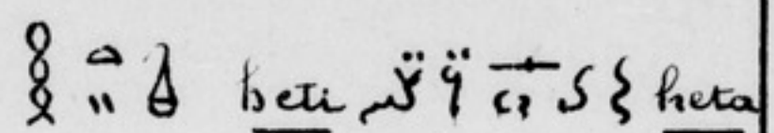
ȧ.ka (se dit aussi de la fièvre

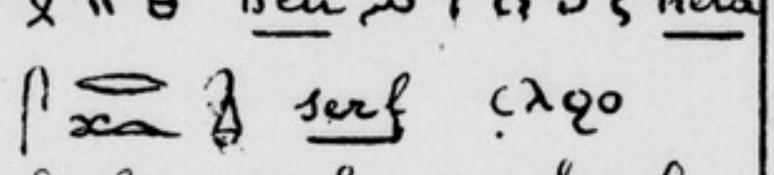
Ce fut de la fièvre ȧka que mourut Joseph.

chaleur (suite)


bërber BEPBEP

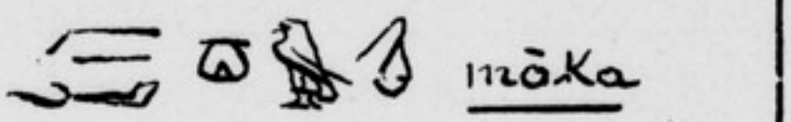

nesbi

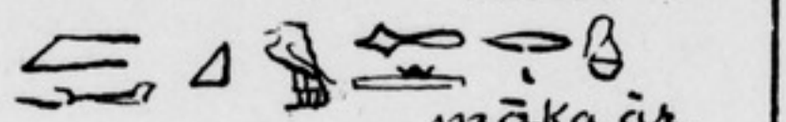

beti


heta

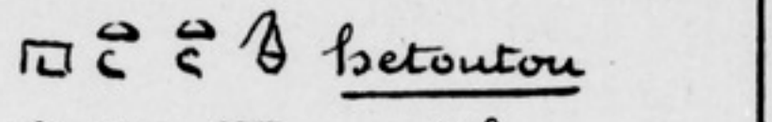
serf ɔλɋo

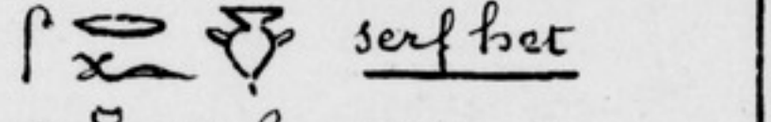
chaleur du feu, du charbon

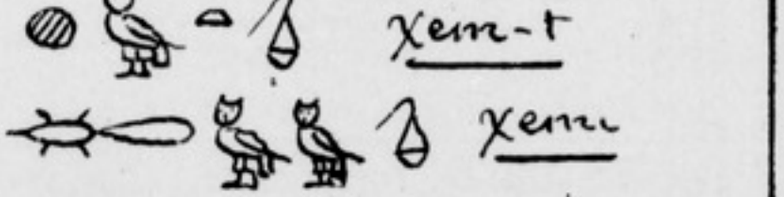

mȯka

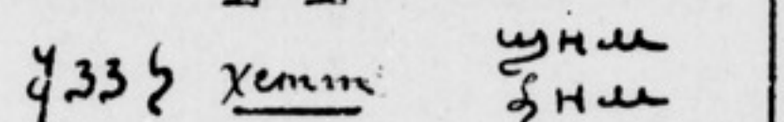

mȧka ȧr

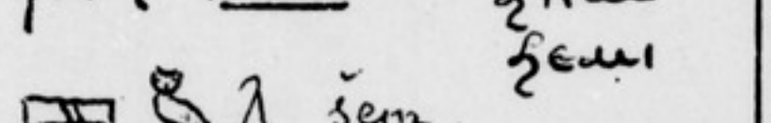
chaleur de la fièvre, de la colère; de sentiment; de l'été


betoutou

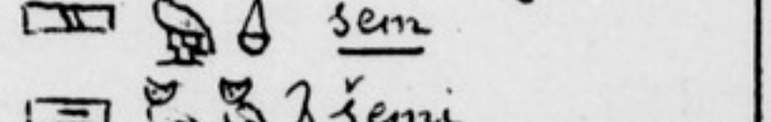

serf bet

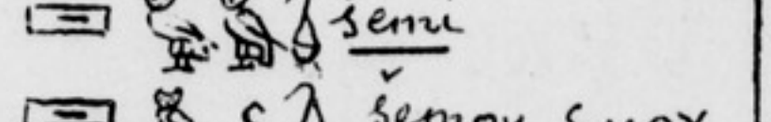

xem-t

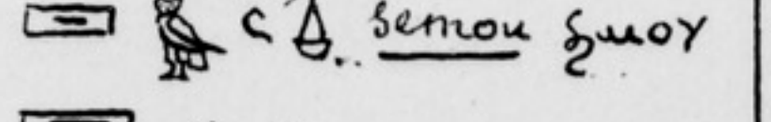

xemi

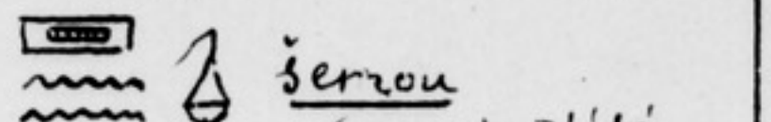

xemm

ψHLL ϩHLL ϩEMI

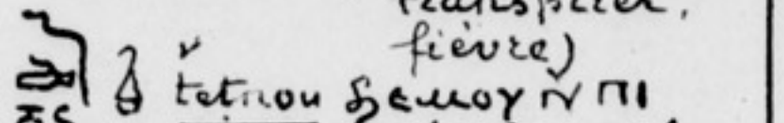

šem


šemi


šemou ϩMOY

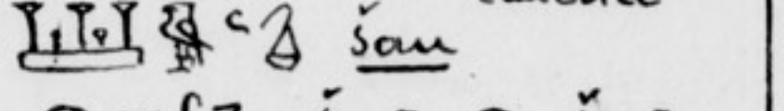

šerrou

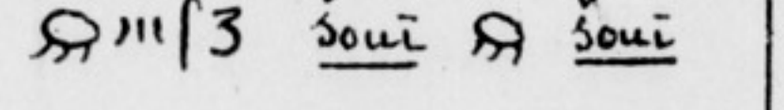
(v mois d'été, transpirer, fièvre)


šetmou ϩMOYNTM

(chaleur de la fièvre)

avoir chaud, être sec, torréfié calciné


šau


šouī šouī

chaleur (suite) (v feu, flamme souffle brûlant inflammation)

Kefen

Katou

ta

tauf ⲧⲁϥ

ⲧⲉϥⲧⲉϥ ⲧⲁϥⲧⲉϥ (faire rougir au feu, cuire)

chambre

ās

āsit, āšet

la chambre aux fruits

āšet

la chambre des onguents

ās ī morh

la chambre royale des onguents sacrés

ās souten

la chambre du sceptre

ās ī ams

chambre, demeure

wouton

wouit

chambre, salle, salon

senī-t ⲥⲉⲛϩ

chambre, salon de bateaux de voyageurs (v cabine)

senī-t ī-t ouan

chambre à provisions

āb tefiou

hattefou

āfaā

āthou

ouxa

chambre de derrière

ḥa

grande chambre

ḥa-t ḥai-t

chambre mortuaire

ās ⲁⲗⲗⲉ ās

chambre

āra-t

ārit-t

ārit

āht

ⲁϩⲟ

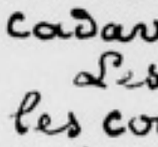
āhaī-t

peroui hat

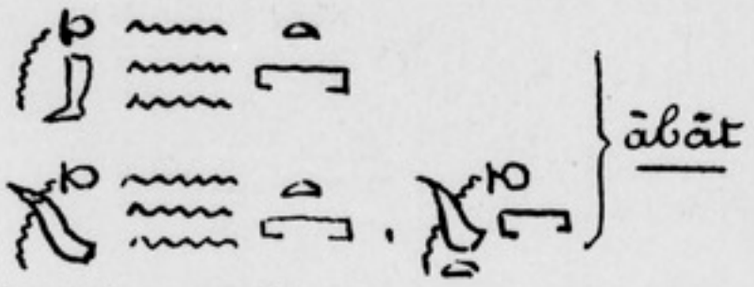
chambre aux pains, panetterie

āt-t atou

chambre (suite)
la Chambre étoilée, nom de la chapelle aux ablutions du temple d'Edfou


ât touaa

La chambre des purifications, réservée dans les temples, et où l'on faisait les ablutions, portaient en général le nom de:


âbât

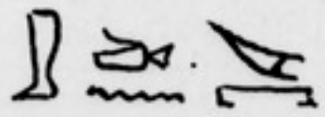

âbha

Ce nom était donné aussi aux chambres où l'on conservait les vases en matières précieuses et à celles où on lavait les cadavres.

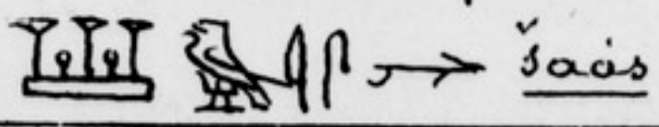
Les chambres situées dans les combles des temples servaient d'ateliers de restauration des objets du culte et se nommaient:

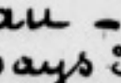

ouxer

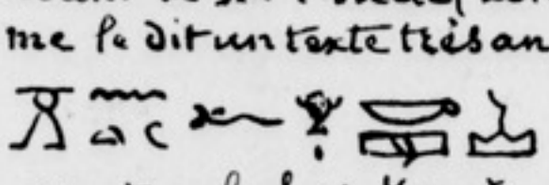
la chambre de torture
(v torturer)

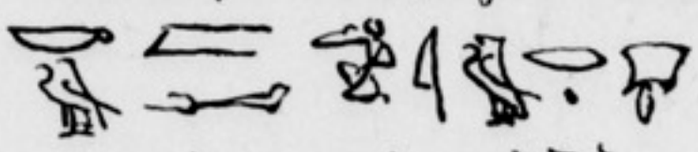

beter

chambranle de porte

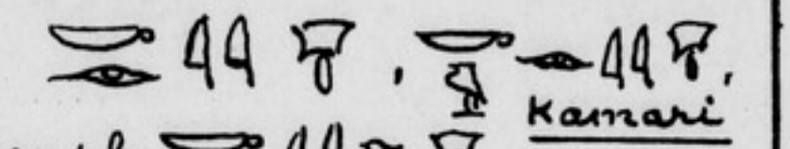

v saâs

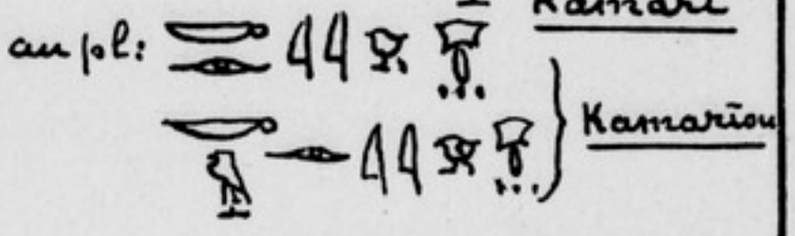
chameau - cet animal importé du pays de  Kouš (l'Ethiopie) était connu en Egypte avant le XV^e siècle (av. J.C.) comme le dit un texte très ancien:


an tou f her Kouš
il est importé du pays de Kouch


Kamâaar

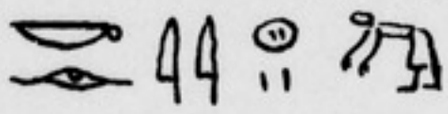
chameau


Kamari


Kamarîou

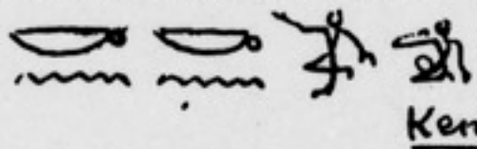
(se prononçait quelquefois mar V. œil)

plier les genoux comme un chameau, c.à.d: se relever


en deux fois

Kamarî sop sen

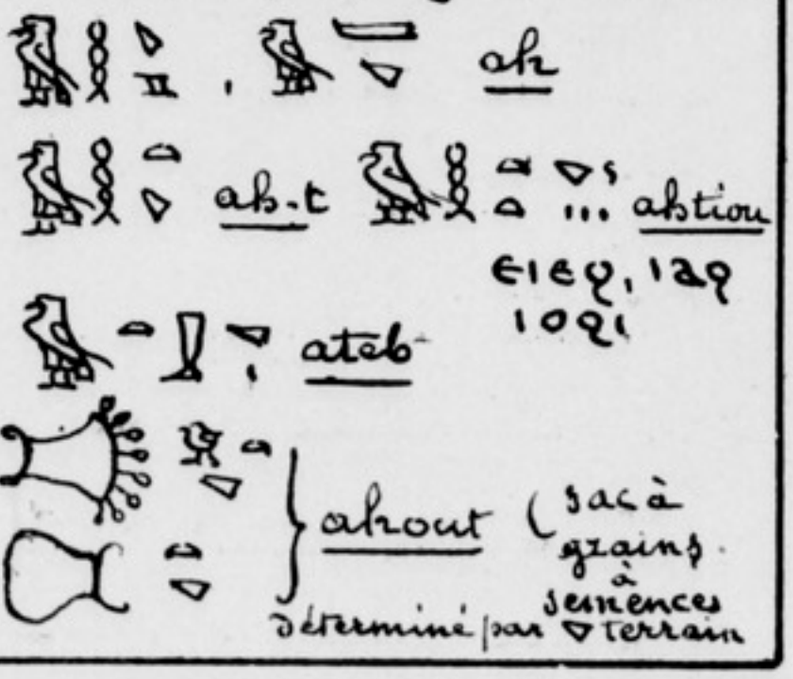
danser comme un chameau



Kenken
KNKN

mot auquel on serait presque tenté d'attribuer l'étymologie du mot cancan « Il exprime en « effet, dit Chabas dans ses études « historiques d'après les sources « égyptiennes, la danse du chameau, qu'on dressait pour « l'amusement du peuple. Ce « mot est expressif, il est déterminé par le signe de la danse « et celui de la voix: en effet il exprime le cri du canard dans sa « marche lourde et vacillante « la même onomatopée appartient « à la langue française qui l'applique « aux bavardages de bas étage « et à une danse immodeste »

champ, campagne, domaine


ab

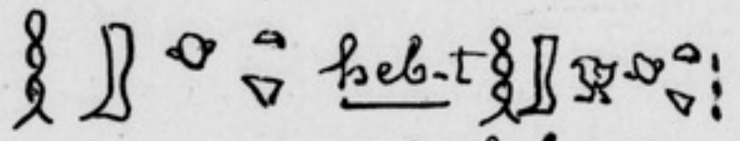
ab.t abtiou
EIEG. 129
1021

ateb

ahout (sac à grains à semences
déterminé par terrain

champ (suite)

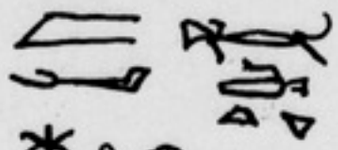
 ma-t MOYE

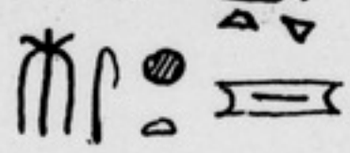
 hеb-t

au plur: hebouton

champs inondé

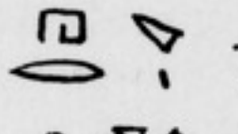
 māšet

 maŠet-t

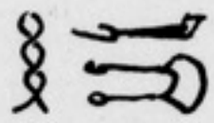
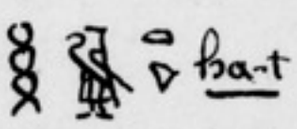
 mesxet

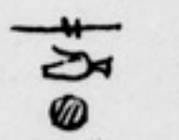
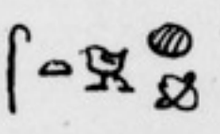
MESXET

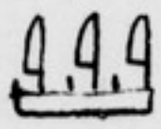
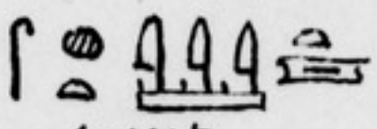
champ cultivé, terre arable

 hor ḥOR

 hema

 hā  hat

 stex  Stoux

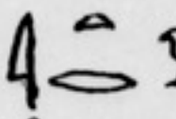
 

SQXET

CHASSE

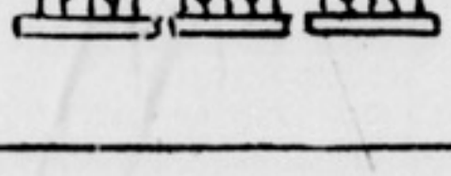
 xerahtou

champs irrigué

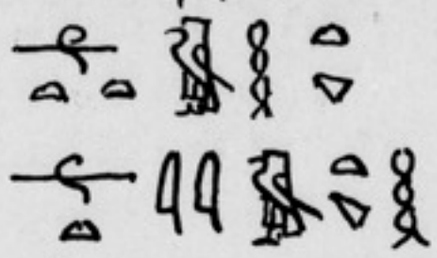
 attou

champ converti en jardin, fond de terre, jardin

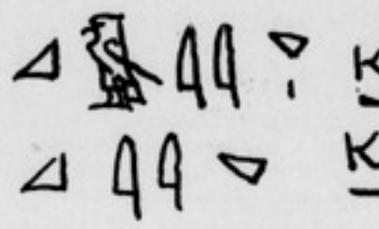
 ša

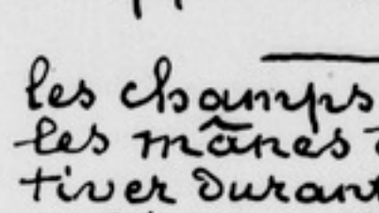
 ša-u

champ, mesure de terre

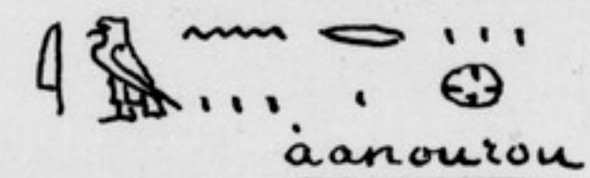
 šetī hat

champ situé sur les hauteurs

 Kai KAIE

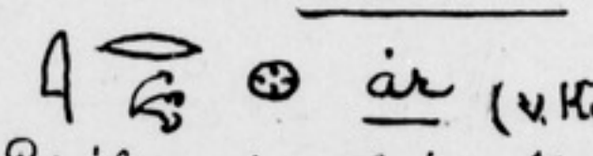
 Kī KOI

les champs fertiles que les mânes devaient cultiver durant leur existence d'outre-tombe.

 àanourou

 àaroulou

 àaoulou

 àr (v. Kerneter)

Le défunt justifié (v âme) était admis dans l'aoulou, dont le nom secret, qu'on ne pouvait prononcer était Kerneter.

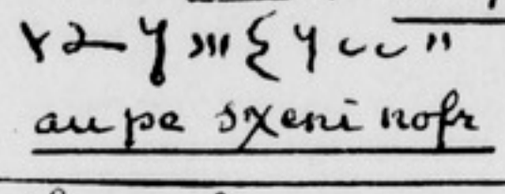
Voici d'après le papyrus de Boulogne la description de ces champs Elysées.

« Une muraille de fer entoure « les champs de l'aoulou. Les « arbres y sont en émeraudes; « le blé qui y pousse mesure huit « coudées, les épis en ont trois « et la paille cinq. Cette demeure « céleste est traversée par de « nombreux canaux dont on ne « connait pas la largeur: on n'y « voit ni poissons, ni reptiles « impurs »

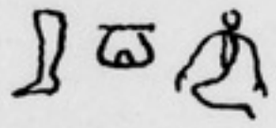
C'est là que le défunt passe son existence nouvelle, qui n'est nullement oisive, car chacun y travaille, laboure, sème, récolte et bat son blé (v figur. funéraires)

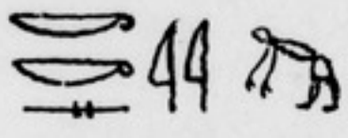
chance, bonne chance!
ⲁ̀ⲅⲁⲑⲏ ⲧⲩ́ⲭⲏ
(v. coïncider)

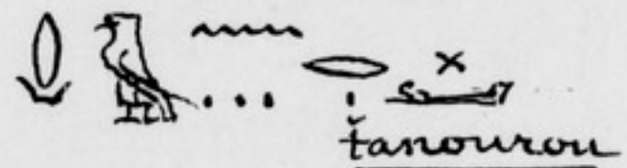

ḥā sχen nofr


au pe sχeni nofr

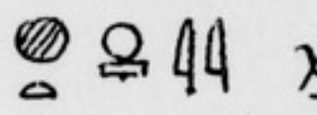
chanceler

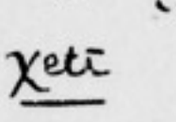

bak BAG


Kisī

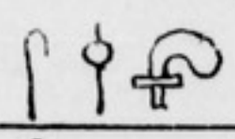

ťanouron

chancelier (v bague, sceau) cachet


xetī

du verbe  xet sceller

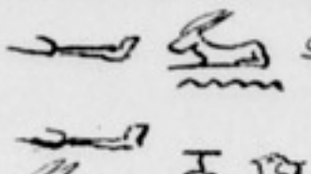
pa mer xetmou
le chef de la chancellerie

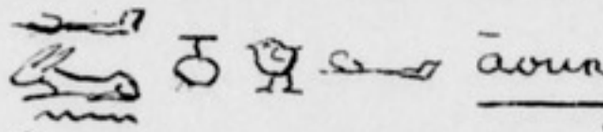

seh (v trésorier)

changer de couleur, devenir malade

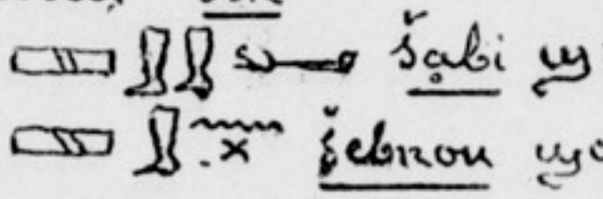

ȧoun

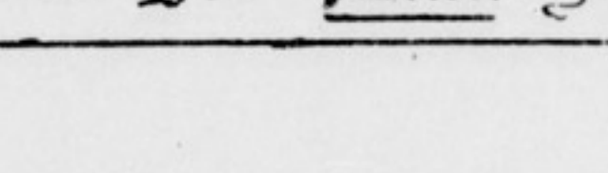
couleur changeante


ȧoun


ȧounnou

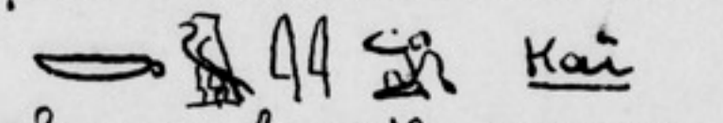
changer, varier (v mélange) (variation)


sen

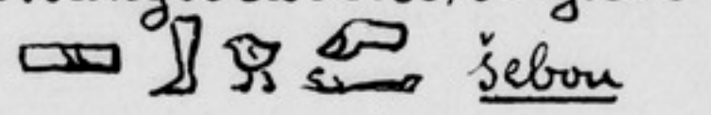

šȧbi ⲯⲁⲃⲓ

šebnou ⲯⲟⲛⲃ

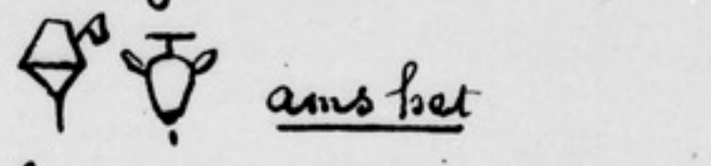
changer de place, de position, prendre une autre direction


Kaï

changer la voile, carguer


šebou

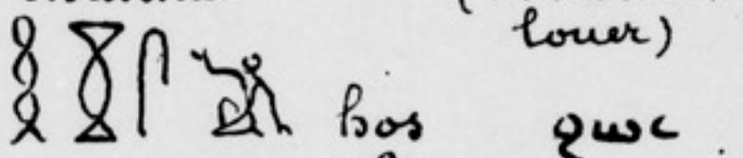
changer d'idée


ams bet

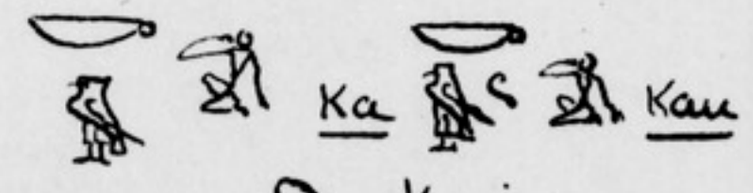
changer, apostasier, se révolter, rebelle, révolution

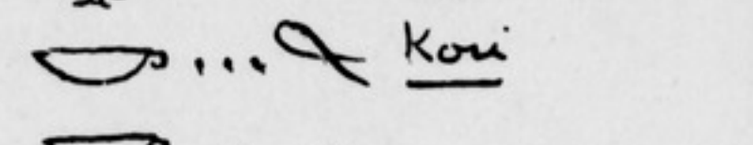

šebtou

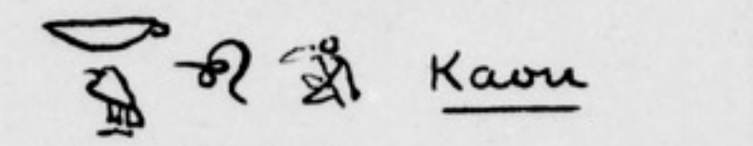
chanter, faire de la musique, chanteur (v célébrer, louer)

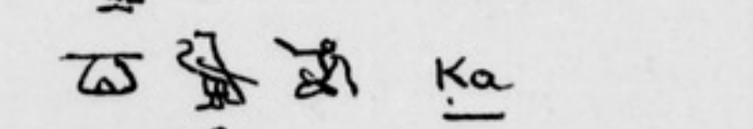

ḥos qwc

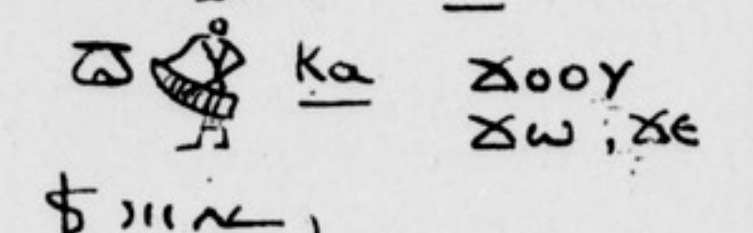

māka

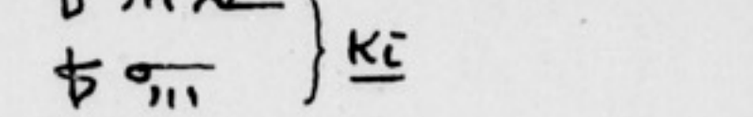

Ka Kau


Kou

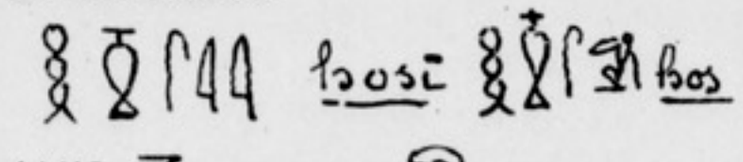

Kaou

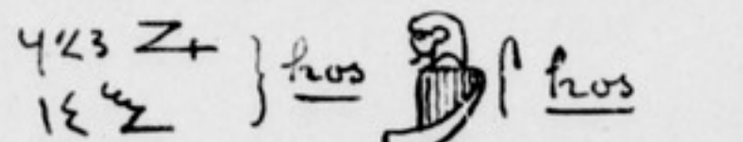

Ka


Ka ⲍⲟⲟⲩ ⲍⲱ ; ⲍⲉ

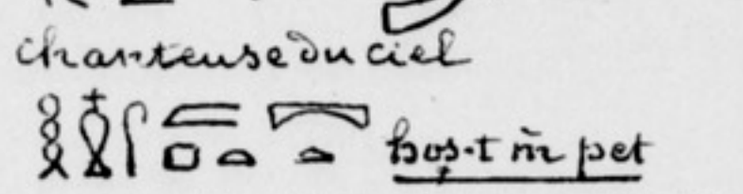

Kī

chanteur


ḥosī ḥos


ḥos ḥos

chanteuse du ciel

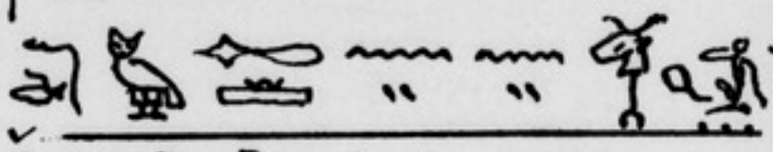

ḥos.t nt pet

Chanter (suite)

te ⲧⲉ

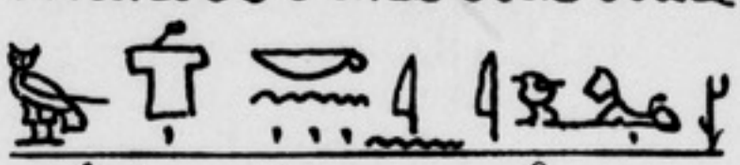
tot ⲧⲟⲧ (v. parler dire)

par ex:



tot rà à nini

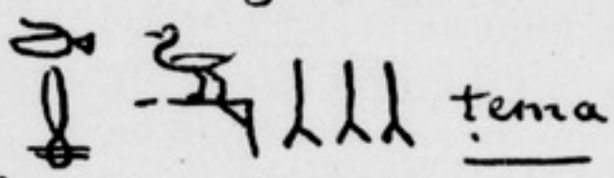
chanter d'une voix douce



nisa Kenanoul

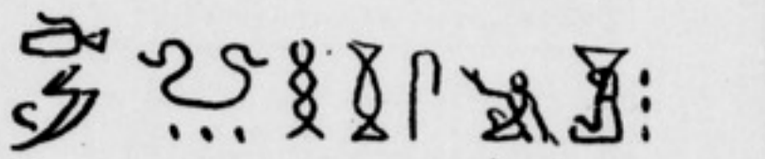
sur la harpe

Chant, hymne



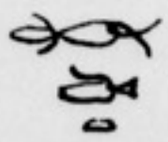
tema

chœur de chanteurs du temple

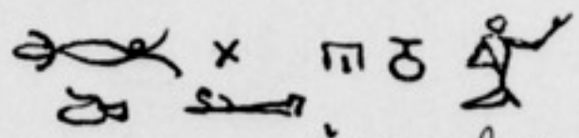


temou hosou

chanter, chant de fête sacrée



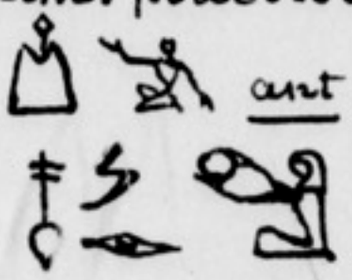
šet-t



šetou henou



Chanteur, chanteuse qu'on engageait chez les particuliers riches et dans les harems pour divertir.

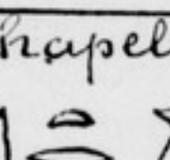


ant ⲁⲛⲧ anti ⲁⲛⲧⲓ

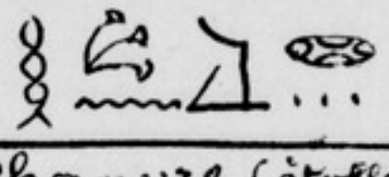
nofrima ⲛⲟⲫⲣⲓⲙⲁ

Chantier, entrepot, dépot atelier de travail

ouou ⲟⲩⲟⲩ ⲟⲩⲱ

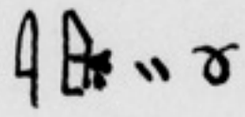


ouča ⲟⲩⲱϫ

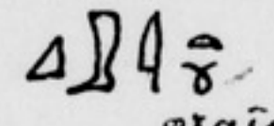


henou

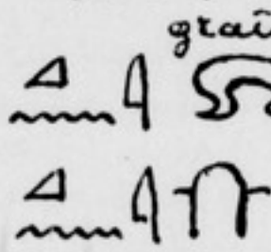
Chanvre (étoffe de), toile à sac, silice



ⲉⲣⲃⲓⲥⲓ (chanvre)



Keba-t ⲕⲟⲃⲓ graine de chanvre

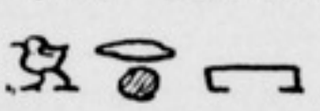


Kena

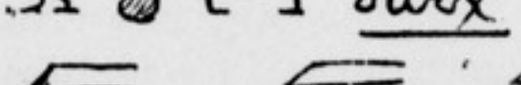
ⲅⲟⲩⲛⲉ

ⲕⲟⲩⲧⲱⲛ

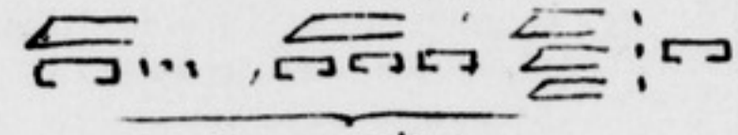
Chapelle (V. temple)



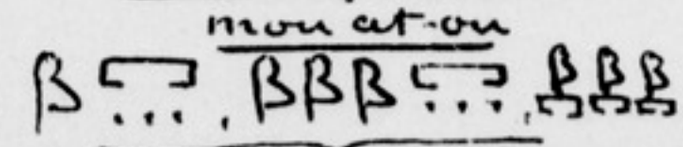
ate-t



ouršx



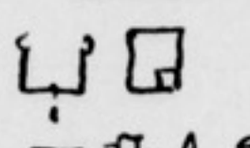
mou at-ou



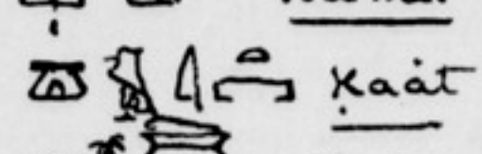
mou at-ou



het (la blanche)



Kahat

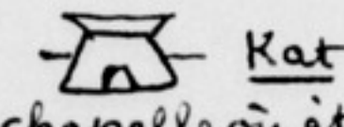


Kaät ⲕⲁⲓⲧ

Kat ⲕⲁⲧ

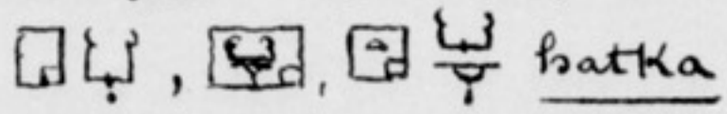
ⲕⲁ Ka

ⲕⲁⲓ Ka-t



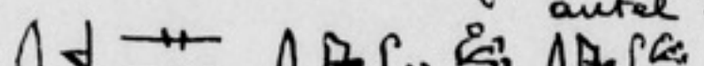
Kat

chapelle où était placé le double du défunt, la statue à sa ressemblance son Ka (V. double)



hatka

Chapelle funéraire (v tombeau) autel



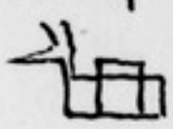
ās ās.i ās.ou

(et autres variantes)



āb

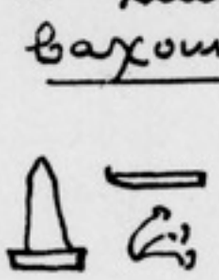
Chapiteau



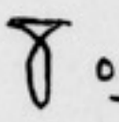
ba (ce nom était donné aux chapiteaux, parce que taillés dans la carrière, ils étaient transportés ensuite à dos d'âne ou de mulet)



baxoun



menx (v. fleurir. allusion aux fleurs surtout de lotus, qui ornaient les chapiteaux.)



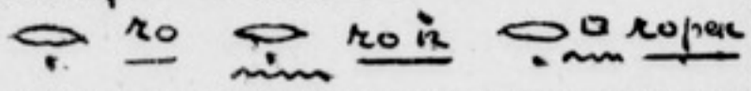
ouaṭ

OYEIT (lotus)



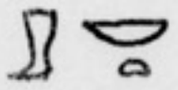
sa se disait de tout ce qui couvre, protège, abrite, de là chapiteau, pétase, abri, talisman, amulette etc.

Chapitre d'un livre



ro ro.u ro.par

Chaque (v chacun, tout)

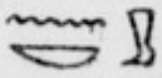


bou neb-t NEBH



neb neb.

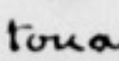
rarement écrit en toutes lettres



neb Prend le genre et le nombre du subst.



neb.t tout, chacune



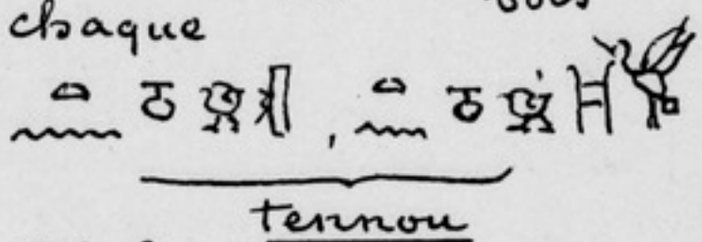
nebou tous, chacuns

a aussi le sens de toute espèce, chaque espèce.



xet neb toute espèce de bois chaque espèce de bois

chaque



ternou

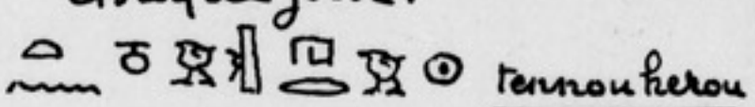
(à la basse-époque:



ten

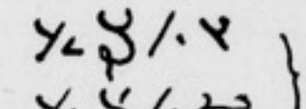
Voici quelques ex: de la bonne ép:

chaque jour:

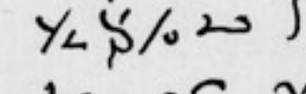


ternoukherou

synonime de ra neb

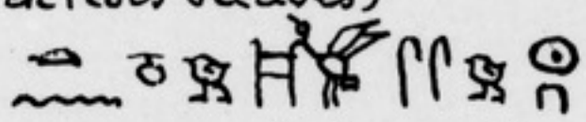


hrounebou



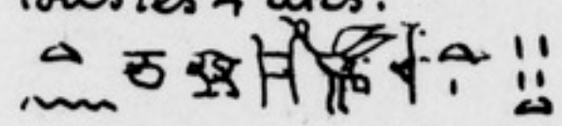
1 cs er xrhou

chaque décade. (les Égyptiens divisant leurs mois de 30 jours en trois décades)

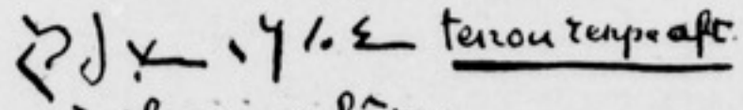


ternou sesoumet

tous les 4 ans:

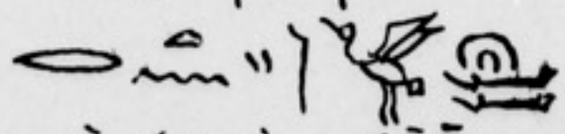


ternou renpit aḥ.t



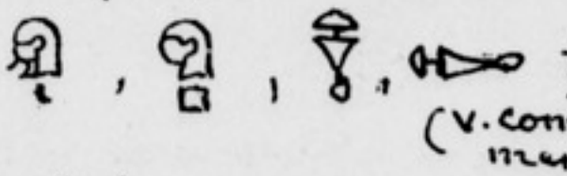
ternou renpit aḥ.t

à chaque fête:

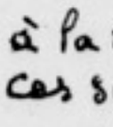


ḥ tenu xāā

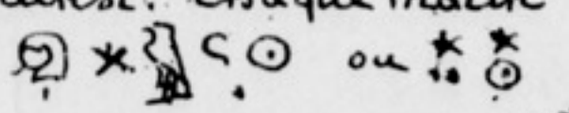
chaque, chacun se disait aussi:



tep (v. commencement)

à la basse époque on remplacait ces signes par  prononcé cependant tep

ainsi: chaque matin

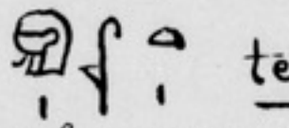


tep touau

chaque (suite)

La forme la plus usitée est l'ancienne. ainsi:

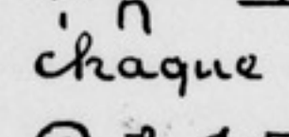
Chaque année, par an:

 tep renpit

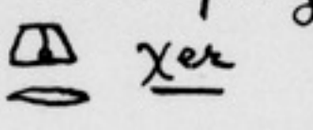
chaque mois, par mois:

 tep abot

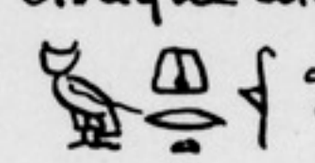
chaque décade:

 tep inet

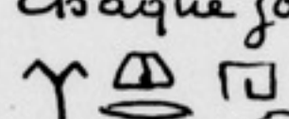
chaque minute:

 tep ourš

On employait aussi

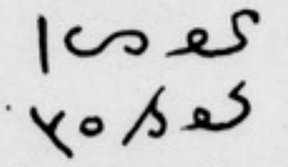
 xer mi xer

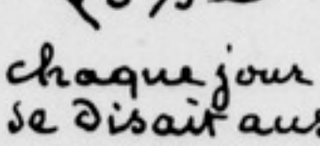
Chaque année:

 mi xer-trenpit

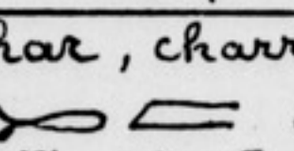
 xer renpi

chaque jour:

 mi xer heron

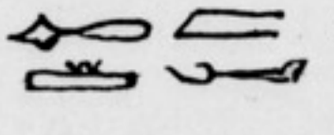
 xer hou

chaque jour, journellement se disait aussi:

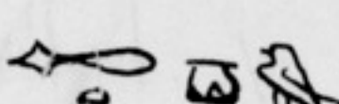
 men

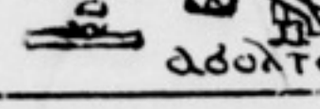
(v ammon) ⲙⲏⲛⲉ ⲙⲏⲛⲓ

Chacun de nous

 ouaï mon

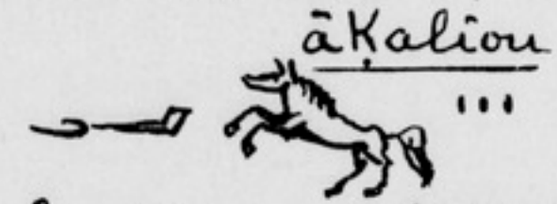
Char, charriot

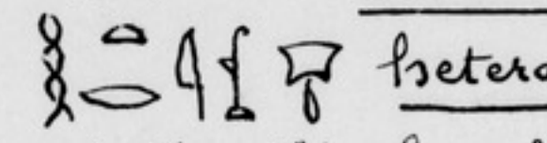
 amāty

 ⲁⲃⲟⲗⲧⲉ at Karda

char (suite)

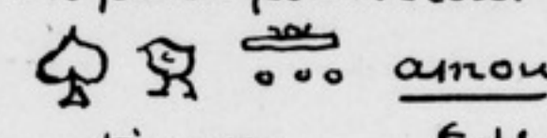
 ākalion

 le mot à heteron

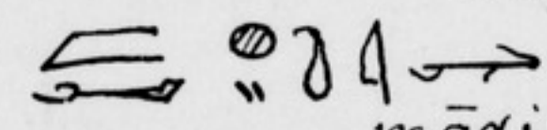
 heteta

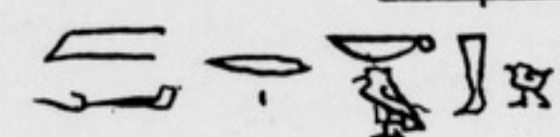
qui signifie cheval est souvent pris pour char.

Souvent on reste la partie est prise pour le tout. Par ex:

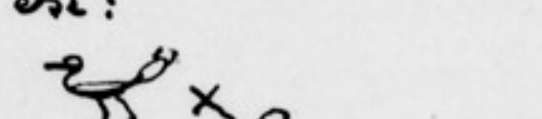
 amou

timon pour char — ⲉⲙⲉ (manche de charrue)

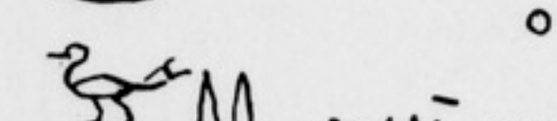
 māxiba

 mārkabouta

le mot le plus souvent employé est:

 ourer ou ouri

ⲟⲩⲟⲓ

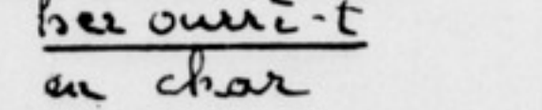
 ourri ou ourari

par ex:



mer her heta ān

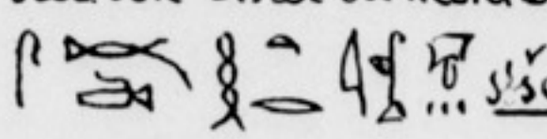
ferme à cheval, gracieux



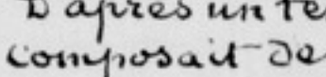
her ourri-t

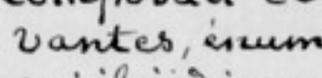
en char

On disait indifféremment: monter sur son char ou monter à cheval

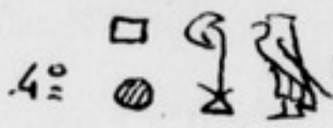
 s'šet heta-u

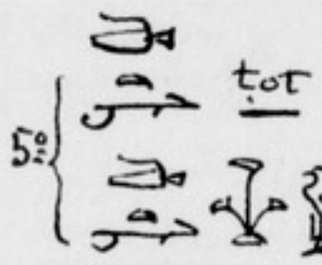
char (suite)
D'après un texte, un char se composait des six parties suivantes, énumérées dans l'ordre qu'il indique :

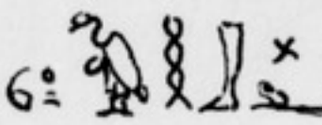
1°  tor (l'essieu)

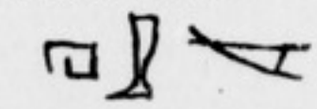
2°  tebi-t (la roue)

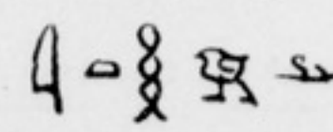
3°  teb (la caisse)

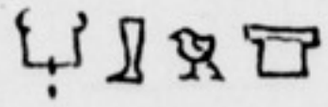
4°  pexat
le fond de la caisse

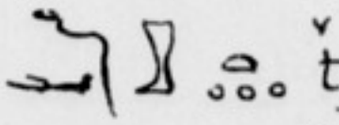
5°  tot
tot ban
le timon

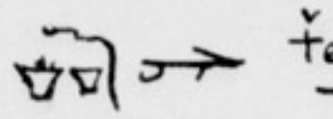
6°  nebebou
le joug

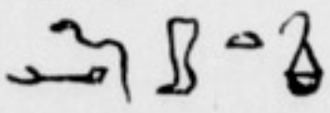
charrue
 heb QEBI QBBE

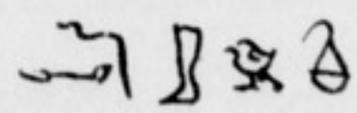
charrier (v trainer)
 àtbou

charbon de bois (v combustible)
 kabousa
ϫAIBEC
ϫEBC

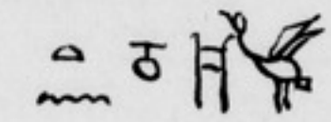
 tāb-r

 tebā (par métathèse)

 tāb-t

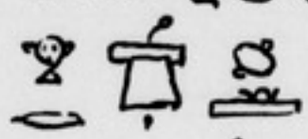
 tābou

charge honorifique
 àau
charges, contributions, redevances

 tennou

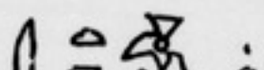
charge, fardeau ; poids

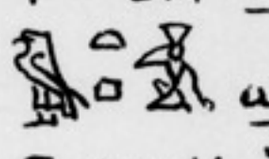
 outennou

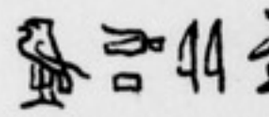
 her sa
Litt : sur le dos, et le déterm :  désigne que ce n'est pas une charge agréable

 herš

charger, charge, fardeau (v. porter)

 àtep WTП, OTП

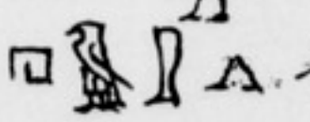
 atep atep

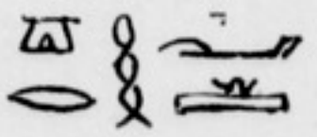
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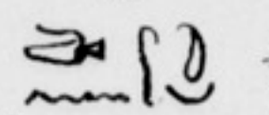
 ateb

 fa

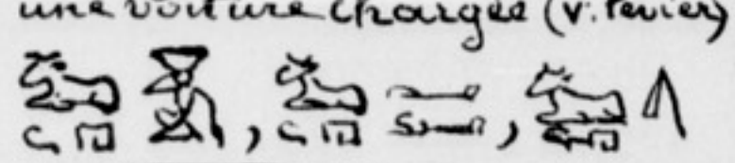
basse ép :  fa 421 (porter) 12 m Y } fi 12 m Y

 hab (charger d'aller

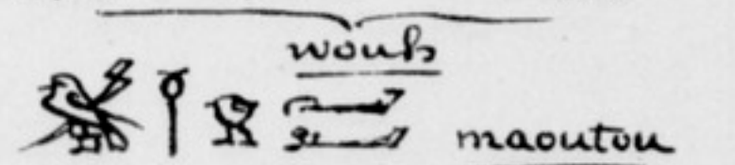
 kerh

 tens

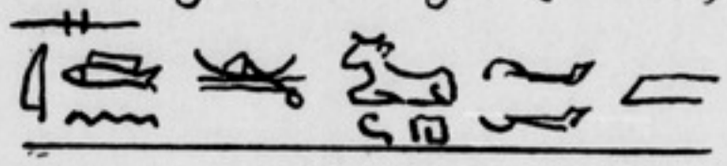
charger une voiture, tirer une voiture chargée (v. Perier)



woub

 maoutou

charge, charger (suite)



šâm wouh ⲙⲉ

bâteau chargé de



fa -u sen

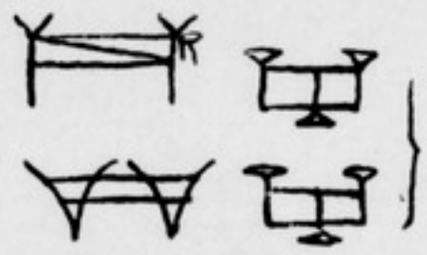
sa cargaison

être chargé de

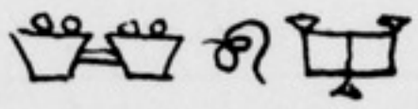


fa ⲙ

charger quelqu'un d'une commission ; s'en charger



mat maten



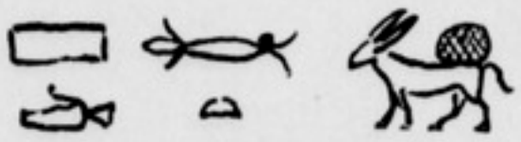
mât ouat

charger, faire une charge à fond



part

transporter une charge



šet-t

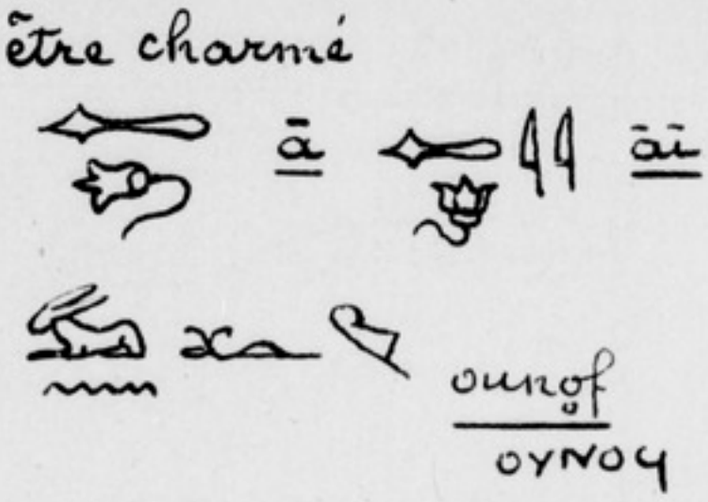
ugent

charmer, fasciner



hos

être charmé

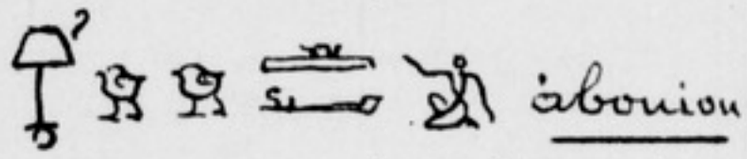


ā āu

ounof

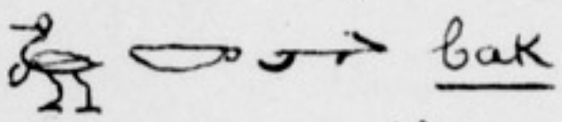
OYNOϤ

charron, charpentier



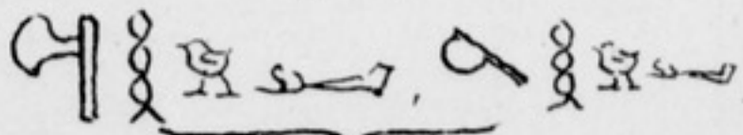
àbonion

Ce nom s'applique à d'autres corps de métiers également : menuisiers, forgerons, constructeurs de barques etc



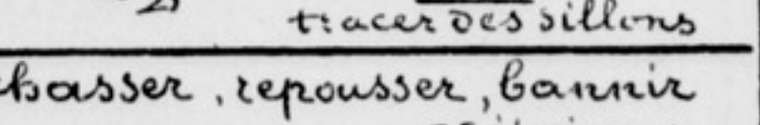
bak

charronnage (faire du)



hou

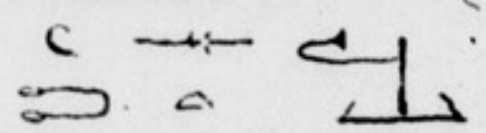
charrue. (v char



beb ϤEBI

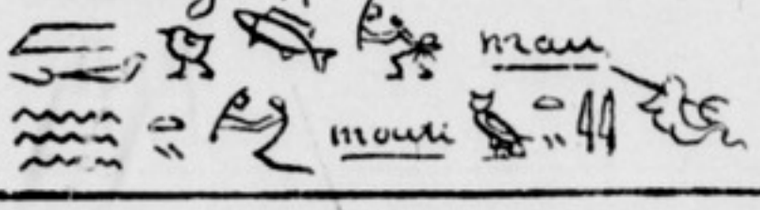
d'où beben tracer des sillons

chariot (v. char)



oubes-t

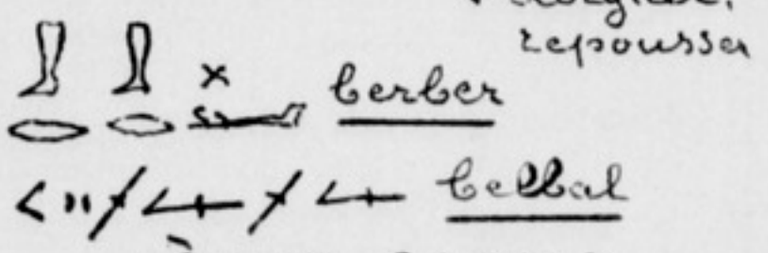
charogne, poisson pourri



mau

mouit

chasser, repousser, bannir v éloigner, repousser

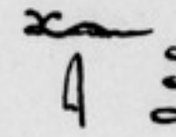


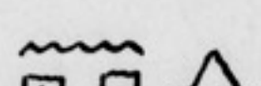
berber

bebal

BPBWP, BEPBOP

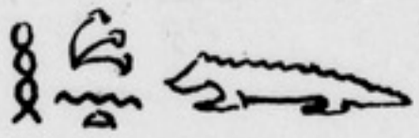
chasser, repousser (suite)

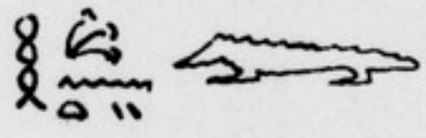

fab

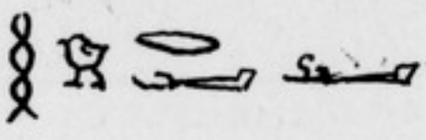

nohep NOWΠ


nohit

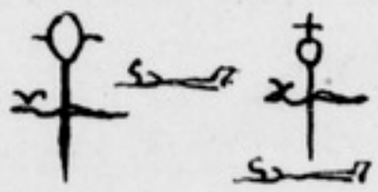

ha

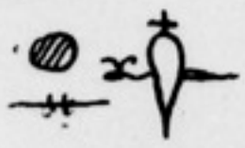

hent

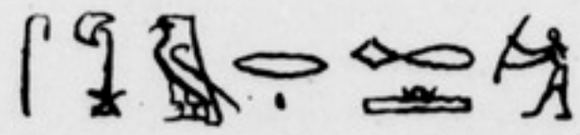

henti


houra
ϱPA

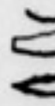

rā în routi
mettre à la porte


xesef
(v. fuseau)


xesef

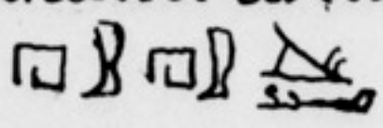

sexarā

saxarà

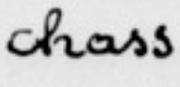

ter

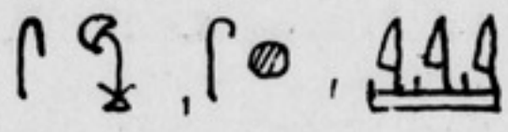
ϬΕΡΗϬ
(chasseur)

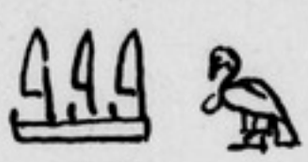
chasser la douleur


hebheb

chasser, courir les champs

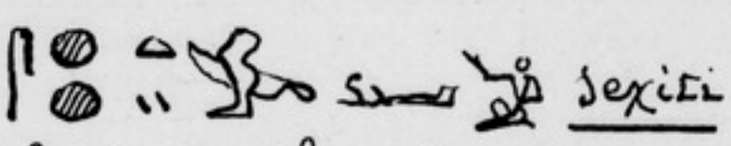

s'sex


sex

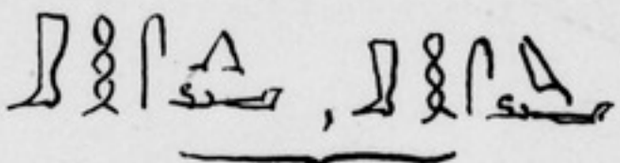

sexti


sextihor

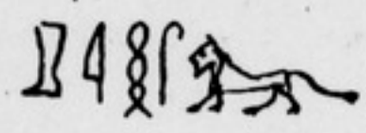

sexti

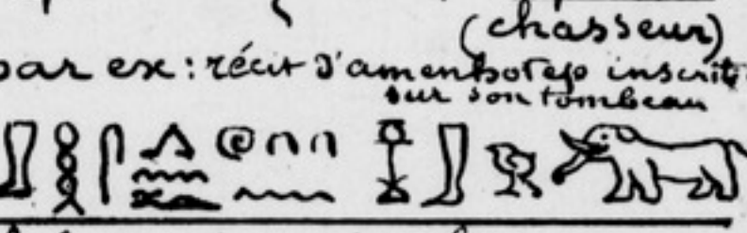

sexiti

chasser, chasseur

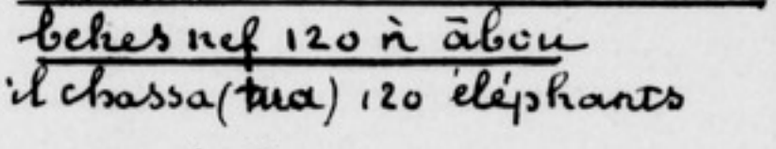

bebes

d'où: bête fauve qui cherche sa proie

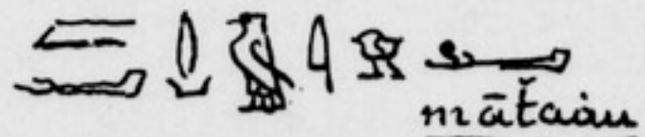

babes

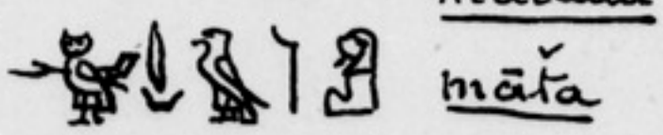

refbebes
(chasseur)

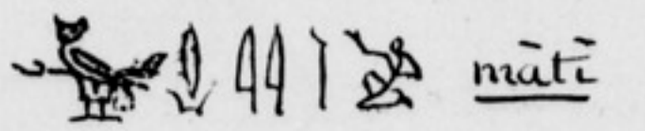
par ex: récit d'amenhotep inscrit sur son tombeau


bebes nef 120 n ābou

il chassa (tua) 120 éléphants


mātaàu

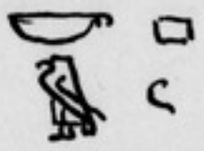

māta

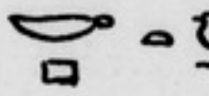

mātī

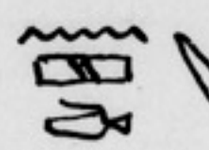

nennou

nenou

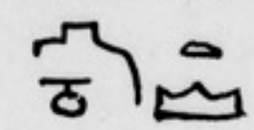
chasser, chasse (suite)


Kapou

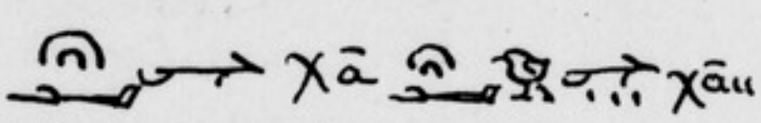

Kapou-t
(prendre, saisir)


neštˇ λεγδ

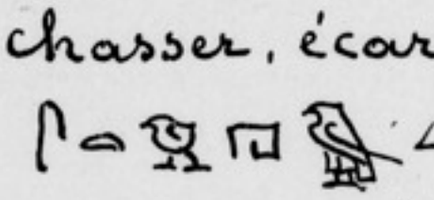
territoire de chasse:


nenou-t

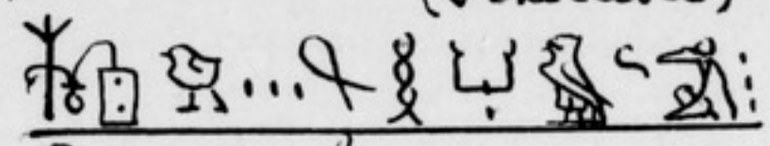
armes de chasse:


χā χāu

chasser, écarter:


s'touha

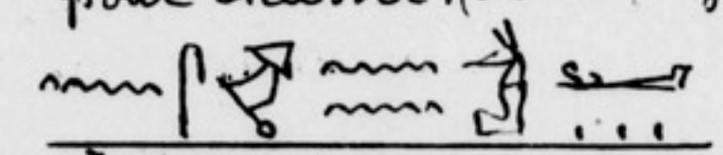
par ex: exorcisme.
(exorciser)


ānou hekau

formules magiques


iṛ s'touha

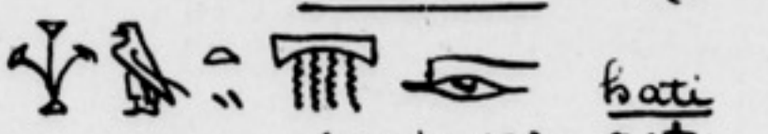
pour chasser, (se débarasser)

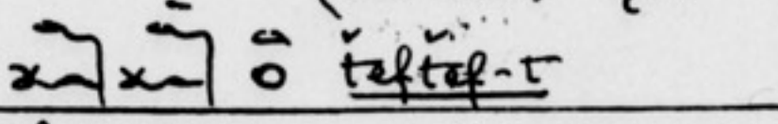

iṛ sexenou

des démons (V. diable)

Chassie, chassieux, ophtalmie

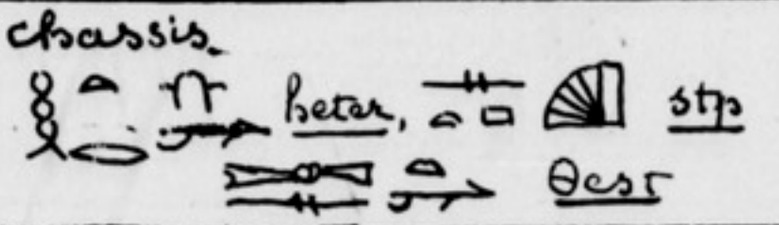

wašābati ουγϩ


(variantes) ḥati qit


teftef-t

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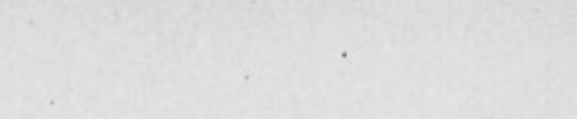
chassis.

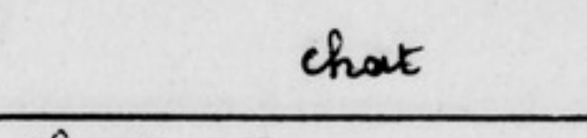

ḥetar, stp

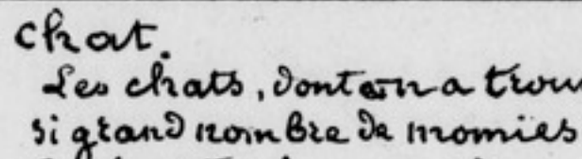
θεστ

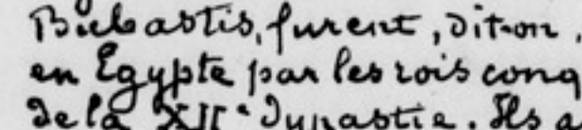
chat.

Les chats, dont on a trouvé un si grand nombre de momies à Bubastis, furent, dit-on, introduits en Egypte par les rois conquérants de la XII^e^ Dynastie. Ils appartenaient à la race de la felis maniculata qui existe encore à l'état sauvage dans le Soudan et la Nubie. Ce seraient les ancêtres de nos chats domestiques, introduits à la longue en Orient, en Perse, en Grèce, et enfin dans l'Europe occidentale.


mau

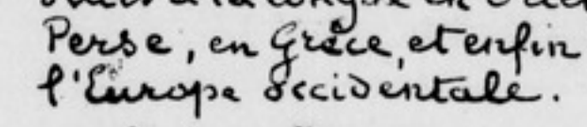

maàu


màou maï

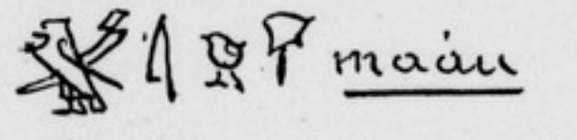

ma-t ϵⲙⲟⲩ (chat)
ⲙⲟⲩⲓ (lion)

ce nom s'applique à tous les félins et même à d'autres animaux sauvages, tels que le chacal appelé ⲙⲁⲩ en copte.

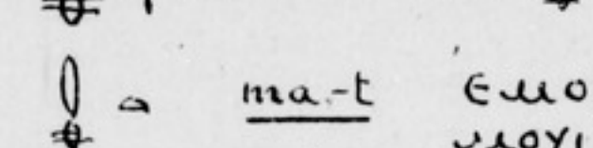
Une princesse de la XXII^e^ dyn: se nommait:


ta maï-t la chatte

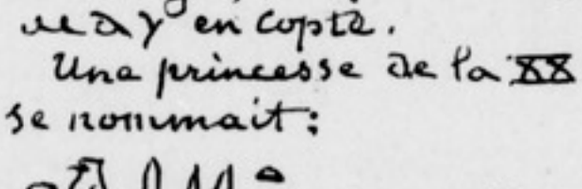
Le pharaon père de Schéschonk deuxième roi de la dynastie des Bubastides se nommait «le Chat»


anon-mer maï

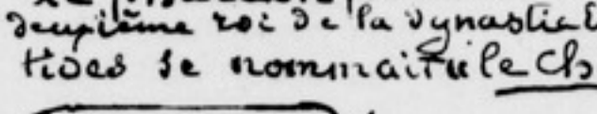
«la petite chatte» était aussi un nom de femme!


mau-t šera-t

Il y avait une espèce de chat qu'on nommait:


ḥit ḥebti

En démotique on trouve le nom de:


ȧm-t

qui se rapproche davantage du copte ϵⲙⲟⲩ

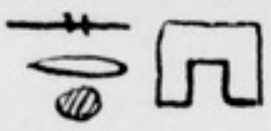
chbâteau, citadelle

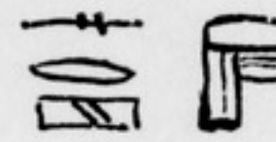

beken

château situé sur une hauteur
poste d'observation

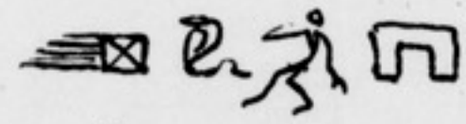

beken

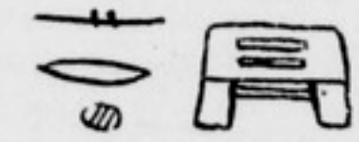
v tour, pylone
château, résidence royale


serex


sereš

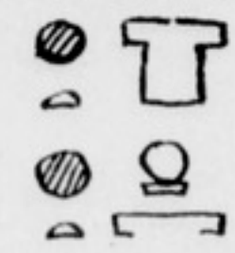

serex


serex


serex

nous donnons ces mêmes noms, presqu'identiques, à cause de l'aspect cyclopéen de leur détermina: tifs.

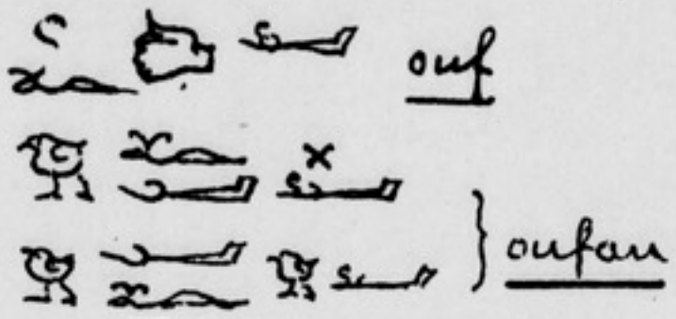
Château royal et château fort se disait aussi:

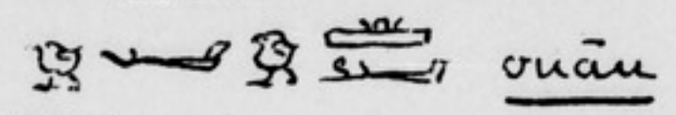

xet fermé

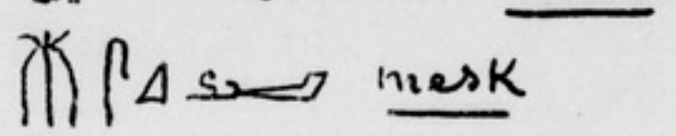
chbâtier, chbâtiment

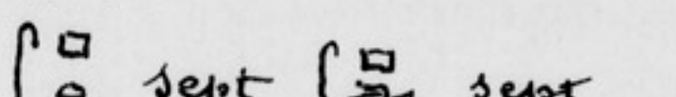

auf

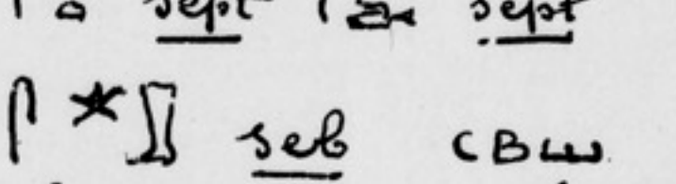
ouf


oufau

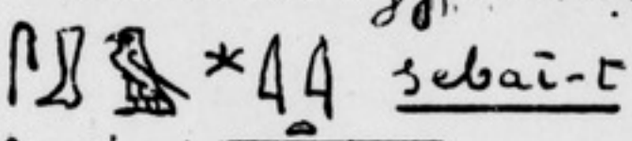

ouāu


mesK

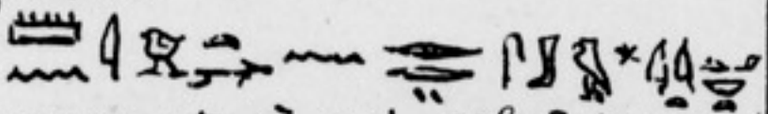

sept sept


seb CBLL

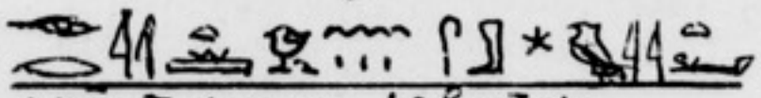
(v. enseigner, car la canne
seb entrait pour
beaucoup dans l'enseignement
des écoles égyptiennes.)

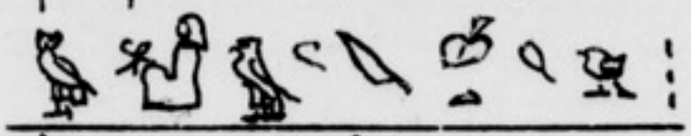

sebaï-t

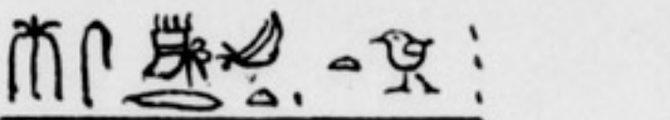
Le châtiment le plus ordinaire était la fustigation. On liait le condamné sur des bancs, pour la recevoir:
par ex:


menaï-t n ari sebaï-t nebi-t
lits pour faire tous châtiments

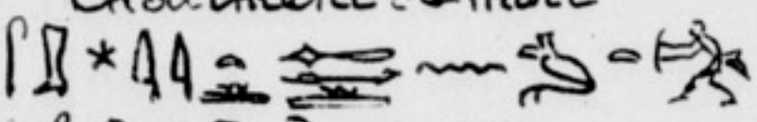
Ils ne servaient pas à la simple bastonnade. On y pratiquait aussi l'ablation du nez et des oreilles:


ari-t ounou sebaï-t
fut fait à eux châtiment

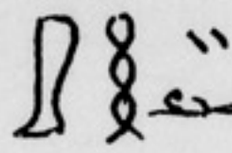

m sau fentou
de couper les narines


mester-t tou
(et) les oreilles.

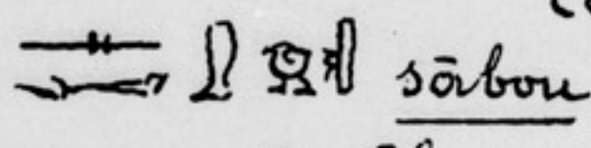
Châtiment de mort

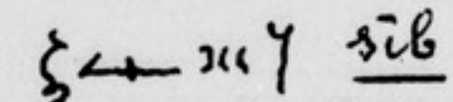

sebaï-t n mout
châtiment grand de mort

Châtrer


tchi

CEBI


sābou


sīb

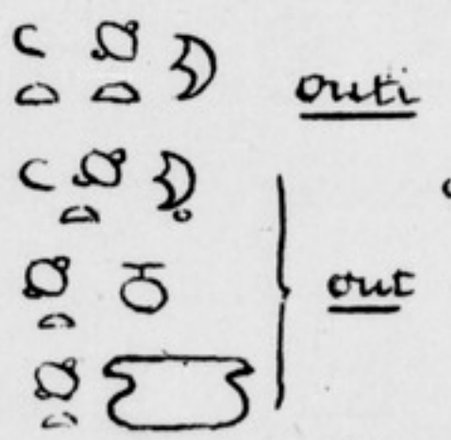
animal châtré


sāb

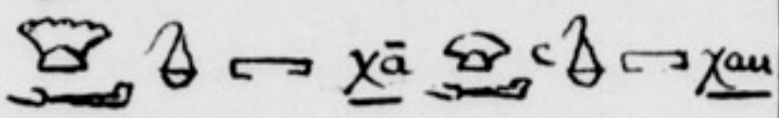
Chaud (V chaleur) chauffer

Chaudière, chaudron

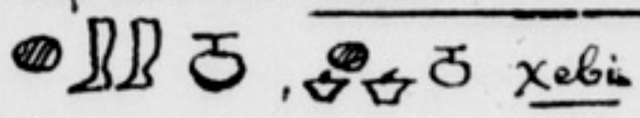

ouhaut


outi ou outit ou outit ou out ou ṯet

⌀ étant polyphone est rendu tantôt par ou, tantôt par ṯet, tantôt par ḥesek et même par à la basse époque.


xā xau

figurent parmi les instruments infernaux : chaudière de l'enfer

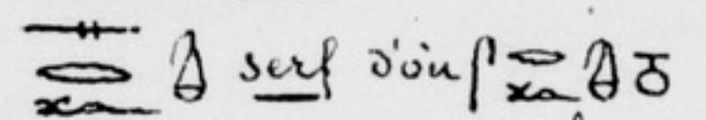

xebi šebi

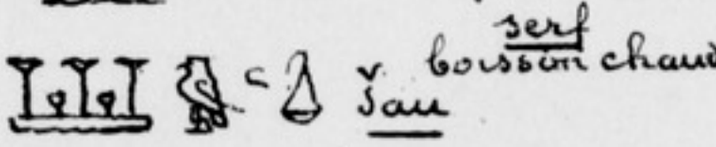

Katau

(chaudière infernale

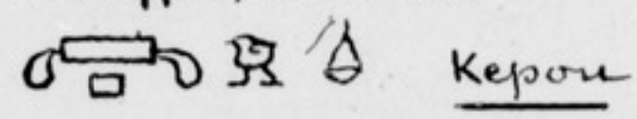
Chauffer V chaleur
faire cuire, faire bouillir


outi

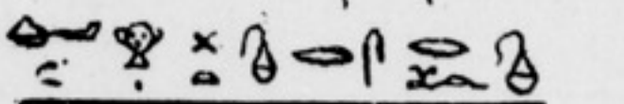

serf


boisson chaude

chauffer, allumer


Kepou

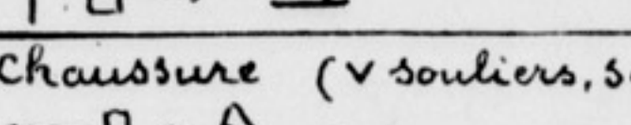
mettre sur le feu pour chauffer


touber souat à serf

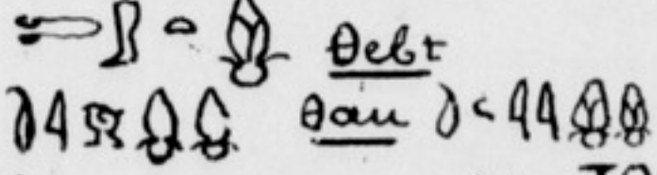
se chauffer au feu


serf

Chaume (V. paille)

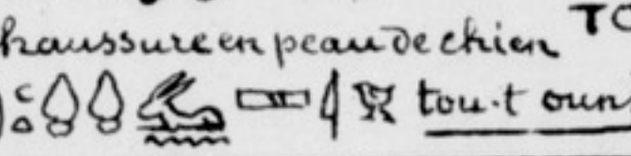

stp

Chaussure (V souliers, sandales)


ḥebt ḥau ḥoui

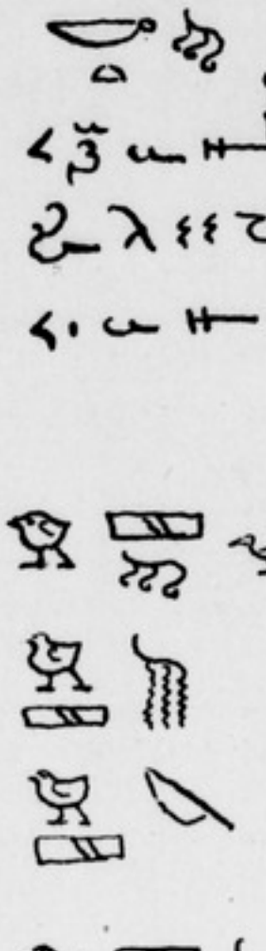
TOOYE

chaussure en peau de chien

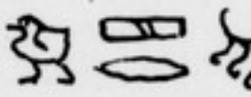

tou·t ounšau

chauve, sans cheveux, sans poils, sans plumes, déplumé

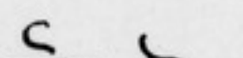

feKeθ

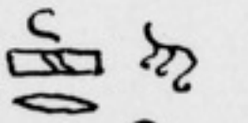

KeL KeδW

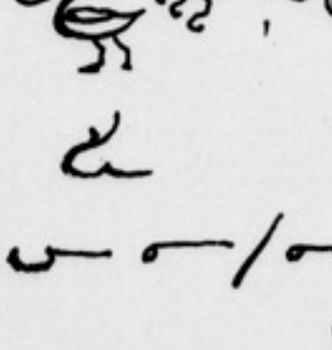
KeLKeL


KeteL

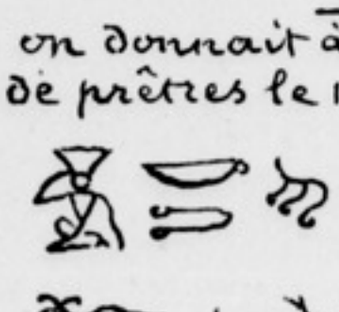

χebṭou

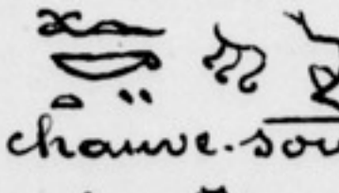

ϧBδW


ⲩBδW


ouš

(veut dire aussi: vide, désert, dévasté, inculte

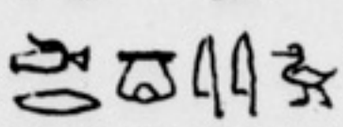

ouš er


sLKLK

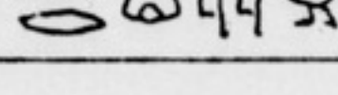
cλαδλεδ

on donnait à certaine classe de prêtres le nom de «têtes rasées»


faKeθ

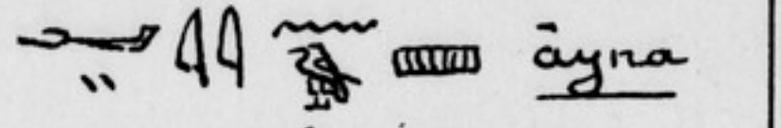

feKti

chauve-souris

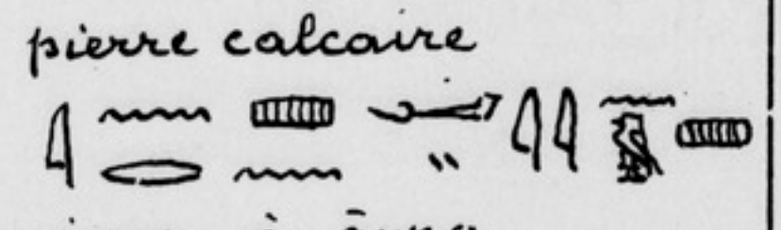

šteχmou

ṭerKi-t ϭEPϭW

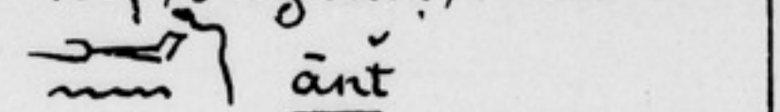
chaux

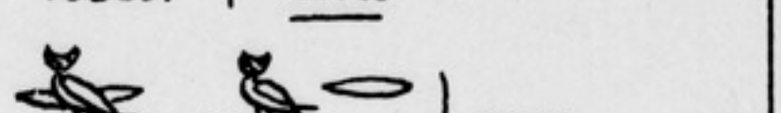

ãyna

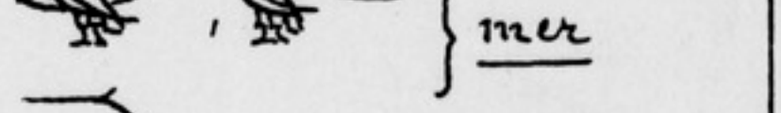
pierre calcaire

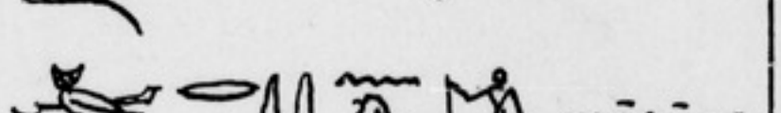

ãner ṉ ãyna

chef, seigneur, maître

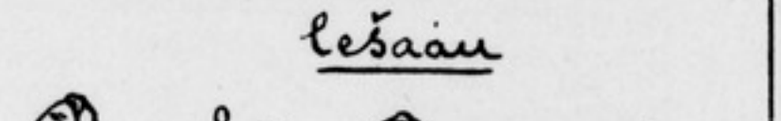

ãnť


mer

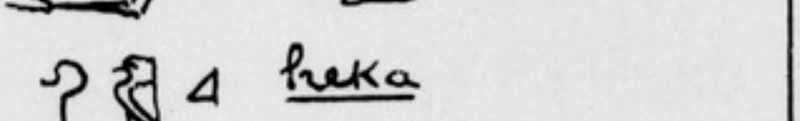

mãrina


neraw


lešaiw

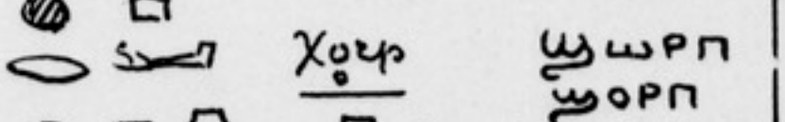

hã


heka

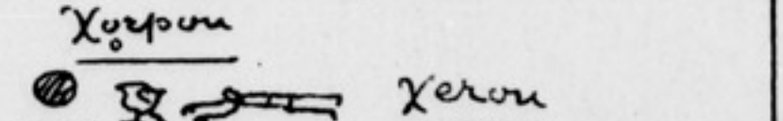

χoṛp

ⲥⲱⲣⲡ
ⲥⲟⲣⲡ
χoṛp


χoṛpou

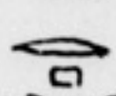

χerou


ťeťnou


tena

chef, duc, prince, prince héritier, infante

masc:  ropã

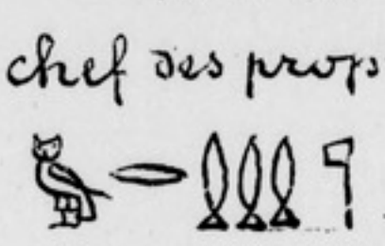
fem.  ropã-t

chef, inspecteur



} absent

urhenti



urhenrou

chef des prophètes de dieu

mer hemfounetèr

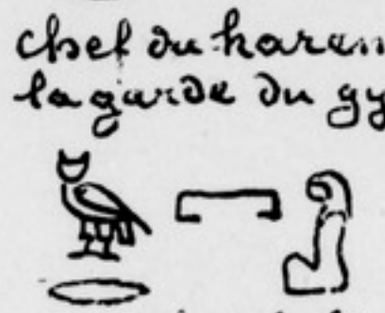
(le mot prophète en égyptien n'avait pas le sens de prophète de la Bible.)

chef du trésor



mer sexet

chef du harem, préposé à la garde du gynécée



mer ât-hime

litt: chef de la maison des femmes

chef des chevaux, grand écuyer



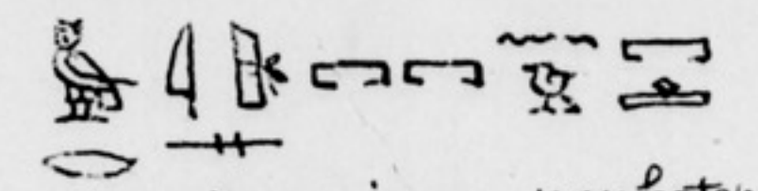
mer senscn

chef des troupeaux



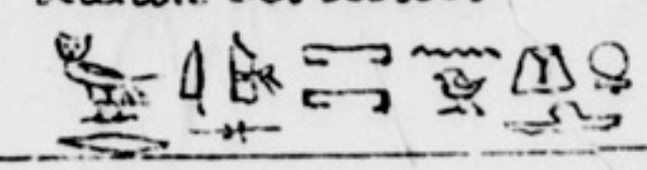
mer menou

chef du bureau de l'adminis: tration des domaines

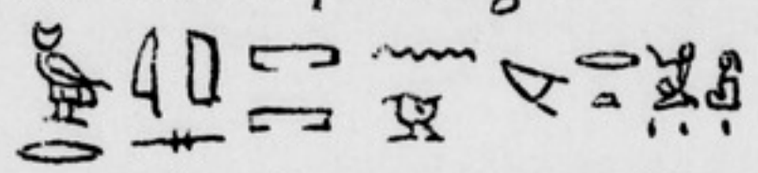


mer ās pirou nou hotep:

chef du bureau de l'adminis: tration des trésors



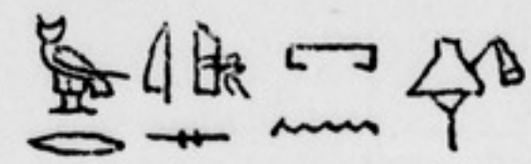
chef du bureau de l'adminis: tration des fermages



mer ās pirou nou inertou

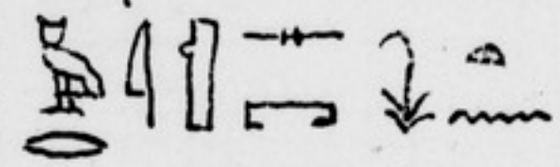
litt: des paysans

chef de la chambre du sceptre



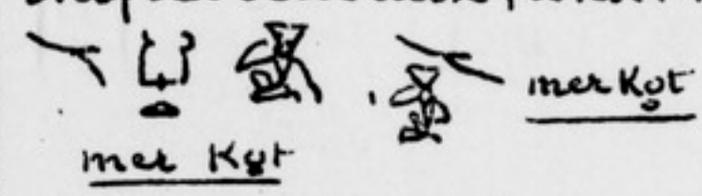
mer as per à ans

chef de la chambre royale:



mer as per souten

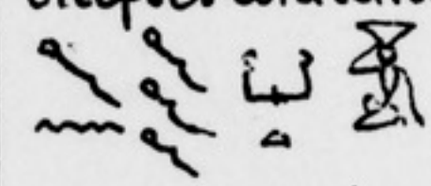
chef des travaux, contre-maître



mer Kot

mer Kot

chef des contremaîtres



mer ir merou

Kot

chef des domaines, intendant



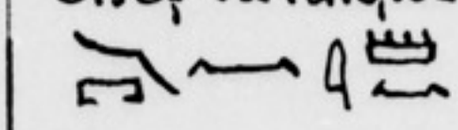
mer hau

chef magasinier



mer sent

chef du temple d'Ammon



mer per iâmn

chef surveillant des cavales



mer ses mout:

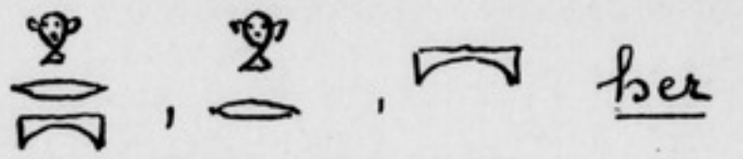
(ses mères de chevaux)

chef de maison, majordome



ber ā ñ per

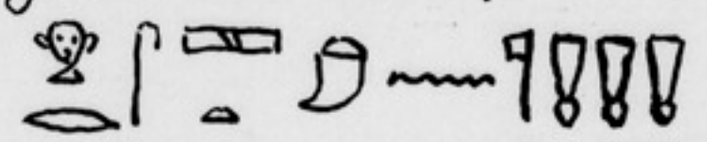
chef (suite)


her

les chefs

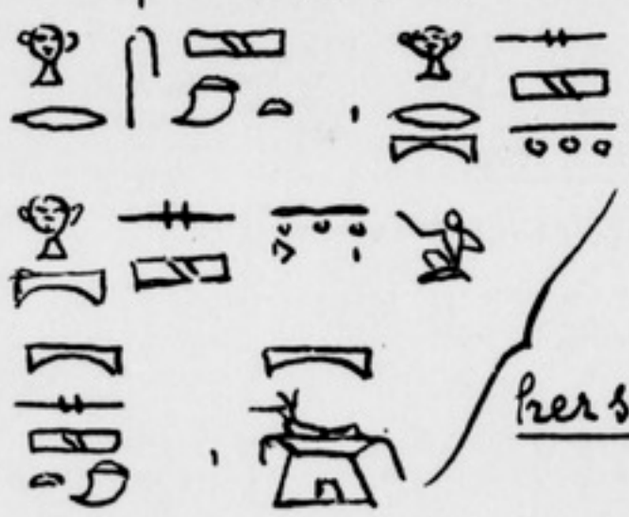

heroucu

chef du mystère des hiéroglyphes sacrés (le plus haut grade de la doctrine)

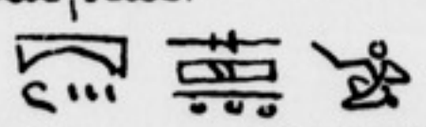


her seŝta ir neter xrou
c.ad maître des secrets des voix divines.

chef des secrets


her seŝta

au plur.


herou seŝta

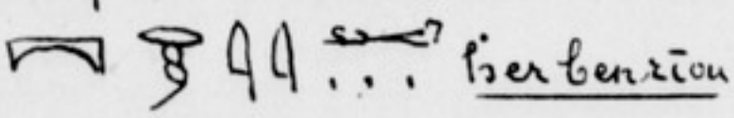
chef des graveurs sur métaux


her ta hotep

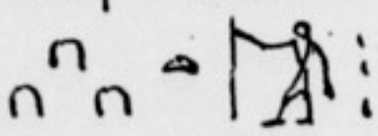
chef des teneurs de livres


heraw sau sekou satou

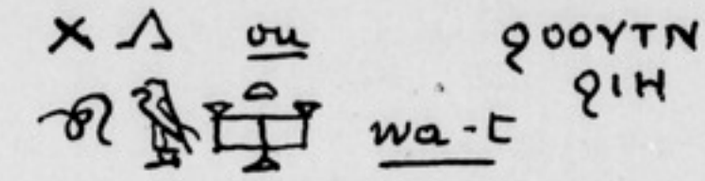
chef des collecteurs de dattes

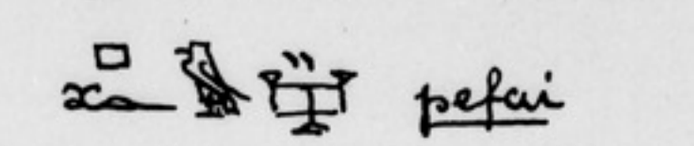

her benrou

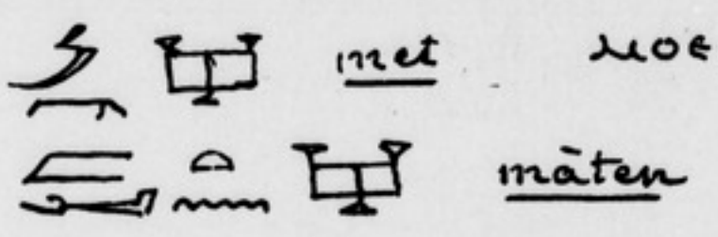
chef d'oeuvre

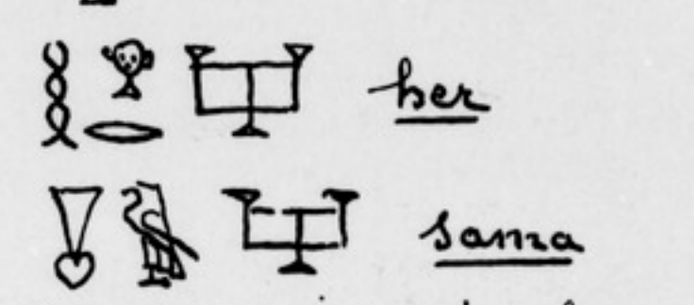

mabuitou

chemin, route, chaussée

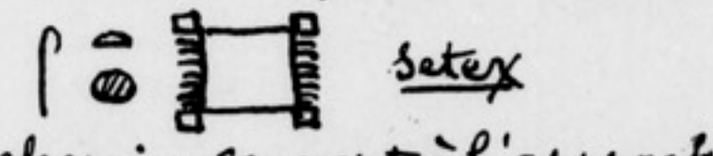

ou QOOYTN QIH
wa-t
plur. wau
oua ou mâten


pefai

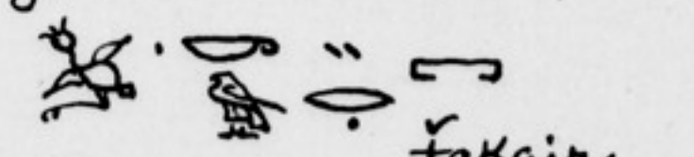

met MOEIT
mâten
mâben
mât


her
sama

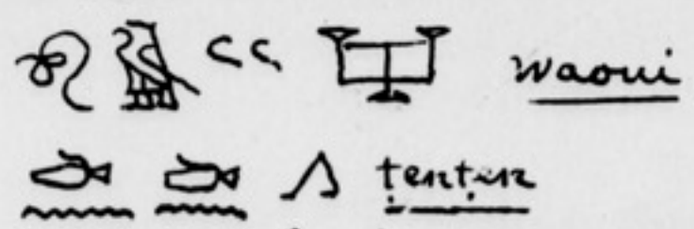
chemin empierré, chaussée


setex

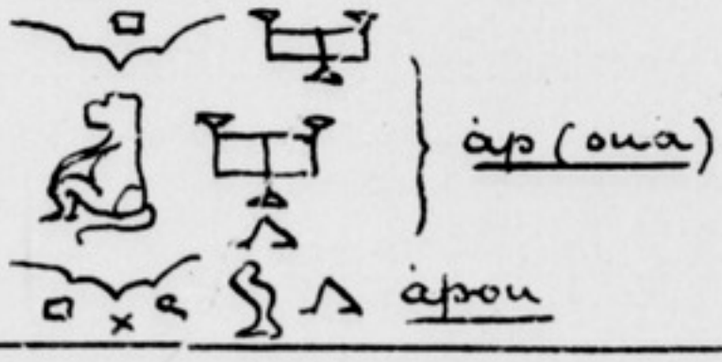
chemin couvert, à l'approche d'une forteresse, sentier protégé, chemin de sortie secret


takair
à irba
(la grande sortie)

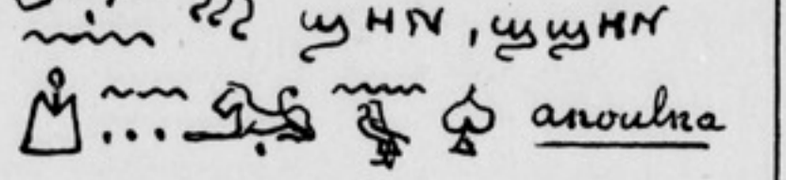
se mettre en chemin


waoui
tenir

montrer le chemin

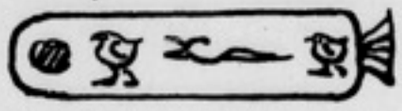

ap (oua)
apou

Chêne

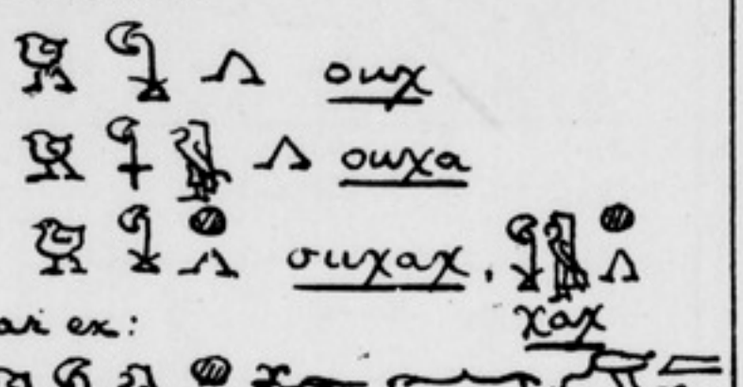


(douteux)

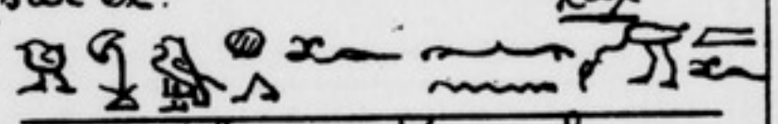
Chéops



chercher

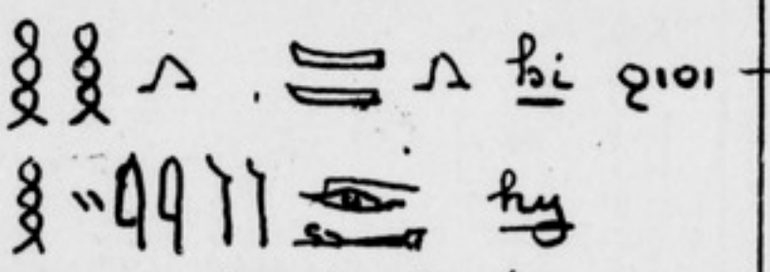


par ex:



ouχaχ f nen Rem f

il cherche et il ne trouve pas



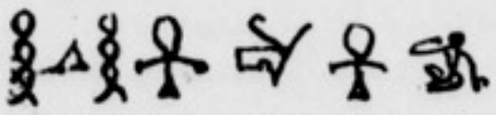
par ex: chercher à vivre, de quoi vivre; c'est l'éternelle question de la lutte pour la vie, struggle for life, qui se trouve identiquement dans les plus anciens documents



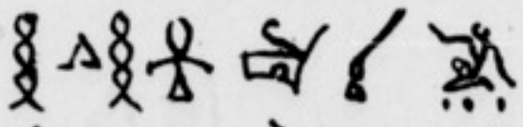
bi ir ânχ

car bi veut aussi dire lutter
ir pour
ânχ la vie

Ce problème de l'existence est d'ailleurs exprimé de diverses façons. Par ex:

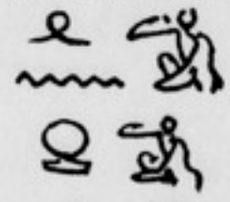


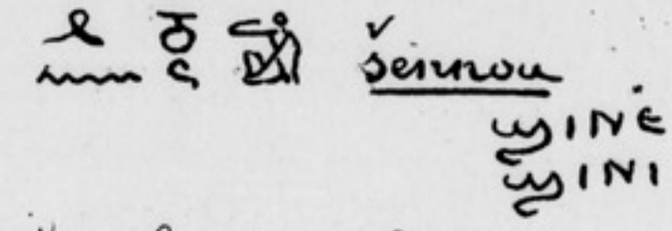
bi ânχ ir ânχ
lutte de la vie pour la vie



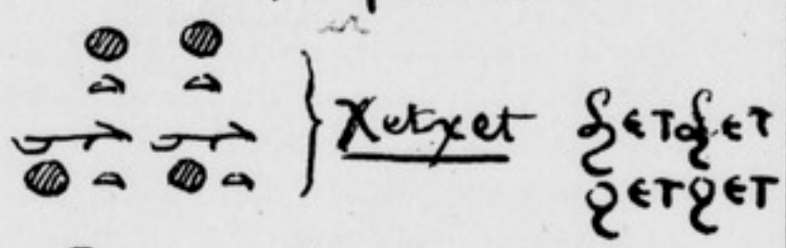
bi ânχ ir nemou
chercher le moyen de vivre par de nouveaux moyens

chercher à savoir, à connaître, interroger, examiner, faire des enquêtes; question, recherche, visite, divination, nouvelle, renommée.

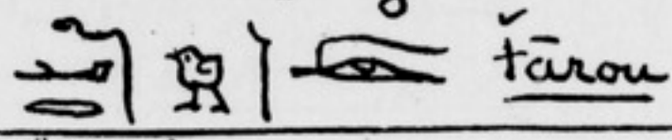




chercher, explorer:



chercher des yeux



Cheval

On croit généralement que le cheval ne fut introduit en Egypte que lors de l'invasion des Hyksos. Cependant il existe au Musée de Boulaq une inscription de la XII^e^ Dyn. datée de l'an XXX d'Amenemha I^er^ et de l'an X d'Ousertasen I^er^, où se lit le nom d'un personnage, nom dans la composition duquel entre le mot cheval. Le savant Lieblein, dans son remarquable Dictionnaire de noms hiéroglyphiques, cite au n° 99 le nom du particulier



Les chevaux chez les Egyptiens étaient rarement employés au labour; les cultivateurs se servaient généralement d'ânes ou de bœufs pour tirer la charrue.

Le cheval, animal de luxe, était attelé aux chars ou servait de monture.

Les riches personnages et surtout les pharaons avaient pour les chevaux des soins tout particuliers, comparables à ceux des émirs les mieux traités de nos jours.

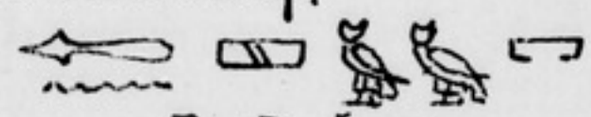
Cheval (suite)

Il existait de vastes haras



šmémou.

dont le chef:



ā n šmem

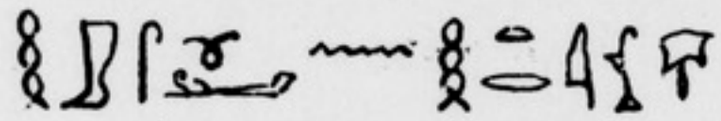
devait visiter les chevaux tous les dix jours, et s'assurer si grooms et palefreniers:



mālau

leur donnaient tous les soins voulus. Chaque jour le scribe comptable de chaque domaine mesurait les rations de grain et de foin

Les chevaux n'étaient pas sellés, mais couverts de housses



hebes n hetra

couverture de cheval.

Toutefois on les montait à poil nu, sans étriers.

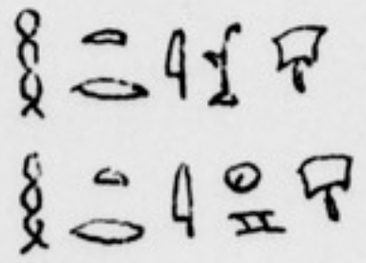
Ils étaient ferrés (v ferrer)

Cheval se disait:

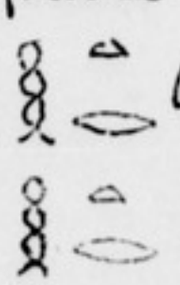


heter

QETWP



hetra ou hetar



het

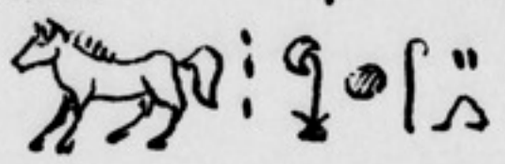
QTO

hetau

paire de chevaux

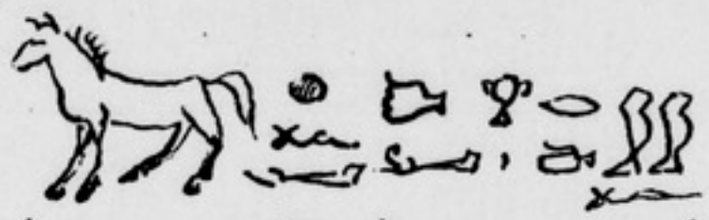
hetarou

Chevaux rapides à la course



hetarou xexsi

Cheval ramassé sur ses jambes prêt à s'élancer



hetar xefā her rotoui f

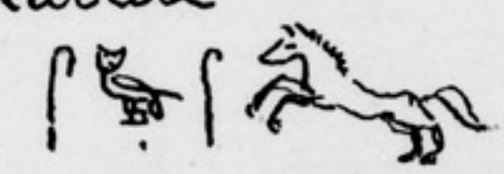
monter à cheval (v cavalier)



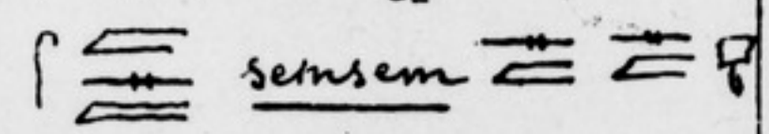
s'het her hetarou

la même expression était employée pour: monter sur son char.

cavale

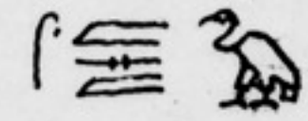


snes



semsem

ses



semsem mout

la mère des chevaux

TEMBAM (mule)

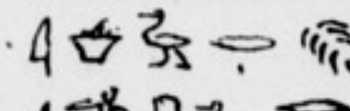
chevaux de traits



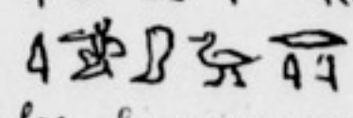
sesem.t-ou-ne arhou

chevaux pour traîner

Les Egyptiens faisaient venir d'Asie Syrie des chevaux blancs et de l'Ethiopie des chevaux rouges. - Ils nommaient:



ábar

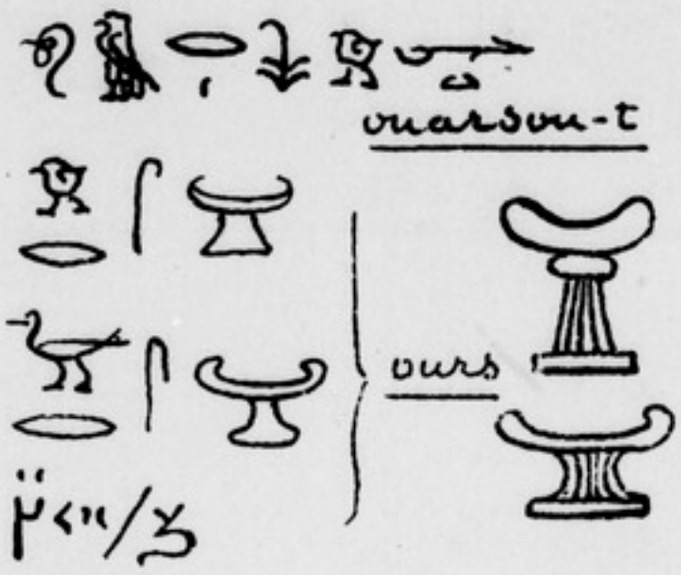


ábari

אמיר

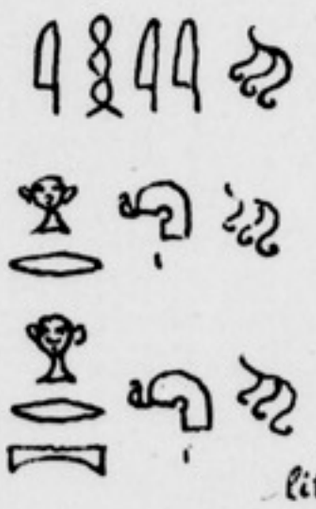
les chevaux qu'ils faisaient venir de Syrie

Chevet, (appui-tête servant d'oreiller comme ceux dont se servent encore les Abyssins et quelques tribus de la Nubie, et également restés en usage au Japon.)

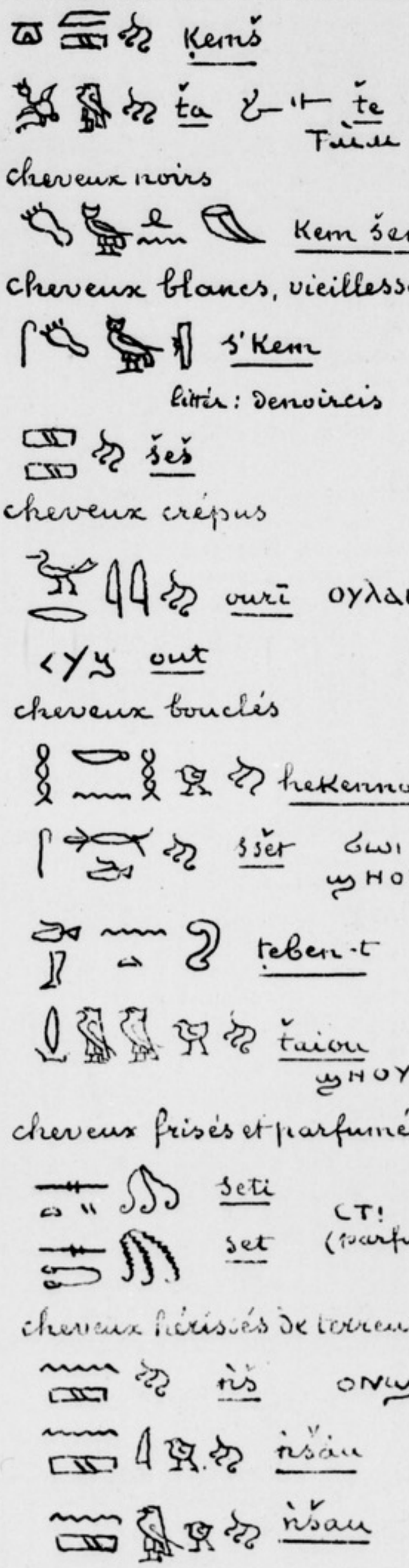


Ces chevets, dont on retrouve des modèles en bois et en albâtre, étaient le symbole de la quiétude éternelle qui attend dans l'autre monde les mânes admises dans la zone lumineuse des bienheureux.

Cheveux, chevelure



litter: ce qui est sur la tête.



Cheveux noirs

Cheveux blancs, vieillesse

litter: de noircis

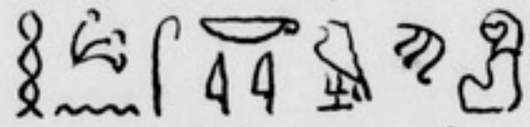
Cheveux crépus

Cheveux bouclés

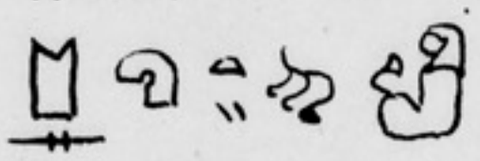
Cheveux frisés et parfumés

Cheveux hérissés de terreur

Cheveux (suite)
coiffure de femme qui porte les cheveux frisés

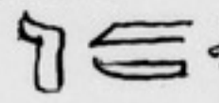


ben sikaï



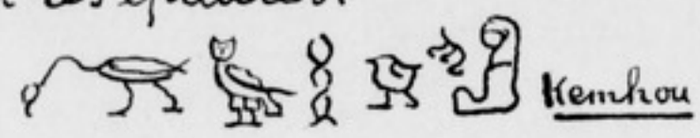
henseti

cheveux déliés en signe de deuil

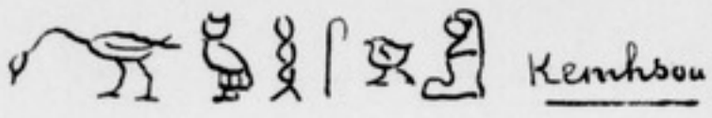


Kemh

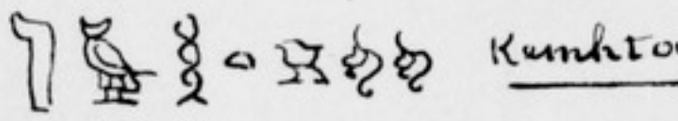
d'où veuve, les veuves en signe de deuil laissant pendre leurs cheveux sur le dos et les épaules:



Kemhou

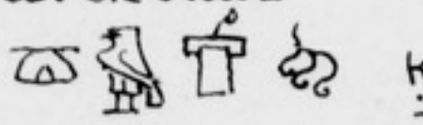


Kemhsou



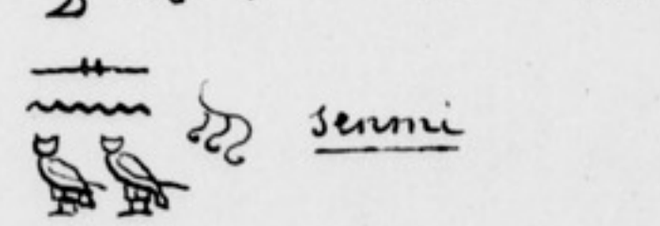
Kemhtou

cheveux ras, comme les portaient les prêtres et les hommes en deuil



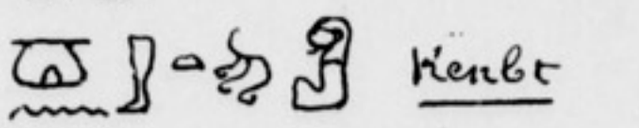
Kasa

torsade de cheveux



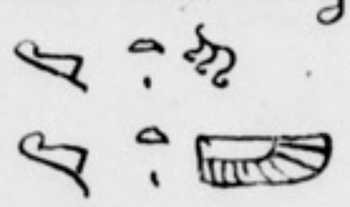
seb

sennu

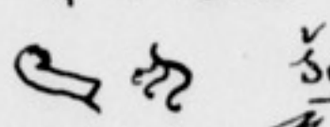


Kenbt

cheveux longs; chevelu.



sou-t



sou (chevelu)

d'où



sou-t

(la poitrine, nom donné à l'ânesse

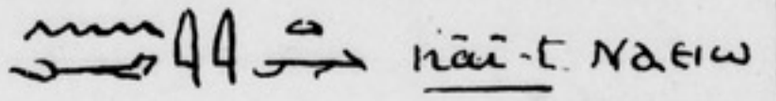
Le mot sou ne signifiait pas seulement: chevelu, cheveux longs, mais aussi fibres, racines de plantes. (v plume)

Cheville du pied

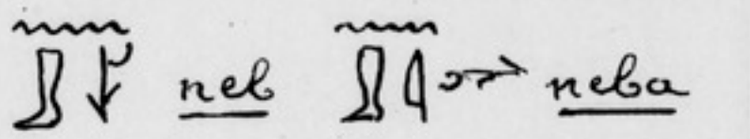
terou terou

TWPI

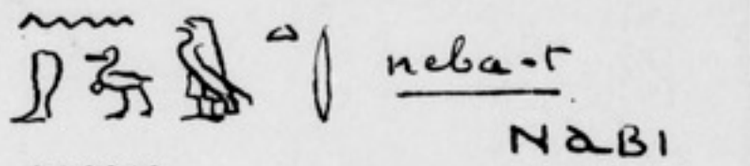
Cheville de bois



nāi-t NAEIW

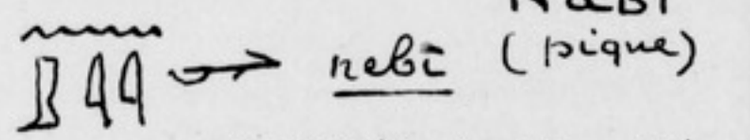


neb neba



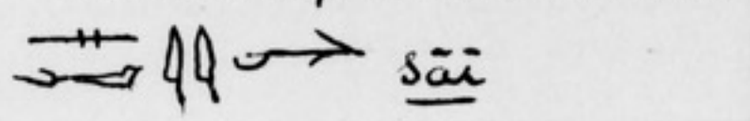
neba-t

NABI (pique)



nebi

ces mots se disaient aussi d'une harpe, d'une cithare



sāi

Chèvre

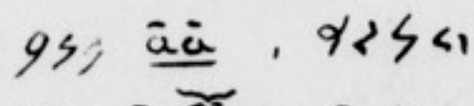


ānx

(ānx, voulant dire vie ce nom vient peut-être de ce que la chèvre alimente la vie par son lait.)



āu



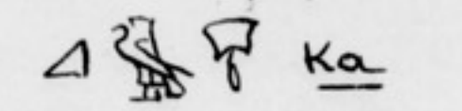
āā . āā-t



ā-t



ār OIλE



Ka KIH

ces derniers mots désignent aussi le cerf, le chevreuil, l'antilope etc.

Chevreuil (espèce de)



ouāti

chevron, étai

mena

mena-t

mena-t

chez, auprès de, à côté de

ⲁⲙⲛⲟ ämno, ⲉⲙⲟ ëmo

de ⲙⲟ mo lieu, place

ⲁⲧⲏⲓ athi

ⲙⲛⲧⲟⲧ mn̄ṯot (v var. au mot de)

ⲭⲉⲣ xer ⲭⲉⲣ xer ⲭⲉⲣ xer

ⲥⲉⲣ šer ϥⲥ šer ⲉϩⲣⲉⲓ

chicane, chercher chicane

Kent

chicorée (v endive)

nenib

ninib

ninib

ninib

nyouben

nennouh

ninhou

un nom bien particulier donné à ce modeste légume est:

Kot šou

Kot šou-t-ou

ⲕⲉⲗⲭⲱⲧ

litter: herbe d'ouvrier

outou ou hetou nous paraît plutôt signifier oignon.

chien

aš

àaš

ašа

šа

šaï

chien de chasse, molosse, chien loup

ounš

ⲟⲩⲟⲛϣ

ounš

ounšau

oubo

ⲟⲩⲃⲱ oubo ⲟⲩⲃⲱⲣ

chien lévrier (v. lévrier)

Oesmou

Oesmou

Le chien thesmou était un lévrier très recherché et originaire du Poun (l'Arabie) Le Rituel funéraire parle des chiens thesmou qui accompagnaient Horus dans sa lutte contre Set. Le chapitre 17 du même Rituel parle d'un dieu ayant la tête du chien thesem dont voici l'image:



chien (suite)

chienne, comme à tous les noms féminins, il suffit pour distinguer le sexe, d'ajouter au nom masculin le signe <u>t</u> accompagné quand il s'agit de déesses du signe O. Nous trouvons ce signe réservé cependant aux déesses, aux reines et aux princesses royales dans:


aš-t

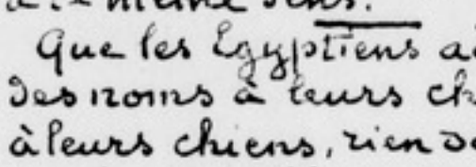
qui veut dire chienne, mais plus dans  šat qui a le même sens.

Que les Egyptiens aient donné des noms à leurs chevaux et à leurs chiens, rien de plus naturel. Mais ils sont allés plus loin, faisant graver ces noms sur leurs propres sarcophages.

Tel est celui du roi Entef-aa de la XI^e^ dynastie thébaine. Il y est représenté accompagné de ses sept chiens dont les noms sont soigneusement gravés dans le calcaire. Ces illustres animaux dont le nom est parvenu jusqu'à nous après tant de siècles, s'appelaient:

Beh-Kaa, Maket, Kamou, Ouа-tencham-Kha-nef, Takaro, Pethes et Abakaro.

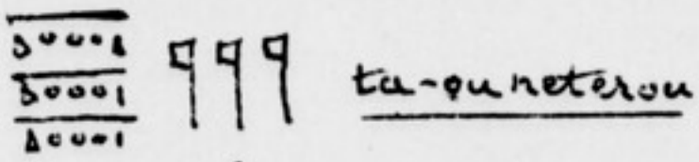
Chien-dent, herbe à chien


ounšau

chiffre v nombre

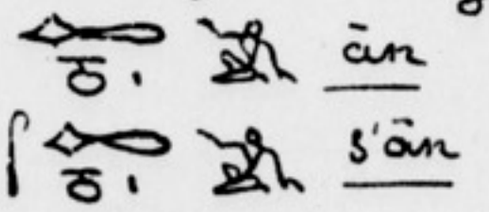

rā

Chine, Indo-Chine

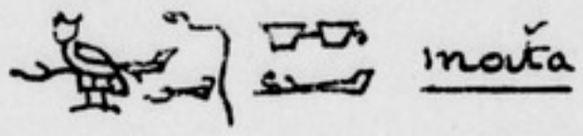

ta-ounetérou

les terres divines

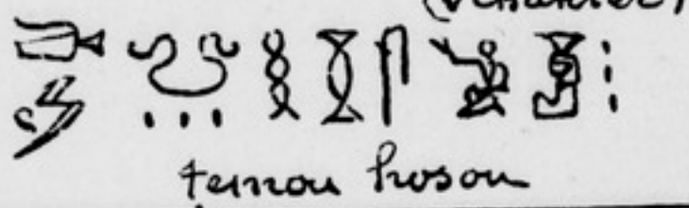
chirurgien (v. médecin) guérir



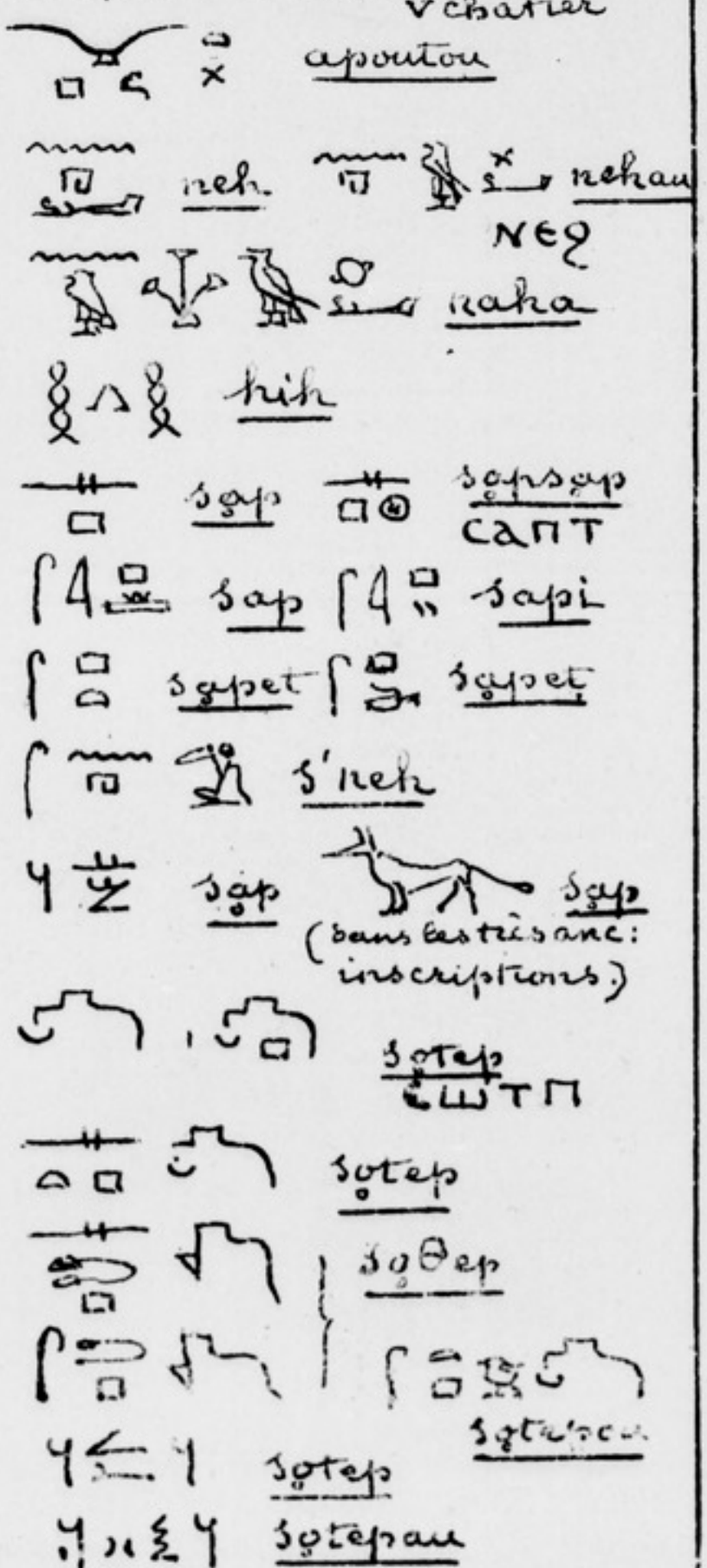
choc, donner un choc


nouča

chœur, choristes du temple (v chanter)


terrou hosou

choisir, élire, éprouver, mettre à l'épreuve; choisi, élu, v choisir



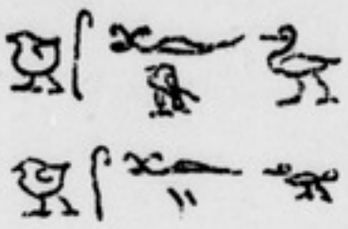
ces mots s'appliquant souvent au jugement des âmes où il est fait choix des innocents parmi les coupables, gardent par suite le sens de juger, condamner, châtier

choix (objet de)



sotep

chômer, se mettre en grève (v. oisif, paresseux)

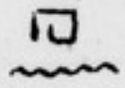


ousfa

ousfi

ουσιαζ (être vide)

chopine d'environ ½ litre



hen

chose, affaire, substance



ax ax-t

axet ⲙⲉⲓ axi

xetou ⲥⲁϫⲉ ket

nek-tau ⲛⲕⲁ

nkau

netxet

ketou

toutes sortes de choses

šeb ⲥⲉⲃ

d'où:

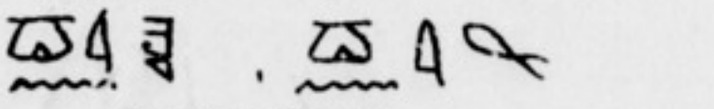
šebtou

ragout, mélange de viandes, de légumes etc.

šebtou

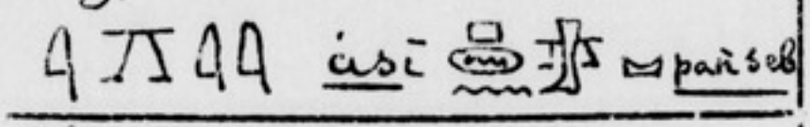
mélange de liqueurs

chroniques, mémoires, annales



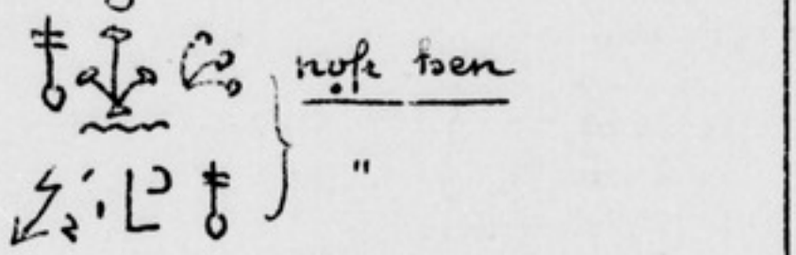
Kâna

Chypre (île de)



asi ⲡⲁⲥⲉⲃ

Chrysanthème

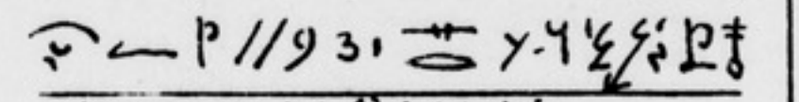


nofr hen

"

litter: la belle fleur

Voici au sujet de cette fleur, si à la mode de nos jours, un passage en démotique et grec fort intéressant



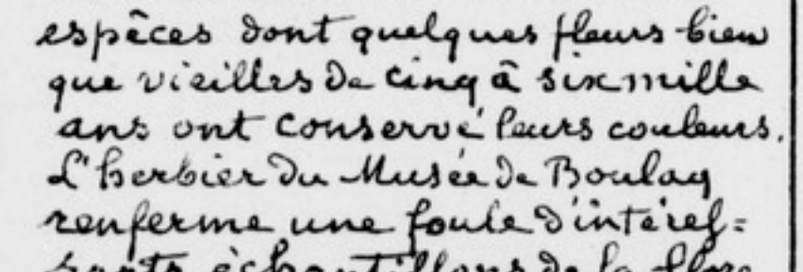
XPYCANΘEMOC

Χρυσανθεμος nofr hen ki tot can-f it ta heret-t noub

Chrysanthème, nofr-hen est son nom en égyptien et aussi fleur d'or

Comme c'était l'usage en Egypte d'entourer les momies de feuillages et de fleurs, on en a recueilli de nombreuses espèces dont quelques fleurs bien que vieilles de cinq à six mille ans ont conservé leurs couleurs. L'herbier du Musée de Boulaq renferme une foule d'intéressants échantillons de la flore égyptienne, entre autres le chrysanthemum coronatum.

chute, ruine (v ruine)



hi ⲫⲓ

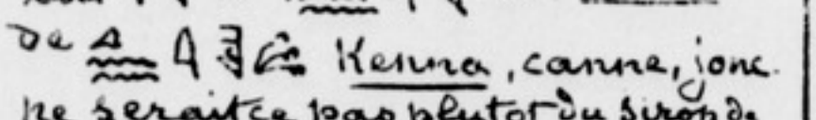
cible v tirer de l'arc

hzb

cidre (v. pommes)

t.itou ⲇⲓⲇⲓ (pomme)

On a voulu voir cidre dans

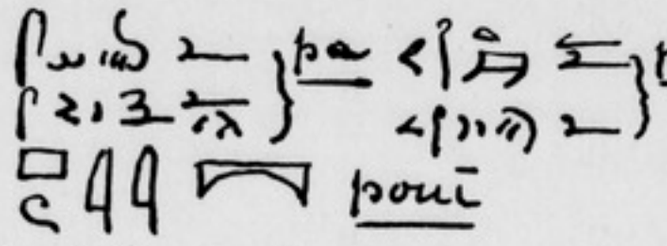


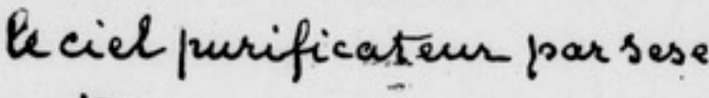
Kenna, canne, jonc. ne serait ce pas plutôt du sirop de canne à sucre? (v canne, jonc)

ciel, firmament


pe-t

ПЄ, ПН

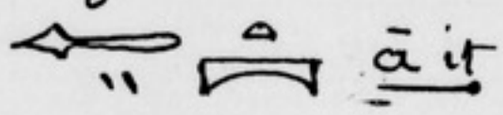

pa pe-t

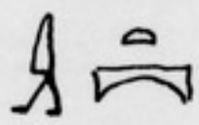

pouï

le ciel purificateur par ses eaux

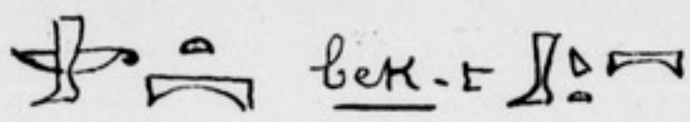

āb-t

la grande voûte du ciel

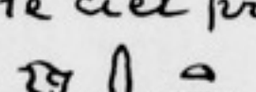

ā it


it

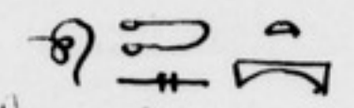
le ciel du matin (v matin)


beK-t

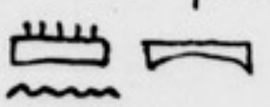
le ciel protecteur (v amulette)


ouŭ-t

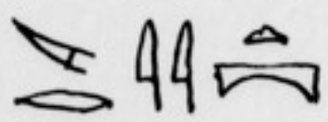

ouŭa


woubes-t

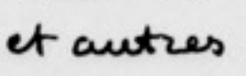
le ciel qui ouvre


men (v ammon)

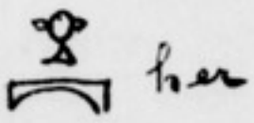
le ciel aimé


meri-t

et autres, tels que:


ro, ro-t

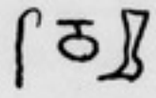

hai-t


her her-t

pl. z her - employés dans le sens de supériorité

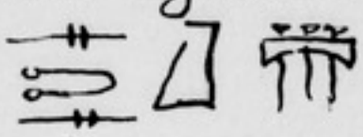

šeta-t

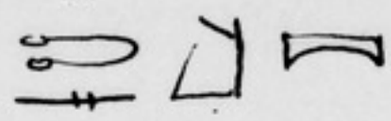
(qui est au dessus de la terre, plein de mystères)


serb.

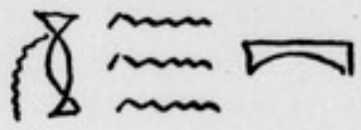
qui enveloppe

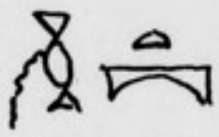
ciel région des nuages

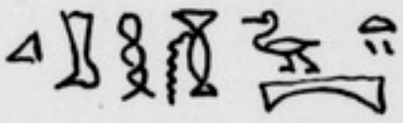

s'Oes


Oes

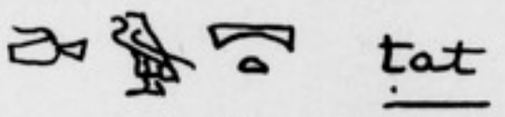
ciel pluvieux, nuageux (v nuages


Kbh


Kebh-t

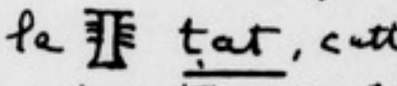

Kebhti


Keb

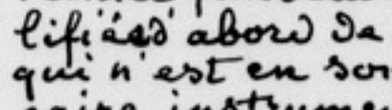

tat

Ne serait il pas possible que le tat, cette amulette qu'on trouva constamment, souvent de matière plus ou moins précieuse, dont parle le Rituel funéraire, qu'on a qualifié d'abord de nilomètre et qui n'est en somme qu'un vulgaire instrument de cordier, ne doive d'avoir été élevé au grade d'amulette rien que parce que ce modeste outil de cordier portait le nom de tat. ciel?

le temple représentant le ciel était nommé:


touat (v étoile) (et variantes)

Les mots signifiant ciel sont si nombreux que nous pouvons en avoir oublié, tel est le cas pour:


xy

et d'autres que nous aurons l'occasion de rencontrer.

cigogne

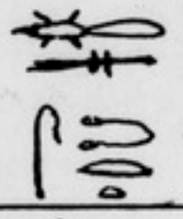


merouri-t

on serait tenté vu le grand respect qu'on a professé de tout temps et en tout pays pour la cigogne de trouver l'étymologie de son nom dans „la grande aînée"

---

cil - quelquefois paupière inférieure, quelquefois aussi sourcil.



xeson

sebet

---

cilice (v. habits)



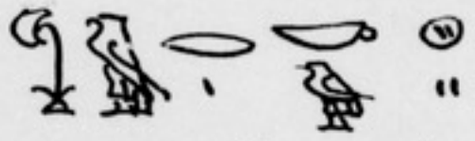
Kaiou

Kou

Ka

Gooy

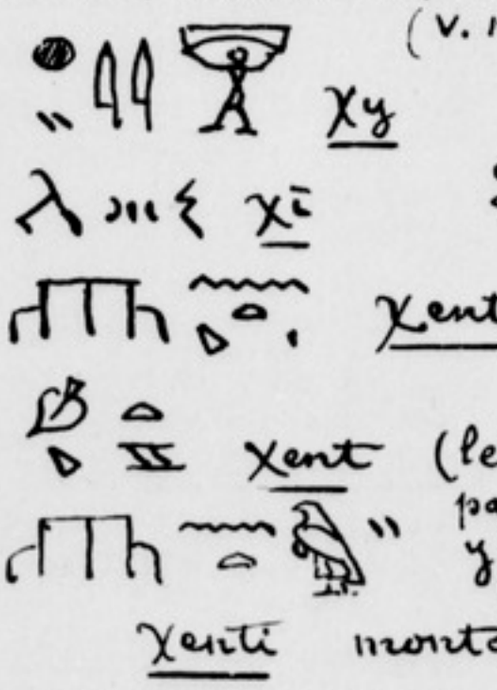
Cilicie arienne



Xarokaka

---

cime, sommet, hauteur (v. montagne)



Xy

ugu.

Xi

Xent

Xent (les narines, parce qu'on y respire mieux)

Xenti montagnard

---

cimetière (v. tombeau



ârk hahou

ârk hah

urš

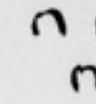
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cinq

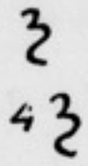


toua toy

cinquante

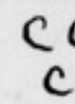


taiou Ñ TAIOY



taiou

cinq cents



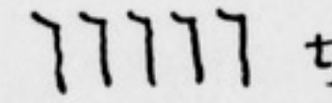
toua ñ šaa toyÑye

cinq mille



toua ñ χa toyÑyo

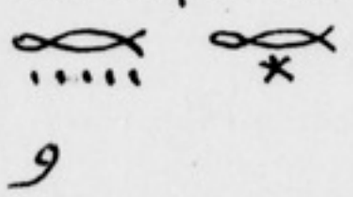
cinquante mille



toua ñ teba toyÑTBa

---

le cinquième

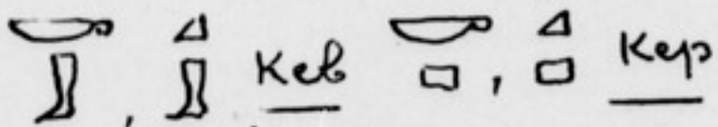


meh toua

maq toy

---

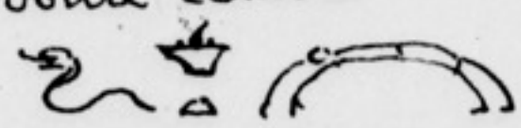
cintre, voûté, bossu, ventru voûté, montagne.



Keb

Kep

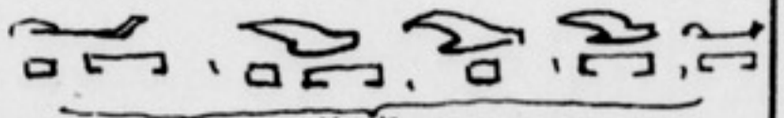
voûte céleste



Keb

KHBE

cintre, voûte, toit arche, arcade

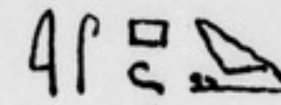


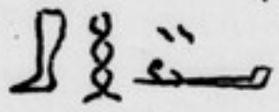
KHΠE (voûte toit)

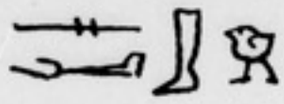
Kap

ΔHΠI (couverde caverne tanière cachette)

circoncire, circoncision


àspou
(peut être par métathèse pour sapou)

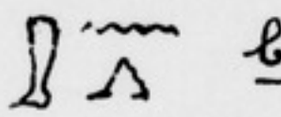

ḥebi ḳaḳ (prêtre)


sābou
COYBE

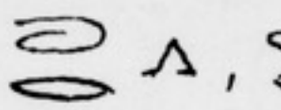
« Les Egyptiens se font circoncire ..... »
Hérodote Ch. XXXVII Liv II

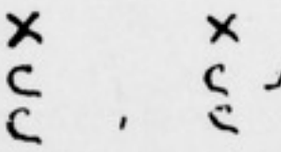
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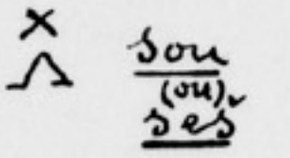
circonférence, cercle, contour, circuler, circuit, circulaire:

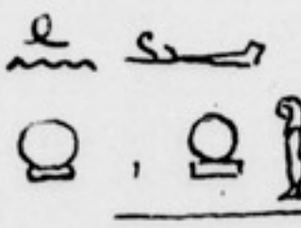

ben beni


benb.

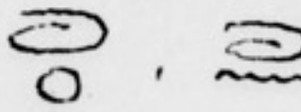

rer


souion

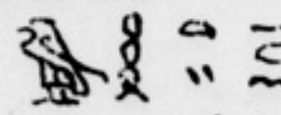

sou (ou) ses
ses
(× est polyphone)

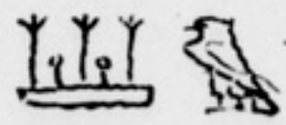

šen

šen


ṯeben
(⊜ est polyphone)

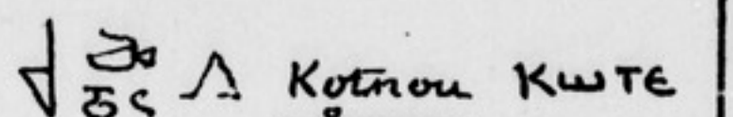
par ex

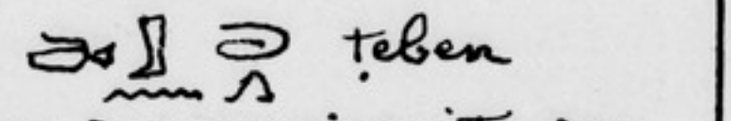

akṯ ṯeben
plaine circulaire

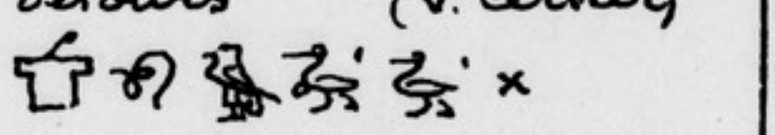

šaa ṯben
place circulaire

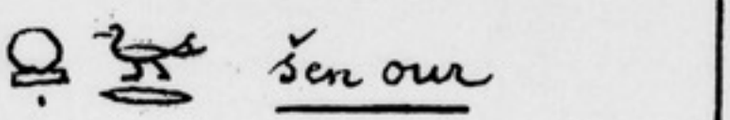
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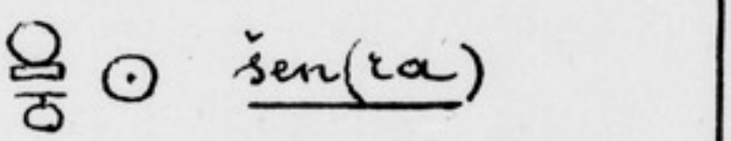
circuler

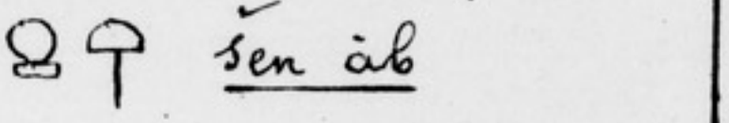

Kotnou KWTE

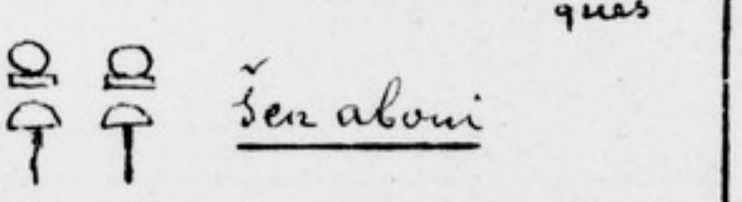

ṯeben
prendre des circuits, des détours (v. cerner)


sanabai
le grand cercle, le grand rond, le disque solaire


šen our

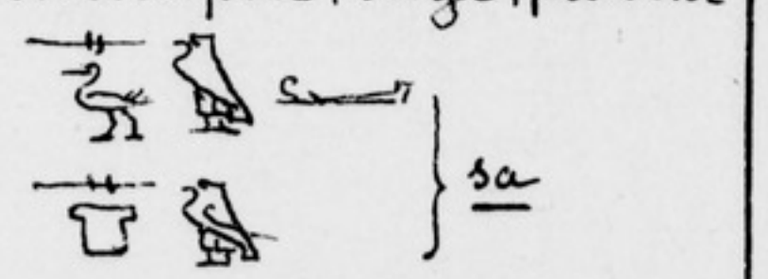

šen(ra)
cercle astronomique

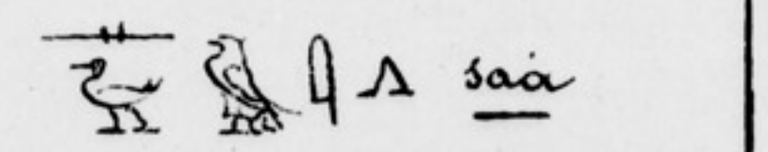

šen ab


les deux cercles astronomiques
šen abui

---

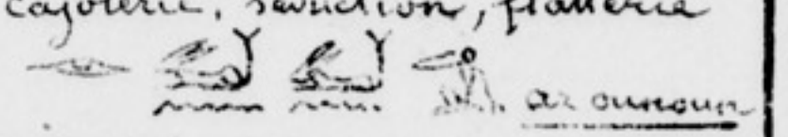
circonspect, sage, prudent


sa


saia

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circonvenir, séduire, tromper
cajolerie, séduction, flatterie

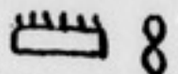

ar ounoun

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circuit (v. circonférence, cerner)
le grand circuit, le grand pourtour, c'est à dire le pourtour de la Méditerranée


šen-t ỉnt šen-tour

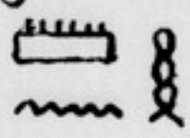
cire



moγλaq

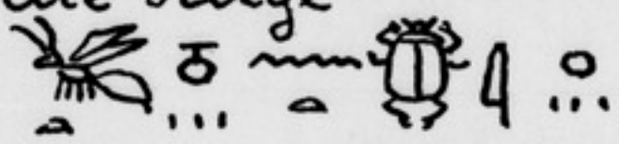
menh

gâteau de cire



menh-t

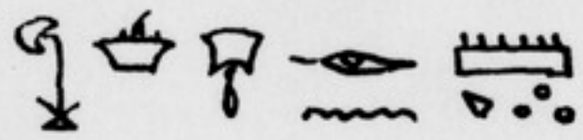
cire vierge



Kaaou-t ìt Xepera-u

KEOYOY

les Egyptiens connaissaient naturellement l'art de modeler à la cire. Par ex:

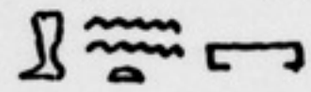


Xeb ar ì menh

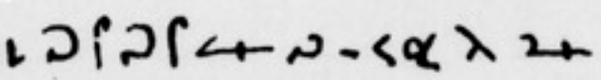
hippopotame fait en cire

---

cirque, hippodrome (V cercle)



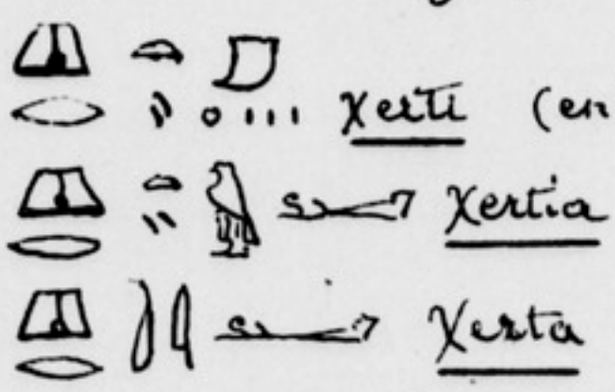
bounoun



bat ì bounoun

---

ciseau, doloire, herminette (V burin, poinçon, style)



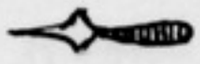
Xetti (en bronze

Xertia

Xerta

Serb

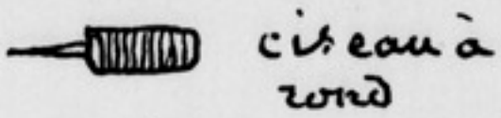
voici quelques types de ces instruments:



ciseau à manche de bois tourné qui a servi de type à ∞ ā

---

ciseau à manche rond



ciseaux de charpentiers.

herminette d'un charpentier de bateaux

herminette servant à fabriquer les arcs et les flèches.

ciseaux du Musée de Leyde portant la légende de Thoutmes III. Le manche est en bois, la lame en bronze



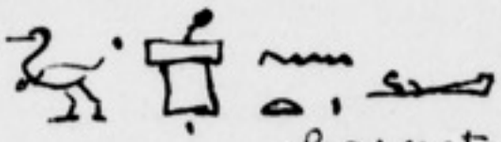
on frappait sur ces outils à l'aide d'un maillet de cette forme:



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ciseler (V sculpter)

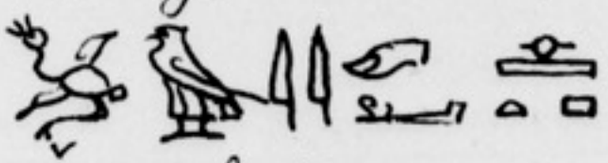
ciseleur



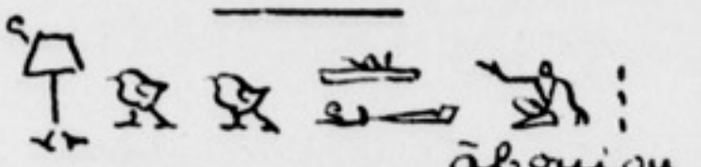
bacnet

BACNET

nom qui se donnait aussi aux ouvriers qui travaillaient le bronze et le cuivre:



tai bsotep

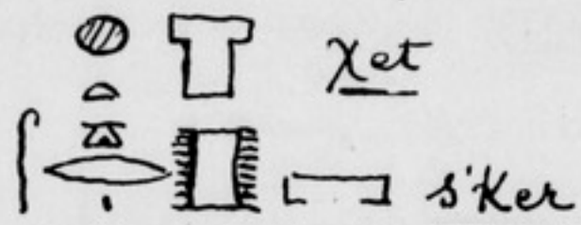


àbouiou

« Ces abous travaillaient l'or, l'argent et les autres métaux, ainsi que « l'ivoire, la pierre et le bois. Ils « étaient graveurs, sculpteurs, ouvriers en marqueterie et en incrustations, émailleurs et peintres »

(Chabas.)

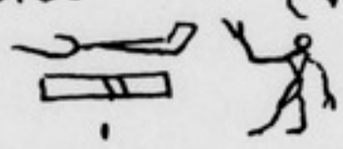
citadelle (v. château)



χet

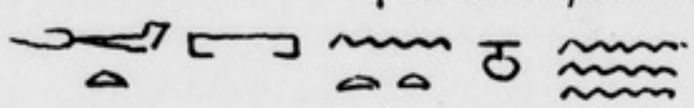
s'Ker

citer (v. lire, parler, réciter)



āš

citerne (v étang, puits, piscine, réservoir)

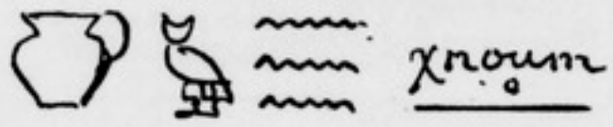


āt iti nou mou

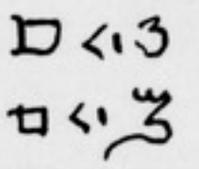
litter: construction qui a de l'eau



barkabouda (mou)

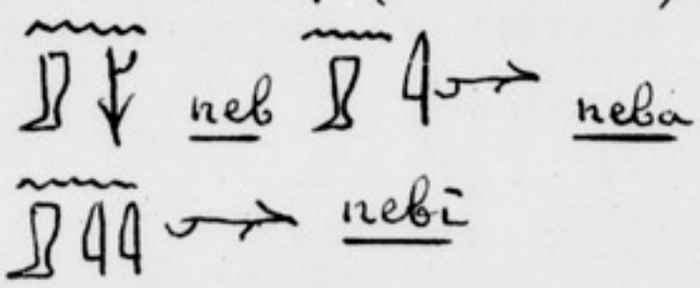


χnoum



ša ỉHI

cithare, harpe (v. cheville)



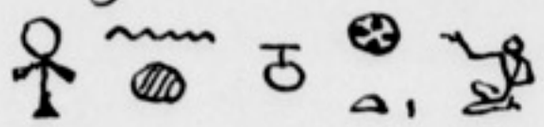
neb neba nebi



Kinnoul des hébreux

le Kinnor GINHPA

citoyen



ānx nou-t (qui vit dans la ville)

citoyenne



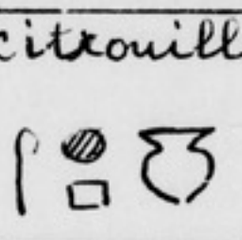
ānxti ānxnou-t

citron



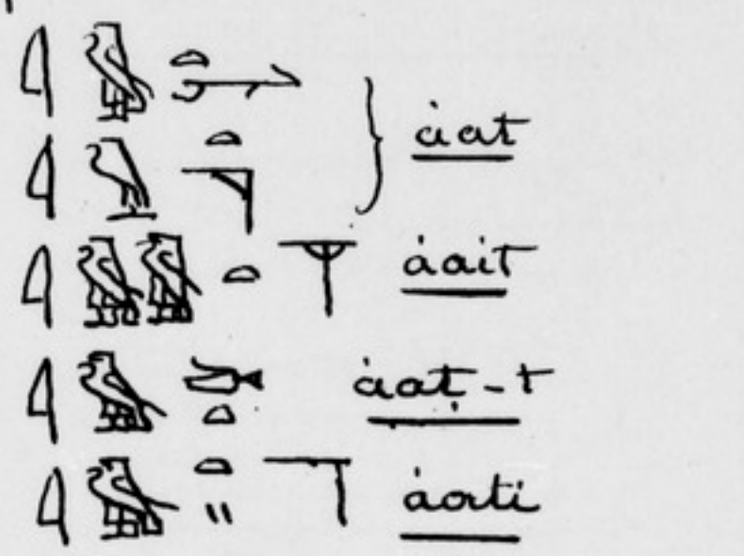
tar-t

citrouille (v melon concombre)



sχop ωωnε

civière, brancard, support sur lequel on portait les images des dieux dans les processions

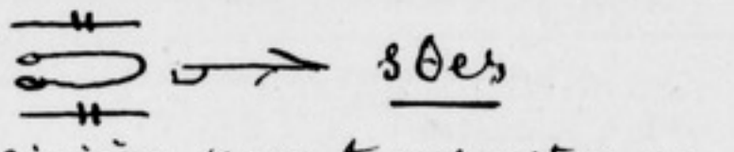


àat

àait

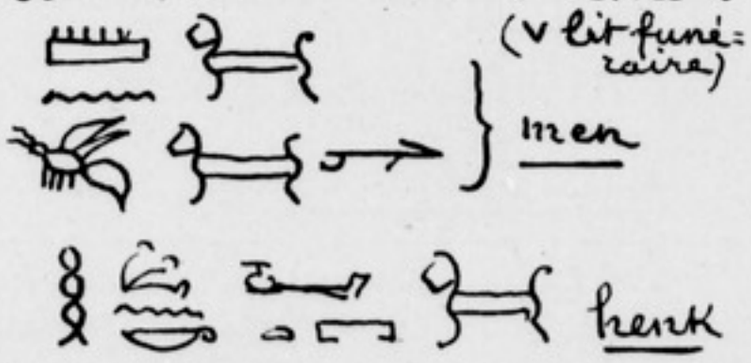
àat-t

àati



sθes

civière pour transporter un blessé, un malade ou un mort (v lit funéraire)



men

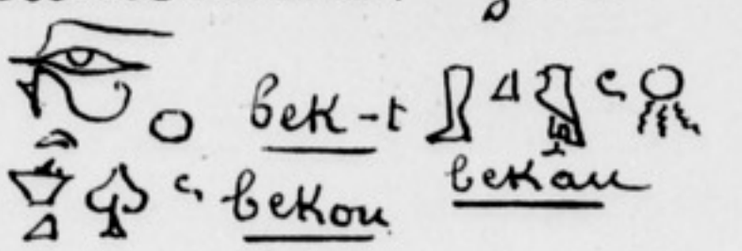
henk

clair, pur, propre, nettoyé



sotf COTQ

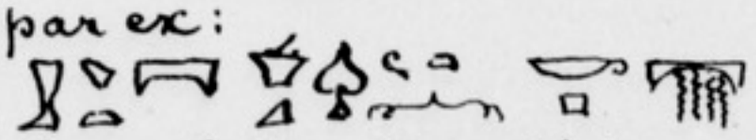
clarté du ciel, du jour



bek-t bekau

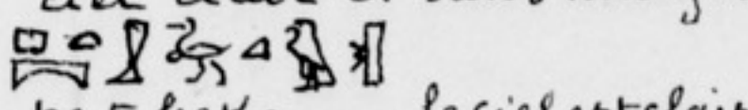
bekou

par ex:



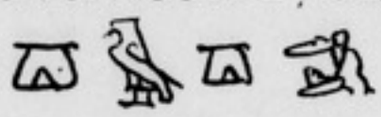
bet bekou-t nen kep

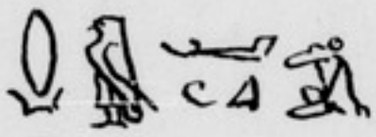
ciel clair et sans nuages



pe-t beka le ciel est clair

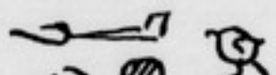
clameur, acclamer


kak


ỉkak (clameur)

šaank (applaudir)

clarifier. (v clair, diluer, filtrer)


ātxou

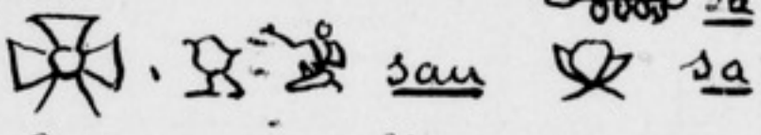
clarifié


bet

classe, corporation (v. amulette)


sa

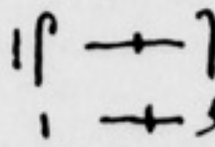
plur.

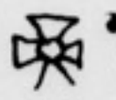

sa sau sa

Comme nous l'apprend le décret de Canope, la corporation des prêtres était divisée en cinq classes:


pa toua sau

les cinq classes


petoua saou

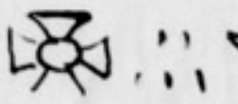
1re classe  sa tep nou

2me "  sa sonnou

3me "  sa xemet nou

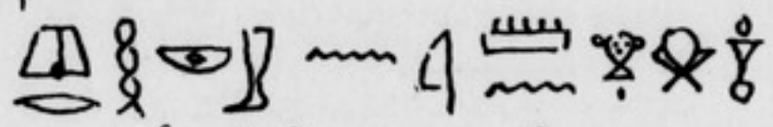
4me "  sa aft nou

5me "  sa toua nou

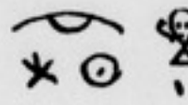
 sa toua neb.t

toutes les 5 classes

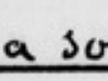
par ex:

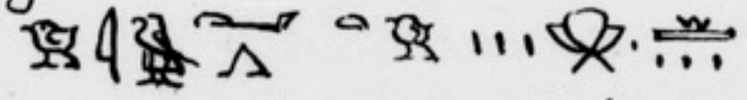

xerheb ỉ amen her sa tep

prêtre d'amon de 1ère classe

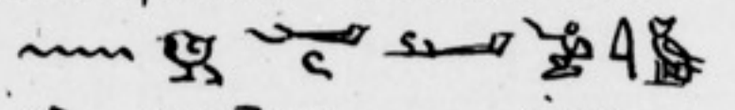

abot her sa sonnou

(prêtre) mensuel de 2me classe

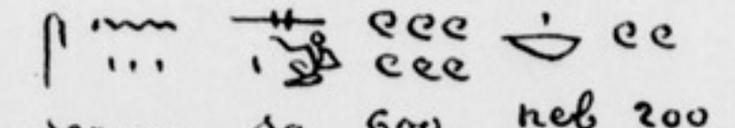
Les signes , , sa n'indiquaient pas seulement les classes des prêtres mais s'appliquaient à toutes les corporations. et même à des brigades d'ouvriers. Ainsi par exemple d'après un manuscrit de Turin, des ordres sont donnés pour exécuter les travaux d'un temple. Celui qui commande et dirige les ouvriers a le titre de capitaine ouāou comme dans l'armée. Il est chargé de:


ouâa tou xemet sa-ou

de disposer trois classes

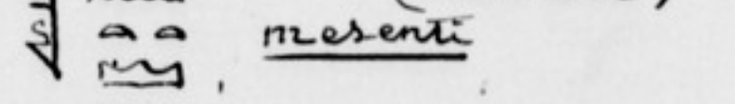

ỉr ouāou ỉam

à commander parmi

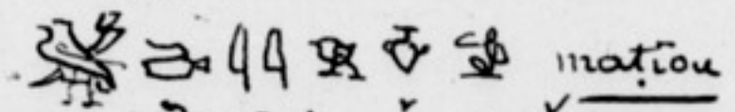

senou sa 600 neb 200

eux hommes 600, chaque (brigade de) 200

La corporation des artistes, peintres, sculpteurs, graveurs généralement occupés aux travaux des temples, a été prise comme une classe de prêtres, par erreur, sous le nom de:


(v artiste)

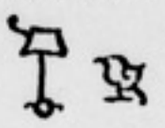
mesenti


mation

šentit

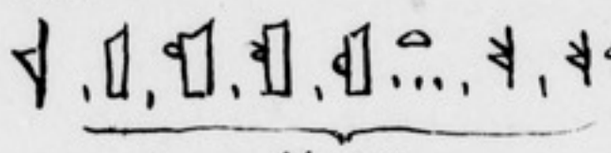
classes (suite)

Les classes ou corporations des tailleurs de pierre, praticiens et autres ouvriers appartenant aux productions artistiques, tels que ciseleurs, émailleurs, graveurs sur métaux etc etaient comprises sous le nom de



: ābou

Quant à la classe ouvrière, gens du peuple, matelots, maçons, manouvriers quelconque Els et'aient designés sous les noms de:

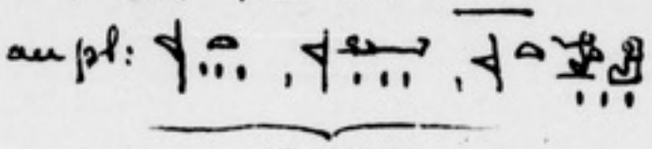


Kot

Ces signes sont souvent suivis du signe homme

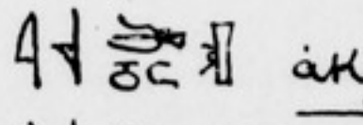


xot

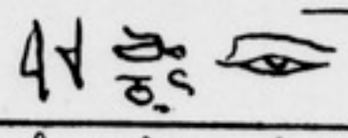
au pl: 

Kotou

Ce mot est souvent écrit:



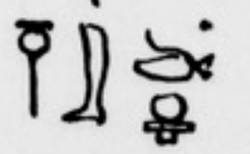
àkotmou



àkotnou

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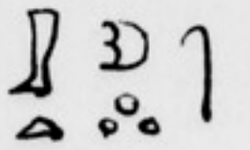
clef, clore, fermer āclef



ābt EBT



àtem



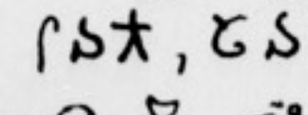
bet bet

clef en bronze

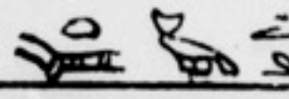
Ker (les clefs et les verrous en bois étaient plus en usage que les fermetures en métal.)



sekta



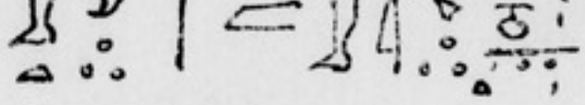
sešt



tom TWU

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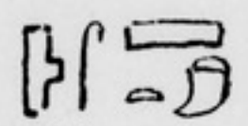
clef en fer terrestre (d'après Brugsch)



(v fer)

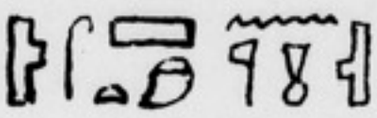
bet nè ba n ta

le mot:



sešta

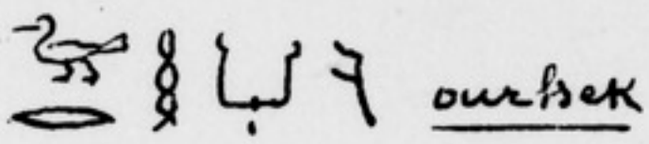
est souvent pris au figuré. par ex:



sešta n nouter χrou

clef de l'écriture sacrée

On a donné le nom de clef magique à l'instrument qui servait à ouvrir la bouche des morts

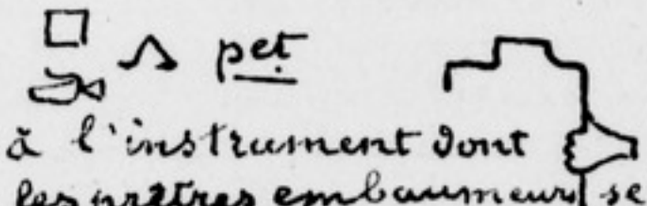


ourbek



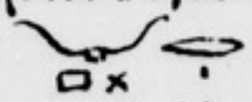
ourh

et:



pet

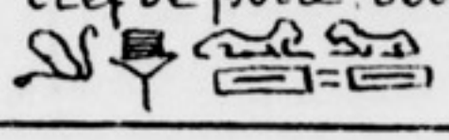
à l'instrument dont les prêtres embaumeurs se servaient pour enlever la cervelle des morts, après l'opération de l'apro



« La cérémonie de l'apro, dit « Maspero, est souvent représentée « dans les tombeaux du nouvel empire: elle se faisait au moyen « d'un instrument de métal en « forme de doigt. Sa signification « symbolique est assez claire: ouvrir la bouche à la momie, c'est « préparer la voie à l'air respirable, par conséquent à la vie.»

Quant à l'opération qui consiste à enlever la cervelle, Herodote en parle l. II c. LXXXVI « d'abord ils « tirent la cervelle par les narines « avec un ferrement recourbé.»

clef de porte, verrou



pehouha

clément



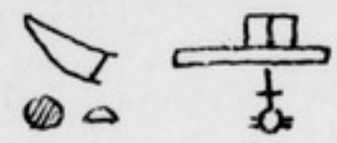
annou ab

doux de cœur

clepsydre, horloge à eau, cadran solaire (v heure)



merx

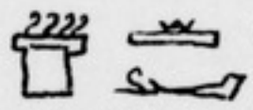


merx-t



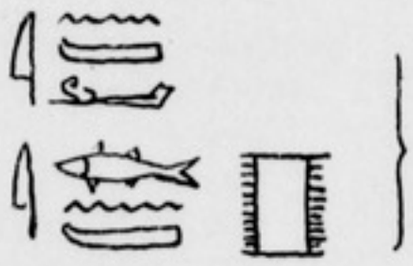
šeb neb

client

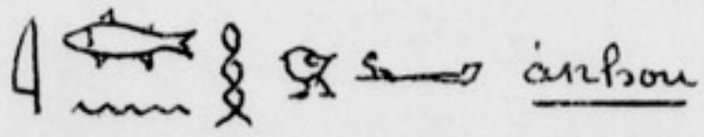


ša

clos, clôture, enclos, clôturer (v fermer)



ânh



ânhou

Klai

Kereou Keri-t
Krï-t

Kas

Sam-t

sobt

sobti

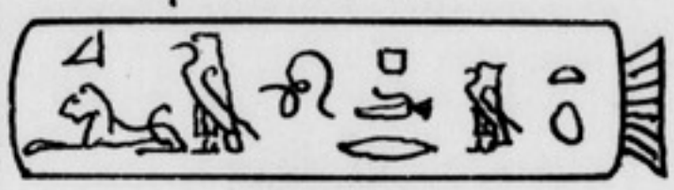
teri-t

tomer

tom

tomi

Cléopatre



Klaûpatra-t

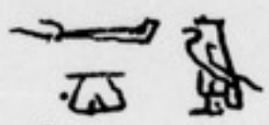
La reine Cléopatre

Klaupatra souten-t

La reine Cléopatre jeune

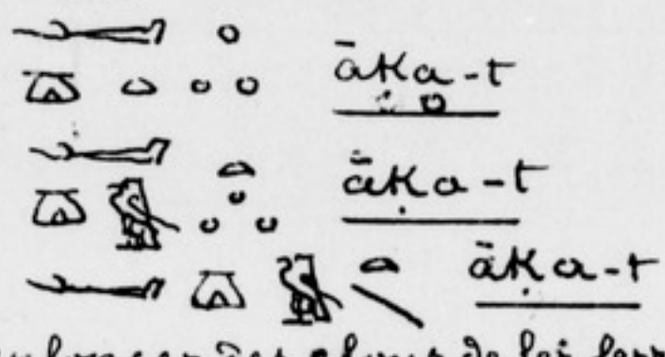
Klaupatra soutent arpi

clouer



āḳa

clou

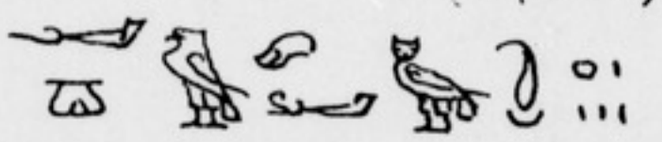


āḳa-t

āḳa-t

āḳa-t

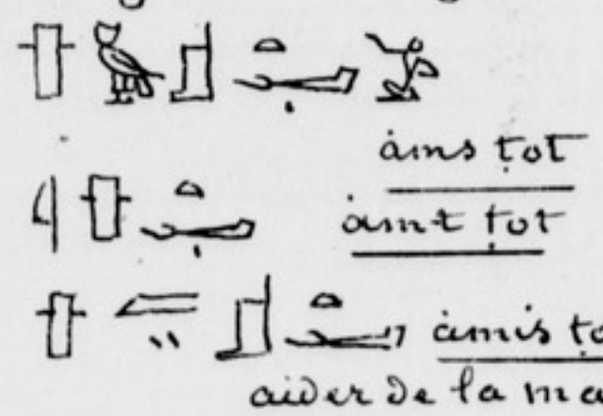
enfoncer des clous de fer, ferrer (v. ferrer)



āḳa ni merou

litt: clouer avec des fers

coadjuteur, collègue, aide



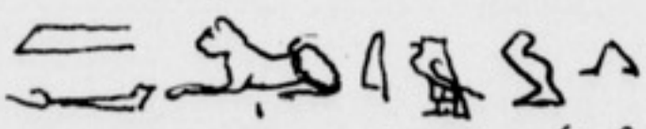
ânstot

ânstot

ânistot

aider de la main

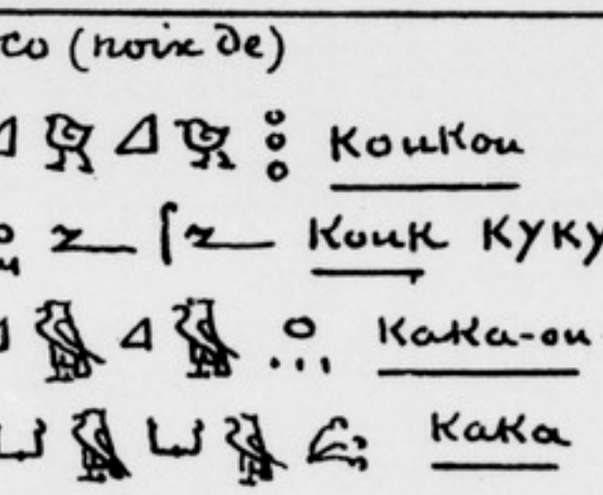
cocher, conducteur de char, lancer ses chevaux

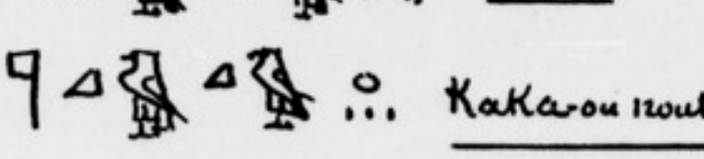


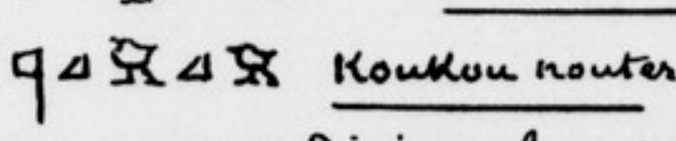
mâlâa (v. fouet)

cocher, conducteur de char. conduire un char

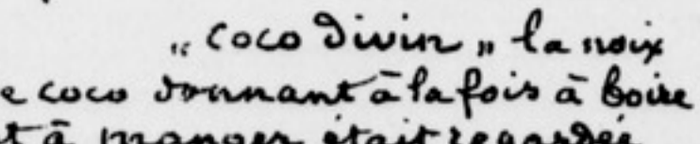

Kàr


Kàriou


Kàrou

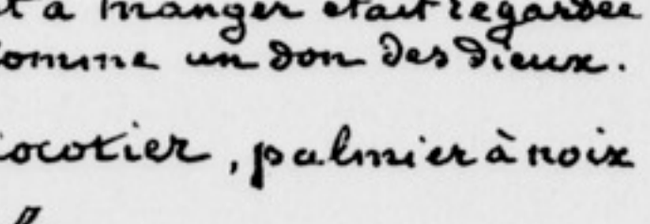

Kàriāu

d'où hiéros, par allusion au guerrier qui du haut de son char terrasse ses ennemis et les fait prisonniers

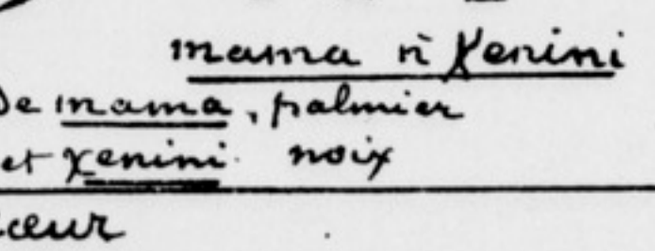

Kràu

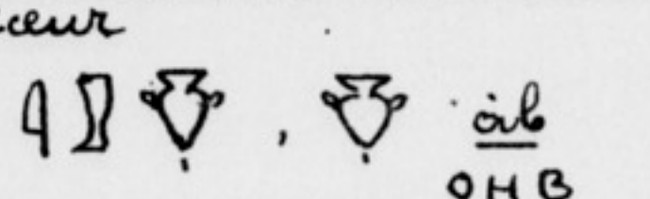
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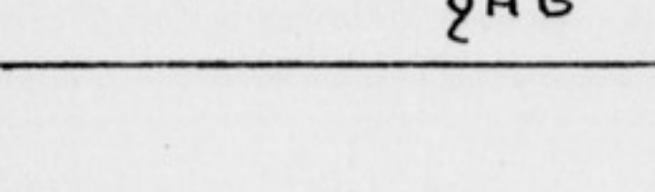
coco (noix de)


Koukou

Kouk KUKU


Kaka-ou


Kaka


Kaka-ou nouter

Koukou nouter

« coco divin » la noix de coco donnant à la fois à boire et à manger était regardée comme un don des dieux.

cocotier, palmier à noix

mama ni xenini

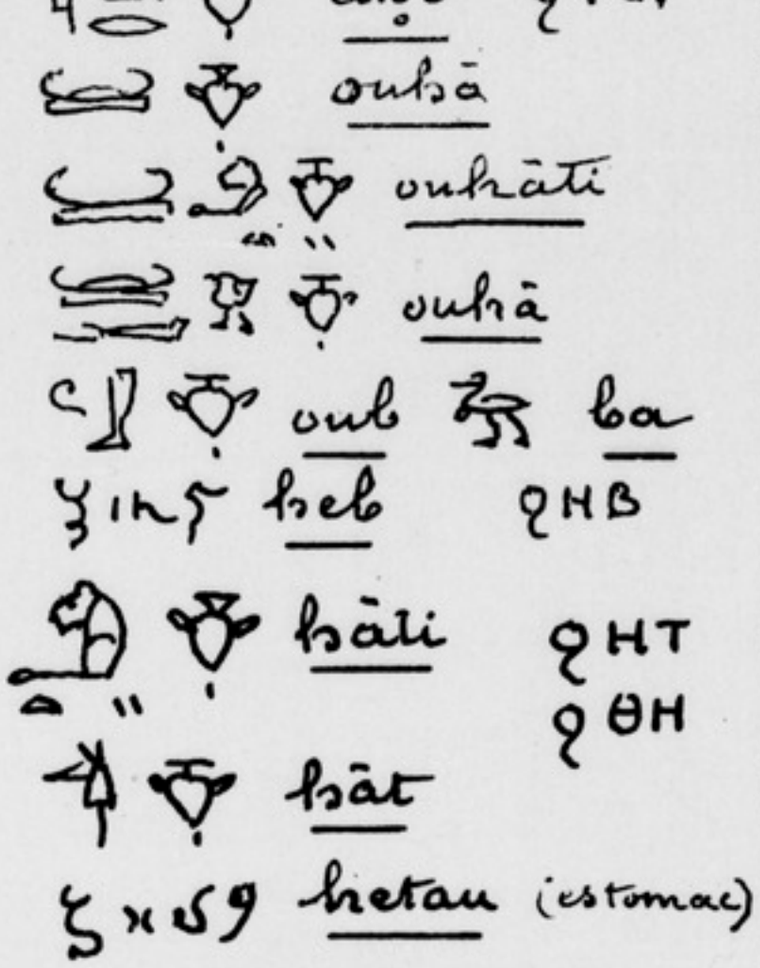
de mama, palmier et xenini noix

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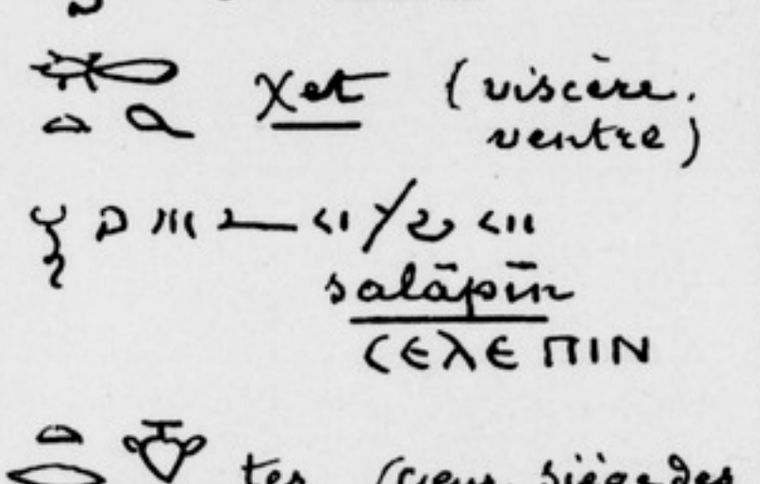
cœur

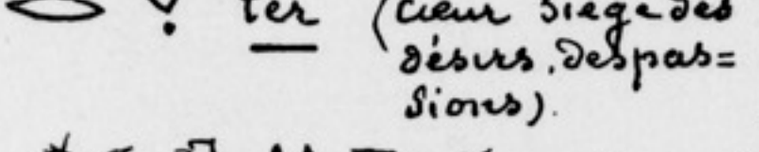
àb

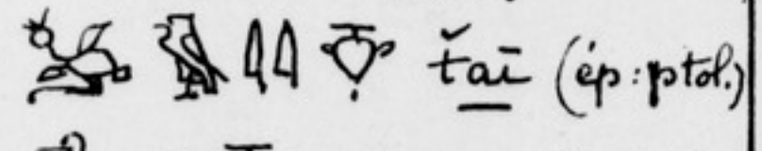
ḥHB

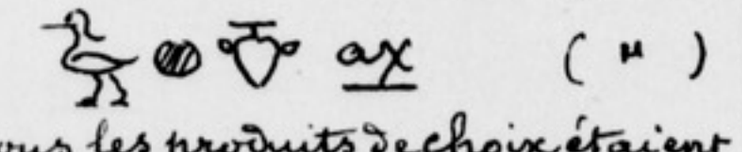

cœur, estomac (au propre et aussi figuré)

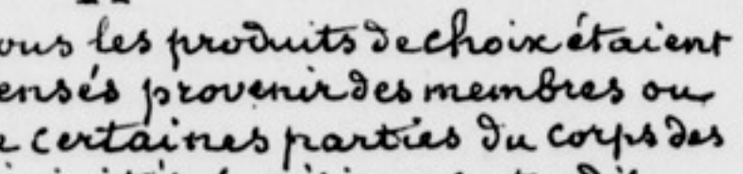
àtor ḥTOP

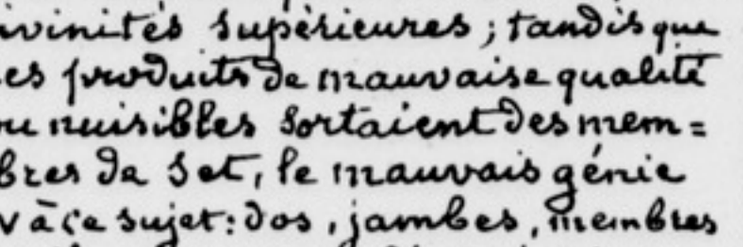

oubà

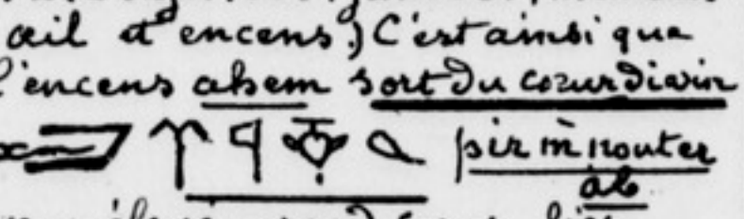

oubḥàti

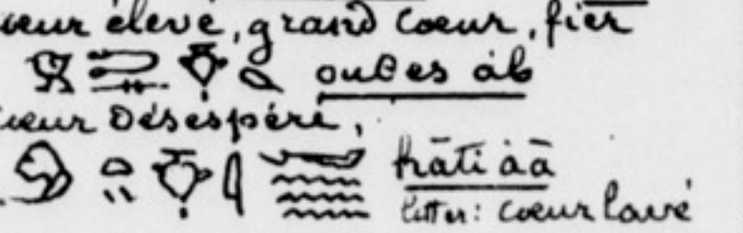

oubà

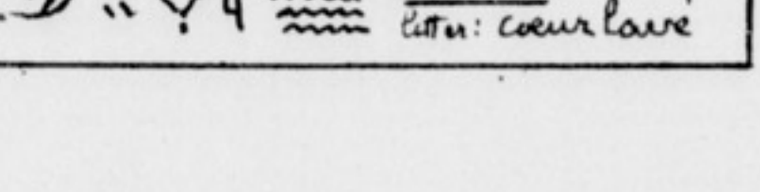

oub ba


ḥeb ḥHB


ḥàti ḥHT ḥΘH


ḥàt


ḥetau (estomac)


xet (viscère, ventre)

salàpin

CEλEΠIN

ter (cœur siège des désirs, des passions).

ťaï (ép: ptol.)

ax (")

Tous les produits de choix étaient sensés provenir des membres ou de certaines parties du corps des divinités supérieures; tandis que les produits de mauvaise qualité ou nuisibles sortaient des membres de Set, le mauvais génie (v à ce sujet: dos, jambes, membres ail d'encens). C'est ainsi que l'encens abem sort du cœur divin

sir m nouter àb

cœur élevé, grand cœur, fier

oubes àb

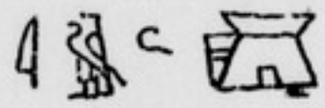
cœur désespéré,

ḥàti àà

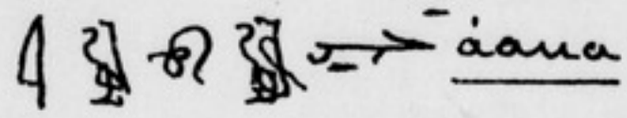
litt: cœur lavé

coffre, caisse, boite (V. ces mots)

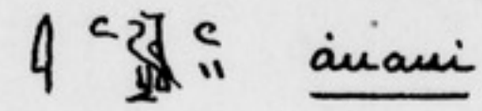
coffre-autel avec reliques ou renfermant des images de divinités qu'on portait dans les procassions



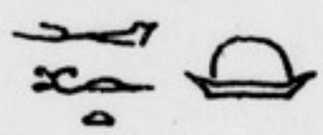

àau



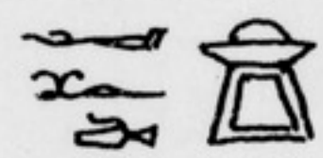
àaua



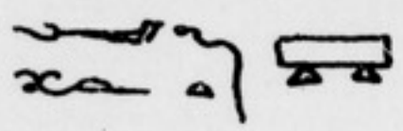
àuaui



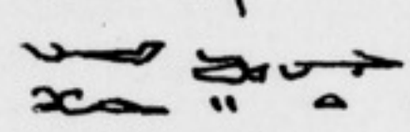
āft



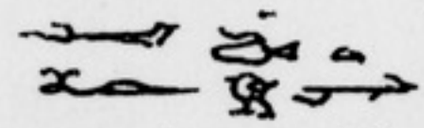
āft



āfť-t



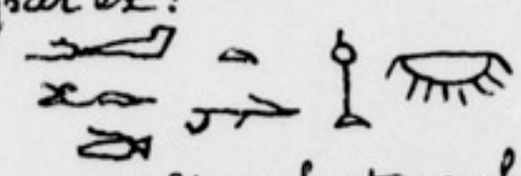
āfti-t



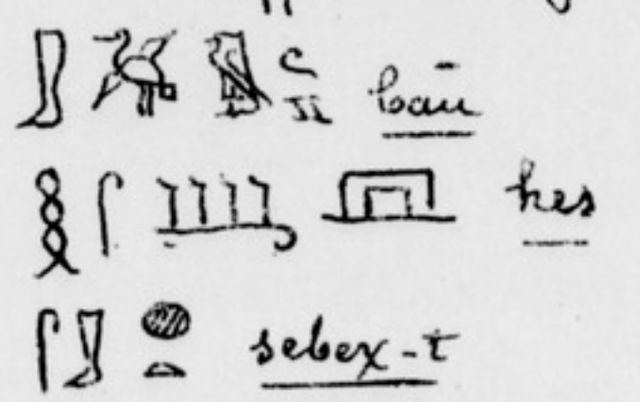
āftou-t

se disait aussi d'un tombeau, d'un sarcophage, d'une cabine de navire, d'un coffre, d'un coffret.

par ex:



āft-t hetnoub
coffret en argent



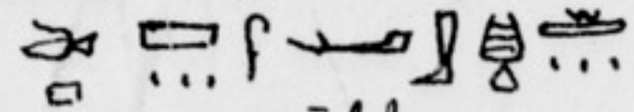
bau

hes

sebex-t

ṭeb-t

par ex: coffrets à bijoux



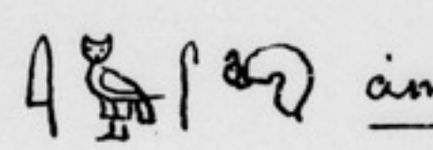
ṭep-ou sābhau

coiffure

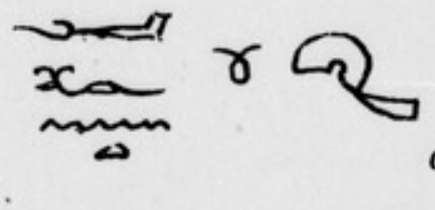
(V. couronnes)



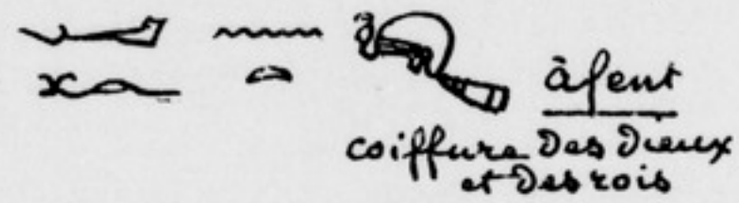
àbs coiffure ordinaire généralement portée



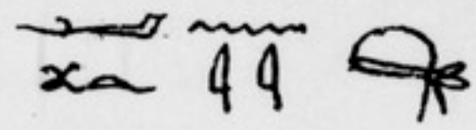
àms coiffure royale avec l'uraeus



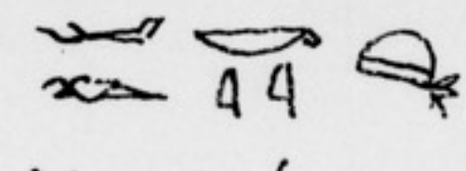
āfent
coiffure ordinaire



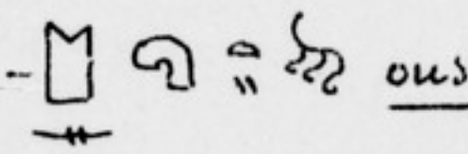
àfent
coiffure des dieux et des rois



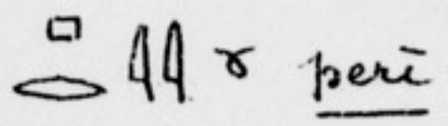
àfnī



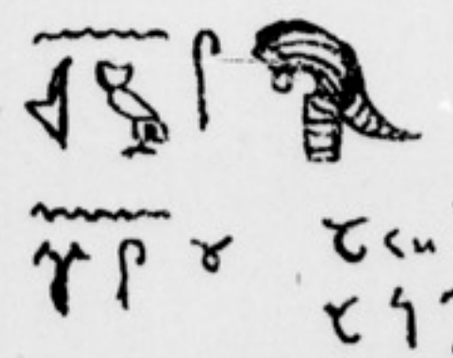
àfťī



ounsti coiffure de femme



perī espèce de turban ou de tiare

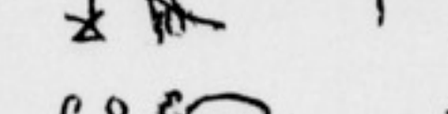


nemt

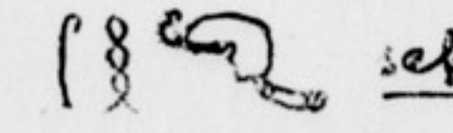


šou

xa

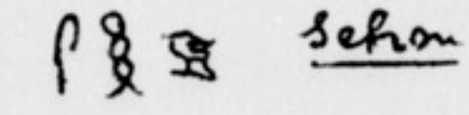


xa-t
soun coiffure militaire



seka coiffure des princes Ethiopiens

sehon



xenset

Coiffure. La plupart des Egyptiens et des Egyptiennes portaient perruque, lourds édifices de cheveux tressés, bouclés, très parfumés et retenus souvent par des bandeaux de perles. Les coiffures en vrais cheveux coutant fort cher on les remplacait par des imitations ou par des étoffes plissées. Voici des coiffures remontant à la plus haute antiquité, celles de Sepa et de son épouse Nesa, qui vivaient sous la IIe ou la IIIe Dynastie (Musée du Louvres) fig I



fig I

Voici d'autre part le portrait de la princesse Nofert (la Belle) épouse de Ra Hotep Gde: de la IIIe Dyn: fig II.



fig II



Nous donnons ici d'après une peinture de Thèbes un esclave phénicien fig III



Les longues tresses de ses cheveux le caractérisent complétement fig III

La Béorie suivante nous montre les divers peuples connus des Egyptiens et que nous donnons surtout ici à cause de la différence de coiffure qui les distingue

Fig I Egyptien
fig. 2 Nègre
fig 3 arabe et Juif Amou
fig 4 Assyrien
fig 5 Grec ou Jonien
fig 6 Européen sauvage vêtu de peaux de bêtes et Patoué

(V ces différents peuples à leurs noms)



fig 1 fig 2 fig 3 fig 4 fig 5 fig 6

signalons encore quelques types de coiffures intéressantes telles que celles des Pélasges, des Teucriens, des Sicules, des Daumiens qu'on voit apparaître sous le règne de Ramsès III, des Sardes qui devinrent soldats auxiliaires de l'Egypte, après avoir été vaincus.


fig 1


fig 2


fig 3 fig 4


fig 5


fig 6


fig 7




fig 8


fig 9


fig. 10

fig 1 guerrier pélasge. f2 prisonnier pélasge. fig 3 prisonnier teucrien. fig 4 guerrier daumien. fig 5 guerriers étrusques. fig 6 et 7 guerriers pelasges ou italiens combattant à bord de leurs vaisseaux fig 8 guerrier sardinien à la solde de l'Egypte. fig 9 chef sardinien fig 10 coiffure osque.

Voici quelques coiffures de Divinités (V couronnes, casques)



amnon Ra Toum Khnoum Osiris Horus Lunus



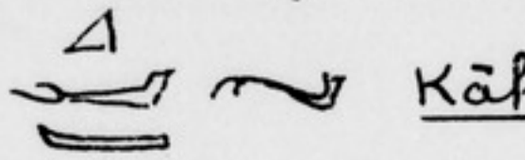
Mout Isis Ma (Vérité) Neith Hathor

coiffer (se), arranger ses cheveux, les lier, aussi: les dé-lier en signe de deuil

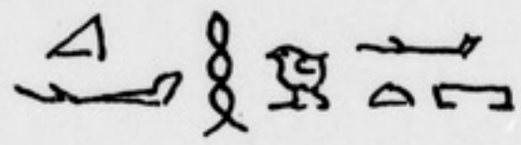


sennim

coin, angle (▽ angle)



Kāh KOϱ



Kakouāt
coin de maison

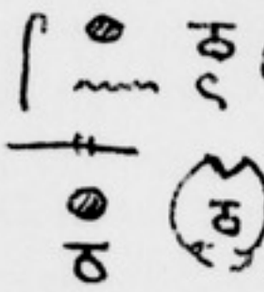
Kah

coïncidence, coïncider

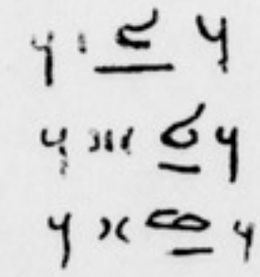


sexen

sexni

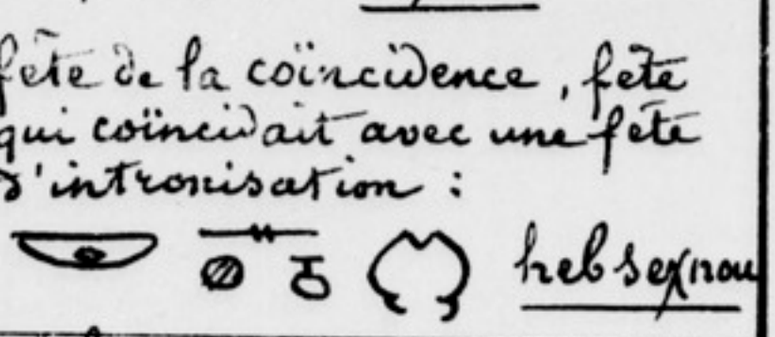


sexennou
sexnou



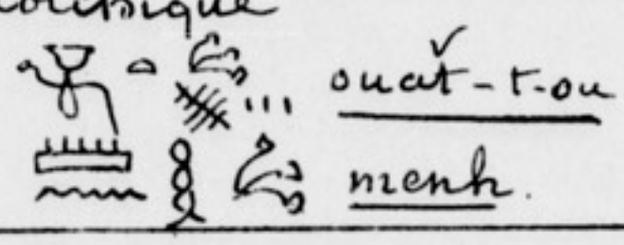
sexen
sexnī
sexnou

fête de la coïncidence, fête qui coïncidait avec une fête d'intronisation:



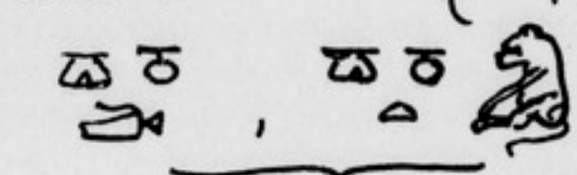
hebsexnou

colchique



ouat-t-ou
menh.

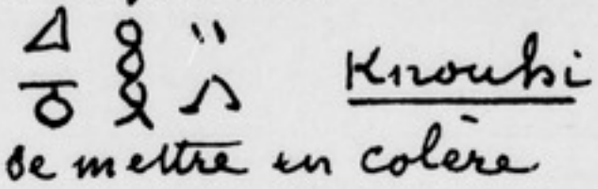
colère (v furie)



Kont
ϬWNT
ϫWNT



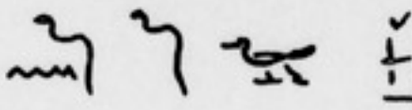
Kont
s'emporter de colère



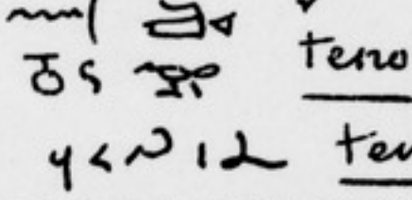
Kiroubi
se mettre en colère



sexoun
ⲥⲱϣⲛ

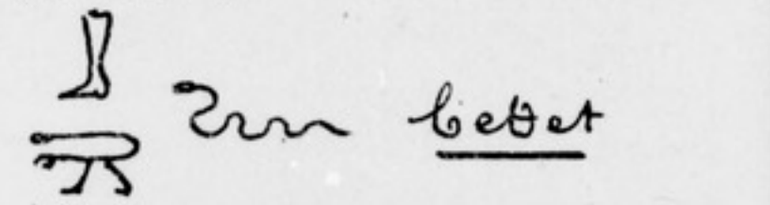


ϯnt

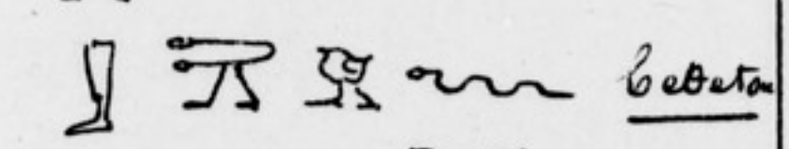


tenout
tent

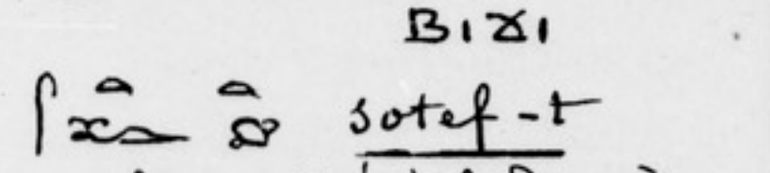
colique, contorsions de douleur, se tordre



bebet

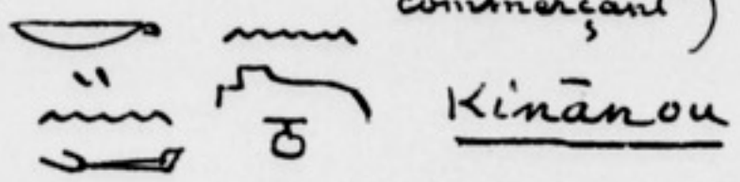


bebeto
BIBI

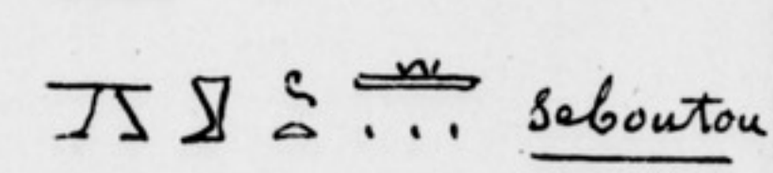


sotef-t
colique spéciale due à une purge
COTϱ
(purger)

colis, ballot, bagage, paquet (v paquet, ballot, trousseau commençant)



Kinānou



Sebouton

Collège des hiérogrammates et par extension: atelier de peintre et de sculpteur:

per anx

c'est à dire „maisons de la vie„ celles où l'on étudie les besoins de la vie et de l'âme et celles où l'on représente la vie par des oeuvres d'art (ce qui répond à nos Académies de Sciences, lettres et beaux-arts) Elles furent fondées par Ramsès II. Toutefois les Collèges des prêtres existaient depuis les temps les plus reculés. Seulement le grand Pharaon y ajouta des éléments nouveaux.

Collègue v coadjuteur

Coller, souder, joindre à

tekĕ TEG

d'où

tekteK TWG

greffer

collet, lacet

āmāma

collet (morceau de viande nommé)

sms

collier

ar-t xi

ari xi

(ce qui est au cou)

ārk ?PHyl

collier

ourn

ousex

ousex noub

collier d'or

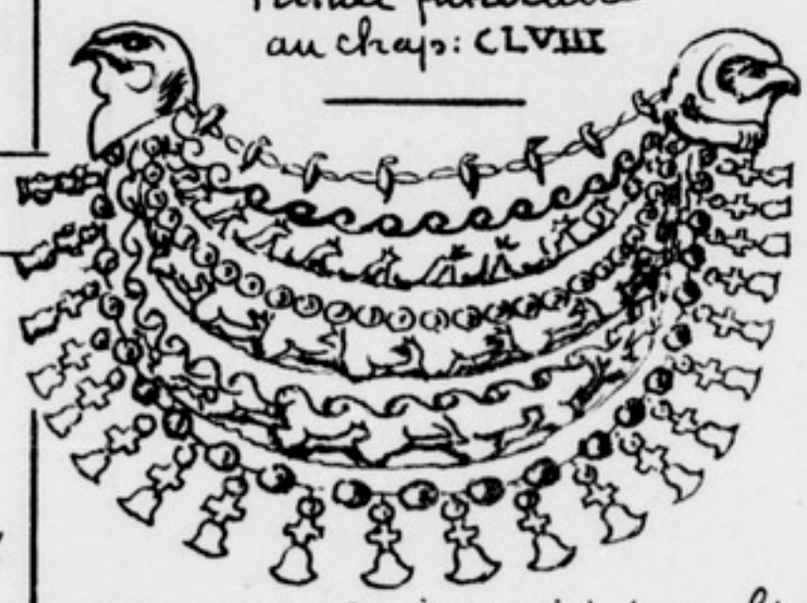
ousex ăš

collier à tours nombreux

ousex ous

collier riche

C'est le collier ousex avec le scarabée ailé qui se voit sur les sarcophages à la place de la poitrine et dont parle le Rituel funéraire au chap: CLVIII

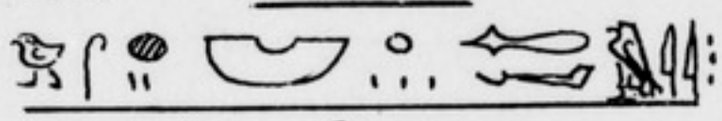


Nous reproduisons ici tant bien que mal le collier ousex qui faisait partie du trésor funéraire de la reine Athopou, épouse de Kamos de la XVII^e Dynastie et mère d'Athmos I^er. Maspero la décrit ainsi:

« Deux têtes d'épervier en or rehaussé d'émail bleu servent d'agrafes. Il « est composé de dix rangs, le 1^er doit « seaux aux ailes déployés; le second « d'une chainette en forme de vagues; « puis une rangée de chacals assis; « une rangée de perles, une autre de « chacals courant en tournant la tête; « une d'antilopes poursuivis par des « lions; des rangs de perles et de pan« deloques. Le tout en or repoussé et « cousu sur le linceul de la momie « au moyen d'un petit anneau « soudé derrière chaque figure »

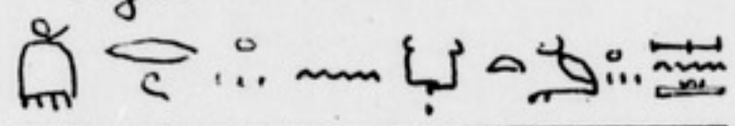
Le trésor de la princesse Athopou était fort riche. Il se composait outre

le collier dont nous venons de donner la description, d'un pectoral, de bagues en or, d'un magnifique bracelet etc. Ce qui rend ce trésor doublement intéressant, c'est qu'il fut pillé par des voleurs de tombeaux à l'époque des pharaons. Ils cachèrent le produit de leur vol, furent pris, passèrent en jugement et furent exécutés. Les pièces relatives à cette affaire ont été retrouvées et décrites par Chabas. Et, chose non moins curieuse, le trésor lui-même, caché par les voleurs sans qu'ils eussent fait à ce sujet aucune révélation avant leur mort, fut retrouvé par des Arabes en 1860



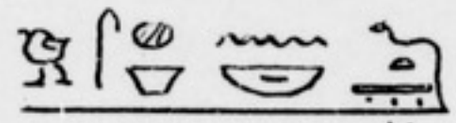
ousexi-ou āāïou

de grands colliers



aperou ïr Katesn Ken.

(et) des pectoraux en or fin



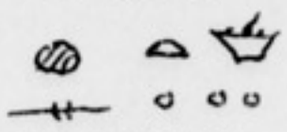
ousex ïr neb tet

collier du Seigneur de l'Eternité (de l'Eternel)



ousexti ïr heri ïr

Collier en fleurs de

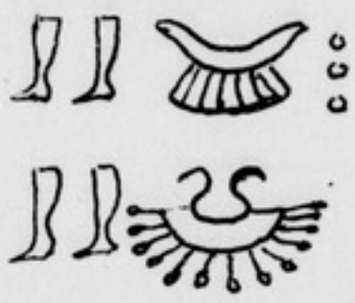


de lapis-lazuli

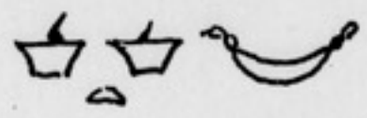
xesbet

Faisons remarquer que le signe , qui a servi à désigner l'or durant toute la durée de la monarchie égyptienne, figure un riche collier à pendeloques. Ce signe se voit déjà sur le monument de Snefrou au Sinaï (IIIe Dynastie)

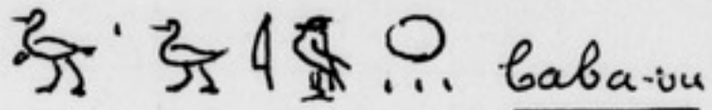
Collier se disait aussi:



beb



beb-t

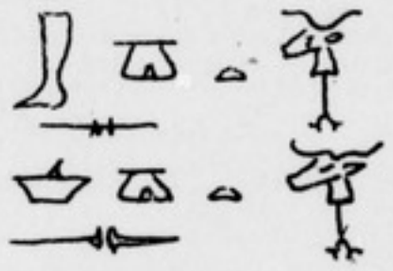


baba-ou



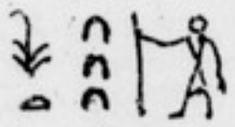
bouibou

BOYBOY
(briller)



bekes-t

Bekes était le nom du collier que les magistrats et les grands juges portaient comme insigne de leur dignité. Ces grands juges étaient au nombre de 30 et nommés les "30 du Roi" (V président)



xomtou 3outen

au bekes étaient attachées les images des déesses Justice et Vérité.



bekes-t šeps arixi..

le noble bekes au cou

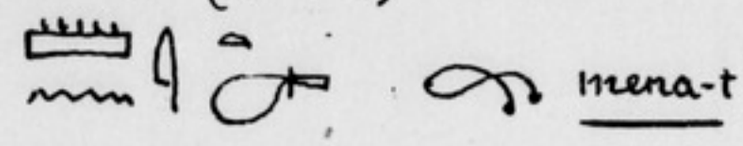


mā-t arixi ïr taset

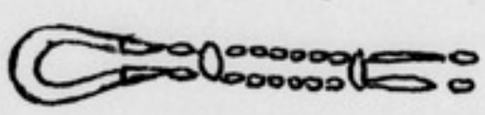
la Justice-Vérité au cou du président

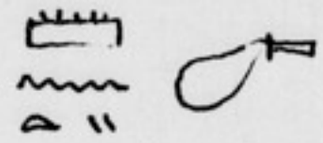
Quand le Président prononçait le jugement qui acquittait ou condamnait un accusé, il portait la main sur les figures des déesses Justice-Vérité appendues au bekes

Collier (suite)



mena-t



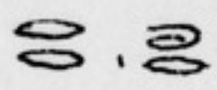


menti

C'étaient des colliers de perles vraies ou fausses, perles de verre ou de pâte émaillée.



neb collier d'or



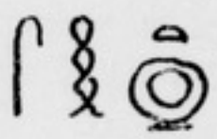
rer λHλ



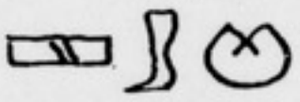
tensou



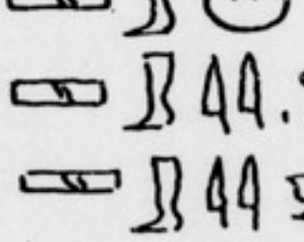
tebnir



sht

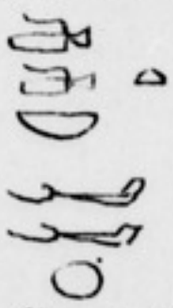


šeb



šebiou

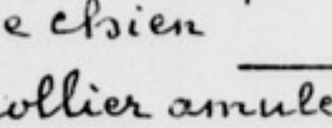
se disait d'un collier formé d'un mélange de perles, de pierres précieuses et de métaux variés. (v. varia)



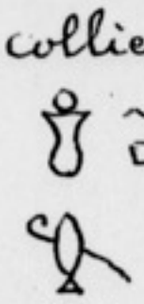
tot

collier en forme de collier de chien

collier amulette

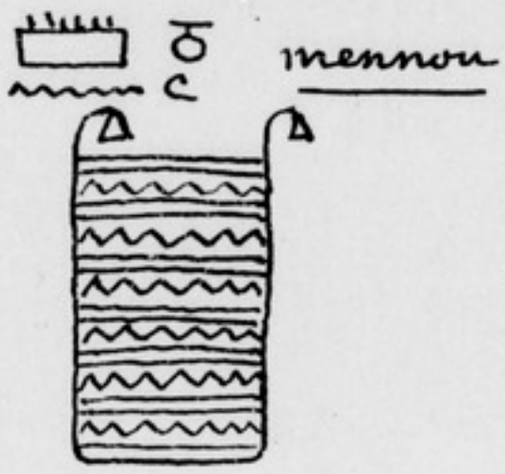


ouat nešem



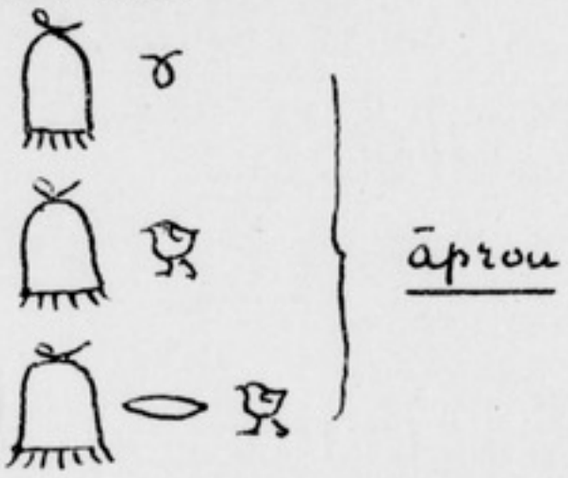
outa amulette en felspath vert que le Ch. CLIX du Rituel prescrivait de mettre au cou du défunt.

collier comme en portaient les dieux et les rois



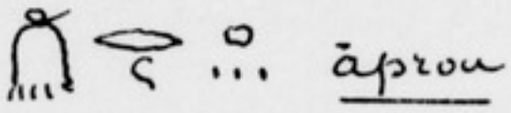
mennou

collier ou pectoral comme le mennou des rois.



āprou

Ce collier était souvent composé de nombreux rangs de chaînettes, d'où le nom:



āprou

donné aux chaines.

La déesse Hathor était nommée:



neb āprou

la maîtresse du collier

Les femmes égyptiennes portaient une jupe-fourreau soutenue par des bretelles de cuir brodé. Le cou, la poitrine, le dos restaient nus. Les larges colliers en cachaient une partie. Le pectoral aprou masquait le sillon qui se creuse entre les seins. Ceux-ci étaient souvent emboités dans des coupes d'or. (v. Maspero)

collyre (v onguents)



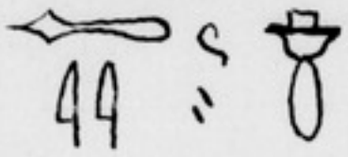
ábrá

Colonne



āhī-t

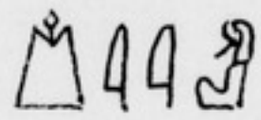
se disait plus particulièrement des colonnes qui étaient censées soutenir la voute céleste



āiouī



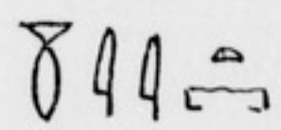
ān



ānī



ānī-t



OUEIT

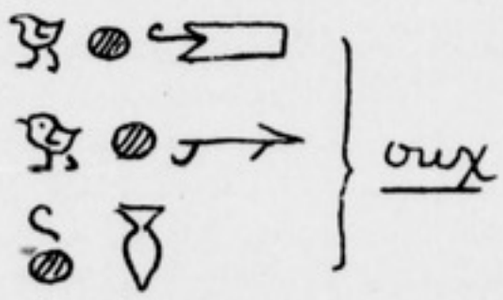
ouīt

ouīt-t

colonnes à chapiteaux de lotus



ouīt



ouX

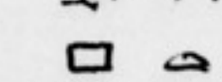


ouXa



ouXXa

faī (support)



peXr-t

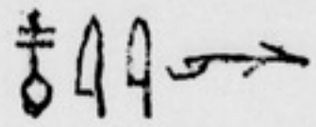


Xāi yay

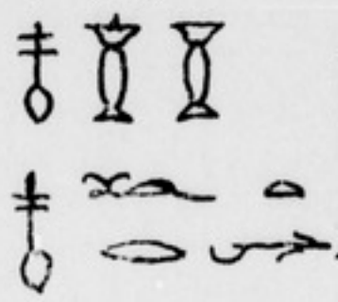
θari ΘΗΡΙ

θarau

colonne dite: la belle



nefrī



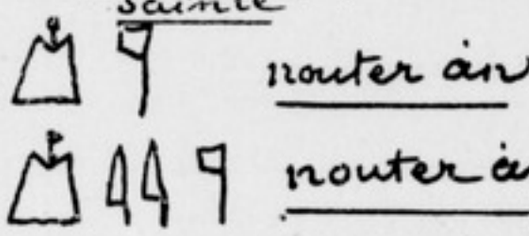
nefr-t

colonnes funéraires qu'on érigeait sur les tombes des étrangers: (V. tumulus)



àn

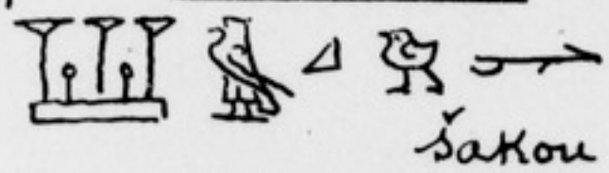
la Colonne sainte, surnom d'Osiris



nouter àn

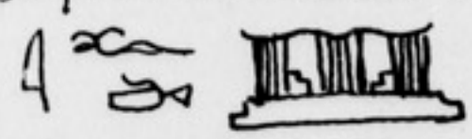
nouter ànī

Colonne monumentale, garnie d'or et de pierreries, qui fut élevée en l'honneur d'Osiris:

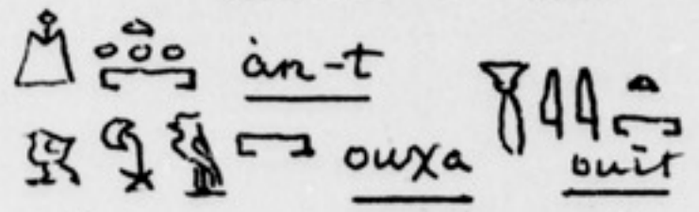


šaKou

colonnade, temple ou salle de palais ornés de colonnes



àft



àn-t

ouXa

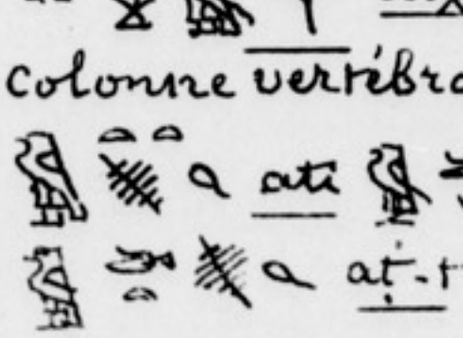
ouīt

colonne de vent, trombe (V simoun)



ouXa nef

Colonne vertébrale, échine



a ati

ati

a at-t

Colorier, mettre en couleur



wout ìr at

Combat d'animaux

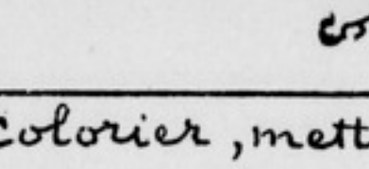


šKou

ugNHN (se quereller)

Combat, bataille, lutte, combattre.

àh

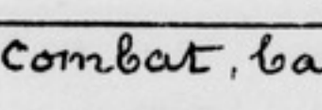


àat

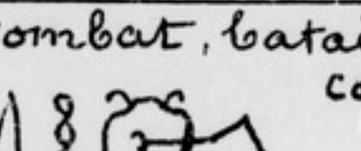
àat-t



ābā



āba



Boštek

BWTC

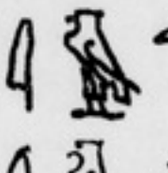
māxai



māxi

mayi

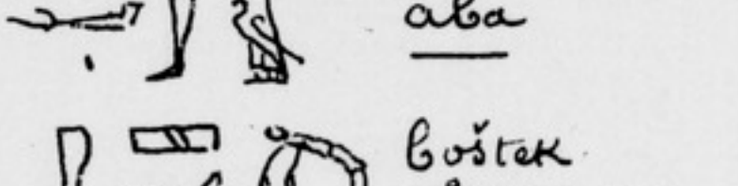
maxy des Grecs



mix

miye

mixau



xeran

xera



xesef

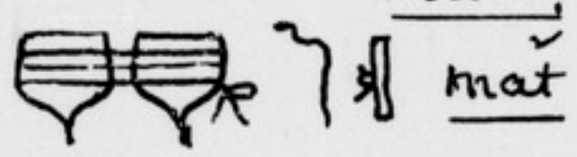
cage

(v guerrier)

combinaison, combiner, (v. Stratégie)



mātet



mat

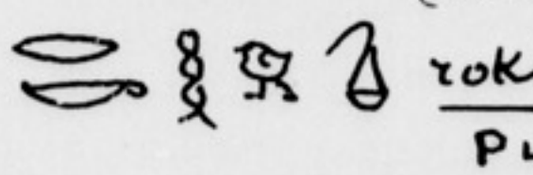


étaient des instruments de laboratoire, de distillerie, de pharmacie, philtres, connues servant à faire des combinaisons chimiques, des liqueurs, des mixtures. Ces instruments se nommaient māt ou matet, de là l'origine du mot pris dans un sens figuré.

combler, être comblé de faveurs (v faveur)

combustible, charbon de bois, bois à brûler

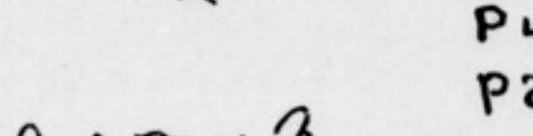
(v. charbon)



rokhsou

PWKQ

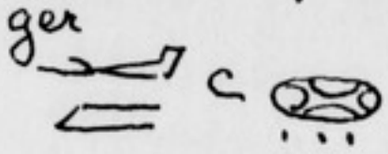
PAKQI



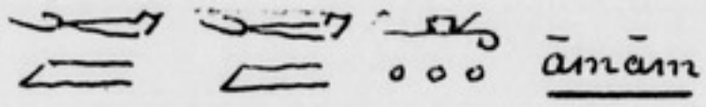
sKou

combustion (v feu, flamme, brûler)

comestible, aliment, nourriture, ce qui est bon à manger (V. manger)



ām-ou



ām-ām



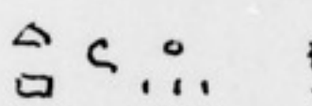
ām-t



āxou (mets exquis)



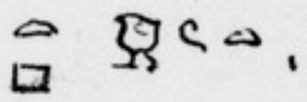
tepau



tepou

TOΠ

TAΠT



tepouou-t



tepa-t



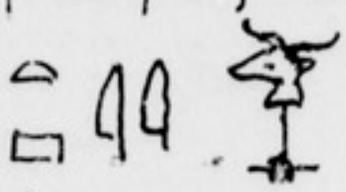
tep-t

ce qui n'est pas comestible, pas bon à manger



tepau

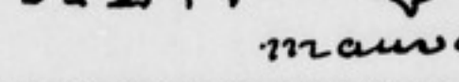
le signe ⌀ indique ordinairement des choses peu propres.



tepī

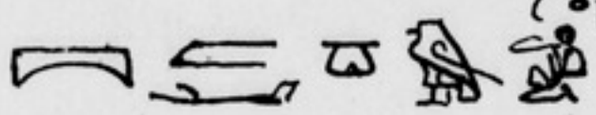
Les Egyptiens ne mangeaient pas la tête du bœuf. Ils les fichaient sur un pieu planté en terre, à la disposition des hébreux et plus tard des Grecs et autres étrangers. Nous supposons donc que désigne une chose qui ne se mangeait pas.

Il en était de même du poisson qui était réputé impur, d'où



sebīt
mauvais mets

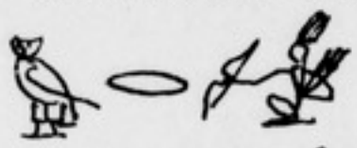
Commandant (V crier) (officier)



her māṭa

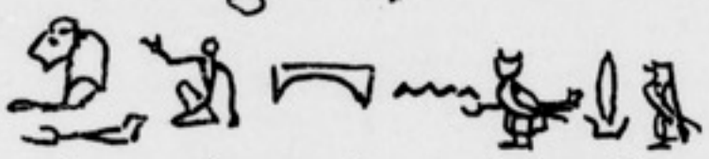
le māṭa était un sous officier chargé de faire l'appel, de transmettre les ordres; le her māṭa était le chef des māṭa.

Commandant des archers



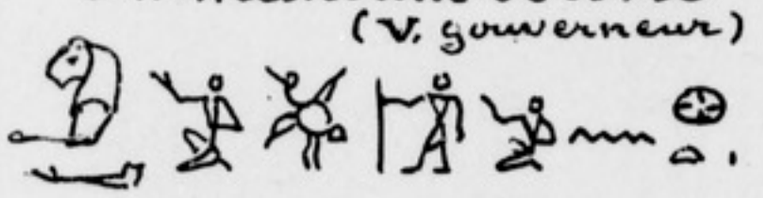
her merfitou

Commandant en chef des mataious (milices étrangères)



ha her ī mātaiou

Commandant de ville (V. gouverneur)



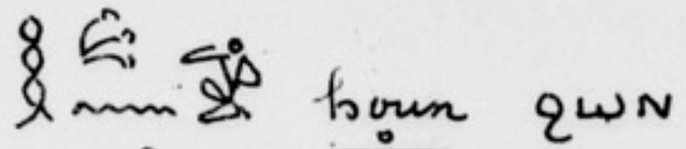
ha pa our ī ner-t



ce fonctionnaire élevé était néanmoins sous la dépendance hiérarchique du gouverneur.

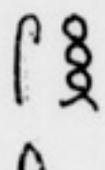
ha ī ner-t

commander, commandement



hour QWN

s'hournou



hon

d'où  hon-f qu'on traduit ordinairement

xa

Sa Majesté, ou Sa Sainteté

commander (suite

hon-f d'où vient de hon commander et traduit { sa Majesté / sa Sainteté } son, sa et répond assez au titre que prenaient les Califs, commandeur des croyants - le même mot hon pris au passif signifie être commandé et de là esclave. C'est ainsi que nouter hon, veut dire : esclave de Dieu, nom des prêtres dits prophètes, mais qui n'avaient aucun rapport avec les prophètes hébreux.

—

Commander du geste

ous tôt

Commander du regard, par l'expression du visage

ous ther

d'où : maître de maison

ous-ther (at)

xerousher (at)

Commandements, ordres

apsoutou

hosi-t

—

Comme, semblable à, conformément (v. semblable, selon)

àān EINE INE

ānī

m(p)ānī

mà mamā

màī

màti mmàti

mànti

comme (suite)

par ex :

tou-K ma Kar sou m nouter-f

tu es comme une chasse vide de son dieu

mà per sou m tau

comme une maison sans pain

à la Basse époque màti s'écrivait :

màti

souvent la simple lettre

m a le même sens

par ex :

ahā-na m Hor.

je me lève comme Horus

hems-na m ptah

je me couche comme Ptah

—

comme devant un verbe :

m a le même sens

par ex :

m meriou hon-f i bak-f nob

comme S. M. m'aimait plus que tous ses serviteurs

m ar tou hosi-t f

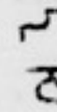
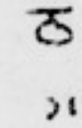
comme étaient accomplies ses ordres

ra neb, i oun ames m ab-f aker-K

chaque jour, comme j'étais dévoué à son cœur, je fus comblé de faveurs

com

comme (suite)

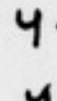



























ⲛⲉⲛⲛⲟⲩ

ⲛⲓⲱⲓ

ⲛⲓⲱⲁ

ⲛⲟⲩⲟⲩ

ϫⲁ ϫⲉⲗⲧ

ⲥⲙⲉⲛⲛⲟⲩ

ⲧⲟⲩⲧ ⲑⲟⲩⲟⲧ

comme, à l'instar, de cette manière

ⲛⲓⲫⲓⲥⲙⲉⲧⲁⲩ

ⲡⲁⲩⲥ ⲥⲙⲉⲧ

ⲡⲁⲩⲥⲙⲓ

ⲙⲡⲥⲙⲟⲧ

ⲙⲡⲉⲓⲥⲙⲟⲧ

commencement, au commencement.

hā hā hā in

mhā-t

mhā

ϩⲟⲩⲉ ϩⲏ

ϩⲉ ϩⲱⲣⲡ

ϩⲱⲣⲡ

commencement d'un territoire

pāt

com

commencement d'une route, entrée d'une rue

ro n ouī-t

commencement (du temps)

ap ter sop ap

ha sop

ha

hā hā ter ou ap

par ex:

commencement du matin, aube

ha n touaou

ϩⲧⲟⲟⲩⲧⲉ

ϩⲁⲡⲁⲧⲟⲟⲩⲉ

hā hetta

commencement de la clarté de la terre

ha hetta

Xorpou

ce mot, qui signifie chef, principe, désigne aussi parfois le matin

commencement des saisons

āp θerou

ⲁⲡⲣⲏⲧⲉ

commencement de l'année (v. an)

ap renpi

ha renpi

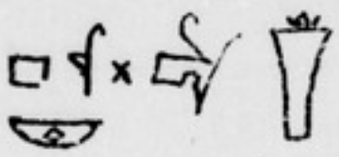
hā-t renpi

commencement de l'année fête de la nouvelle année sacrée

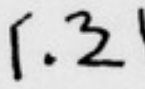


ḫib ỉp renpit

la fête du commencement de l'année de la déesse Bast



ỉp ren,sichib Bast



na ỉp Bast

Commencement de la première année de la Tétraéris



sops teb

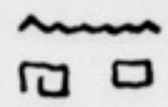
Commencement d'un règne, première année où un nouveau pharaon monte sur le trône. Les Egyptiens comptaient par années de règnes comme les Romains par Consulats:



ḫā sops

ⲁⲥϕⲱⲟⲩⲓ

commencement, origine, principe, primeur:



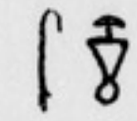
nehep



xenti

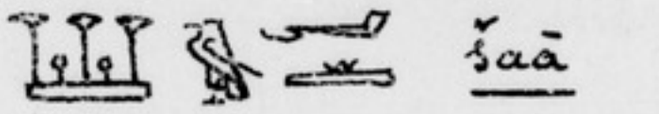
ϩⲉⲛⲧ xent

commencer



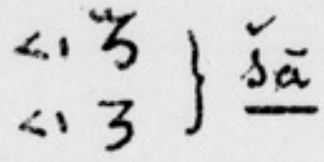
se ṯep faire le commencement

ša



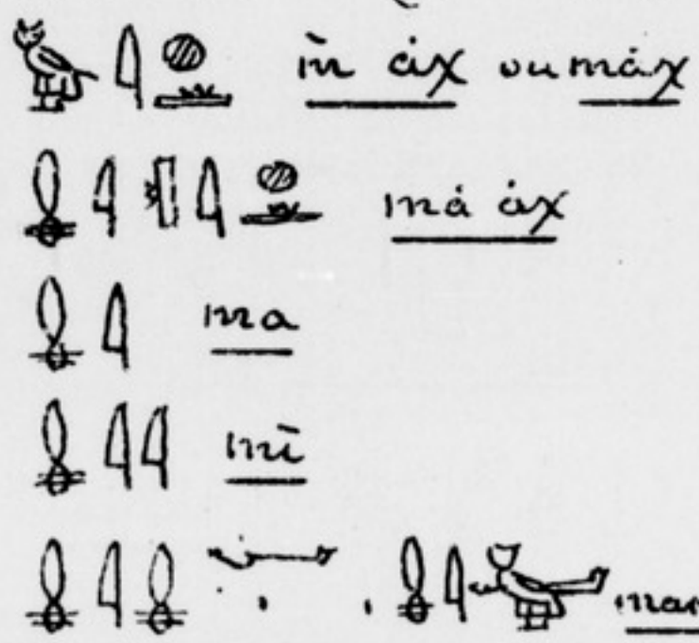
šaā

ⲩⲱⲣⲡ



šā

comment! (v. comma)



ỉn ỉx ou mỉx

mỉ ỉx

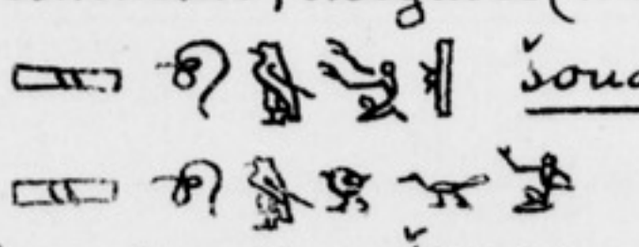
ma

mỉ

mamỉ

Commerçant (v. négociant)
Commis (v. employé)

commun, vulgaire (v. vil)

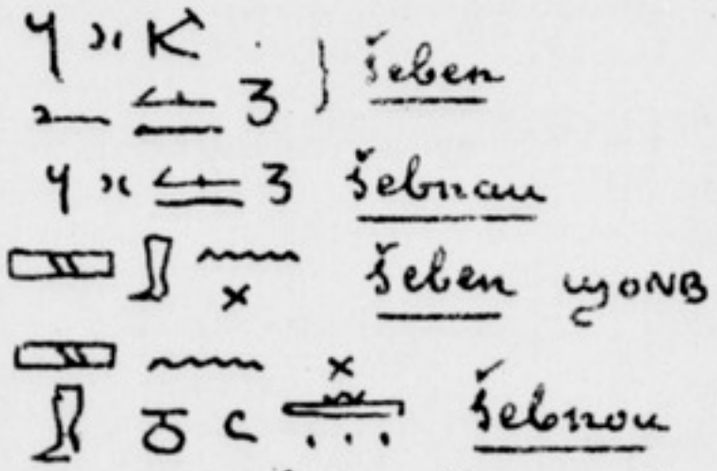


šoua

(v. variantes) šouau

ⲥⲱⲟⲩϵ

mettre en commun



šeben

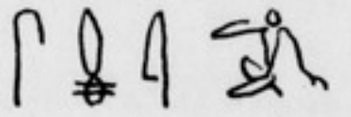
šebnau

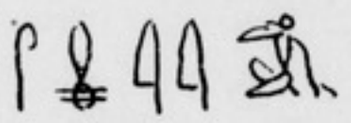
šeben ⲥⲱⲟⲛⲃ

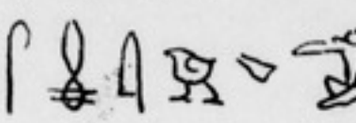
šebnou

(V. mélanger)

communiquer, faire une communication, annoncer, aviser; faire son rapport


sma

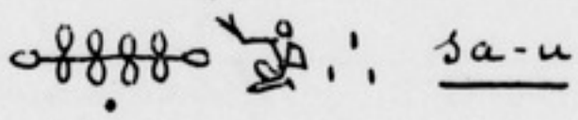

smi


smau

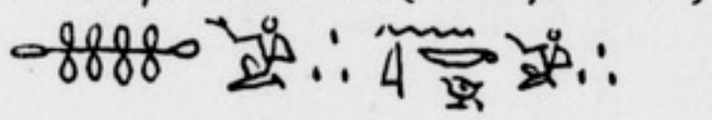
Tamo

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compagnie


sa-u

par ex:
compagnie de tailleurs des tailleurs de pierre, espèce de corporation (v. corporation)



sau n àkou

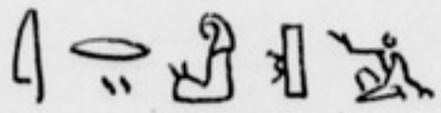

tamou

par ex:



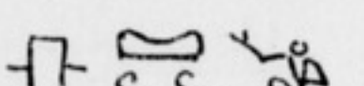
tamou n hounnou nefrou
compagnie de jeunes gens bons (pour la milice)

compagnon de travail


ari
APEQ

Compagnon, ami, associé, société, solidarité


amxet


amtoui

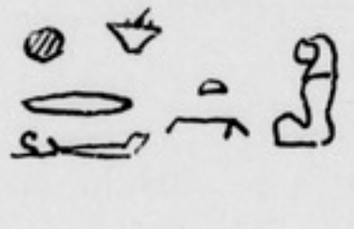
2-3 et-y "afnem eyNeu être avec

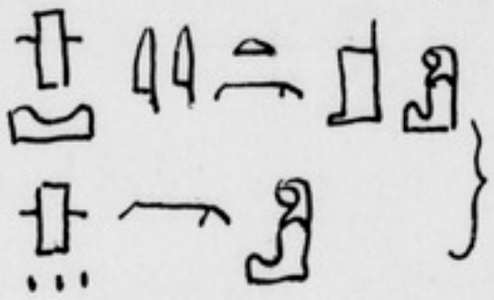
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compagnon, ami

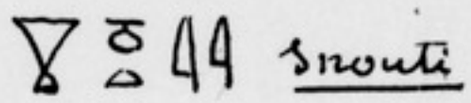

xeber
ujBHP

compagne, amie, épouse

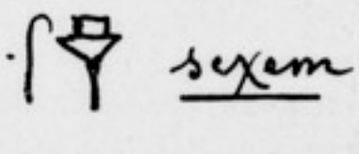

xebert
ujBEEPE


amtouit

compagnon, indique souvent le favori du roi ou son aide de camp


snouti

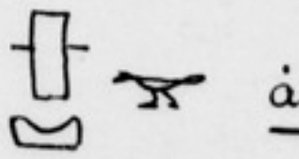

smer

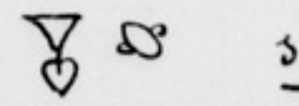

sexem


rti r-f

litt: celui qui est avec

mauvais compagnon, complice


amtou


sam

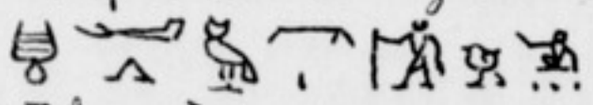
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comparaison, comparer, parabole, proverbe (v. similitude, semblable, énigme, devinatun)

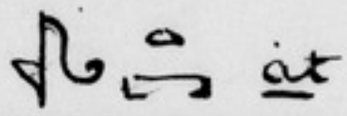

mâten

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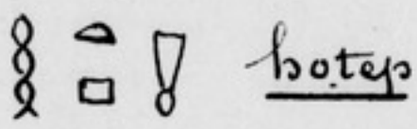
comparaître en justice


âh n metwou
litter: se tenir debout devant les juges.

Compartiment, partie réservée d'une maison, d'un temple

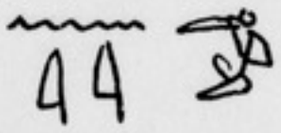


Compas.



Compassion, pitié



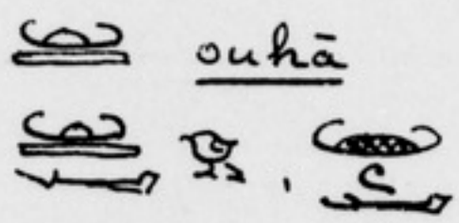


Complet, parfait



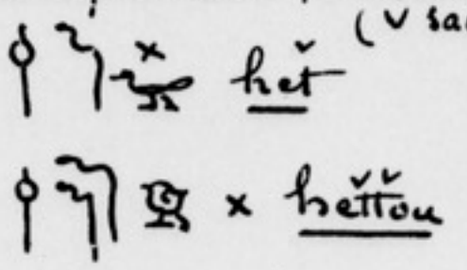
complice — V. compagnon
complot — V conspiration

Comprendre, avoir l'esprit ouvert, être prudent, circonspect (V. habile)

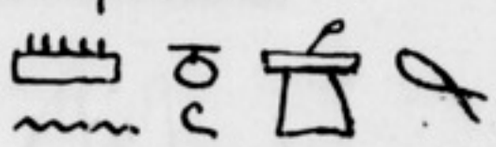


Ces groupes suivis de  signifient coeur, sentiment, sens.

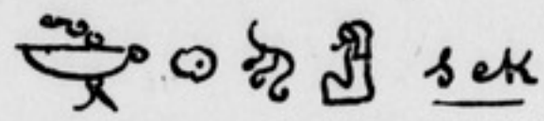
Comprimer, resserré, pressé (V saccager, terreur)



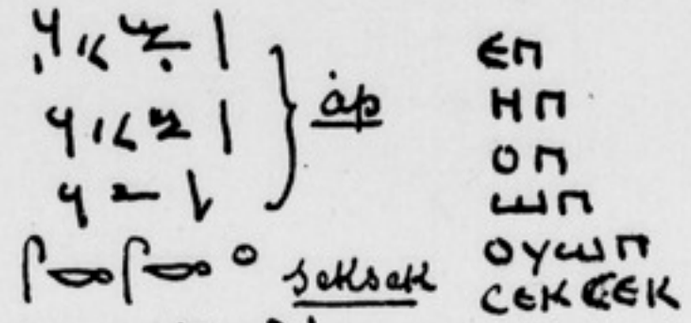
Comptable



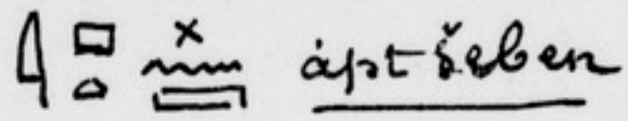
comptable (V. scribe)



compte, compter (V. calculer)



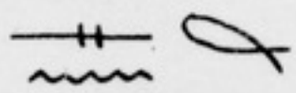
comptes divers



le total d'un compte est indiqué de la manière suivante



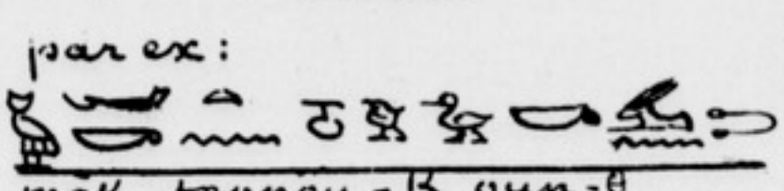
Compte, rôle, liste



Compte, compter, nombre

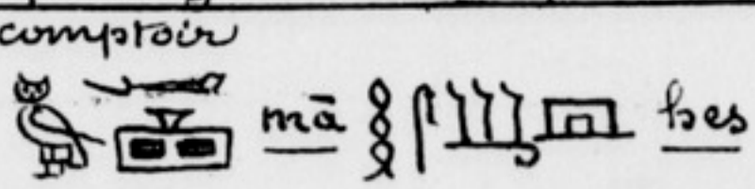


par ex:



prends garde, ton compte est fait

comptoir



concasseur, pilon



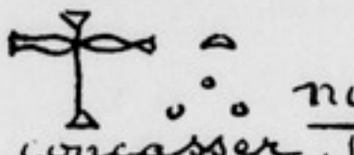
nout

NOYT

concassé, pulvérisé

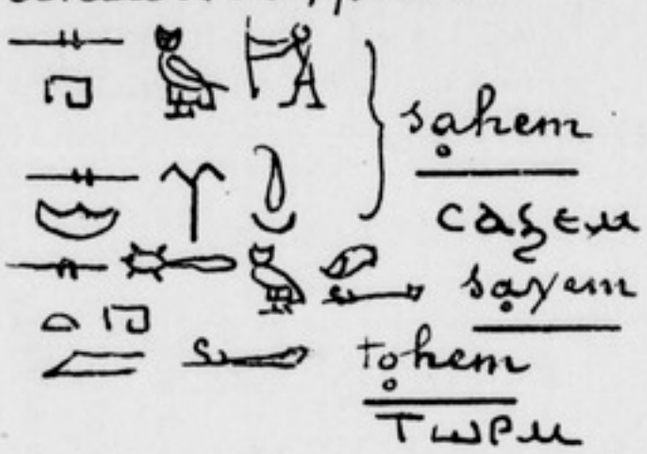
sahem

cajer



nout-t

concasser, piler



sahem

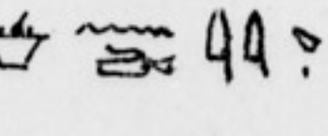
cajem

sajem

tohem

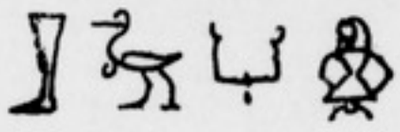
TWPM

concernant touchant



i mer

concevoir, être enceinte



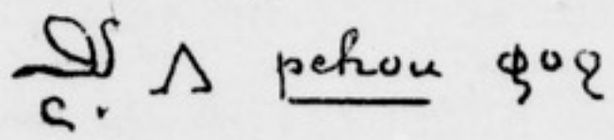
bak

BOKI



bak

conclure, conclusion

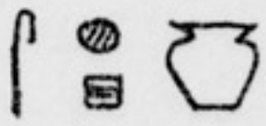


pehou ϕoϩ

concombre, citrouille, cornichon (v melon)

banti

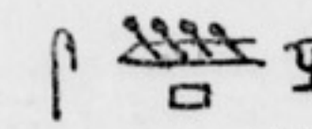
BANT



sxop ⲥⲟⲡ

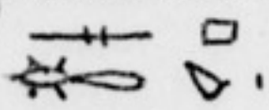
šošopou

ⲥⲱⲡⲉ



šouba ϣⲟⲩⲃⲁ

plant de concombres



sxop

concorde (v. égalité)



sxox ⲥⲟⲩⲥ

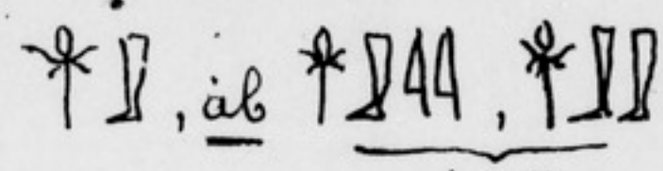
cet animal fantastique semble indiquer que concorde et égalité sont rara avis

concubitus (v. se coucher)



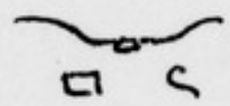
ster-t

concupiscence



ab, abi

condamner, condamnation, sentence



oupou

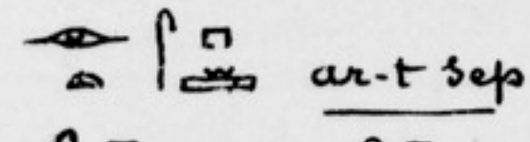


oupti

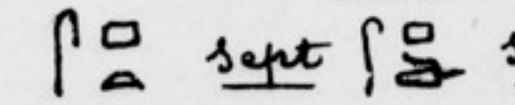
est polyphone ⲁ ou ⲟⲩ



oupi

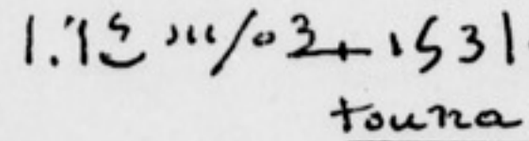


ar-t sep



sept sept

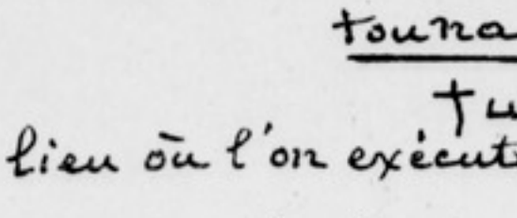
(v. choisir)



toura oupi

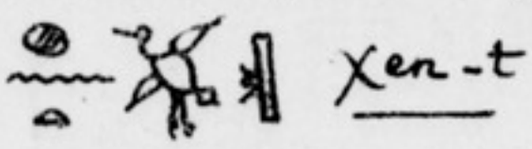
ⲧⲱⲣⲡ

lieu où l'on exécute la sentence



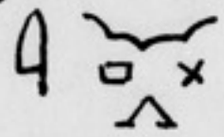
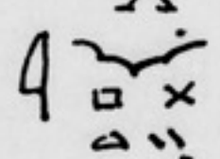
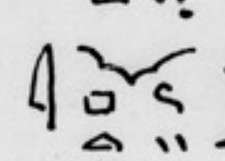
pa man n oupi

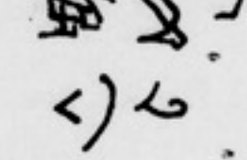
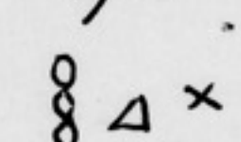
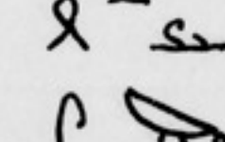
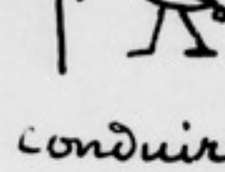
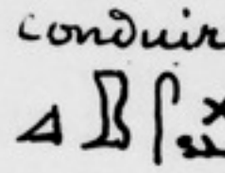
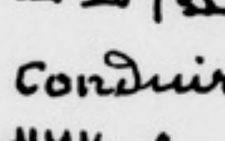
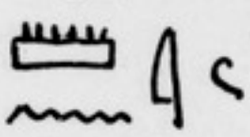
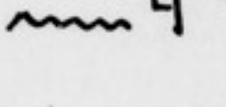
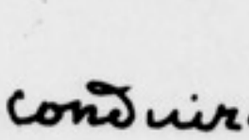
condition, état (v. état)

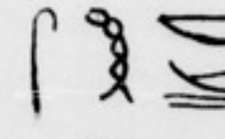


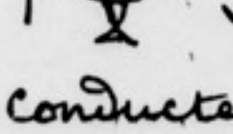
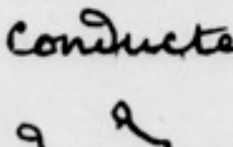
xen-t ϣⲓⲛⲉ

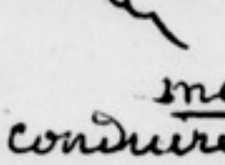
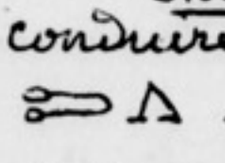
conduire, conducteur
guider, montrer le chemin

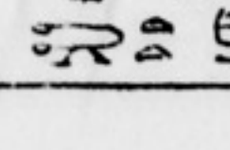








àpou

àpouti

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bekou

sem

conduire, diriger, dompter

Kobs ΔLLBC

conduire au port

meran

NONH
(port)

conduire, remorquer

Sok CLUK

Sokti

conducteur en chef des travaux

(v chef)

mer n merou Kot

conduire, transporter

bet

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beti

Cônes en forme de pyramide

(V. pyramide

berber

pain blanc en forme de pyramide

bet sept ta

cône

sept ou plutot hotep

tou

On trouve souvent dans les Musées et les collections des cônes en terre cuite, ayant parfois un nom écrit sur la base.

Ce sont des cônes funéraires, représentant les pains d'offrandes. On les rencontre même souvent enduits d'une poussière qui peut être de la farine, pour mieux figurer le pain sacré.

« La forme qu'on leur a donnée, a dit Mariette Bey, n'a sans doute « pas été choisie sans intention: « cette forme est celle qui sert à « écrire l'offrande »

Le prosternème ou offrande aux dieux s'écrit en effet:

Souten hotep.

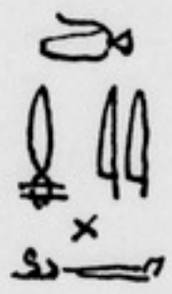
(V. offrande)

« On ne trouve les cônes funéraires « ne, ajoute Mariette-Bey, que à « Thèbes et particulièrement « dans la partie de Thèbes appelée « Drah-abou'l-neggah. Jamais « on n'en rencontre dans l'intérieur « des tombes. »

Mais, chose curieuse, dans cette immense nécropole de Thèbes les cônes funéraires semblent destinés à limiter le terrain qui appartenait à chaque tombe particulière, autour de laquelle on les retrouve. On en abandonna peut-être l'usage, parce qu'ils indiquaient trop bien les lieux de sépultures aux spoliateurs de tombes très fréquents dans l'ancienne Egypte

L'usage des cônes remonte à l'origine de Thèbes, devient rare à partir de Ramsès et se perd sous les Saites

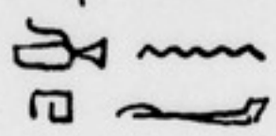
confédérés



tomiou

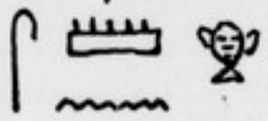
τωμι (se confédérer)

conférer un titre, un grade



teḥen

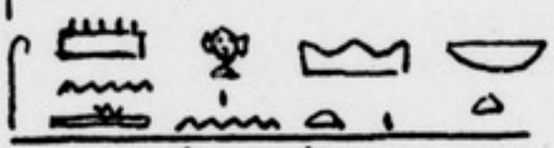
confiance (avoir, inspirer de la)



smenḫer

litt. élever la face

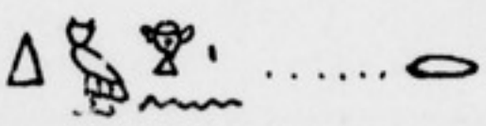
par ex:



smenḫer ir men-t neb-t

inspirer confiance à tout le pays

confier aux soins de, charger d'une mission



tou mḫer ir ..... ỉ

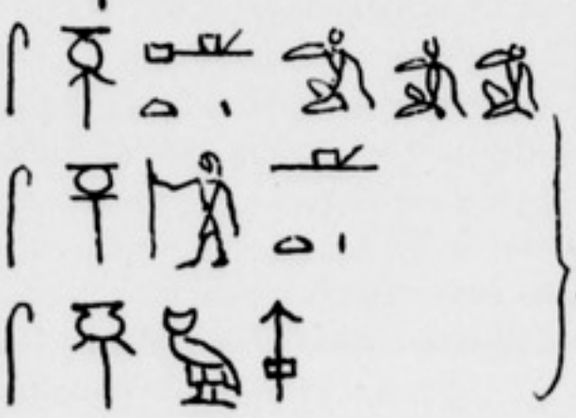
mettre en face de ..... pour que

se confier à, se reposer sur



s'notem

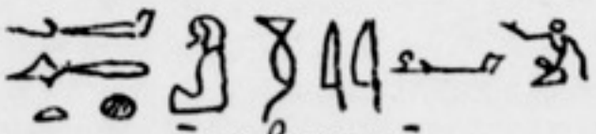
confident du roi



smerouа

smer ouati

confiseur

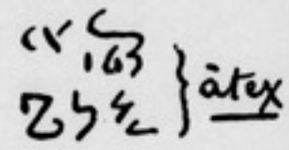


āx benri

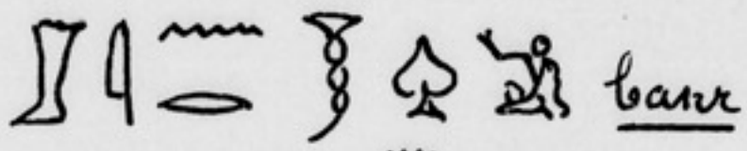
confiseur (v. dattes)



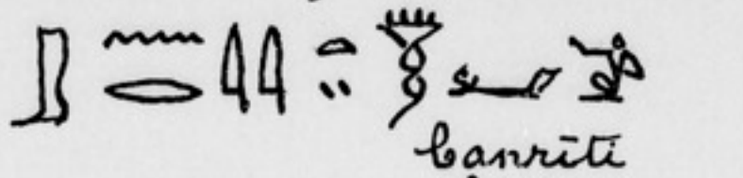
ātex



ātex



banr

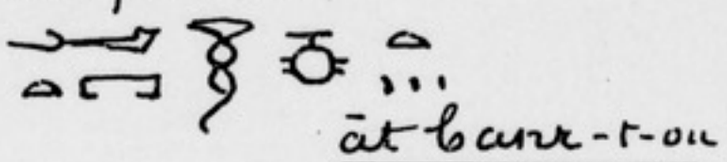


banriti



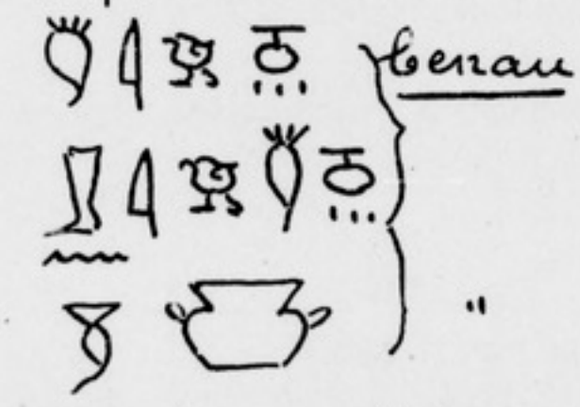
banrī

confiserie, boutique de confiseur:



āt banr-t-ou

confitures de dattes:



benau

"

pots de confitures:



benou

confitures de roses



šaša-u

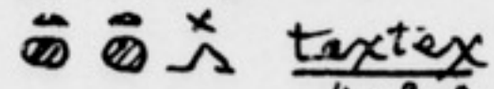
ainsi nommées du vase de cristal dans lequel on les servoit.

(v cristal) ỉsdsy (myrrhe)

confondre, confusion

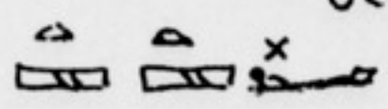


benibou



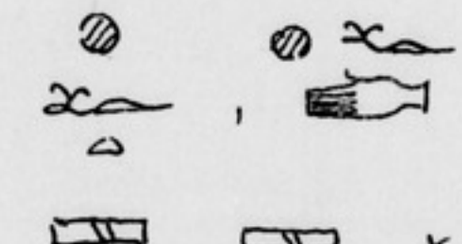
taxtex

θεϩθωϩ

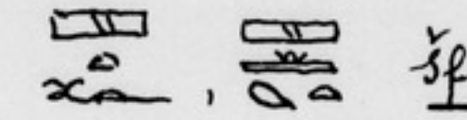


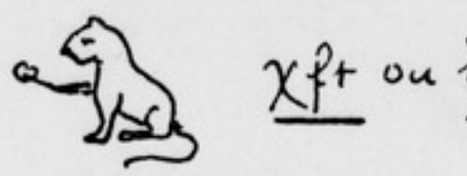
teštes

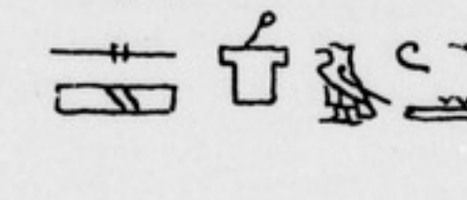
conforme, conformément à mesure exacte, pareil; d'où aperçu, sommaire; convenablement, comme il convient.


xft

ϩWT

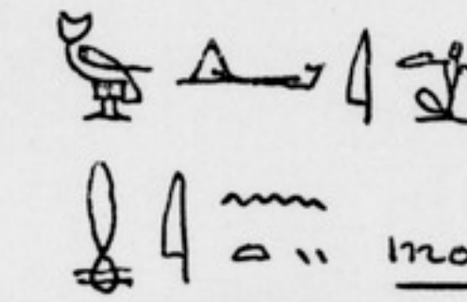

šft


xft ou šft


šššau

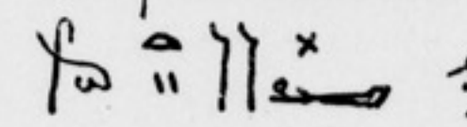
ϣOϣ

conformément à, selon (V. comme)

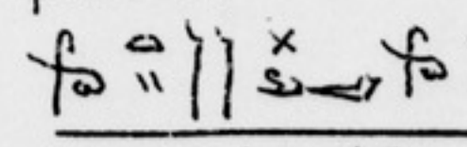

in toua

maïti

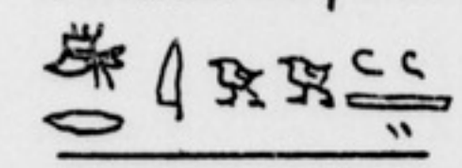
Confrontation


smett

par ex:


smett smeti

examiner par confrontation


terauoui compolète

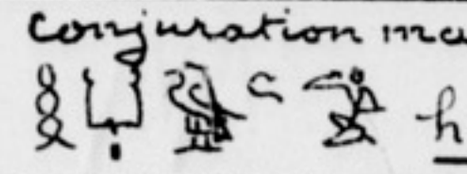
conjoindre, unir (V joindre)


xnoum

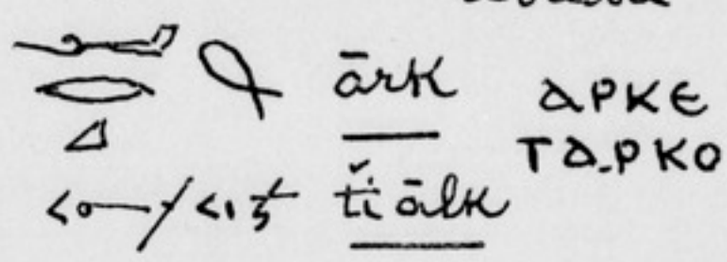
ϣWNB

snoumi

conjuration magique (V exorciser)


hekau

conjurer, exorciser, chasser le diable

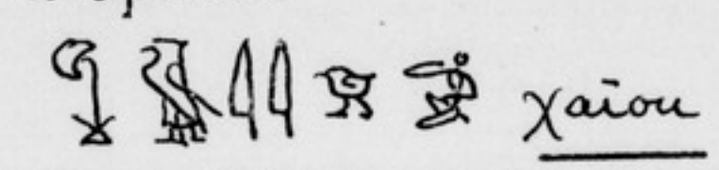

ārk

ΔPKE

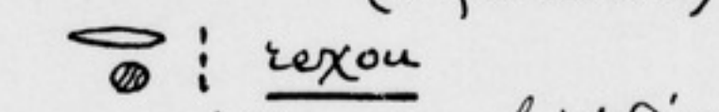
TΔ.PKO

ti ālk

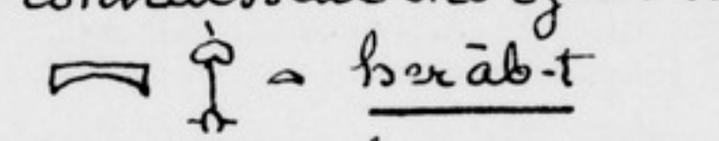
conjurer, conjuration, comploter.


xaïou

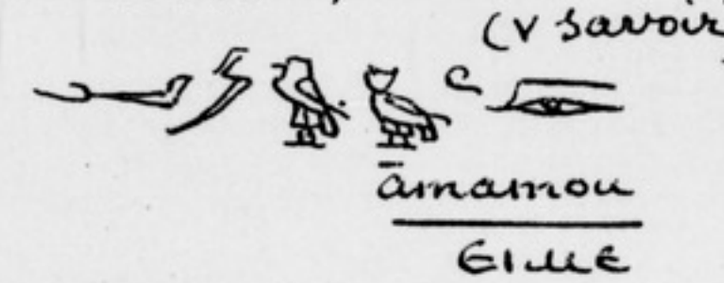
connaissances, relations (V. familiers)


rexou

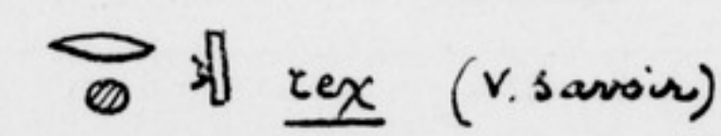
connaisseur en objets d'art


hsrāb-t

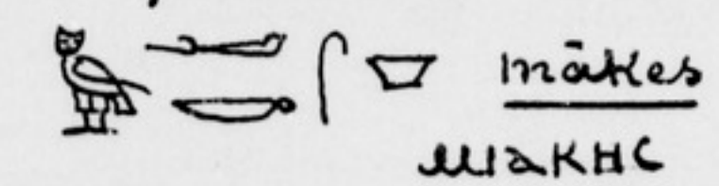
connaître, savoir (V savoir)


ānamou

ЄIШЄ


rex (V. savoir)

Conque marine.

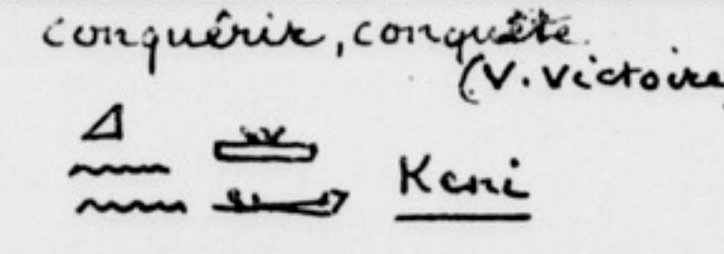

mākes

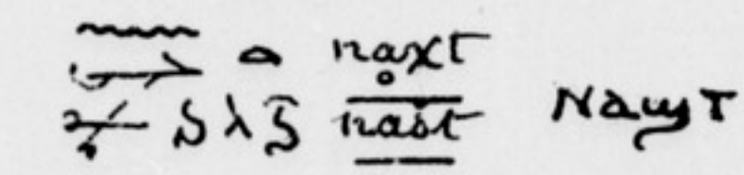
ШΔKHC

(huître perlière)

On montait les conques marines en vases. C'est peut-être un vase de l'espèce qui formait le reliquaire où l'on conservait les soi-disant reliques d'Osiris; celui-ci portait en effet le nom de mākes

conquérir, conquête. (V. victoire)

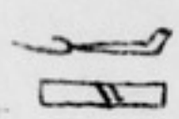

Keni

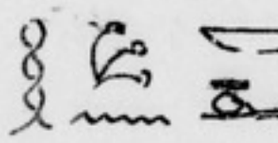

naxt

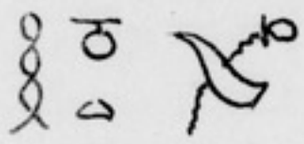
nast

NAϢT

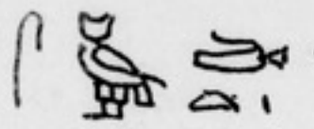
Consacrer, consécration


āš


henk

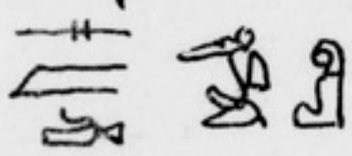

henout

Se consacrer à, se dévouer à

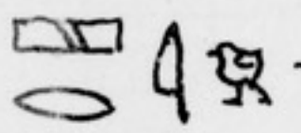

smaʿ-t (cmaat)

(consacré, benit)

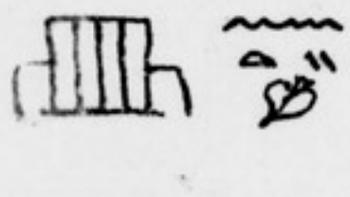
personnes consacrées au temple


smaʿtou

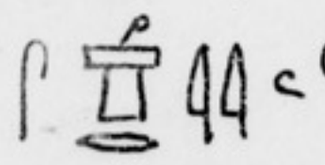
Conscrit


šerau

Conseiller, exhorter

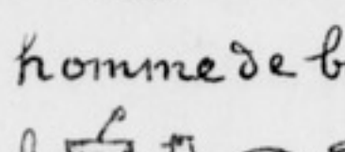

xonti sḫnk

Conseil, bon conseil


sarīou

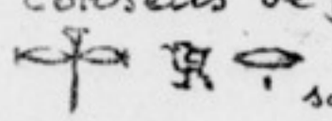

saroun

homme de bon conseil


sar-t

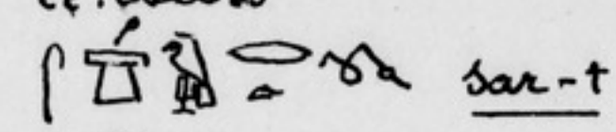

xou seḫ

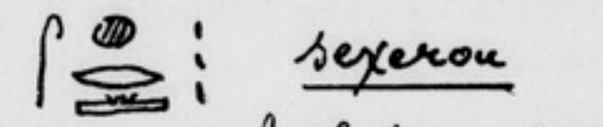
Conseils de prudence


nouttro (Soigner sa bouche, litt: veiller sur ses paroles.

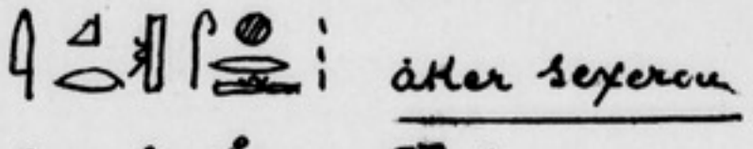
con

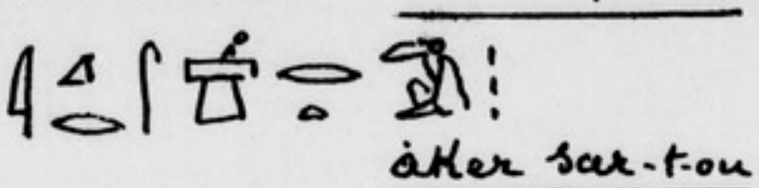
Conseils

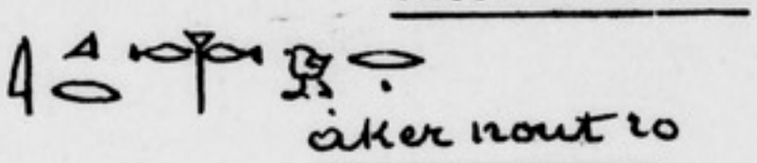

sar-t


sexerou

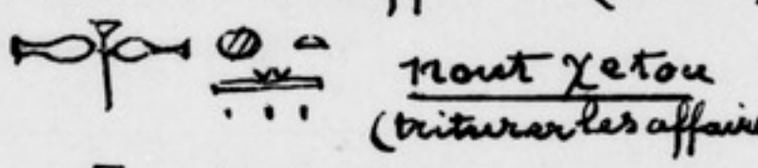
par ex: habile en conseils

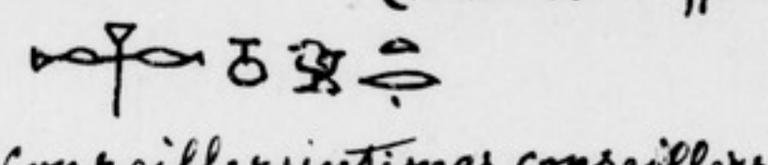

àker sexerou


àker sar-t-ou

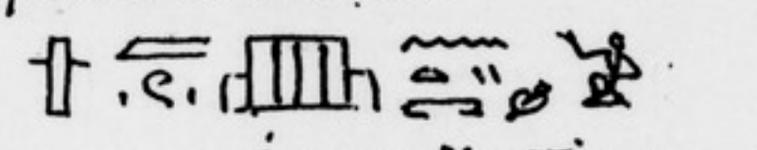

àker nout ro

conseiller d'affaires (avocat)


nout χetou (briseur des affaires)



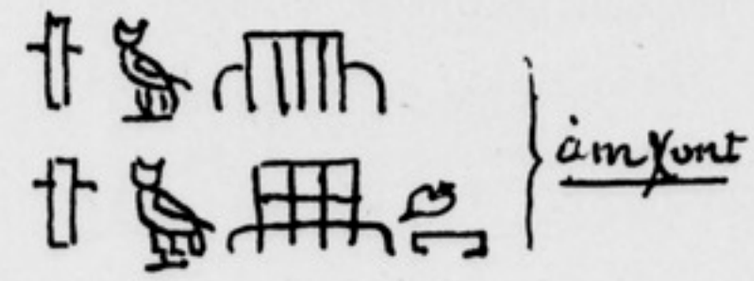
Conseillers intimes, conseillers privés du cabinet

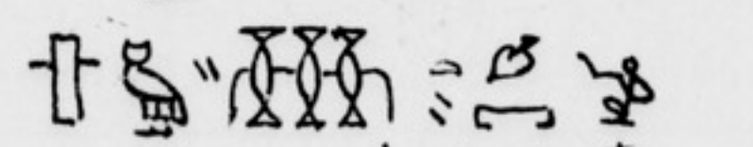

àmou χontiou

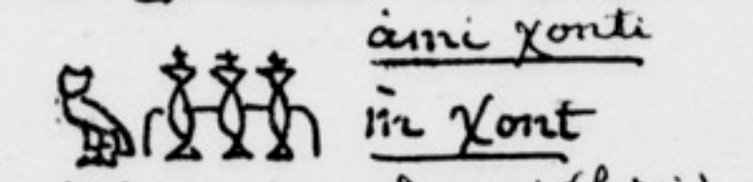
conseillers du roi


ṯaiaroutou ḫouten

conseiller intime, chambellan


àm χont


àmi χonti


ìr χont

c.à-d: « qui est devant (le roi) à proximité, dans le voisinage, près du (roi); dans la salle de devant du palais »

consentir (v. calmer)

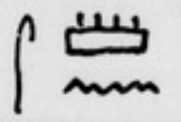

ouš-ṯ ⲟⲩⲱϣⲧ

ṯaa

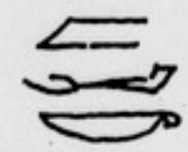
taï

tar ou tra

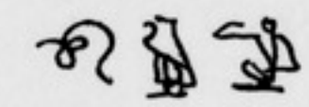
Conserver


s'men

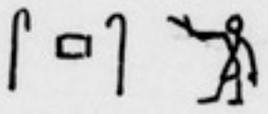
Considérant que

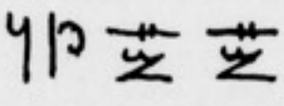

māk

Considérer, réfléchir

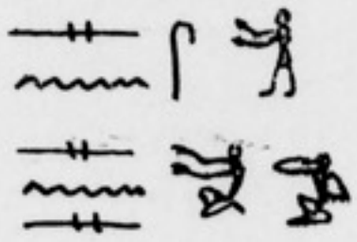

woua. ⲟⲩⲁ

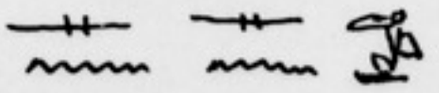
Consoler


seps

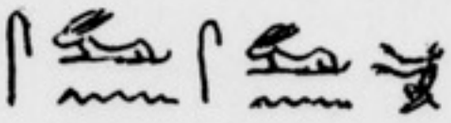

sepsep

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sers


sensen

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Sounsoun

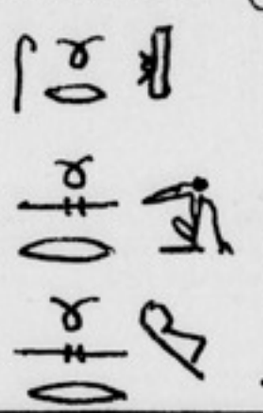

Sounsounou


Senmeh


Senmih


Smeh

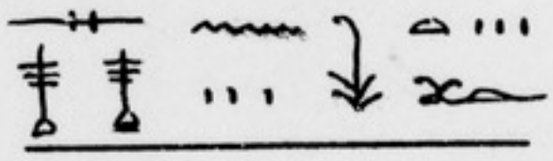
consoler (Sinda)


sebeb ⲥⲗⲥⲗ ⲥⲉⲗⲥⲱⲗ ⲥⲁⲗⲥⲉⲗ ⲥⲟⲗⲥⲗ ⲥⲗⲥⲱⲗ

consolider, affermir

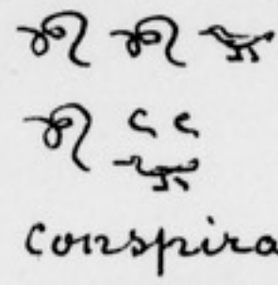

s'tat

par ex:

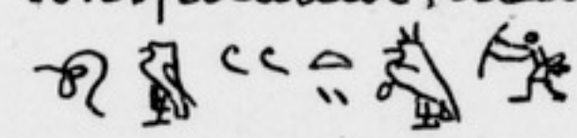

s'tat anou soutn-t-f

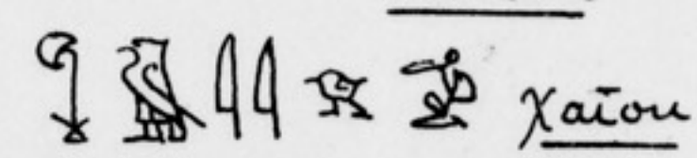
nous consolidons sa royauté

conspirer. (v conjurer)

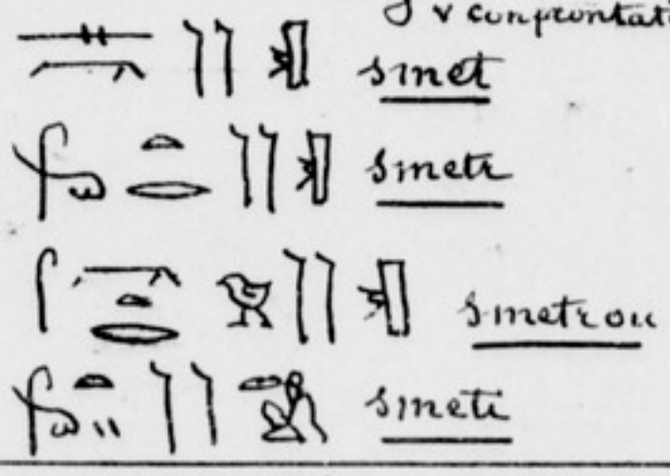

wouai

Conspirateur, rebelle


Waouiti


χaïou

Constater légalement v conpentation

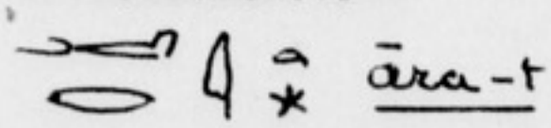

sinet

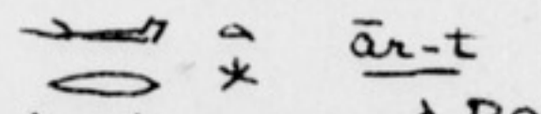
sineti

sinetrou

sineti

Constellation

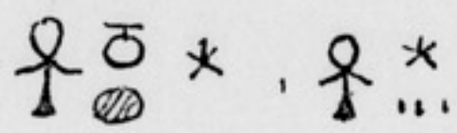

āra-t

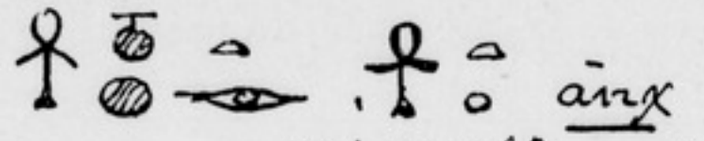

ār-t

★ϵⲕ'ⲍ ouat ⲇⲣⲟⲩ

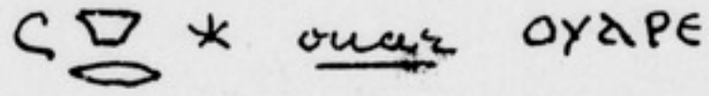
constellations (suite) (V. etoiles)

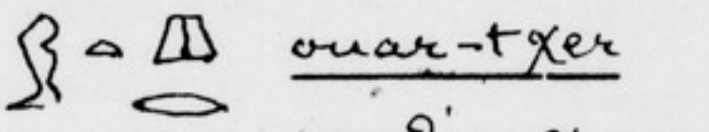

àār


ānx ānxou

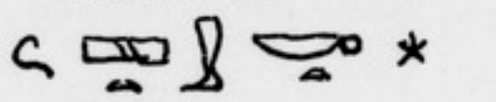

ānx
(l'œil d'Horus)

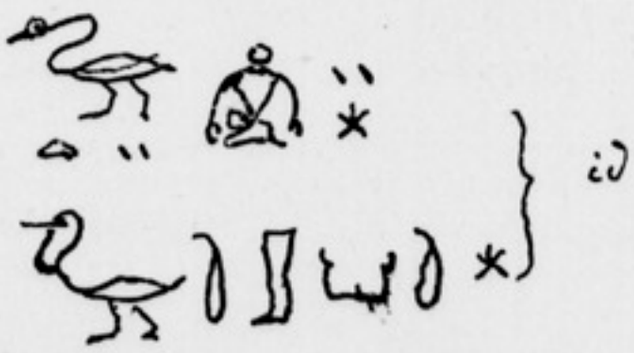


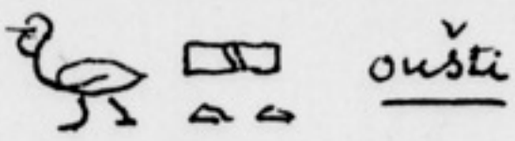

ouar OYAPE


ouar-txer

rond'un groupe d'étoiles de la Constellation d'Orion parmi lesquelles les suivantes

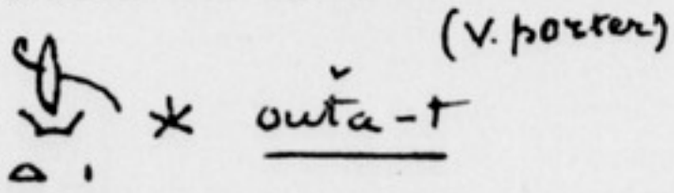

ouštebKet
OVECTEBKATI

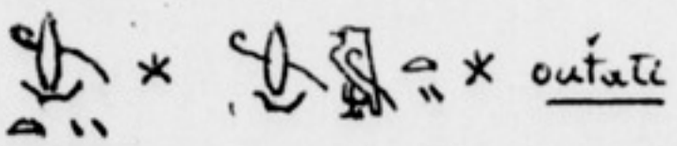

id


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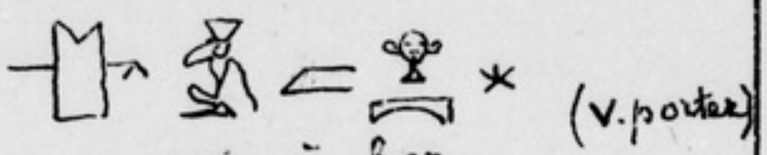

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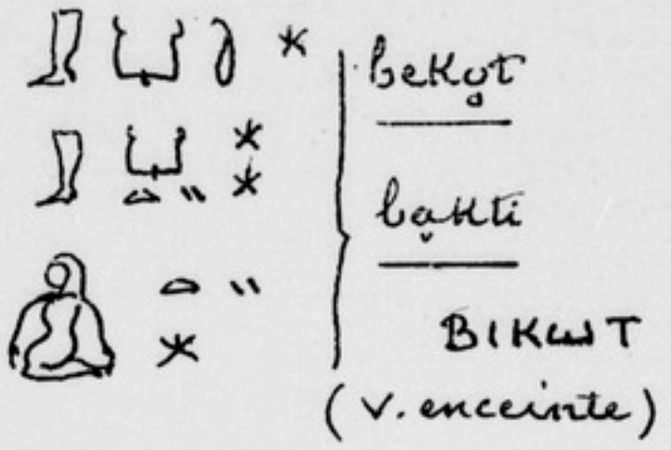
la double constellation (V. porter)


ouťa-t

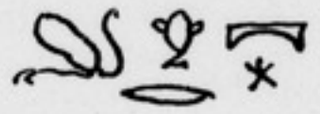

outati

constellations diverses

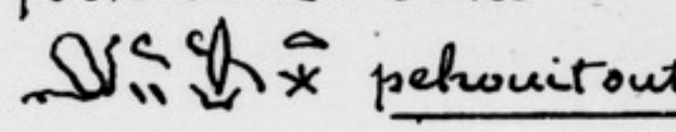

(V. porter)
outa ti her

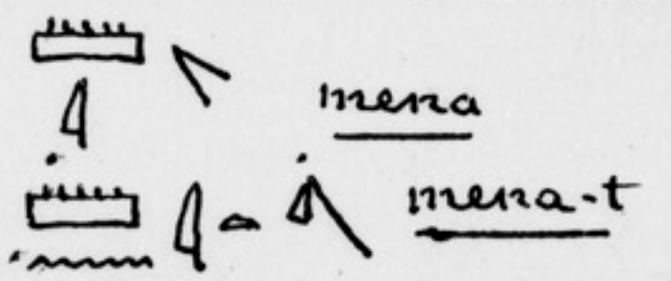

bekot
bakti
BIKWT
(V. enceinte)

Constellation d'Orion


pehouher
ΦOYOP

Constellation de la partie postérieure d'Outa.

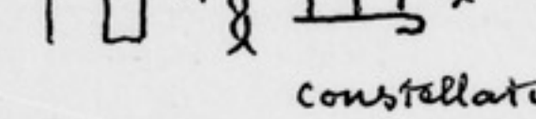

pehouitouta

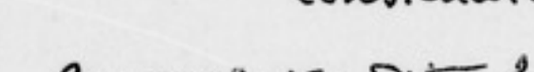

mena
mena-t

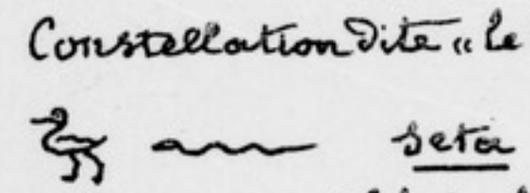
la grande Ourse, dite la cuisse par les Egyptiens.


merxet
mesšet
xer
xerišnqum
XAPXNOY

constellation qui se retrouve souvent dans les groupes indiquant les heures de la nuit. Se dit aussi: Etoile du matin indiquant la 1ère heure du jour (6 heures du matin)


sem-t
l'œil d'Horus

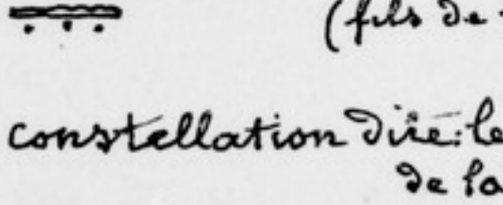

sem


sah

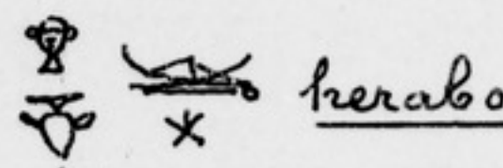
sauh

constellation d'Orion

Constellation dite « le Basilique »


seta
(fils de la terre)

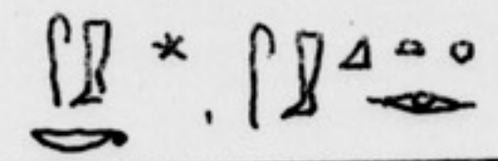
constellation dite: le milieu de la barque


herabou a

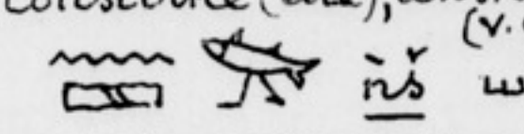
constell: dite: l'œil sacré d'Osiris


xnoum-t

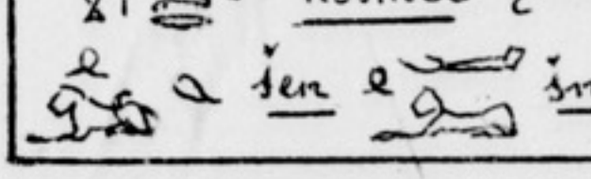
l'œil de Seb (v. Mercure)

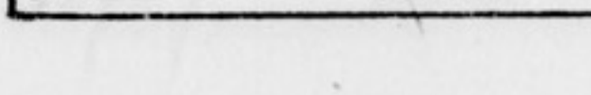

sebek

consterné (être), consternation, (v. crainte terreur)

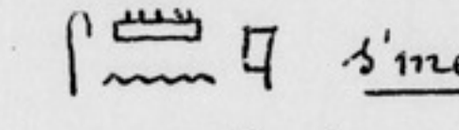

nis wnwy

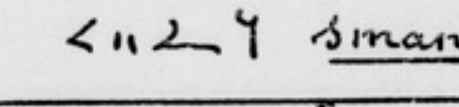
constipé (être)


hosmer qwc (obstruer)


a ten a ina

constituer (v. établir)


s'men


siman

construire, former, modeler (v. bâtir) (architecte)


aha


xnoum


xnoum

construit par Xnoum, le grand architecte

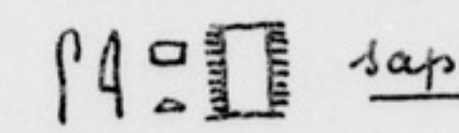

Xnouma nou Xnoum

construire, former, créer, exécuter un plan


noub


xous


xous


sap-t


sapou

sapi

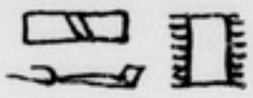

sapti

constructeur

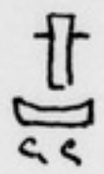
construire (suite)


šeš

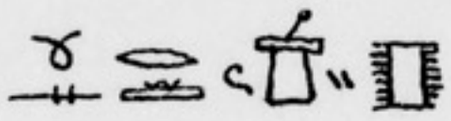

šeš


šā

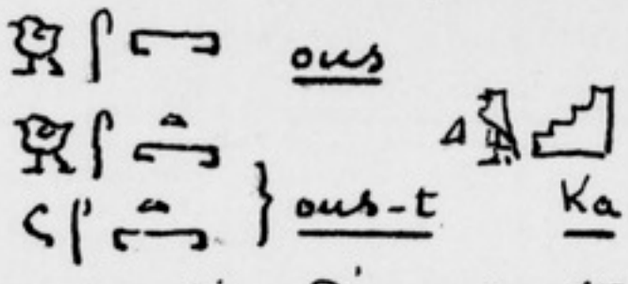
(v. ouvrage, main d'œuvre)
amouiou ou tamouiou
TAMIE



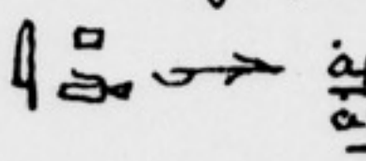
construire un mur, paroi d'un mur


šeser sauī

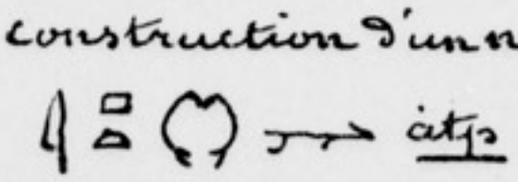
vaste construction, temple ou palais

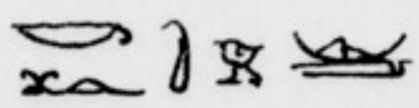

ous
ous-t
Ka

construction d'une porte
(la construction d'une porte constituait un assemblage de vingt parties distinctes)

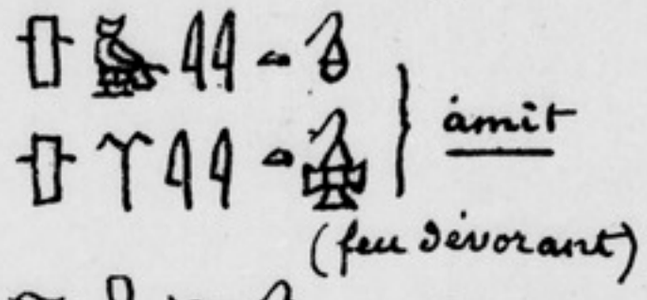

àpt ḫwTn
atp

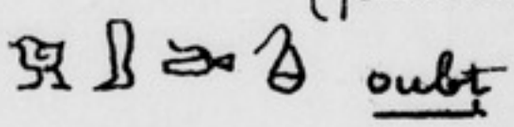
construction d'un navire

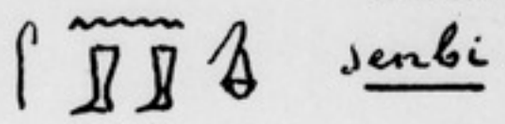

àtp

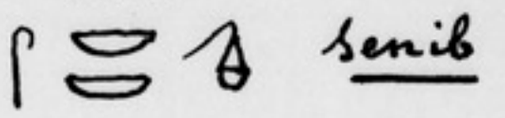

Keftou

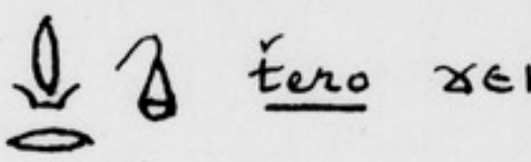
consumer (suite)


àmit
(feu dévorant)

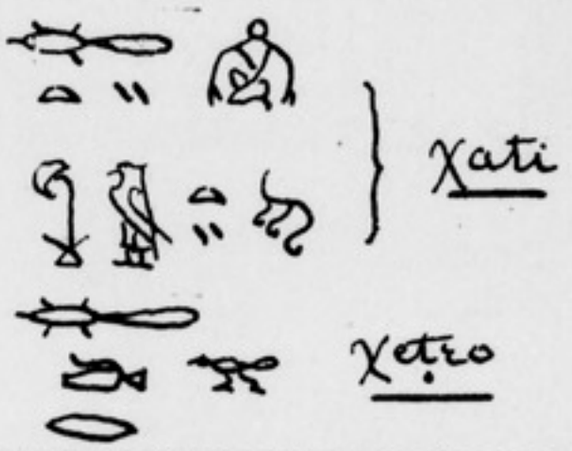

oubt


senbi


senib

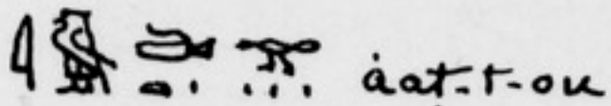

ṯero ϫEPO

se consumer de douleur


ḫati
ḫatro

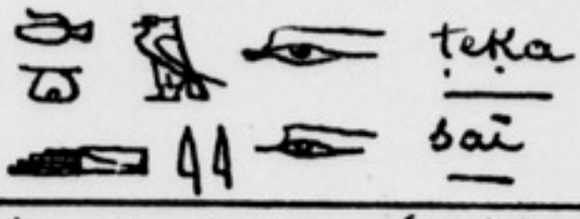
contagion, maladie contagieuse

peste, fléau (v. peste, fléau)

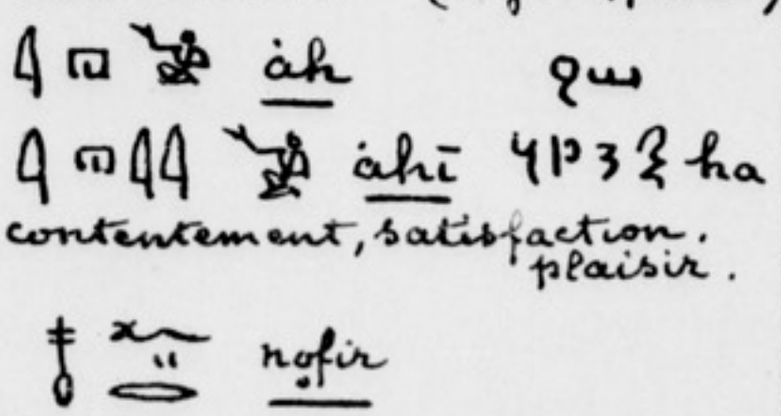

àat-t-ou

C'est le nom qu'on donnait aux Hyksos.

contempler


ṯeḳa
saï

être content (v. joie, plaisir)

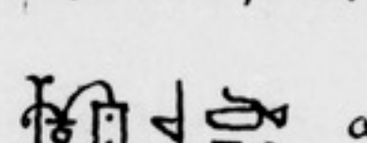

àḥ
àḥī ϤΠϩϩ ḥa
contentement, satisfaction, plaisir.
nefr
meṯa
meṯī

consumer, réduire en cendres

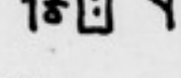
se consumer, être consumé, être entouré de flammes, de langues de feu (v. brûler)


asb
asbī

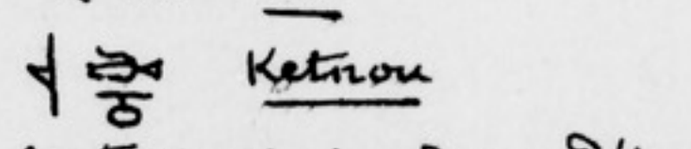
contigu, placé près de

 ouahou ìn

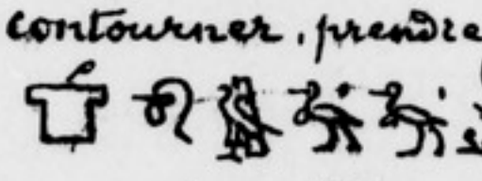
continuer d'être, durer

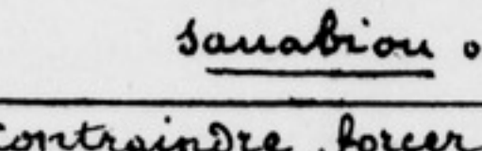
 toutou

contorsions, se tordre de douleur

 bebou

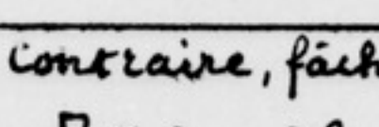
B1X1

 hefa

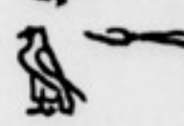
 hefa-t

Contour, dessiner un contour (v. modèle)

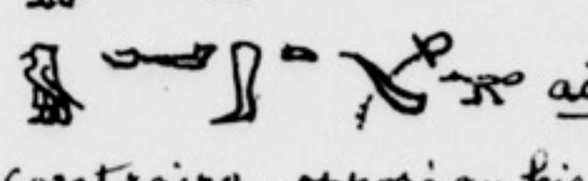
 an ketnou

 an ketnou

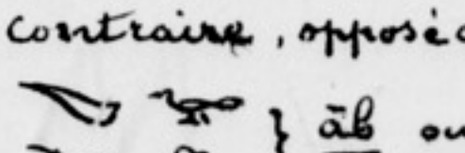
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contourner, prendre un détour (v. circuit)

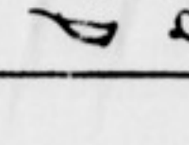
 sanabiou ou sanababa

contraindre, forcer:

 kaf

KWCWYE

contraire, fâcheux, contrariété

 ab (v. corne)

 aab

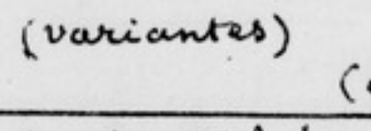
 aab-t

contraire, opposé au bien

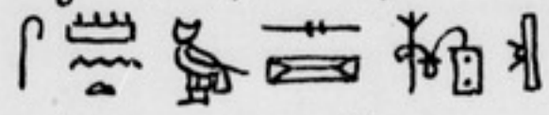
 ab ou oub

contraire, contrariété. (v. contre)

 nì ha

(variantes)  (adversaire, contre)

contrat, faire un contrat en règle, stipuler par écrit

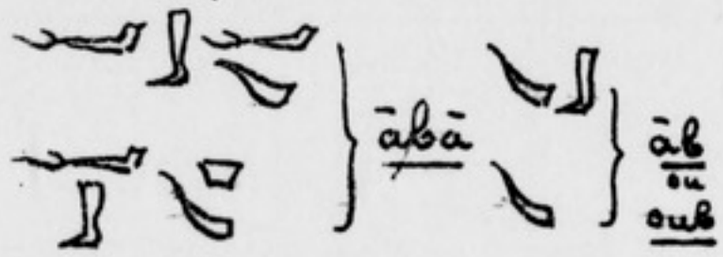
 s'ment ìn seš

contre (défendre, protéger contre)



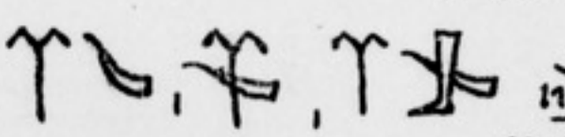
(variantes) ìn tot (de la main)

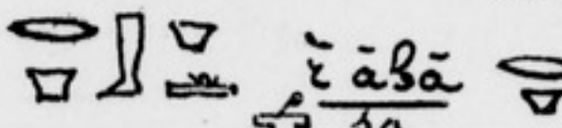
contre, vers

 ābā ab ou oub

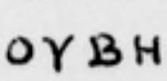
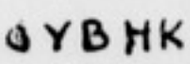
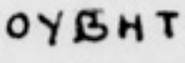
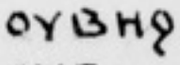
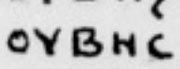
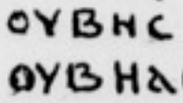
 ābā ou oubā

OYBE, OYBH

 ìn ab ou ìn oub

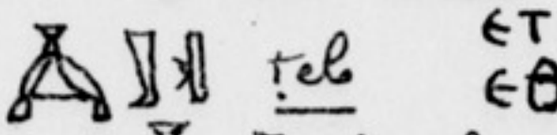
 ì ābā sa ì ā

Ce mot contre se décline

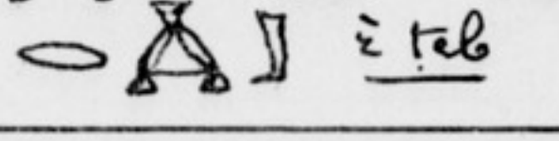
OYBHI		oubi contre moi
OYBHK		oub-K " toi
OYBHT		oub-t " toi (f)
OYBHϤ		oub-f " lui
OYBHC		oub-s " elle
OYBHAN		oub-an " nous
OYBHTEN		oub-ten " vous
OYBHOY		oub-ou " eux

pour, contre, en échange de

 aut.eb

 t.eb

ETBE
EΘBE

 ì t.eb

contredire, contradicteur

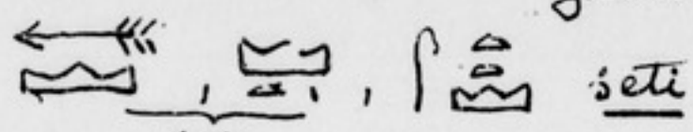


ābā ām



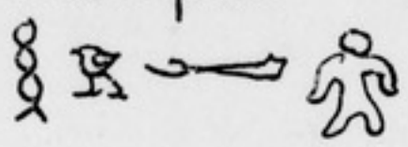
ouhem oywqm oyaqm

contrée, pays, contrée montagneuse



set seti

contrefait (v. nain)



bouā

contributions (v. tribut)

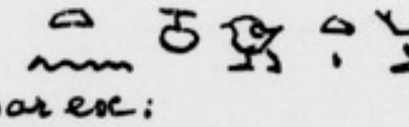


terrou

benr

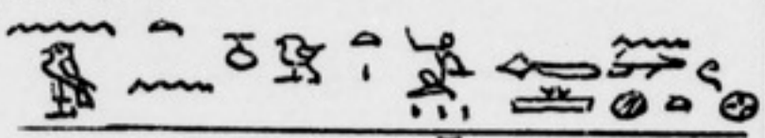
benben

contribuables



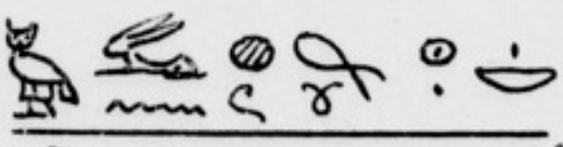
terroutou

par ex:



na terroutou ānextou

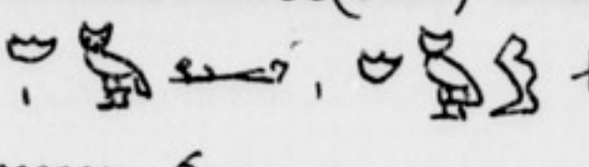
les contribuables de la ville d'Anaxtou



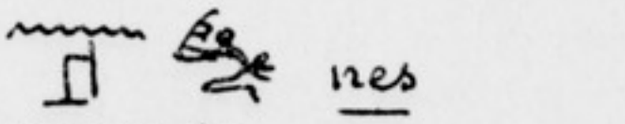
nī ounxou ra neb

(sont) en habits de fête chaque jour

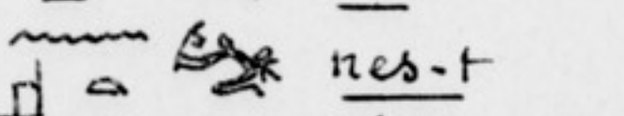
contusionné (être) contusion



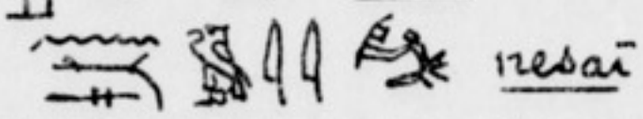
hem



nes

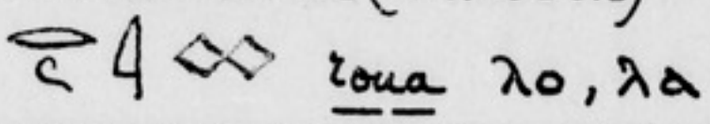


nes-t



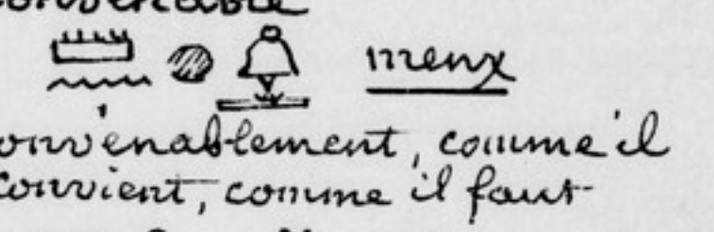
nesaī

convalescence (entrer en)



roua λo, λa

convenable



irenx

convenablement, comme il convient, comme il faut



ir šes



ir šes mā

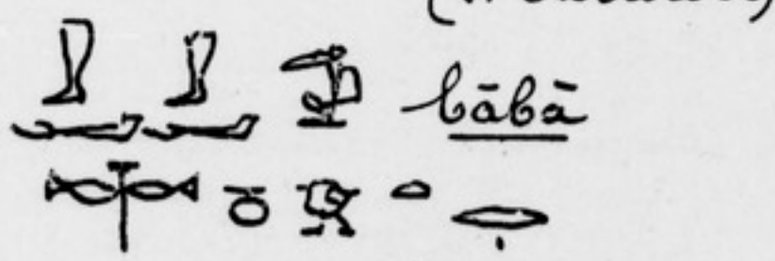
(lit: en vraie toilette mais avec sens figuré aussi)

il convient, il importe



šesa

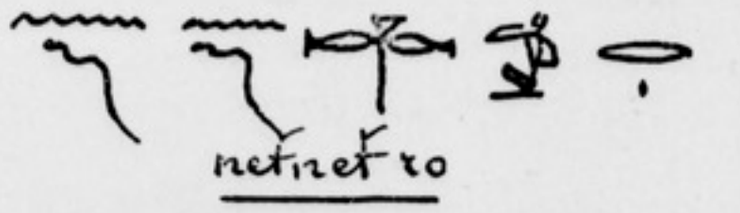
conversation, faire la conversation. (v. bavarder)



bābā

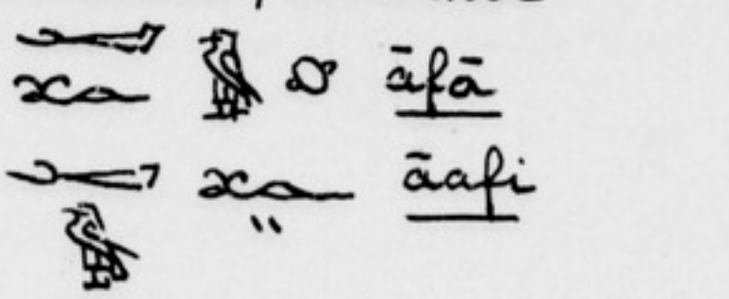
nout ro

moudre de la bouche



netjnet ro

convoiter, convoitise



āfā

āafi

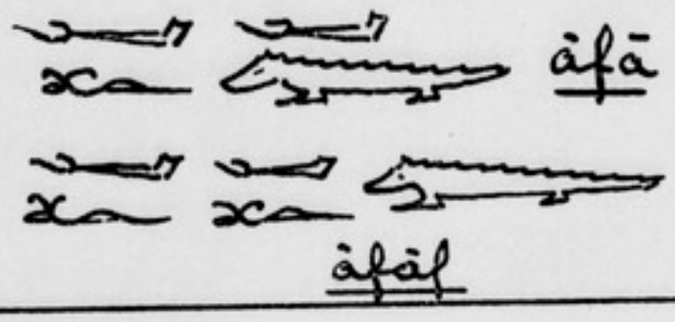
nta λaδ



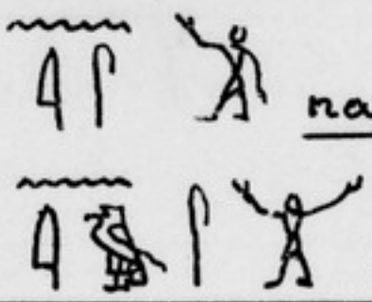
tebeb

(les yeux dans le plat)

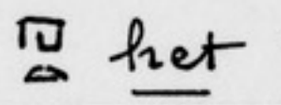
convoiter (suite)
convoiter avidement, avec voracité



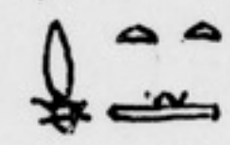
convoquer



convulsions (avoir des)



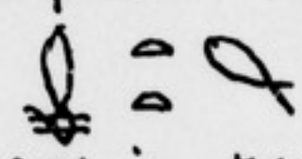
copie



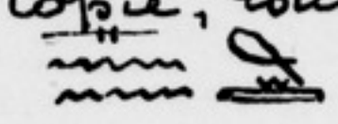
copeau



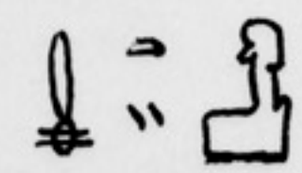
copie de manuscrit



copie, rouleau, livre

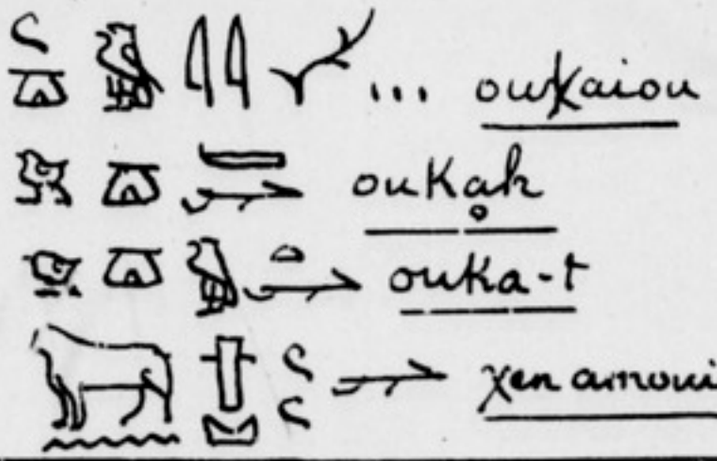


Sur les deux statues colossales de Memnon, près de Thèbes, est écrit:

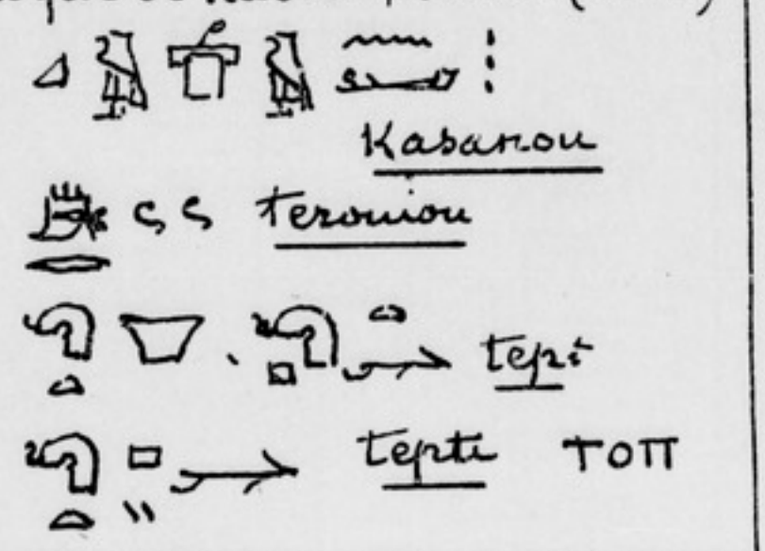


pour dire que l'une ressemble à l'autre, qu'elles sont la copie l'une de l'autre.

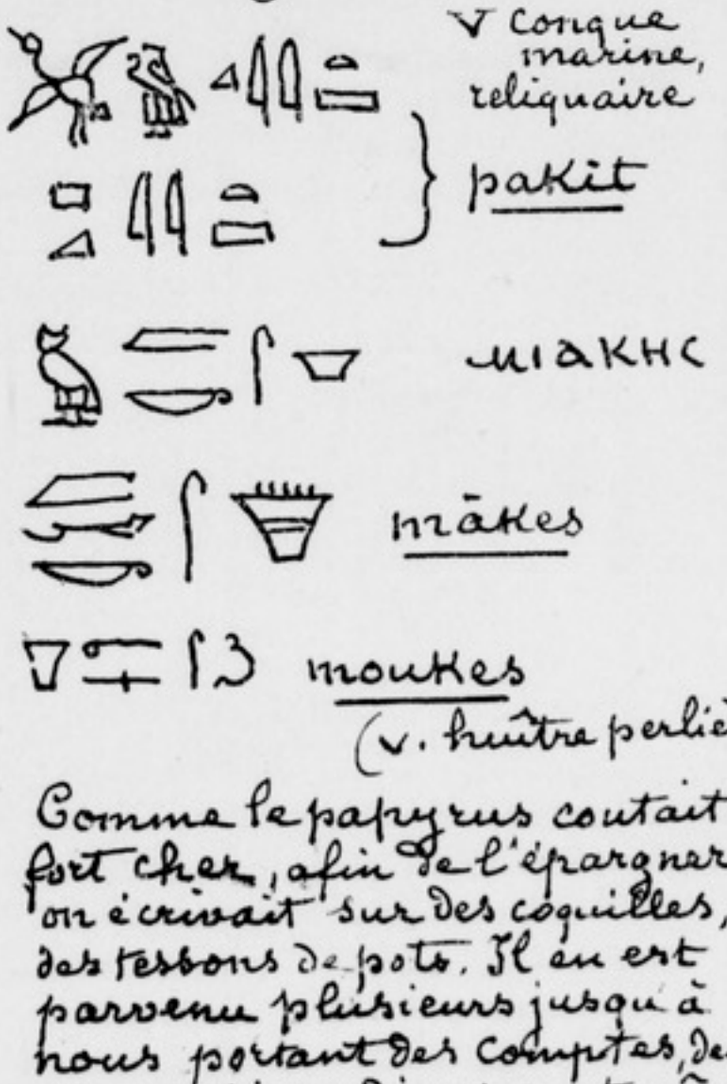
coque de navire, carène



coque de navire, carène (suite)



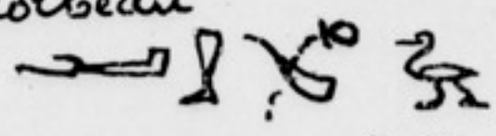
coquillage, coquille



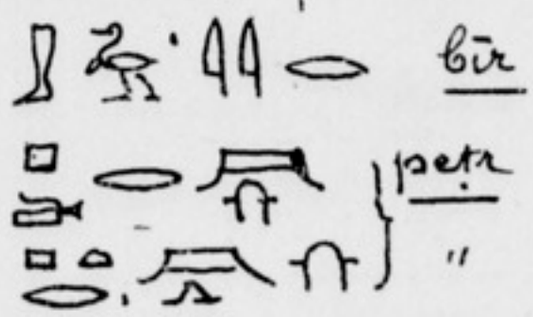
(v. huître perlière)

Comme le papyrus coutait fort cher, afin de l'épargner, on écrivait sur des coquilles, des tessons de pots. Il en est parvenu plusieurs jusqu'à nous portant des comptes, des annotations diverses, et même des caricatures. Ces curieux et instructifs débris sont nommés ostracon par les égyptologues, du mot grec qui signifie coquille, tesson.

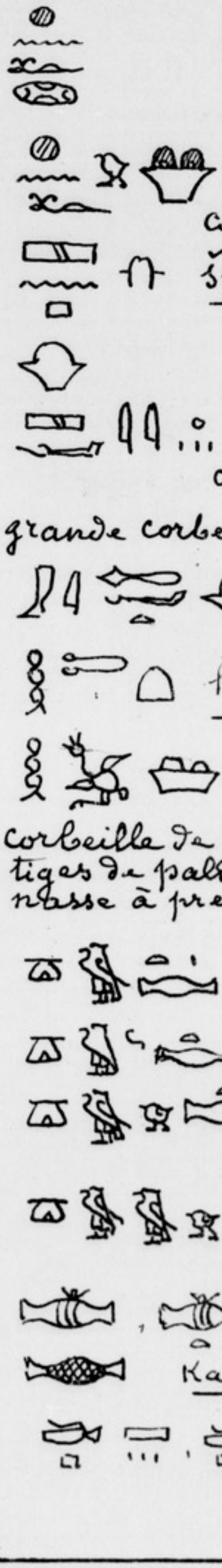
corbeau



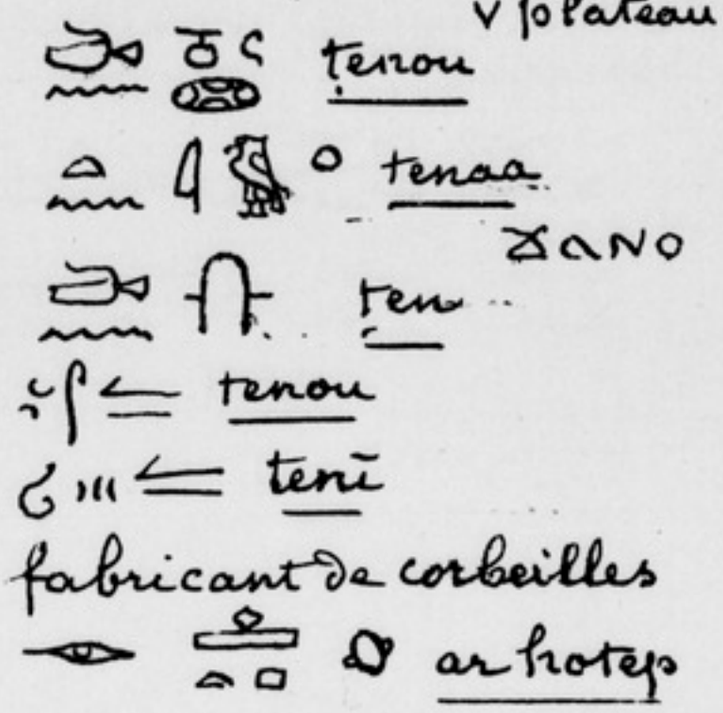
corbeille, panier



corbeille, panier (suite)



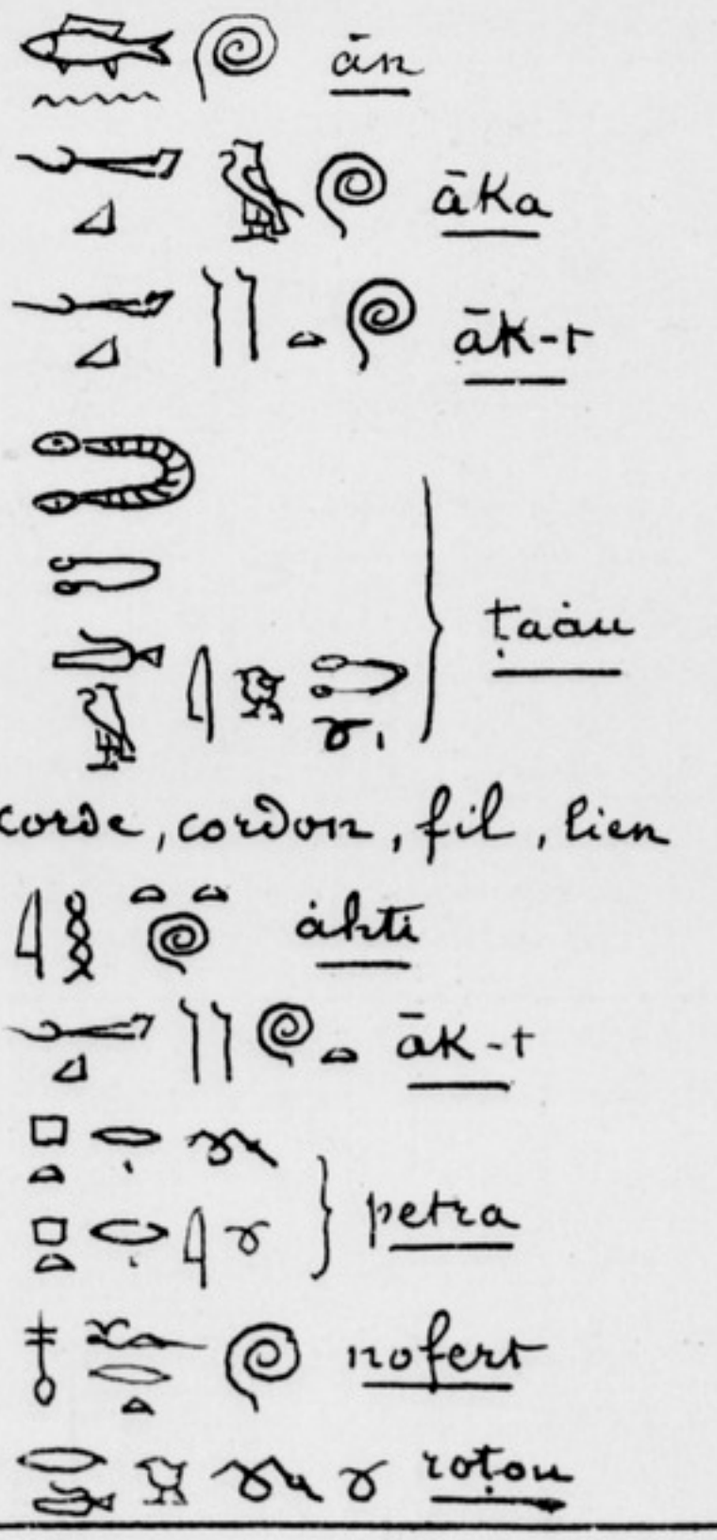
corbeille, panier



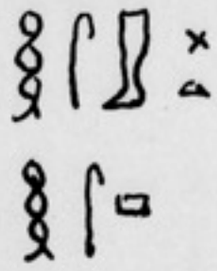
cordage

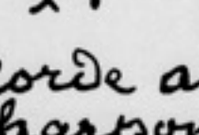


corde, câble

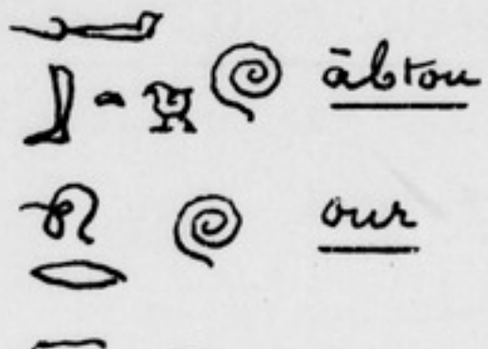


corde, cordon, fil (suite)


hoseb-t


hoseb ϩωϹΕΒ

corde attachée à un harpon


ābtou

our

maha usage

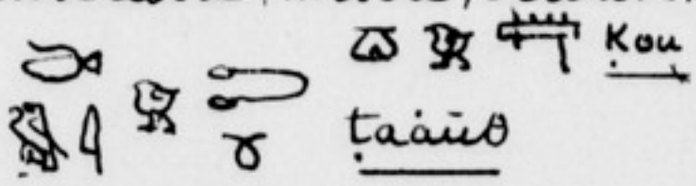
nour

nenouh NOYϩ

noh NUϩ

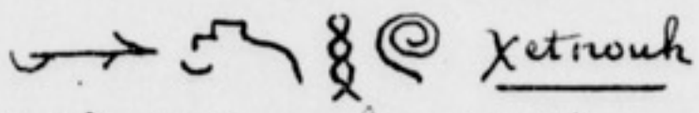
neti

corde, câble de chanvre et par extension: toile à sac, toile rude et commune, vêtement misérable, misère, désordre:

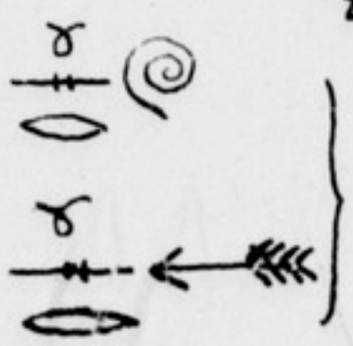

Kou

ṭaâuô

corde de bois, mesure


Xetnouh

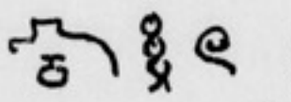
Corde tendue, lacet, piège:

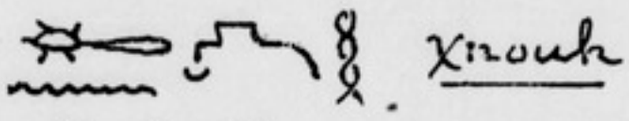

Kou

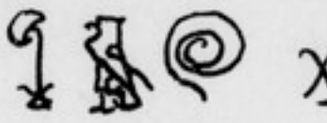
šesr

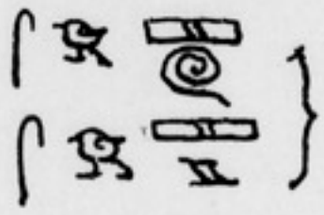
corde, cordeau d'arpenteur, mesure (v. mesure)

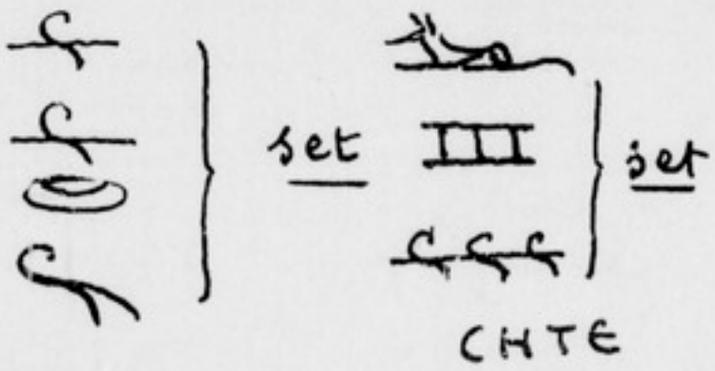

ouar


nouh

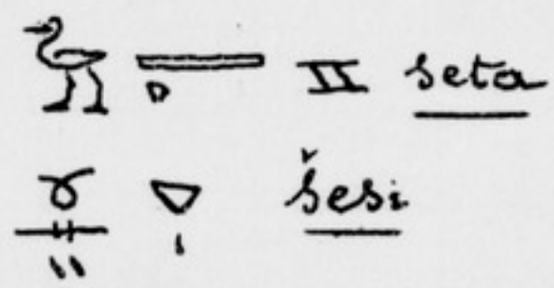

Xnouh


Xa KAΠ


souš mesure de terre

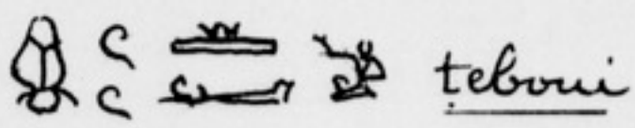

set III set

CHTE

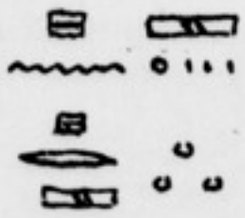

II seta

šesi

cordonnier


ṭebou

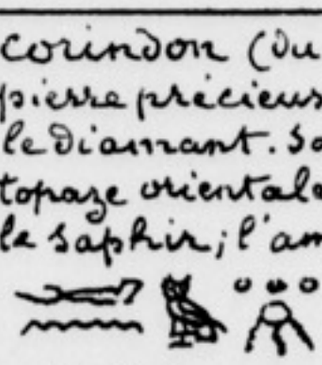
coriandre

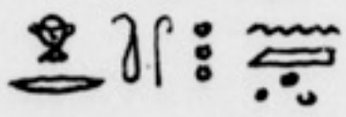

penšou

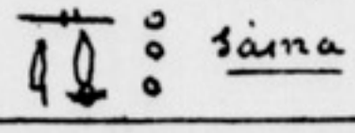
peiš

BEPUEY

corindon (du mot indien Kouroud) pierre précieuse la plus dure après le diamant. Sont des corindons: la topaze orientale jaune; l'émeraude, le saphir; l'améthyste; le rubis oriental rose

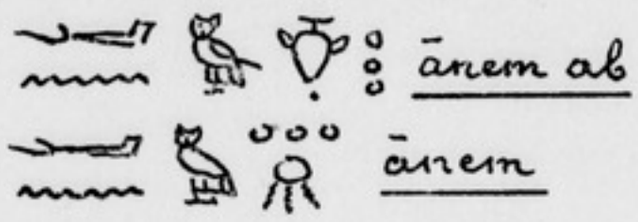

ānem ANAUHI

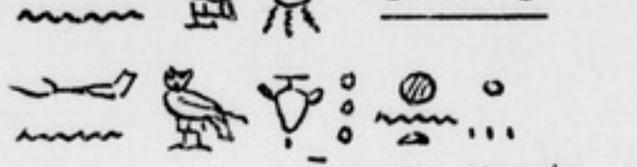

ḥertes n mā (ḥertes vrai)


šaina (v. émeraude, topaze, saphir, améthyste, rubis)

Cornaline rouge sombre, ou peut-être jaspe sanguin (v. améthyste rubis)

Cornaline rose

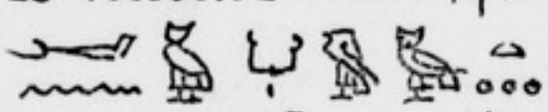

ānem ab


ānem

ānem xent

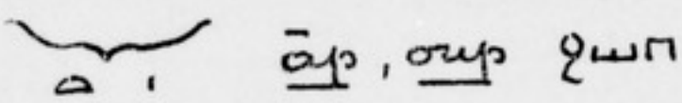
ANAMET (pierre précieuse)

Cornaline brune, foncée

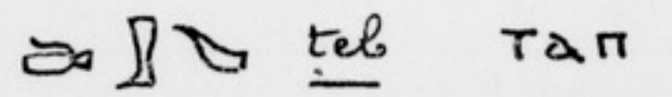

ānem kam-t

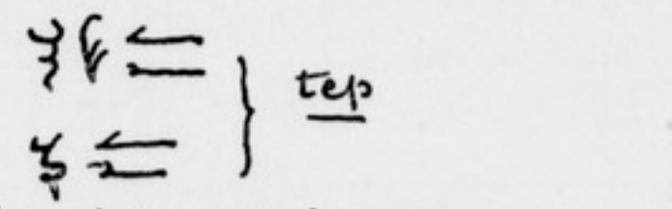
Corne


āb

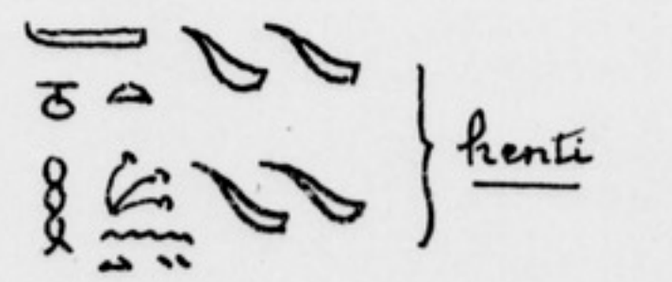

āp, oup ϩωπ

āāb

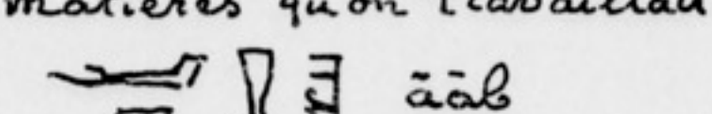

teb TAΠ

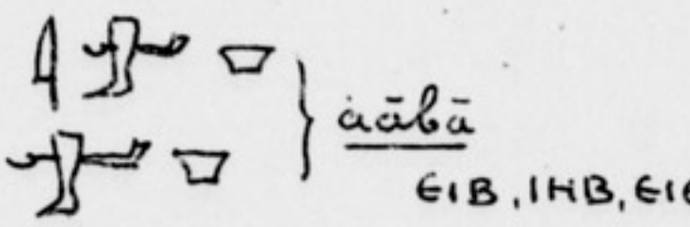

tep

les deux cornes:

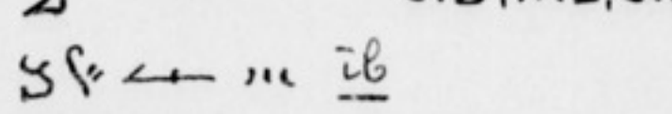

henti

corne, dent, ongle, comme matières qu'on travaillait

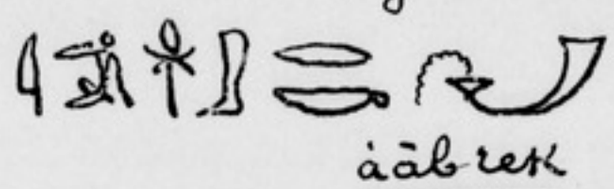

āāb


āābā

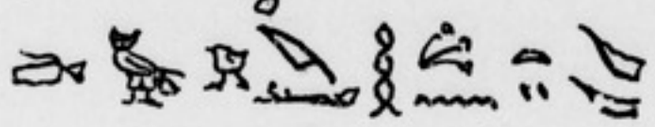
EIB, IHB, EIEB


ib

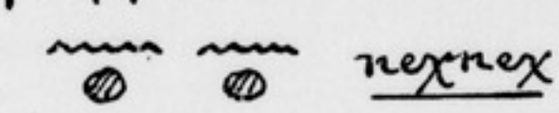
par ex:
corne à boire, rython des Grecs


āāb-rek

cornes aigues

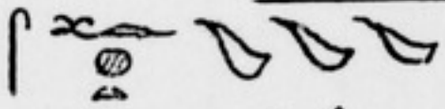

temou henti

frapper de la corne


nexnex

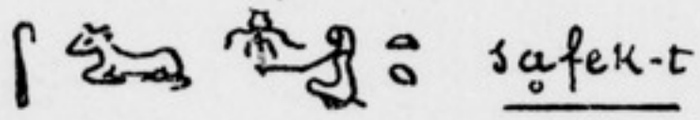
qui porte des cornes


safex henti


safex-t henti


sept henti

d'où le nom de la blanche déesse Safek-t

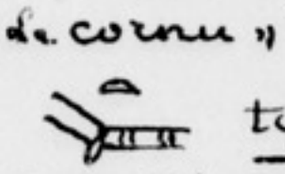

safek-t

Ramsès, déesse de la virginité:


safek-t



«de corne» titre d'apis

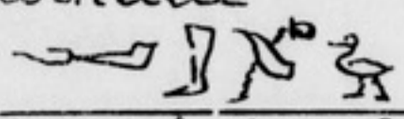

toum

corne d'après l'hébreu קרנ"ה


Karnaba

(v. phallus)

corneille (v. corbeau)



ābi ABWK

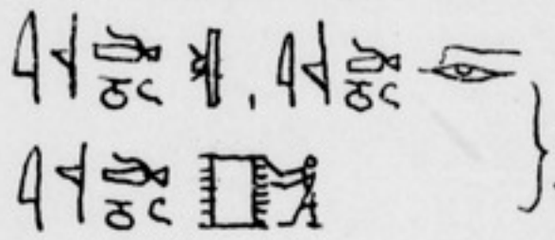
corniche de pylone (v. pylone)



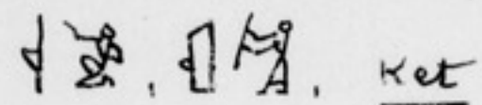
baxoun (partie pour le tout)

Cornichon (v. concombre)

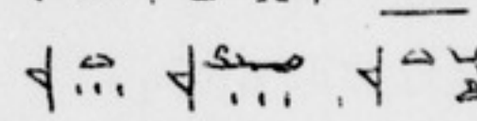
corporation des maçons, tailleurs de pierre, sculpteurs, graveurs, ciseleurs (v. classe)



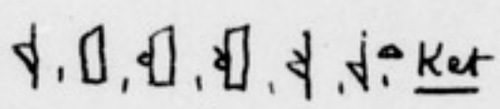
} àKetinou



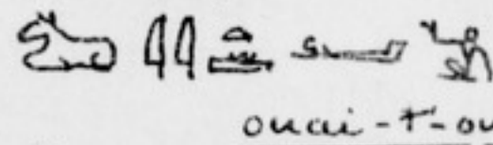
Ket



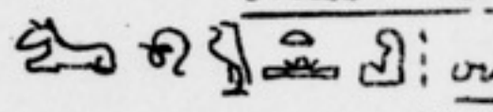
Ketou

les signes  Ket désignent toutes les classes ou corporations ouvrières, ouvriers, gens du peuple, matelots etc, etc.

le mot corporation est aussi écrit

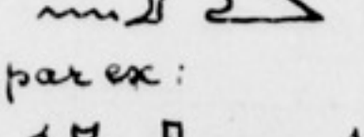


ouai-t-ou (artisans)



ouat-ou (ouvrières)

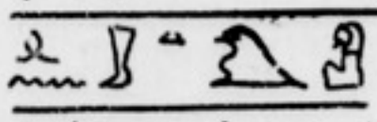
Corps, enveloppe matérielle de l'âme (v. âme)



šenb-t

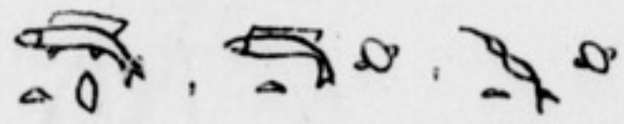
par ex:





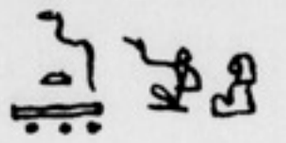
notemoui am-t-ou Ker šenbta tes grâces (sont) plus précieuses que mon corps

corps, cadavre (v. cadavre)



Xet

corps appartenant à la glèbe, esclaves, serfs:



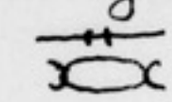
tet ta

corps appartenant à la terre, momie



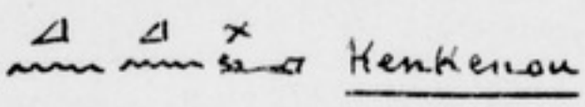
tetet ta

corrections (faire des), corriger

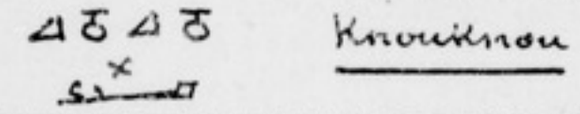


sāt

correction (donner une)



Kenkenou

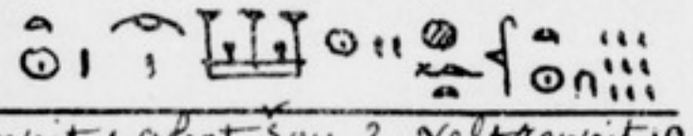


Knoukinou

correspondre à (v. coïncider)

Xeft

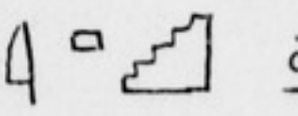
par ex:



tenpoit 1 abot 2ou 2 Xeft tenpoit 19

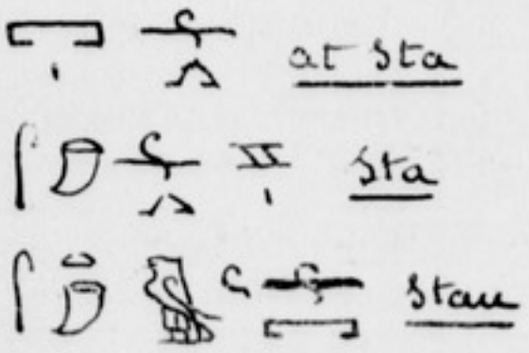
l'an 1er du 2 mois de Thot correspond à l'an 19

corridor, vestibule (v. passage)



ap

corridor, salle d'attente, allée, pont de navire etc

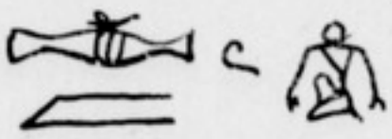


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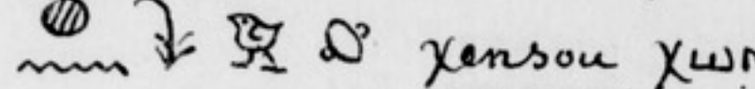
stau

Corrompre, dépraver, pervertir; être corrompu, perverti (v. dépravation)

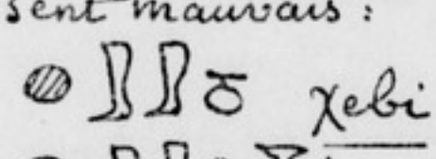


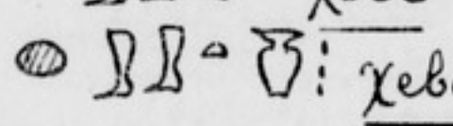
Koumm

corrompre (se), chair corrompue


xensou xwnc (pourir)

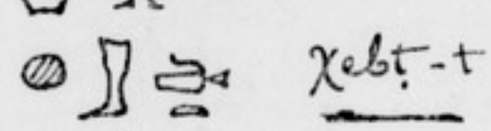
chose qui se corrompt, qui sent mauvais :

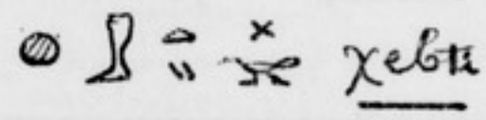

xebi


xebi-r-ou

corruption, dommage, injustice :


xebt

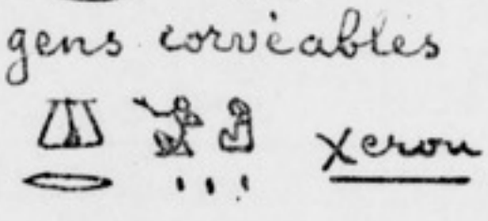

xebt-t

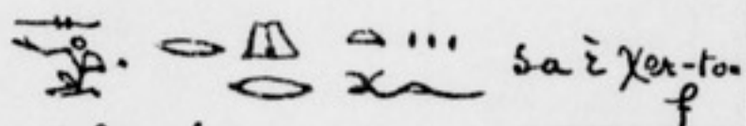

xebtt

corvée


xer

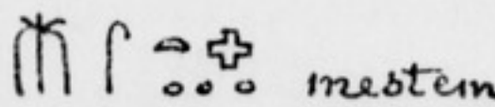
gens corvéables

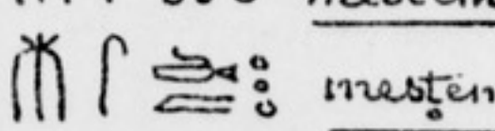

xeron

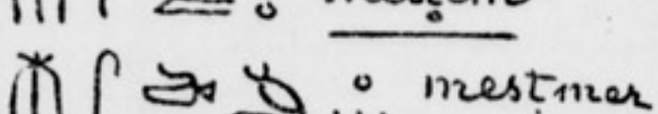

sa à xer-to-f

(litt: homme à sa corvée)

cosmétique, collyre (v. fard, onguent)

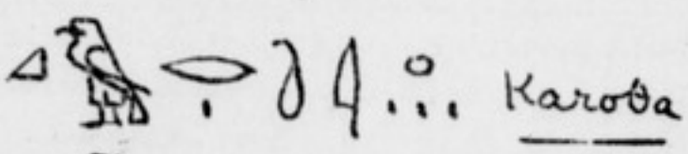

mestem

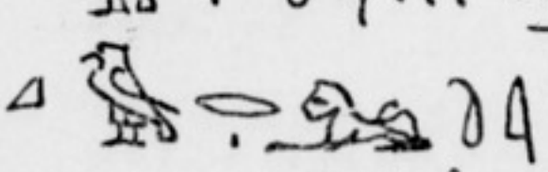

mestem


mestmer

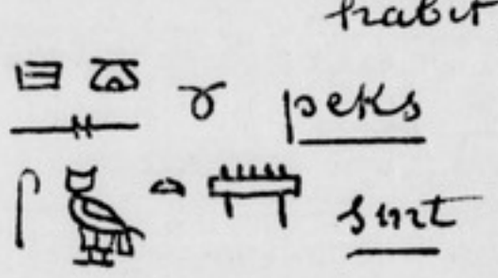

stem

cosse, silique


karoba


karoba

costume (v. vêtements habillement habit)

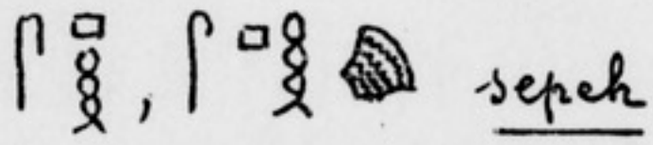

peks

sint

côte humaine


seper

côtelette, entre côte


sepeh

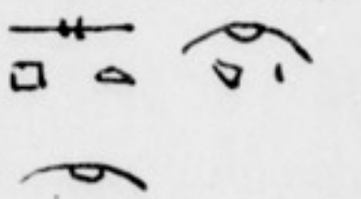

sepeh-t

le morceau à la côte

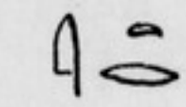

sepeh nt seper

côte, rive (v. bord, lèvre)

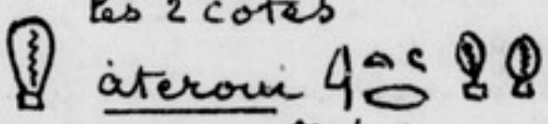

ăta ŝaa-t


sepet

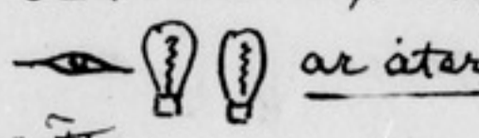
côté

 àter àterti

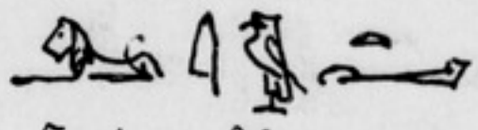
les 2 côtés

 àteroui 

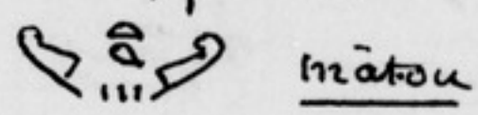
se tenir aux côtés de....

 ar àter n....

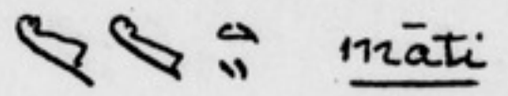
côté

 làat

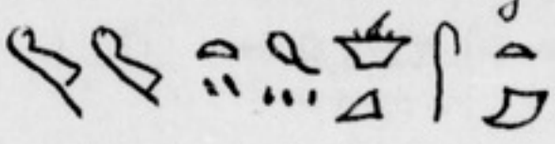
côtés, flancs

 mātou

les deux côtés

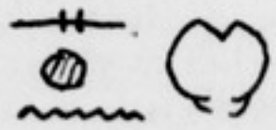
 māti

les deux côtés de la figure, de la machoire, les joues

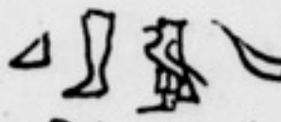


mātiou bekś-t

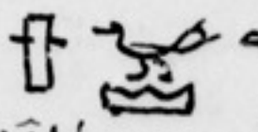
côté

 sXen CKEN

 Kenhi KÑQE

 Keba-t ou Kab-t

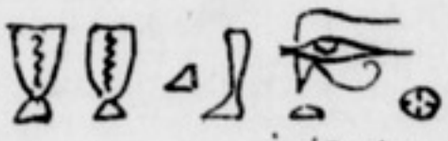
côté droit, tribord. xebis

 amsou-t

côté gauche, babord

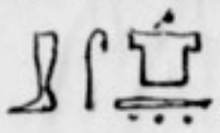
 Kebir semhi

les 2 côtés de l'Egypte



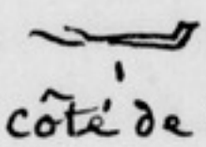
àterti BaK-t

côté du dos:

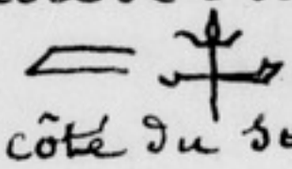
 besata

côté, partie, direction

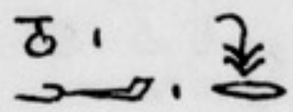
 at

 tot

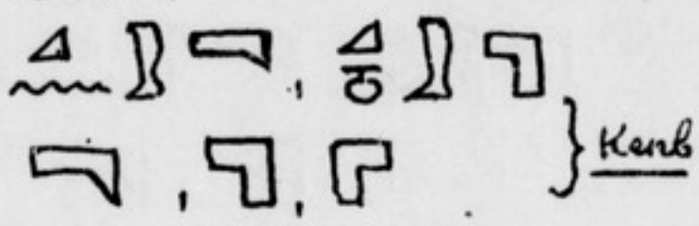
côté de l'ouest

 m men tot

côté du sud

 nou ṭottesi

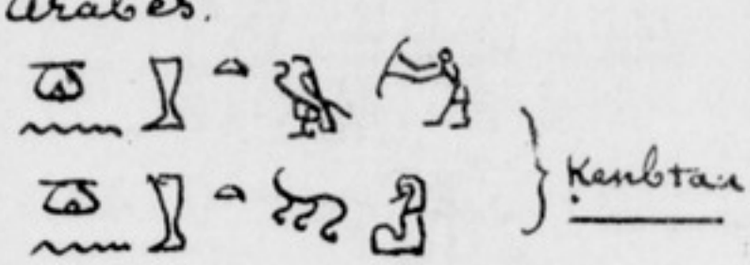
côté

 Kenb

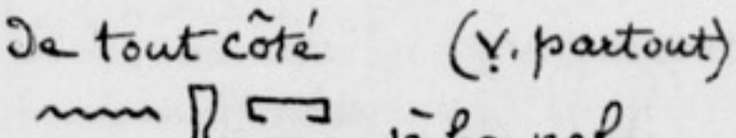
être aux côtés, serviteurs ou courtisans du roi

 Kenb-t-ou

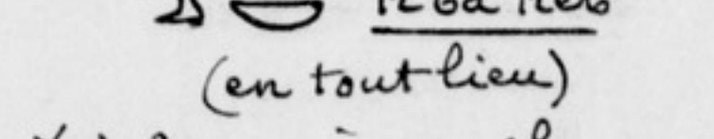
ceux qui s'asseient sur la côté, pour: les habitants du Sud, les Arabes.

 Kenbtaou

De tout côté (V. partout)

 ṯba neb

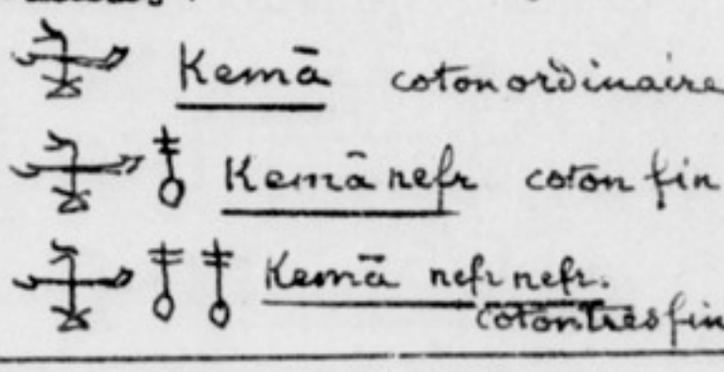
(en tout lieu)

 n menṭeb

MARIN

Coton (V. Byssus)

L'Egypte est encore un des principaux pays de production de coton, en usage depuis les temps les plus reculés.

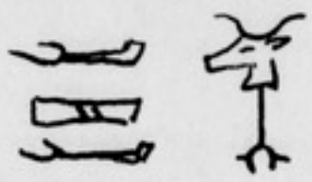


Kemā coton ordinaire

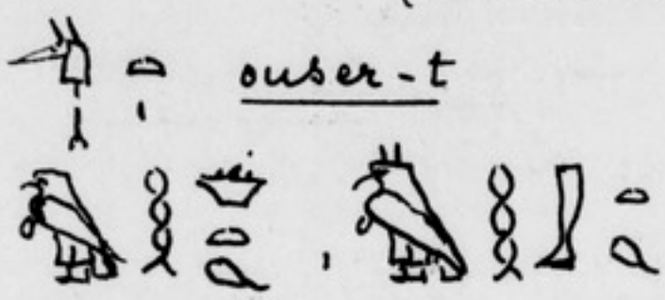
Kemā nefr coton fin

Kemā nefr nefr. coton très fin

cou, gosier, nuque (v. gosier, nuque, joug)

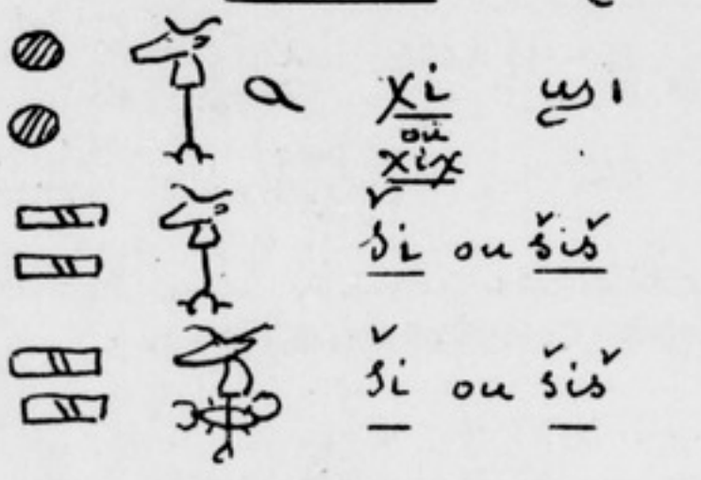


āsā (v. comestible)



ouser-t

nahb-t NAqBE

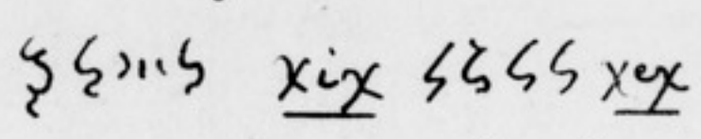


xi ou xix

ši ou šiš

ši ou šiš

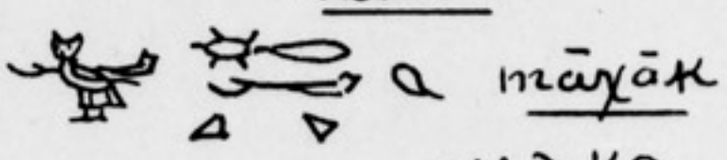
xix xex



xax ḫaḥ

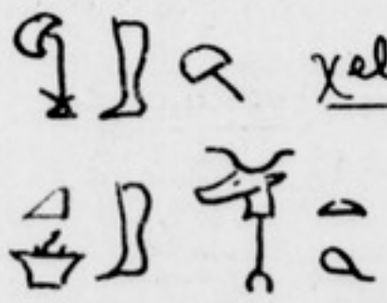


šašai-t



māyāk

maKq

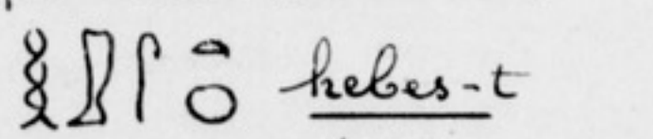


xeb

Kebbt CIBT

xām

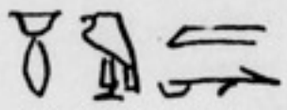
Couche de couleur, de peinture, de dorure



ḥebes-t

revêtir de ...
couvrir de ...
(v. ces mots)

couche, natte (v. lit, natte, matelas.)

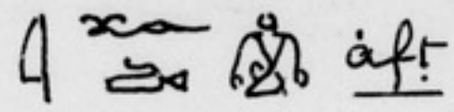


ouaṯam

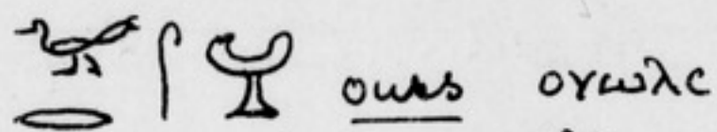
Tadt (natte)

(Pitt: couche verte)

se coucher

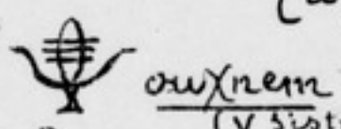


åft

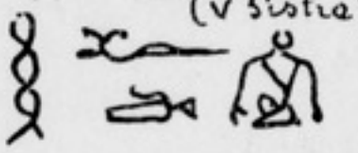


ours ογωλc

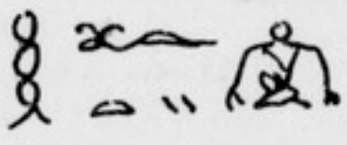
(à proprement dire: chevet.)



ouxnem (v. sistre) (v. ce mot)



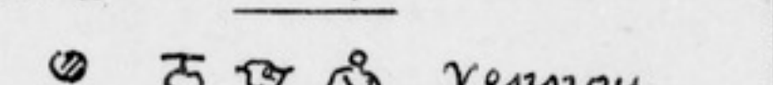
ḥeft



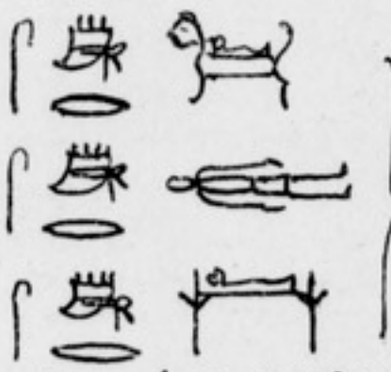
ḥefti



ḥroteṗs

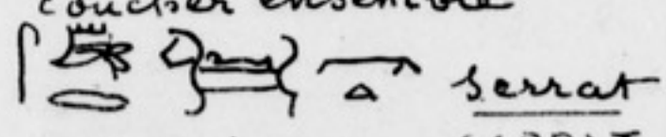


ḫennou



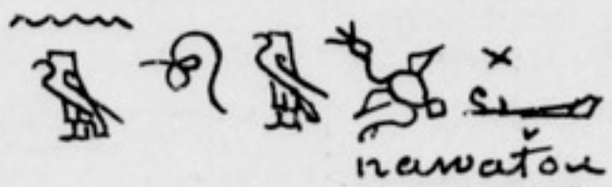
Ster ou šerat

coucher ensemble

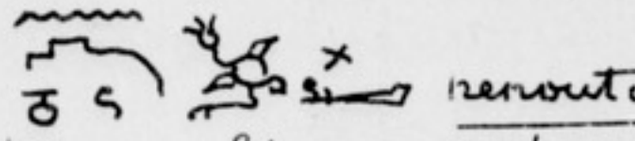


šerat CEPPAT

couché, étendu

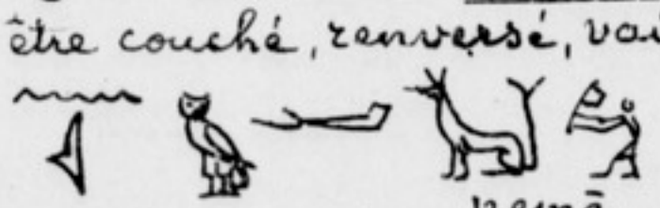


nawaṯou NOYZE



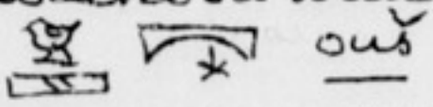
renoutou

être couché, renversé, vaincu



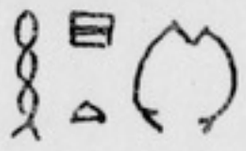
renā

couché du soleil



ouš (v. soir, crépuscule)

Coude, avant-bras, s'ac-
couder: (V. étendre le bras, toucher)

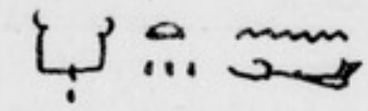


hejset



Keh

Kāh Kui



Ka-tou n tot

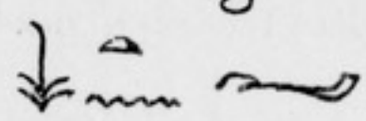
(Se mettre sur la coude)

Coudée



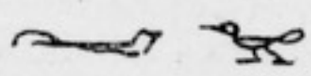
meh mage

coudée royale ou grande coudée:



Souten meh

la petite coudée:



meh nets

La grande coudée était de 0,525 millim. égale à l'ammah et à l'ammat hébreu et chaldéen.

360 coudées équivalent à 600 pieds, qui dans tous les systèmes métriques de l'antiquité forment le stade.

La mesure de Babylone est égale à celle de l'Egypte.

Celle de Ninive a formé le système des Mèdes et des Perses, adopté après Alexandre en Egypte, où il reçoit le nom de philitérien; de l'Egypte il passe aux arabes qui l'introduisent à leur tour en Occident: le pied de Ninive est devenu ainsi le pied de Roi usité en France jusqu'à la fin du siècle dernier.

La grande coudée	0,525 millim.
la palme	0,75 mill.
le doigt	0,19 mill.
La petite coudée	0,450 mill.
la petite palme	0.64 mill.
le doigt	0.16 mill.

Le Musée de Turin conserve des coudées de bois, de basalte et de bronze.

Les coudées de bois et de basalte sont des règles pentagonales. Deux des pans sont divisés en 28 parties, divisées à leur tour la première en deux, la deuxième et les suivantes en subdivisions de plus en plus nombreuses jusqu'à la 15e qui se divise en 16 parties, indiquant les doigts ou les pouces.

La coudée en basalte est plus longue que celle de bois de 5 millimètres. L'une des bandes est divisée en 4 parties égales, chacune de 7 pouces. Une autre bande est divisée en 3 parties, une troisième est subdivisée en 24 parties, pour indiquer les diverses fractions de la coudée.

La coudée de bronze est exactement de la même longueur que celle de bois. Elle est divisée en 28 parties sur une bande, et en 12 sur une autre. Chacune de ces parties est à son tour subdivisée en 6 fractions.

La longueur totale de ces coudées est de 0,523 millimètres au lieu de 0,525 m. mesure régulière de la coudée royale Egyptienne correspondant à une minute et un tiers du Méridien.

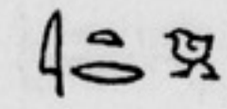
Sur l'une des bandes de la coudée de bois se lit un acte d'adoration adressé aux dieux, seigneurs de la coudée royale.

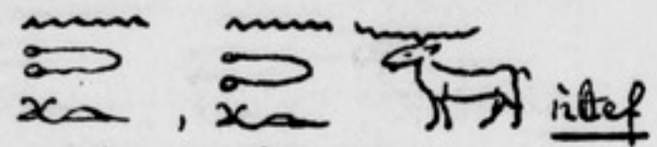
Sur la seconde bande, en face de chacune des 28 divisions sont représentées autant de divinités: d'abord Phré (le Soleil) puis Ma Ka, Seb, Netpé; viennent ensuite Osiris, Isis, Anubis, Nephtis, Horus, les quatre grands génies et Tot. A partir de la 16e division sont figurées des divinités inférieures telles que Smendi, Eutpa etc. Sur la 3e bande sont inscrits les noms des divisions: 1 doigt, 2 doigts, 3 doigts, 1 palme, 5 doigts ou la main, 6 doigts ou le poing; puis une palme et une main plus large que l'autre; puis une petite jambe ensuite une grande jambe; puis la signe qui correspond ici à une mesure; puis la petite coudée et enfin la coudée royale.

coudre

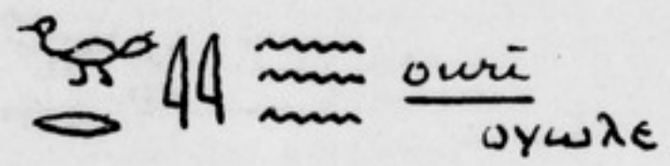


Couler, couler goutte à goutte:

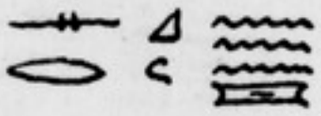


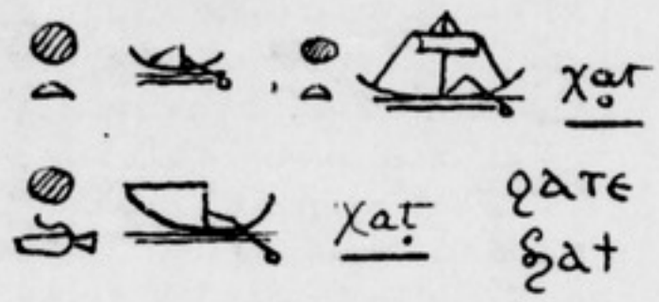


couler à flots:

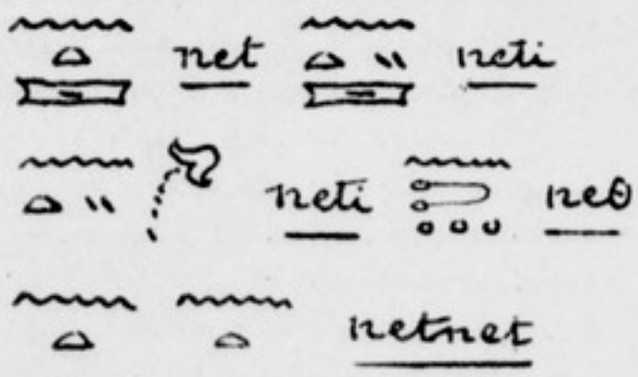


couler, courant d'eau, suivre le courant, se laisser aller au courant:

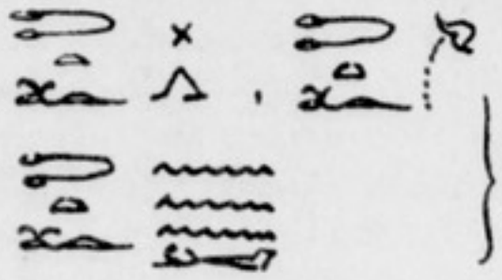




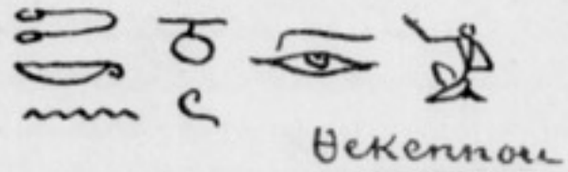
Couler dehors, humidité qui suinte, eau qui coule



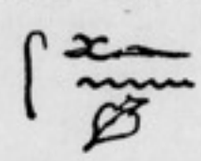
couler, se déverser, se répandre, s'épancher, épancher

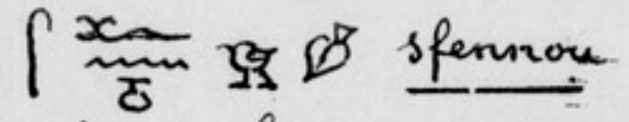


faire couler

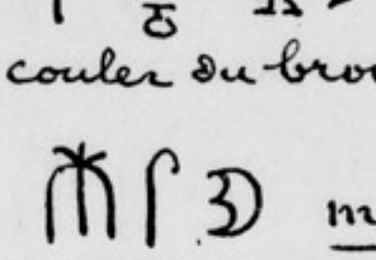


couler, devenir mou, onctueux, coulant en affaires:





couler du bronze ou tout autre métal:



Couleur

Les couleurs employées par les Egyptiens sont parvenues jusque nous ayant conservé un admirable éclat, dû à la pureté des produits et à l'usage des teintes plates, sans mélanges de tons.

Les poissons sont toujours représentés le dos gris, le ventre et les nageoires rouges ou jaunes.

Les oies et les hérons sont en bleu.

Les chiens sont représentés de toutes couleurs, excepté en gris. Il y en a même en bleu.

Les souris et les chauves-souris sont peintes en rouge clair, ainsi que les éléphants, les hippopotames et la plupart des quadrupèdes, sauf l'âne peint souvent en gris bleuâtre

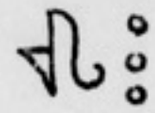
L'eau est toujours peinte en bleu.

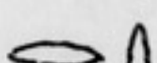
Le manche des armes et des outils est souvent peint en brun pâle indiquant le bois dont ils sont faits.

Les lames des sabres, la pointe des lances, des flèches, les chopersch des pharaons, les casques, tout ce qui est en fer ou en acier, est peint en bleu.

Le cuivre est indiqué par la couleur rouge; le bronze par la couleur verte; l'or par le jaune; l'argent par le blanc. Ainsi le char d'une reine d'Ethiopie du temps de Tentanxamou est peint en jaune, c'est à dire qu'il était couvert d'or, et les roues en bleu donc en fer ou en acier.

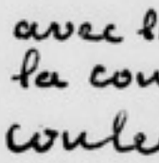
couleur

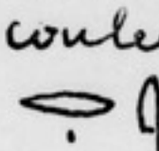
 at ou ta Θo

 ra ri

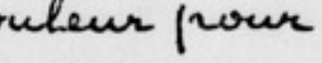
avec le nom particulier de la couleur, par ex:

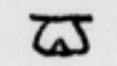
couleur verte

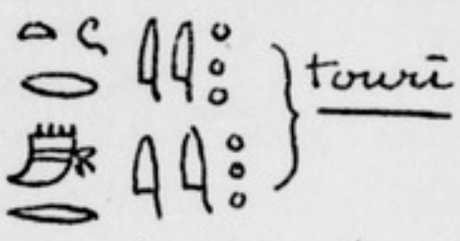
 ra ouaṭ

 ri ouaṭ

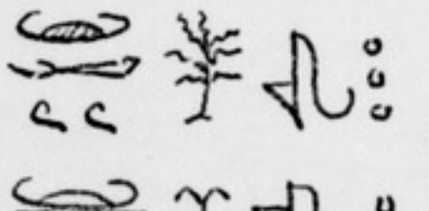
couleur pour peindre

 Kot ГОД

 at ou ta Θo

 tourī

couvri - de couleur, peindre

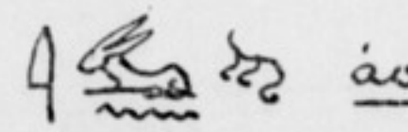
 wouhau ni ta

 wouha n teri

Les signes disant couleur ne sont pas toujours employés. ainsi

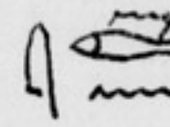
couleur de la peau (couleur rouge) des hommes:

 anom ANOM

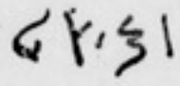
 aoun AYAN

Le dernier mot veut aussi dire changer de couleur.

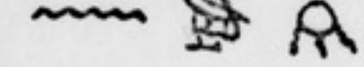
couleur changeante, changer de couleur

 annou

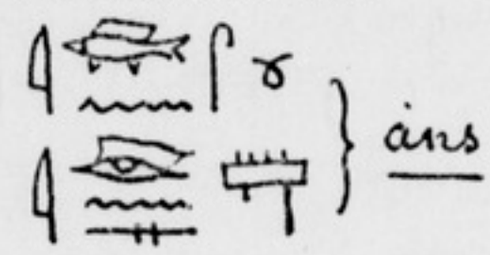
 aounou AYON

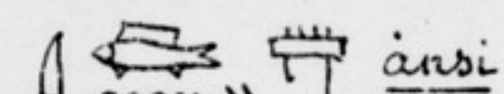
 aoun

couleur rouge foncée de teinture pour les étoffes (v. étoffe)

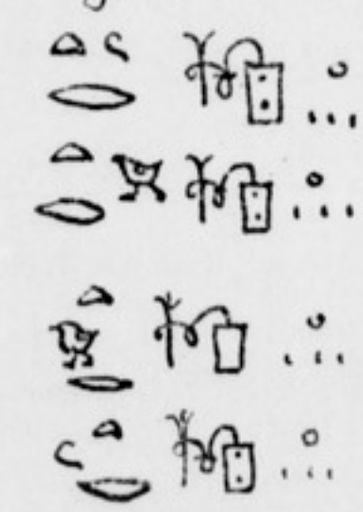
 anom ANOU

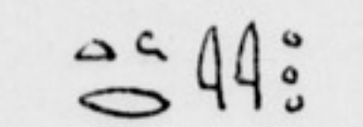
Couleur rouge pâle, rose, d'après le nom de l'étoffe fine de cette nuance

 ans

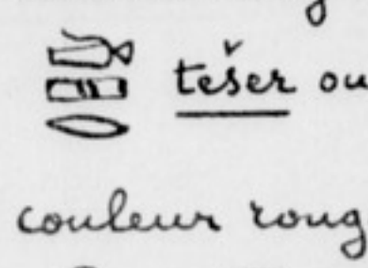
 ansi

couleur rouge foncé, rouge sang; encre rouge

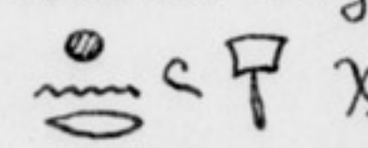
 tour

 touri

couleur rouge sang (v. sang)

 teṧer ou teṧ TEPW

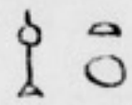
couleur rouge fauve

 xenrou ЧЗАР

(V. encens distingués par leurs couleurs rouge, doré etc)

Couleurs (suite)

blanc

 hetet

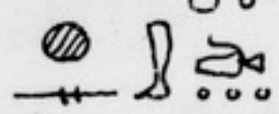
bleu clair

 àrou-t

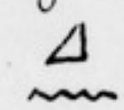
 mekir

mkyP

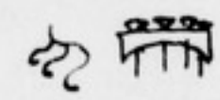
bleu égyptien (v. lapis lazuli)

 xesbet

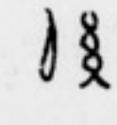
jaune, être jaune (couleur des femmes et des étrangers)

 Kna

 Kna-t

 anom tehen

(couleur jaune de la topaze et de la pleu)

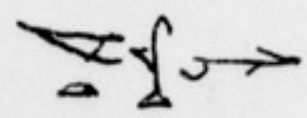
 Ochen

v. topaze

couleur de cendre

ⲕⲁⲗⲁⲓⲙⲁⲛ/ⲧ Kālaïman

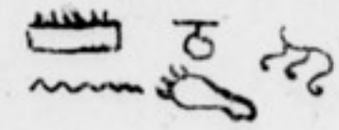
couleur noire; encre noir:

 mer-t

MEPAB

ⲙⲉⲑⲙⲁⲛ methan

ⲙⲉⲑⲙⲓ methi

 mennou Kem

noir (v. Egypte)

 Kam

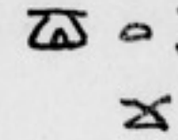
 Kam KHM

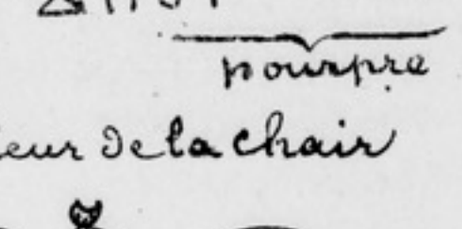
KHMI

ⲕⲁⲙⲉ Kam

KAME

couleur pourpre

 Ket



ⲭⲏⲅ 60 X

ⲭⲏⲅⲓ 61 X1

pourpre

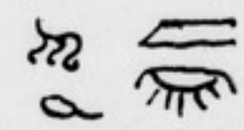
couleur de la chair



anom-f mārš

sa couleur est rouge clair

couleur dorée

 anom-f m noub

sa couleur est comme l'or (en parlant de Rā)

coup. (v. battre, frapper)

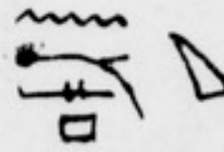
coup, malheur, désastre

 stb

coup (faire un mauvais)

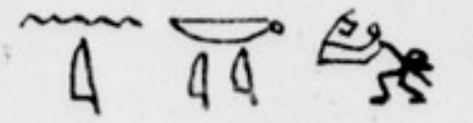
 mātet

coup de langue, coup de glaive (v. langue)

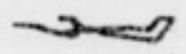
 nesp

 nes

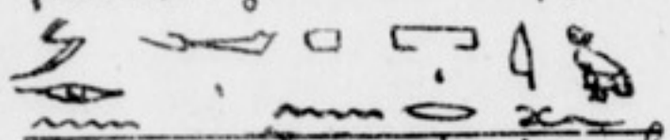
coup, plaie, blessure: (v. plaie, blessure)

 nakī

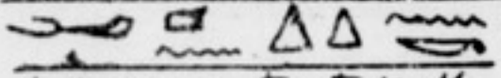
coup (en jouant à un jeu)

 tot

par ex: je vois ce coup prendre pour lui



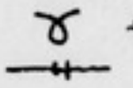
ma-n tot nen pir ām-f



tot pen tout n-K

ce coup t'appartient

Coups (suite)
au mot coups, blessure, plaie indiqué plus haut, il faut ajouter

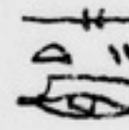

šes


Keh

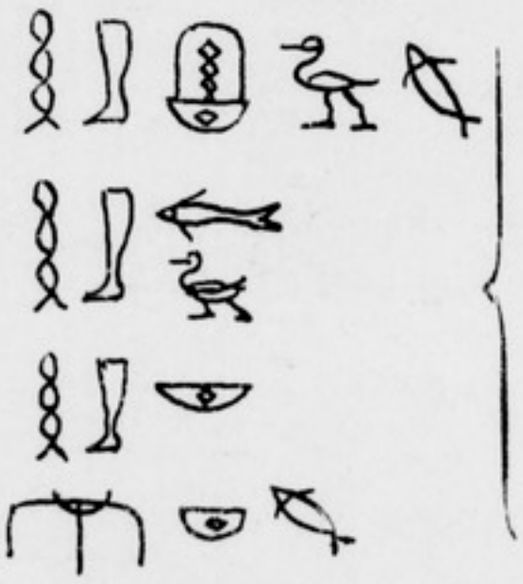
ψc
ψaψ
caψ
KEQ


trop ТРОП

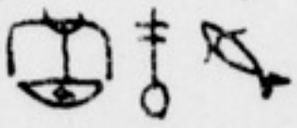
coup d'œil, regard,


sti

Coup de filet, prendre au filet oiseaux ou poissons


heb

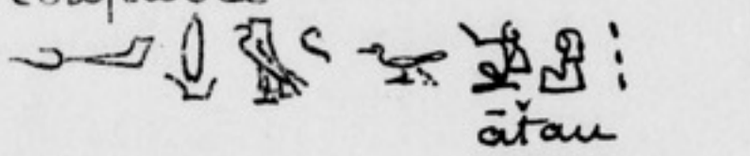
beau coup de filet


heb nofr

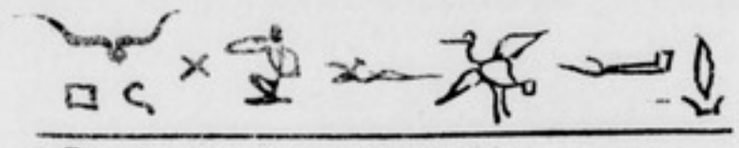
nous nous permettrons ici une remarque qui n'a pas encore été faite, croyons-nous. Le mot heb ci dessus avec les mêmes signes sauf les oiseaux et les poissons qui lui donne le sens de coup de filet, filet, a le sens de fête religieuse (v. fête). toujours désignée par  heb et signes équivalents. — Le mot a été donné bien certainement en souvenir du corps d'Osiris, déchiré par Typhon et dont les membres éparpillés furent repêchés au filet dans le Nil.

(v. pêcheur, pêcher, oiseleur,) filet.

coupable

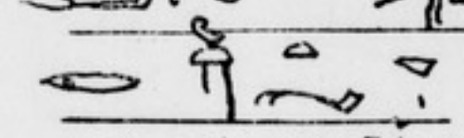

ātau

par ex:









apou-f pa ātau

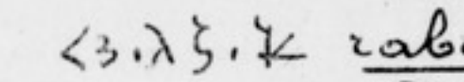
il indique le coupable

sou è Ka pa ma è ment

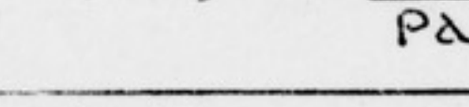
lui à la chaudière, le juste à la droite

coupable, énergumène, fou, démoniaque (v. ces mots)


rāabou


raba РАВНОҮТ

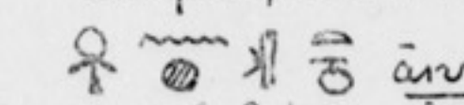
coupe


šes ψaψoy

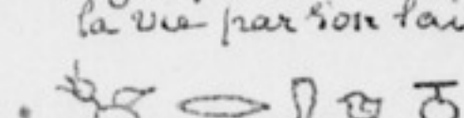
(šes veut proprement dire albâtre, mais ce mot servait à désigner un service de table, de même que nous disons verres, cristaux.)

Nous ferons remarquer aussi la curieuse analogie entre šes coups et šes coupe)

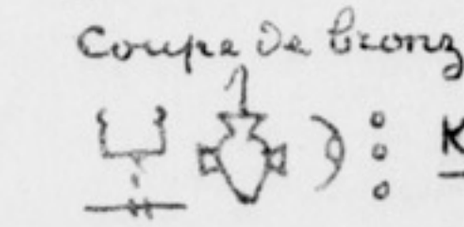
coupe, tasse, écuelle (à lait)


ānxt

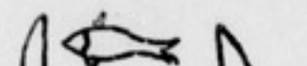
c'est le déterminatif seul qui indique qu'il s'agit d'une coupe. Quant à anxt, qui signifie vie, il signifie aussi chèvre qui donne la vie par son lait (v. chèvre)

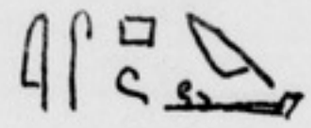

šrbou

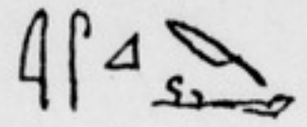
Coupe de bronze


Kas

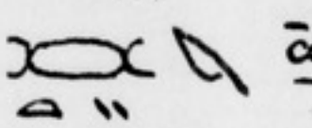
couper, trancher, découper, couper avec un couteau, une arme tranchante (V. couteau)

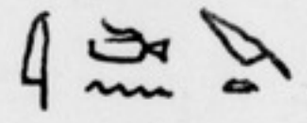

àn

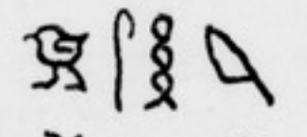

aspou

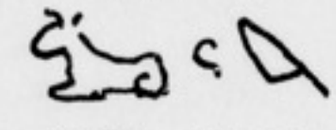

àsk

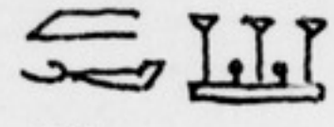

āt

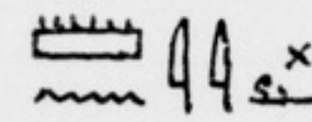

āti


àṭen-t

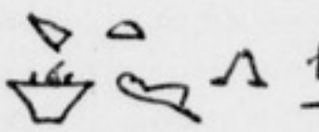

oush ογωϣϥ


wou ογω

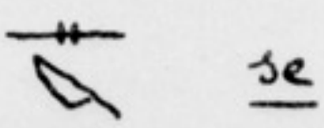

māša


meri

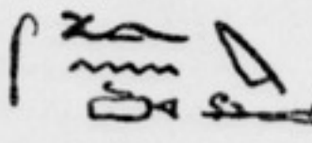

neh

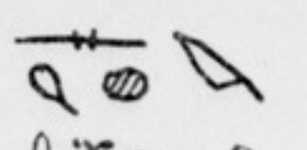

ḥeteb ϩτοπ (chute, fin)

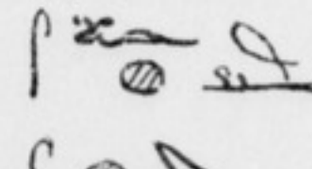

ḫet


se

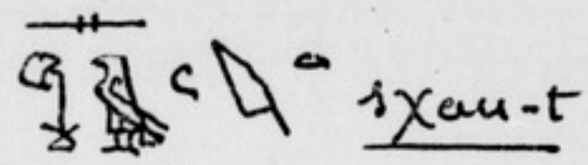

šau ϲⲟϥ

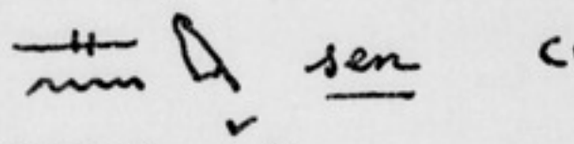

šfṭ

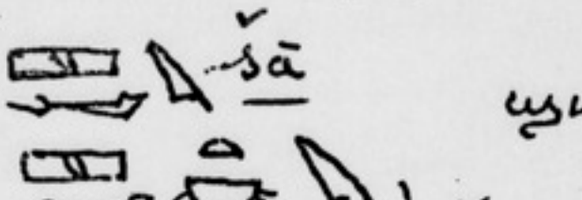

šfḫ

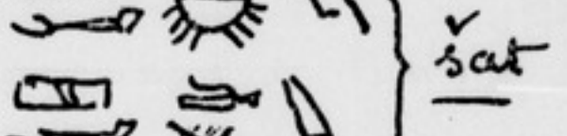

šeḫ

couper (suite)

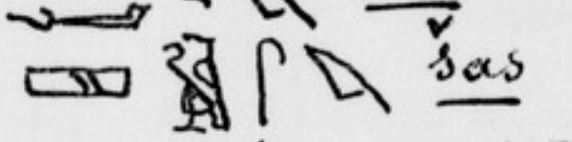

šḫau-t

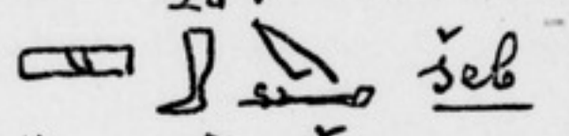

šen ϹⲈⲚ

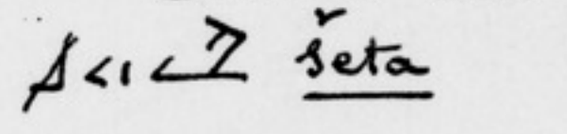

šā ψωτ

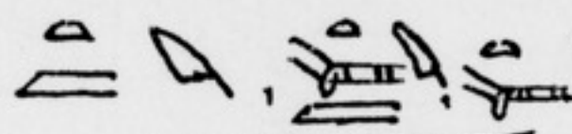

šat ψⲁⲧ

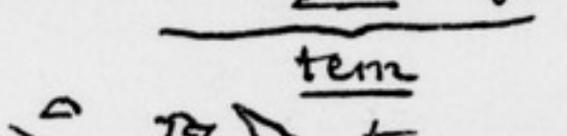

šau

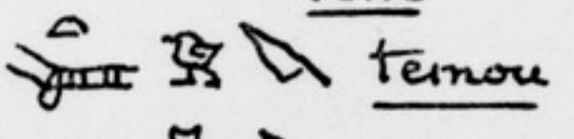

šas

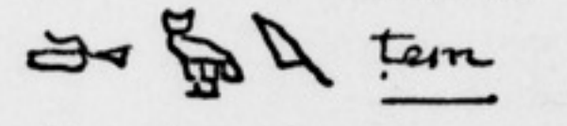

šeb

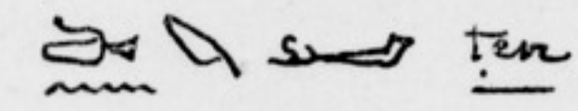

šeta


tem

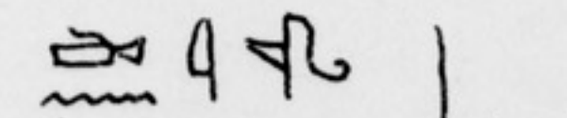

temou

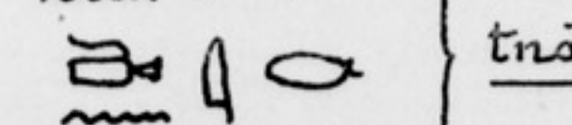

ṭem

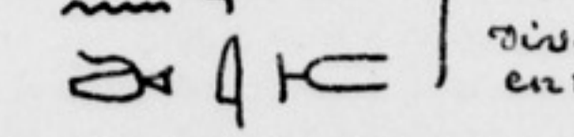

ṭen


tnà

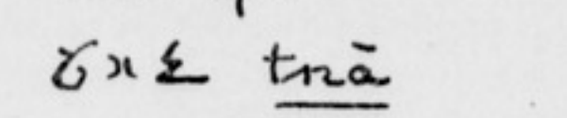
diviser en morceaux

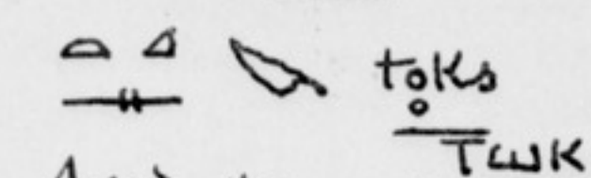

tnà


toḳs ⲧⲱⲕⲥ (transpercer) ⲇⲱⲇ


toḳ

couper, détacher, séparer, amputer (v. choisir)


māten


māta

couper (Suite
couper, ouvrir le corps pour enlever les viscères (V. viscères)



besek

les paraschites chargés de cette opération se servaient de couteaux de pierre éthiopienne dont parlent Hérodote (II) et Diodore de Sicile.

Marietta Bay a constaté en effet que les plaies faites par ces couteaux étaient déchiquetées. Même remarque a été faite pr la plante des pieds qu'on enlevait aux morts. Les bords en sont déchiquetés par un instrument peu tranchant.

On a du reste trouvé beaucoup de ces couteaux en pierre éthiopienne dans les tombeaux égyptiens.

Ce sont des couteaux de silex de cette forme.



Musée de Turin, 20 cent. de long



Musée de Leyde. 20 cent. de long



Musée de Berlin
23 centm de long



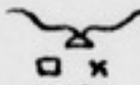
Couteau en stéatite du Musée Britannique - Remonte à la dynastie saïte

Il porte gravée l'inscription que voici:

Sam our xerpabou Ptahmes

le grand Sam, chef des artistes, Ptahmes (enfant de Ptah.)

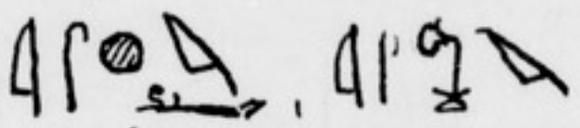
Le fonctionnaire appelé Sam, de l'ordre sacerdotal, remplissait le rôle le plus important dans les cérémonies des funérailles. C'est lui qui entre autres procédait à l'opération mystérieuse de l'apro



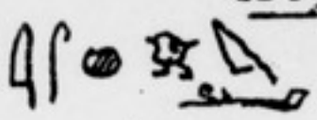
(ouvrir la bouche)

à l'aide du  et du petit doigt de la main (V. clef)
(V. aussi: prêtre)

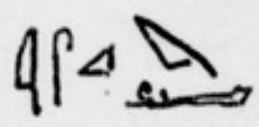
Couper les blés



asx

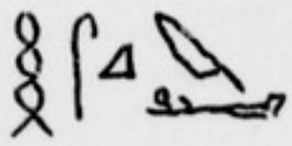


asxou

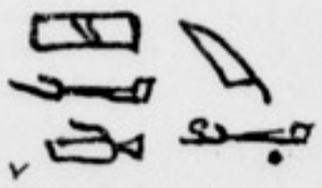


ask

couper la tête, décapiter



besek



šāt

šāt est le mot employé dans le Rituel funéraire quand il est question de la décapitation, peine plutôt infernale et qui n'était guère usitée en réalité, les Egyptiens exécutant les criminels par la pendaison ou la strangulation. La Bible nous enseigne aussi qu'on pendait plus qu'on ne décapitait.

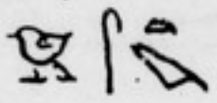
Ce mot šat avait du reste le sens de couper, trancher. C'est ainsi que dans le récit de ses exploits, énumérés sur sa tombe, Amenotep emploie la mot šat quand il raconte qu'il a coupé la trompe d'un éléphant - la queue d'un cheval.

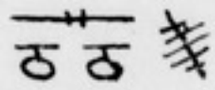
couper (suite)
couper, ferrare


ouṯṯ

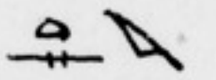
cette expression s'applique surtout aux opérations des yeux.

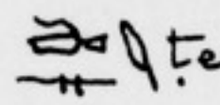
couper en deux


ous-t

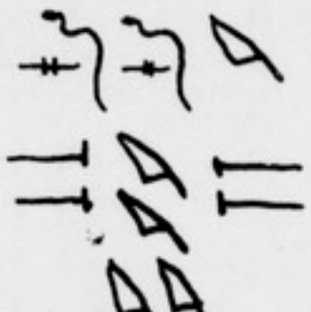

senoui


ten

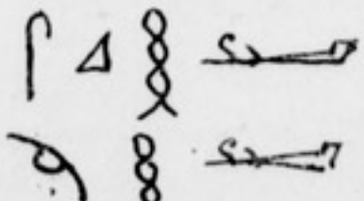

tes

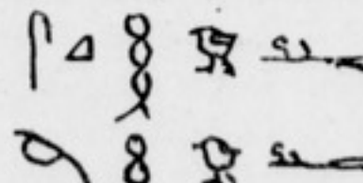

tes

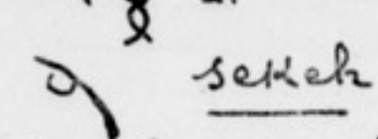
xec (milieu)


testes

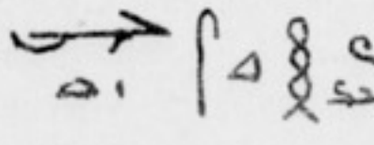
couper le bois à la hache, tailler, ébrancher, faire besogne de bucheron, de charpentier – et par extension: bois de charpente, de construction navale etc.


sekeh CEKEQ

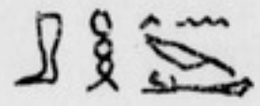

sekehou

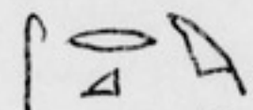

sekeh hache (v. ce mot)

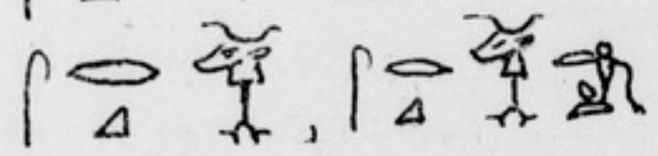
d'où bois de charpente


xet sekou

couper la gorge (v. égorger châtrer)


-beher

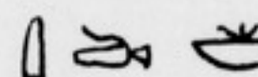

serk

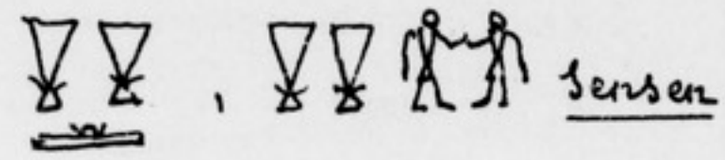

serk


sers (châtrer)

ce dernier mot suivi du déterminatif signifie courtisan, etc et ennuque, ceux-ci arrivant souvent aux plus hauts emplois.

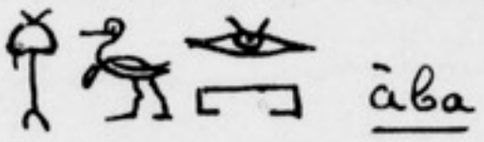
couple; être unis, paire d'amis. (v. paire)

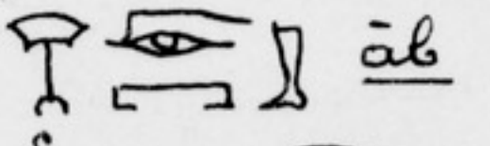

àter


sensen


ṯaṯa

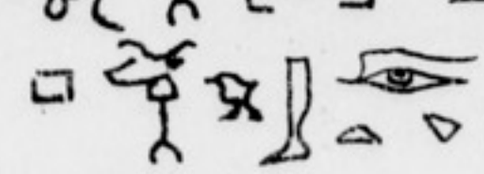
cour ouverte d'une maison

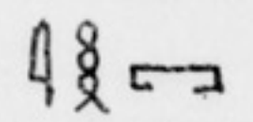

àba


àb

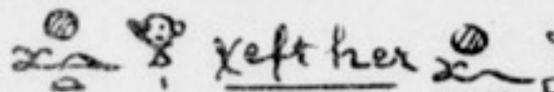

àbou

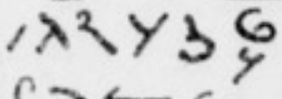

àouà

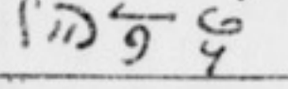

peoub-t


àh

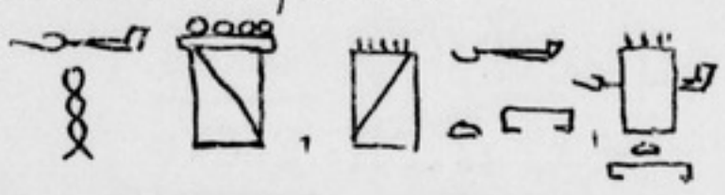
cour située devant un temple


xeftḥer xeftḥer


xefta

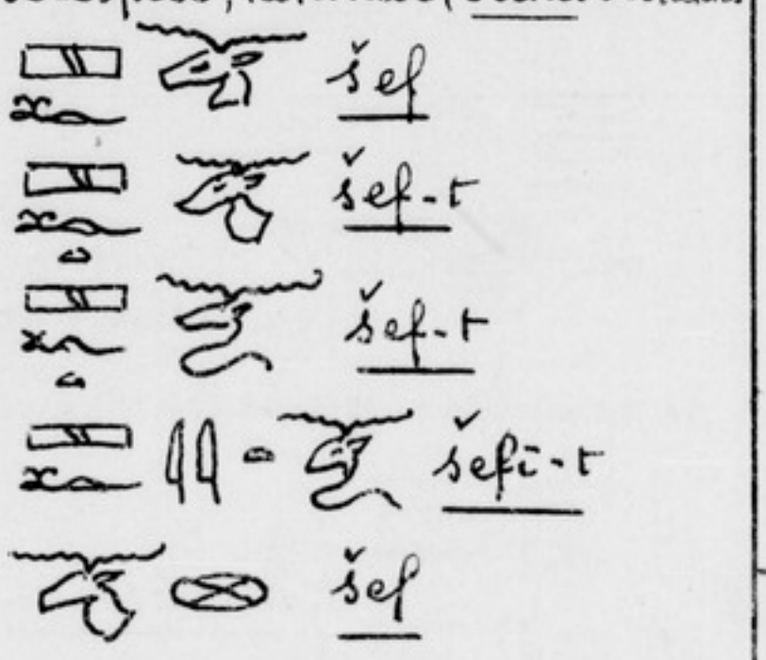

xefthe

cour d'un prince



ā'ā-t

courage viril, force qui inspire le respect, fatteur, vertus des flatins



šef

šef-t

šef-t

šefi-t

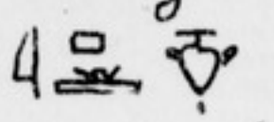
šef

Kef

Kefou

Kefau

courageux (être)



ā'rhet

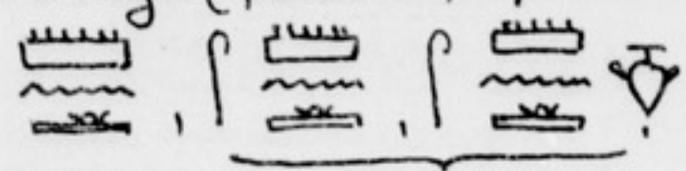
(se dit quelquefois par ironie pour pêche)



sxemab

(V. variantes)

Courage (prendre, reprendre)



men

s'men

(affermir son cœur)

courageux, brave, batteur, s'emporter



pir

(pir veut dire sortir, sortir de son cabine, s'emporter)

courant d'eau, cours d'eau



àter

àterou

wou mou

mes mou

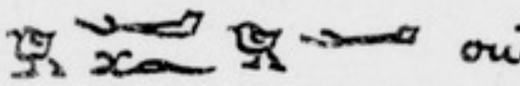
ṯaou TAOYE

serkou

xet ḤATI

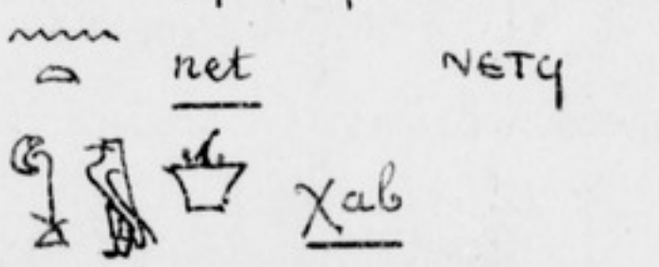
(suivre le courant)

courber, tordre ensemble



ouāfou

courber, faire plier, être courbé

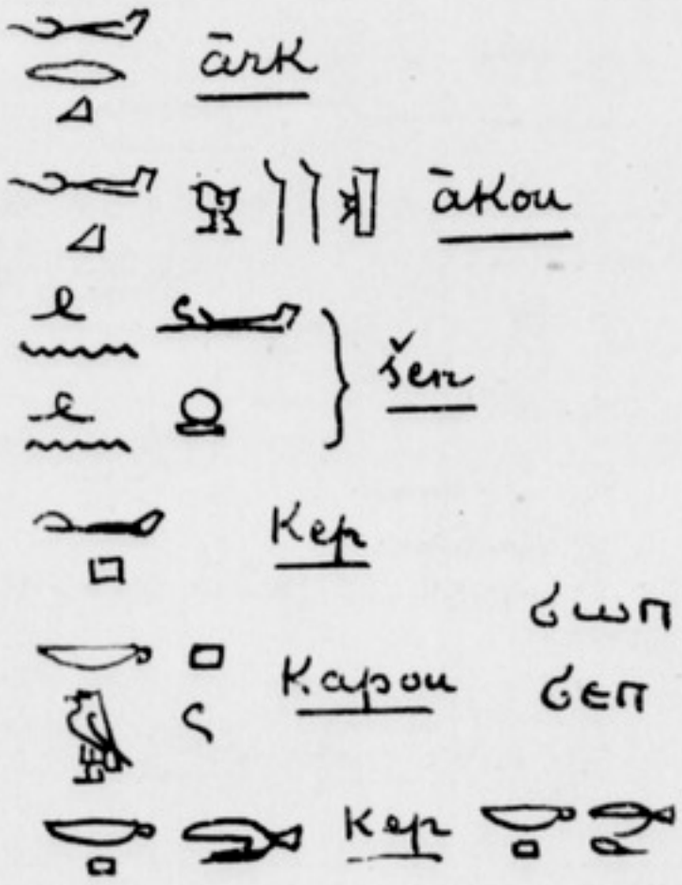


net NETY

ḫab

ṯākou

courbé, tout ce qui est courbe, arc, arche, voûte, bossu, collier, etc



ārk

ākou

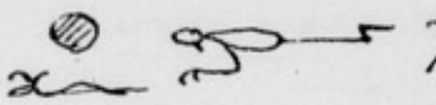
šen

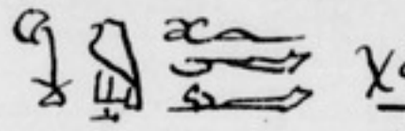
Kep

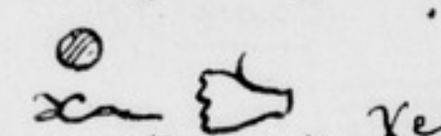
K.apou

Kap

courber (suite)
courber, plier, abaisser (par ex: une branche d'arbre) se prend aussi dans le sens d'humilier, soumettre, accabler, faire fléchir sous le joug.


xef

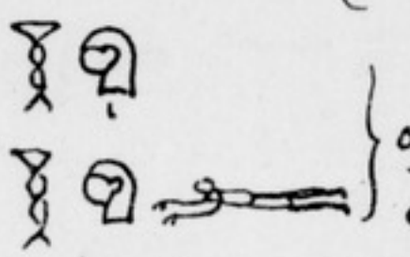

xafā


xefā (v. poing)

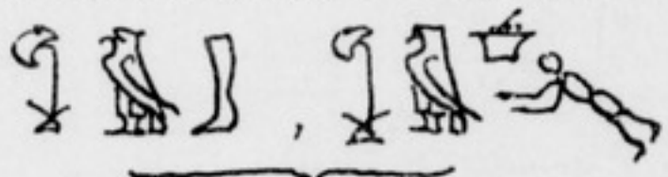

xemà

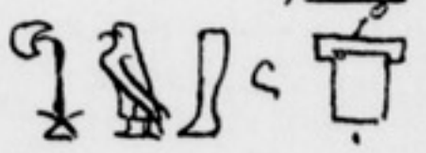

xems

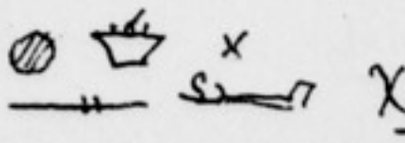
courber la tête, s'incliner, saluer, adorer, obéir en esclave (v. ces mots)


ouahta
oyaqkw

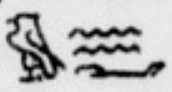
courber le dos, l'échine


xab


xabousa

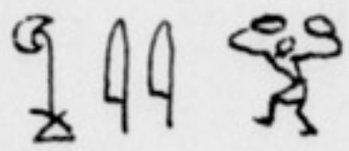

xebsou

se courber, se plier, se baisser, s'incliner


hani


xab

se courber, se plier en dansant


xabi

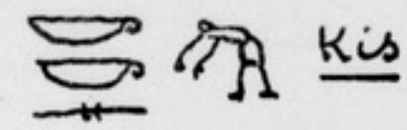
se courber, s'incliner

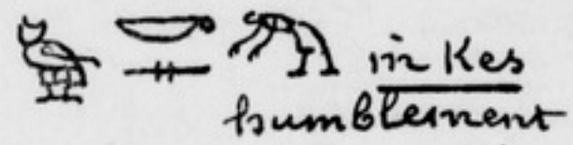

àkeb


keb-t (v. voute du ciel)

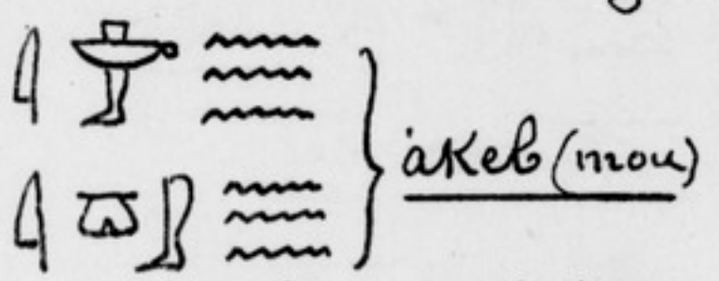

kes


kes

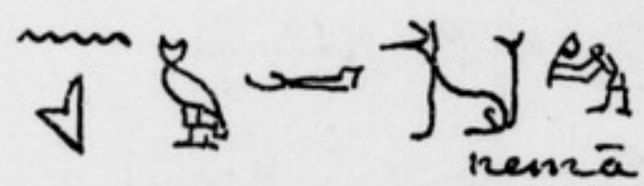

kis

d'où: 
in kes humblement

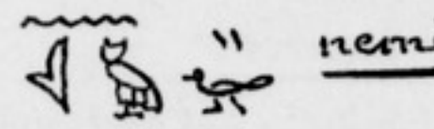
se courber comme les vagues


àkeb (mou)

être courbé sous le joug

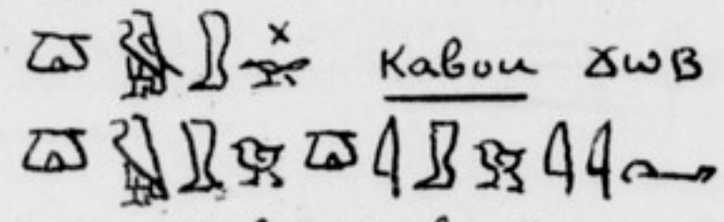

nemā


nem

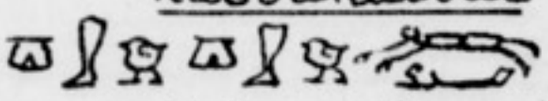

nemi

courbé, faible, impuissant


xepsou


kabou ΔWB

kabou kabouī



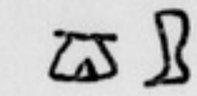
kabou kabou ΘEBBE

être courbé par la chaleur

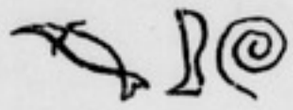

xabou

XAPEB

courbé (suite)
courbé, voûté par l'âge

 kab

se courber, fléchir comme une corde

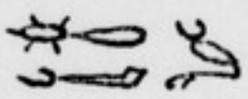
 χrab

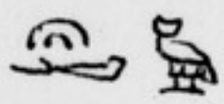
ΧΑΡΕΒ

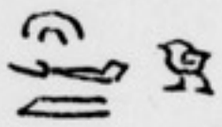
 χrabou

(se dit aussi d'une corde qu'on enroule)

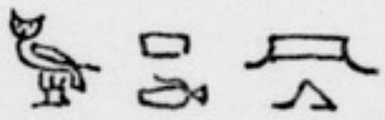
se courber, s'affaisser, marcher courbé

 χām

 χām

 χāmou

ϣⲙⲉ
(précipice)

 im pet

(en arc)

courbure, ornement en crochet qui se trouve en avant de la couronne-casque

 χabou

 χrabou

καλαυφο

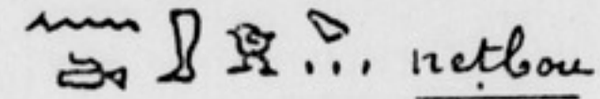
 χrabouti

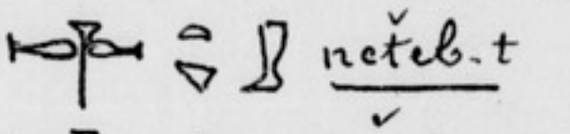
courbure d'un char, partie recourbée; jointes des roues

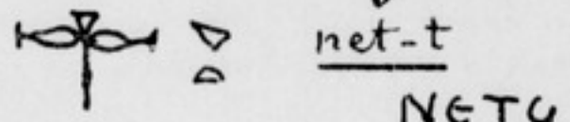
 χabou

le même mot est usité pour tout ce qui est de forme plus ou moins courbée (v. par ex: faux, faucille, serpette etc.)

courbure de la terre

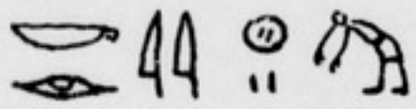
 netbou

 neťeb.t

 neť-t

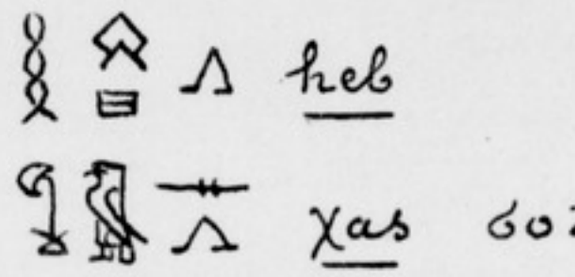
NETY
(courber)

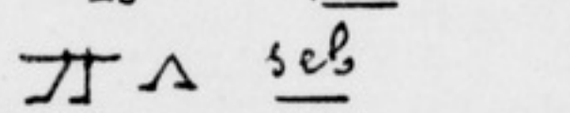
Courbettes (faire des)

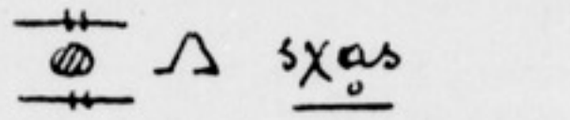
 Kamalikamali

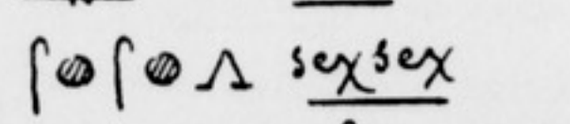
ΚΑΜΑΛΙΚΑΜΑΛΙ
(v. chameau)

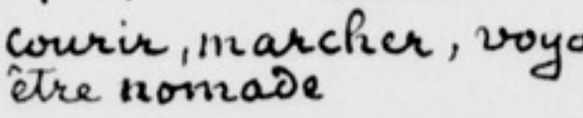
courir, se dépêcher, aller vite

 heb

 χas ϭοΧΙ

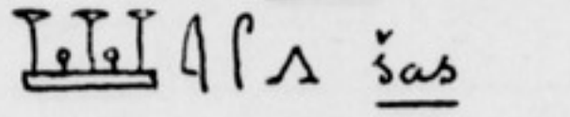
 seb

 sχas

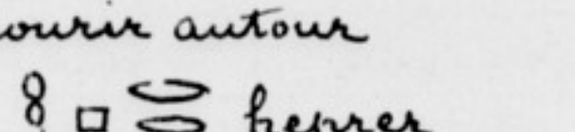
 sexsex

courir, marcher, voyager
être nomade

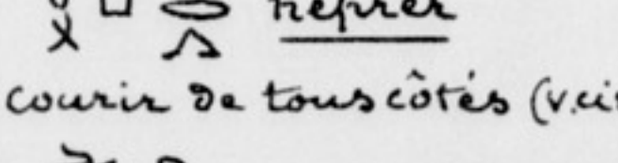
 šarš

 šas

courir autour

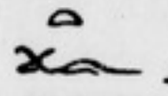
 heprer

courir de tous côtés (v. circuler)

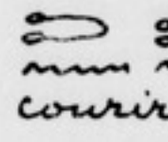
 ṭebenben

courir (suite)

Courir vers


tefn

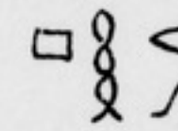
courir à

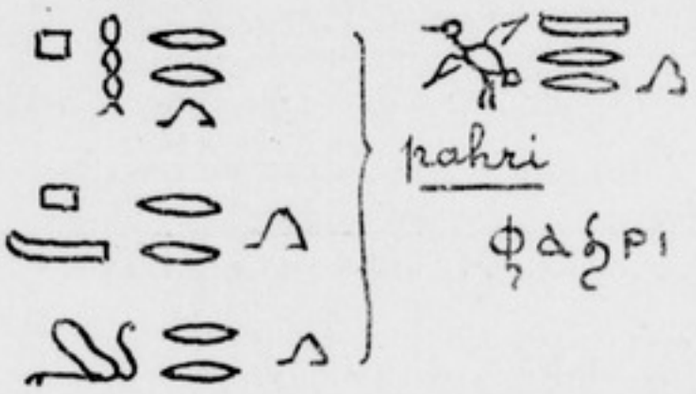

benben

courir la tête haute

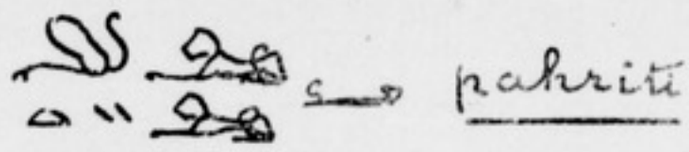

āpi

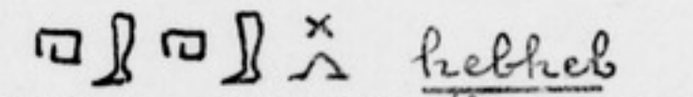
courir vite


pahro


pahri

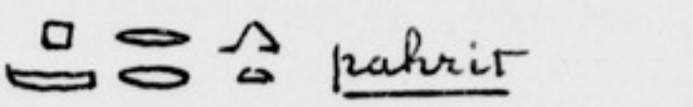
ΦΑϩΡΙ


pahriti

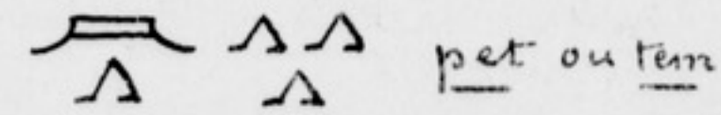

hebheb

(x étant un signe genet: néfaste; s'encourir avec effroi)

Course rapide:

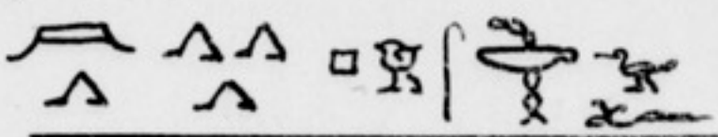

pahrit

Courrier rapide.


pet ou tem

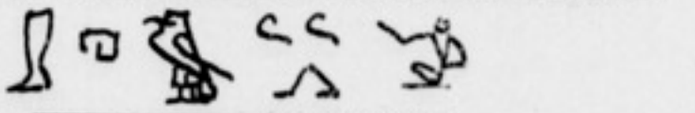
(lancé comme une flèche par un arc)

par ex:



pet pour sek-f

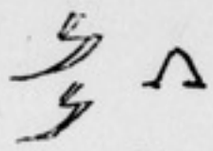
coureur rapide, il détruit

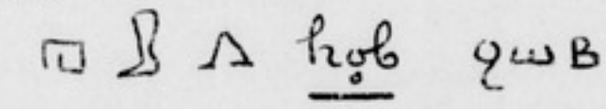


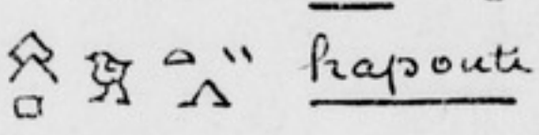
Tchaui

les fuyards

courrier, coureur


mama


hob qwB

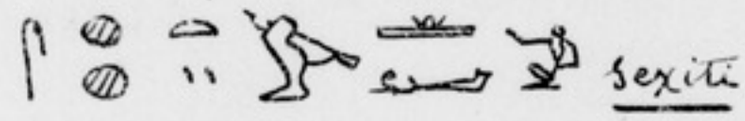

hapouti

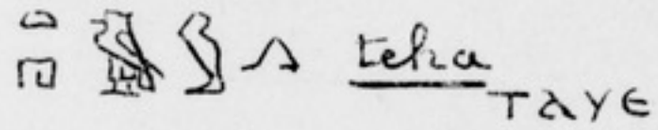
par ex:



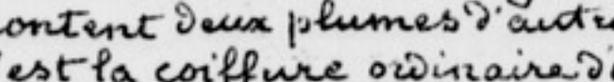
nebmes-thapouti xenstaoui

maître de la vitesse coureur (qui) parcourt les 2 mondes

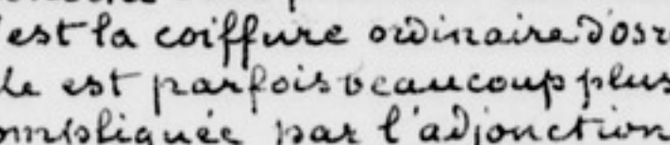

sexiti

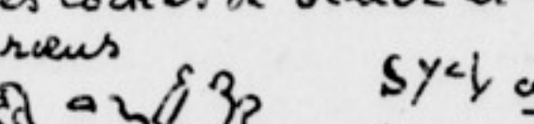

tcha TAYE

Coureur dans un cirque


pahri

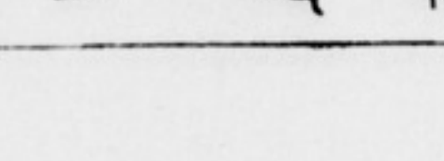
course


wau OYOI


χet

(v. messager, facteur)

Couronne


atef

La couronne atef est formée de la mitre blanche, le long de laquelle montent deux plumes d'autruche. C'est la coiffure ordinaire d'Osiris. Elle est parfois beaucoup plus compliquée par l'adjonction des cornes de bélier et des uraeus

Syt atef

atef

qa er atef

couronne rouge de la Basse-Egypte, du nord.



net

neti

netineb

maître, seigneur de la couronne du nord.

(le crochet de devant s'appelle xabou (v. courber)

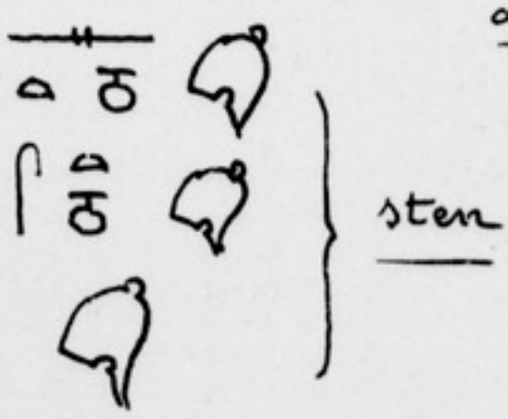
couronne blanche de la Haute-Egypte, du Sud



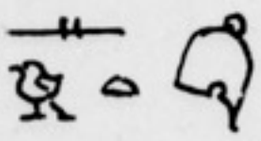
asten



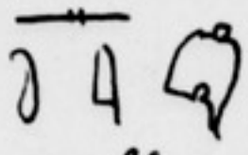
cuphet ou iphet



sten

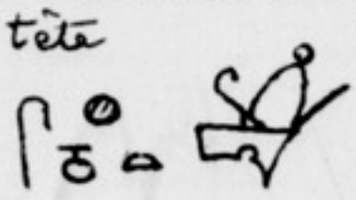


sout ou stou



sba

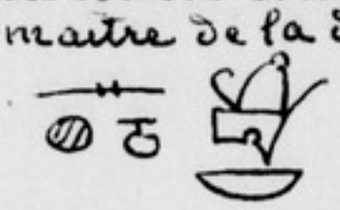
la double couronne, les deux couronnes réunies sur une même tête



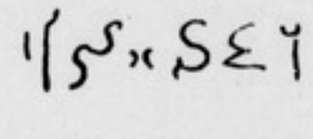
sxent

sxent ψxent

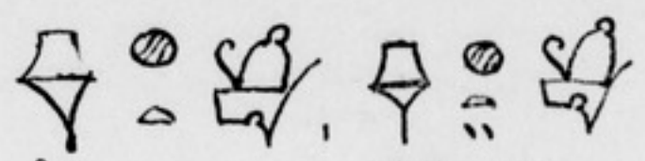
la double couronne maître de la double couronne



sxen neb



sxentau

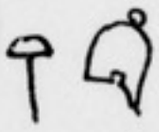


hāxet hāxeti

couronnes d'orientation; de chaque côté des pylones et des portes des monuments on placait des couronnes indiquant l'orientation:



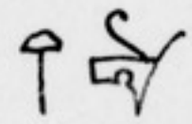
het, la blanche (indique le sud.)



hep

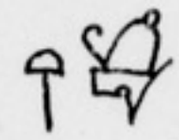


tešer la rouge (indique le Nord.)



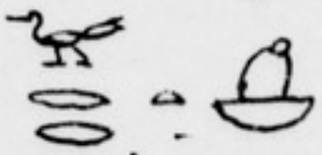
hep

réunion des deux couronnes

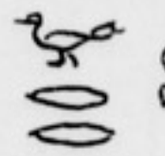


hephep

couronne, diadème royal bandeau royal (v. uraeus)



ouret



ouri



make

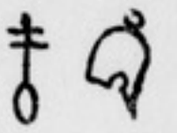
usqe

mehen

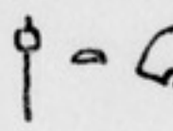
mehen

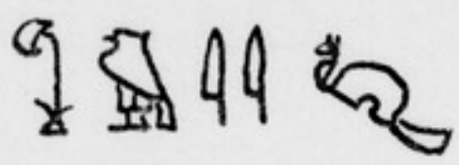
mehen

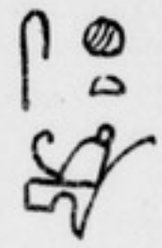
Couronne (suite)

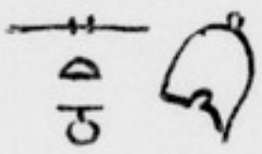

nofr-t (la belle)


= nofr hā-t


het (la blanche)


xāi


sexet


sten

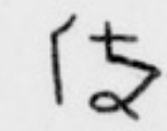

šest

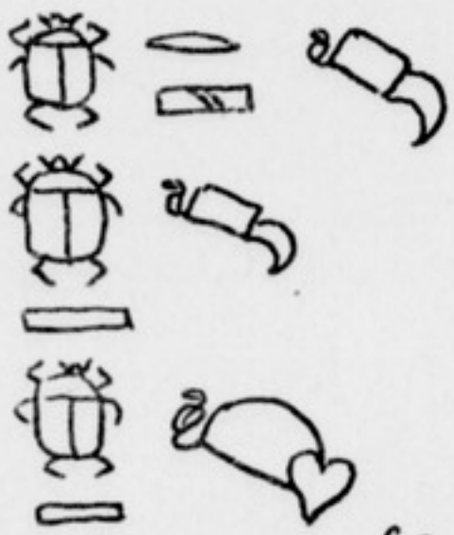
Couronne-casque


xā

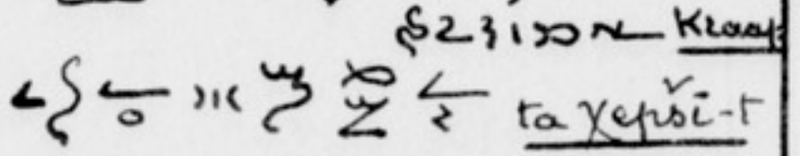

xāu


xāū

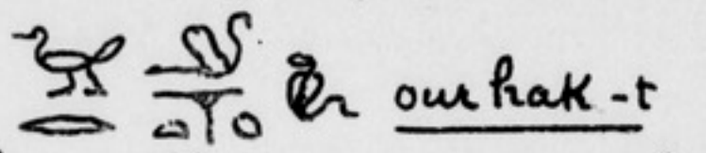

xā


xepeš

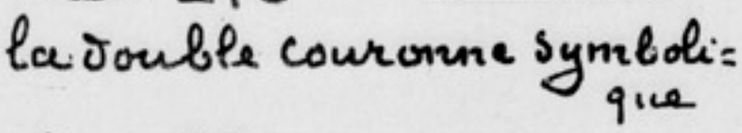
ΘΡΗΠΙ


ta xepši-t

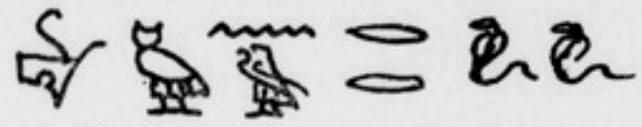
La couronne symbolique


our hakt-t

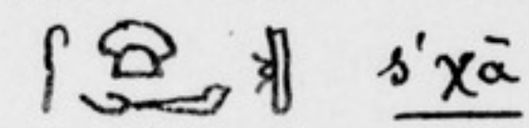
La double couronne symbolique


our hakti

La couronne rouge (du Nord) avec l'uræus

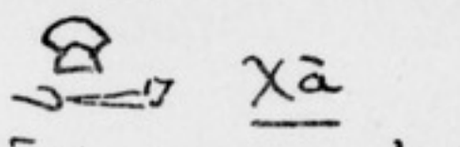

tešer in ra ari

Couronner


s'xā

Être couronné

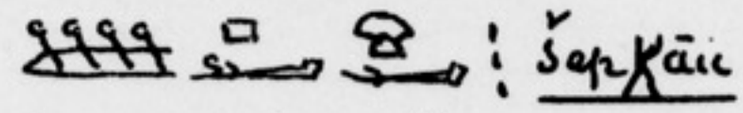

xāb


xā

Être couronné seigneur-chef


xā neb

Recevoir la couronne

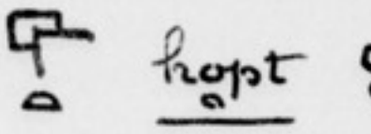

šep xāu

Le texte d'Abydos fournit l'ex: suivant

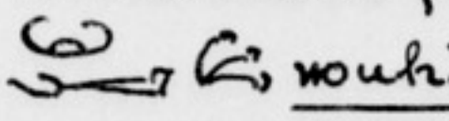

ar-a s'xā sou in souten

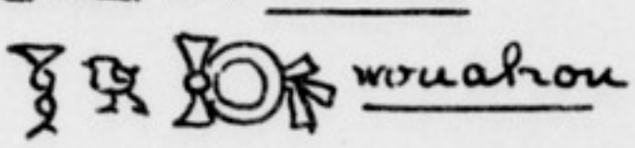
je ferai couronner lui comme toi

Couronnement d'un édifice

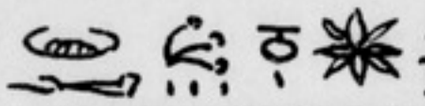

hopt ΘΟΠΤ

Couronne de fleurs

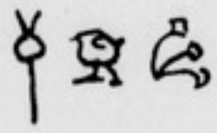

wouhā


wouahou

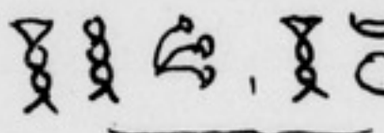
couronne de fleurs (suite)



Wouahou nou hrer mahout m tep ser
il orna de couronnes de fleurs leurs têtes.



outou



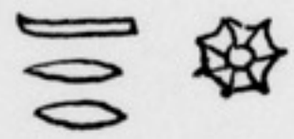
ouah ouahou



mahou



mahou-t мαqє



heri (v. fleurs)



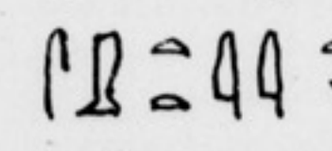
sebt sept



sebti



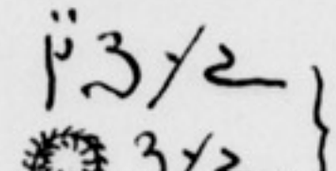
septi



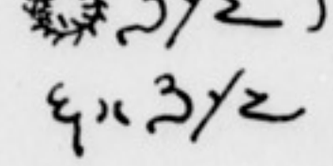
sebti



sebty-t.ou



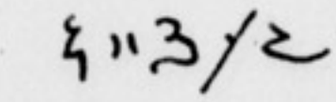
senb



Klam Klaou Klaou

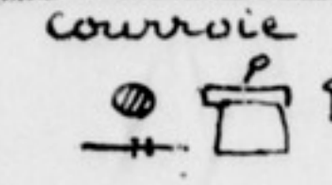
Klimâ

recevoir une couronne de fleurs



Klouma

courroie (v. panière)



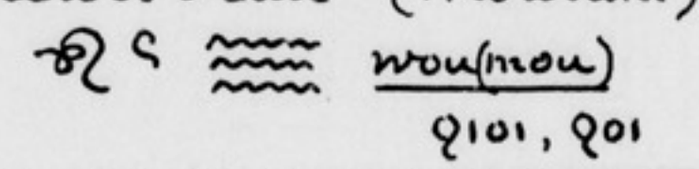
Xesa

courroies de char, harnais



Kaušana

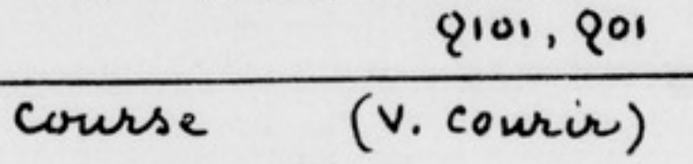
cours d'eau (v. courant)



wou(mou)

Q101, Q01

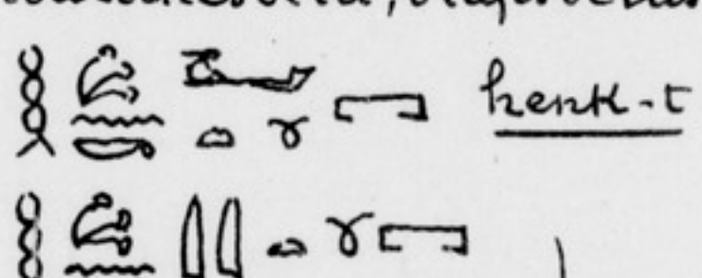
course (v. courir)



wau

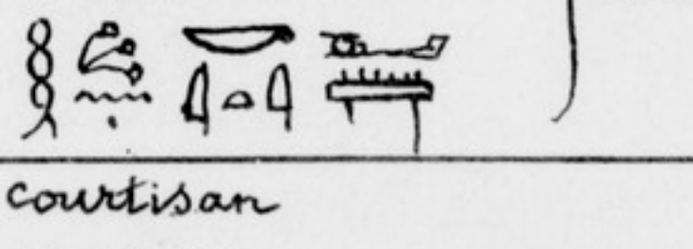
O Y O1

courtines de lit, draps de lits

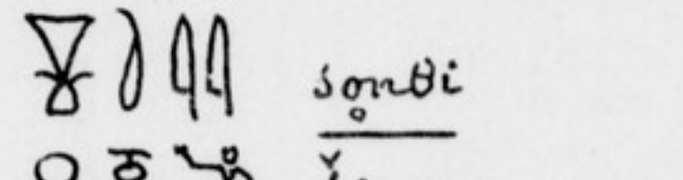


henk-t henki-t

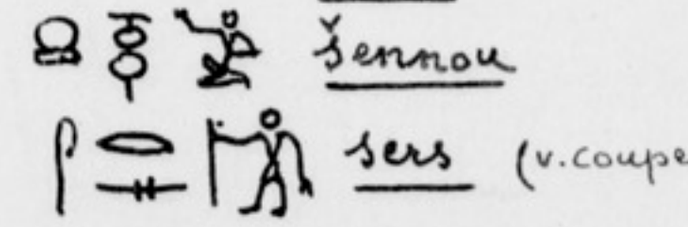
courtisan



sonbi



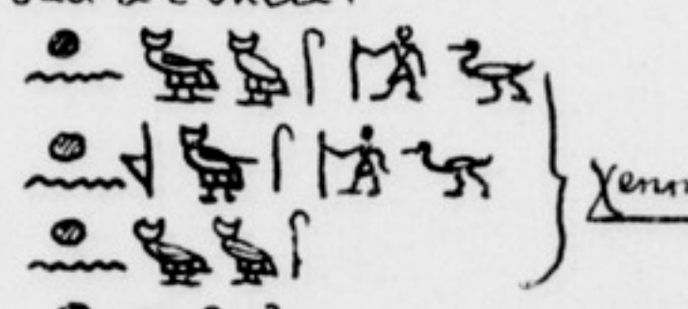
šennou



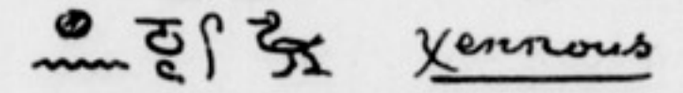
sers (v. couper)

courtisanes (v. belles, compagnes)

cousin (parent et cousin moustique sont appelés de même en français et en égyptien. En égyptien le même nom s'étend à l'oncle.

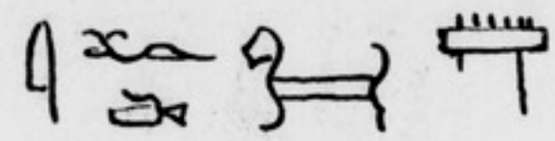


xennis



xennous

coussin



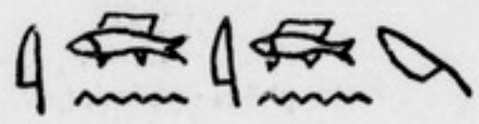
âft

coussin brodé

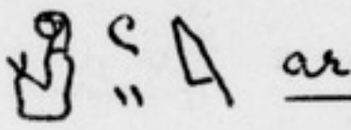


heter

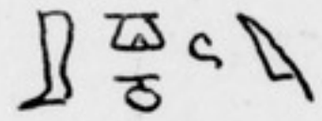
couteau, glaive, arme ou instrument tranchant



ânân



arouï



bakoun

BAKWNE

mašou

(couteau de bronze)

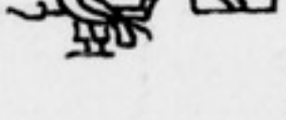
mâten

nes (couteau ou glaive en forme de langue)



sef (couteau de boucher ou de sacrificateur)

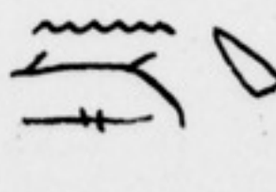
ϣωϲ



seft

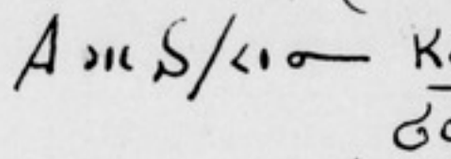


sfent



ʾXaut tšťš

couteau (V. couper)

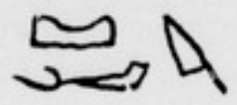


Kârti

ϬOPTE

(couteau de sacrifice)

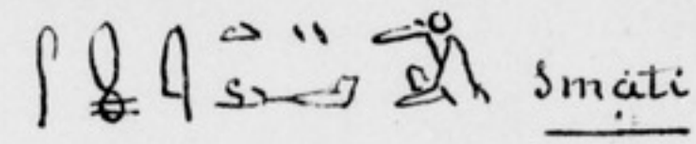
couteau-scalpel:



touâ

au mot couper nous donnons les figures des couteaux de silex servant aux paraschites pour enlever les viscères des morts qu'ils étaient chargés d'embaumer.

coutelier



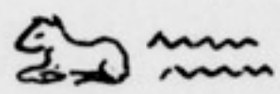
šmâti

coutume, règle, ordonnance



ṯepṯet TWTT

courent, dans le sens de lieu de retraite, asile écarté du monde:



wouni

OYENT

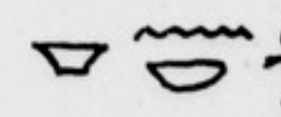
couvercle (V. couvrir)

porte



ā

couvercle de sarcophage



â ỉr neb ânx

(litt: couvercle du maître de la vie)

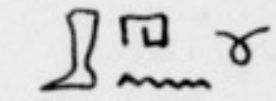
(V. sarcophage)

couverture (V. couvrir)

couvrir, habiller, vêtir, envelopper, couverture:



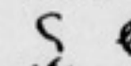
ârt

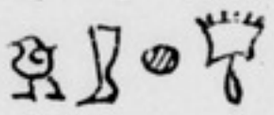


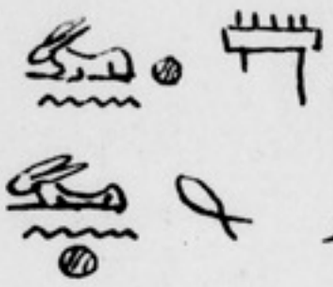
bohn BWϩN

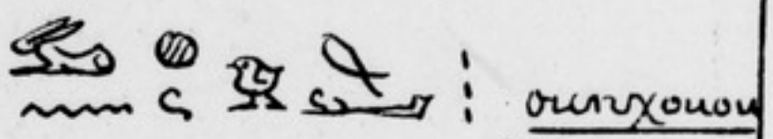
(couverture du tabernacle)

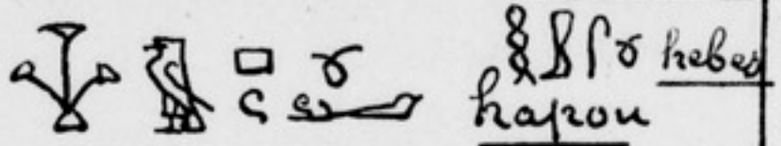
couvrir, habiller, revêtir, envelopper, couverture (suite) habillement (v habillement vêtement)


oubex


oubex (couvrir de peaux)

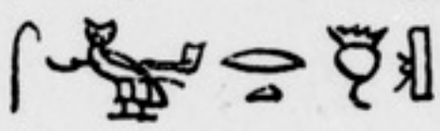

ounx


ounxouou

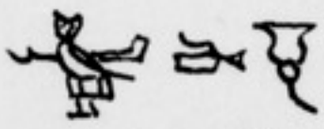

hebes
hapou

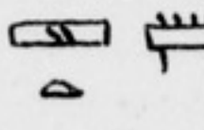

samī


s'mār


s'mār-t

de:


māt couverture, vêtement


ḥot (manteau)

couvrir, protéger, revêtir


māk

māk exprime beaucoup de choses; parex: les suivantes:

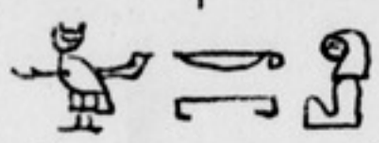
Couvrir d'une plaque


māk âner

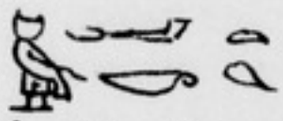
Couvrir d'or


māk noub

on dit par exemple encore:

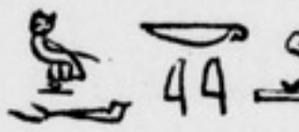

māk ar ḥim

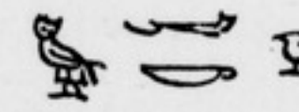
l'épouse, celle qui couvre la maison de sa protection


māk-t

le cerveau qui est couvert, protégé par le crâne, et parfois le crâne lui-même qui couvre, enveloppe le cerveau

on écrit aussi:


mākīou

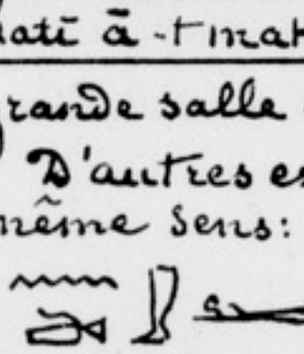

mākou-t

parex:


ḥatī ā-t makou-t în noub nofe

grande salle couverte d'or fin

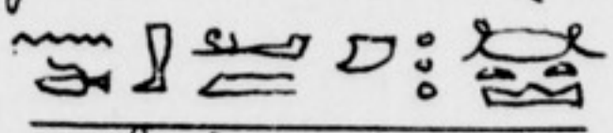
D'autres expressions ont le même sens:


neṭeb

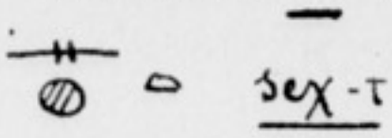
parex:


aouï neṭeb în xont noub în as em

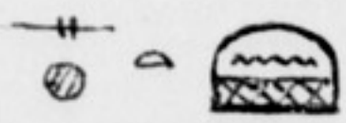
battants de portes couverts de bronze, d'or et d'électrum. (v électrum)


neṭeb în xont seti

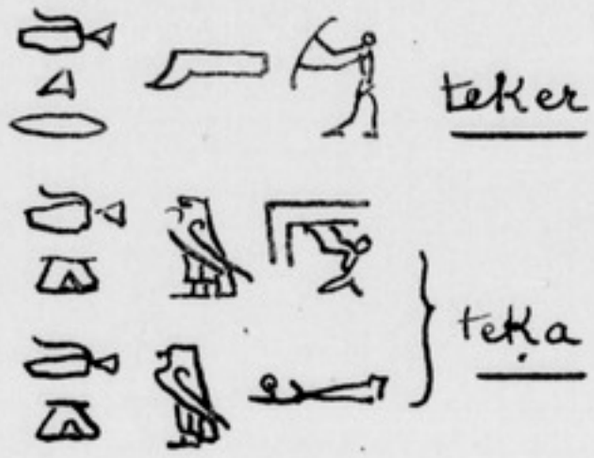
couvert de bronze d'Asie


sex-t

couvrir un toit


sexmer-t

Couvrir (Suite)
Couvrir de matières diverses, de tapis, d'or etc

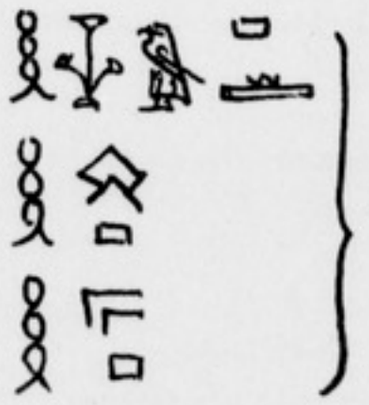


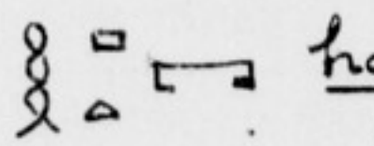
THG, TOGC, TWGE, TWBI

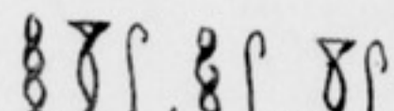
Ces mots coptes veulent dire: fixer, faire tenir, coler, souder; tasser, pétrir; planter, orner d'arbres, de plantes. Tous ces mots, d'un sens connexe, ont le même sens dans les mots similaires ci dessus et leurs variantes.

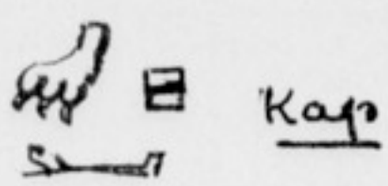
Couvrir, cacher, voiler



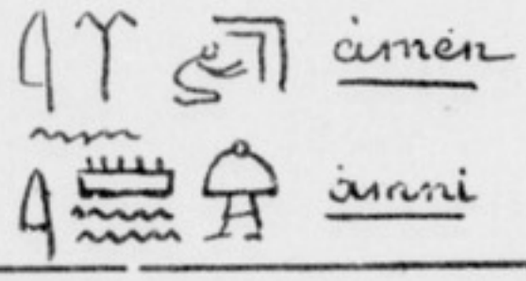








couvert, caché



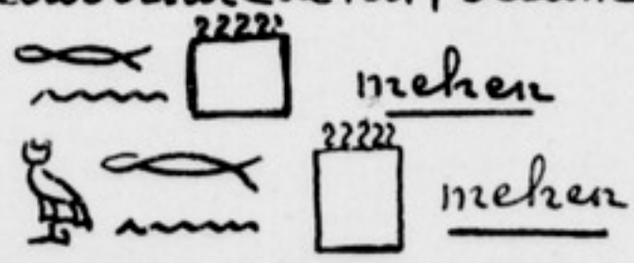
Couvrir, cacher, voiler, tenir secret



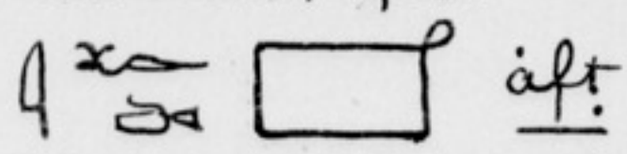
ⲱⲩⲉⲛⲧ (housse)
ⲱⲩⲧⲧ (tisserand)
couvertures de lit, garniture de lit, natte, tapis, draperies



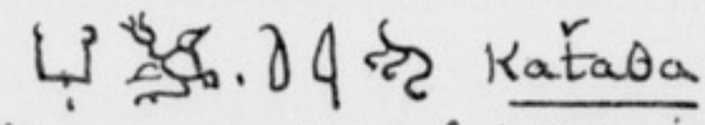
couverture de toit, velum



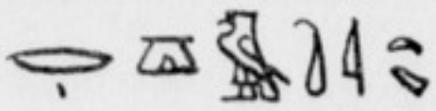
couverture, tapis:



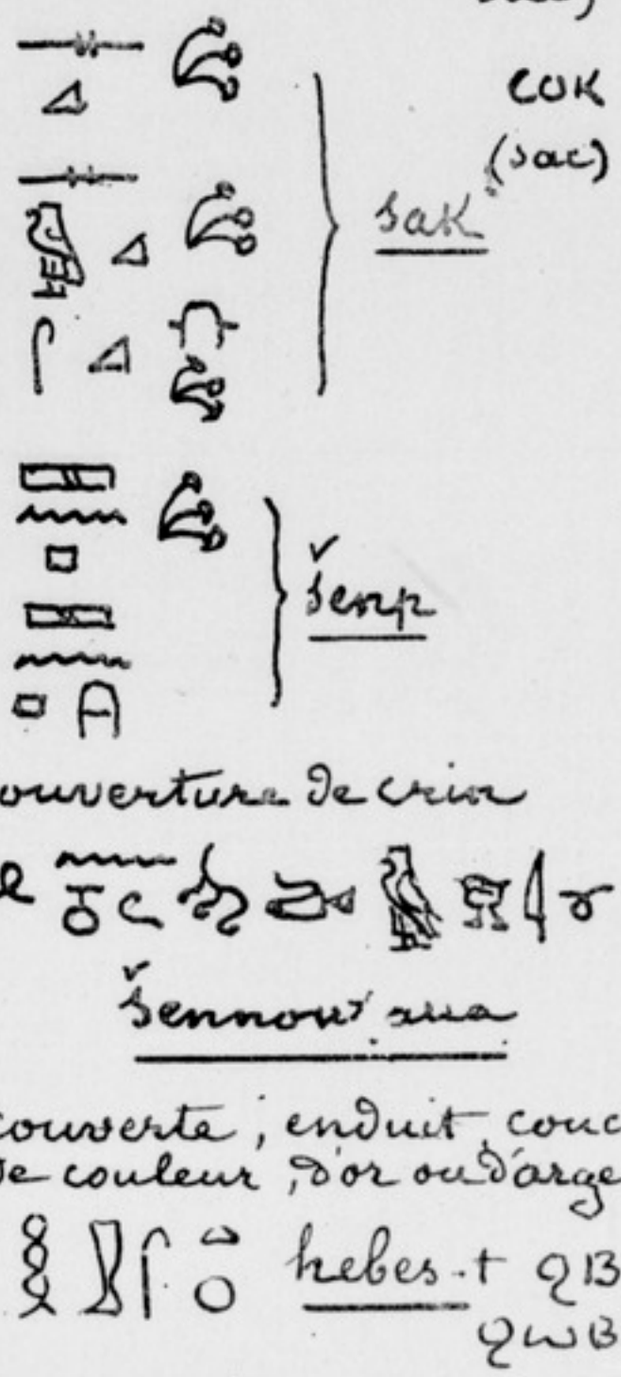
couverture, housse de laine ou de crin:



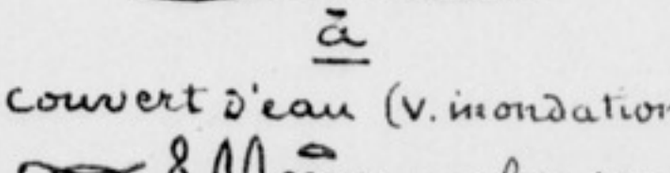
lieu couvert, caché, repaire



couverture, cilice, natte, sac : (V. natte, sac)



couverture de cire

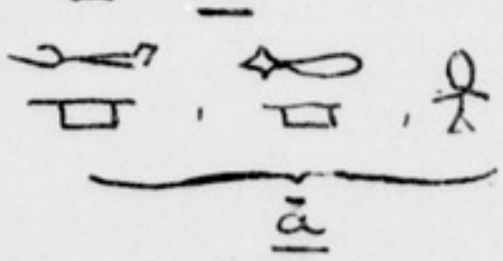


šennout sma

couverte, enduit couche de couleur, d'or ou d'argent

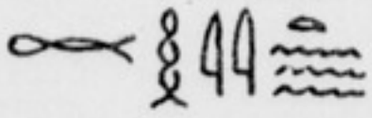
hebes-t qBC
qwBC

couvercle, porte, tout ce qui sert à fermer (V. porte)



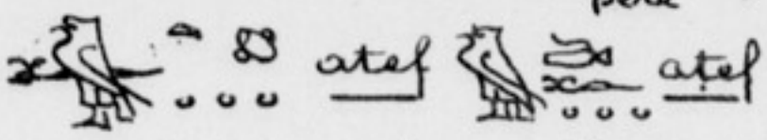
ā

couvert d'eau (V. inondation)



mehī-t mou
мєqмоoy

cracher, crachat (V. vomir, pēra)

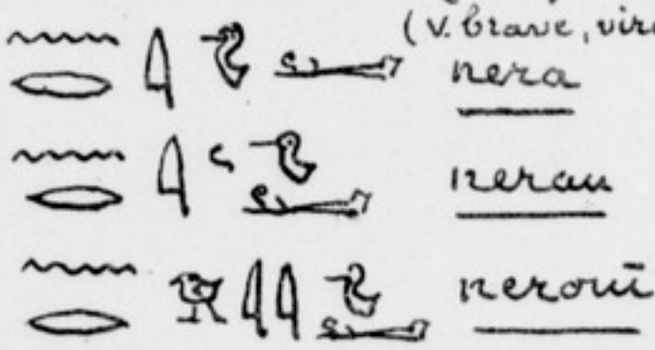


atef atef
āši tef
TAY
ouben noutef
pouka
пшбє

cracher, crachat



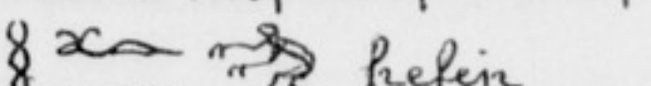
crainte, terreur (inspirer la) (V. brave, viril)



crainte, terreur :

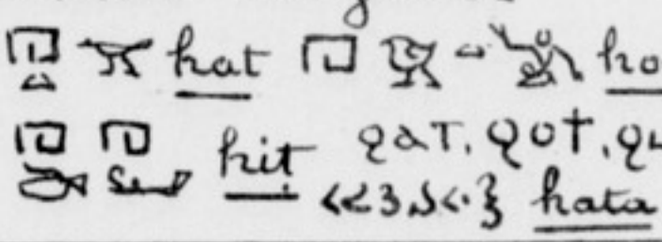


crainte inspirée par le respect



hefein

crainte religieuse



crainte (suite)

sorx ⲥⲟⲗϩ

serxī

snat CNAT

snatou

snat CNAT (avec la chaire devant)

ne rien craindre, être sans crainte

nen snat-t

sans crainte

šou m hot

être craintif, timide

sorxm het

ⲥⲟⲗϩⲙ̀ ϩⲏⲧ

crâne (v. couvrir)

mākhā

(qui couvre, protège le cerveau)

ā ānān

her

hrenau (v. boîte)

tep (v. tête.)

tep

tepau

"

tri

ten

ta K

OK

créer, créateur

créer, engendrer, naître, former

ⲭⲗⲙ

ⲝⲗⲙ̀

ⲧⲗⲙ

ⲟⲩⲗⲙ

ⲟⲩⲗⲙ̀

ⲟⲩⲗⲁⲙ

ⲗⲁⲙ

ⲥⲗⲁⲙ

mes

mes

d'où le nom de Ramsès

ra mes sou

(Ra créa lui)

ari mes faire naître,

s'mes (avec l's causatif) faire naître.

ārī EIPE

renouti

ouiti

ouiouit

xeper

sxepi ⲥϣⲡⲓ

rā xepi

rā xeper donner l'existence

s'xeper

s'xeper

s'xeper

s'xeper

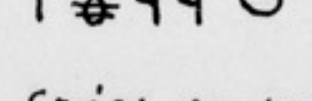
s'xep donner l'existence

touxepi

touxeper

tout

Créer (suite)
créer, produire
parex.:


smī (produire du beurre

Créer, en parlant d'un écrivain, d'un artiste, d'un architecte; créer une œuvre d'imagination


Senti CENTI

(faire un plan)

Sèri

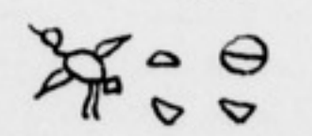
šā

(imaginer)

Kma

Créateur des mondes (titre du dieu Ammon)


pa-t-taoui


"


"


pati ta

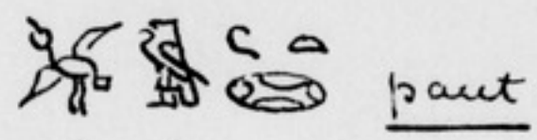
les créateurs, les dieux, le cycle des dieux


paut nouterou

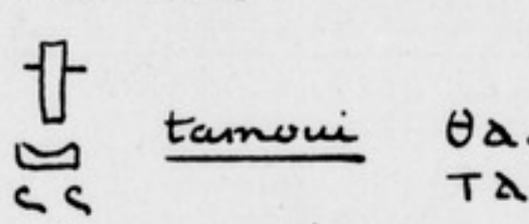
les créatures humaines:


pautou

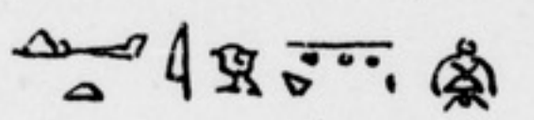
les choses créées, les produits de la terre, les animaux, etc.


paut

création:

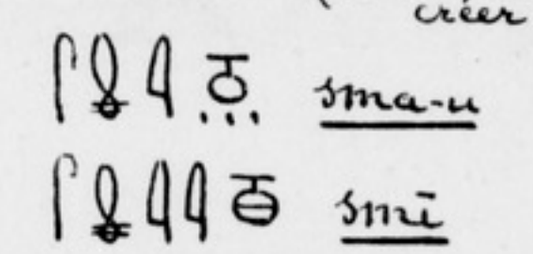

tamoui ΘΑΜΙΕ ΤΑΜΙΑ

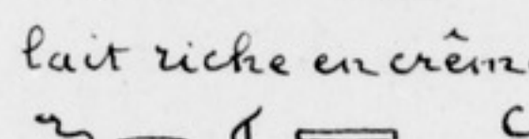
on trouve aussi pour dire: créer: être créé


tou-t-ounta

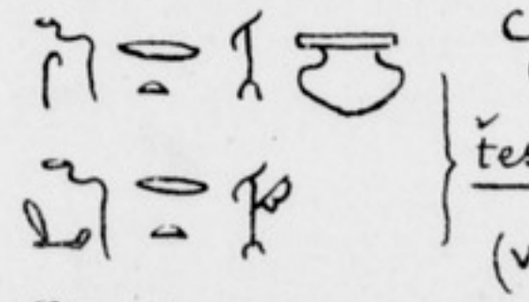
(litt: être donné à la terre) donner à la terre

crême (v. beurre) créer


sma-u

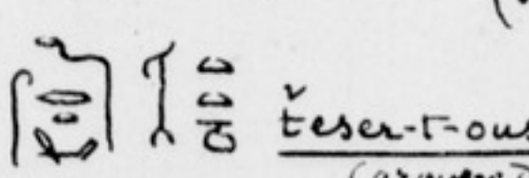

smī

lait riche en crême

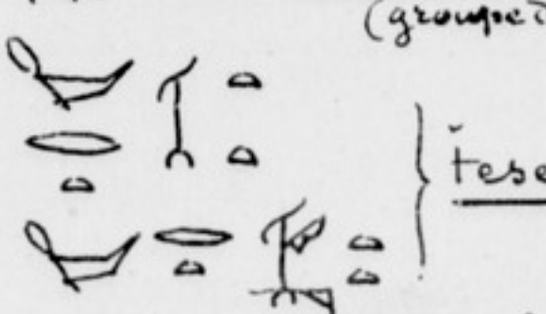

CΑΕΙΡ (beurre)

ťeser-t-ous

(v. rouge)

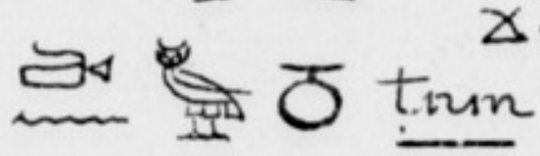

ťeser-t-ousti

(groupe de la XII 'dyn.)


ťeser ousti

crême de lait (v. lait)

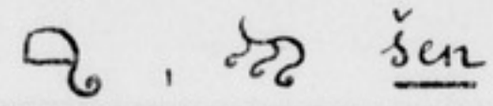

Θιιιι ΔΕΛΜΙ


tiiii

Crénsaux, mur crénelé



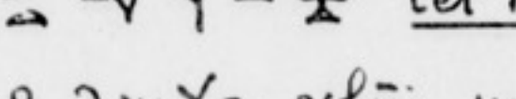
crépu



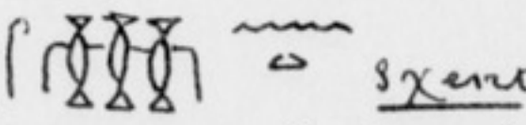
crépuscule (v. aube, nuit)



cresson



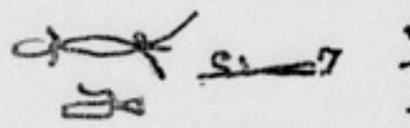
crête

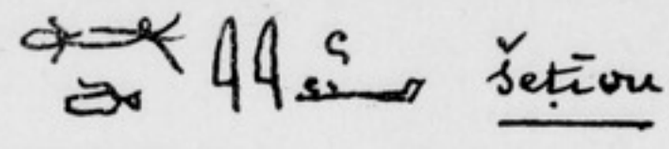


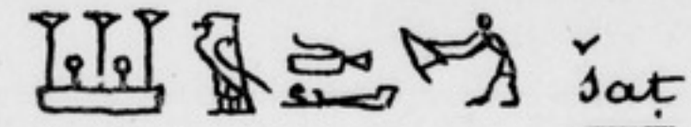
(v. Bosse du nez)

creuser, fouiller (v. puits, canal)







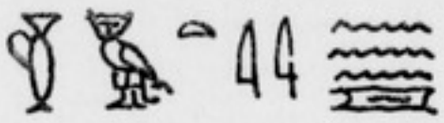


par ex:



wawa seyeron n šetou

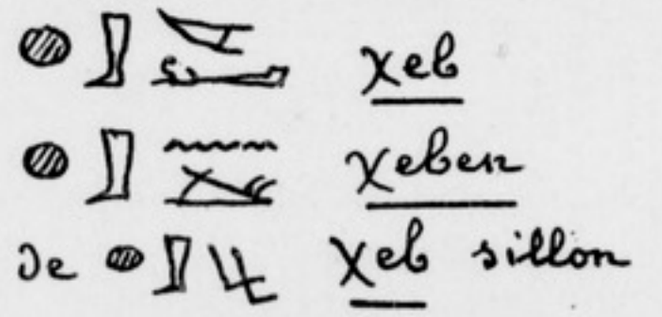
discuter des plans de creusement



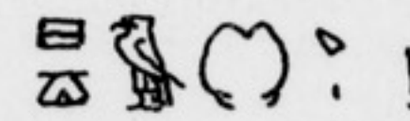
xnoumté mou

des puits

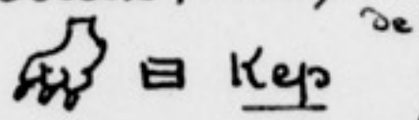
creuser des sillons



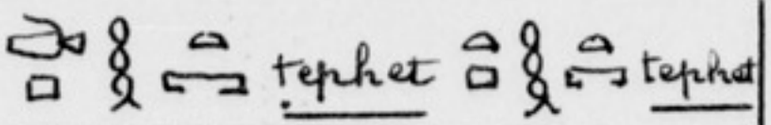
creux, vide



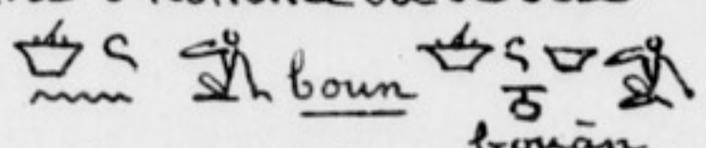
creux, creux de la fronde, de la main:



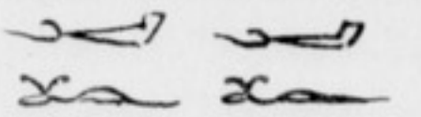
creux, antre, caverne, gouffre, abime (v. ces mots)



Cri d'homme ou de bête



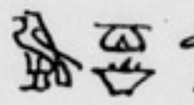
Cris d'animaux, beuglement, hennissement, croassement, rugissement etc



cri (suite
cri, crier, appel, appeler, s'écrier:

 àtou OOT

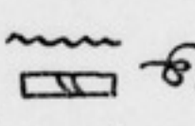
 àni

 aḳeb

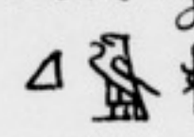
 ša

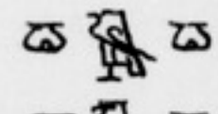
 šaāuk

crier, appeler au secours:

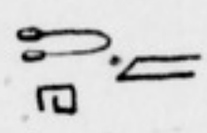
 nšmani WNWY

cris de joie, applaudir, crier de joie,

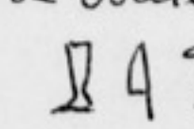
 Ka ykak (crier)

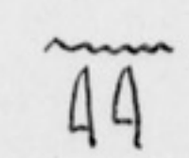
 Kak dak (applaudir)

 Kaka (v. applaudir)

 Ḥehem

cri de l'enfant qui naît, premier bégaiement de l'enfant; cri de douleur:

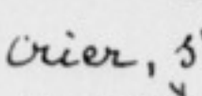
 ba

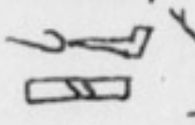
 nī

crier, être inspiré, prophète, ventriloque

 Xennou ykNE

crier, s'écrier, invoquer:

 ās ωwy, owy, ϵwy

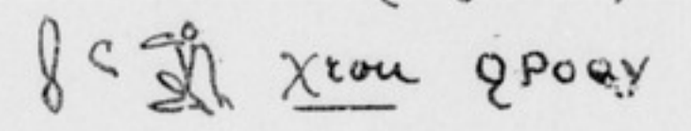
 ās ās

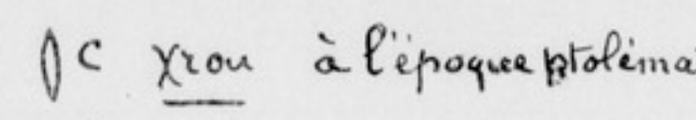
cri de fureur:

 aḳemou

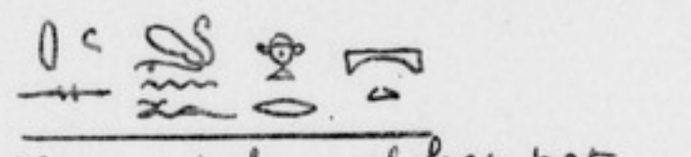
OKEM (triste) (v. juste)

cri, voix

 xrou ϥPOϩY

 xrou à l'époque ptolémaïque

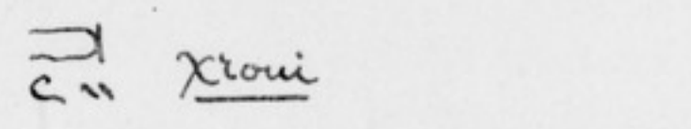
par ex:



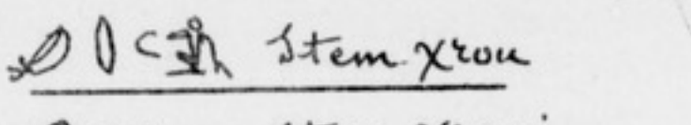
xrou-s pehou nef her pet

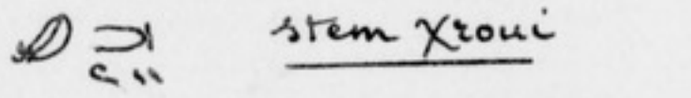
sa voix atteignit le ciel

on rencontre aussi à cette B.E.

 xroui

par ex: entendre des cris ou des voix

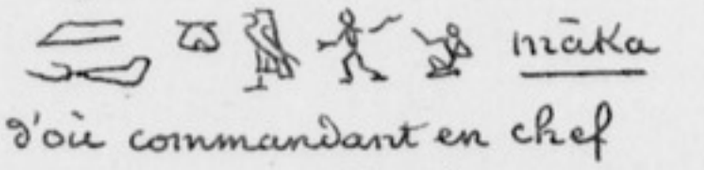
 stem xrou

 stem xroui

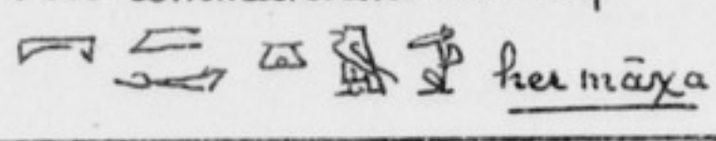
—

le crieur, nom donné à ceux qui appellent ou ordonnent, d'où vient que dans certaines phrases, ce mot signifie tantôt officier de terre ou de mer; tantôt sous-officier, et parfois palefrenier

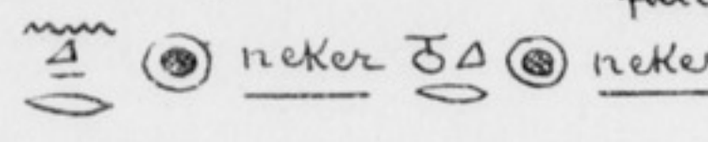
 māḳa

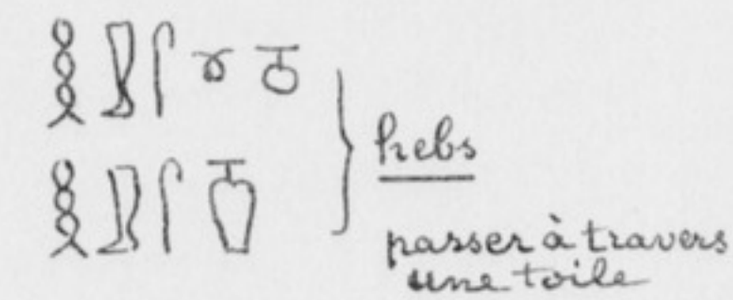
 māḳa

d'où commandant en chef

 ḥer māxa

crible, filtre, tamis (v. tamis, filtre)

 neḳer neḳer

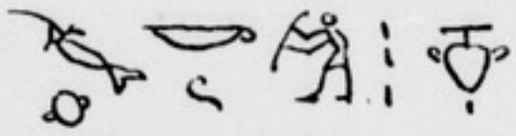
 ḥebs

passer à travers une toile

crible (suite) cribler


xrakou

on trouve aussi figuré par ex:



xrakou heb

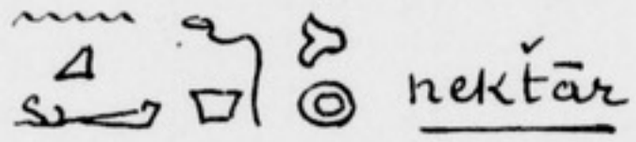
avoir le coeur criblé.

pour: scélérat.

crible se dit aussi:


ǩar

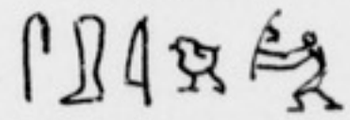
d'où chose filtrée (v. filtrer)


nekǩar

ne serait-ce pas là l'étymologie du mot νέκταρ des Grecs qui l'auraient pris aux Egyptiens pour exprimer la boisson des dieux? Cette origine de nectar ne nous paraît avoir rien d'impossible.

---

crime, commettre un crime:


seban

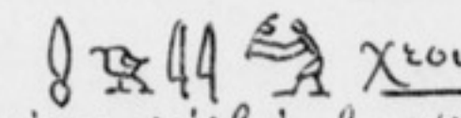
d'où criminel, malfaiteur, démon.


seba

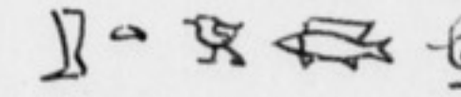
on disait aussi:


ǎta


xrou

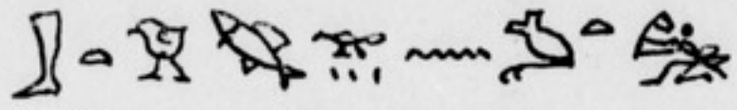

xroui

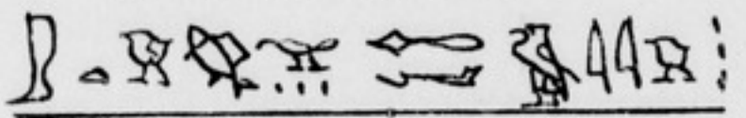
crime, péché, faute (v pécher)


ḥetou

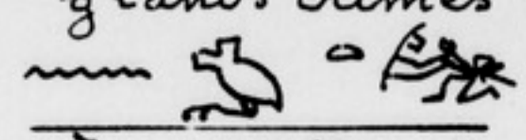
par ex:

crimes punis de mort


ḥetou n mout


ḥetou ǎa aiou

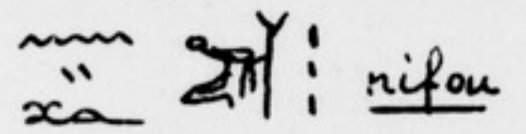
grands crimes punis

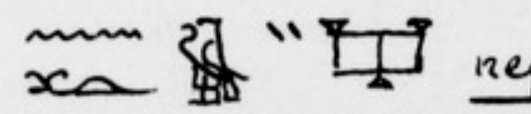

n mout

de mort (v. couper la tête)

On rencontre pour dire crime, péché une locution bizarre. On emploie les pronoms démonstratifs: celui-ci, ceux-ci avec un déterminatif caractéristique, comme si le mot crime lui-même ne devait pas être prononcé. ainsi: (v. celui-ci)

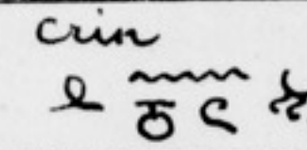

refi


nifou


nefai

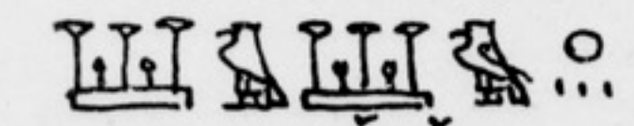
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crin

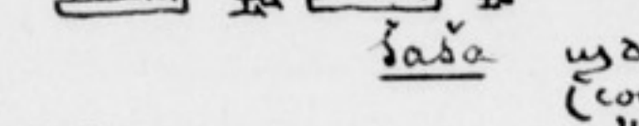

šennou

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cristal de roche (v. onyx)


šaša

et par extension: confiture de rose, celle-ci étant servie dans des coupes de cristal

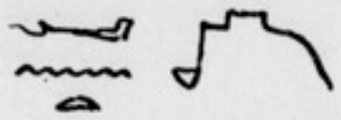


šaša ⲱⲁⲱⲟⲩ (coupe, vase)


ťehen

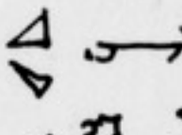
ce mot a aussi été traduit topaze. (v topaze)

Croc crochet

EINE (croc)



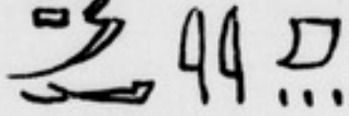
ānt



ānp

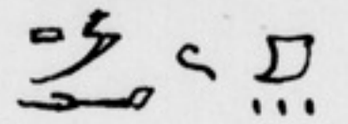
instrument dont on se servait pour enlever la cervelle des morts

crochet de métal servant à suspendre ; anse de seau.

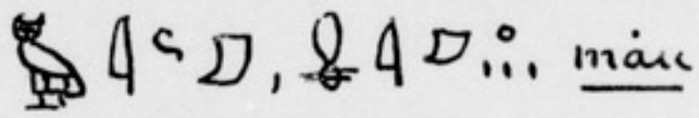


māā-ou

OISIE



māou



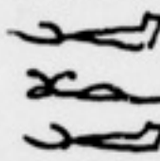
māu

crochet, crampon de bois

Kaha (XET)

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crocodile

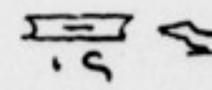


āfā

(le vorace)

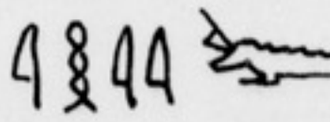


āfā "



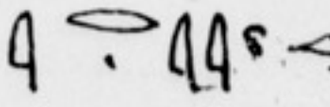
"

aā

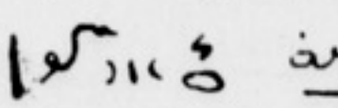


àhī

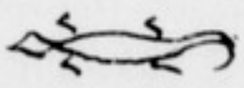
(l'insolent, le dur de cœur)



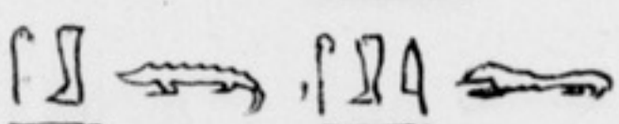
àrīou



àrīou (l'ennemi)



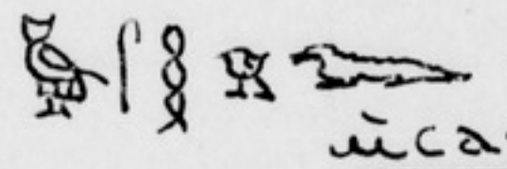
aš aǰ (le nombreux)



sebek sebak

(le dévorant)

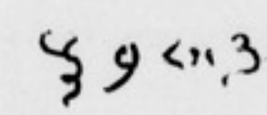
mais tous ces noms ne sont que des épithètes. Les véritables noms du crocodile sont



mshou

ȧCAϥ

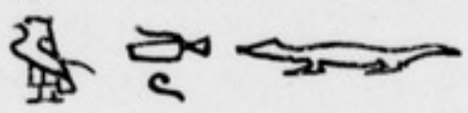
ȧMCAϥ



msah

Hérodote, l. II c. 69 dit que les Egyptiens appelaient les crocodiles χαμψαι ce qui se rapproche assez d'emsah.

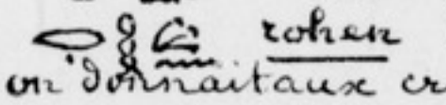
On l'appelait aussi de son nom:



atou



χarnā

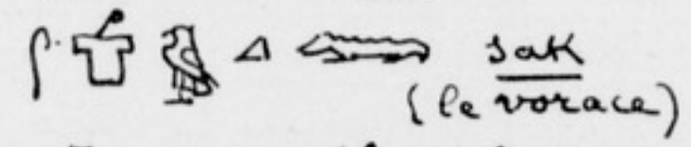


rohen (variantes)

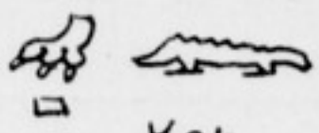
on donnait aux crocodiles d'autres surnoms encore que ceux énumérés plus haut, tels que :



sa



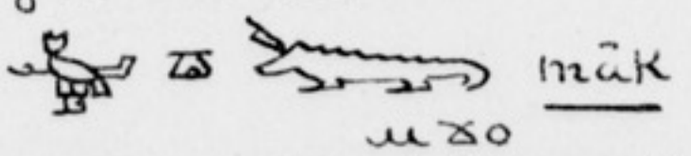
sak (le vorace)



(le voleur, le ravisseur)

kep

ces surnoms s'appliquaient le plus souvent à Typhon, le génie du mal.



māk

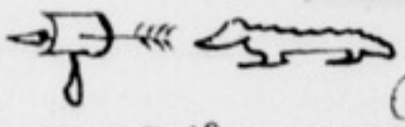
ȧCAO

(symbole du mal)



rohos

(gueule fascinatrice) surnom de Typhon



set

(crocodile Typhon)

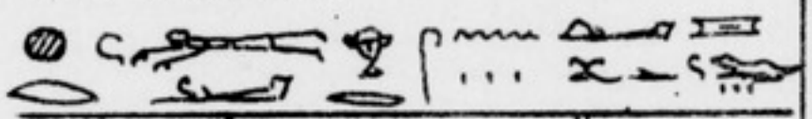
Le crocodile a aujourd'hui complètement abandonné la partie inférieure du Nil, où il était très abondant sous les anciens empereurs. (V. ce qu'en dit Hérodote l. II ch. LXVIII, LXIX, LXX.)

crocodile (suite)

Les petits crocodiles momifiés, qu'on trouve en grande quantité sont les emblèmes du dieu Sabek, dont ils portent le nom (v plushaut). Sabek représente l'obscurité de la nuit qui tour à tour domine le soleil et est vaincu par lui, lutte constante entre la nuit et le jour symbolisée par l'antagonisme d'Horus et de Sabek.

Beaucoup de pharaons de la XIII^{e} dyn. portaient le nom de Sabek.

A propos de crocodiles, mentionnons une locution assez curieuse basée sur cette observation que le crocodile ne peut détourner la tête. Les Egyptiens pour exprimer qu'un dieu ou un roi avait accompli une œuvre impossible à un simple mortel, disaient:



Xerou her sen tou-f avec

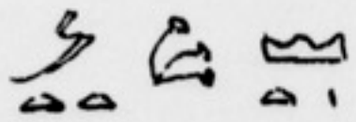


nebt mākahau-f

il fait retourner la tête à tous les crocodiles.

---

crocus des jardins, safran, crocus terrestre

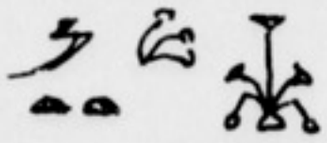


mati

"

MEΘAIO

crocus des marais

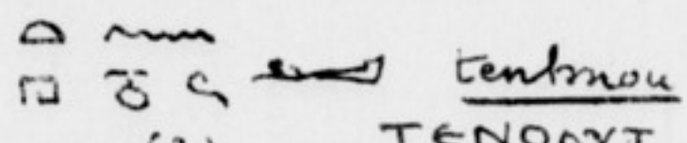


mati ath

Les Egyptiens se servaient du crocus pour teindre en jaune.

---

croire

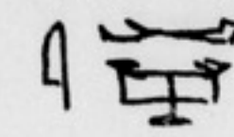


tenmou

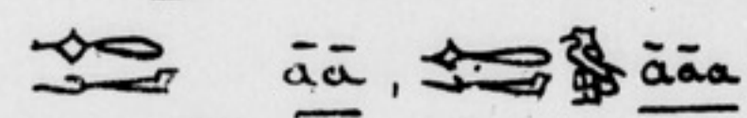
TENQOYT

(?)

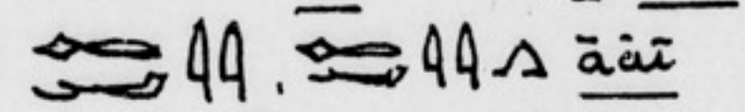
croître, grandir, germer



āa (v. grandir, germer)

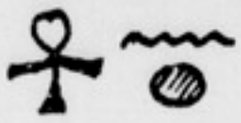


āa, āaa



āaī

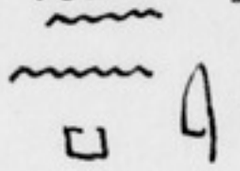
ȝꜣi āī



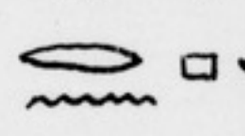
ānx (vivre)



benben ΦΕΝΦΟΝ

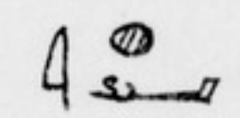


nepa



renpo

croître, fleurir



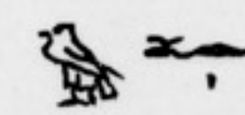
ānx ȝꜣ ānxa

ȝꜣi (herbe verte)

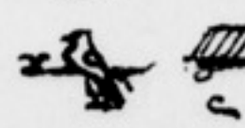
croître, grandir, entrer dans l'adolescence



āt ΔΑΤΕ



afou



afou

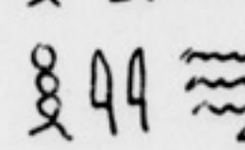
OYW

crotte, eau des eaux

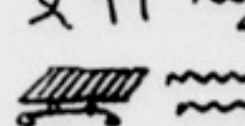


hi (inou)

(v. inondation)



hī-t-nou

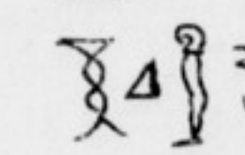


nou nou

croissance de la lune, croissant

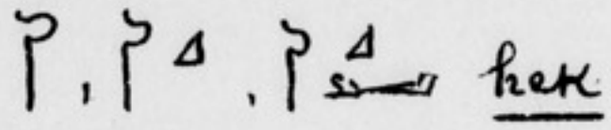


ā

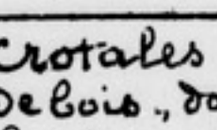


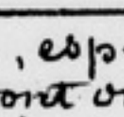
ouahK-P

crosse V. bâton pastoral

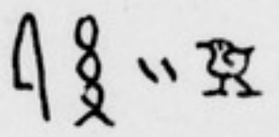


Osiris était représenté la

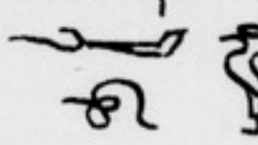




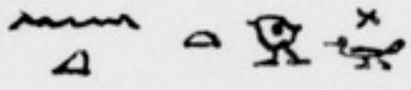
crotales, espèce de castagnette de bois, dont on se servait dans les temples pour accompagner les danses sacrées.



croupir, eau croupissante



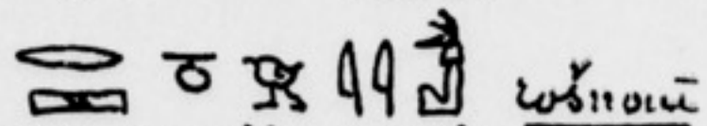
croûte, escarre (v. éruption cutanée)

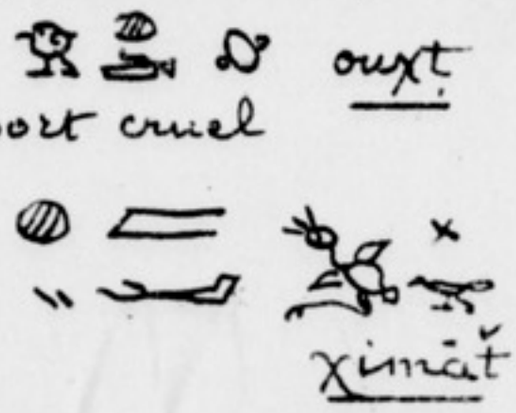


cru, crudité se dit vert (v. vert

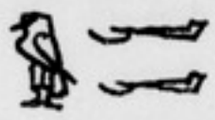
cruauté

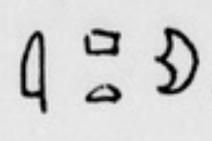


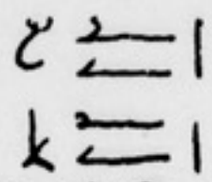


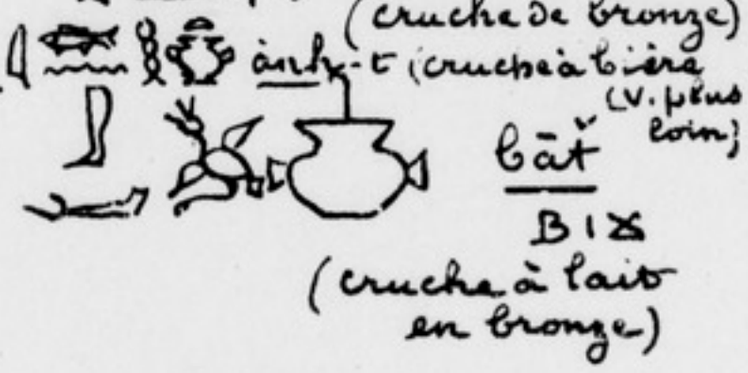


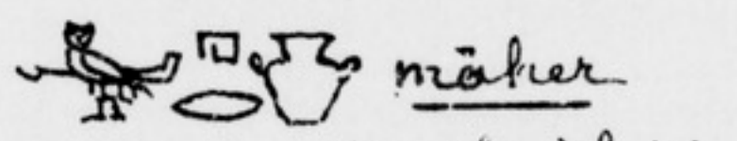
cruche à eau, à bière, à vin mesure de liquides (V. mesure vases pots)



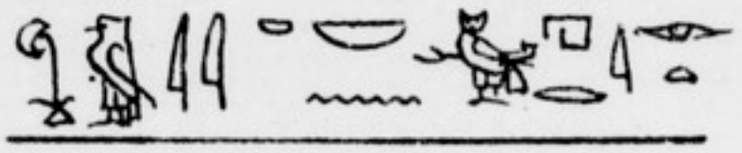


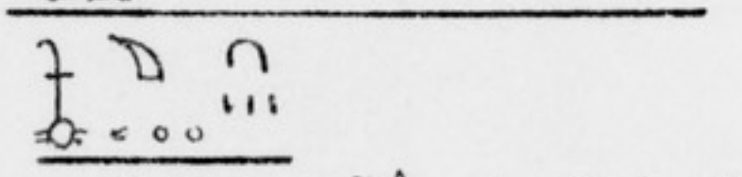






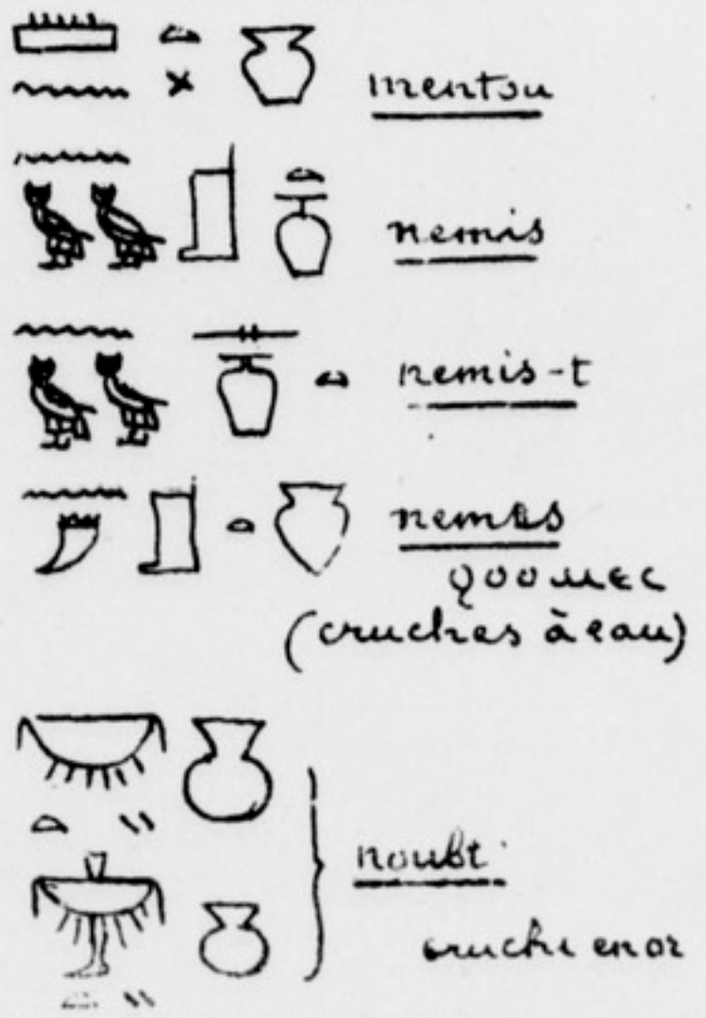
par ex:



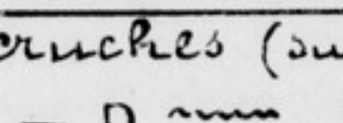


xai-t n măher art xontis

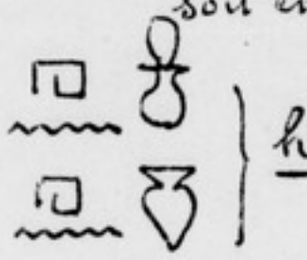
13 cruches-mesures à lait faites en bronze



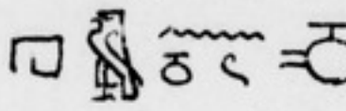
cruches (suite) (v. mesures)

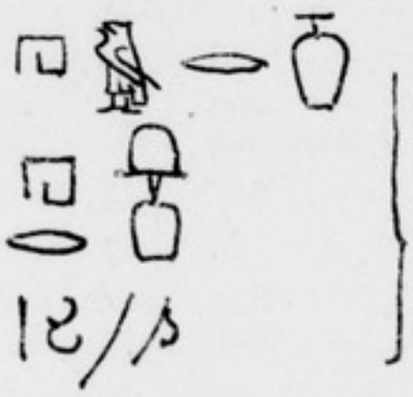

heben-t

(mesure de liquide formant le 1/4 du hin soit environ 1 1/2 centilit.)


hen

Cette mesure nommée le hin contenait un peu moins qu'un demi litre


hannou


har

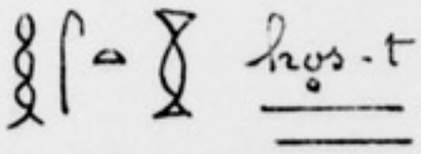

hal

(hal, har, marmite en bronze allant au feu)

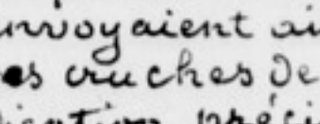


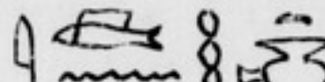
har noub-t

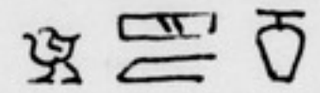
(cruche en or (c'est dans ces cruches har que l'on portait le lait aux temples.)

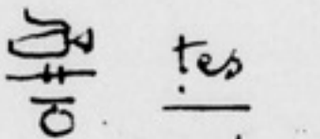

hos-t

Les cruches à bière jouaient un rôle important dans les offrandes faites aux temples on a retrouvé des listes très longues où sont inscrits les noms des personnes qui chaque jour envoyaient ainsi en offrande des cruches de bière, avec l'indication précise de la quantité envoyée. Parmi ces noms se trouvent ceux des soeurs du roi, des dames attachées à leur suite et des dames du harem appartenant à tel ou tel grand seigneur. En tête de ces listes on lit


hsek noutes (bière des cruches)

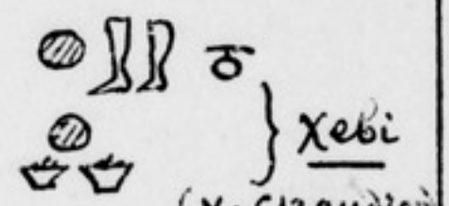

ankh-t


ousem

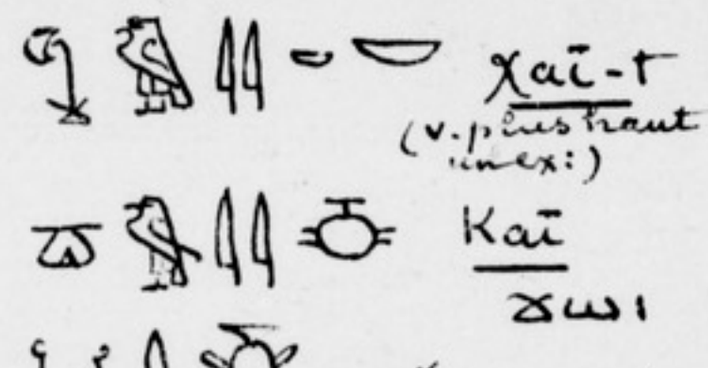

tes

étaient également des cruches de bière, comme nous venons de le voir sous le mot tes.

cruche

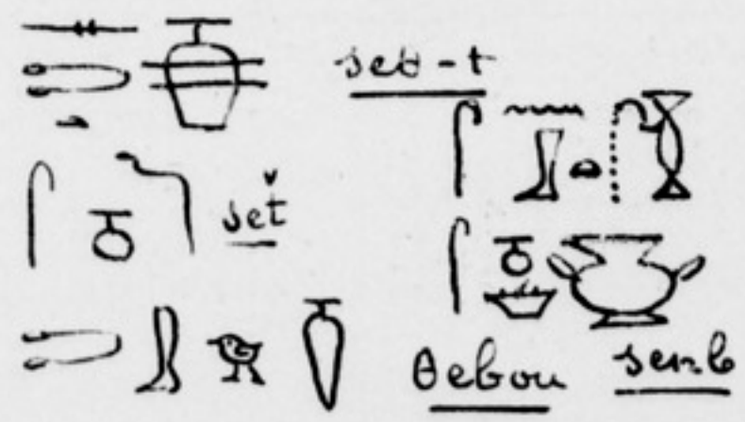

xebi (v. chaudron)

xnoum


xai-t (v. plus haut index:)

Kai

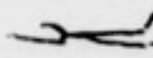
Kat


set-t

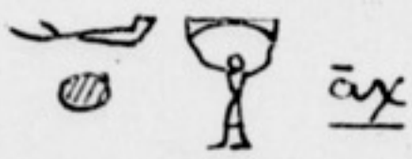
set

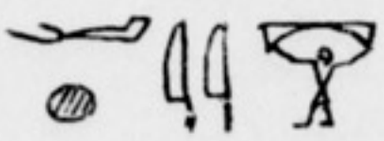
Sebou senb

boire à même à une cruche


a

crucifier


ax


asi

dus (crucifier)

dhus (être crucifié)

cueillir

perk ΠΕΡΚ

Kef ΚΕΤϥ

cube de pierre équarrie

âft

cubitus, os de l'avant-bras

Kâhou

tnah ϨΝΑϩ

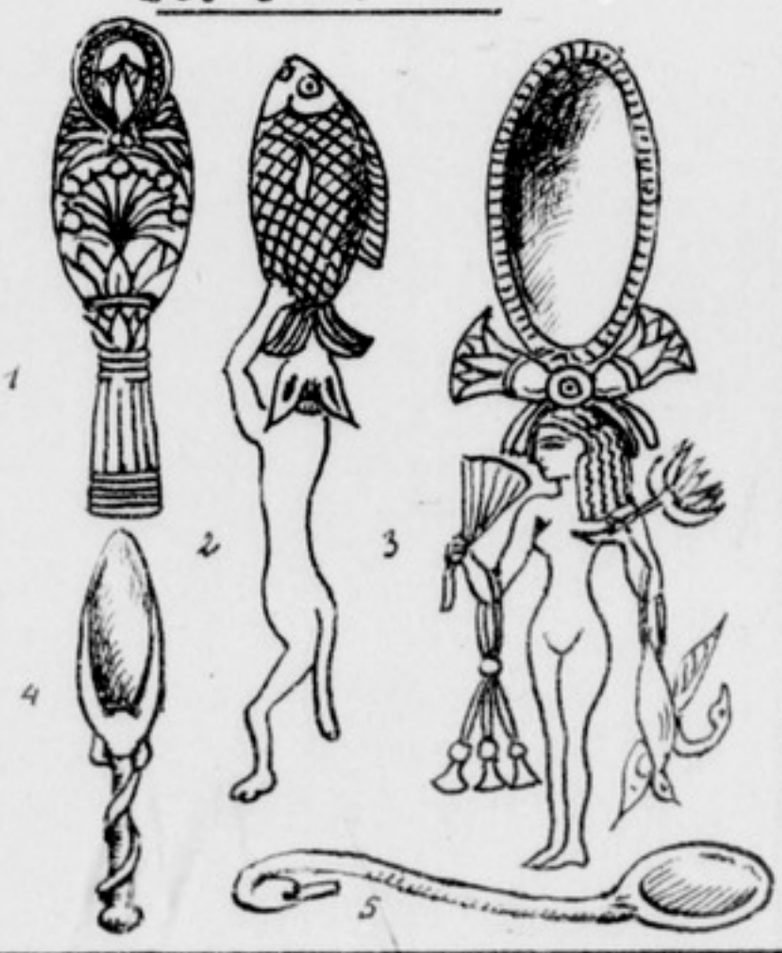
cuillère

bes bet

menou

cuillère en argent

bet-t int het





nous donnons ici d'après Maspero, quelques jolies cuillères à parfum.
n° 1 fruit de lotus posé sur un bouquet de fleurs.
n° 2 chien se sauvant avec un énorme poisson dans la gueule: le corps du poisson sert de bol de la cuillère.
n° 3. jeune fille nue chargée d'offrandes.
n° 4. un serpent s'enroule autour du manche.
n° 5 cuillère en ivoire avec tête de cygne.
n° 6. Maspero la décrit ainsi: jeune fille nue, sauf une ceinture qui lui serre les hanches, nage tenant la tête bien hors de l'eau; ses deux bras allongés poussent un canard creusé en boîte, dont les deux ailes s'écartaient à volonté et formaient le couvercle.

Cuir

ârou parchemin

âmeskau

mesk

xenri

xenrou

xnel

xar ϪΑΡ

xoun.t

šenb.t ϣΝΒϵ

cuir (suite) (v peau)

šenb-t ⲥⲉⲛⲃⲉ

cuir, peau d'animal empaillé ou embaumé:

šenbť

šenbt

cuir, peau, parchemin:

ṭehera

ṭeher-t

par ex:
rouleau de parchemin:

ār ūt ṭeher

souliers de cuir:

ṭehera ⲃⲟⲩⲓ

toutes les parties en cuir d'une armure ou d'une arme, courroies, lanières, sangles de cuirasse:

mānoutiθa

mādataau

ⲙⲧⲁⲩ

autre en cuir:

mānouťekθa-u

maťekθa

cuirasse

ḫaxir (cuirasse de cuir

ťarina (cuirasse de cuir)

ťarona (cuirasse de bronze)

cuivre

pes ⲫⲉⲥ

pfsi ⲫⲁⲥ

ⲫⲓⲥⲓ

ⲡⲓⲥⲉ

ⲫⲟⲥⲓ

pfes

pfis

oubt

oubti

outi

remnout

remnoux

sof ⲥⲟⲧⲫ

srf (retirer une victime immolée)

Kafi ⲕⲁⲫⲓ

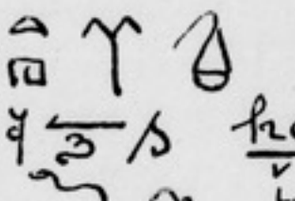
Knouf ⲕⲉⲛⲉⲫⲓ

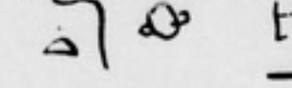
ťab

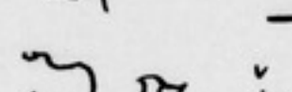
ťaf ⲧⲁⲫ

cuire (suite)


tauf ТШ6

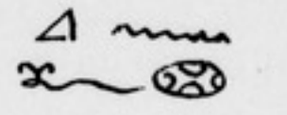

tehem ou hetem

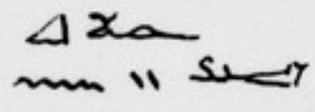

hetem


tot ФШС

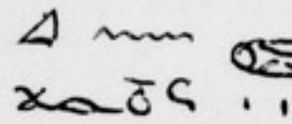
tout

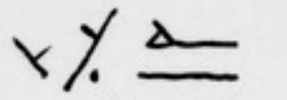
cuire du pain (v boulanger)


Kenef

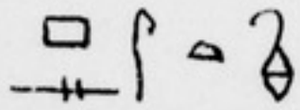

Kenefi

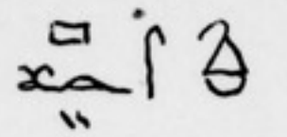
KENEФI

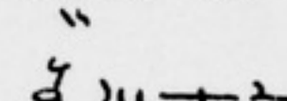

Kenefou

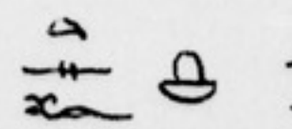

Kenef

cuisiner

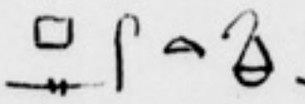

peses ПЕС

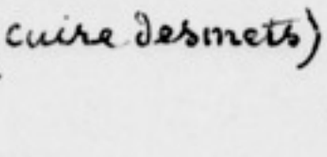

pfsi ΦΙCI


pesi


tsef

cuisinier

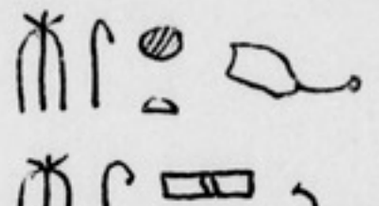

(cuire des mets) pestsai- ou ПЕСТСЕ·

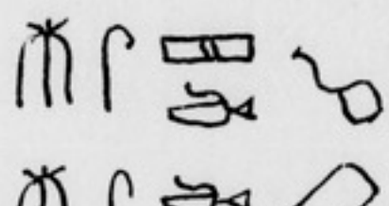

nent

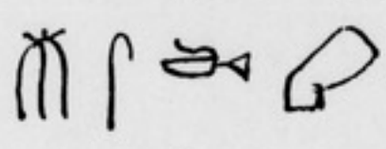
cuisse coupée, gigot, jambon

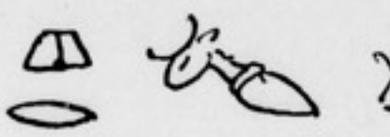

ām

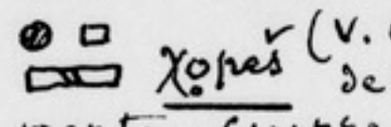
cuisse (v. jambe)


mesxet

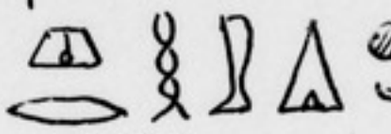

messet


mest


xer xep


xopeš (v. constellation de la grande Ours.)

porte-cuisse



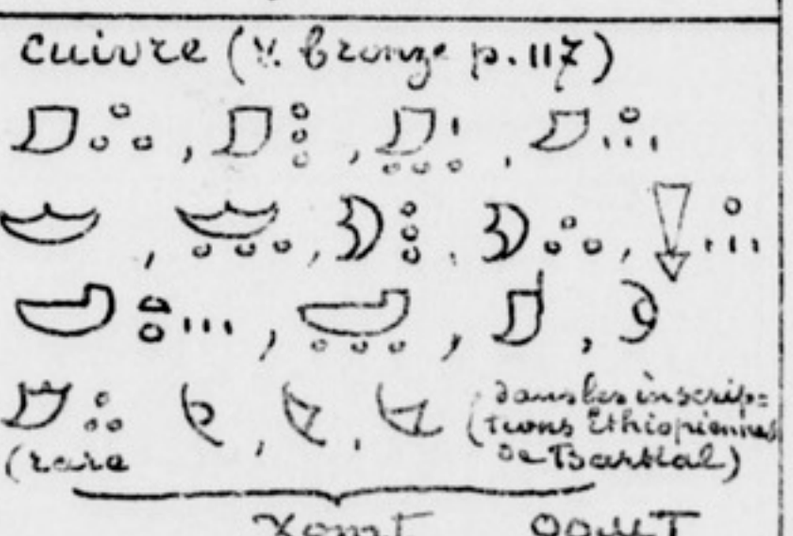
xerheb ton xeph

Le Scherеb ou porte cuisse était un prêtre qui remplissait un rôle important dans les cérémonies religieuses et funéraires : c'est lui qui présidait aux sacrifices et faisait l'offrande la cuisse des victimes offertes en holocauste.

La cuisse Schopresch a donné son nom à l'arme ayant en effet la forme d'une cuisse de bœuf que le dieu du temple était censé présenter au pharaon en lui promettant la victoire. Le texte grec de Rosette la nomme ὅπλον νικηφόρον, l'arme victorieuse. Le Schopresch ou Khopresch était porté par les chefs militaires sous l'ancien empire

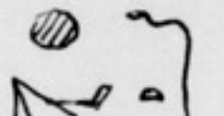
Nous avons figuré des Khopresch page 53.

cuivre (v. bronze p. 117)

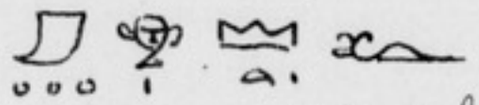

(rare) (dans les inscriptions éthiopiennes de Barkal)

xemt ΘΟΜΤ

cuivre (suite)


xouſet-t

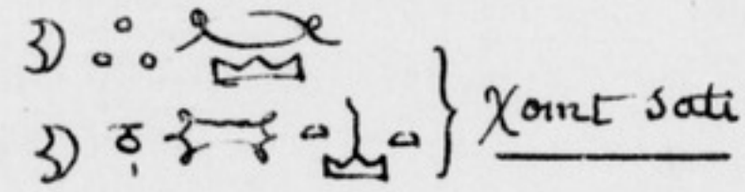
cuivre natif, dans sa gangue


xont her men-t-f

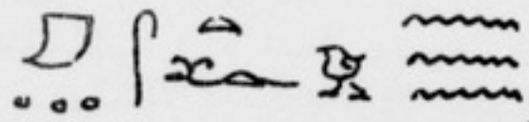
cuivre de Chypre


dehaset

cuivre d'asie


xont sati

cuivre fondu

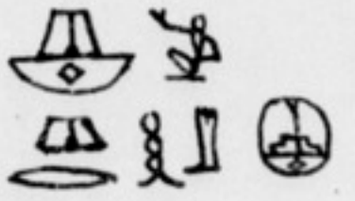

xont setfou

Cuivre noir, bronze selon quelques égyptologues, cuivre de deuxième fusion selon Lepsius:


xont Kem

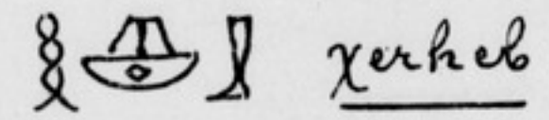
Dans les peintures le cuivre est indiqué par la couleur rouge, tandis que le bronze est indiqué par la couleur verte.

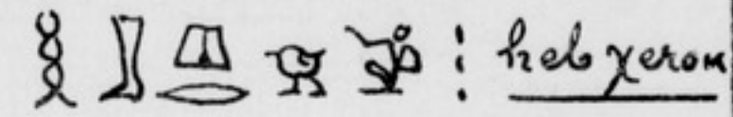
culte des morts, fêtes des morts: (v. couper, cuisse, prêtre.)

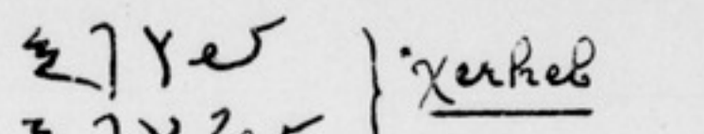

xerheb

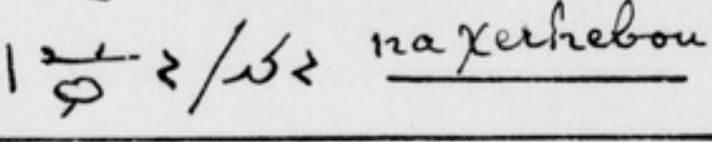
culte des morts.


xerheb

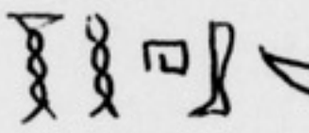

xerheb


heb xerou


xerheb


na xerhebou

cultiver (v. labourer, champs)


ouaâ-eb

QEBI (Charrue)


heni

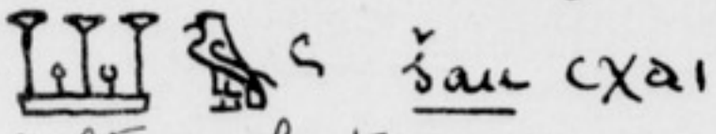

hennou

d'où cultivateur:

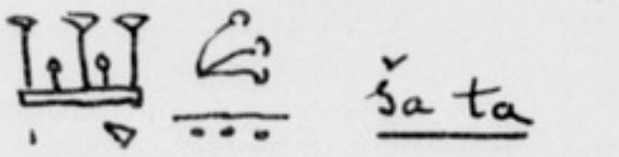

heniti


hanouti

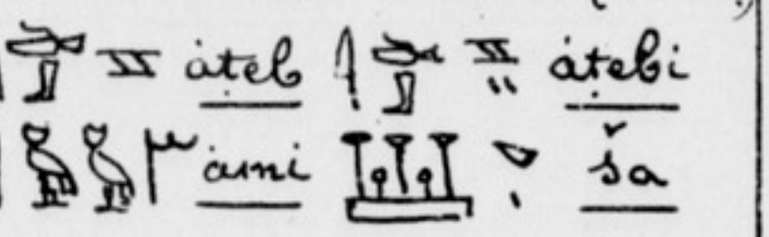
cultiver, surtout la vigne


šau CXAI

cultiver la terre


ša ta

culture, lieu cultivé (v. champ)

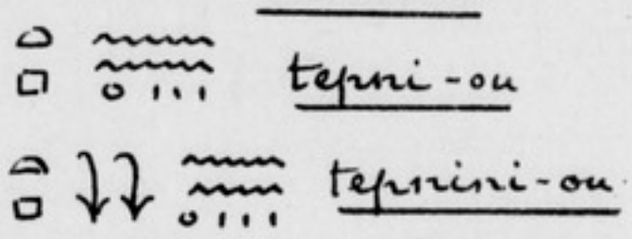

âtel âtebi

ami ša

cumin (V. menthe)



Kemnini

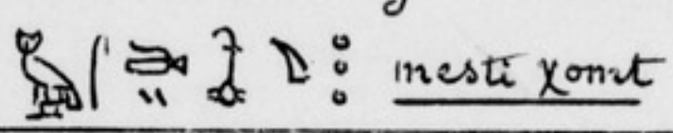


tepni-ou

tepnini-ou

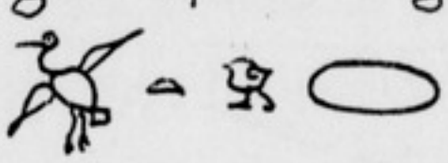
TANEN

Cuvette de bronze



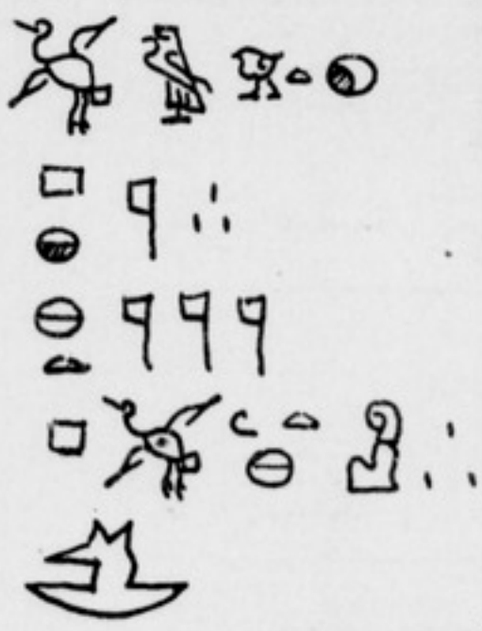
mesti xont

Cycle, période cyclique



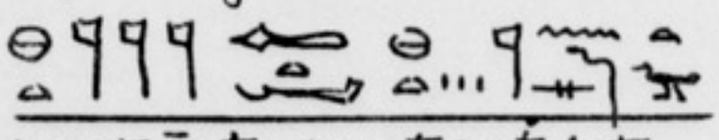
paut

Cycle des Dieux



paut

le grand cycle des Dieux et le petit cycle



paut ā-t paut netes-t

offrandes au cycle des dieux



paut ou-t

paut ou

paut ti

paut ou i

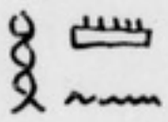
Il y avait divers cycles de divinités, les uns de sept, d'autres de huit, de neuf et même de dix dieux.

Le dieu du groupe collectif était désigné par son numéro d'ordre. Ainsi le dieu des 9, groupe collectif principal des neuf divinités supérieures, s'écrivait:



paut ou 9

Le dieu des 8 était nommé



hemen

ce qui en réalité veut dire 80, ce qui s'explique, le nombre des divinités inférieures étant très grand et subdivisé sans doute par cycle de dix. De même pour les autres cycles.

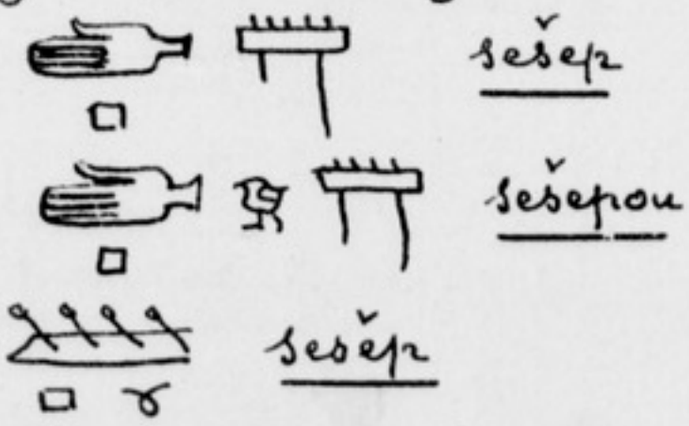
Ces détails de la mythologie égyptienne demandent au reste à être éclaircis.

Cygne



het l'oiseau blanc

cylindrer le linge



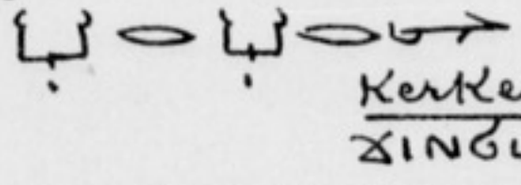
sešep

sešepou

sešep

ce dernier mot signifie aussi: costume de fête.

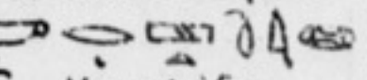
Cylindre, rouleau



Kerker

ΣINGWP

Cyllestes κυλλήστις espèce de pain dont les Egyptiens avaient la spécialité et auquel les grecs donnèrent ce nom d'après le mot égyptien



(V. variantes) Kourséla

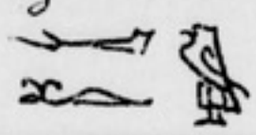
cymbales (v. tambour)



boupar

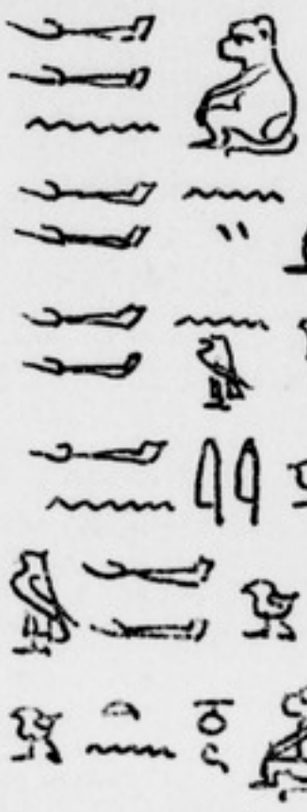
mot d'origine semitique

Cynisme, imprudence (v. Voracité)



āfa

cynocéphale (v. adorer)



āin (singe) EIN

āini

āina

ānīou

aāioui

outennou

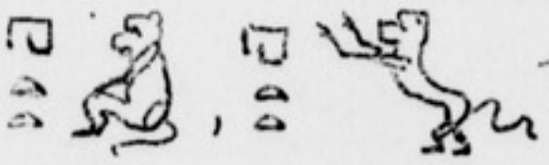
(cynocéphale consacré à Thot)

outennou

consacré à Thot

betennou

(cynocéphales allant par bandes - v. bande)



hrell

BOITE (adorer)



cynocéphale consacré à Thot.

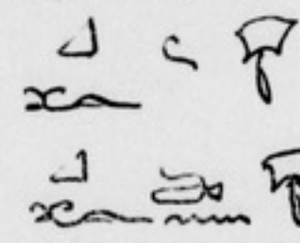
Rotepben

comme symbole de Thot le cynocéphale était peint tantôt en jaune, tantôt en rouge.



Thouti tehen, Thouti tešer

cynocéphale



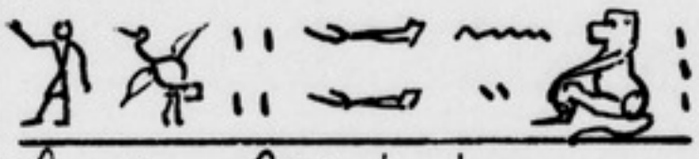
Kafou

Keften

(plutôt babouin)

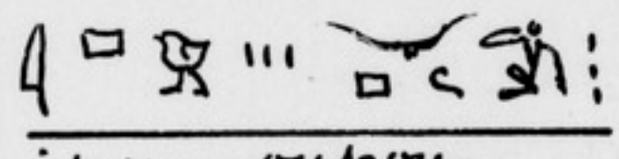
Comme symboles de Thot les cynocéphales jouaient un rôle important dans le jugement des morts.

Par ex :



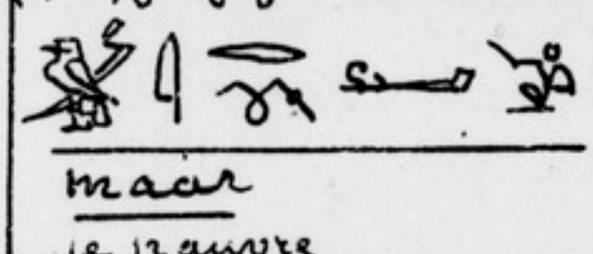
ha pa aft ainiou

oh (vous) les quatre cynocéphales



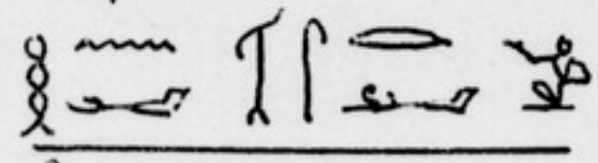
āprou ouprou

(qui) jugez (et) condamnez



maar

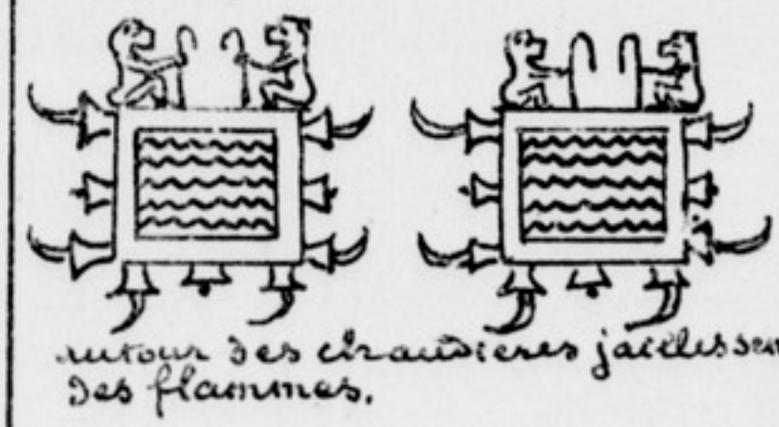
le rauvre



henā ouser

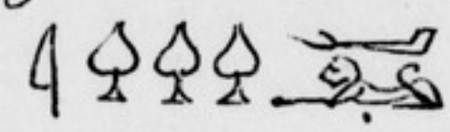
avec le riche.

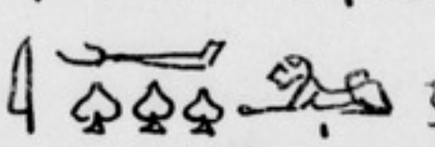
Ces 4 cynocéphales, après avoir condamné les réprouvés, étaient en outre chargés de les faire bouillir dans la chaudière infernale. Voici la vignette du Rituel funéraire qui les représente remplissant leur fonction diabolique :

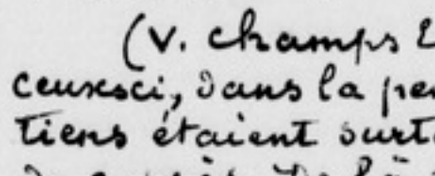


autour des chaudières jaillissent des flammes.

Cyprès

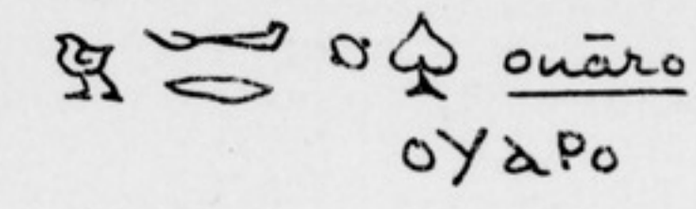

ȧpo


ȧāl


ȧālou

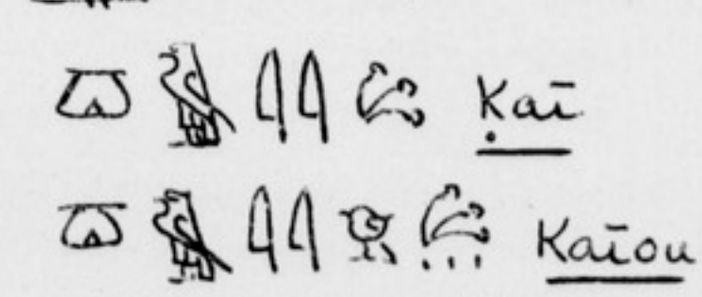
(V. champs Elysées. Ceux-ci, dans la pensée des Egyptiens étaient surtout arborés de cyprès. De là sans doute l'origine de l'idée funèbre attachée au cyprès qui continue à orner les cimetières.)


ouāṛ


ouāro

oyapo


Kebes

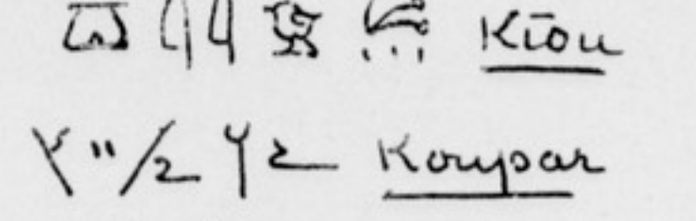

Kaī

Kaīou

Kiwoy

Kīou


Koupar


Koupераu

КОУПЕР

mot de l'époque ptolémaïque empruntés au grec κυπρος

le bois de cyprès étant très dur, on s'en servait pour fabriquer au tour une foule d'objets, tels que les pions du jeu d'échec qui figurent même comme déterminatif dans le mot cyprès:

ouāṛ ; on en faisait aussi l'ārit , cet instrument qui servait à enlever la cervelle des morts.

Quant au déterminatif , il indique dans ce cas-ci qu'il s'agit d'un arbre résineuse.

Cette résine qui servait à préparer certains onguents se nommait:

ḳou

ḳaū

ḳaīou

d'où: oindre, masser:

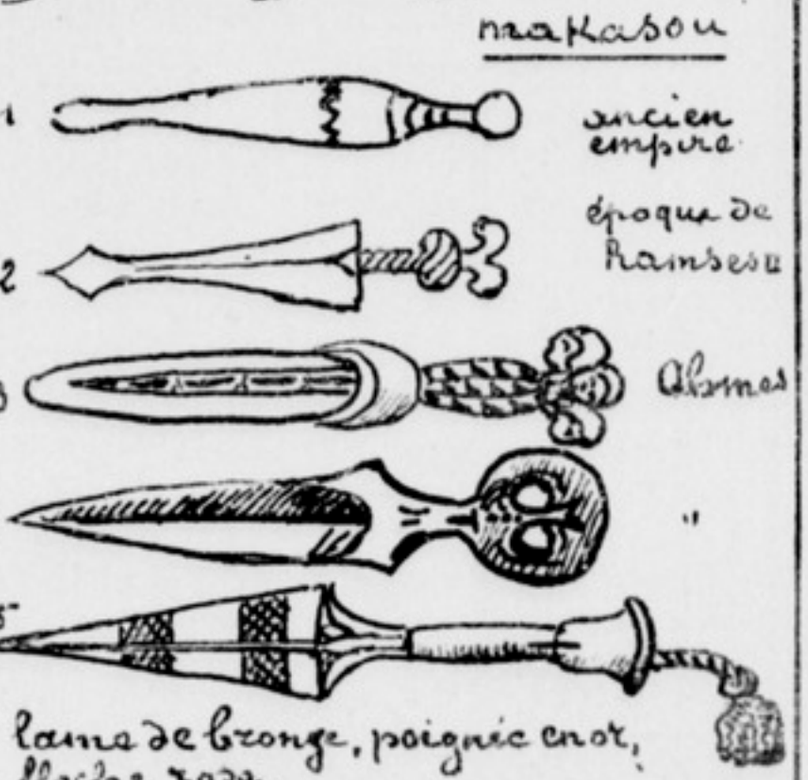

ḳaī

D

Dague, poignard


baḳasou


maḳasou



lame de bronze, poignée or, flèche rose.

Dagues (suite)

Les poignards, que nous reproduisons à la fin de la page précédente, appartiennent à diverses époques et firent partie d'armes royales:

fig 1: dague sans sa gaine de l'ancien empire

fig 2: dague de l'époque de Ramsès II

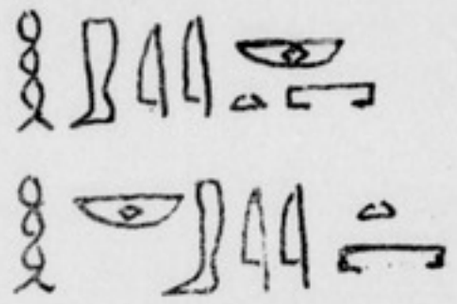
fig 3: Dague ayant fait partie du trésor de la princesse Aahhetpou dont nous avons déjà parlé au mot collier. Ce poignard était renfermé dans une gaine d'or. Quatre têtes de femme en or repoussé forment le pommeau. Le manche en bois est décoré de triangles en cornaline, lapis-lazuli, felspath et or. Le pourtour de la lame est en or massif; le corps en bronze noir damasquiné. Cette bande médiale est ornée de figures que nous n'avons pu reproduire dans un cadre trop étroit. On y voit sous le prénom d'Ahmos, un lion qui poursuit un taureau. Vers la pointe sont représentées quatre grosses sauterelles à la suite les unes des autres.

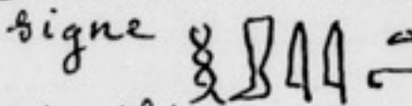
fig. 4. Poignard d'une forme qui se retrouve encore en Perse et aux Indes, à pommeau lenticulaire où sont ménagées deux ouvertures pour passer l'index et le medium tandis que la main s'appuyait dans le creux. La lame est en bronze jaunâtre très dur et très lourd. Le disque formant pommeau est en argent.

Les fig. 3 et 4 faisaient partie de ce trésor de la princesse Aahhetpou, mère du roi Ahmos, qui fut volé par des voleurs de tombeaux à l'époque pharaonique. Découverts ils furent jugés et exécutés, sans qu'ils aient révélé l'endroit où ils avaient caché le trésor dérobé. Celui-ci a été découvert par des Arabes en 1860

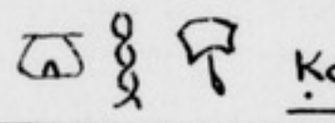
fig. 5 Poignard ayant fait partie du trésor de Ramsès II.

Dais



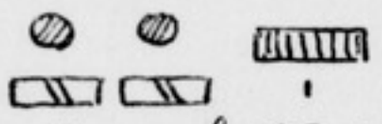
Le signe hebi, qui indique une fête religieuse donne le sens du mot dais. Dans ce signe  hebi-t signifie: tente, armoire, garde-robe.

Dain

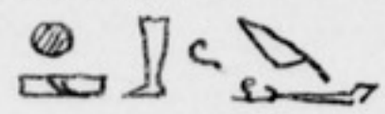


gag

Dalle

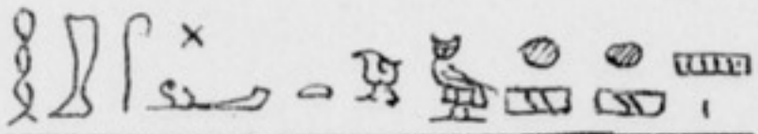


(Les deux lettres x et š usitées l'une pour l'autre dans deux dialectes différents le Memphitique et le Thébain, ne se rencontrent guère ainsi accolées que dans les mots de langues étrangères adoptés par les Egyptiens. Nous ne pourrions même citer qu'une exception, c'est le mot:



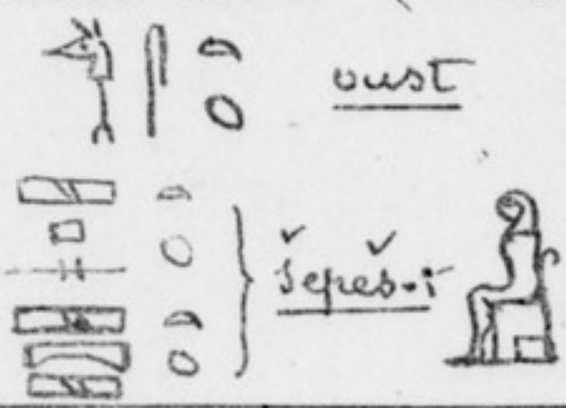
forcer, contraindre)

Voici une phrase qui mentionne une maçonnerie couverte de dalles:



hebes tou in xešxeš

Dame noble (v. noble)

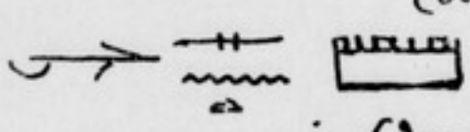


Damier, échiquier (v. pion, danser)

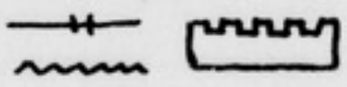


aàsb

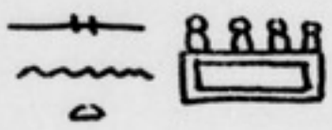
irenā (damier de pierre)



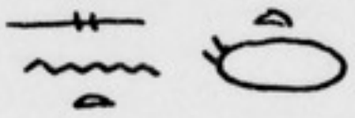
sent X et (damier de bois)



sen



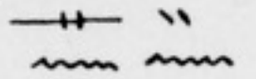
sen-t



senti

CNAEIN
CNHINI
(jouer)

le mot sen damier-échiquier a pris son nom du mot

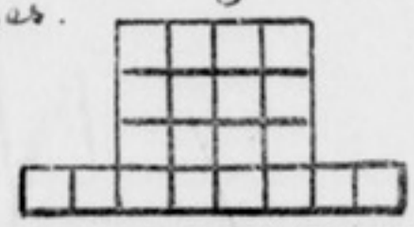


sini CINI
passer

parce que les pions passent d'une case à l'autre.

Le jeu d'échec remonte à la plus haute antiquité en Egypte et a précédé de beaucoup le chaturunga des Indous et à plus forte raison le jeu dont l'invention est attribué à Palamède 680 av. J.C. En effet la lettre m qui représente une table de domino ou d'échiquier, se retrouve sur les plus anciennes inscriptions.

Le damier ou échiquier est représenté tantôt avec 21 cases, tantôt avec 30 cases et même avec 36 cases, ce qui indique une grande variété de combinaisons? Mr Prisse a publié un damier composé d'un carré de 12 cases arrangés par trois rangs de quatre; à la suite du rang central, 8 cases sont disposées sur une seule ligne, soit en tout 20 cases.



Les 4 cases supplémentaires du bas servaient sans doute à contenir les dames ou pions.

On trouve assez souvent dans les tombes des boîtes à jeu dont la partie supérieure est divisée en lignes droites et qui possèdent sur les côtés des tiroirs contenant des pions de deux espèces.

Les cases de ces damiers avaient chacune un nom particulier qui paraît avoir été emprunté à l'astronomie.

Plutarque raconte à ce sujet que « Rhéa ayant eu commerce secret avec Saturne, le Soleil s'en aperçut et prononça contre elle une imprécation d'après laquelle la pauvre déesse ne pourrait accoucher pendant aucun mois, pendant aucune année. Le cas était grave. Heureusement Mercure était là. Il eut une belle inspiration et comme il aimait beaucoup Rhéa qui s'était toujours montrée très bonne à son égard, il se promit de la délivrer de ce dur châtiment. Il proposa à cet effet à la Lune de jouer une partie de domino ou d'échecs et comme il était très fort à ce jeu, il lui gagna assez facilement la soixante-dixième partie de ses clartés. De son gain il forma cinq jours qu'il ajouta aux 360 de l'année.

« Les Egyptiens, ajoute l'auteur grec, les appellent épagomènes et ils les célèbrent comme l'anniversaire de la naissance des dieux. On dit qu'Osiris naquit le premier jour ». Il va sans dire que cette tradition fantaisiste n'avait rien de commun avec les idées égyptiennes.

(v. jours épagomènes)

Danger, peril (v. vent contraire)
mettre en danger, être en danger



nehaha
NOYQE
naha

Danger (être en) (suite)



} khouš qwy

Danger (mettre en)


Ei khouš

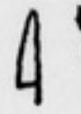
Dans, en, là où, dans l'intérieur de...


àm


àm qie

àm


àm


àm


ami



} ámou


m̀her



m̀khet


m̀ kh̀



m̀ǹ ESOYN


ǹ ϩEN

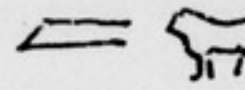


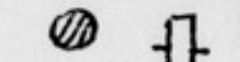
nt̀ xen

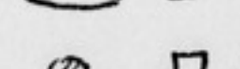

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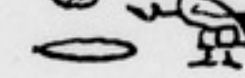
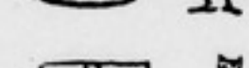
xetmā


in xennou

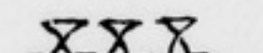

xeràm

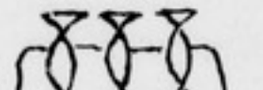

xeranà

xernā

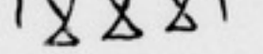


šernā

ua (place)

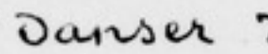

xonti


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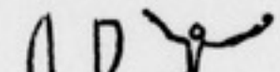
dans l'espoir que


ǹ àb

Danser danseur

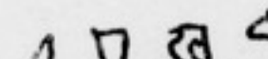

àb

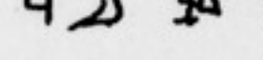
àba


àb

(par allusion au pion du jeu de dame ou d'échec qui saute d'une case à l'autre)

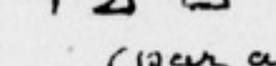
(v. damier, pion)

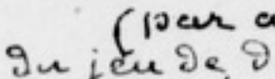

àbou


àft

(plutôt bondir à 4 pattes, mais employé aussi pour danser)


àkab


àkoub

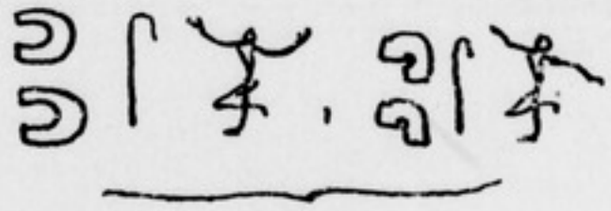

àbti

danser, danseur (suite)


xeb

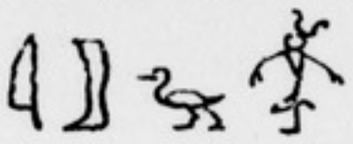

xeš


ster (aussi jongler, jongleur)


KKS

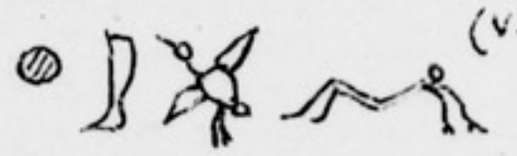

0erf TBHP (sauter)

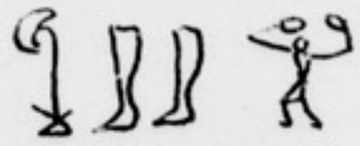
danse sacrée

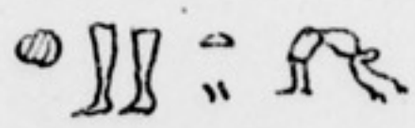

àb

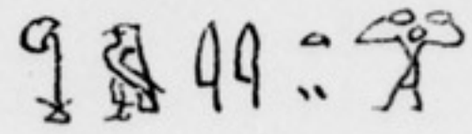

xent

danseur, acrobate, mime (v. tourner)

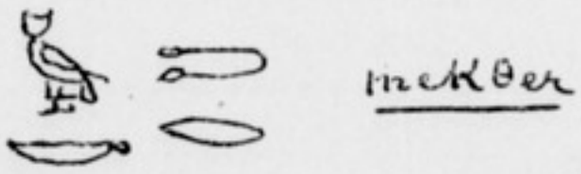

xeb

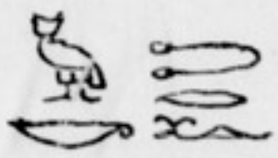

xebi


xebiti

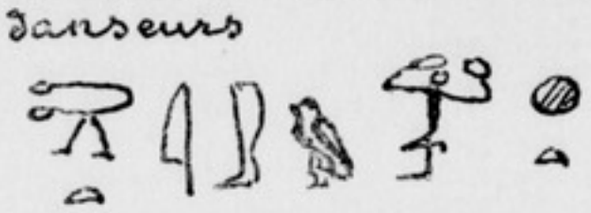

xaïti

l'art de la danse


mekOer


mekOerf

estrade de bois destinée aux danseurs


0etàbaxet

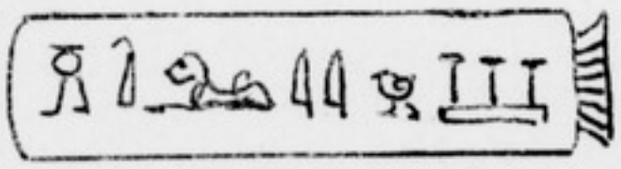
dard, (v. aiguillon, épieu, javelot.

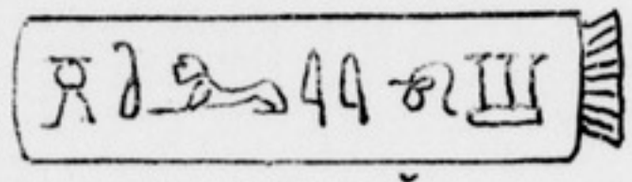
Dardaniens (v. coiffure)


Turtani

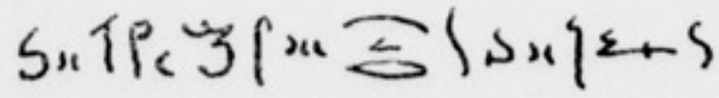
Les Dardaniens et les Pélasges, ces prédécesseurs des Grecs, figurent dans les monuments Egyptiens à l'époque de Ramsès II, avec d'autres peuplades italo-grecques, Lyciennes et Libyennes avec lesquelles ils se coalisèrent. Le Pharaon Ramsès II les défit complètement.

Darius




anbriouš

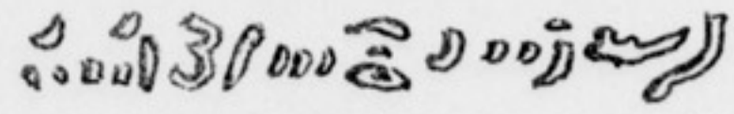
en démot:



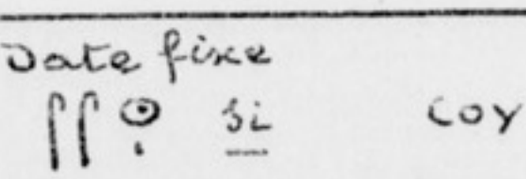
antariarš souten

le roi Darius

D'après une inscription gravée sur un rocher:



Date fixe

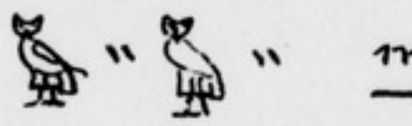

si coy

ce mot répond à notre le précédant une Date du mois.

Datte

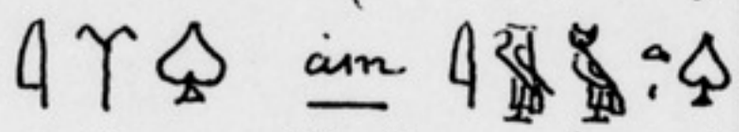


benra



mimi

Dattier (v. bon, beau)



àm àam-t

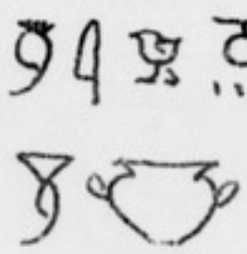
ban

BENNE



ben

confitures de dattes



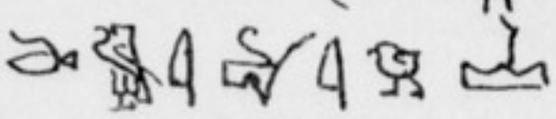
benrau

provision de dattes



benra-u

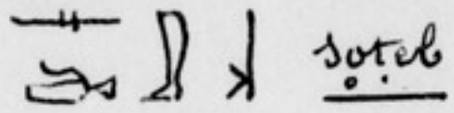
Dauniens, les Δαυνιοι de Strabon (v. coiffure)



taânau

Ils figurent sur les monuments relatant les victoires de Ramsés II sur les Sicules les Etrusques et les Osques confédérés contre l'Egypte.

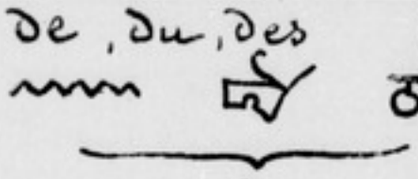
Darier, instrument servant à extirper les dents



sotch

COTBEQ

de, du, des (v. des)

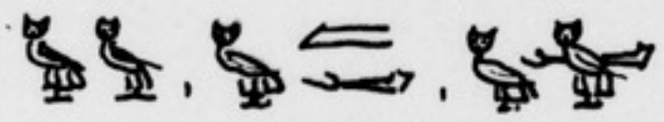


n génitif masc.



nt génitif féminin.

n, nn nou gen. plur.



nnā

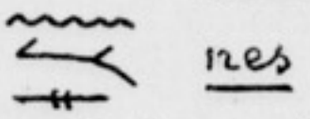
s'emploie à la suite des verbes tels que: remplir de, se réjouir de, vivre de, boire de, jouer de etc



m tot (de la main) s'emploie avec les verbes: enlever de, séparer de, sauver de, et: de la part de:



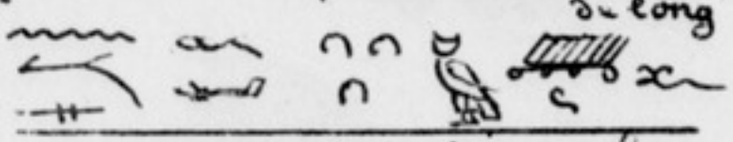
m ro (de la bouche) employé dans le même sens.



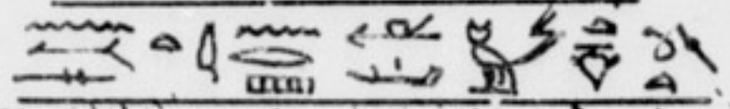
res

employé dans les termes de mesure de dimension:

par ex: Serpent de 30 coudées de long



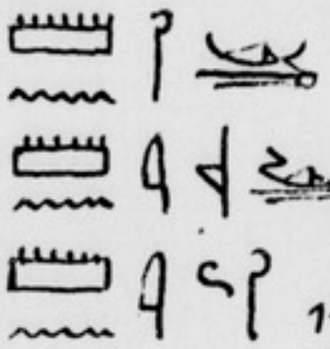
res nab 30 m ouḫ



(pyramide) d'une seule pierre de grand rose

res aner ouā m mat rot

débarquer, aborder, prendre terre

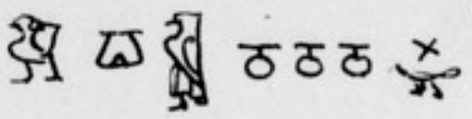

men

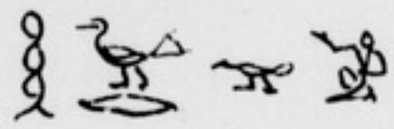
mena

menau

ⲙⲟⲛⲏ (port)
(v. destin)

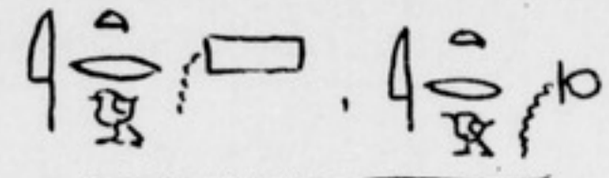
débile, faible, infirme (v. faible)

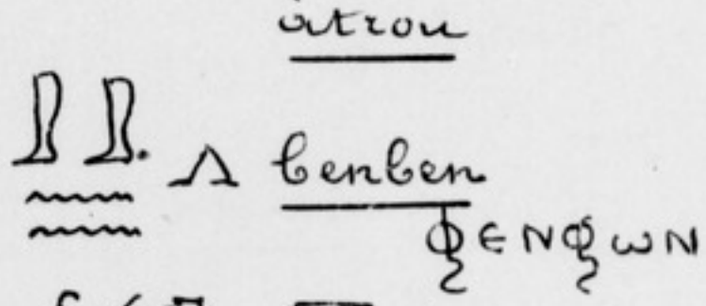

ouka

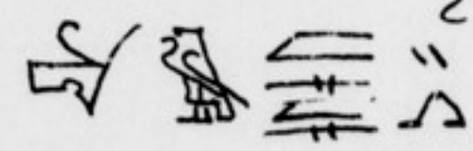

hour ϥⲩⲣⲱ

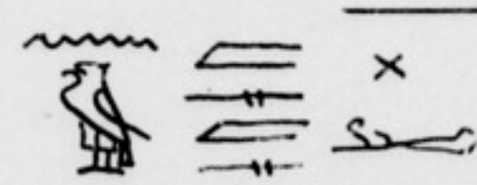

kab ϩⲱⲃ

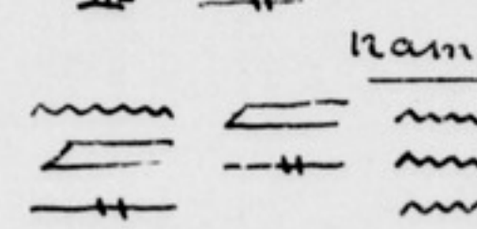
déborder

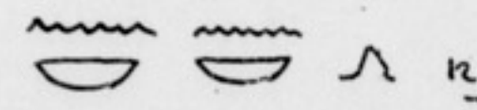

ôtrou


benben ⲫⲉⲛϥⲱⲛ


namesmesi


namesmesou


namesmes (mou)

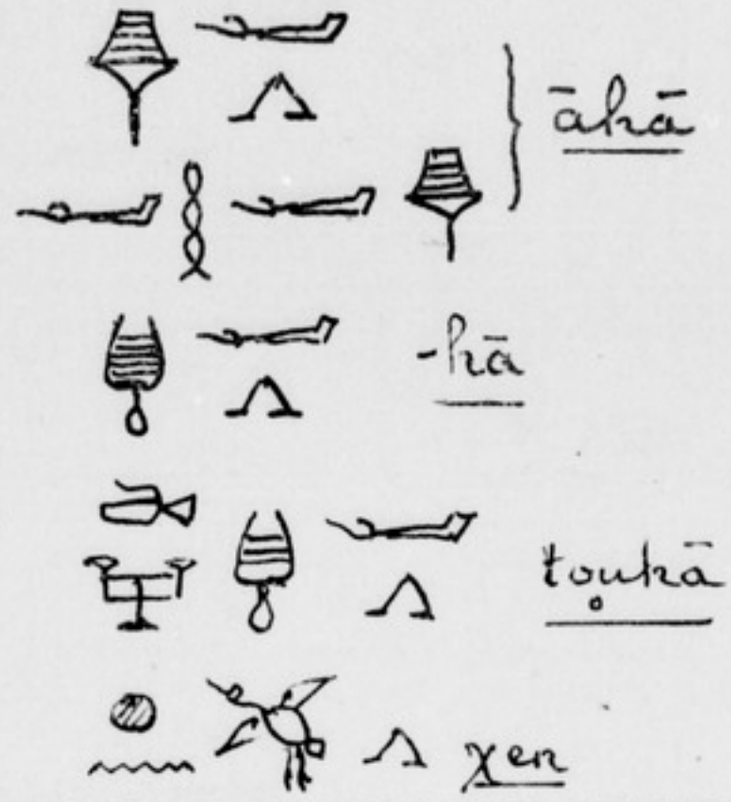

nebneb

debout, se tenir debout, dresser


Kema

Kemamou

debout (rester)

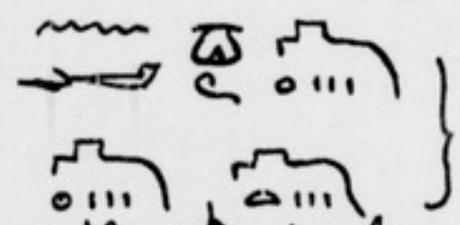

āhā

-hā

touhā

ḫer

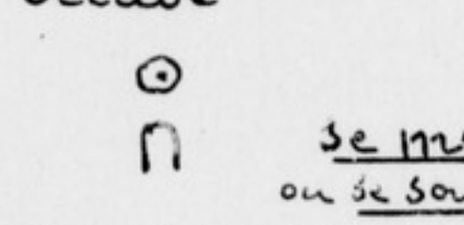
débris (v. morceaux)


nākou

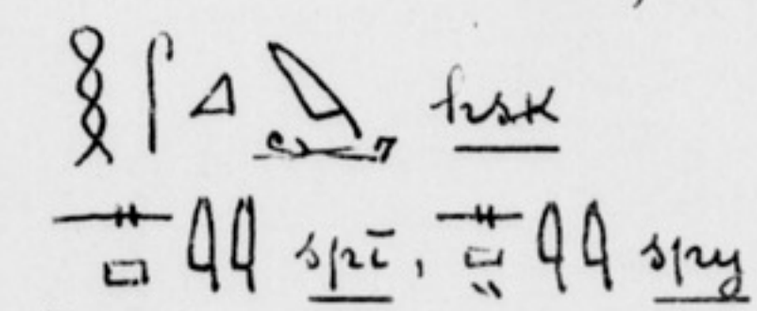
débris de roche


texrou

décade


se met ou semet
ou se sou

décapiter (v. châtiment, condamnation, crime.)


fesk

sptī, sptỉ sptỉ

La décapitation était une peine de l'enfer. Les Egyptiens exécutaient les condamnés plutôt par pendaison que par décapitation.

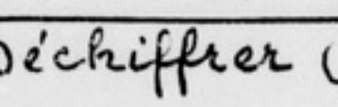
décharger un navire, quai de déchargement


māfex

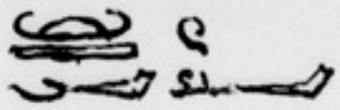
māfeš

déchargeur (suite), vider


šou


šoui

déchiffrer (une énigme)

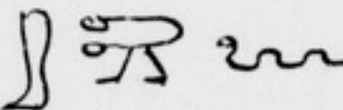

wouhāu

déchirer (v. découper)

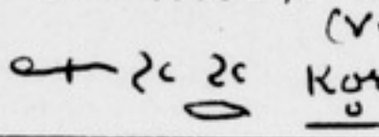
déchiré (avoir le cœur)


àspou

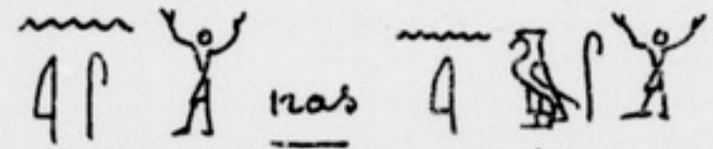
déchirer, tordre


beb

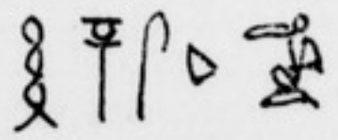
déchirer, mettre en pièces (v. mettre en pièces)


KORK KLIPK

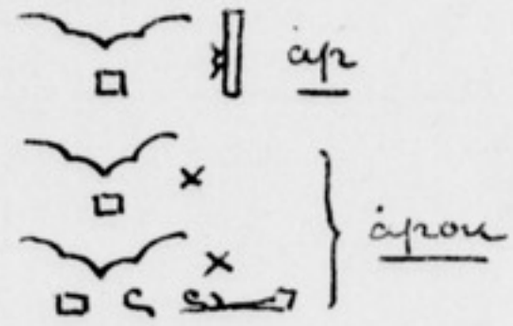
déclamer


nas nāas

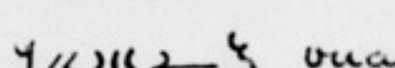
déclamateur


hābes

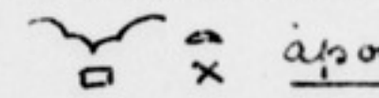
déclarer son opinion


ap

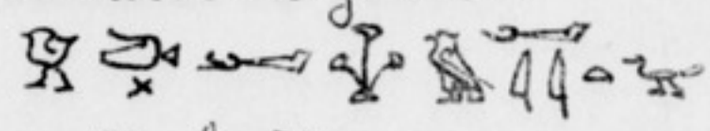
àpou


ouapi

déclaration


àpou-t

déclarer la guerre

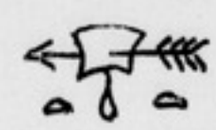

out haāit

décliner (v. refuser)

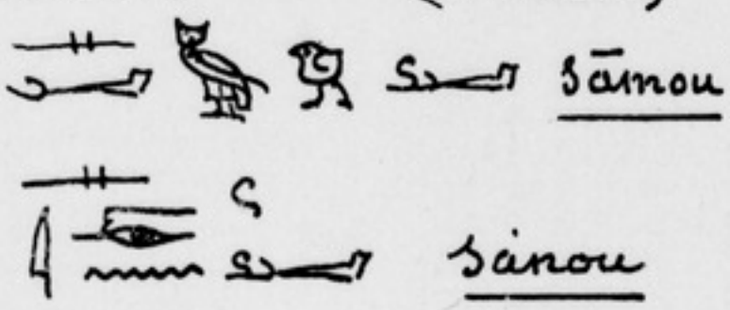

reka

PEK, PAKI

décocher une flèche (v. flèche)


seti

décorer (v. orner)


sānou

sānou

CANO

découdre

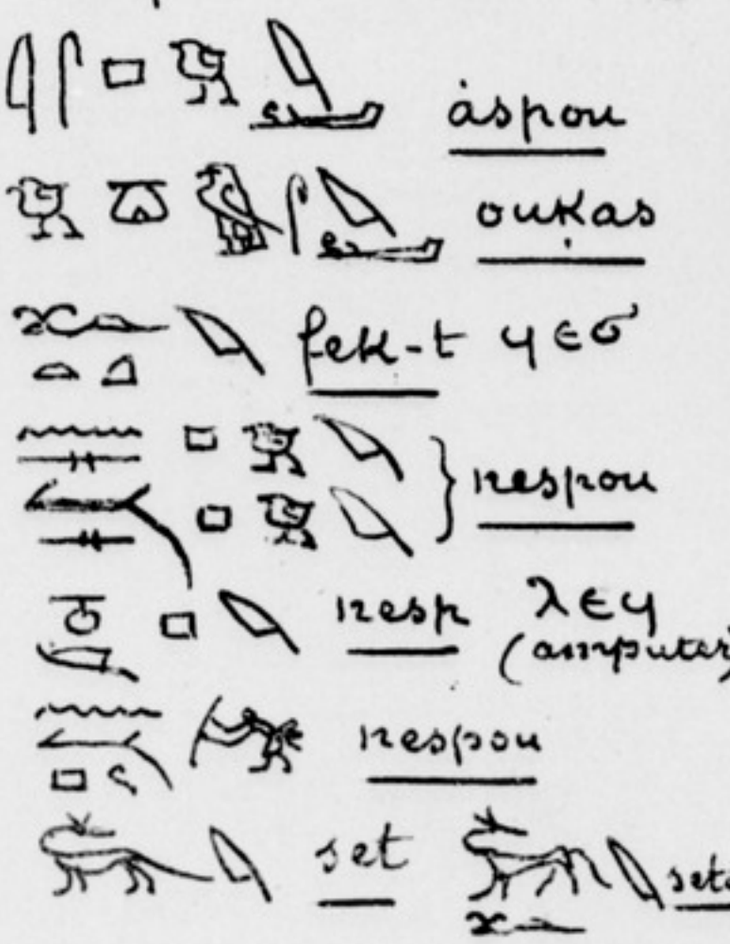

wou

besek ou sebek

raha

sebek

découper


àspou

oukas

fek-t yeo

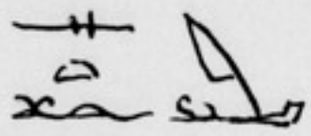
respou

resp yeq (amputer)

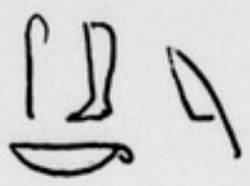
respou

set setef

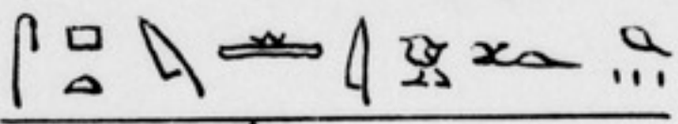
Découper (suite)


sof-t coy


sau


sebeH

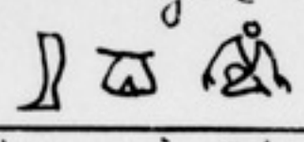
Découper la viande



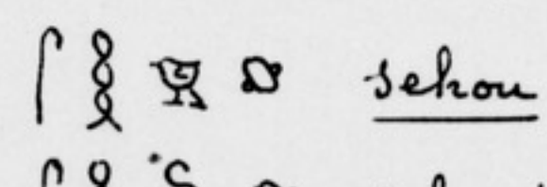
sept aufou

Les lois rituelles réglaient les opérations du découpage des animaux d'oblation.

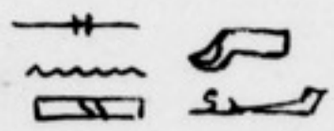
Découragé (être)

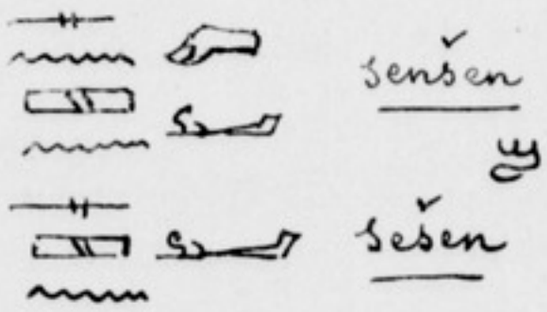

beH

Découvrir, dévoiler, mettre à nu


sehou


sehoui


seš


senšen

ΨINI

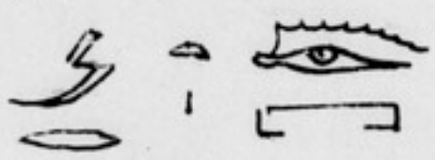
sešen

Découvrir, ôter un couvercle, ouvrir une porte, se découvrir


ounH


ounf

Ordroit découvert d'un édifice d'où la vue s'étend au loin

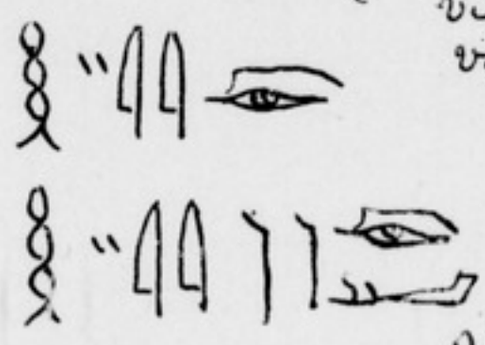

mar-t


manzt


maket

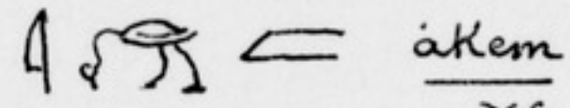
QAEIT

découvrir, faire des découvertes, aller à la découverte. (V. espionner, visiter, voyager

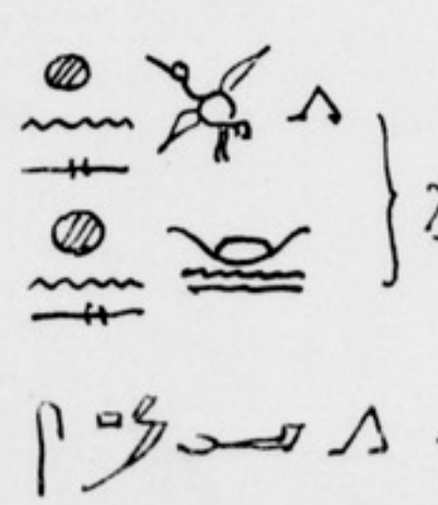

hry

Q101

chercher à découvrir


àkem

ΔEM

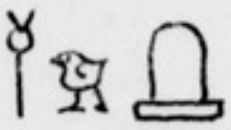

xens

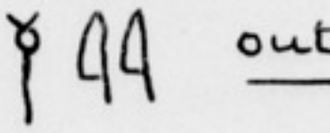
ΨINI

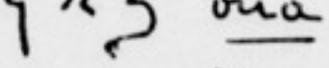
GN

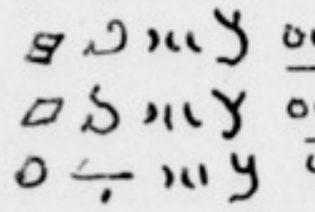
s'mā

Décret, stèle portant un décret


outou


outi


oua


ouit

OYEIT

ouita

ouit

Décret (suite)

la stèle portant le décret était au masculin


ra outou

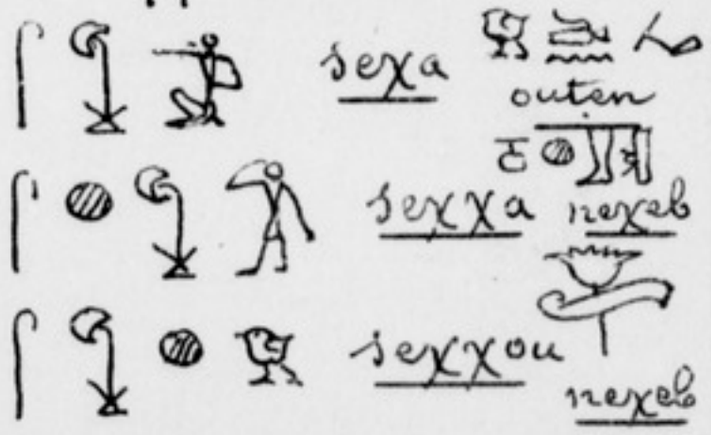
le décret lui-même, l'ordonnance, était au féminin


ta outou-t

publier un décret, l'écrire:


outou G16
outou G17
outou G41
out
outou G40
outou
sexou
sexiou

Déchirer, dépeindre, tracer, se rappeler, se souvenir.

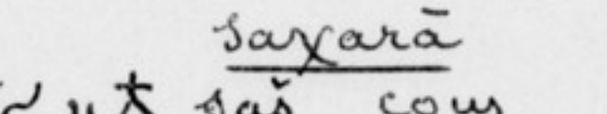

sexa outen
sexxa nexeb
sexxou nexeb

Décroître (v. baisser)

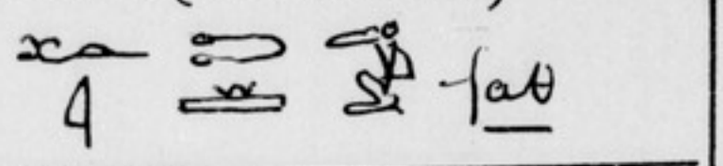
Dédaigner


saxarā
saš COUS

Dédaigneux (se montrer)

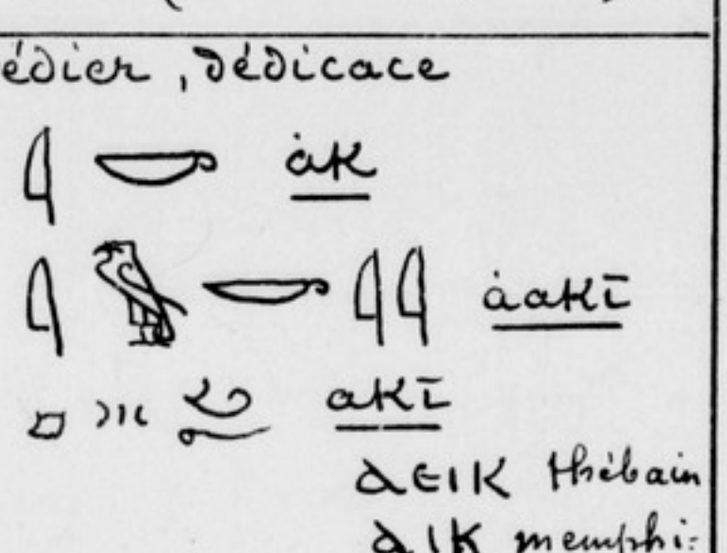

āber
BOPE

Dédain (montrer du)


afa

Dedans (v. intérieur, dans)

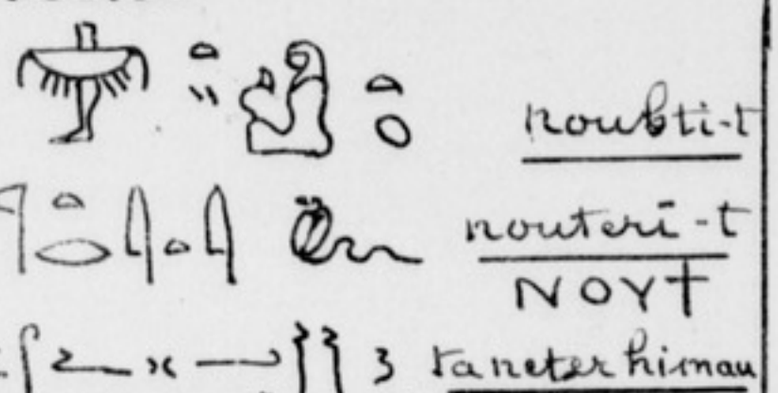
Dédier, dédicace


ak
aakī
akī
AEIK thébain
AIK memphi:
ānk
plur. ānkou
tṛp

Déduire, déduction


āati
āatou
OYET
OYWT
OYWT
ai

Déesse


noubti-t
nouterī-t
NOYT
ta neter hi nau
les 4 déesses (Isis, Nephthys, Nout et Tafnet) qui président aux naissances
ta âft mes xennout

déesse (suite)

La jeune déesse


repât

la grande déesse (Isis)


θen

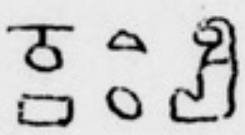
déesse de la parole


ȧtot-t

déesse de la moisson.
la vierge des richesses:


Ranit

la déesse des blés:

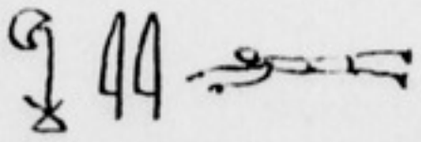

noupt

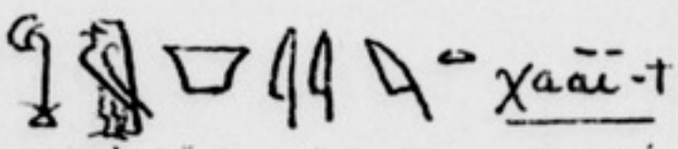
etc, etc

défaillir

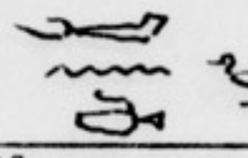

Xes

défaite


Xai


Xaāi-t

être défait, abattu, renversé

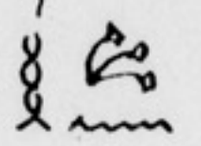

ānt

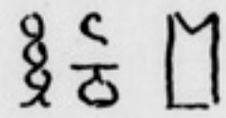
défaut (v. péché)

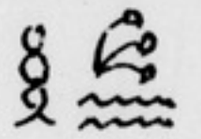
défaut (faire), défection

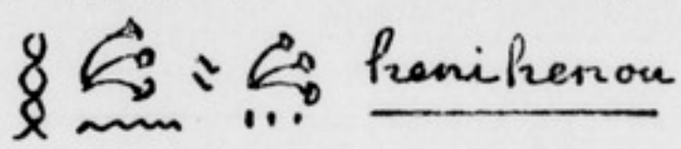

bx

défendre, protéger (v. protéger)


hen


henou

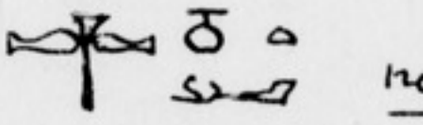

heni

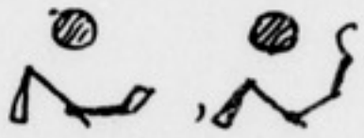

henihenou


nehem

par ex:


nehem ten oua
défendez vos me

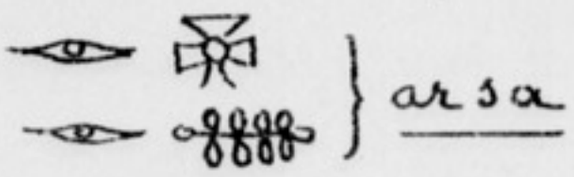

nouten-t

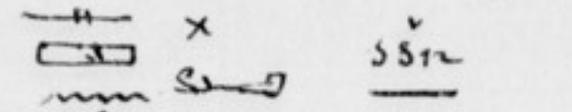

Xou


stah

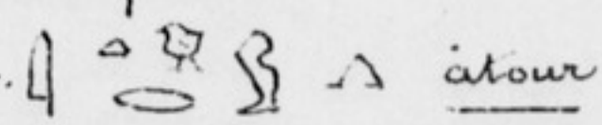

sebex

ce qui défend, protège en parlant d'un talisman ou d'un remède préservatif:


ar sa

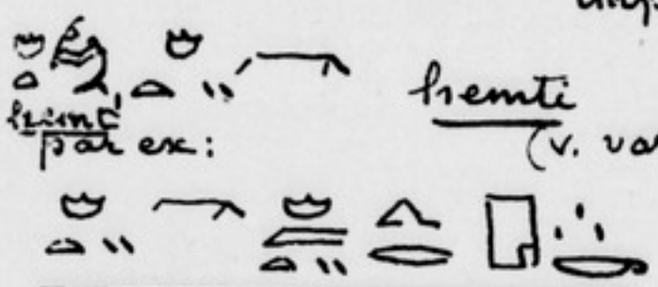

ssn

se défendre


ȧtour


mes

Défendre (suite)
Défendu (ce qui est) comme impure:



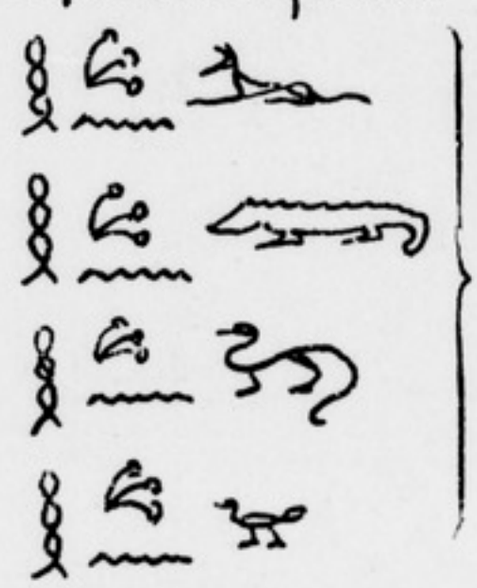
hemti
(v. variantes)

par ex:

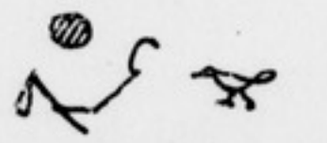
hemti hemti ḥ hau-K

La défense sera éloignée de tes maisons, c-à-d. tu éloigneras de tes maisons les choses défendues.

Ce qui est défendu:



hen



xou



xouiou

(suite colonne suivante)

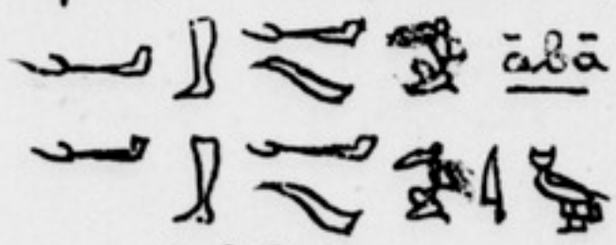
Défenses d'éléphant
(v. éléphant ivoire)



ab

beti

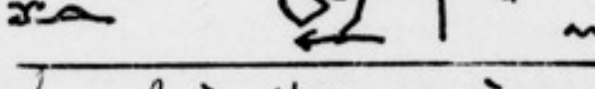
Défier, braver, chercher querelle:



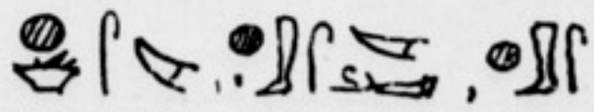
ābā

ābā ārr

Défoncer un terrain

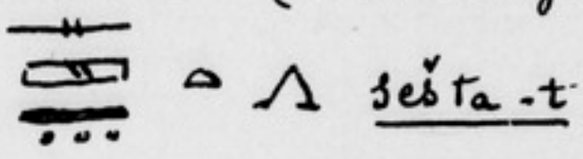


Défricher (v. détériorer)



Xebs

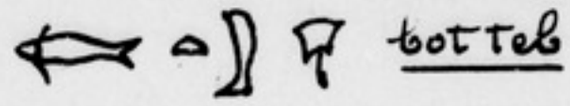
Chose défendue qu'on ne doit ni connaître ni chercher à connaître. (v. secret, mystère)



seštа-t

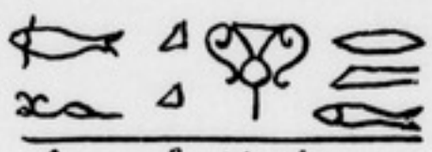
CEMT

Ce qui est défendu par la religion



tot teb

par ex:



tot-f ḳeḳ rem

Défense à lui de manger du poisson



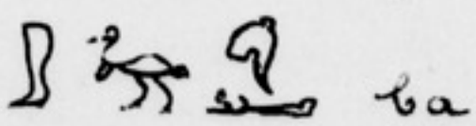
tot-f teha ser

Défense à lui de toucher un bélier

tot-f i s'xerau in nou ten

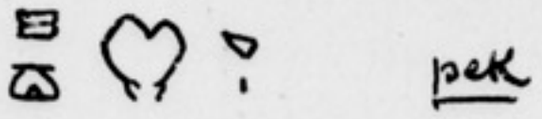
Défense à lui de se battre dans cette ville

Défier, braver, défi



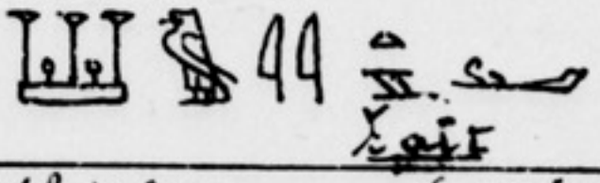
ba

Défilé, passage étroit



pek

Défoncer un terrain



Défricher (v. détériorer)

Xebs

défunt (v. les brillants, les purs, lumineux, mort)

dégager (v. délier)

déguiner



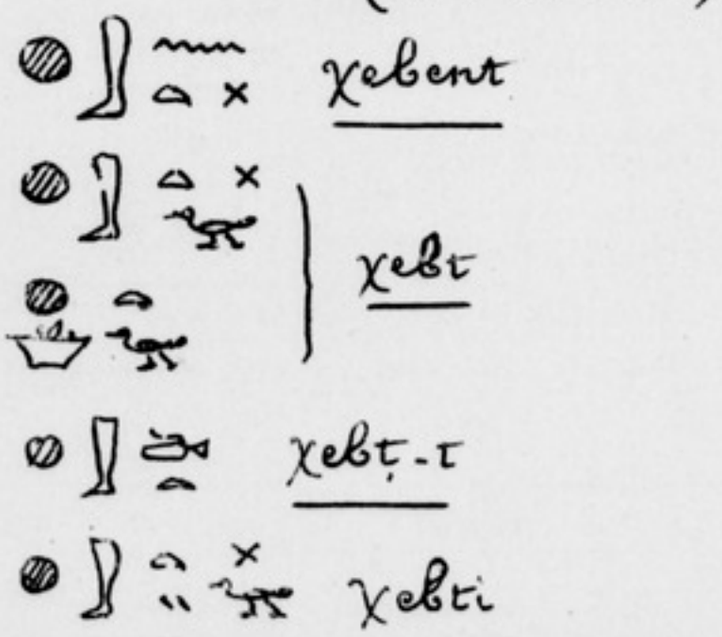
šarmā

ŠAREM

TEKNOU

TWKE
(tirer)

Déguts (causer des) (v. détériorer)



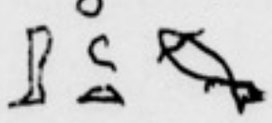
xebent

xebt

xebt.-t

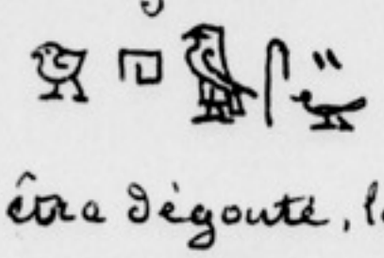
xebti

dégout, horreur, abomination



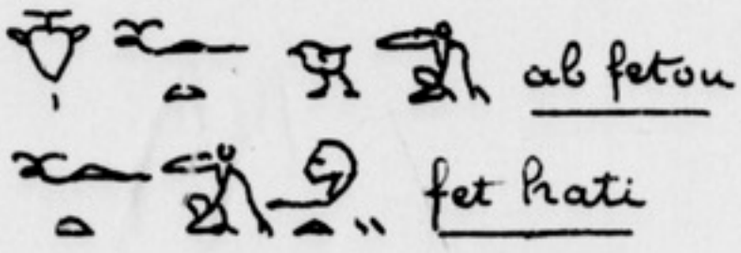
bout BOYT

se dégouter



ouhasi

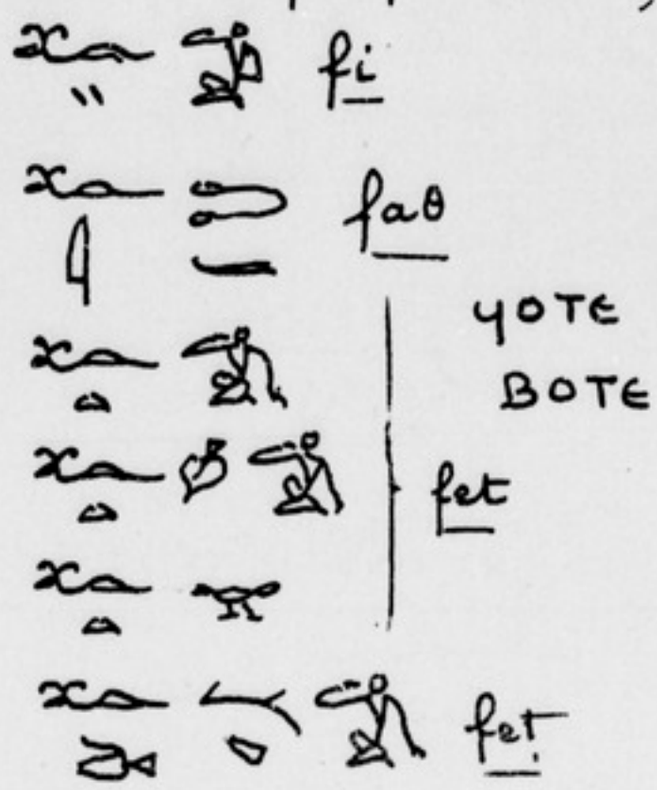
être dégouté, las, avoir le cœur dégouté



ab feton

fet hati

dégout (prendre quelqu'un ou quelque chose en)



fi

faθ

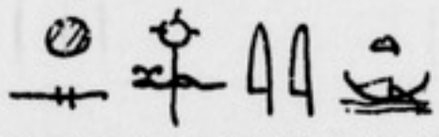
NOTE

BOTE

fet

fet

dégrédé (bâtons)



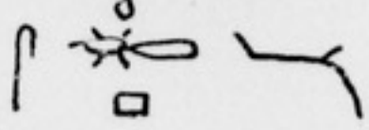
xesf-t

dégueuillé

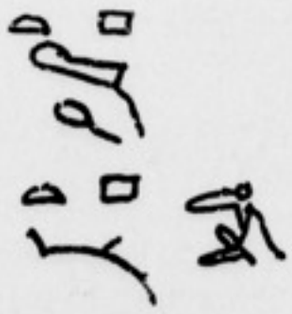


hita qit

déguster



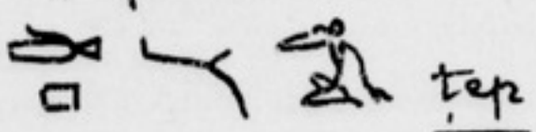
sxep



tep

TEN

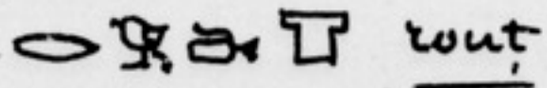
TOT



tep

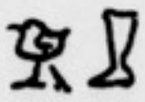
tepou

le dehors



rout

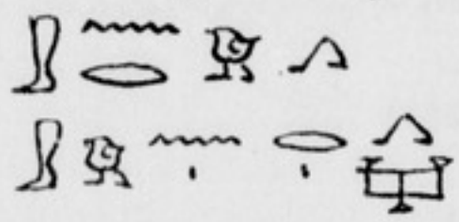
dehors, en dehors



ouben

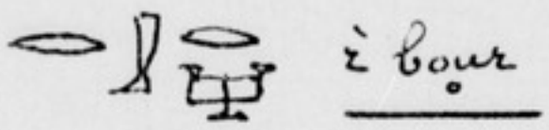
ouben

Dehors (suite)



bourro

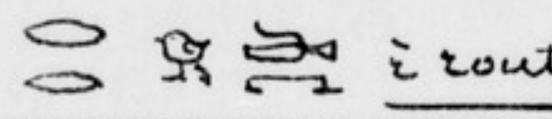
mettre dehors



è bour

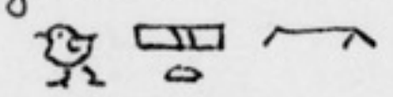


èha



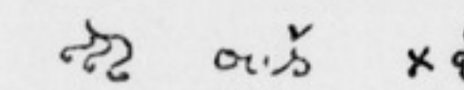
èrout

Déjection



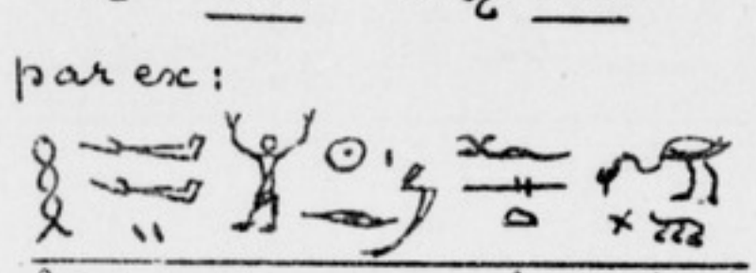
ouš-t

Délabré



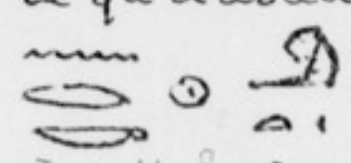
ouš × ouš

par ex:



hāāi ra mna-f set Kemout ouš

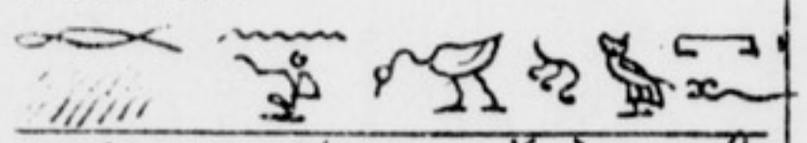
se réjouit le soleil voyant restauré ce qu'il avait trouvé délabré



n rek hat

dans le temps auparavant.

autre ex:



mekh nia Kem ouš m pe-f

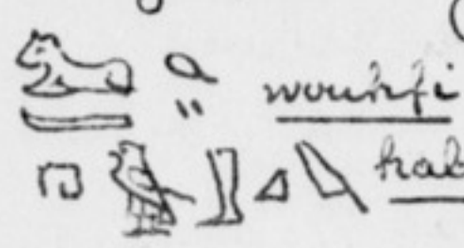
j'ai rempli (restauré) ce que j'ai trouvé délabré dans sa maison

Délaisser



Xaā

Délayer, dissoudre, diluer (V. frotter, racler, rattirer)

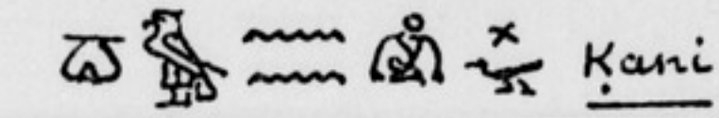


wouhfi

habek

Xāiou

Délicat de santé



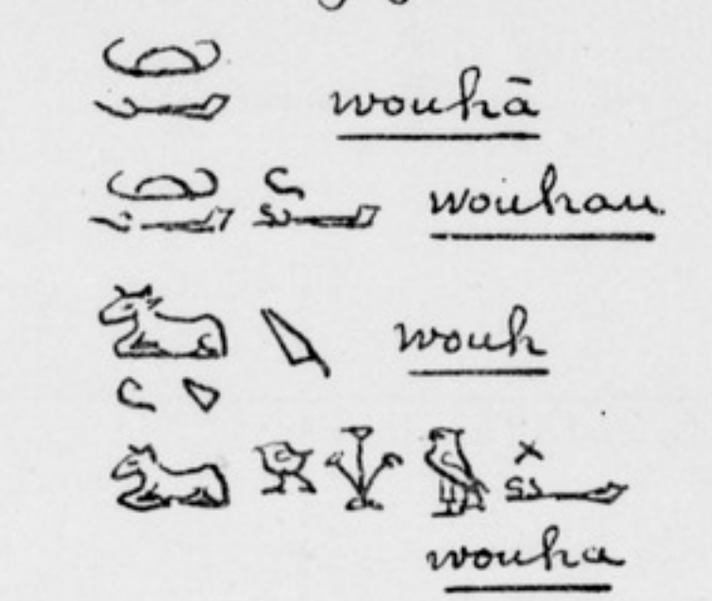
Kani

Délicieux, délices

àhab

benben

Délier, dégager, absoudre



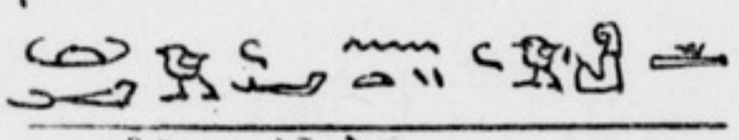
wouhā

wouhau

wouh

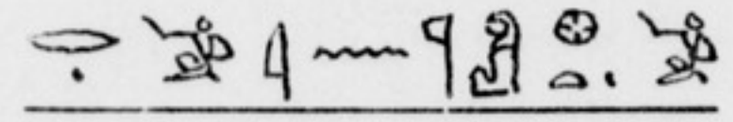
wouha

par ex:



wouhā oui à iti ouou

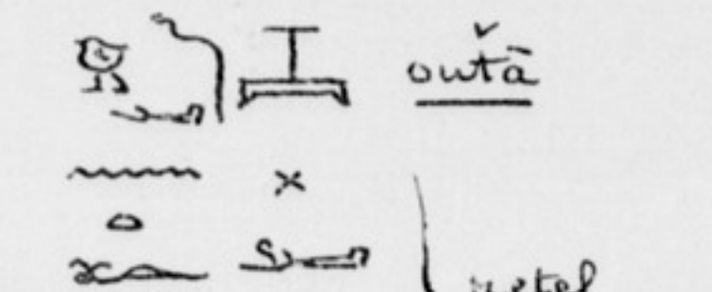
on a délié les liens qui liaient



ro a in nouter nout a

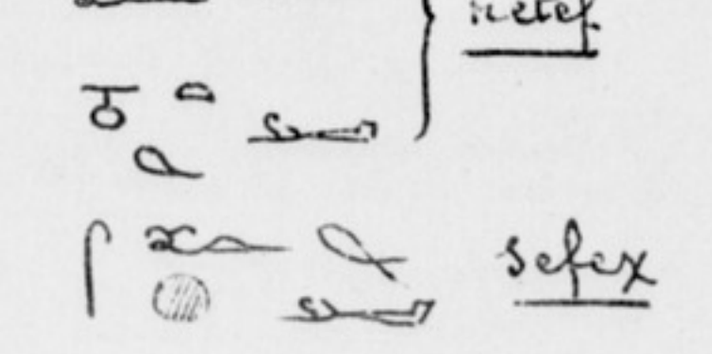
ma bouche par le dieu de ma ville

Délier, rendre la liberté



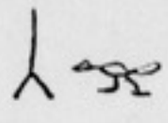
ouṯā

netef



sefex

délit (v. faute, péché)

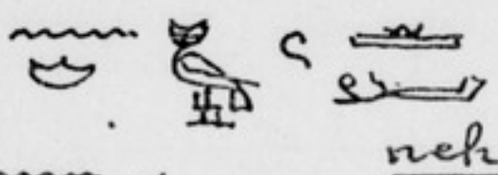


seb

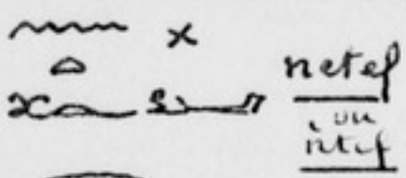
délivrer (v. sauver)



nehem

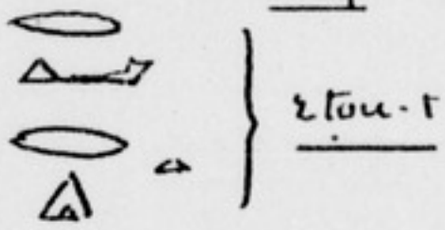


nehemou



netef NOQEM

un ntef



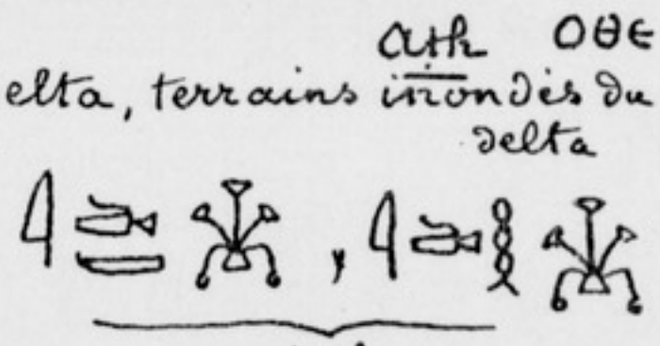
ztou-t

Delta du Nil (v marais)



ath OBE

Delta, terrains inondés du delta

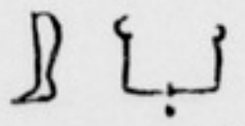


ath

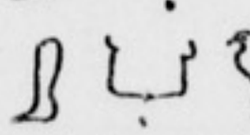


atou

Demain



bK-t ПАСТ



beKa

Demander, postuler, interroger, questionner



Knou ΔNE ΔNO ϬNOY

Knáu

Kne

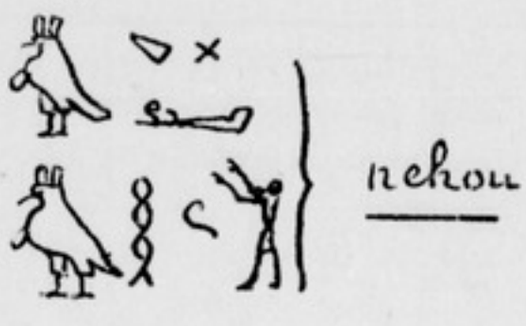
Knou

šau ΔOY, ϪϢNI

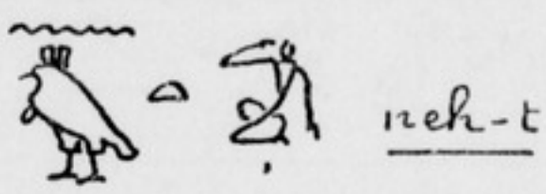
Demander humblement



nek



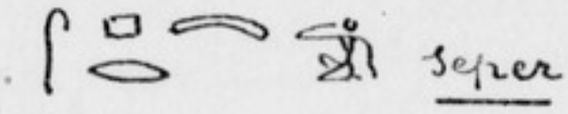
nekou



nek-t



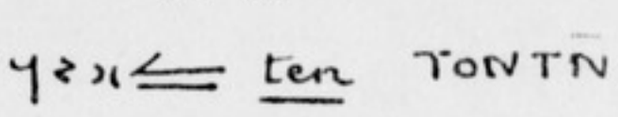
seper



seper

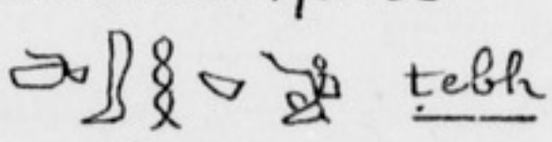


smh

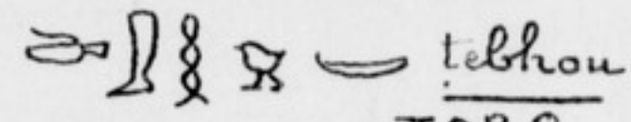


ten TONTN

Demander, prier

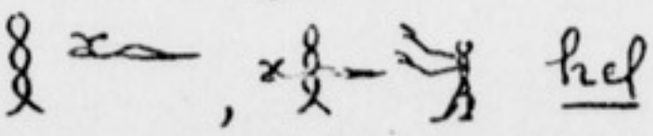


tebh

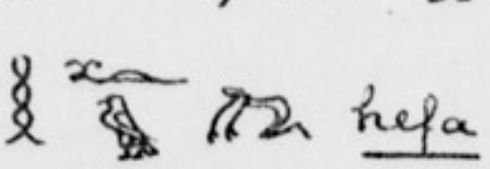


tebhou TOBϘ

Demander grâce



hef



hefa



hefou



hefoui



hefen



hefen

déménager

sekeh CEKEQ

Démence, folie, stupeur, épouvante. être ensorcelé, fasciné, sous le pouvoir d'un charme:

Souh- CIQE, CIQI

Souha

Demeure, demeurer (v. maison)

àat, àat

àat

àat-t

àpsa

àini

bexennou

wouit

wounit

wouni

Wounou OYENT, OYENET

men

men-t

manou àba

het, hat

D'où:

hat hor

Hathor, maison, demeure d'Horus

hout

het-t

hout-t

xaà

xàit GEET

sààa

set

samt nt ousar

demeure d'Osiris

teri-t

domicile, siège de sa demeure

nai

deni (v. moitié)

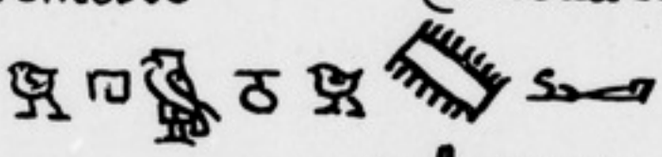
par ex: d'après un compte de bouches

tatsou n aouaarher m
n ab tata 5 " m
retourni m Kenken " m tam 1 n

(traduc. page suivante)

Demi (suite)
(Dans l'exemple de la fin de la page précédente, le mot tête est pris dans le sens moderne de "tête de bétail, autant de têtes de bétail" c.à.d: autant de bœufs, autant de veaux)
1ère ligne:
tête de bœuf une, cela fait piàa ½
2me ligne
de veau, têtes 5 " ½
3me ligne
donné pour l'élevage " ½
total 1 ½
la valeur de la pièce n'est pas donnée ici. (V. à ce sujet monnaie.)

Démolir (V. abattre)



ouhanou



ouher



outennou

OVWTEN

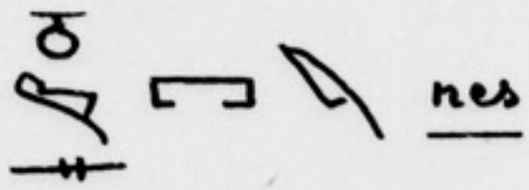


ouas

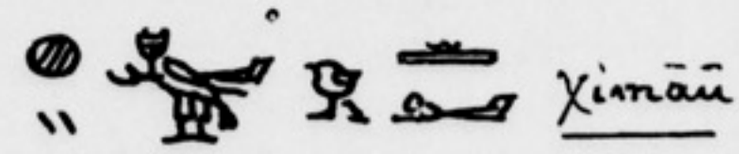
OYAC



nem- nemā

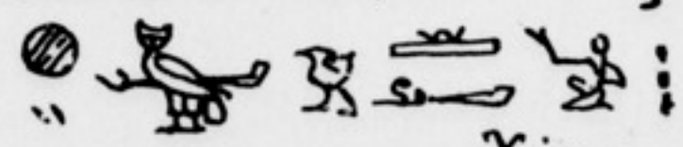


nes



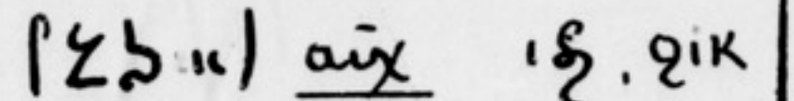
ximāu

d'où:
démolisseur, aide-maçon



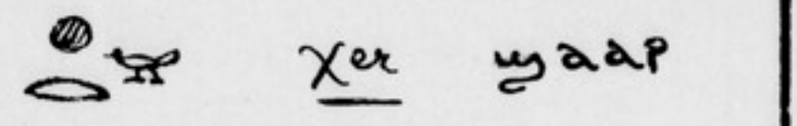
Ximau

démon, diable



aix ḫ.qik

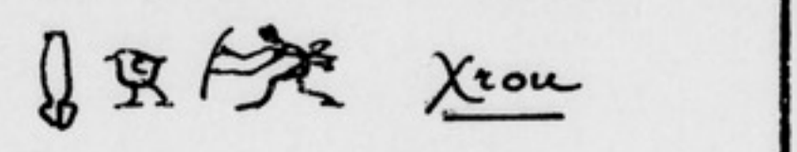
démon, diable



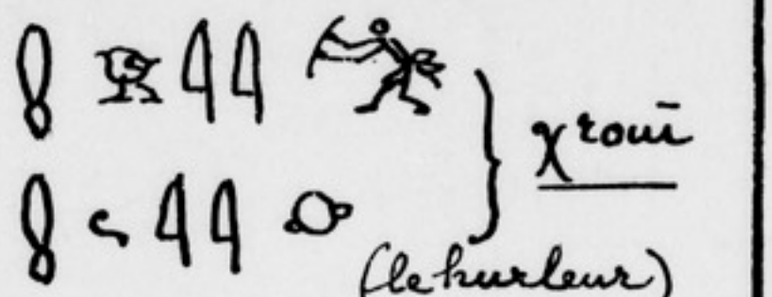
xer ỉyaap



xrī

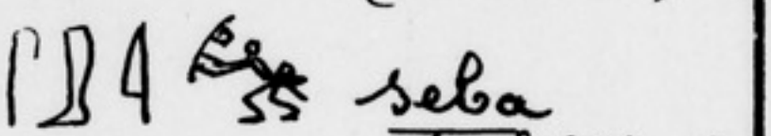


xrou



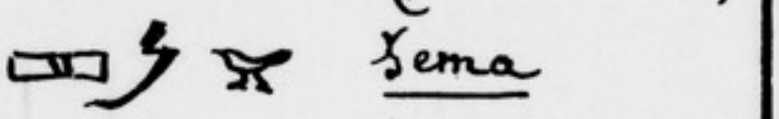
xrouī

(le hurleur)

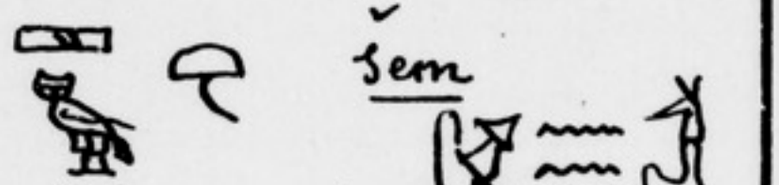


seba

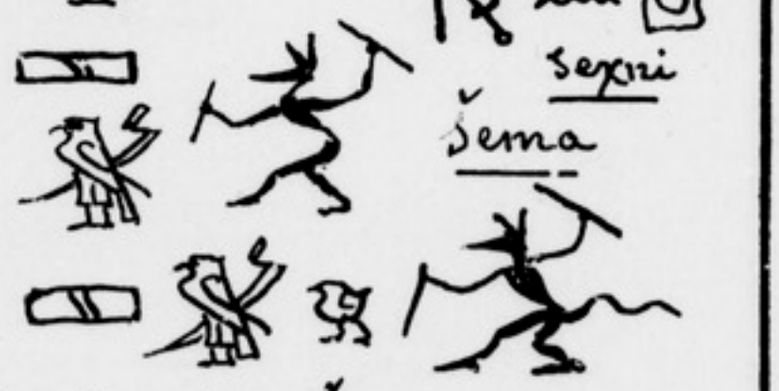
(le châtieur)



ṣema



ṣem



ṣeṣri

ṣema

(les démons)

ṣemau

(v. variantes) (v. enfer chaudière infernale, cynocéphales)

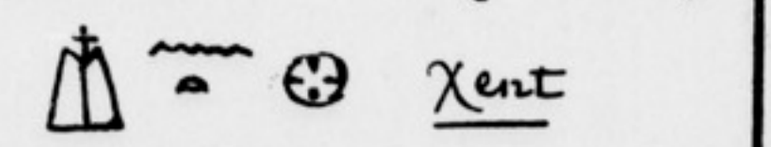
démoniaque (v. possédé) (énergumène fanatique)



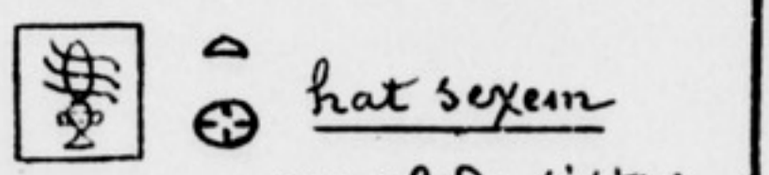
ṯahebou

PEqλIBI

Denderа (v. sistre)



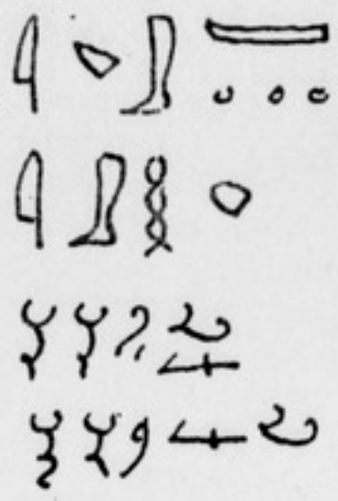
Xent



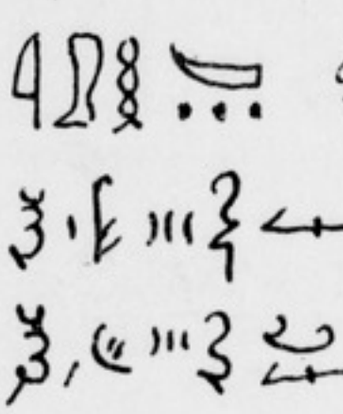
hat seṯem

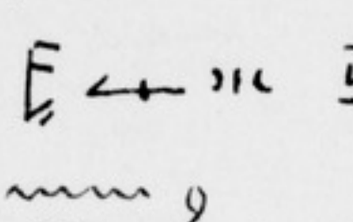
temple du sistre

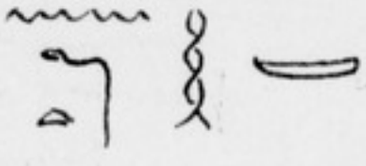
dent



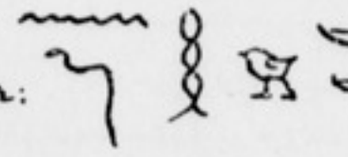
ÀBQE







plur:

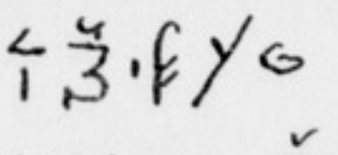


NAZQE

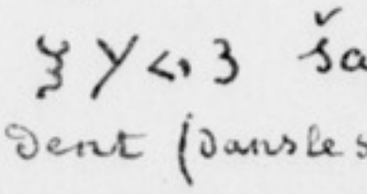
Dent de lait



Dent molaire



Dent (dans le sens de matière ouvrée) (v. ivoire)



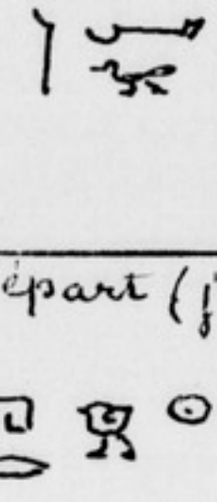
Dénonciation

Sema

Dénouer (v. détacher)

Abhe

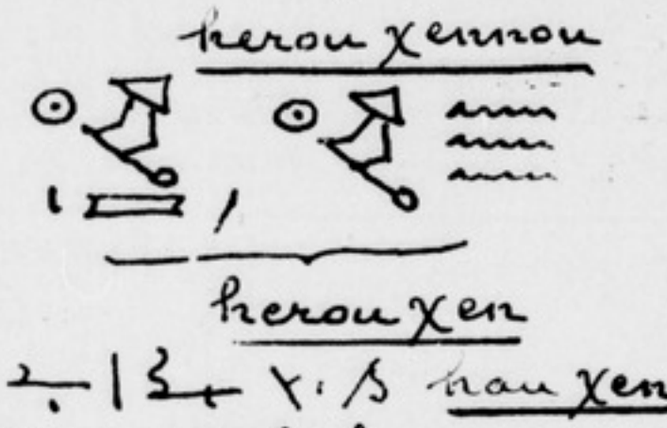
Être dénué de tout (v. misérable) dépourvu



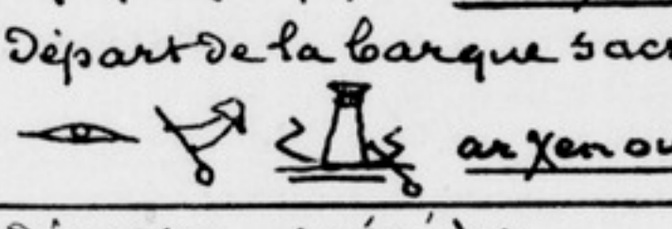
Katot

(litt: avoir la main étroite, se dit aussi d'un avare.)

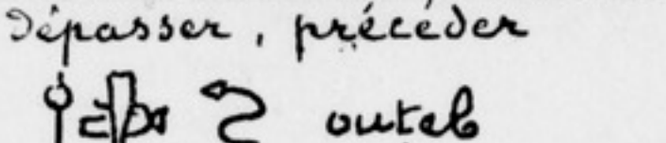
Départ (jour du départ du bateau)



Herou xennou

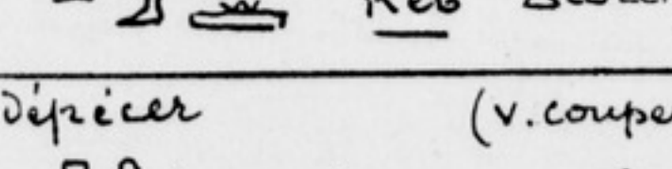


Herou xen



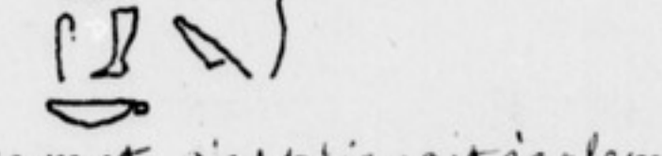
Hau xen

Départ de la barque sacrée



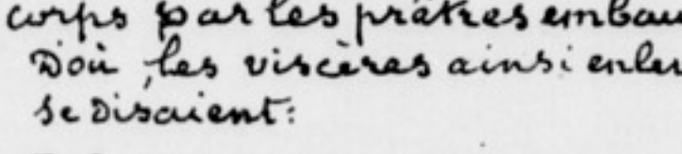
Arxenoua

Dépasser, précéder

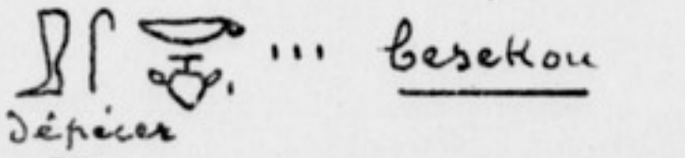


Outeb

OVWTEB



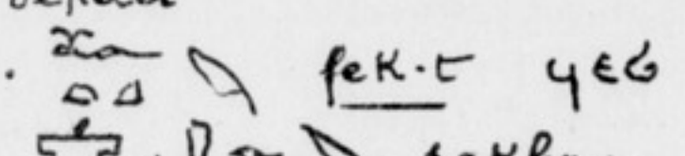
Senkep



Šeni CINI

Keb ΔWWBE

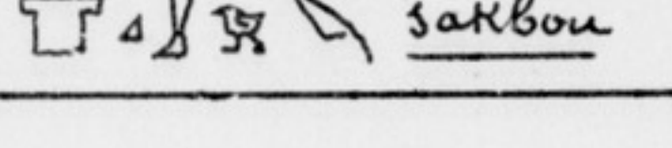
Dépecer (v. couper)



Besek ou Sebek

"

ce mot s'appliquait également aux opérations faites sur les corps par les prêtres embaumeurs d'où les viscères ainsi enlevés se disaient:



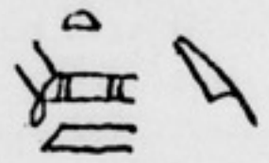
Besekou

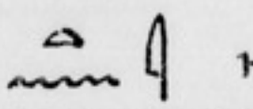
Dépecer

Pek-t ΨEϬ

Sakbou

Dépécer (suite)


tm

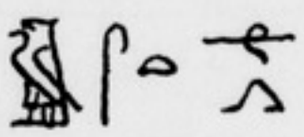

tma

Déprécher (se), se hâter. (v. vite, vitesse)

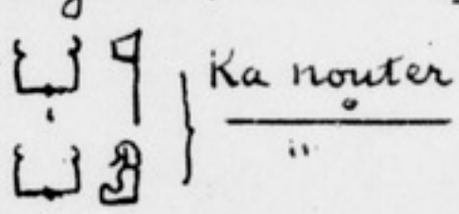

apt

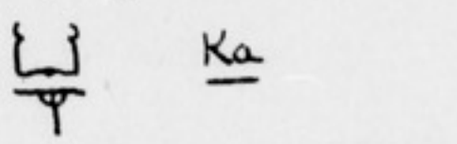
(voler comme un oiseau)


as


as-t IHC IHSC

dépendance d'un temple, propriété appart.t à la caste des prêtres, propriété sacrée, biens religieux ; - v. aussi le double


Ka nouter

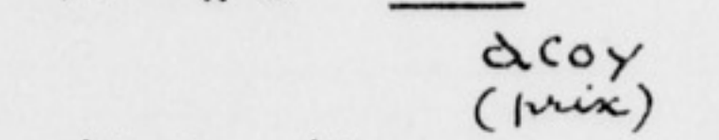

Ka

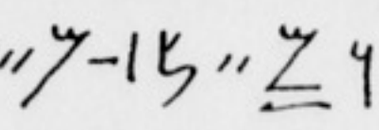
Dépenses, frais


àsou-t

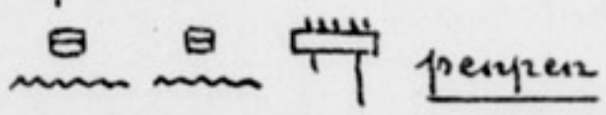

àsoui

dcoy (prix)


septamaši


àštou

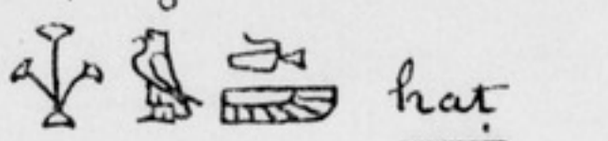
Déplier


penpen

Déployer les ailes


peK

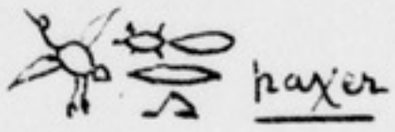
Déployer les ailes

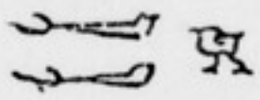

hat


hati

déployer, étendre

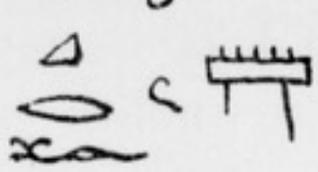

āper


paxer


toṭouiou

(étendre les bras) TAATE

déployer la voile d'un navire

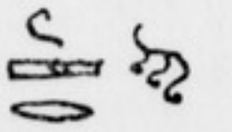

Kerfou

KELOY
ΦOPK

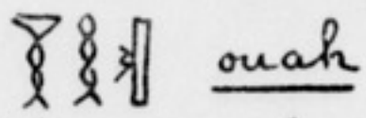
Déplumé (v. chauve


ouš

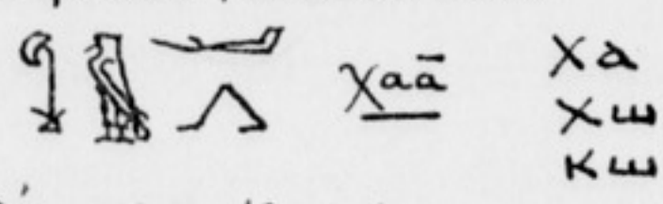
OYEW (sans)


oušr

Déposer à terre le produit de sa chasse, de ses captures, de ses vols, de ses pillages

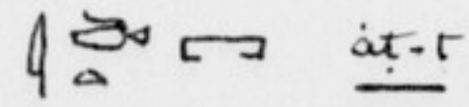

ouah

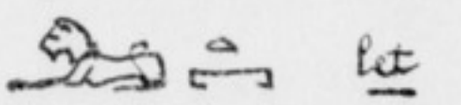
déposer, abandonner


χaā

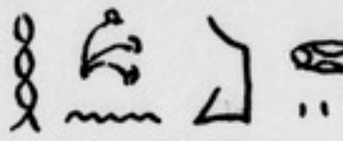
Xa
Xω
Kω

Dépot, entrepot


àṭ-t


let

Déprôt, entrepot (suite)

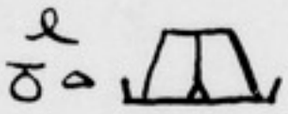
 henou

 sxout

Dépot, magasin, halle:

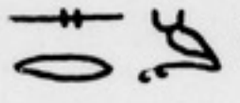
 sxem

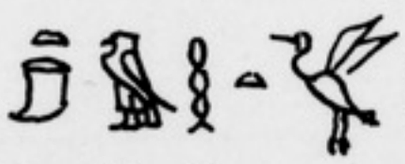
Déprôt, magasin de blé:

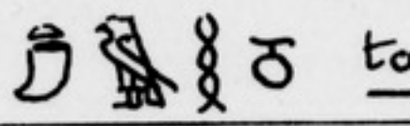
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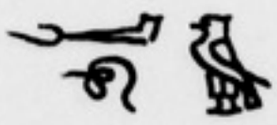
Dépot, lie, sédiment, fond vaseux: (v lie, vase)

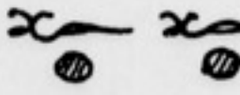
 sarm ϲαρϣ ϲορϣ

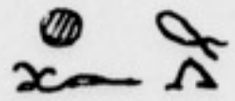
 tah-t

 tah θοϙ

Dépouillé, dépouiller, dépouille (V. Dérober)

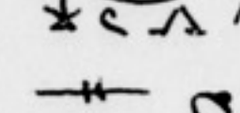
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 fexfex

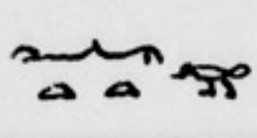
 xef ou fex xeft ou fex-t

 harou ϱειλϩ

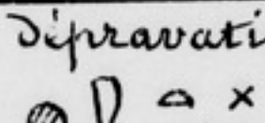
 xnrou ψωλ

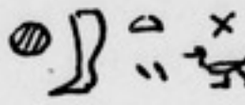
 seha

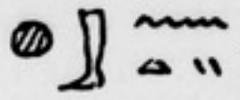
Dépourvu de (V. Denué, pauvre, malheureux misérable)

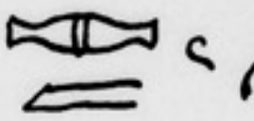
 neti

Dépravation (V. corrompre)

 xebt

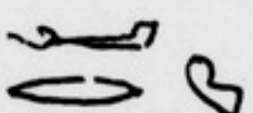
 xebti

 xebenti

 koume ϭωμμε

Depuis v dès

Dernier

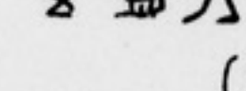
 ārk

 xa ϩαϵ

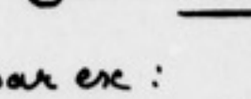
par ex:



(le dernier né)

 hou

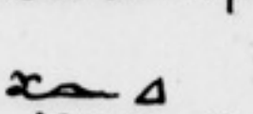
par ex:

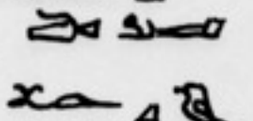


pahou na houa-t-ou

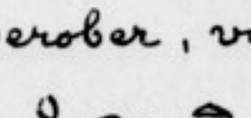
(le dernier des derniers)

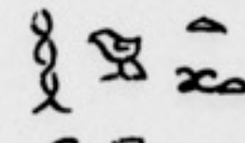
Dérober, priver, enlever (v Dépouillé)

 fekt ϥϵϭ

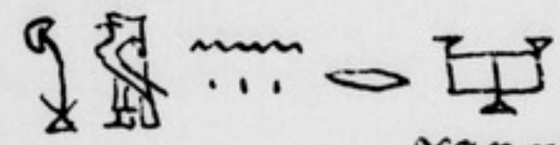
 fekat ou fetka

Derober, voler

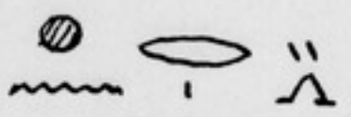
 houft ϩωϥτ

 kep ϰηπ

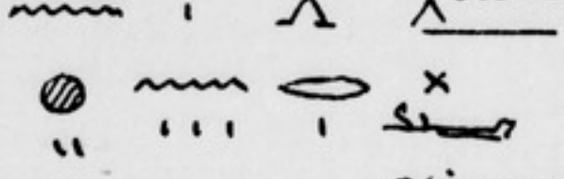
dérober (suite)
se dérober aux regards
se dérober (v. se disperser)



xanour

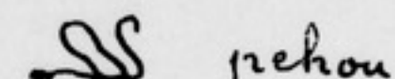


xenri

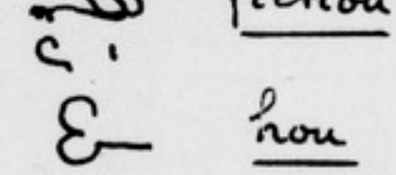


xinour

derrière

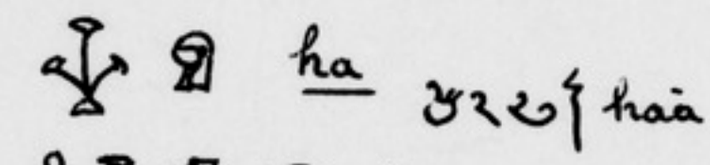


prehou

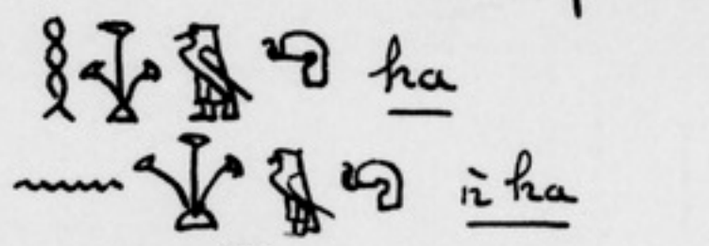


hrou

derrière la tête

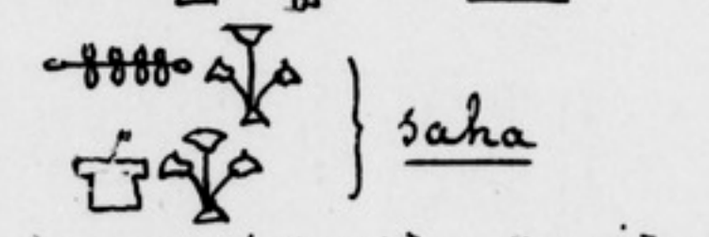


ha ḫr.t-ḥa



ha

ḫa

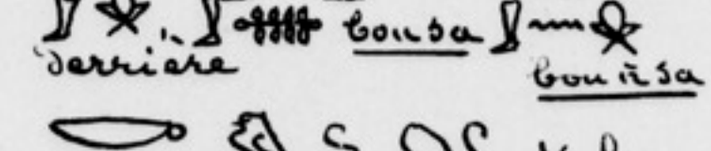


saha

lieu situé derrière, derrière (v. dos)

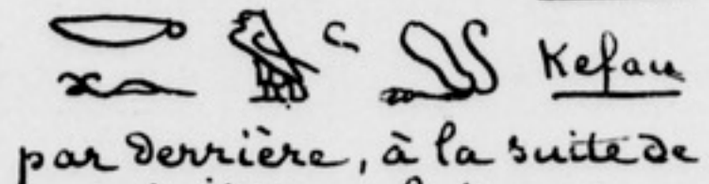


tousaha

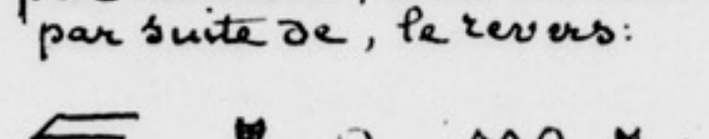


tousa

derrière

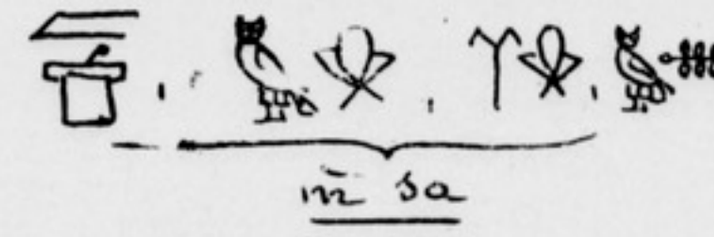


tou ḫsa

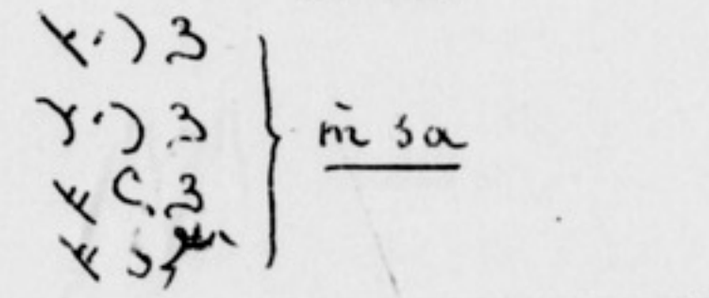


Kefau

par derrière, à la suite de, par suite de, le revers:

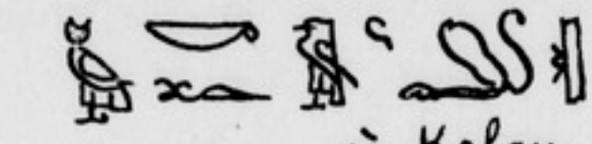


ḫr ḥa

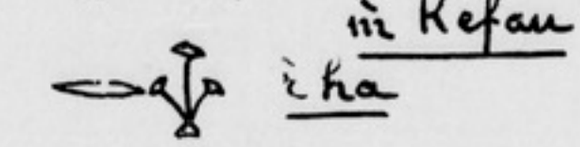


ḫr ḥa

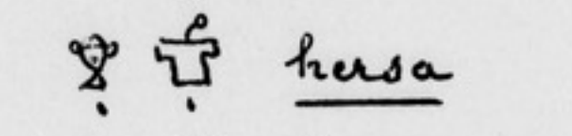
par derrière



ḫr Kefau



ḫa

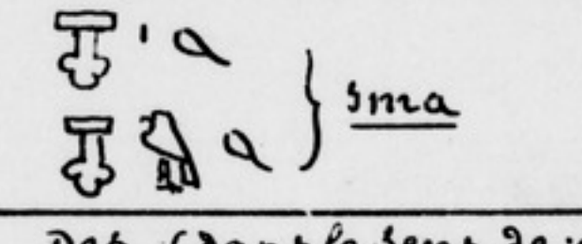


ḫersa



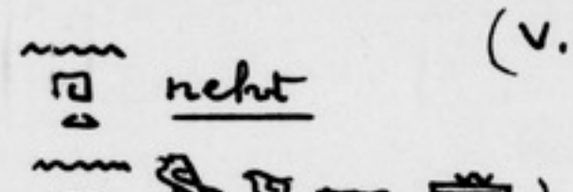
saha

derrière, partie postérieure, fesses, anus:



sma

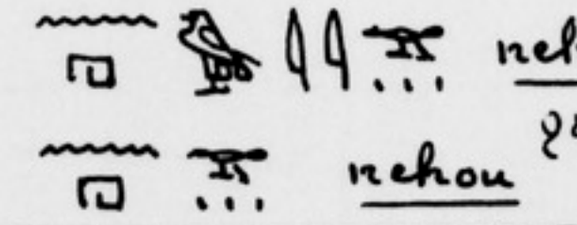
des (dans le sens de: quelques uns) (v. de)



neḥt

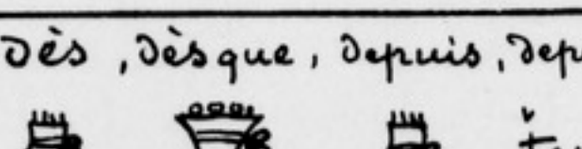


neḥau



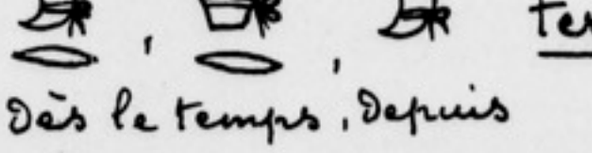
neḥaou

ḫAn, ḫn̄



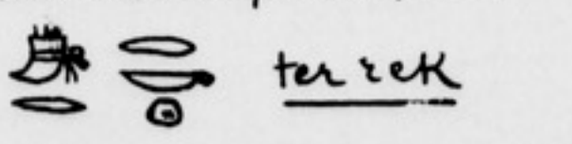
nehou

dès, dès que, depuis, depuis que

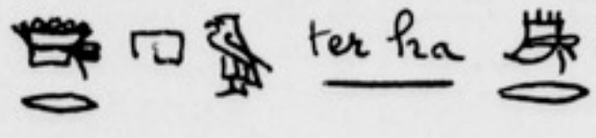


ter

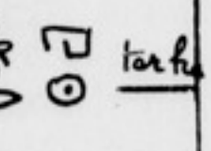
dès le temps, depuis



ter rek

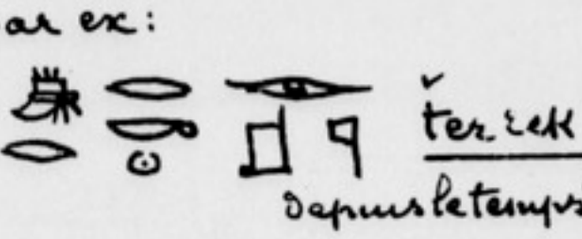


ter ḥa



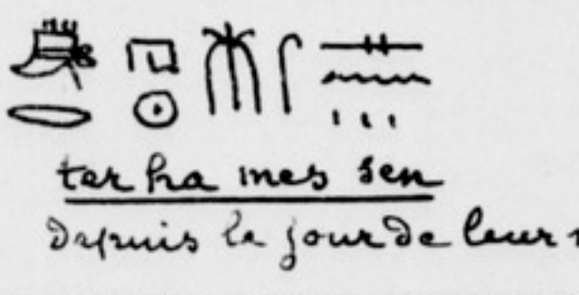
tarḥa

par ex:



ter rek Ousar

depuis le temps d'Osiris



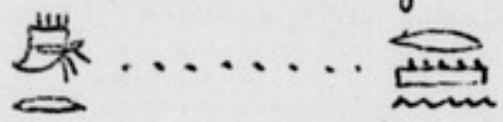
ter ḥa mes sen

depuis le jour de leur naissance

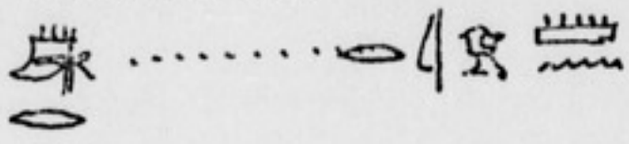
ḫr sa

dès (suite)

dès ..... jusqu'à

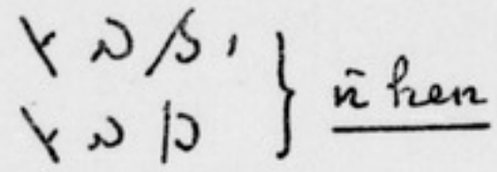


ter ..... èmen



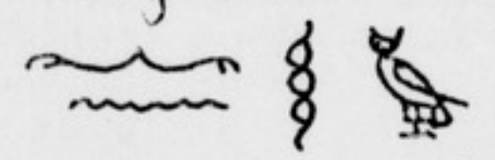
ter ..... èmen

depuis, dès



n̄ hen

désagréable



ren nefem

(sans douceur)



šnā

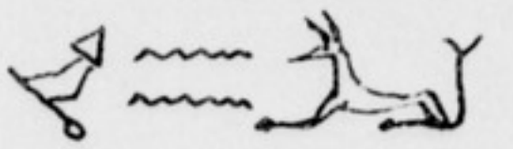
désastre, fléau, fatal, funeste ; mêlée furieuse



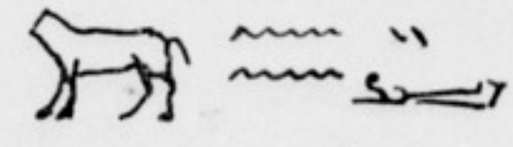
āba



nešen



xenni

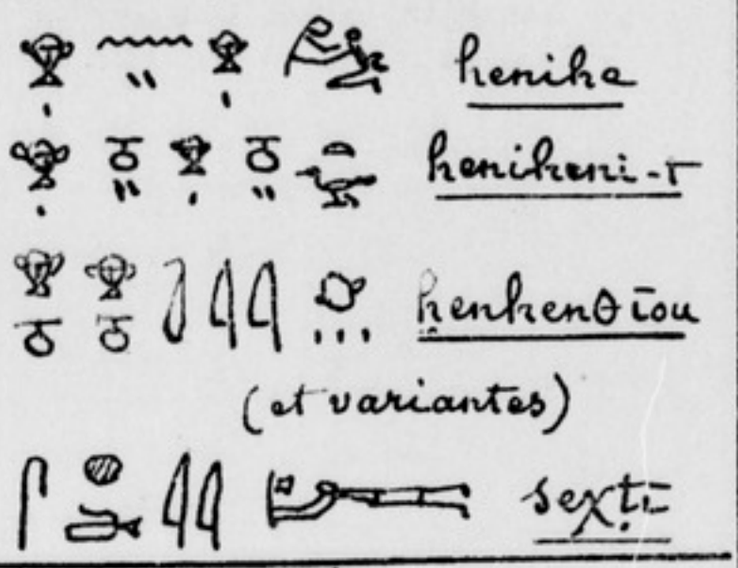


xennou



xenni

Débâcle, déroute



henika

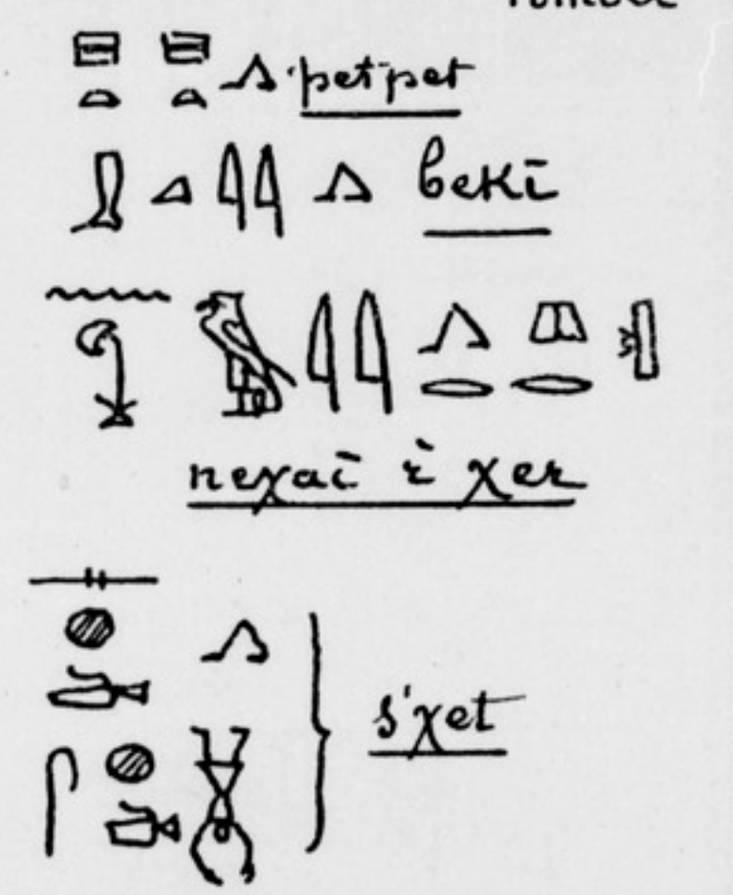
henikeni-f

henkenōtou

(et variantes)

sexti

descendre, faire descendre, faire tomber, se laisser tomber



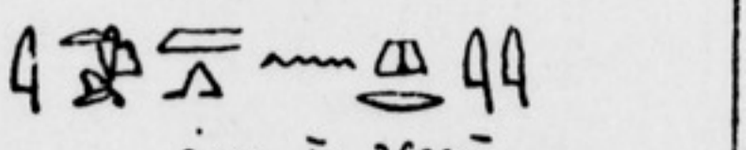
s'pet-pet

bekī

nexaï ì xer

s'xet

descends!

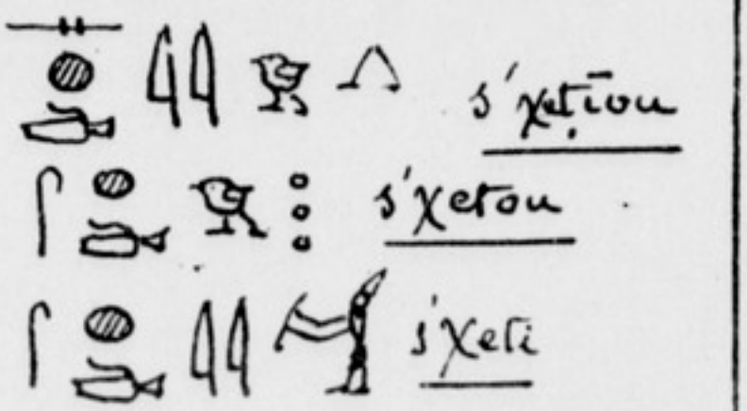


àm ì xerī

àm ì xeri

amoy è ϕ PHI

ceux qui sont descendus



s'xetīou

s'xetou

s'xeti

Descendre le fleuve (suite)


xet

en descendant


m xet

descendre


inn xri

IEϩPHI

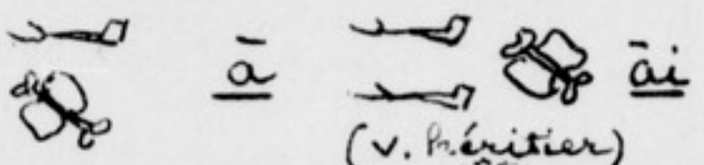
"D ΠΙ/ϩΙΚ|ϵ

inn xri

Descendre dans la région inférieure, au tombeau, dans la région de l'ouest, aux enfers:


seti

Descendant, héritier

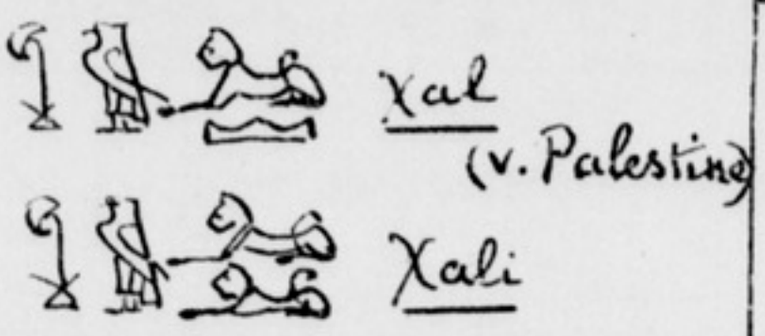

ā — āi

(v. héritier)

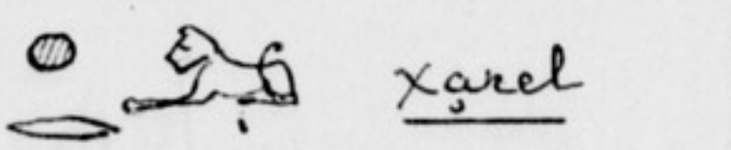
Descendants, descendance, généalogie

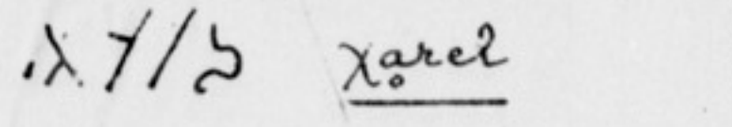

tamou

Désert, pays sablonneux, inculte


xal

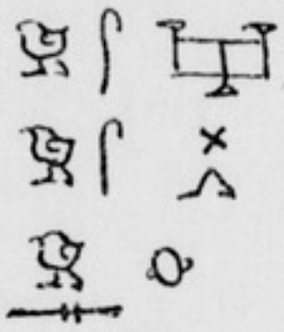
(v. Palestine)

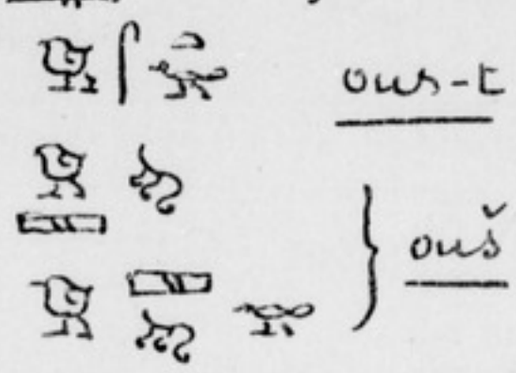

xali


xarel

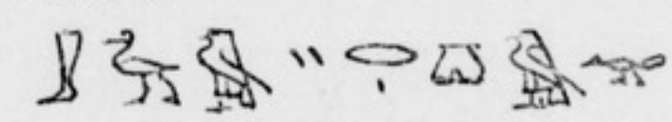
ϧΑΡΕΛ/Β xarel

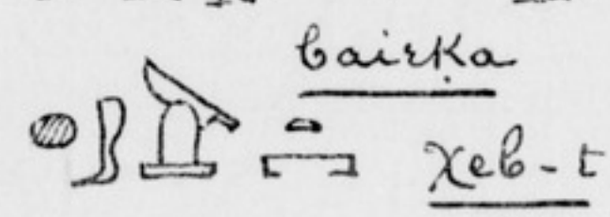
Désert, dévasté, vide


ous — oyec


ous-t — ouš

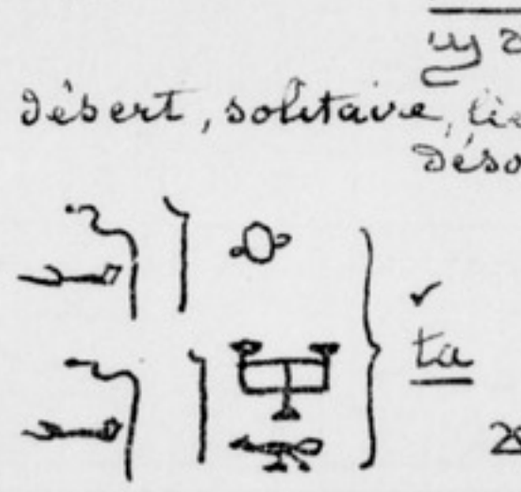
désert


bairka


xeb-t

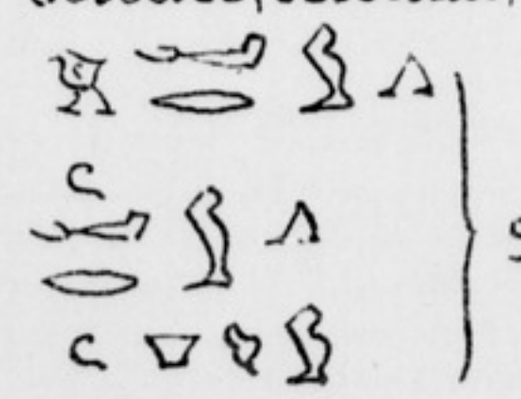
ЧΑϤΗ

Désert, solitaire, lieu désert, désolé.

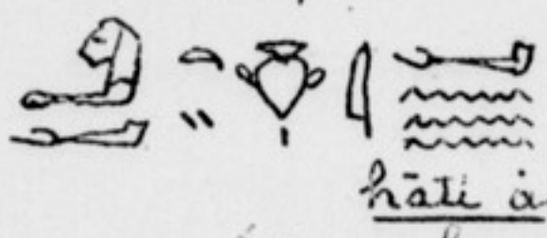

ta

ϧΑΙϵ

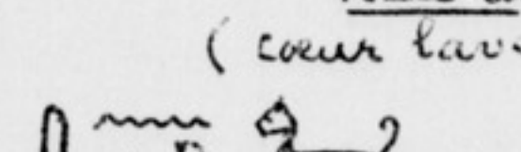
Déserter, déserteur, transfuge


ouār

Désespoir, désolation, être désespéré:

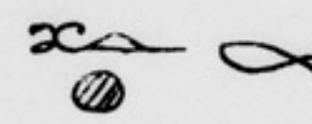

hāti āā

(cœur lavé)


ϩnKB

Deshabiller


ouf


fex ЧЄϬ

Deshonorer, déshonneur

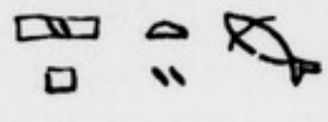

sa


sa-t

par ex:



nen sa a nouta noutia
je n'ai pas deshonoré la dieu de ma ville


špit

ЧПІТ

Désigner le jour de l'enterrement (v. ordre)



sebaui hapou Xat

Litt: « le matin de cacher le corps »

c'était la formule, accompagnée d'une date, usitée pour indiquer aux amis du défunt le jour des funérailles qui se faisaient plusieurs semaines après le décès, vu le temps fort long qu'il fallait pour embaumer le corps.

Désirer, désir, aimer, vouloir (v. amour)

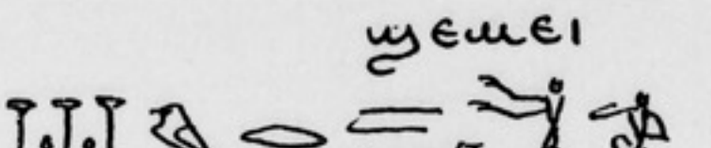

ab

ābi

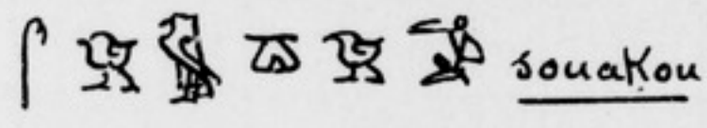

ābou

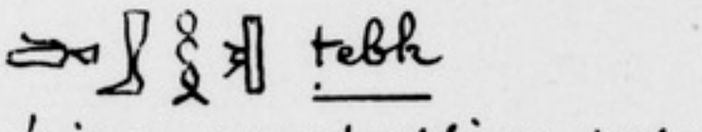
ab

Désirer, convoiter

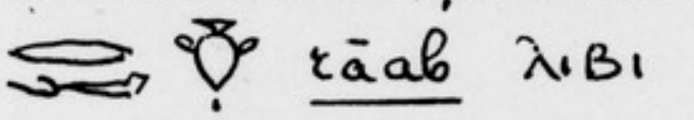

šaka


souka

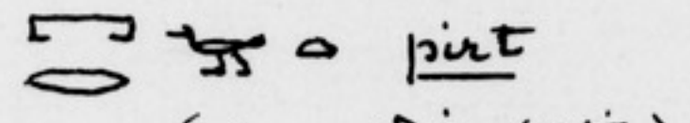

souakou


tebh

Désirer avec passion, passion déraisonnée, fou d'amour

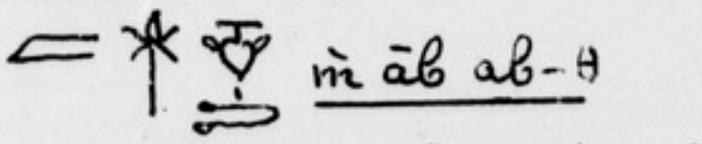

tāab λiBi

Désir violent, coupable


pirt

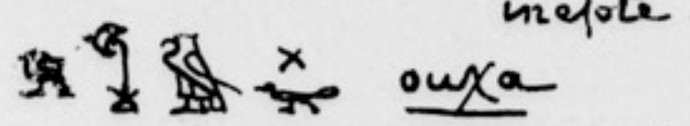
(pir veut dire sortir)

selon le désir de ton cœur

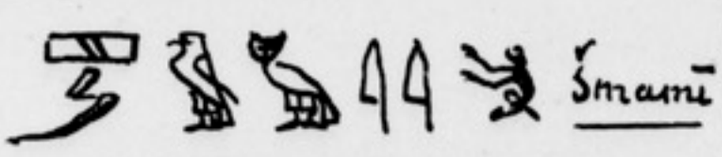

m āb ab-θ

(on s'adressant à une femme)

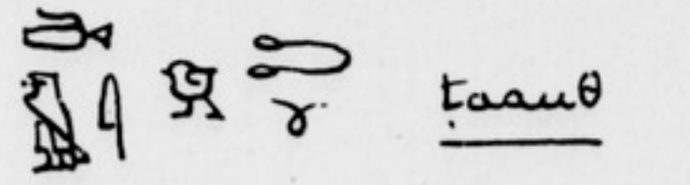
Désobéir, désobéissant, obstiné, inepte


ouša

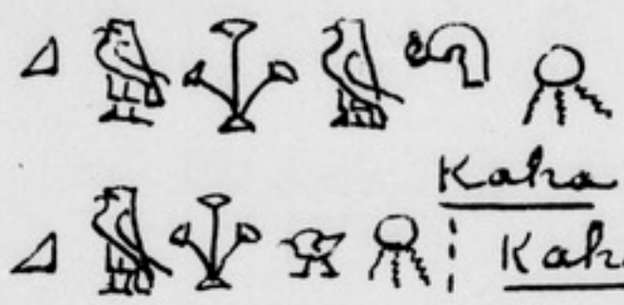
Désolation


šmamī

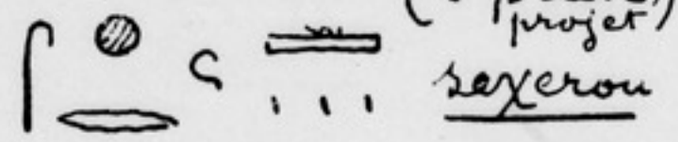
Désordre (v. misère)


ṯaauθ

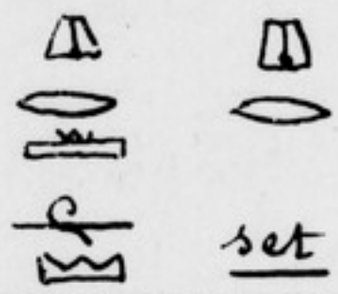
dessécher



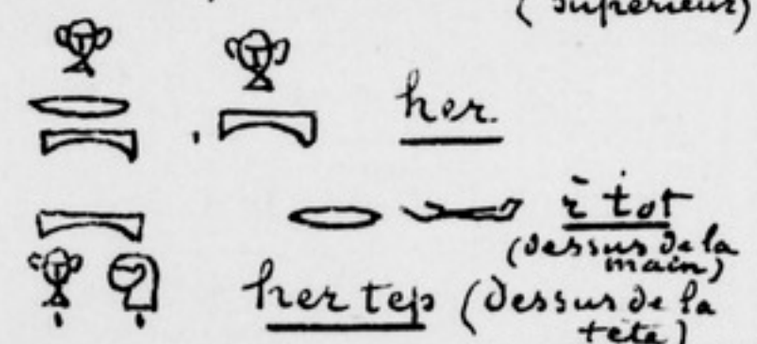
desseins et dessins (v. plan, projet)



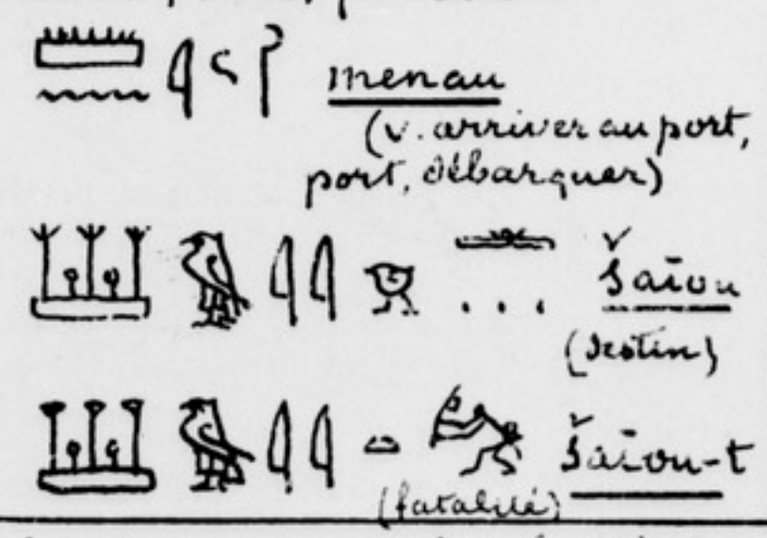
dessous (v. sous)



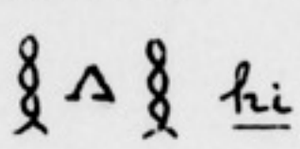
dessus, par dessus (v. sur) (supérieur)



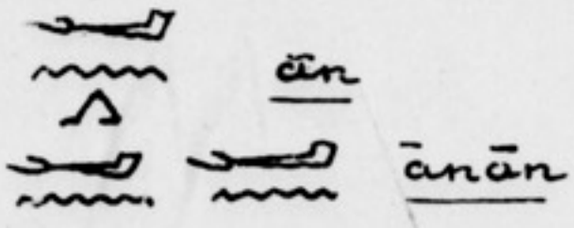
destin, sort, fatalité:



destiner, (v. choisir)



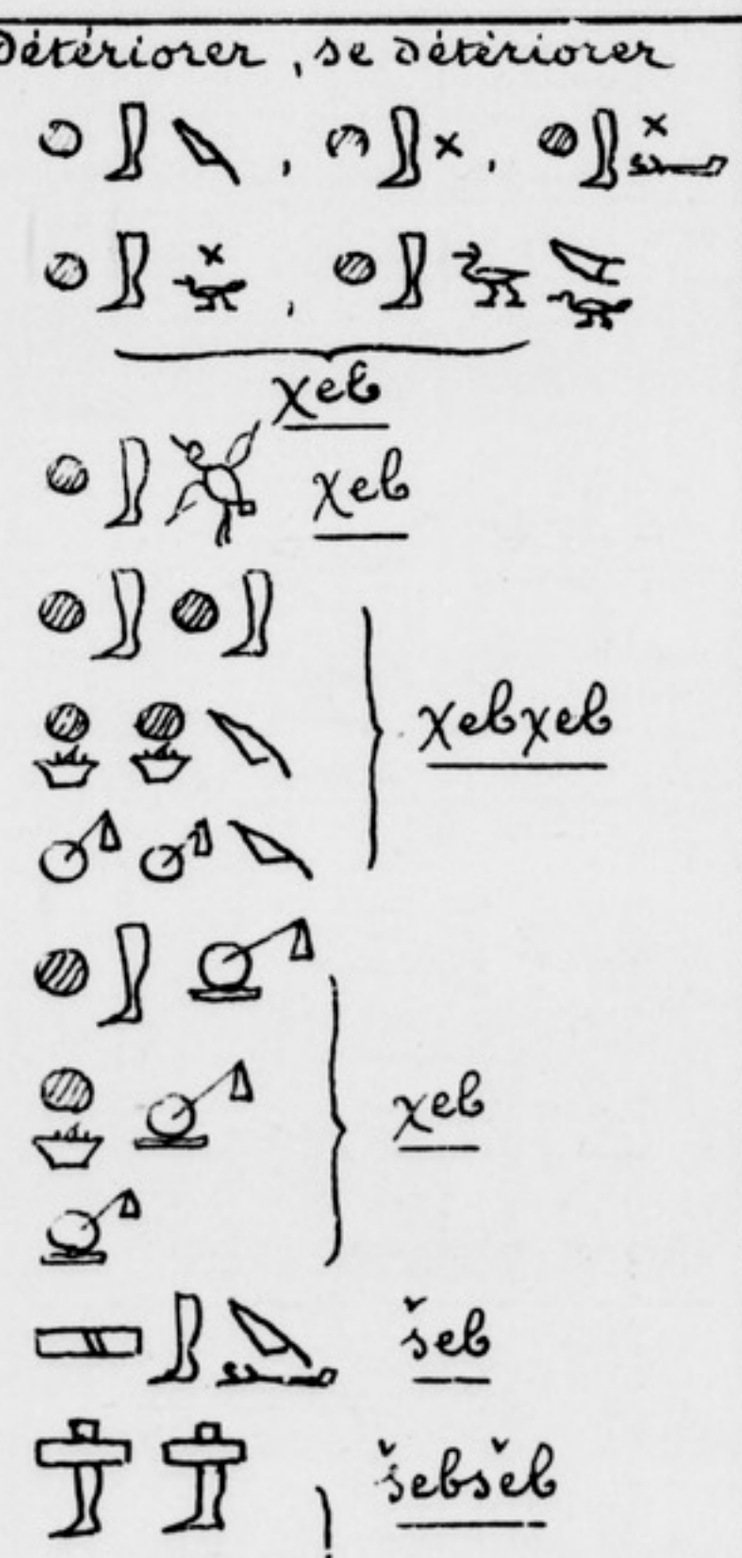
destination (se rendre à)



détacher, délier (v. séparer) (ôter, couper)



détériorer, se détériorer



Détester

set

se

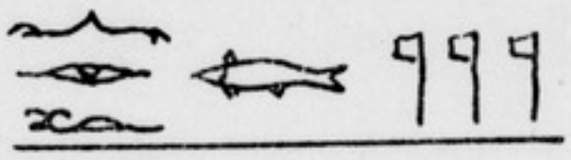
toua

par ex:



ner ar nim set-K

je n'ai pas fait ce que tu détestes



ner ar-f se nouteron

il n'a pas fait (ce que) détestant les dieux.

Détourner v. page 273

détruire, saccager, dévaster, disperser, renverser, détériorer (V. les mots)



àn

àrt

àšafi

akap

ОБП

àter

ХЕР

àbel

ouàouà

ОУШ

ouha

ouhen

ous-r

ОЕС

Détruire etc. Destruction

ousmi

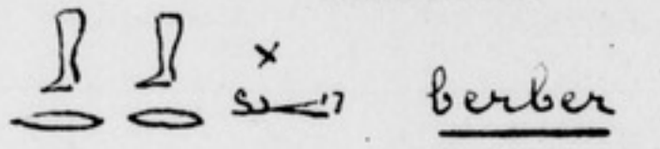
ousous

ouas

ОУШСЧ



oušaouša

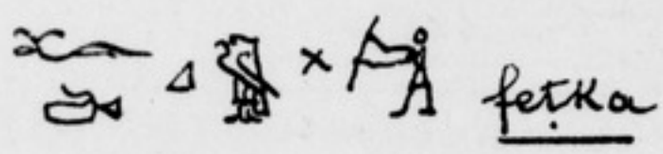


berber

ВЕРВОР

belbelan

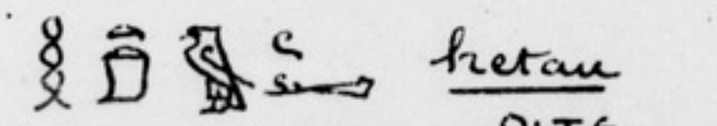
ВОλВЕλ



fetka

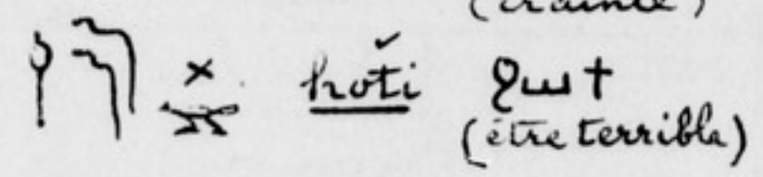


hetbou



hetau

ΩITЄ (crainte)



hoti

ΩωT (être terrible)



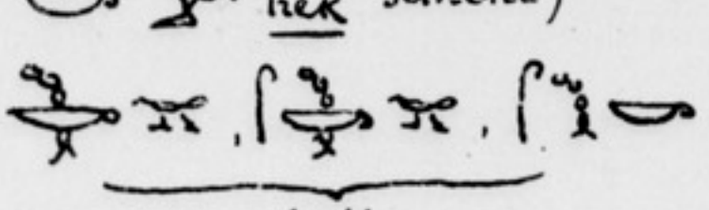
nema



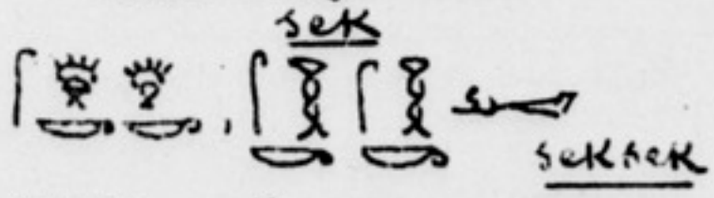
nemia

(V anéantir aussi l'anéantissement)

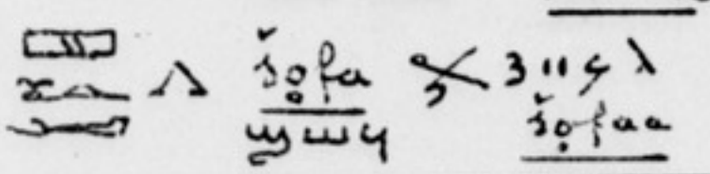
nek



sek



sekkek



šofa

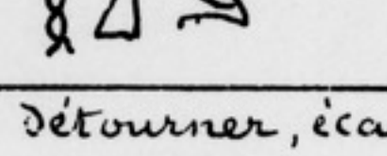
ϢΦϤ

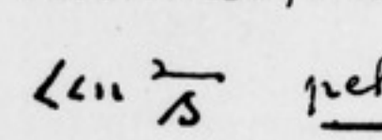
šofaa

Détruire, destruction etc (suite)

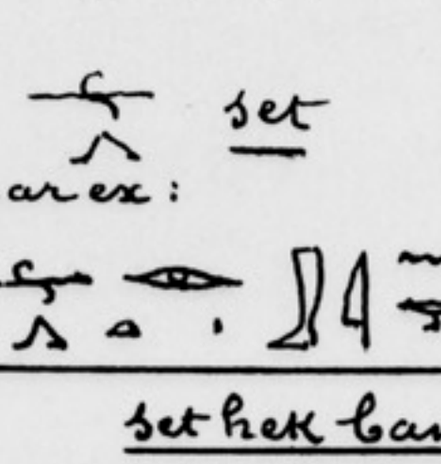

ximau


spet
smamou

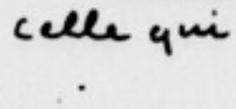

sxeri

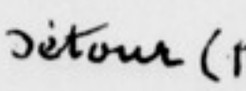

taxes TAKO

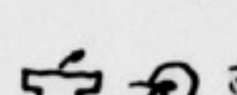
l'animal destructeur, le loup, la hyène

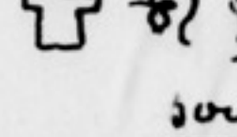

hesem

Détourner, écarter, éloigner:


pehes ΠωψC


sahe CAQE
CAQOY


sahi


sexour

set

par ex:

set hek ban

celle qui détourne le mauvais œil

Détour (prendre un), contourner: (v. ce mot)

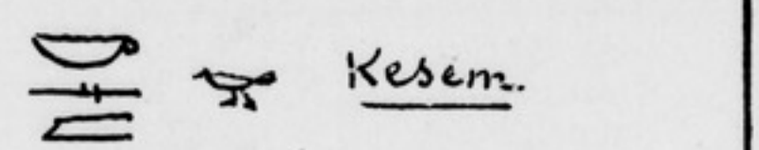
souababa

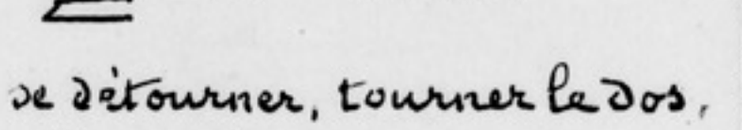
Détourner (se), s'en aller, (v. refuser)


ben

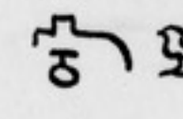

benoub

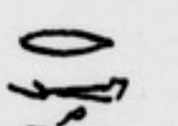

hem


hemhemou

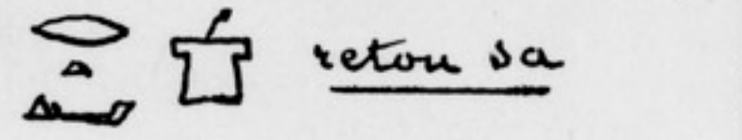

Kesem.

se détourner, tourner le dos,


renout

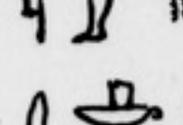

rā sa
(montrer le dos)

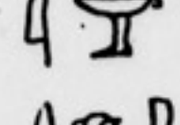

retou sa

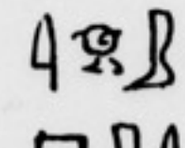

rak PEK

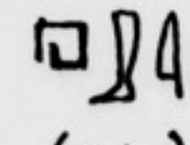
Deuil, être en deuil, pleurer quelqu'un: (v. pleurer)

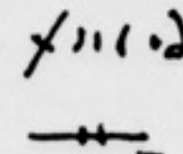

ākeb ωKEω

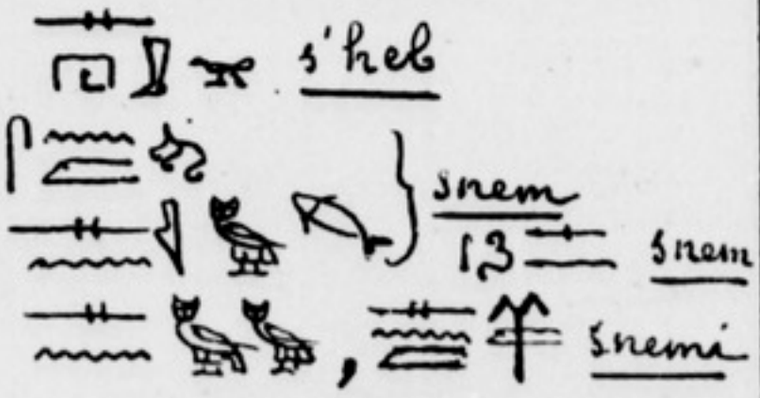

ākebou


aukbou


hebi QHBE


hebi

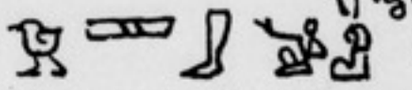

s'heb


snem
snemi

deuil (suite
cheveux rasés en signe
de deuil (v. cheveux)


Kasa

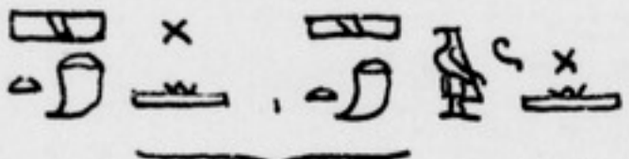
gens qui conduisent le deuil
(v. pleureuses)
(figurines)


ouŝeb

deux


snou CNAY

deux cents (v. cent)


šetau ϣHT

(v. mille)

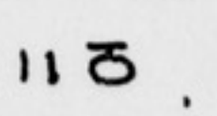
deux millions:

šennou

deuxième:


meh snou
ϻaqCNAY

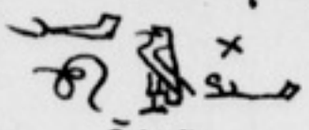
le deuxième, l'autre:


snou

deux-tiers


res

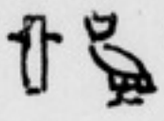
dévaliser, piller

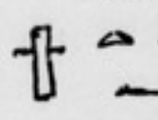

ãua

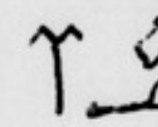
devant, partie de devant d'un palais, d'une maison; salles, chambres - endroit où il est fait frais et où l'on respire.

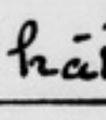

xnt, xntt

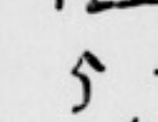
devant, avant, auparavant
en présence de (v. avant, ancêtres)

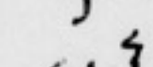

ámmet

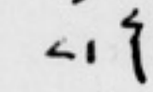

ám-t-hāt

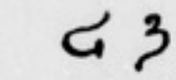

m hāt

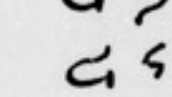

bah


hā

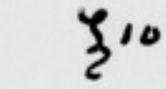

m hāt

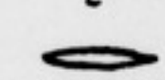

m bah


m pabah


m herou

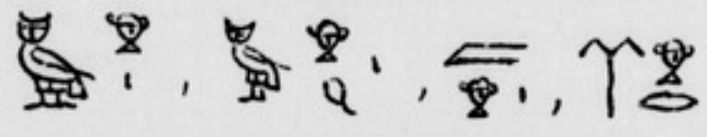
m


xa

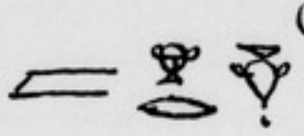

xa

xa

Devant (suite)
devant, en présence de....

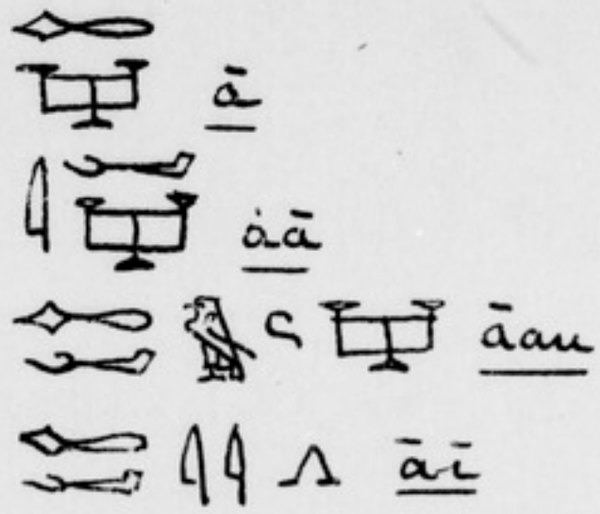


ìr ḥer
(devant ba face)



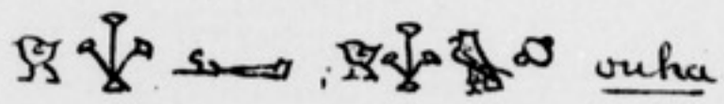
ìr ḥer ab

devant (marcher) devancer, être, marcher en avant.



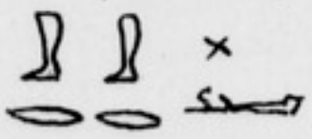
ā
āā
āau
āi

Dévaster, exterminer, ravager (= détériorer détruire etc)
dévaster, anéantir



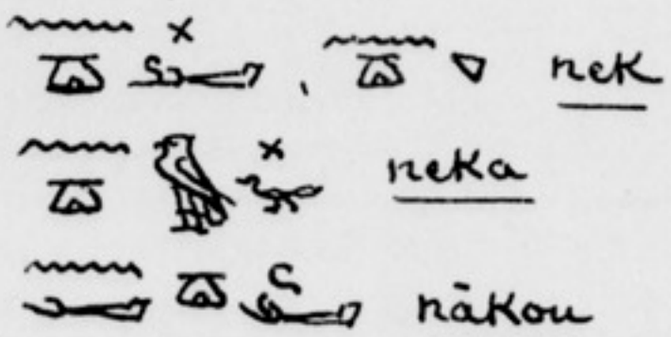
ouḥa

dévaster, repousser:



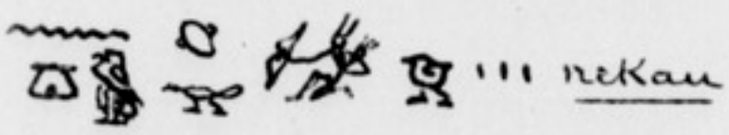
ḥerber BPBP
BEPBEP
(inumescere exundare)

BÈBOP, BEPBWP
(ejicere, projicere)



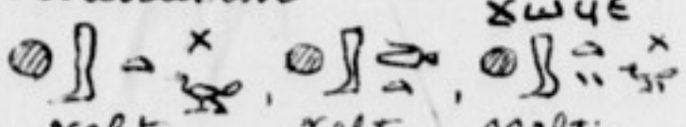
neK
neKa
nāKou

d'où: dévastations, ravages commis par les soldats:



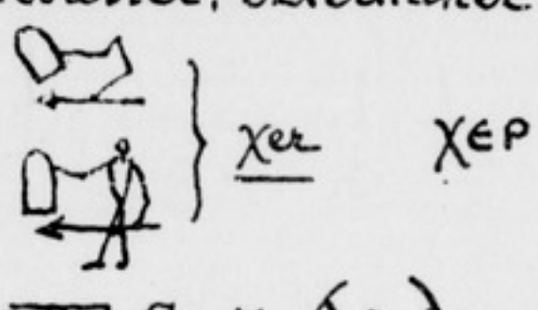
nekau

Dévastation



xebt xebt xebti

dévaster, exterminer:



xer XEP



šmaw

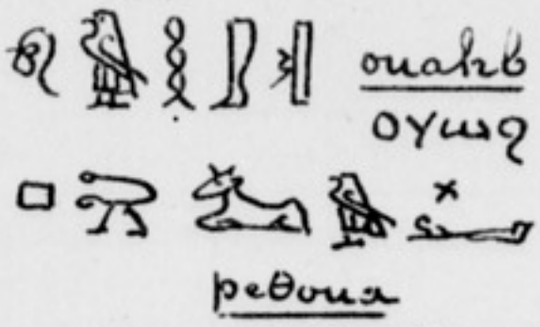
šmanī

Dévaster par le feu et la flamme:



sems

Développer, accroissement:

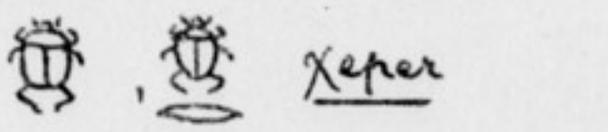


ouaḥb
OYWSQ
peθouz
ΠΧΙΟΥΩ

Devenir:

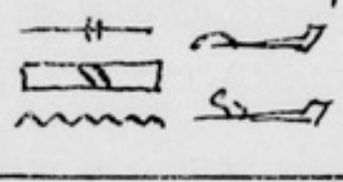


xep xep

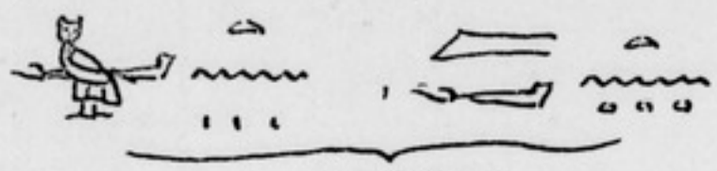


xeper

Dévider des fils, rouler un peloton de fil:

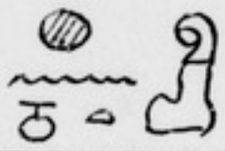


Deviner une énigme (v. énigme)
l'art de deviner, de devin



mâtenu

Devineresse, prophétesse:



Xennout.

Devise (v. proscynème)



Soutoukhotep.

Dévoiler (un secret)



râu

Devoir, dette, obligation, toute chose due, obligatoire, cérémonie religieuse obligatoire.



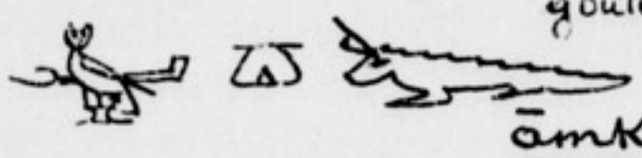
EPO

remplir son devoir, ses obligations



ár Xet
(littér: faire la chose)

Dévorer: (v. manger)
goutta



ām K
ww K



ám (v. variantes à «manger»)



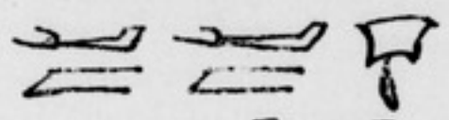
astet

Dévorer



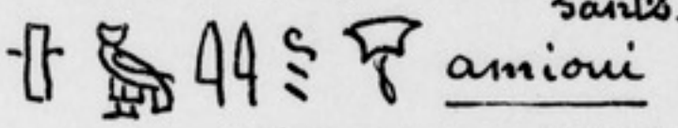
sām
Tamao

le dévorant

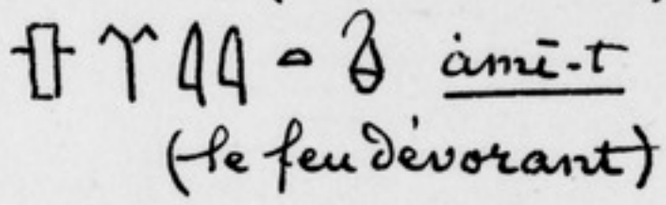


āmām

nom donné au crocodile, symbole de Typhon et à d'autres animaux malfaisants.

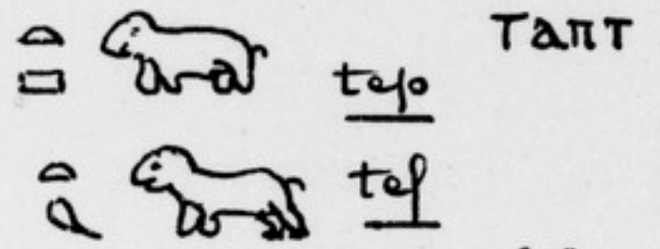


amioui
(les carnassiers).

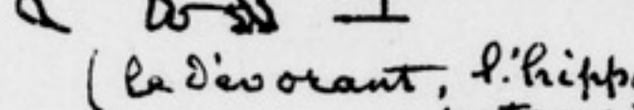


ámī-t
(le feu dévorant)

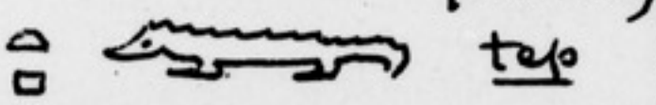
TAIT



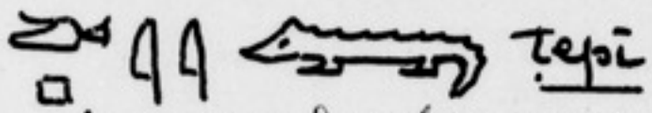
tafo



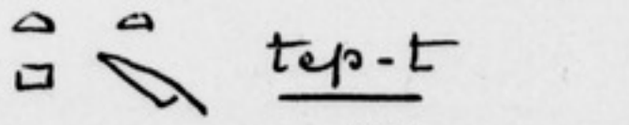
tef
(la dévorant, l'hippopotame)



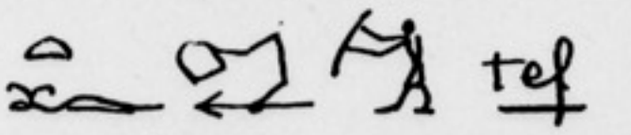
tefo



tefi
(encore un des surnoms des crocodiles)

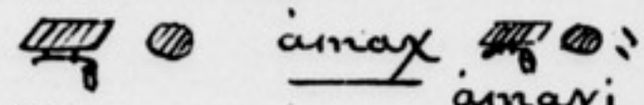


tef-t



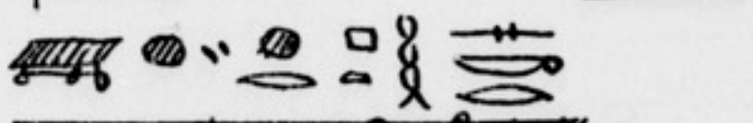
tef
(la dévorante, nom d'une arme tranchante.

Dévot, dévoué à:

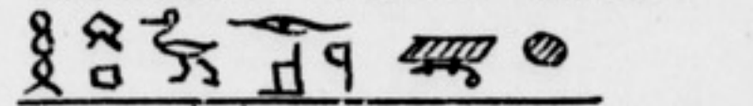


ámax
ámaxi

par ex:



ámaxi Xer Ptah Sekher
dévoué à Ptah Sekera.

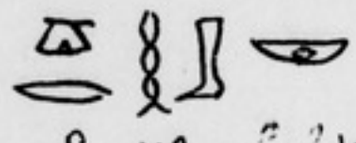


dévoué à Apis Osiris.

Diable  (V. démon) enfer, chaudière, cynocéphales)

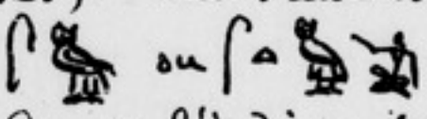
ima

Diacre (V. prêtre, couteau)

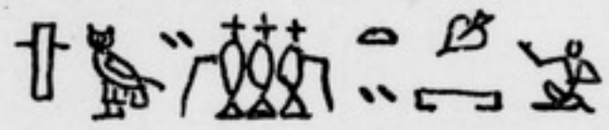


xerheb.

Le Kherheb était préposé surtout aux cérémonies des funérailles; il était l'aide du grand-prêtre

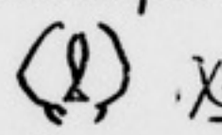
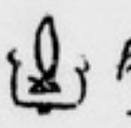
 sam, setem

Comme l'indique son nom «pour les panégyries» il s'occupait en général de toutes les cérémonies du culte et avait sous ses ordres les sous diacres:

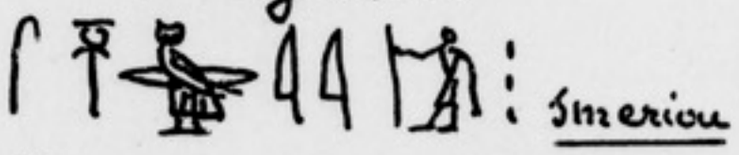


ami xenti

et en sous ordre les prêtres d'ordre inférieur, espèce de Cadeaux. sacristains, chargés de l'entretien du temple:

 xenhon  honka

et leurs acolytes, les:

 smerou

Toutes ces définitions sont, cependant, nous devons l'avouer, sujettes à caution.

Nous voyons en effet que le Kherheb était souvent fils du roi, héritier du trône, et était sam lui-même; nous en voyons d'autres élevés aux plus hautes dignités.

Et cependant d'autre part, dans les textes démotiques et les inscriptions bilingues, leur nom répondait à celui de παραστάτης embaumeur et ταριχευτής saleur de morts, fonctions sacerdotales fort méprisées, mais qui permettaient, il est vrai, à ceux qui les remplissaient de faire fortune, car ils étaient entrepreneurs de funérailles, fournissaient tout et y gagnaient gros. (V. embaumer)

Diadème (V. couronne) urœus

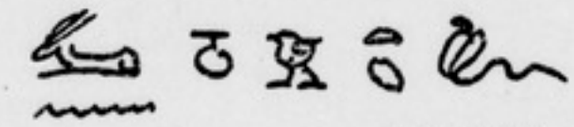


ārār

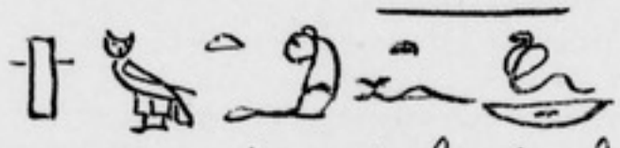
ārāu-t
ΟΥΡΑΕ
urœus



ourit



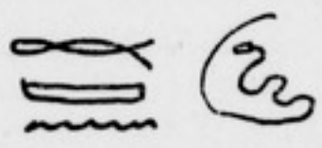
ourou-t



am-t hat-f
(litt: ce qu'il porte devant)

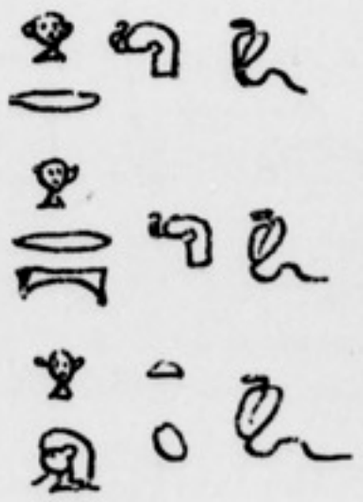


axout
le brillant urœus

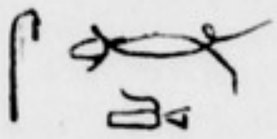


meheu

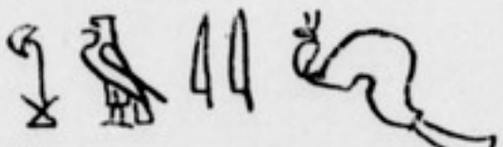
mehnou-t
MAQE



her tep
(sur la tête)



sešet



xai

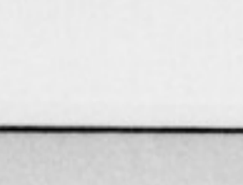


seigneur des diadèmes

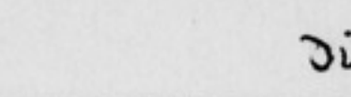
diagnostic ; palper, examiner un malade

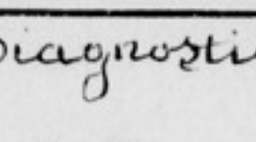
 xa  xai

diarrhée (v. fondre, dissoudre, purger)

 ounx

 ouš-t

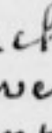
 ouši

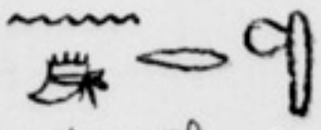
 sfet-t

dieu (v. l'Eternel)

 nouter

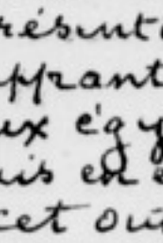
NOYTE

La hache  et son nom neter qui servent à écrire le mot dieu sont employés simplement à titre de signe de rébus, certaine hache de bucheron se nommant neter, mot qui en même temps voulait dire dieu.

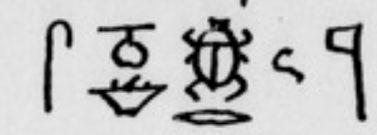
 neter (v. hache)

Ce n'est donc nullement pour représenter un dieu terrible, frappant de la hache. Les dieux égyptiens ne sont jamais en effet figurés armés de cet outil de bucheron. Ils portent tout au plus d'une main le bâton pastoral hek et de l'autre le fouet nou pour conduire les âmes.

Le dieu unique :

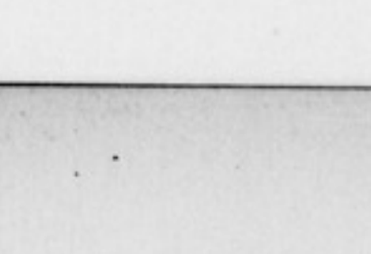
 nouter ouā

le dieu protecteur des êtres :



senoub xeperou nouter

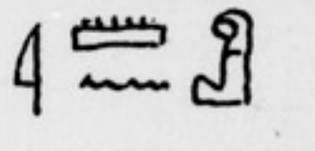
dieu de ville, dieu local, divinité protectrice d'une ville dont elle est le patron

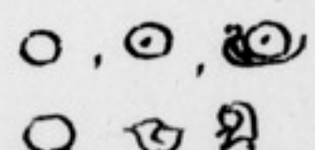
 no-ternouti

le dieu lion (signe astronomique)

 akr

le dieu soleil (v. soleil)

 imn (v. Ammon)

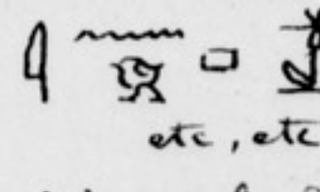
 rā PH

 imou xou

le dieu lune (v. lune)

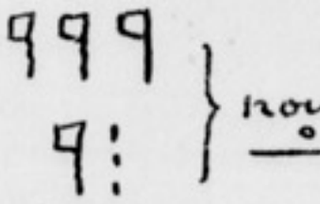
 àh

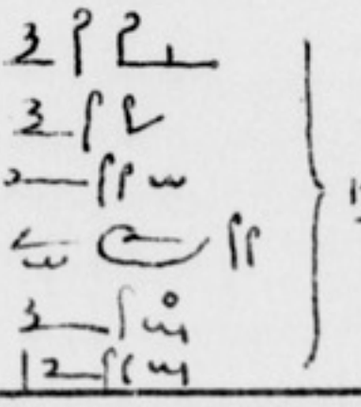
le dieu anubis (v anubis)

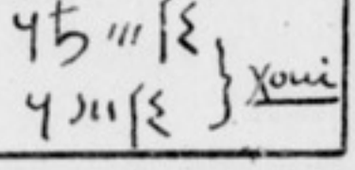
 àroup

etc, etc, etc (v. chacun en son)

les dieux, les divinités (v. cycles des dieux)

 nouterou

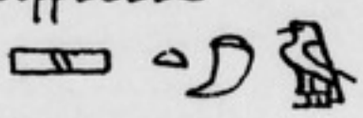
 neteraw

 xoui

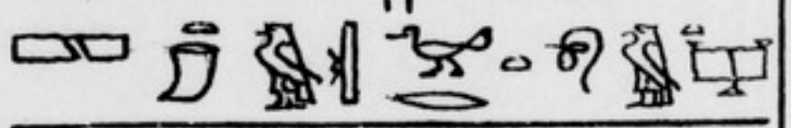
Différents. (v. divers)
Différence entre la recette et la dépense
(v. équilibrer, bilan)



difficile



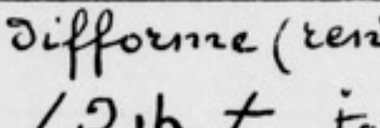
par ex:
chemin très difficile



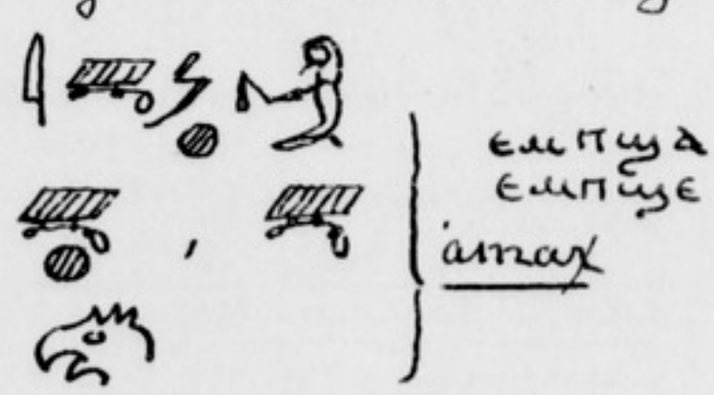
šetta ourt wou a-ť
difficulté, faire des difficultés, mettre opposition
(v. contraire)



difforme (rendre)



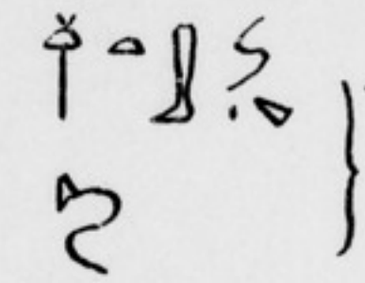
digne (être) être jugé digne, dignités, mérites, chose digne



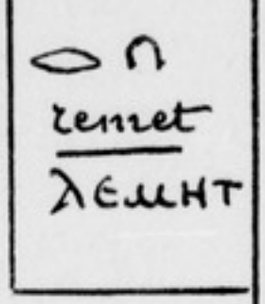
Dignités.

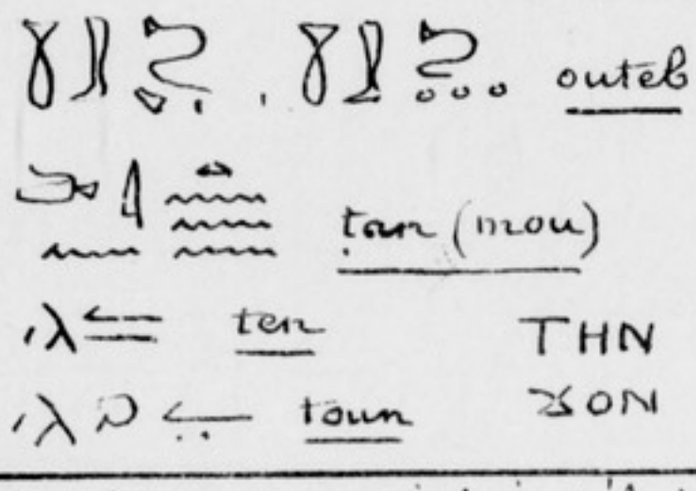


digne



Dîme





diminuer, amoindrir, réduire, devenir petit
(v. décroître)



Diospolis



per Amn

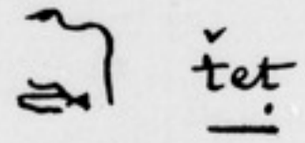
le temple, la maison d'Ammon

---

dire (v. parler, paroles)

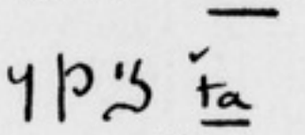


ka

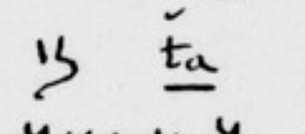


ḏet

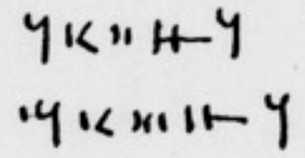
ḏa
ḏe
caḏi
ḫaḏe
ḏw



ta

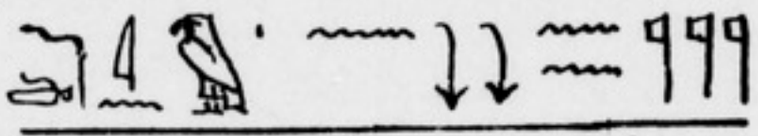


s'ta



s'tī

par ex:



ḏet ḏi Hor n nini nouterou

Horus dit à ces dieux

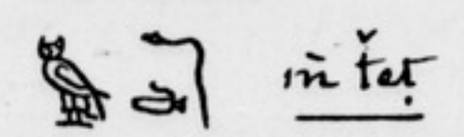
autre ex:



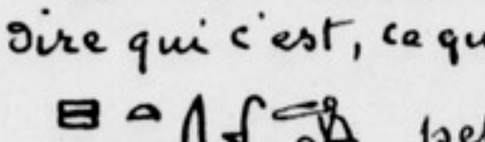
ḏet tou na n ḫaā-k nau

il m'a été dit que tu abandonnes les pet: mes

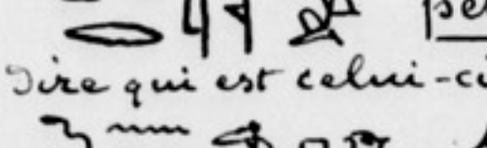
il dit:



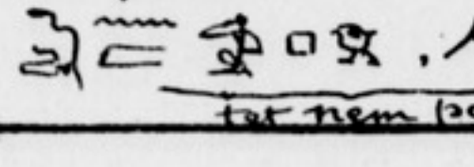
en disant:



dire qui c'est, ce que c'est



dire qui est celui-ci



---

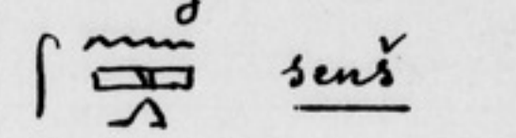
diriger la marche, conduire (v. conduire)



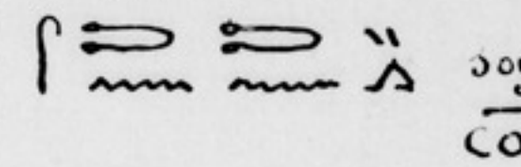
ānrot

(porter le pied)

se diriger vers....



senš



soubenoui

COYTNN

diriger, conduire, mener:

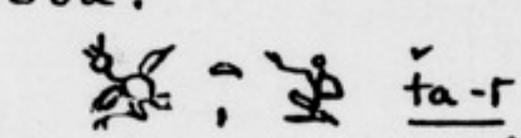


ḏa



ḏaī

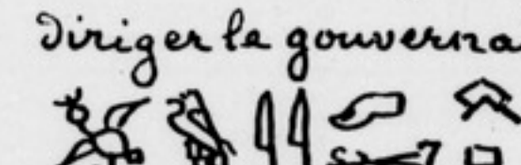
d'où:



ḏa-r

gouverneur

diriger le gouvernail



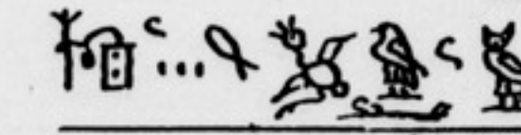
ḏaī ḥepou

diriger le burin, le ciseau pour graver, sculpter



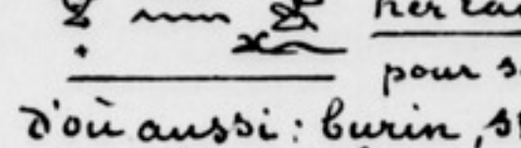
ḏa ḫerti

diriger le burin pour inscrire son nom



ànou tau n ḫomt

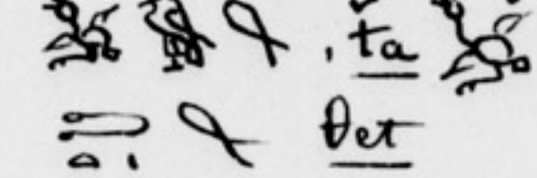
écrire dirigeant le burin de bronze



her ran-f

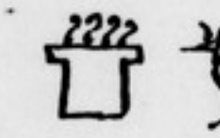
pour son nom

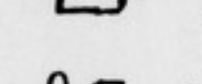
d'où aussi: burin, style, partie d'un livre, chapitre, passage écrit, inscription gravée:

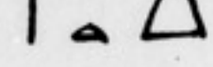


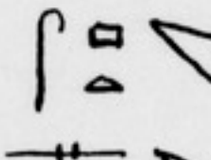
ḏet

diriger, conduire, commander, (suite)

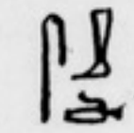

ásten (v. variantes)

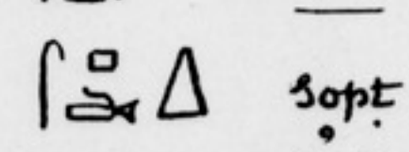

sem

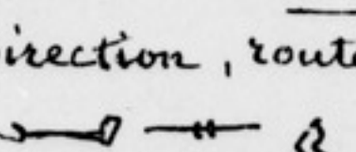

stá

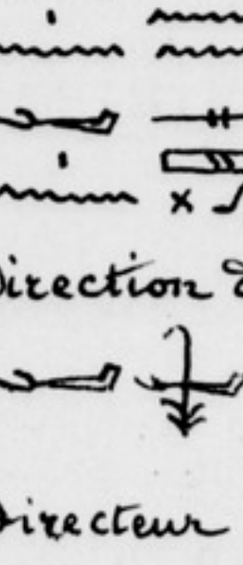

ta (v. plus haut)

diriger des débats, être juste, équitable; juge; arbitre; juger: (v. grand juge)


sopsop


sop


sasop


sopt

sobt

sopt

direction, route

ānsni

ānseš

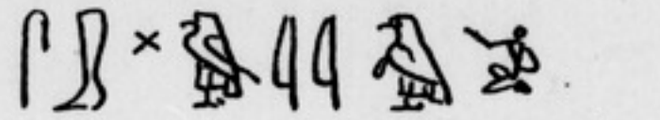
direction du midi

ākemā-t

Directeur (v. administrateur, chef, inspecteur etc.)

qesu (diriger)

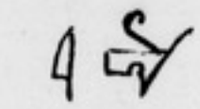
Disciple, élève, étudiant


sebaiti (v. s'instruire)

CBOYI (élève, étudiant)

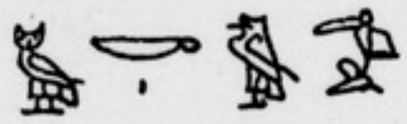
discorde (v. se disputer)

discours (v. proverbe, parler)

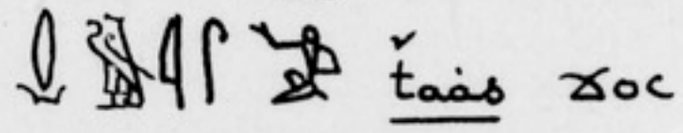

ân


Ka

par ex:


ìr Ka

pas de discours!

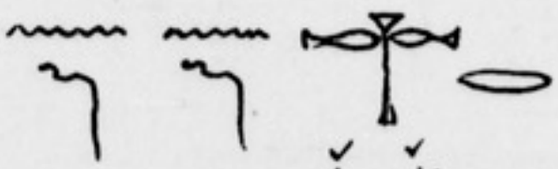

taàs ꜣoc

discours opposé, réponse contradictoire


ákemou

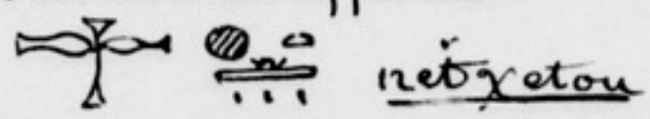
discuter


wawa


nětnětro

(moudre de la bouche, moudre les paroles) moulin à paroles

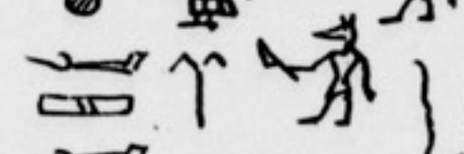
discuter les affaires


nětxetou

(triturer les affaires)

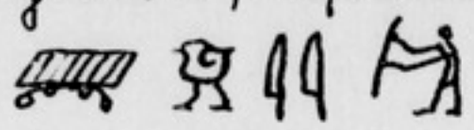
disette, famine (v. famine, pauvreté)

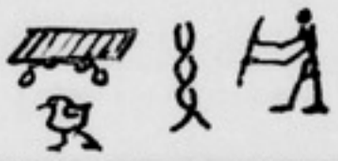

āxem


āšem

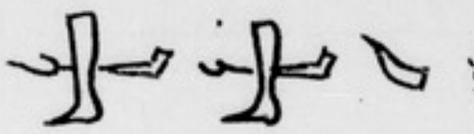
(selon le dialecte)

Disjoindre, séparer


wouī


wouh

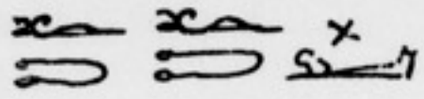
Disparaître, se dissiper, s'évaporer:


bābā.

BABE

Ce mot exprime par suite fade, insipide en parlant des choses qui ont perdu leur goût, leur arôme. Il s'applique aussi aux fableurs, vantards, fanfarons aux vaines paroles qui se dissipent sans laisser de traces.

faire disparaître, effacer, anéantir


febfeb

Disperser, exempter.


ouà

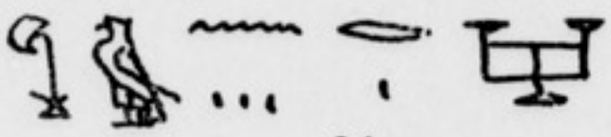
ouī

ouī

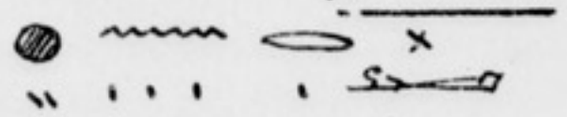
ououī

OYE
OYEI

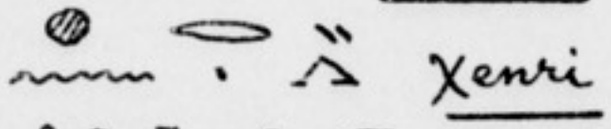
Disperser

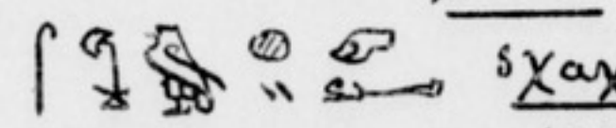


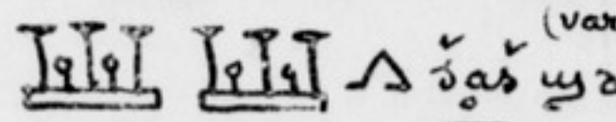
xanouro



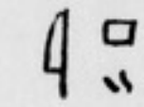
xinouro

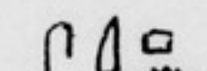

xenri

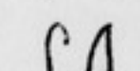

sxaxi

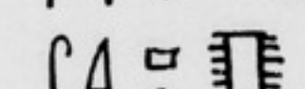

(variante)

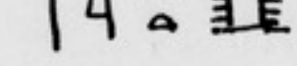
Disposer, arranger, mettre en ordre


ápi

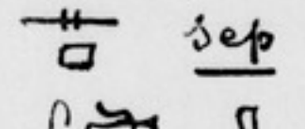

s'ápi

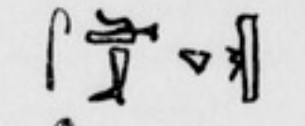

s'ápi


sáp·t

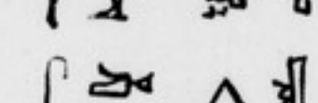

sep

CEBTE
COBTE

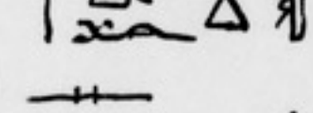

sebt


sebta

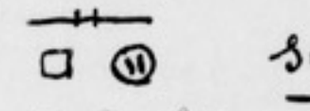

seft


sepsep

être bien disposé

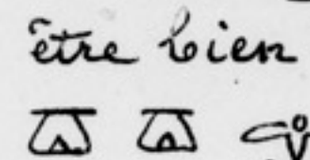

ķerķ (?)

se disposer à

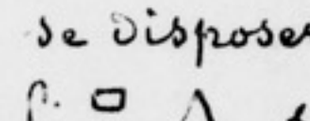

spt

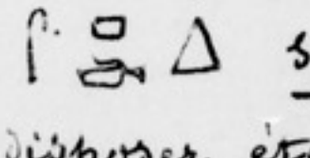
CBTE

Disposer, établir, arranger, arrangement:

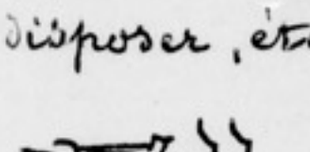

āk


sept


smn CEMNI

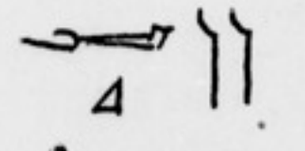

ḥes

ḥesa

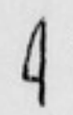

ṯenṯi

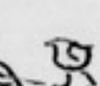
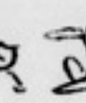
TENθON

disposer de...


ḥr = rou

disputer, se quereller, quereller






àkemou





àbā



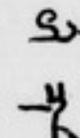


nout ro

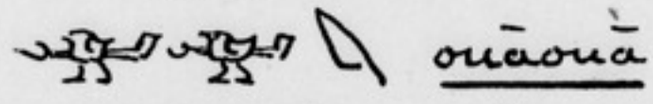
(v. discuter)



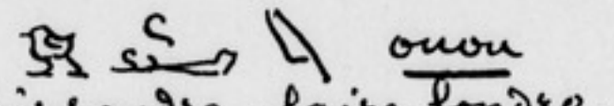




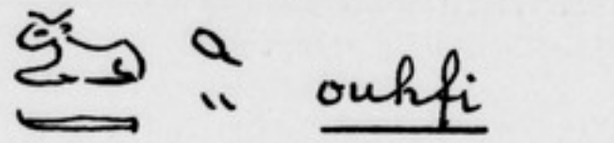
dissoudre, couper en menus morceaux pour que la matière employée fonde plus vite:

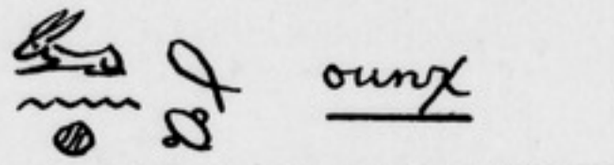

ouāouā


ouāou

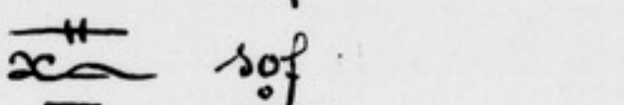

ouou

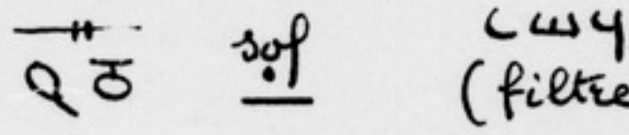
dissoudre, faire fondre

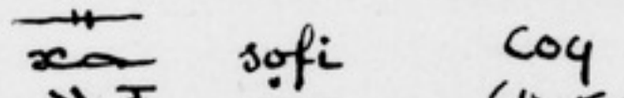

ouhfi

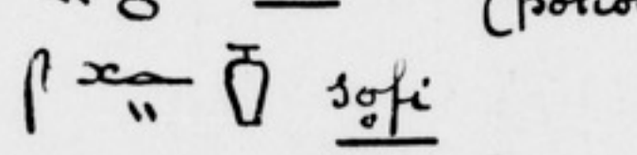

ounx

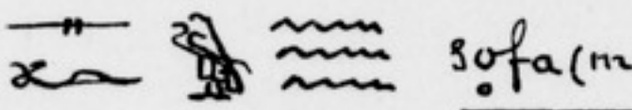
distiller, filtrer:

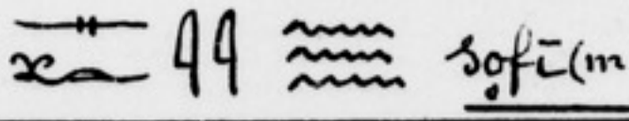

sof


sof (filtre) cwq


sofi (potion) coq


sofi

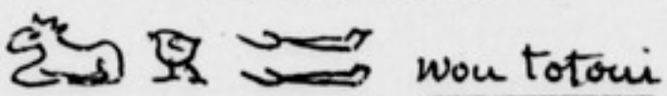

sofa (mou)

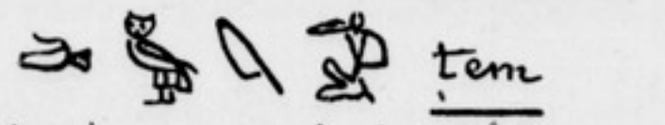

sofī (mou)

distinguer, voir:

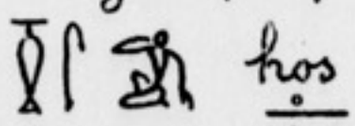

āmamou

distinguer, choisir, faire distinction entre:


wou totou


tem

distinguer quelqu'un, le remarquer


hos

distingué, illustre

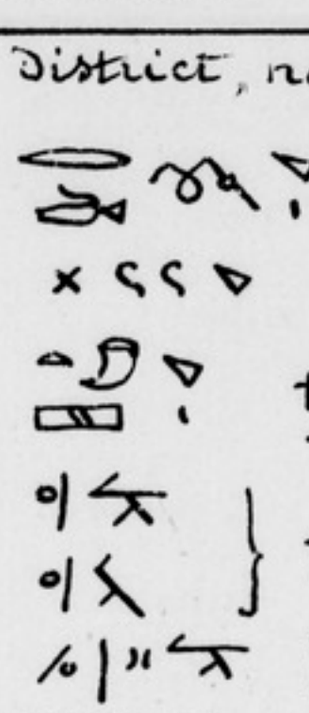

àm (V. variantes)

distraire (se) (V. distre)


s'xim

distribuer (V. diviser)

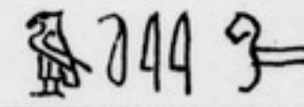
district, nome (V. frontière limite)



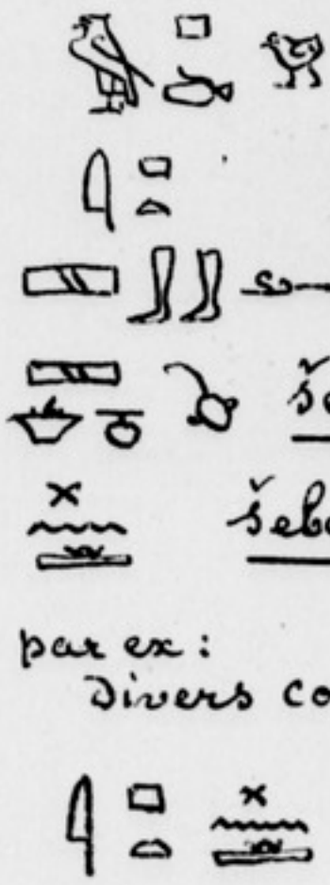
divaguer, errer (V. fou)



divan (V. lit de repos)

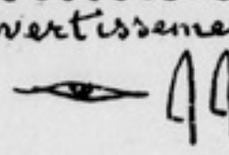

abī

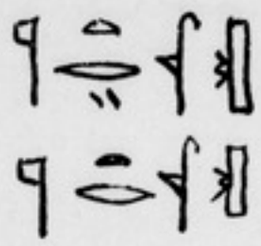
divers. (V. différents)



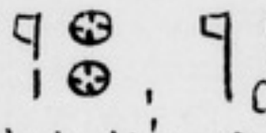
par ex:
divers comptes

apt šeben

se divertir (v s'amuser, se distraire)
divertissements

arīnou

Divinités (v dieu, dieux déesse, cycle des dieux)
divin, d'essence divine, diviniser, renouveler

neteri

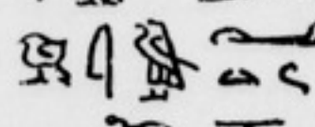
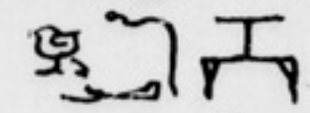
neter

divinité locale, plus particulièrement adorée dans telle ou telle ville dont elle est le patron (v. page 278)

neter nouti

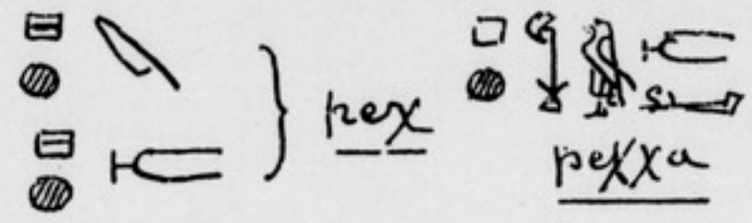
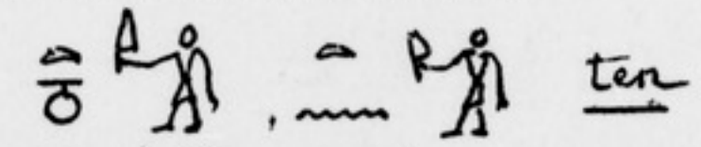
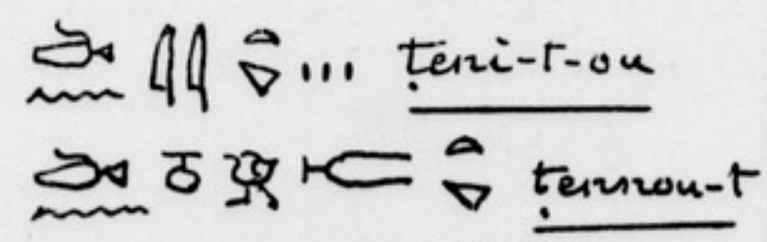
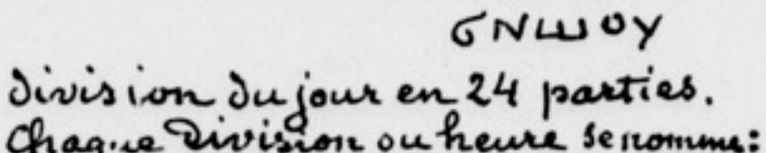
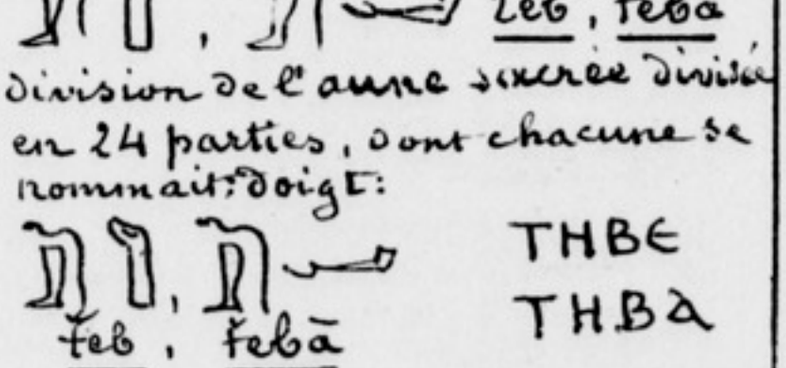
Divinités adorées dans un même temple mais ayant chacune sa chapelle particulière


Saouns neterou (variantes)
(ce qui répond au ΣΥΝΝΑΟΣ des Grecs)
(honoré dans le même temple)

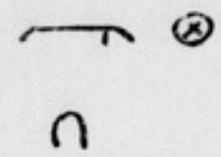
diviser, partager

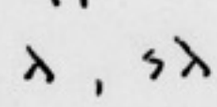
àati

ouàatou

ouṯā
(faire des tranchées, enlever des terres, niveler)
(v. ces mots)

pehet
nag
pehet


pex
peXXa
pessš
пєш
пшш
ϕєш
peši
pešti
peš (tranche de pain)
inesmes
tna
tna
d'où: sacrificateur qui coupe et divise les morceaux:

ten
ten
ten-t
Division d'un champ:

teni-t-ou
terrou-t
THNE
ϬNLLOY
division du jour en 24 parties. Chaque division ou heure se nomme:

doigt.
teb, febā
division de l'année sacrée divisée en 24 parties, dont chacune se nommait: doigt:

teb, febā
THBE
THBA

dix

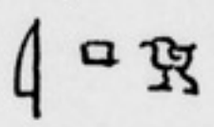

met mHT

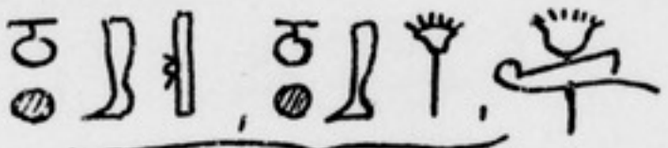

met

dix mille

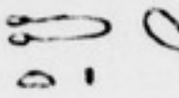

tebâ TBA

document, acte, acte de propriété, titre

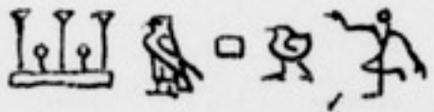

apou


nexeb

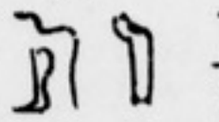
document, écrit, quelquefois: l'écrivain

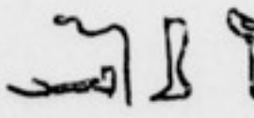

bzt

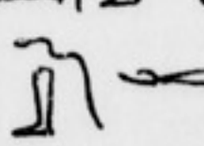
dodeliner


śapou

doigt (v. coudée, diviser, mesuré, dix mille.)


teb TEB

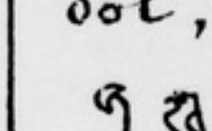

tebâ THBE


"

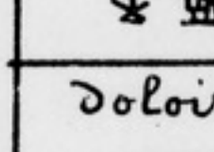

tep

Il existe dans les Musées et dans les collections particulières des amulettes les unes en jade, les autres en pâte de verre noir figurant deux doigts de la main rapprochés l'un de l'autre et dont l'un est plus long que l'autre, comme l'index et le médium unis. Quelques monuments semblent indiquer qu'au moyen d'un instrument ayant la forme d'un doigt se pratiquaient certains mystères de consécration mais jusqu'à présent les textes égyptiens sont restés muets sur l'usage et la signification des deux doigts applatis qui ne se rencontrent d'ailleurs jamais que sur les momies de l'époque grecque, où ils sont invariablement accompagnés du scarabée funéraire (c'est par erreur qu'on a cru qu'ils servaient à lisser les feuilles de papyrus)

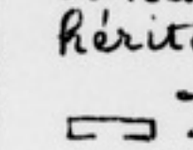
doigts des pieds


si-t

dol, détournement, fraude. (v. fraude)


xab

doloire, herminette


šenb

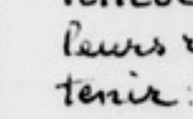
domaines, propriété héréditaire, héritage. (v. propriété)

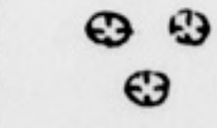
per tet ta

per n tet ta

tet per

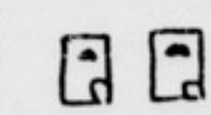
domaines appartenant aux tombeaux qui avaient aussi leurs revenus, servant à les entretenir:


nenou


nenhet Ka


het Ka nenou

par ex:


nenou-t-f n-t per-tet ta n-t nehres

ses domaines appartenant au tombeau qui sont au nord et au sud.

Domaine (suite) (v. champs)

ouon ouw

axiton

hent

tet

domaine du temple

hent per

intendant des domaines

mer ahtou

Domestique (v serviteur, servante

semi esclave)

(obissant, docile)

semou

(celui qui écoute les ordres)

teten

domestique de ferme, terrassier

toutonion

tot touaton

(les cinq doigts de la main pour indiquer le travail manuel)

Domicile, siège, demeure (v. ville village)

nat

nat

nat-t

Dominer, domination, chef (v. dompter)

her qpai

dommage

xemā

par ex:

causer du dommage à l'ennemi.

xmā n xeft

dompter, soumettre, châtier (v. dresser)

auf

par ex: dompter l'ennemi:

auf xef

wa

oa

wae

oufā

oufā

ouf

sam

Kobs ΔωBC

Kras

Dompteur (v. fronde)

Kras

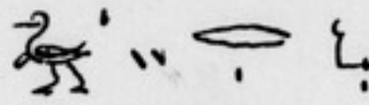
Kras

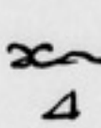
Donjon (v. forteresse)

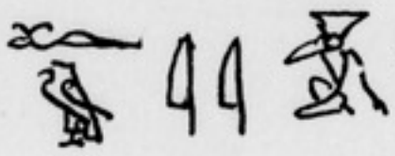
xetem

(litt: demeure fermée)

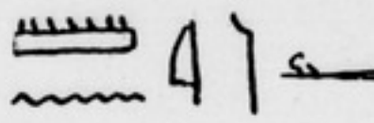
Don, cadeau: (v. donner)

 birka

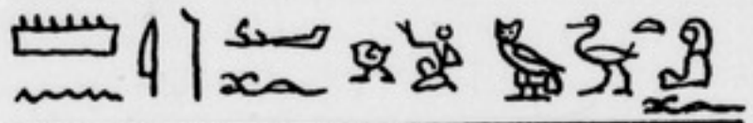
 fek BEKE

 fai

(porter un cadeau)

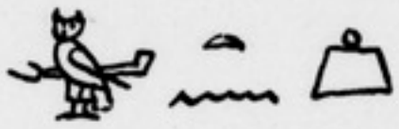
 mená

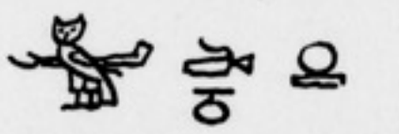
par ex:

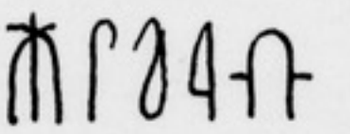


mená-f oua mì sa-t-f

il me fit don de sa fille

 mâter

 mâter

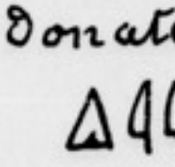
 mesθa

 toui †

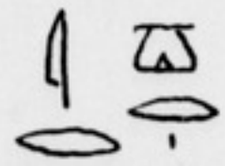
Donation splendide =. (v. noble)

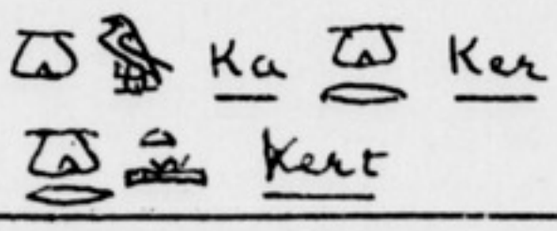
 às

Donateur:

 toui

Donc:

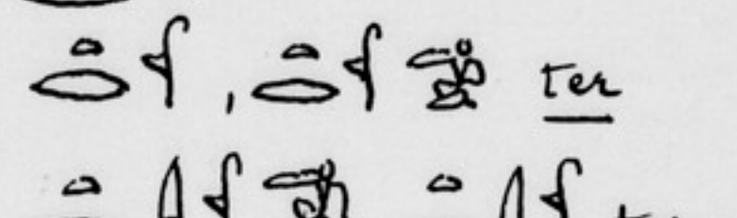
 arKer

 Ka Ker Kert

Donc:

 xert

 xer ΣHP

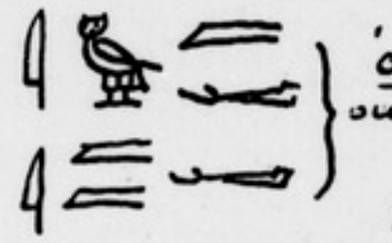
 ter tera

PHT, PHt

Dont (v. de)

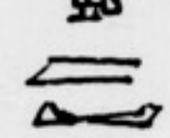
Donner

 ânni

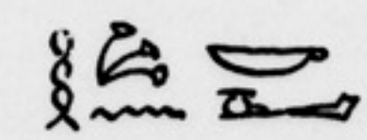
 'ammâ ou ammtot

 ât ou outou

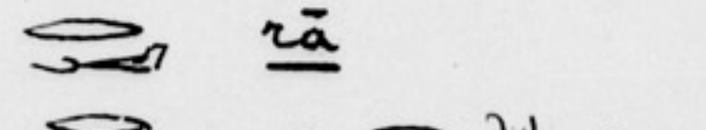
mâ

 mâ

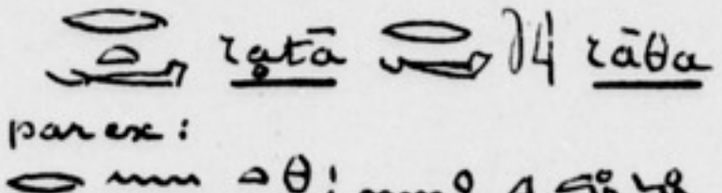
 maθ

 henK

 râ

 râtâ râθa

par ex:



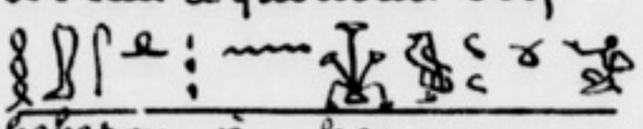
râta-nef tau ir heKer

il a donné du pain à qui avait faim



mou n âb

de l'eau à qui avait soif



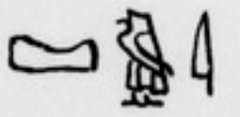
hebesou n hanou

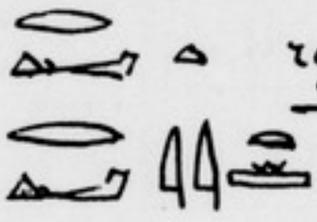
des vêtements à qui était nu.

Donner (suite)

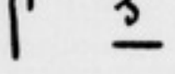

tou TO


touï TOI, TEI


taa TAA


ratou-r

ratouï-t

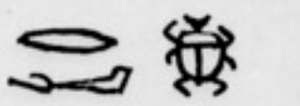

s (s. devant un verbe ou mot lui donne le sens de donner, rendre, faire, comme le T en copte)

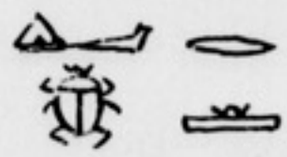
par ex:
donner à boire, faire boire:


s'sa TCIE TCIO

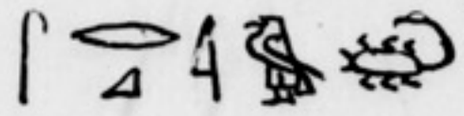
s'sai

donner l'existence, la vie, créer

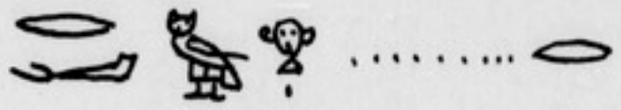

rā xeper


tou xeper

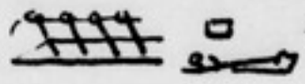
donner de l'air, souffler (v. scorpion)


srkaa CLUK (souffler

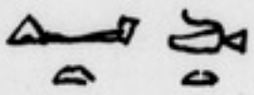
Donner l'ordre à quelqu'un de..


rā mer ..... è

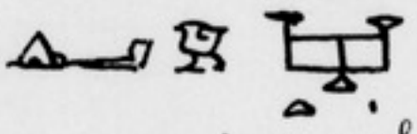
donner la main, saluer.


šepsot

donner la main, aider, seconder


tou-t tot † TOT

donner la liberté de, la permission de.

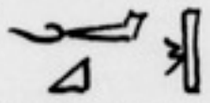

tou ou-t (donner le chemin)

Donner le sein (v. allaiter, nourrir, nourrice)


ati

iti

donner une place convenable


Kā KA

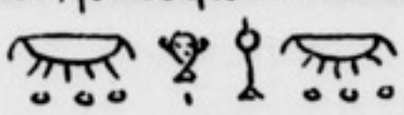
Dorer:


..... noub her ....

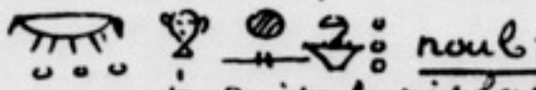
(or dessus, sur..)

Pour dorer un objet en carton, en bois, en pierre ou en métal, les Egyptiens l'enduisaient d'une fine couche de plâtre ou de stuc blanc sur laquelle ils appliquaient l'or en feuille à l'aide d'un mordant.

Qu'ils aient doré de même l'argent, soit, puisqu'on rencontre:

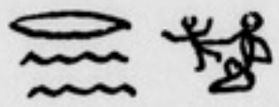

noub her het
or sur argent

mais dorer des pierres précieuses!


noub her xesbet

qu'on a traduit: lapis lazuli doré.
Ne s'agit-il pas plutôt des veines d'or du lapis ou d'une monture en or?

dorloter



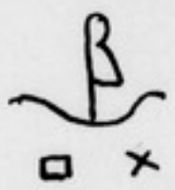
rouri

dormir, fermer les yeux, se coucher, se reposer (v. sommeil) rêve)

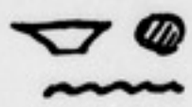


āiouri

āouur



oBuy
wBuy
apšou ou ouapšou



āqn
ENKAT

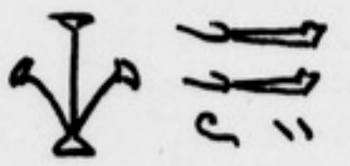


āqrí
qINHB

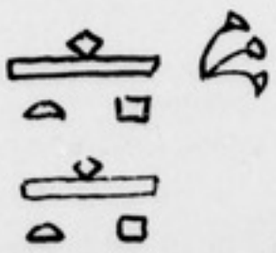


nema-t

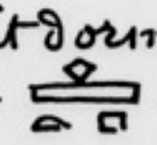
nemā



hāioui



hotep

(le pavot qui fait dormir se nomme aussi  hotep.)

Le mot hotep a encore un grand nombre de significations et entre dans la formation de beaucoup de mots, appartenant d'ailleurs à un même ordre d'idées, tels que mort, paix, bonheur, repos éternel, la vallée du repos, in pace, être rassasié, offrandes funéraires et cetera etc.



χnem

χnemi ou χnem

qNIM

qINIM

Ketmou

ÑKOT

KoTi KOTK

dos, épaule, côté



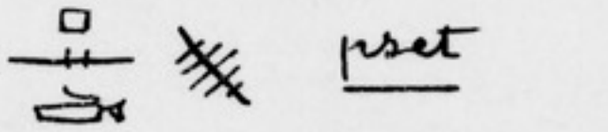
at-t

atl

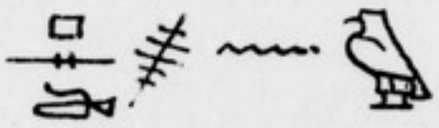
at-t

ati

àat

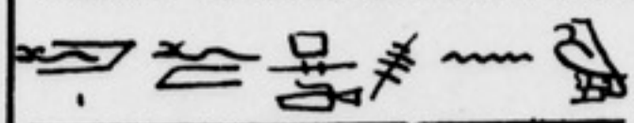


pset

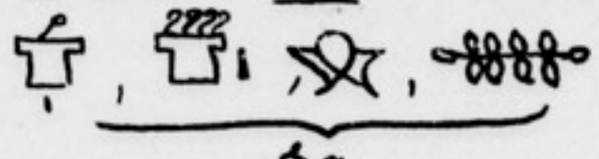
par ex: 

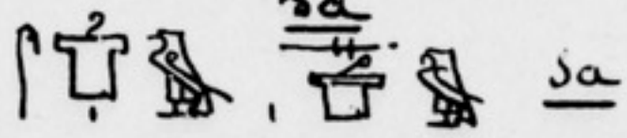
pset ir Hor
dos d'Horus

l'encens ahem (v. encens) était censé sortir du dos d'Horus:

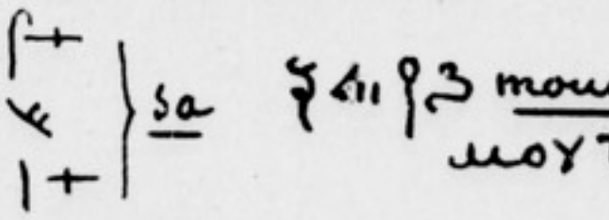


pr-f m pset ir Hor.
il sort du dos d'Horus.





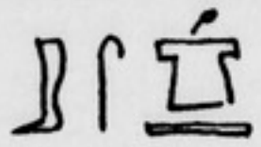
sa

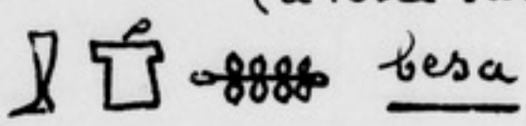


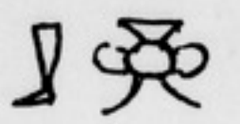
sa

mouat
MOYT

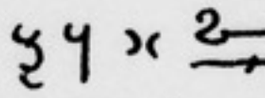
Dos (suite)
côté du dos


tesata
(à terre sur le dos)

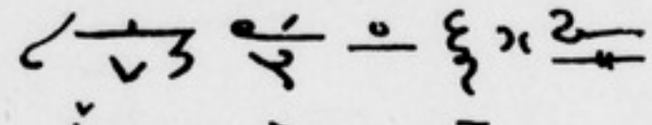

tesa


tesa

dos


tesau

dos d'un âne, à dos d'âne

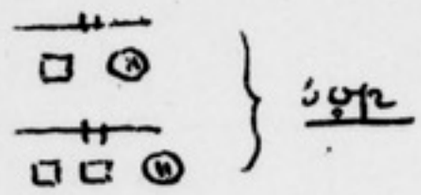


tesau n ouaā

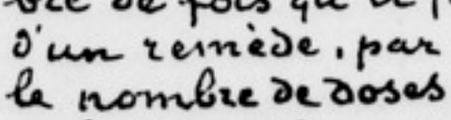
dos de chaise (v. civière, brancard)


àat

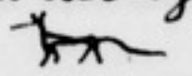
dose, potion, remède
(v. fois)
remède, potion.)


sopi

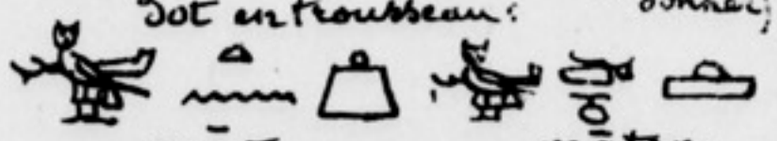
(Le sens réel du mot sopi est fois. Il indique ici le nombre de fois qu'il faut prendre d'un remède, par conséquent le nombre de doses indiquées.
En démotique ce mot est écrit:


sopi

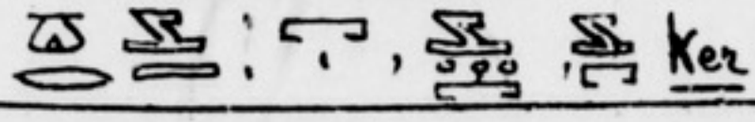
En hiéroglyphe il est quelquefois écrit


sopi

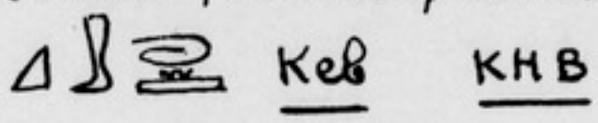
Dot, doter, donation, (v. don, donner)
dot en trousseau:


mâten mâten

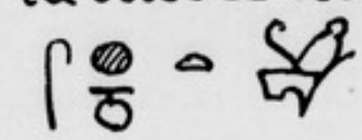
dot en terres, maisons:

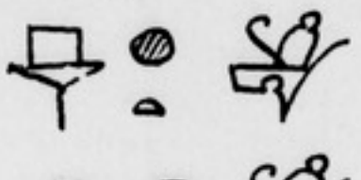

Ker

Double, doubler, redoubler


Keb KHB

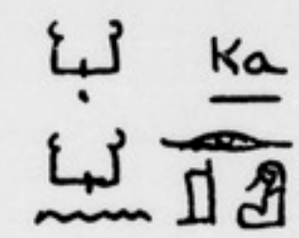
la double couronne:


sxent


sxat


sxeti

le double d'Osiris:


Ka

Ka n Ousar

Comme nous l'avons dit, (v. âme) le défunt après son jugement devenait un Osiris. Un mot d'explication est nécessaire, pour faire comprendre si possible avec nos idées, la nature de ce double d'Osiris.

Ainsi que nous l'avons vu déjà, selon les croyances égyptiennes, l'homme était composé de deux parties matérielles et de deux parties intellectuelles: d'une part le corps et son double; de l'autre l'âme et l'intelligence. Le corps renfermait son double qui renfermait l'âme, laquelle renfermait l'intelligence.

Ce double du corps restait dans la tombe si le corps ne se décomposait pas et aussi longtemps qu'il restait intact; ce qui explique les soins tout particuliers qu'on donnait aux momies, car le double partit l'éternité de l'âme et de l'intelligence était singulièrement mise en jeu.

Le Page-Renouf et Maspero, dans des travaux simultanés, ont établi aussi précisément que possible, ce qu'était ce Ka. Selon les savants:

« Il représente un second exemplaire
« du corps en une matière moins
« dense que la matière corporelle,
« - une projection colorée, mais
« aérienne de l'individu, le reproduisant trait pour trait. »

Ce serait en somme le corps glorieux des Catholiques, l'esprit qui apparaît

le double (suite)
des spirites, l'ombre, le fantôme de toutes les superstitions.

Les Egyptiens ne paraissent pas avoir eu au sujet du double une doctrine absolument fixe. Ainsi un homme n'a pas toujours un seul double, il en a quelquefois deux et même quatorze, qui dès lors semblent se confondre avec les répondants, les schebti (v. figurines funéraires)

On a voulu voir dans ces Ka les 9 ou routennoutti, les dieux de ville. Mais ceux-ci sont bien les divinités sous l'égide desquelles les villes se plaçaient et auxquelles un temple était consacré.

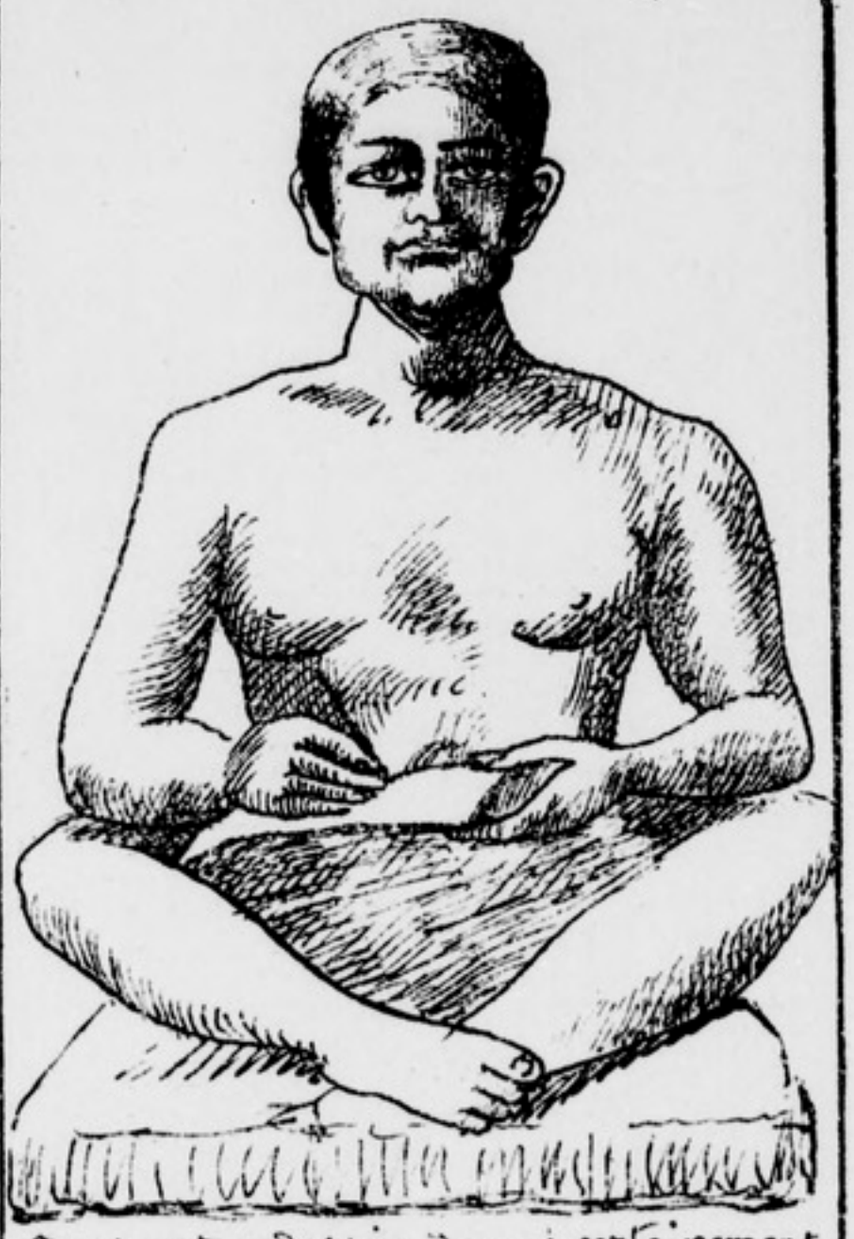
Sous l'ancien empire l'existence du double était une constante préoccupation, au point que la statue du défunt tenait lieu de Ka: si cette statue venait à être brisée ou mutilée, les conséquences pour l'éternité de l'âme devenaient aussi graves que si la momie elle-même se décomposait ou tombait en poussière. Dans les beaux temps de croyance absolue au double, on tenait à ce que la statue reproduisit exactement la figure du défunt tout entière, depuis les traits du visage jusqu'à l'allure du corps. Cette préoccupation du double a donc exercé une grande influence sur les arts plastiques en Egypte et cette époque de réalisme sincère est par conséquent des plus intéressantes à étudier. Nous donnons ici comme exemple le portrait



du général Rathopou qui vivait sous la IIIe dynastie. Bien que de basse extraction, il parvint au plus haut grade et épousa la princesse de sang royal Nofert que nous avons figurée page 180.

Les deux statues des époux sont en calcaire. Le mari est peint en rouge brun; la femme en jaune bistre.

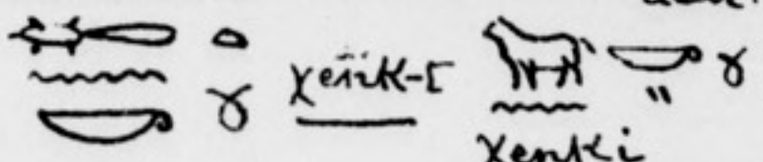
Voici encore une autre figure



dont notre dessin donne certainement une reproduction bien imparfaite mais qui suffira peut être à faire ressortir le caractère bien personnel, nullement idéalisé, des œuvres de l'ancien empire. Le Scribe accroupi ci dessus, du Musée du Louvre, remonte à la Ve dynastie.

Plus tard, certain scepticisme aidant, la tête conserve encore une expression personnelle, mais le corps n'est plus traité, la taille n'est plus épaisse comme sous l'ancien empire: on s'écarte de plus en plus de la nature pour suivre un type pour ainsi dire consacré, hiératique, plus idéal, plus élégant, plus élancé.

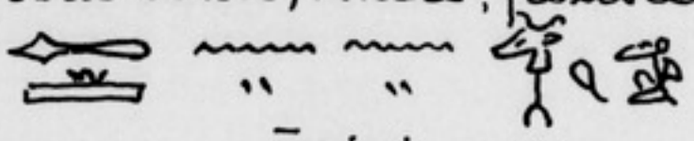
doublure d'un vêtement, l'intérieur:



xetik-t

xentki

Douceur, mollesse; avoir la voix douce, tendre, flexible:



ānini (v. doux)

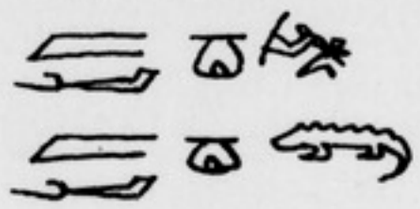
ANONI (douceur)

Douleur, souffrance (v. affliction tristesse)

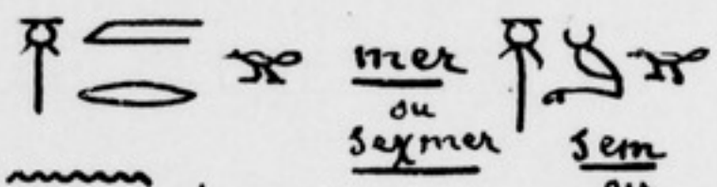


ouxat

māk-t



māk



mer ou sexmer

sem ou sexmer



nek

NAAKE



nakhī

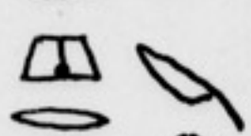
NAKQI

(aussi douleurs de l'enfantement)

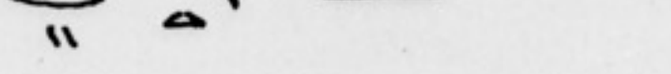
douleur aigue, lancinante:



xert

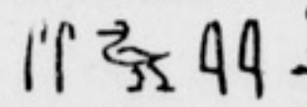


xerti



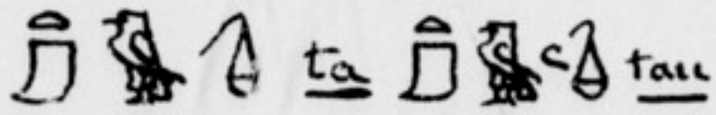
xertem-t

douleur légère, mal de tête:



ssaī

douleur cuisante:



ta tau

Doux, agréable au goût, sucré



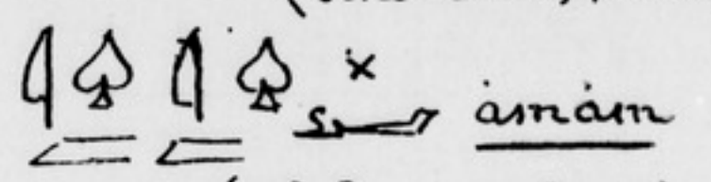
ām



ām



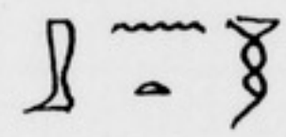
āmi (rendre doux, sucrer)



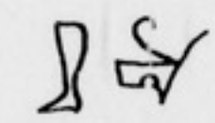
āmām (très doux, rendre très doux)



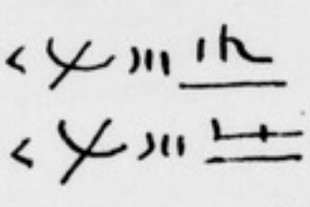
ben (sucré comme la datte)



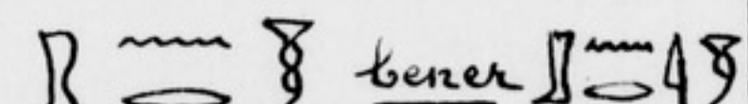
ben-t



ben



benī BENI

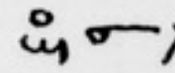


benet benta NOTEM

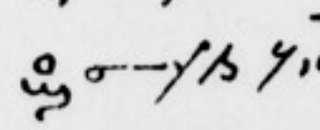


notem

holk ϙολϭ



afholk ϵϥϙολϭ

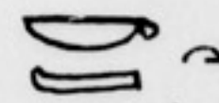


Keh KEIWOY

(adoucir, apaiser, calmer)

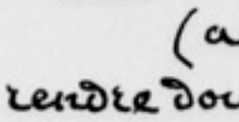
rendre doux, se montrer doux:

s'ben



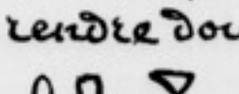
s'beni

parole douce, mielleuse:



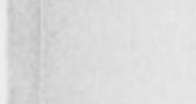
ben ro (Bouche sucrée)

eau douce



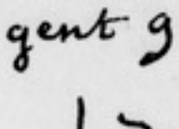
benra

Douze:

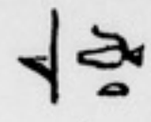


sonmet CNAYMET

Drachme (monnaie d'or ou d'argent adoptée en Egypte après la conquête d'Alexandre le Grand) (poids argent 91 gr.) (est employé comme poids)

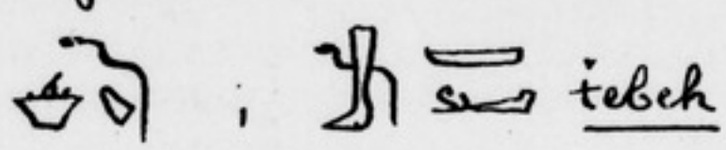


Kot.t KITE



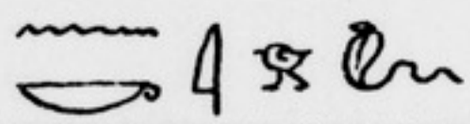
Kerker

Dragueur:



tebeh

Dragon:

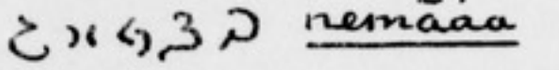


nekau

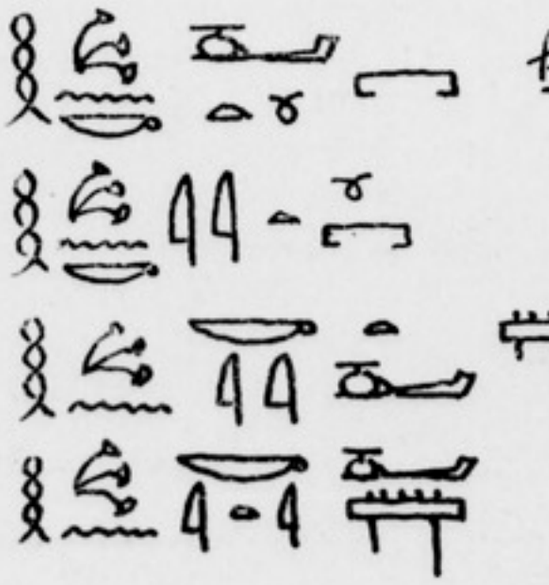
Draper, garnir; couvrir de toile; drap de lit:



nemiā



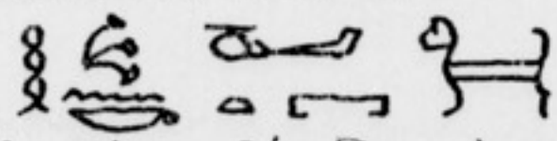
nemāāa



henk-t

henkī-t

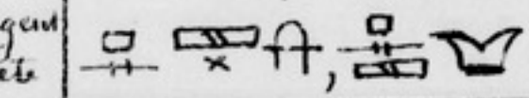
le lit ainsi couvert de draps se disait lui-même:



henk-t

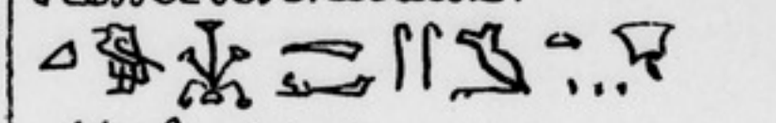
La présence d'un des signes déterminatifs qui se prononcait henk lui-même ne vient pas seulement ici renforcer la lecture, mais tend à faire croire que les draps étaient parfumés, le henk que porte le bras étant un vase ou une cassolette à parfums.

Draperie:



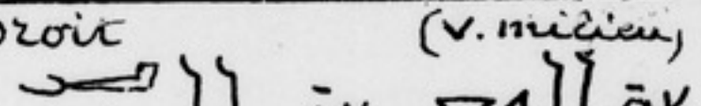
pesés ПРНЧ ПШРЧ

Dresser, dresser des chevaux: (v. dompter)

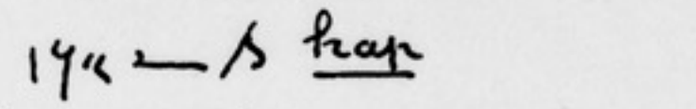


Kah sems

Droit (v. milieu)

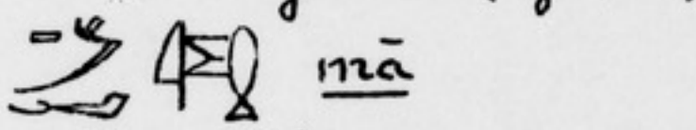


āk āK



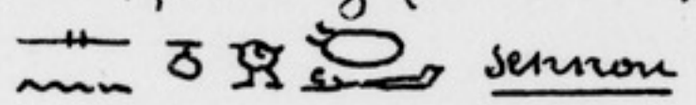
hap

le droit, la justice (v. justice)



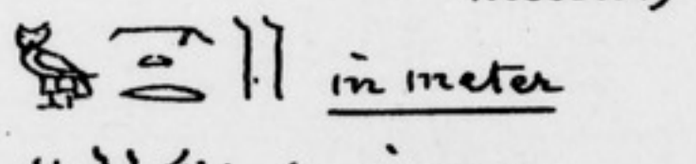
mnā

Droit, privilège (accorder un)

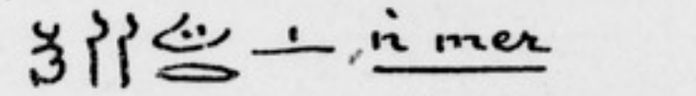


sennou

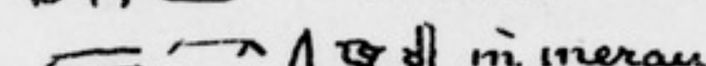
Droit, convenable (v. juste, milieu.)



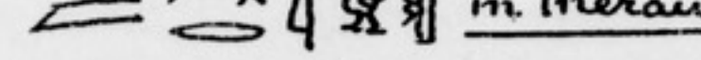
in meter



in mer

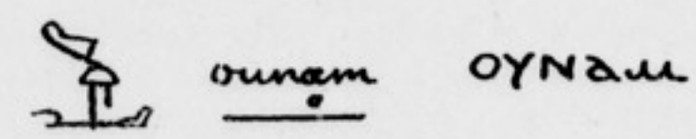


in merau

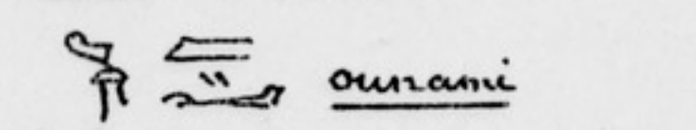


in metau

la droite, la côté droit:

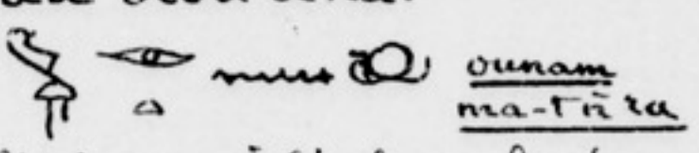


ounam OYNAM



ounami

l'œil droit de Ra:



ounam ma-t ñ ra

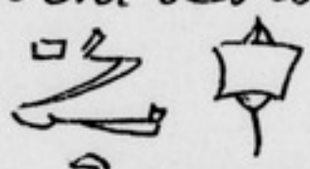
l'œil droit et l'œil gauche d'Osiris:



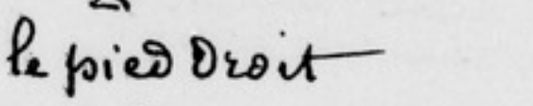
droit, droite (suite)
à la main droite, la droite

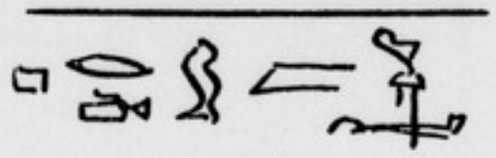

šeta

vent de droite, vent du nord


mā-t(nel)

le pied Droit


tarot ì ourem

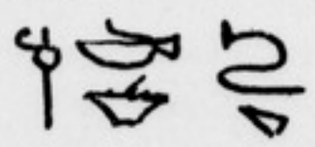

pa rot ìr ounam

duel, se battre en duel:

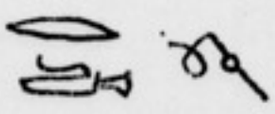

χiθ


serson
CHNCNT
χiθ(ou)serson

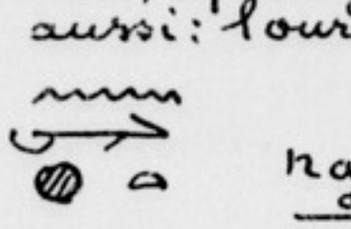
dune, sable des dunes, banc de sable: (v. digue, banc de sable)

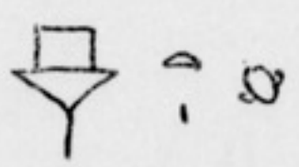

outab.

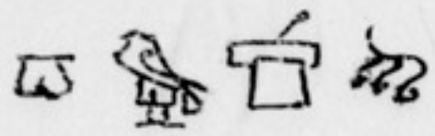
dur (comme le roc)


rot ȳot

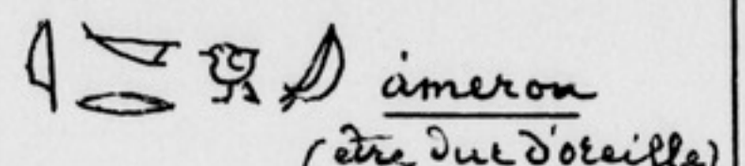
dur, opiniâtre, obstiné, aussi: lourd, mélancolique:

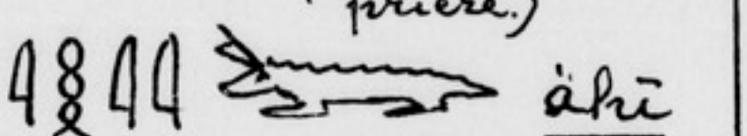

naχt NauT

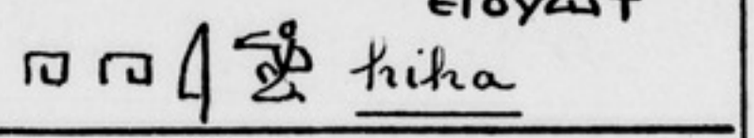

ha-t


Kasa

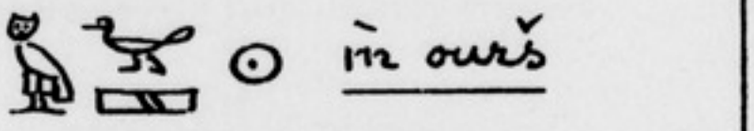
dur, insolent


àmeron
(être dur d'oreille) rester sourd à une prière.)

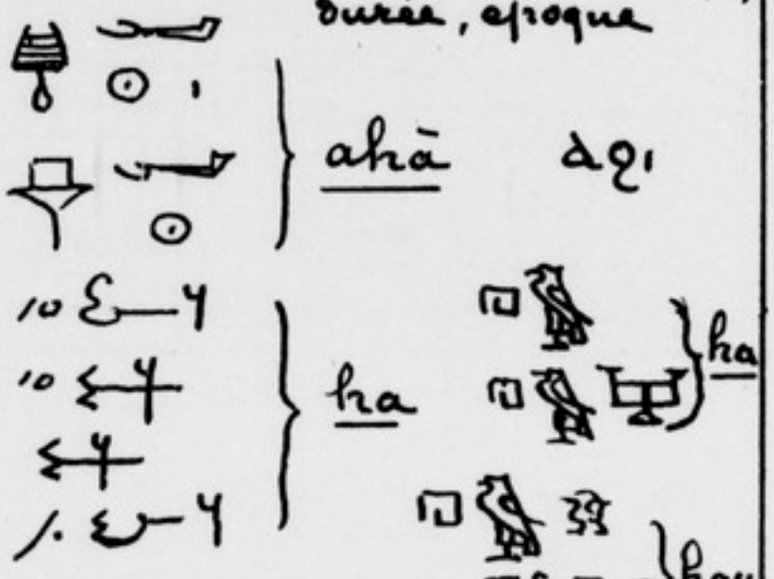

àhī
ЄIOYWT


hiha

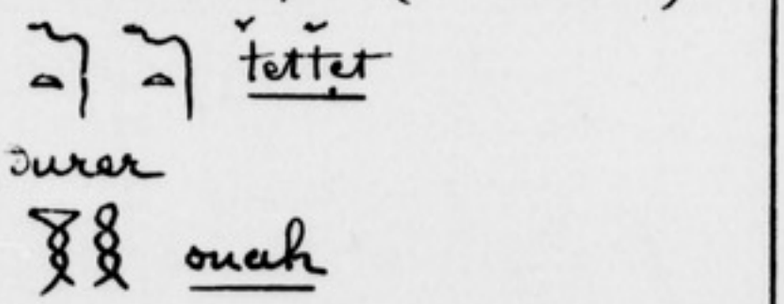
durant l'existence:


ìn ouš

durée de la vie, espace de temps, durée, époque


ahà aḏi
ha
hau

durée sans fin, (v. éternité)


tettet

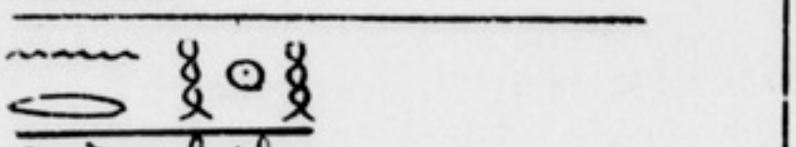
durer

ouah

par ex:



ran-K ì ouah ren sek

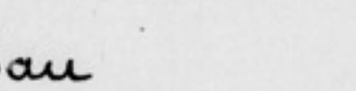


nì ì ḥih

ton nom(est) pour durer; personne ne le détruira jamais.

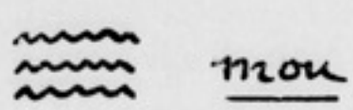
E

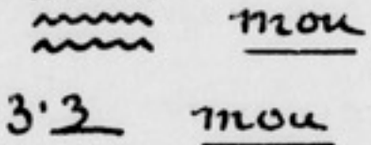
Eau


mou

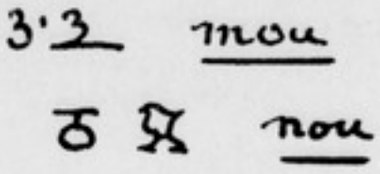
moou, may

3'2 mou

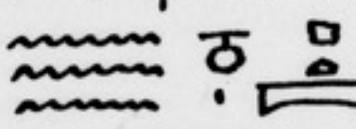

nou


nour

NOEIN

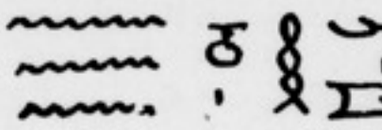

nennou

eau de pluie:


mounoupet

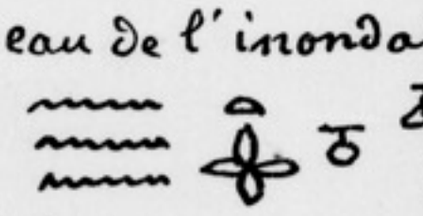
(eau du ciel)

eau du Nil: (v. Nil)


mrounou

hâp

eau de l'inondation:

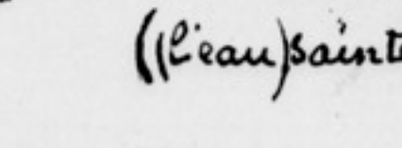

mou-t ounou

l'eau périodique de l'inondation du Nil:

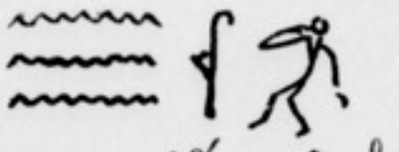

nemâny

nouter

((l'eau) sainte qui renouvelle la vie)

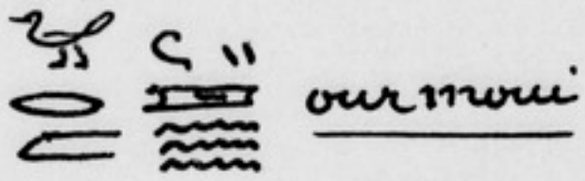

gouten

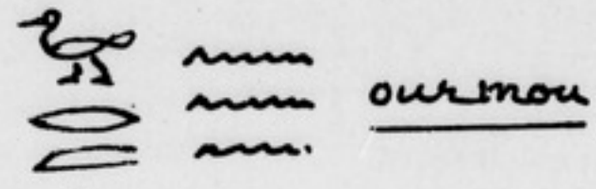
(l'eau royale)

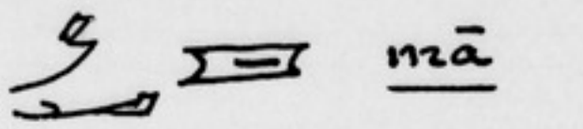

mou renpit

(l'eau de la saison)

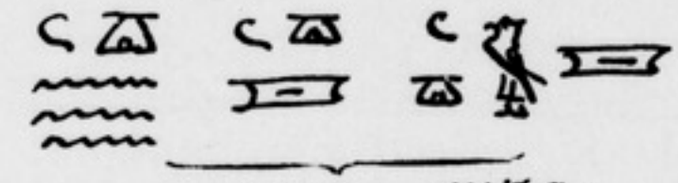
eau de l'inondation, les grandes eaux:


ourmou

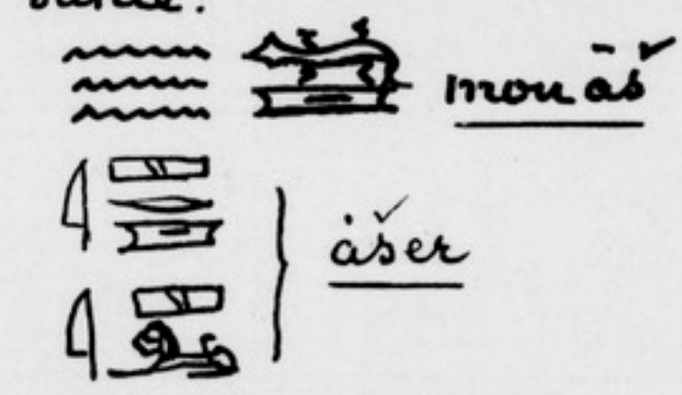

ourmou


mrâ

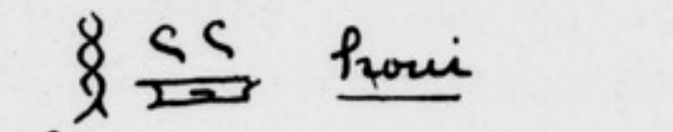
eau de l'inondation qui arrive à grands flots:


ouk, ouka

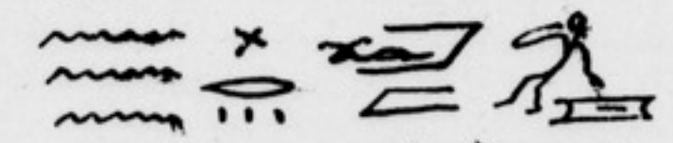
l'eau du Nil qui arrive abondante:


mouâš

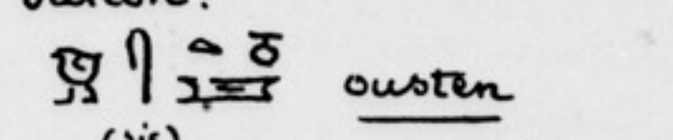
âšer


prou

les grandes eaux qui sortent de l'océan céleste

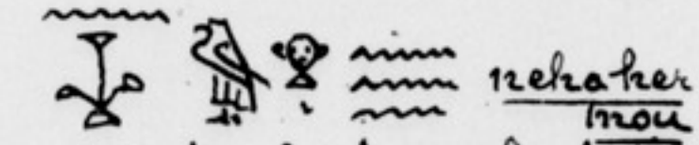

mou ourou pir m nun

vaste étendue d'eau, inondation:


ousten

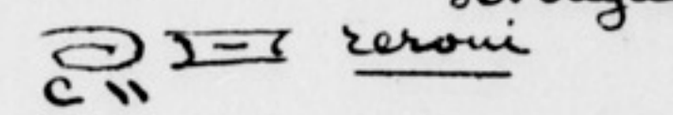
(sic)

eau tournante, tourbillon:

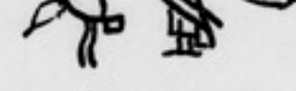

mou

nehaher

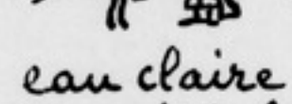
eau qui ondule, ondulation des vagues:


reroui

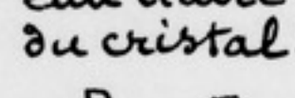
eau (suite)
eau agitée, mer houleuse

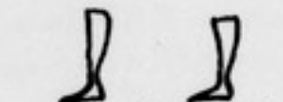

henhen


henhennou

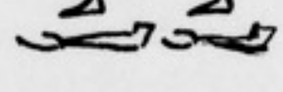

hannou

eau vive, eau de source:


paä

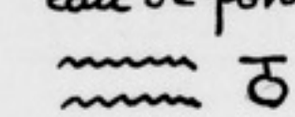

patou

eau claire et limpide comme du cristal:

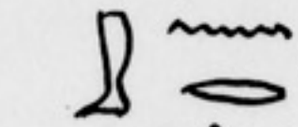

bäbä mou

BOYBOY
(briller)

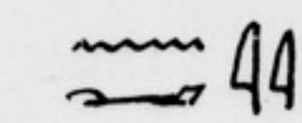
eau de fontaine ou de citerne:


mou nou xioum

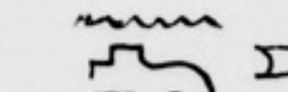
eau douce:

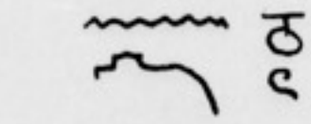

berer

eau calme, dormante:

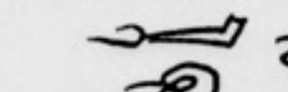

nenü

NOEIN

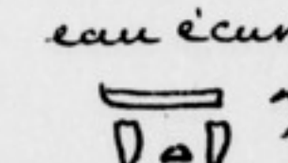

nennou


nennoü

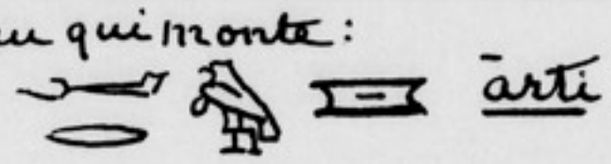
eau croupissante:


äouau

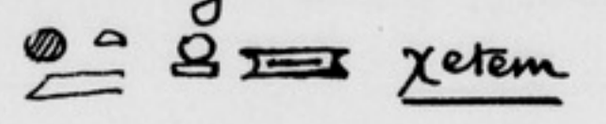
eau écumante:


hebit mou
QBHT (écume)

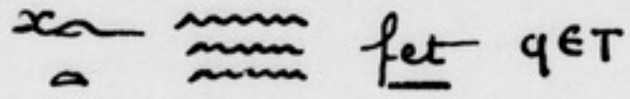
eau qui monte:

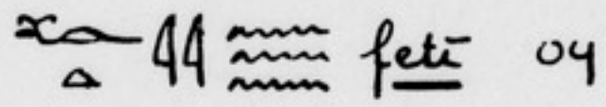

ärti

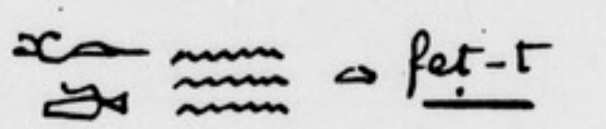
eau endiguée:

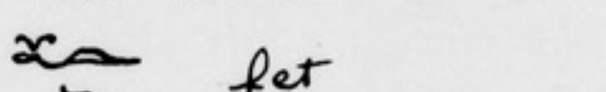

xetem

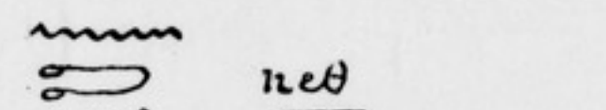
eau qui suinte, ruisseau qui serpente


fet qET

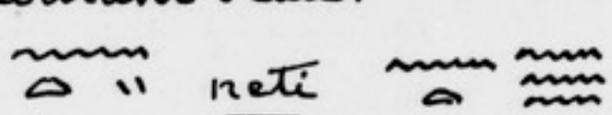

feti 04†

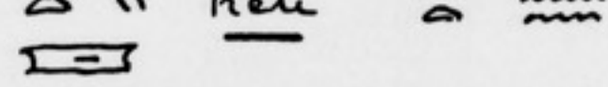

fet-t


fet

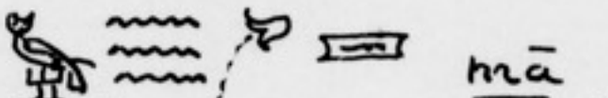

neb

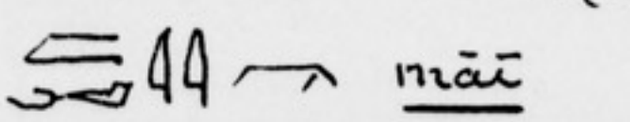
courant d'eau:

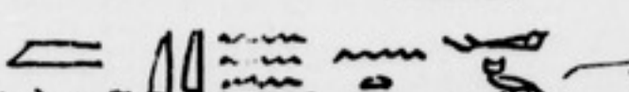

neti

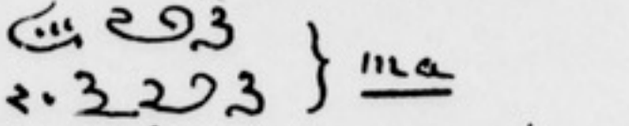

net

eau, lacher l'eau: (v. urine)

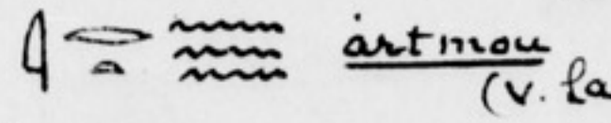

mä
seH (urine)


mäi

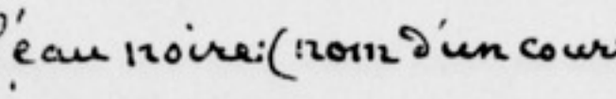

mäi ìt ämä-t
(eau des parties naturelles)


ma

l'eau blanche: (nom d'un cours d'eau)


ärt mou
(v. lait)

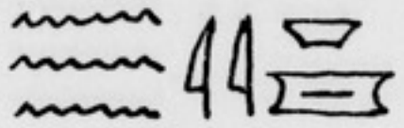
l'eau noire: (nom d'un cours d'eau)


Kake

KAKE
(obscurité)

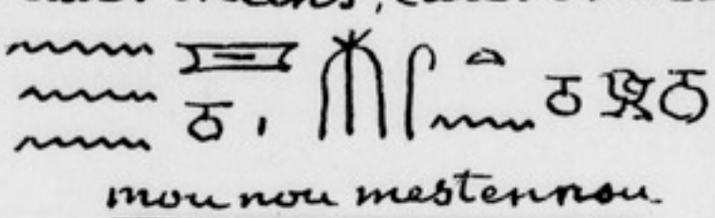
eau (suite)

eau de lessive



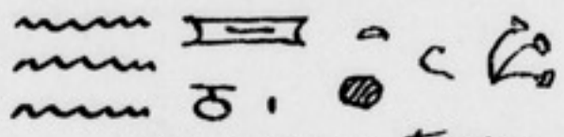
mou-ā

eau d'encens, eau de senteur



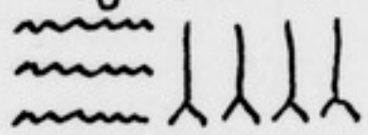
mou nou mesten nou

eau de rose



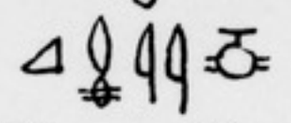
mou nou texou

eau à faire blanchir le linge; linge arrosé pour le blanchir:



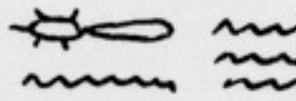
mou ābou

eau gommée:



Kemī Kommi

flaque d'eau:

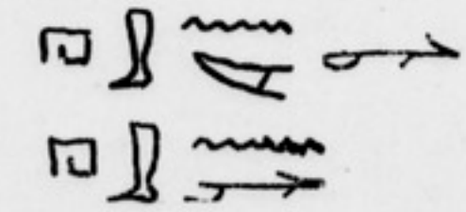


xen mou

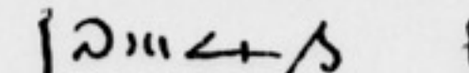


saremā ou saram
CAPM

ébène



Reben

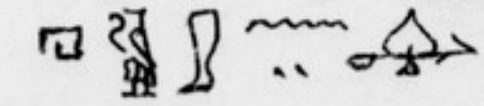


Rebīn

ébénier

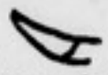
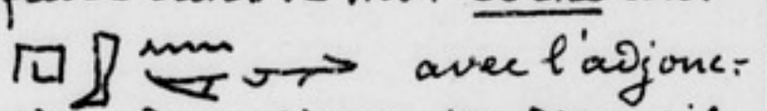
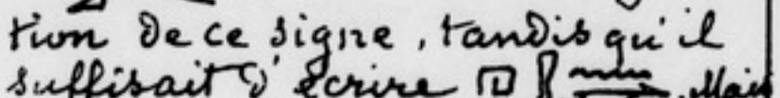
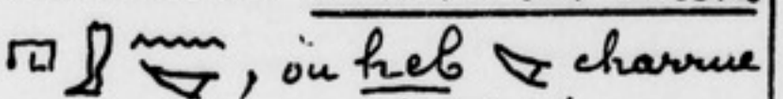
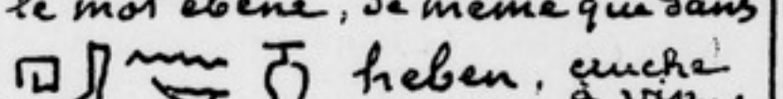


Rebeni



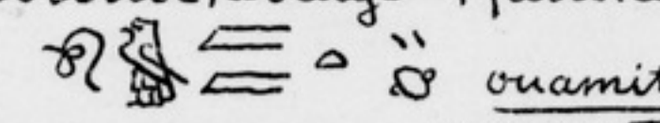
Rabni

Nous signalons ici une singularité, non au sujet du mot ébène lui-même parvenu jusqu'à nous avec la même prononciation (ce qui est le cas d'ailleurs pour une foule de mots égyptiens qu'on retrouve dans les langues modernes) mais au sujet de l'orthographe souvent bizarre des hiéroglammates.

La charrue  n'a rien à faire dans le mot ébène écrit  avec l'adjonction de ce signe, tandis qu'il suffisait d'écrire . Mais on écrivait creuser des sillons , où heb charrue a sa place tout indiquée, et l'habitude a fait que le signe superflu est souvent resté dans le mot ébène, de même que dans  heben, cruche à vin.

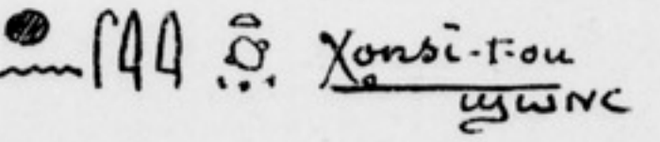
De cet usage nous sont arrivés beaucoup de mots surchargés parfois de déterminatifs inutiles qui déroutent, tandis que dans d'autres cas l'absence de tout déterminatif est encore bien plus embarrassant et peut être cause de lectures tout à fait erronées, quand le sens général de la phrase ne sert pas de guide certain.

éblouir, aveugler, fasciner:



ouamiti
OYWWT

éblouissement, vertige:
(v. faiblesse



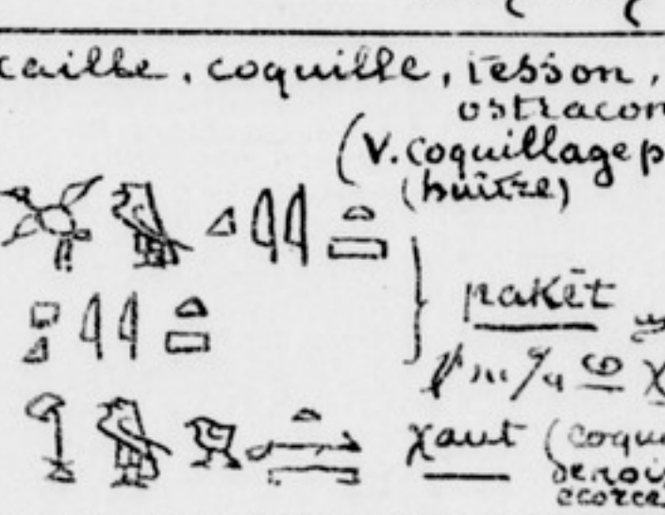
Xonsi-t-ou
ϫωNC

être ébranlé, agité, secoué:



nehnah
NEϩNOϩ

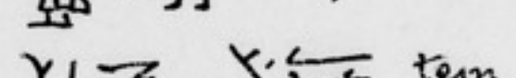
écaille, coquille, tesson, ostracon
(V. coquillage p. 205)
(huître)



naket ϣENϥ
ϥⲛⲁϫⲓ ⲉⲃⲟⲗ Xenfi
Xaut (coquille de noix, écorce)

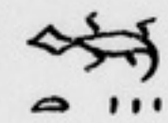
écarter, detourner, se détourner, éprouver de l'aversion, de l'antipathie:


Kesem


tem

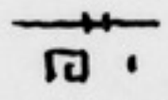

tem (littér: non)

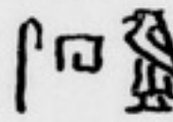
écarter la foule (v. policier)

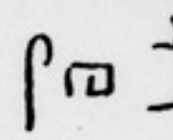

saston

caqou

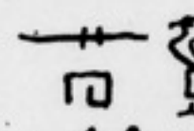
écarter, éloigner, détourner. s'écarter, s'éloigner, reculer:

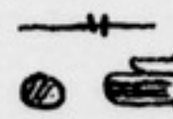

seh


seha

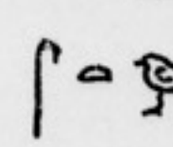

seh

cage
cagoy


sehai

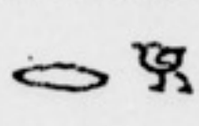

sex


sexoun


stouha

caqt

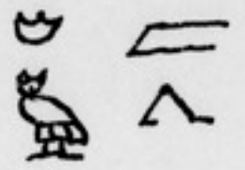
écarter, exclure, repousser:

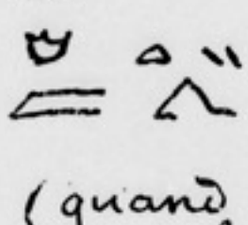

rouâaau


hem

tem

hemi


hemem

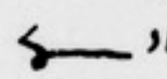

hemti

(quand il est question de marcher en avant on emploie: ⌒ ; quand on doit reculer, partir ou qu'on est repoussé: ⌒)

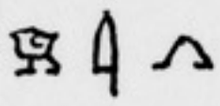
Se tenir à l'écart, s'éloigner:


s'hem

écart (situé à l')


intouou

s'écarter de sa route:

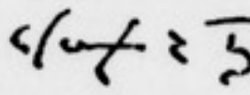

ouâ


wout

échafaud infernal, avec bilot et glaive:


âtnem

(maison du supplice)



âtnem-t


nemia

D'après le Rituel funéraire (ch. 44) les réprouvés étaient condamnés à une seconde mort. Voici le facsimile de la Vignette du Rituel montrant Horus prêt à exécuter un damné:



échafaudages: (v. étançonner, étayer, élever)

saxnīou

dresser un échafaudage

bes

échanger: (v. cheval) (contributions)

hetrau

échange:

tȯb TWB

en échange de, à la place de, au lieu de:

m̀ ṯebou ìr

ÉTBE, EΘBH

échanson (v. couler) verser.

àtrou

wouh

échapper (v. se glisser)

ouh

ouha

ouha

ouhou

sfex

échauffer (v. chauffer)

àbou

échec, échiquier (v. dame, damier)

échelle, échelon, gradin:

ḳrou ΘΛΟΘΕ

trou

trouï

échine, épine dorsale: (v. vertèbre)

at

ati

ist

Kab (plutôt: fess: sura)

trouï

éclair, faire des éclairs, briller comme l'éclair:

Θehen ΘHN

Θhen (foudre)

àam (v: voir)

éclairer, éclat de lumière (v. lumière)

ouṛȯš OYBωϣ

bex

nems

he

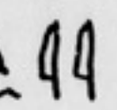
he-t

ḥet

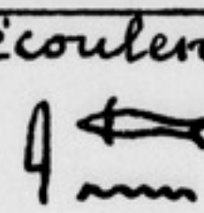
(v. blanc)

éclairer, lumière (suite) (v. lumière)

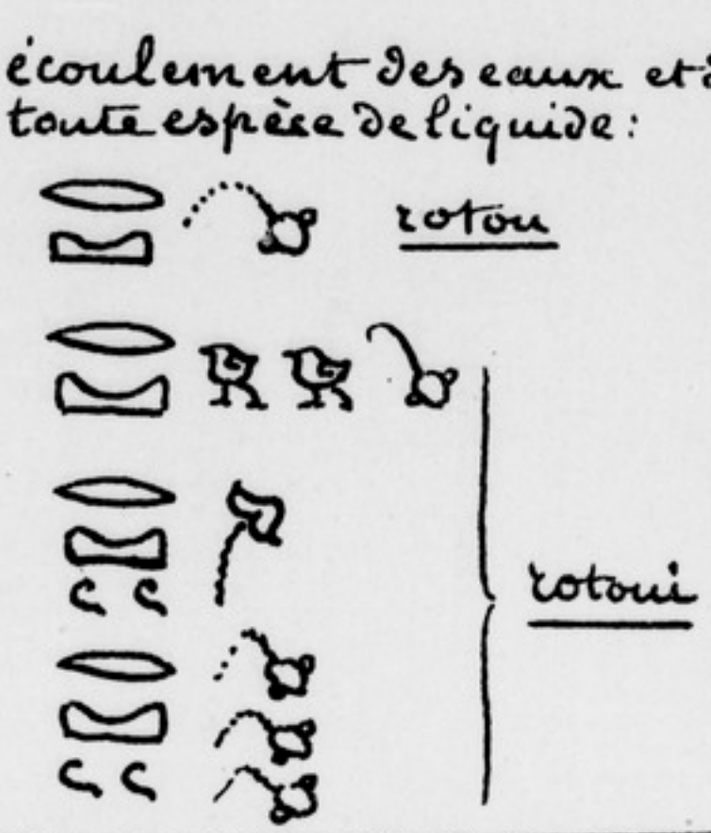




écoulement

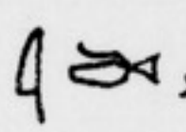
 ânfou

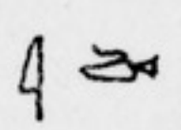
écoulement des eaux et de toute espèce de liquide:

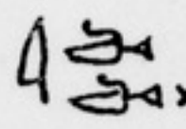
 rotou

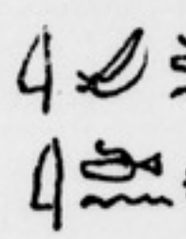
rotoui

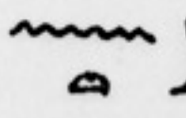
écouter, entendre, obéir: (V. oreille)

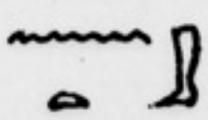
 ât

 âtou

 âti-t

 âten

 netb NETY

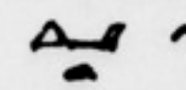
 netebou

par ex:

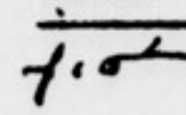


netebou xrou ir ou
il entend leur voix

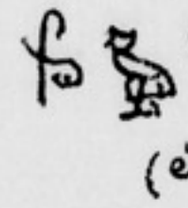
laisser entendre



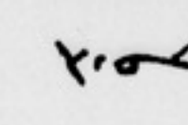
tout netebou

 ti sotem

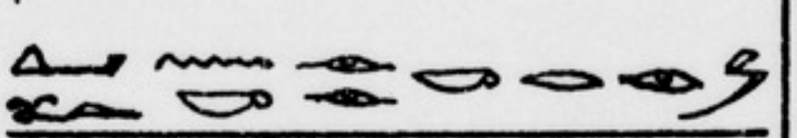
 semi (sH

 semiti
(écouteur, auditeur)

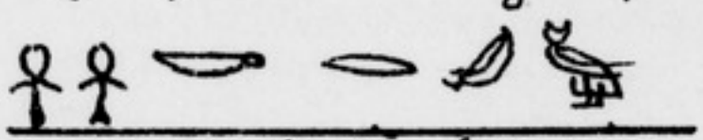
 sem ou sotem
(wTs
(eTs
(aTs

 sotem

par ex:



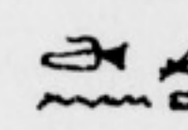
ṯou-f nekt ari-k i ma
il (Dieu) t'a donné tes yeux pour voir



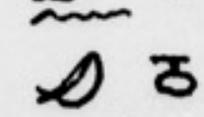
ânxou-k r sem
tes oreilles pour écouter

(phrase qui rappelle absolument le texte biblique.)

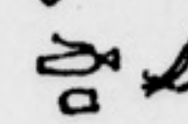
écouter attentivement:

 ṯen

 ṯennou

 ṯenou

gouter de l'oreille: (par ex: de la belle musique)

 tsṯ

écouter, se faire entendre, de là: chanter, faire de la musique:

 smeh

ne pas écouter ses paroles



nen tem sem xrou tou-f

écraser, fouler aux pieds, broyer

pourša

pourša

πωuς

renà (v. supplice, torture)

resnes

hom

ϩωuu

hauta

ϩωTET

šetib GIBGIB (débris)

Kebkebou

tata

tens

par ex:

sens tyrou amou nen écrasant les chefs de barbares d'asie, eux non en

senou tema petit nombre.

s'écrier wuy

āš oiy, euy

atou

écrire, peindre, rédiger:

ān ou sexa

outen ϫ out

seri cϧi cϥei

seri out (écrire des livres

sqef caϧ

sex cϧi

sxi

sxonou

šeša caϥ cHϥ

terf

ter

šešau

écrit, document, titre, décret

ān

nexeb

nexil

nexeb (poème, poésie)

šet

écrivain, scribe, littérateur, hiérogrammate

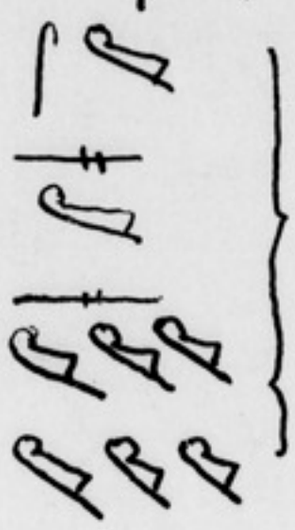
ānū ou sexai

sexai

šet ϫ te

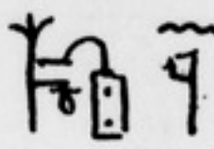
šī

écriture, à l'époque ptolémaïque, s'écrivait:



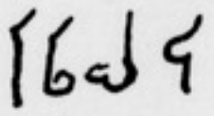
šešou

écriture sacrée, hiéroglyphique ou hiératique:

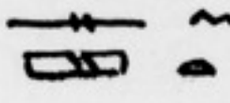


ān n nouter xrou

écriture de la langue divine, sacrée.



out nouter

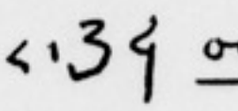


sešenti noutet

écriture épistolaire, cursive, démotique:

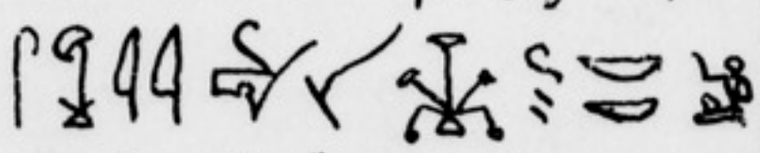


ān n šai

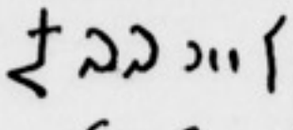


out ša (šā et šāi lettre, missive)

écriture ionique, grecque:



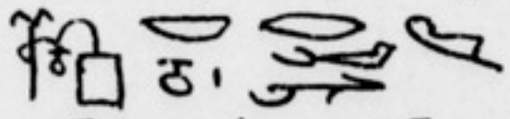
sexī n hanneboui



out ouinen

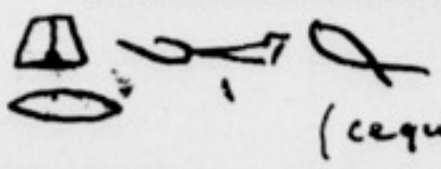
(v Grecs) OYEININ (grecs)

tout ce qu'il faut pour écrire



ān nebnourā

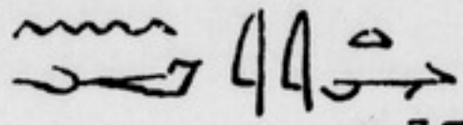
ān écrire, tout, xā instrument.



xertot

(ce qui se porte à la main)

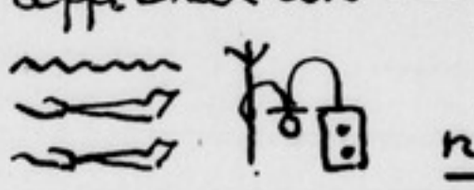
écriteau:



nāi-t

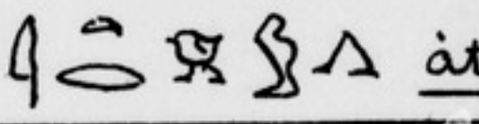
NAEIO (clou, poteau)

d'où: promulguer, faire afficher un décret:



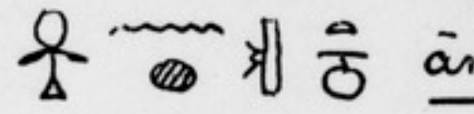
nāi

s'écrouler:



àtrou

écuelle de lait: (v. chèvre) (lait)



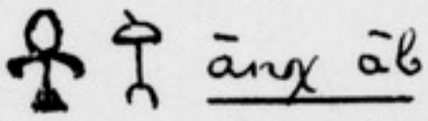
ānx-t

de:



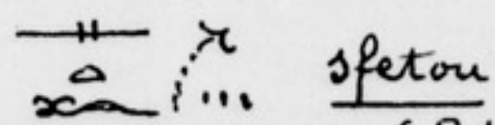
ānx (chèvre qui donne du lait)

le lait étant regardé comme principe de la vie ānx. C'est ainsi que:



ānx āb veut dire à la fois: maître de la vie, souffle de la vie et lait.

écume, mousse:

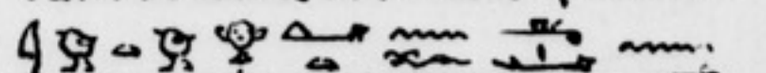


sfetou

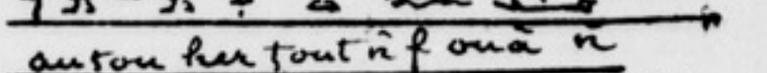
CBHTE

Par ex:

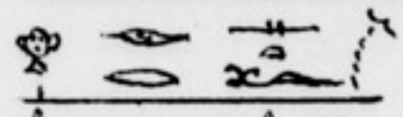
dans le conte des deux-frères:



aurou her tout n f ouà n



Oebou n hek-t ou au-f

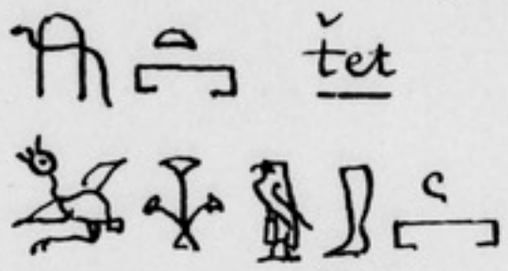


her ar sfet

on lui donna une des cruches des bières: elle fut pour faire de l'écume.

(le mot copte CBHTE nous engage à lire sfet au lieu de stef)

écurie: (v. étable)



ťet

ťhabou

(ťhabou veut aussi dire manège.)

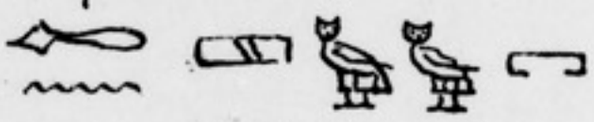
(v. manège)

écurie de chevaux de luxe; boxes:



šeniou ât

chef d'écurie:



â ŕi šemi ât

écuyer:



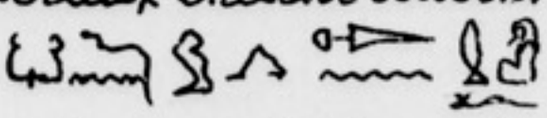
Keťn

Keťna

GACIQOOTI

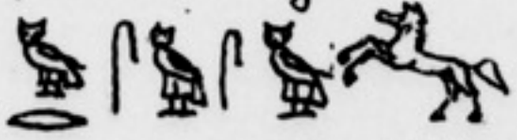
(Sous la XIXe dynastie écuyer devient un titre de noblesse comme l'equer des romains et le titre d'écuyer moderne. C'était en tout cas une charge de la cour, bien qu'au surplus le mot Keťna s'appliquât également aux valets d'écurie et autres gens de cheval

Grand écuyer du roi était une charge très élevée, dont les généraux étaient souvent honorés:



Keťn tep ŕi hon-f

premier écuyer de Sa Majesté.



mer semsem

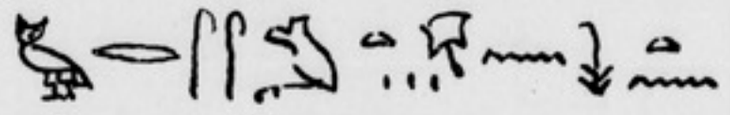
maître des chevaux.

ou plutôt: des cavales, des poulinières

grand écuyer, chef des chevaux du maître des deux mondes:



ŕer ŕi ťeteraw neb tawi



mer šemsemou ŕi souten

maître des poulinières du roi

(les fils du pharaon régnant étaient souvent investis de cette charge.)

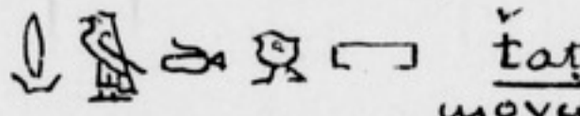
(v. cheval.)

Edfou (apollinopolis magna)



ťeb-t

édicule d'un temple:

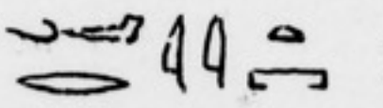


ťaťou

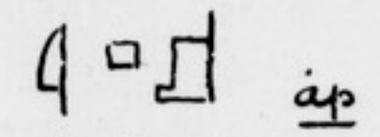
ϣοϒϣϒ



tenťa-t



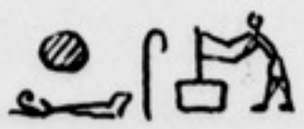
ârî-t



âp HΠI

âpet ABHT

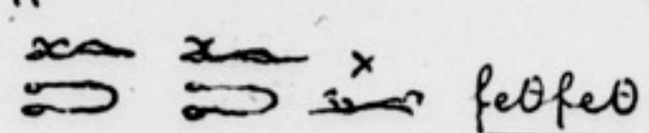
édifier: (v. construire bâtir)



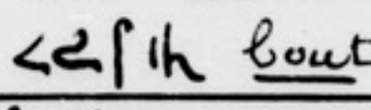
χes

éducation (v. instruire)

effacer, détruire:

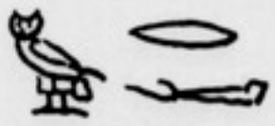


feθfeθ



ḫout BWTE

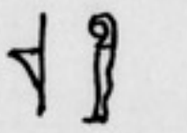
effectivement, au fait:

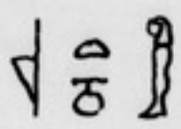


m̄ rā

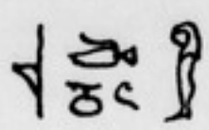
de rā être, faire

effigie: (V. statue, figure ressemblance.)


ket


ketnou

KATN̄


ketnou


kenti

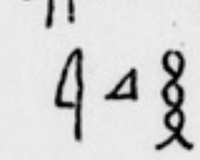
(probablement effigie en basalte noir.)


sexem nouter

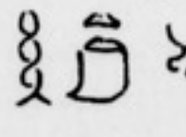
(effigie sacrée sous forme de sistre.)


tout

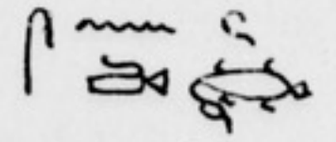
efforts (faire des), s'efforcer:

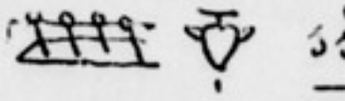

àkoh XOQ

effrayer, effroi (V. épouvante)


heta QITE

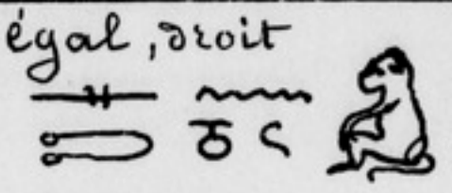

hetau

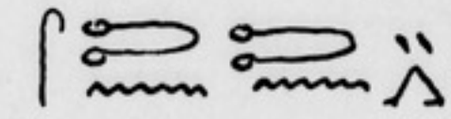

sontou


sšephati

Cette dernière expression signifie bien dans certains cas un véritable effroi mais elle exprime mieux, surtout dans ses variantes, le saisissement du cœur, la première impression du cœur et en même temps le désir de plaire, prendre à cœur et surtout prendre les cœurs

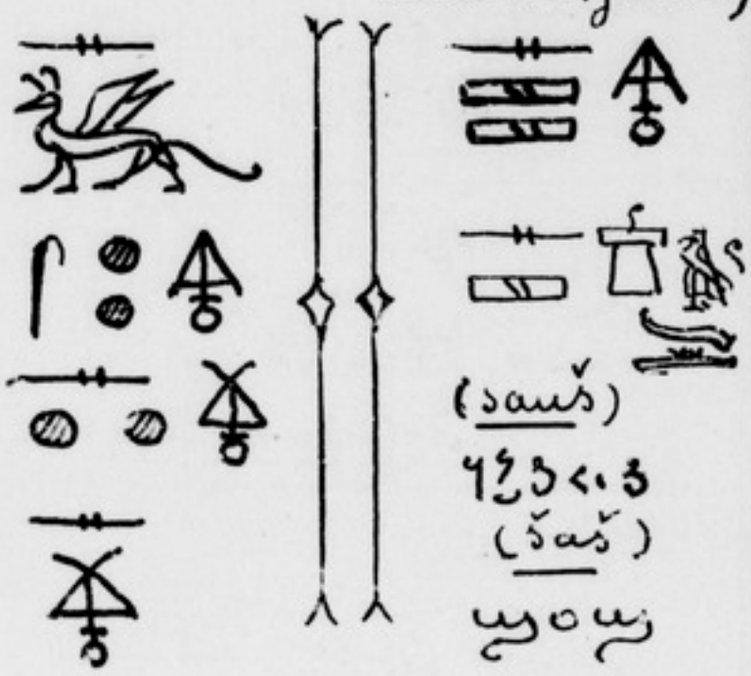
égal, droit


soubnou


soubnoni

COYTWN

égalité, égaliser:
(aussi bien dans le sens figuré que dans le sens matériel)
(V. mesure, niveau, niveler, concorde, justice)


(saš)

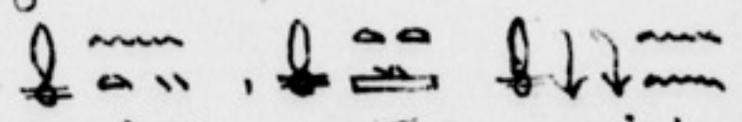
nous donnons ce mot en deux colonnes, l'une en dialecte thébain l'autre en dialecte memphitique, et nous nous en reportons au mot copte ϣⲟⲩⲥ et au mot démotique šaš pour la lecture de ces groupes

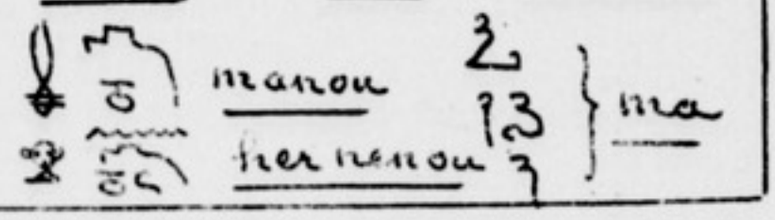
Il est à remarquer que le mot


san, la corne, remplacée par un nid, signifie: nid, berceau.

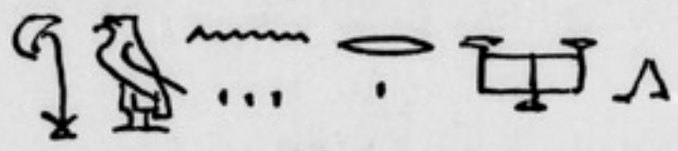
Le triangle △ sopt qui s'écrivait △ sopt était le symbole de la justice et de l'égalité.

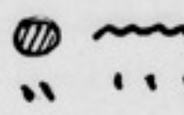
également:


maàti, mati, manini


manou, hermenou, ma

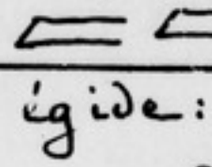
Cette dernière expression signifie bien dans certains cas un véritable effroi mais elle exprime mieux, surtout dans ses variantes, le saisissement du cœur, la première impression du cœur et en même temps le désir de plaire, prendre à cœur et surtout prendre les cœurs

égarer (s') 

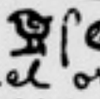
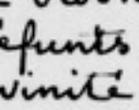
Xanouro 

Xinourou 

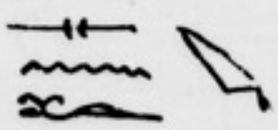
Xenri 

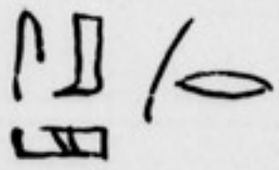
Kemkem 

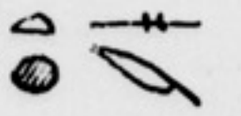
égide: 

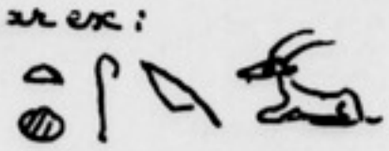
c'est ?'  ousex, collier que le Rituel ordonne de suspendre au cou des défunts, surmonté d'une tête de divinité et accompagné souvent du  menat, collier à contre-poids. On voit ces égides à l'avant et à l'arrière des barques sacrées portées dans les processions.

égorger, immoler: (v. sacrificateur)

 seref CANAq (Boucher)

 sebeš

 toXS TWKC

par ex:  toK ΔWK

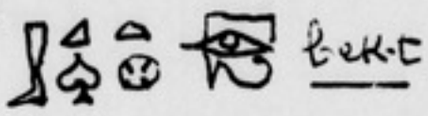
toXS wnua
égorgement de l'antilope



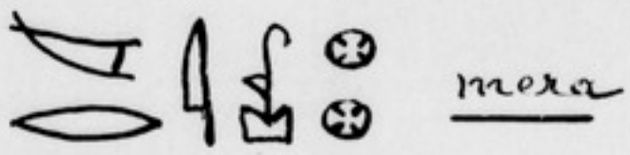
toXS KaXri
égorgement des victimes de l'holocauste.

Egypte:  ΔMΣIC beKī

beK (la brillante)

 beK-t

 beK-t
(4 autres variantes)

 mera

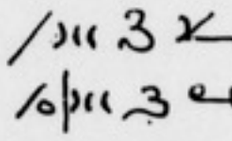
 ta mer-t
(la terre noire fertile)

 Kem

KHMЄ
XHM (noir)

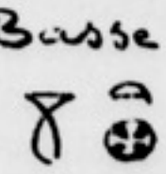
 Kem

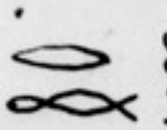
 Kem-t

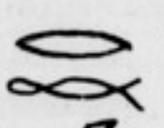
 Kemī
(et autres variantes)

Hérodote (liv II, Cap. XII) dit: "Le sol de l'Egypte est une terre noire, formée du limon que le Nil y a porté d'Ethiopie et qu'il y a accumulé par ses débordements." De là le nom de « la noire » donné à l'Egypte, surtout inférieure, nommée cependant aussi la verte.

Basse Egypte:

 ouat (la verte)

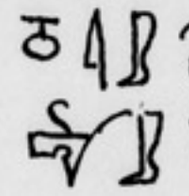
 ì meh
(l'Egypte du Nord)

 ì mehi

 sexet (comparée à l'abeille)

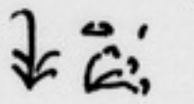
Egypte (suite

la Haute-Egypte s'appelait: la Brulante?


nab

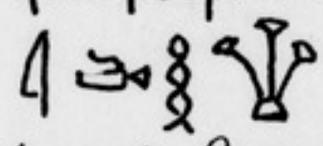

Kemā-t

(le pays du sud)


souten

(le pays du byssus et du papyrus).

quelquefois aussi on rencontre:


àṭeh

d'après Etienne de Bysance l'Egypte aurait été nommée AETIA. Mais Diodore de Sicile n'applique le nom d'aetia qu'au Nil

L'Egypte aurait aussi été appelée KAQIITAQ, le pays de Ptah, d'où les coptes font venir leur nom.

Les noms des pharaons sont accompagnés des groupes:

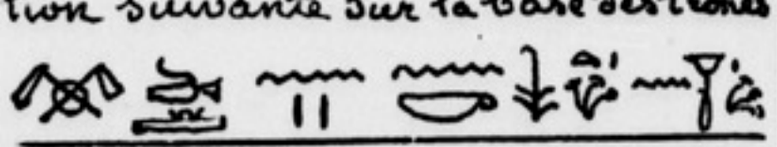

souten-t sexet

roi de la Haute et de la Basse Egypte

ou


seigneur de la Région Supérieure et de la Région inférieure.

On rencontre parfois l'inscription suivante sur la base des trônes

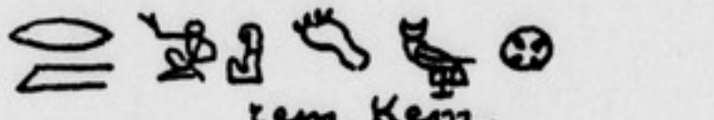


ṯemt ṅ ỉ nek souten ṅ oua

nous avons tous deux réuni pour toi la plante du midi et la plante du nord (le papyrus et le lotus).

(c'est à dire: nous avons réuni sous un même sceptre la Thébaïde et la Delta)

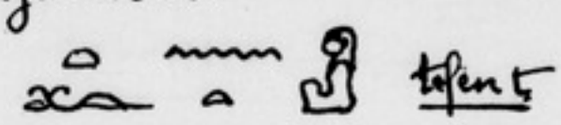
Egyptien se disait:


rem Kemi

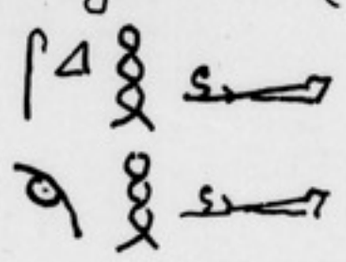
PEÙNKHME

(homme de l'Egypte)

éjaculer:

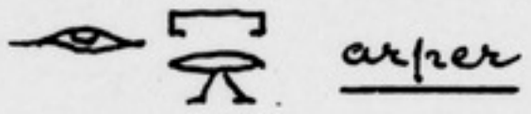

tefent

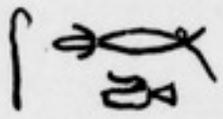
élaguer: (v. couper, hacher)

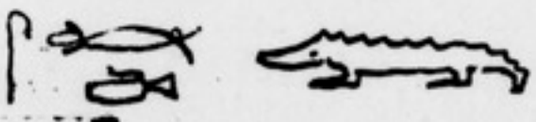

sekeh

CEKEQ

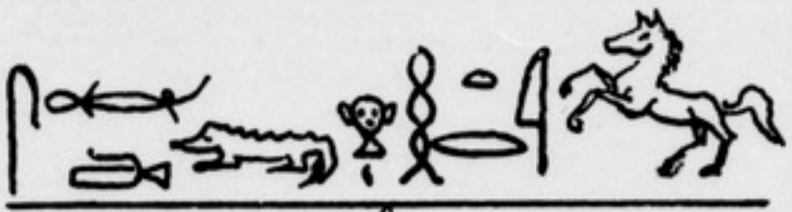
s'élancer, s'avancer:


arper


sšet


sšet

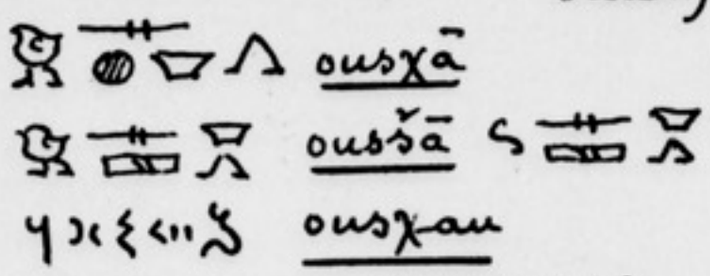
par ex:



sšet ḥer ḥetra

s'élancer à cheval.

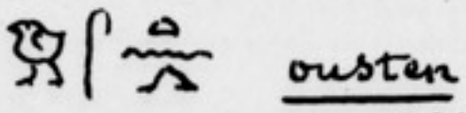
élargir, large: (v. large, vaste)


ousxā

ousšā

ousxau

OYWWYE


ousten

OYECTWN


sous·x (v. collier)

ŠAŠ sas

élection (v. elire)

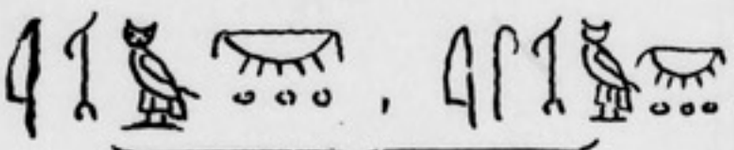
électrum, nom que les anciens donnaient à un alliage d'or et d'argent:



àsem



àsmou



àsem

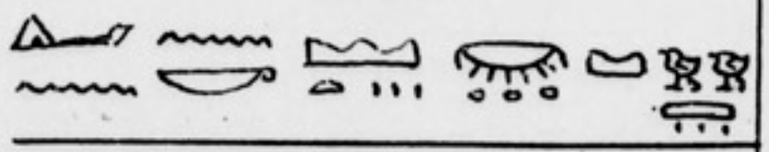
Ces derniers mots prouvent qu'on doit lire àsem et non ousem, le signe 𓃀 étant polyphone.

On a traduit àsem par bronze, par orichalque ou laiton, par chrysocale, mais les textes suivants prouvent bien qu'il s'agit de ce métal naturel alliage d'or et d'argent que les Grecs nommaient ἤλεκτρον et les Egyptiens àsem.

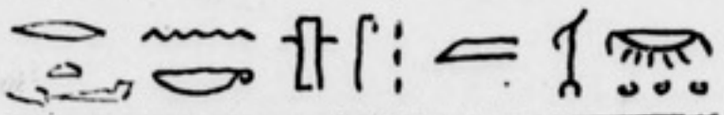


noub ỉr nouterou, àsem ỉr nouterout
l'or des Dieux, l'asem des déesses.

On n'aurait pas consacré du bronze aux déesses, tandis qu'on consacrait de l'or aux Dieux.



tou-n-nek Setou noub touiou
je t'ai donné les montagnes et les pays aurifères



rota nek amsou ỉm àsem
je t'ai donné leur contenu en àsem



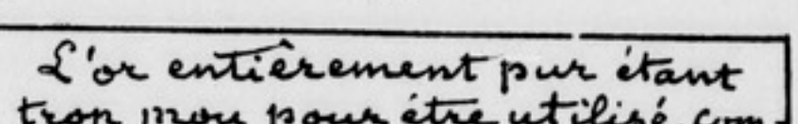
Xesbet mafek-t
lapis lazuli et turquoises

L'or entièrement pur étant trop mou pour être utilisé comme ustensiles, bijoux etc, l'électrum se maintint à côté de l'or et de l'argent, même longtemps après qu'on eut appris à en séparer les éléments.

Ce métal jaune clair plus brillant que l'or servait entre autres à couvrir le pyramidion des obélisques, les battants des portes etc

par ex:

s'ha nef texen à 2 ourou ỉm ma
il lui érigea deux grands obélisques de granit rose

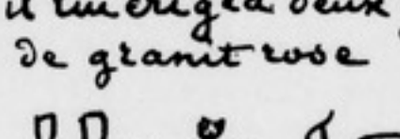


beben-t ỉn àsem à routi hat netet
aux pyramidion d'asem devant les pylones du temple.

—

L'asem n'est cité qu'aux époques les plus anciennes. Sous les Psammetik (XXVIe Dyn.), on n'en trouve presque plus trace.

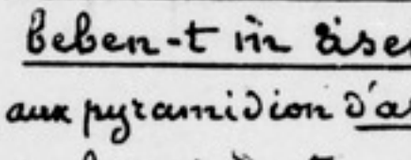
L'électrum était souvent employé à faire des vases:



àpot ỉr àsem

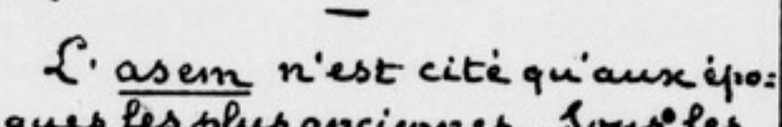


mesti àsem

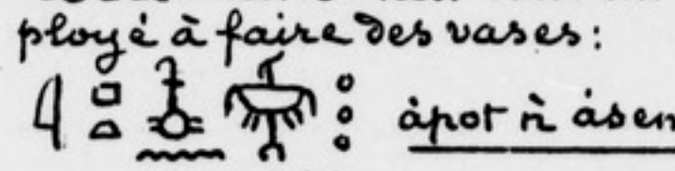


Kahon ỉr àsem

àsem Soubti ỉn
amphore d'électrum de



Tekà ỉr Keftou
travail de Phénicie
électrum en feuilles battues



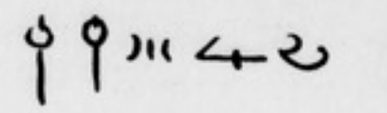
àsem hou

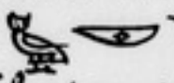
élégant, correct: (V. neuf, frais)


ma

éléphant (V. ivoire.)


āb


abiou

La longue et intéressante inscription tombale en 46 colonnes, où aïnenemheb , officier du Pharaon Thotmes III (XVIII^e Dyn.), a fait énumérer ses aventures, de voyage à la suite du roi conquérant et ses exploits et les honneurs qu'il en retira, mentionne entre autres une chasse que le roi fit dans le pays de Ninive où il tua 120 éléphants, „pour avoir leurs défenses" dit l'inscription.

Cette chasse prouve qu'au XVII^e s. av. notre ère, les éléphants étaient encore fort nombreux au Nord de l'Assyrie. Il est même probable, d'après certains documents, que des individus de l'espèce erraient encore à cette époque le long des rives de la Mer Noire, jusque dans le Caucase et probablement dans des régions inconnues aux Egyptiens.

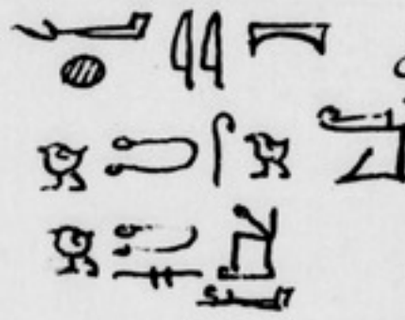
Eléphantine (île d')


ābou

L'île d'Eléphantine, comme le prouve l'inscription d'Ouna, servait déjà sous le pharaon Papi de la VI^e Dyn. (2200 ans av. J.C.) de frontière à l'Egypte, dont elle fut longtemps l'extrême limite. Dès cette époque éloignée, les Egyptiens y avaient fondé des chantiers considérables pour la construction des barques.

(V. page 80 au mot barque)

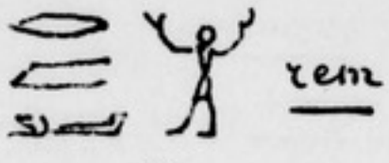
élever, s'élever, soutenir:


āxi

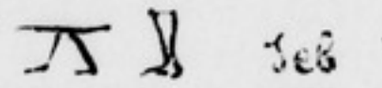
ouḏsou

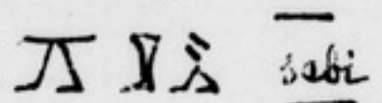
"

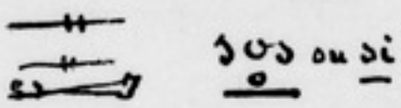
ḏoce

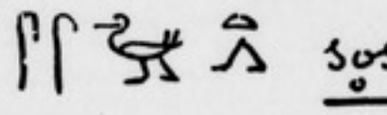

rem

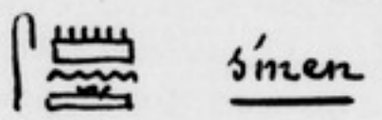
Pem


seb


sebi


sos ou si (ww ei


sos-t ou si-t


sḥmen

par ex:

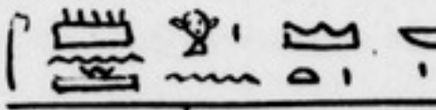

sḥmen ḥer

élever le cœur, donner ou prendre courage.

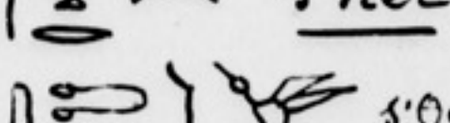

sḥmen ḥer

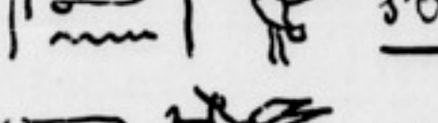
élever la face, inspirer de la confiance; être confiant

par ex:

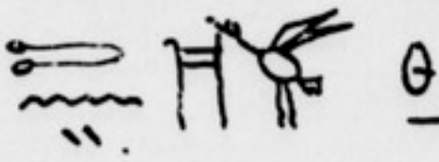

sḥmen ḥer ḥmen-t ḥreb

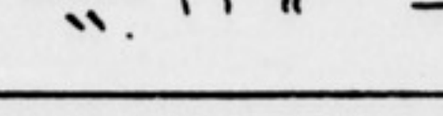
fut donnée confiance à tout le monde de c.-à-d tout le monde eut confiance.


sḥou-t


sḥer

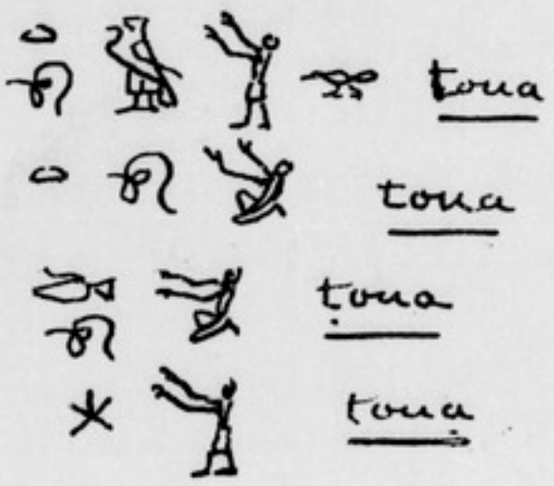

sḥoen


ḥen


ḥeni

"

élever ses prières au ciel



toua

toua

toua

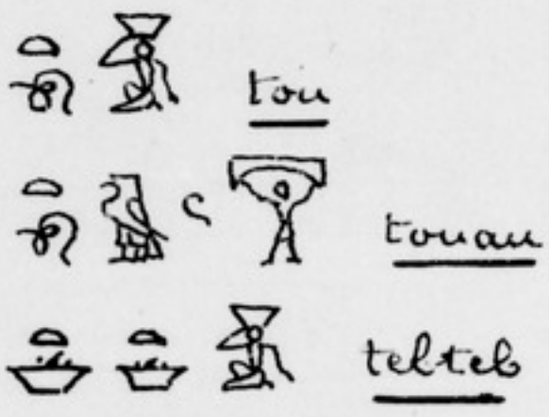
toua

élever haut:



fai Xy ϥαιεϣϣι

ϸ|ϩ ϣϒ. fiher ϥιεϩραι

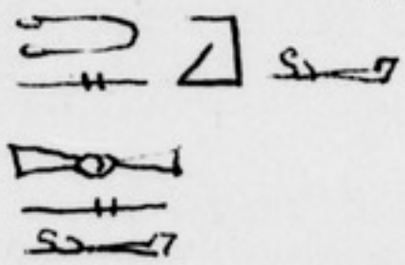


tou

touau

teltel

élever des échaffaudages:



Ges

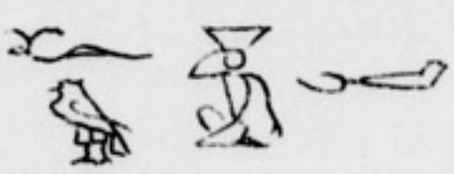
ΔΙCE

construction élevée:

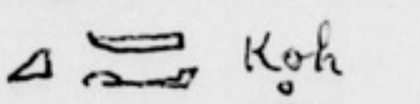


Ka

élever le bras:



fa Koh

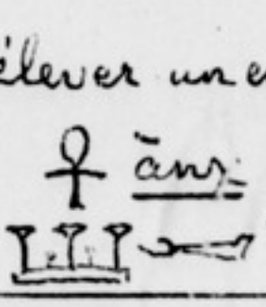


Koh

Koϩ

(avant bras)

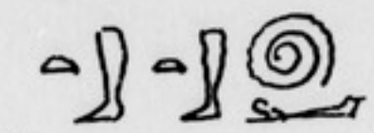
élever un enfant, lui donner la vie des soins:



ānx ONK

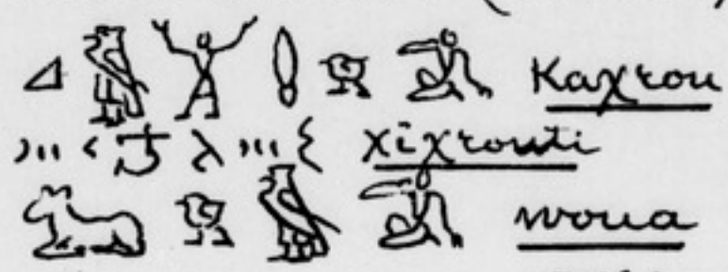
šāšet

élever à l'aide d'une grue:



tebtel

élever la voix: (v. voix)



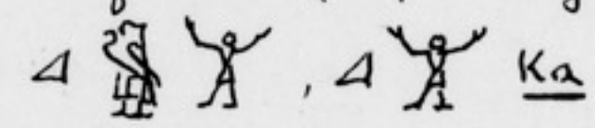
Kaxrou

xixrouti

noua

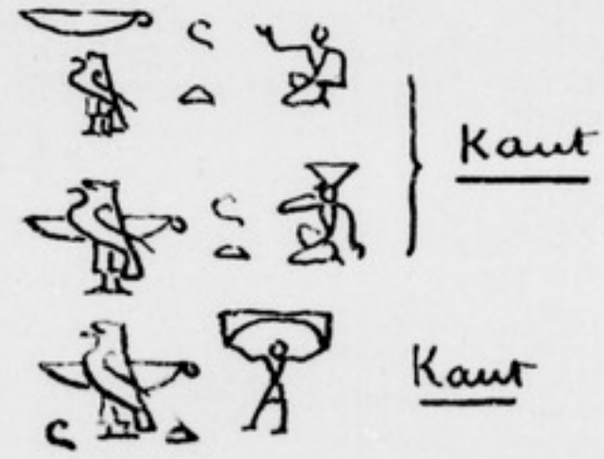
OYEI

s'élever, en parlant des arbres qui s'élèvent, de l'eau qui monte, des personnes qui arrivent à de hauts grades, qui sont élevés en dignités: (v. fier, orgueilleux)



Ka

Kaï



Kaut

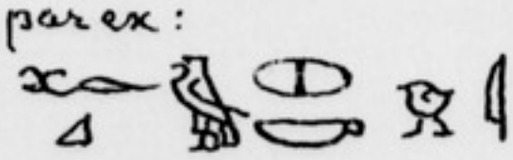
Kaut



Kout

Koua

par ex:

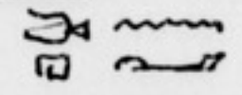


feKa Koua

récompense élevée.

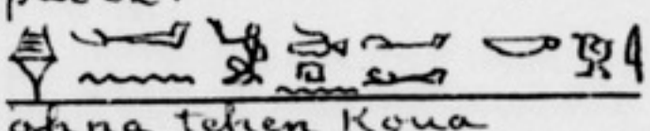
haute récompense.

Koua est parfois renforcé par



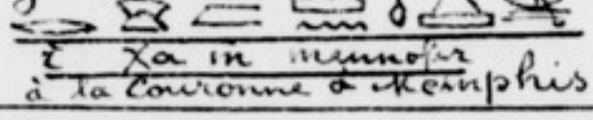
ṯeṯen (proma, promotion)

par ex:



ohna ṯeṯen Koua

je fus élevé

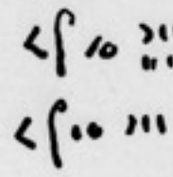


ṯ Xa in mennofir

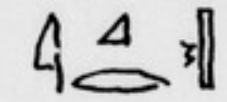
à la couronne d'Memphis

élevé, (suite) (v haut) partie supérieure:


axi-t

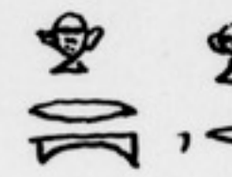

axi-t

élevé en dignités, en puissance (v. grand)

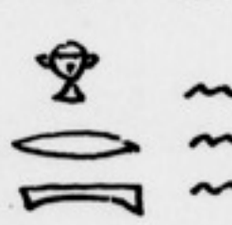

ark OPK (v. perfection)


senexi

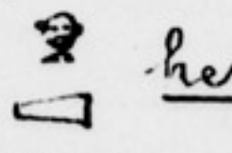

seh (v. noble) CAQHOYT


her (v. chef)

élévation des eaux:


her mou

élévation de terrain, le haut pays, les hauts plateaux:


her heros

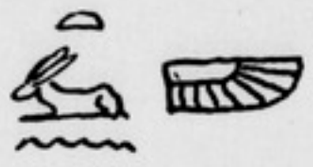
élever (par ex: une statue)


Kmamou

élever, soutenir:

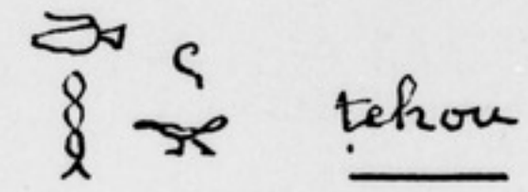

toun TOYN

s'élever, déployer ses ailes:

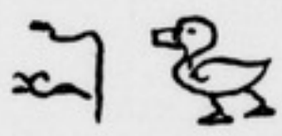

toun

peu élevé, bas, rabaissé:

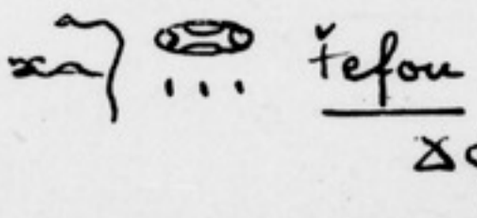

ṯeha


ṯehou

élever du bétail etc
l'élève du bétail: (v. s'enrichir)


ṯef


ṯefa

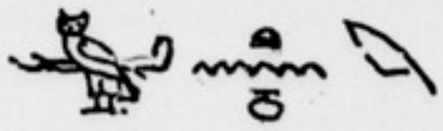

ṯefou

le mot Kenken, qui veut surtout dire battre, dresser était employé dans le même sens.

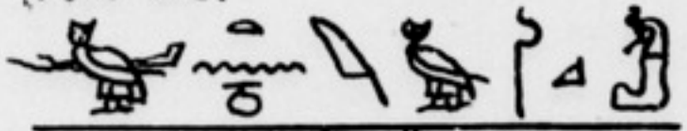
Par ex: dans un papyrus de Boulaq, document de comptabilité où il est beaucoup question de bœufs et d'élevage, on lit:


rāiou m Kenken
donné pour l'élevage.

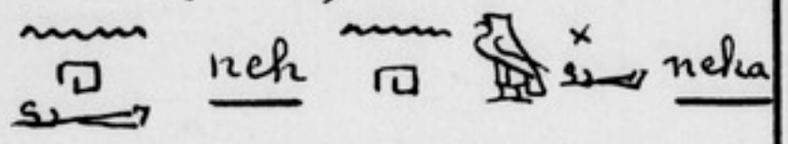
élire, élection: (v. séparer)


māten

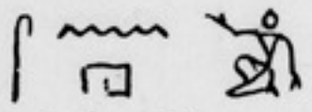
par ex:


māten m hak
élu comme prince

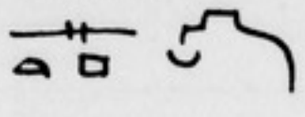
élire: (suite)

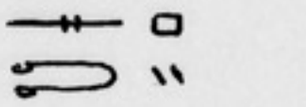

neh neha

d'où : élu :


s'neh

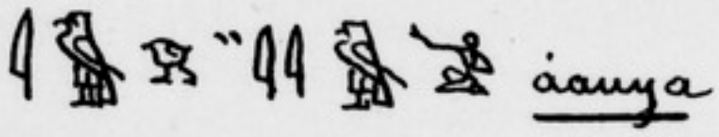
élire, élection: (v. choisir)


sotp COTΠ

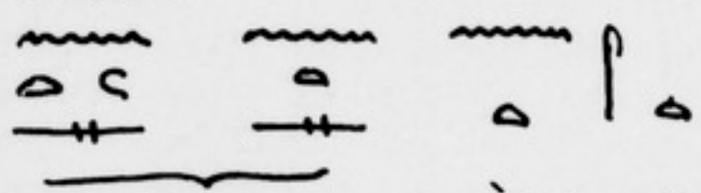

sotpi

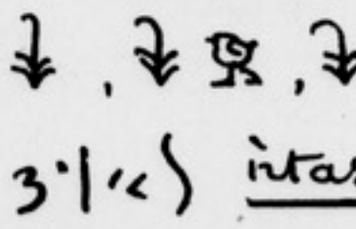

sotep

élite (troupe d'):


aaua

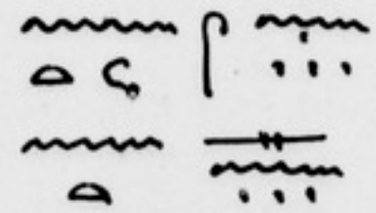
elle:


ntous ntous-t


sou

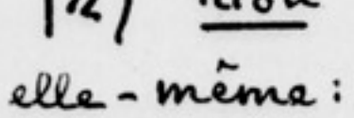
3'|ⲥ) ntas NTAC

elles (comme ils, eux)

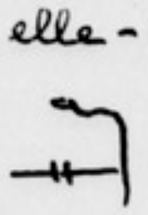

ntousen

|ⲥ) ntou NTOOY

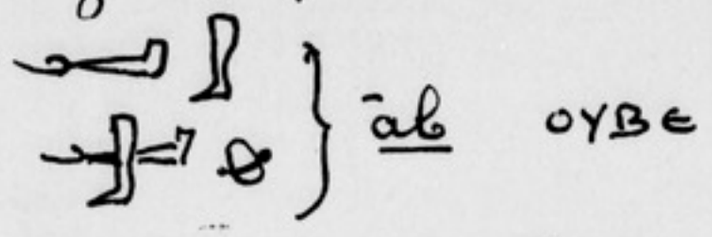
elle-même:

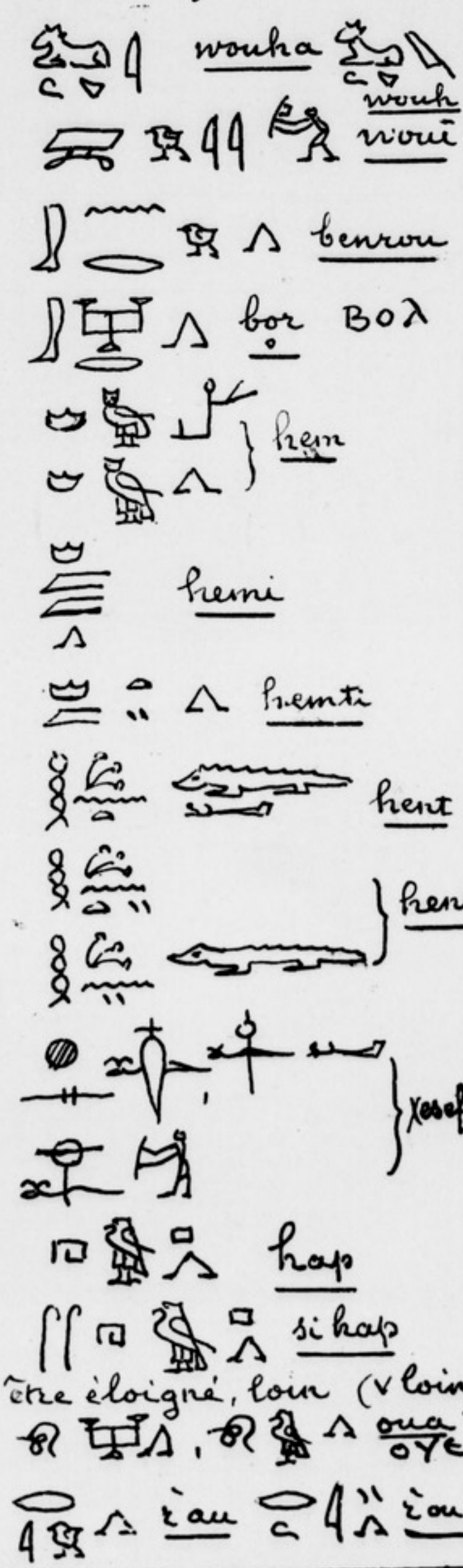

tes sou

elles-mêmes: (comme eux-mêmes)


tessen

éloigner, repousser:


āb OYBϵ

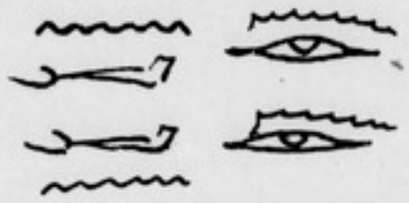

wouha wouh
wouī
benrou
bor BOλ
hem
hemi
hemti
hent
hent
xesef
hap
si hap

être éloigné, loin (v loin)

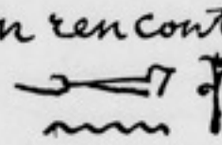
oua OYϵ

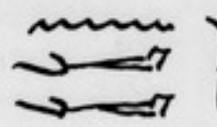
ìau ìaui

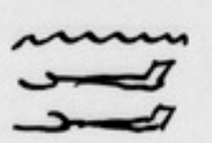
émailler:

 ān ou nà

on rencontre aussi:

 ān

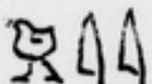
 nāi

 nāiou

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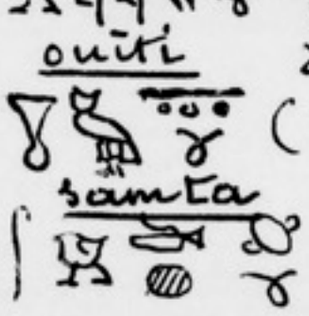
embaumer, oindre, parfumer les morts: (V. momie) cercueil, bandelettes.

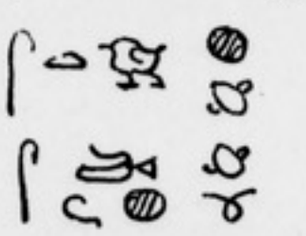
 ourhou

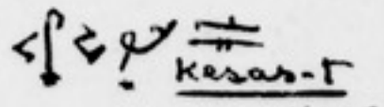
 ouiti

ΕΡΕϘ (onction)

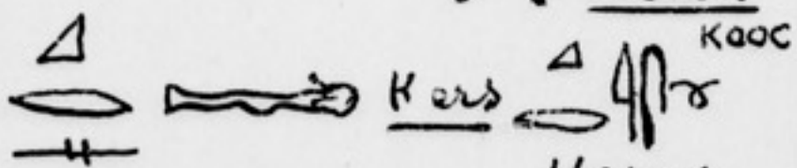
ΔωΡΗϘΕ (bitume, asphalte)

 samta

 s'ouxet

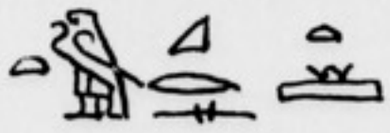
 kesas-t

KAOC

 Kers

Keras

L'embaumement

 ta Kers-t

(féminin)

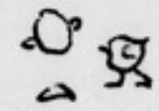
momie embaumée:

 Kers (masculin)

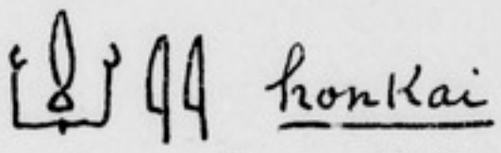
(V. Sarcophage)

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embaumeur:

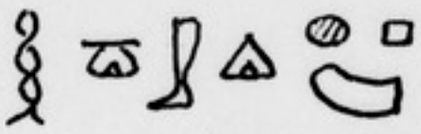
 out

aide-embaumeur:

 honkai

litter: le serviteur du double (v. double)

prêtre embaumeur:

 hekeb-touxep

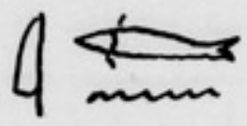
prêtre qui donne la cuisse (V. aux mots: couteaux, diacre, et ailleurs ce que nous avons dit de ces fonctions sacerdotales.)

L'embaumement consistait à préserver les corps de la corruption (nous en avons dit au mot double le motif qui ne paraît pas avoir été rien qu'hygiénique) en introduisant des substances antiseptiques dans les cavités formées par l'enlèvement du cœur, des intestins, du foie et des poumons. Les substances employées, la myrrhe et différentes épices, coûtaient fort cher. Aussi les prêtres embaumeurs se consolant du mépris que leur attirait leur métier par la fortune qu'ils faisaient, n'hésitèrent pas à user de fraude pour augmenter encore celle-ci. C'est ce qu'a constaté la Dr Cormack, de Londres, qui a divulgué la méthode employée par l'application de la chaleur aux corps simplement remplis d'une espèce de bitume peu coûteuse, opération donnant à la momie toutes les apparences des procédés les plus soignés et que les embaumeurs se faisaient largement payer, les 70 jours prescrits de l'embaumement terminés.

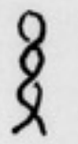
Trois corps de métiers étaient spécialement consacrés aux morts 1° ceux qui en faisaient l'autopsie. 2° ceux qui les salaient ou les remplissaient de myrrhe etc. 3° ceux qui faisaient les libations et les prières

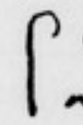
embrasser:

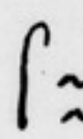

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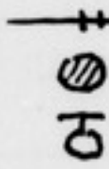

ânka

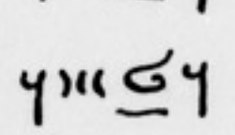

ânkou

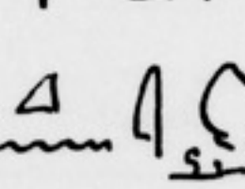

hpet


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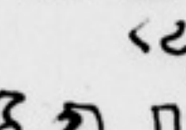
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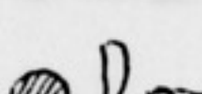
δολ

embuche, fraude, fourberie (v. piège, ruse)


χτοb XPOq


kerf. δωPδ


χab


χeb

embuscade:


ha (derrière la tête)

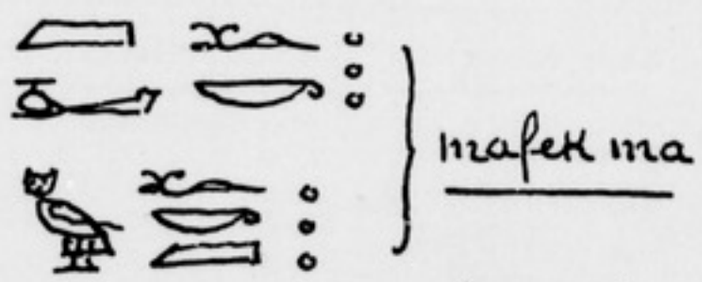
émeraude:


mâfek

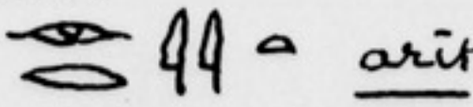

mâfek-t


mâfekan
mafeki
mâfek


mafek-t

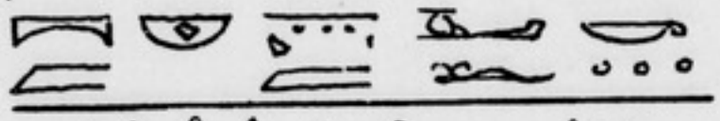

mafek ma

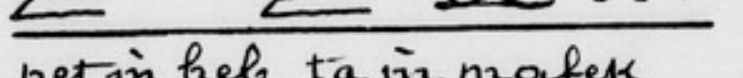
émeraude véritable pour distinguer les pierres vraies des pierres imitées dites:


arit

On a quelquefois traduit mafek par turquoise (v. ce mot) mais il s'agit d'une pierre verte, comme le prouvent les exemples que nous donnons plus loin. La pierre mafek ma était bien l'émeraude, la pierre fine véritable. Mais le mot mafek désignait aussi la malachite, le vert de cuivre; des pâtes de verre de couleur verte et la couleur verte elle-même. La couleur verte étant chez les Egyptiens la couleur de la joie, comme elle est encore de nos jours celle de l'espérance, le mot

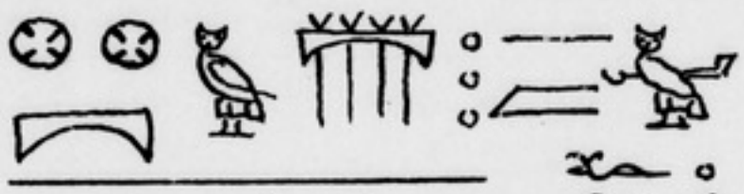
émeraude (suite)
mafek voulait aussi dire joie:
par ex:

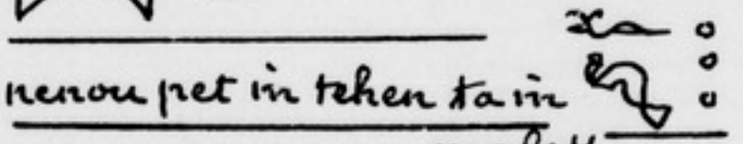




pet in heb ta in mafek

ciel en fête, terre en joie





nenou pet in tehen ta in mafek

Les régions célestes sont de topaze (jaunes, brillantes), la terre est d'émeraude (verte, joyeuse)



rexKou a neht tou

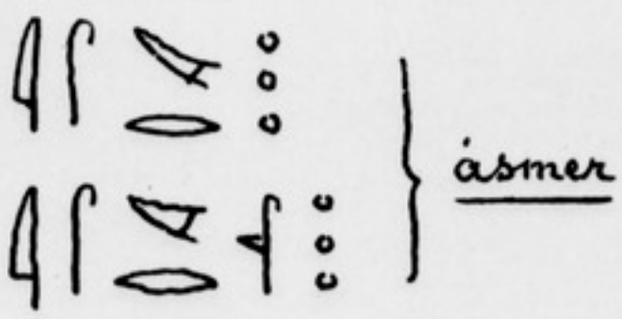
je connais ce sycomore

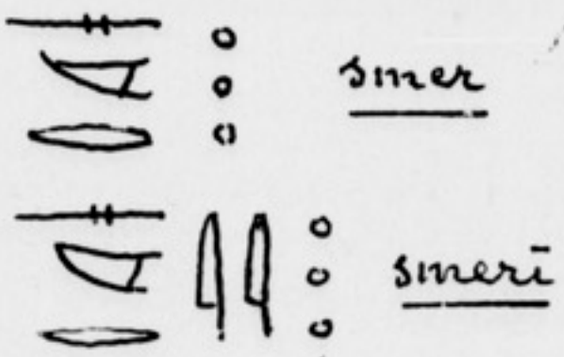


nt mafek

qui est vert

émeri





émigrer, émigration:

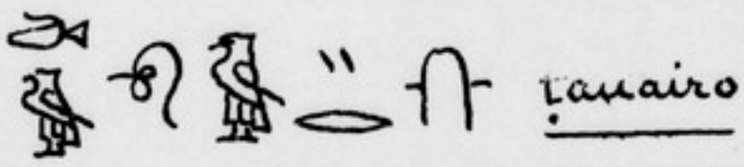


OYWTEB

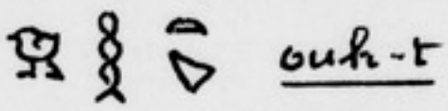
émissaire:



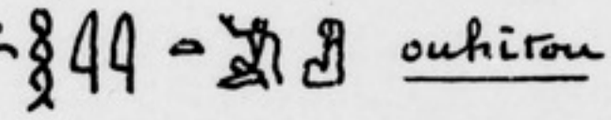
empiler:



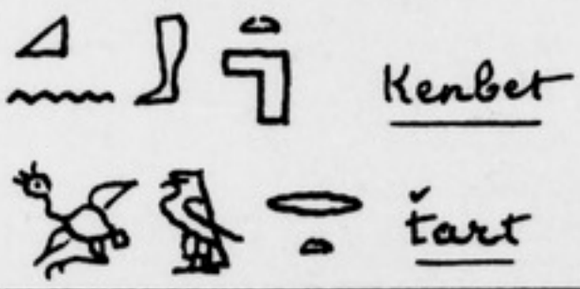
emplacement, campement:



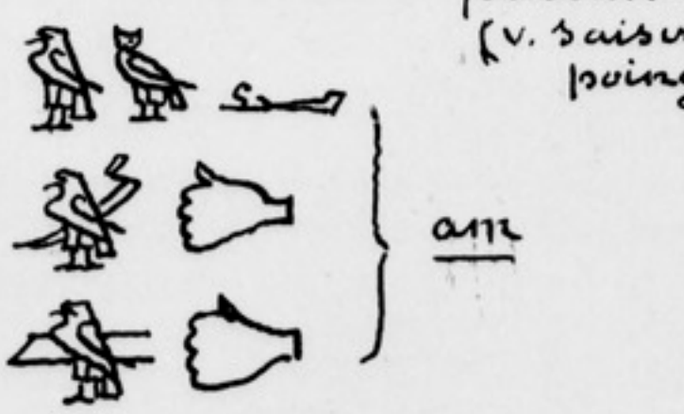
les gens qui s'y trouvent:

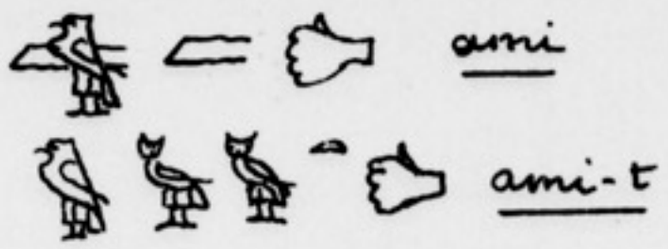


employé, commis:

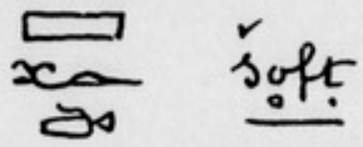


empoigner, saisir, faire prisonnier: (v. saisir, poing)





empoigner (suite)

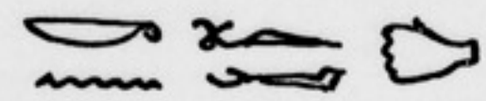

soft

ywwyθ (poing)

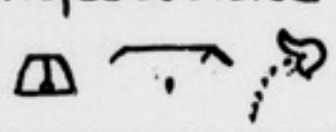

Kefā

KEEqE


Kefau


Kefnā

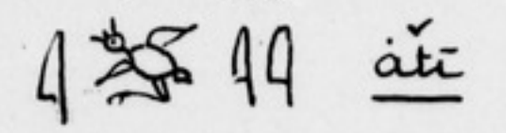
empoisonné: (v. poison)


χermet

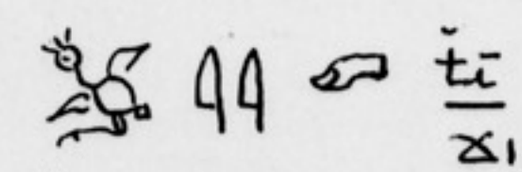
emporter, piller, voler:


ăta


ătai


ăti

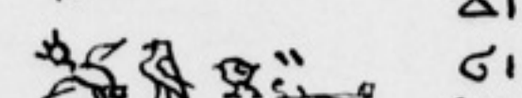
← /ŋ ouar

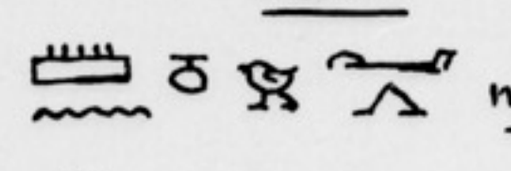

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ΔIOYE

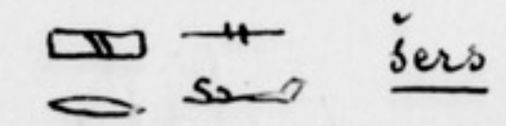
ΔIOYI (voler, vol)

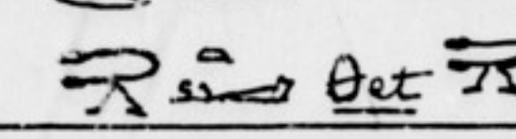
taoui


mennou

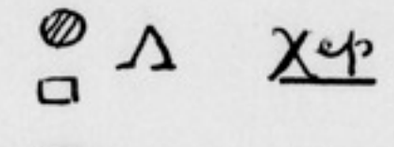

χers

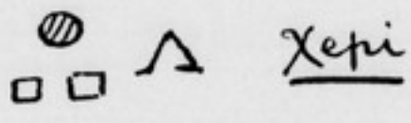

χersek


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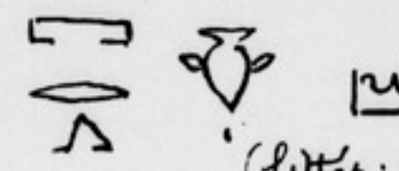

θet θe θe

emporter, transporter:

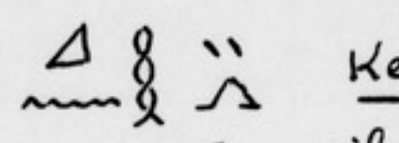

χep

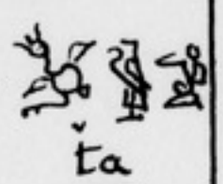

χepi

s'emporter:

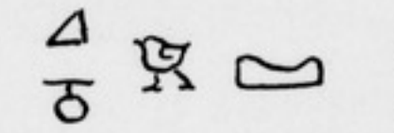

pirab

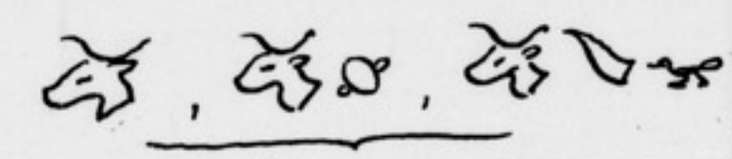
(litter: sortir de son cœur)


Kehni

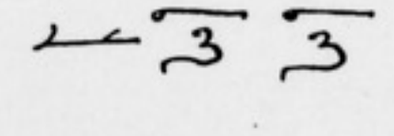

ta

emporté, vif:


Knoutou

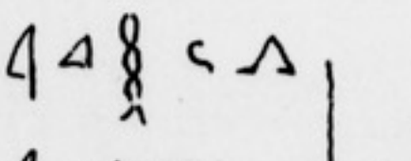

Kn GNAT

l'emporter, avoir, prendre le dessus:


Kemkem

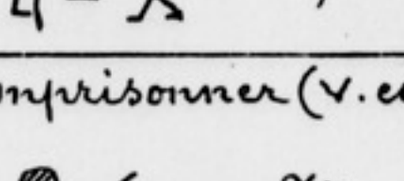
GuGuu

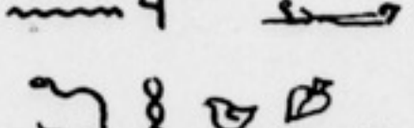
s'empresser:

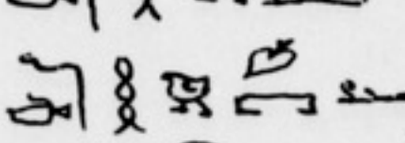

àkouh

XOQ

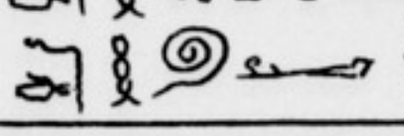
emprisonner (v. enfermer, prison, harem)


χn

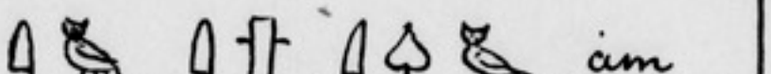

χnà

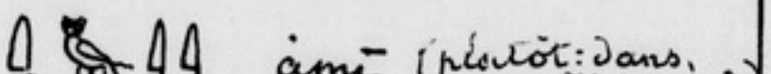

ťethou

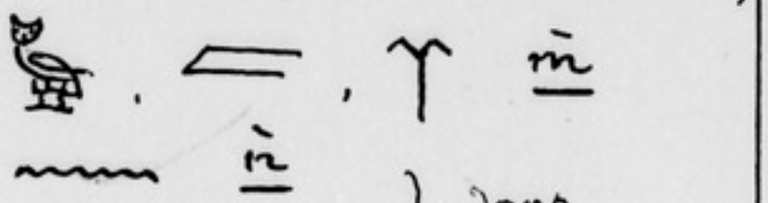
TATQO

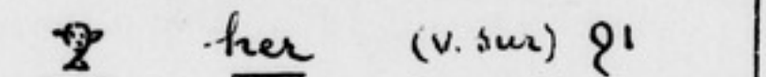

ťeth XOTQ

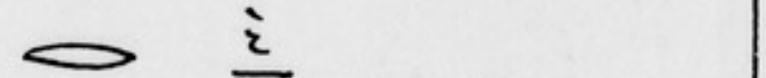
en:


àm

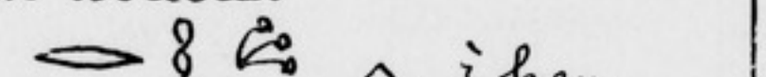

àmī (plutôt: dans, dans l'intérieur de)

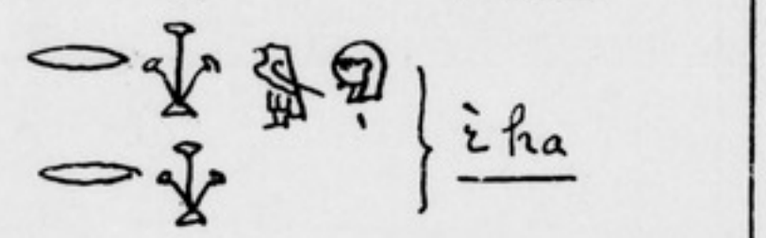

m̀
m̀
nou } dans


her (v. sur) ḏ1

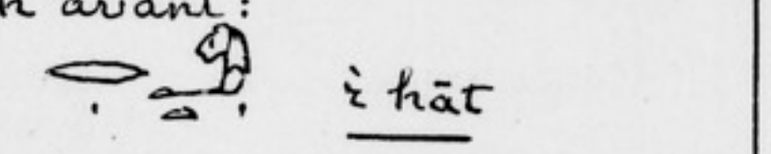

ì

en arrière:

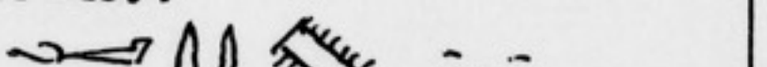

ì hen

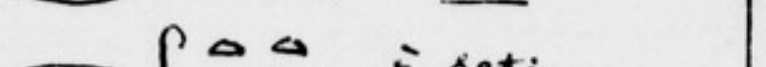

ì ha

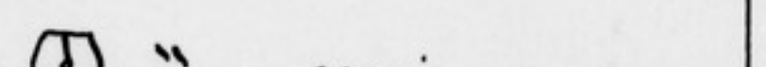
en avant:


ì hāt

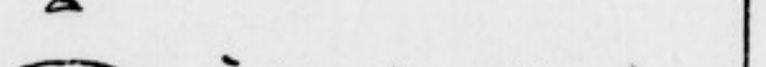
en bas:


àrī

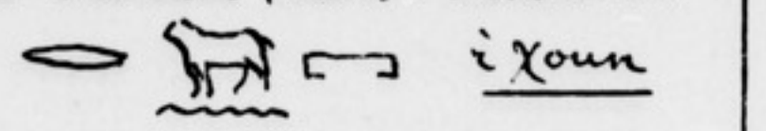

ì seti


xeri

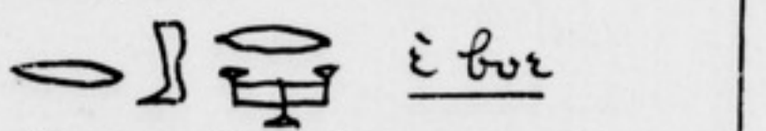

xert


ì ta (par terre)

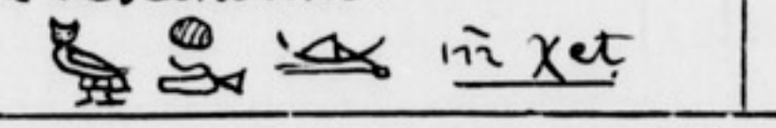
en dedans, dans l'intérieur:


ì xoun

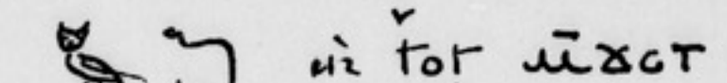
en dehors:

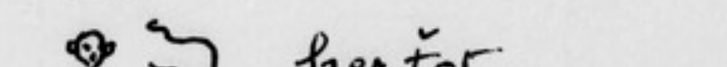

ì bor

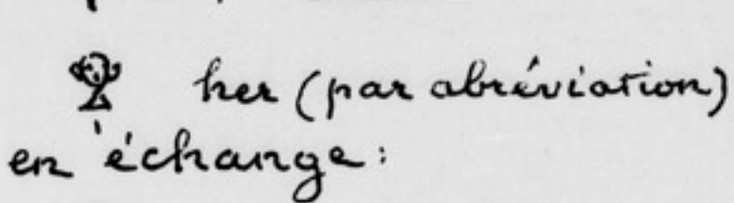
en descendant:


m̀ xet

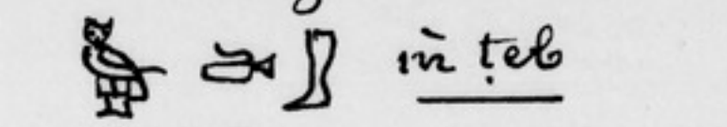
en disant:


m̀ ṯor mẖor

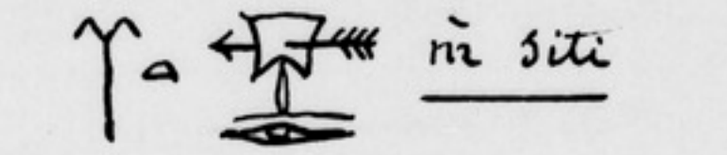

her ṯor


her (par abréviation)

en échange:


m̀ ṯeb

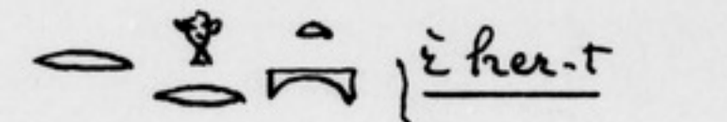
en face de:


m̀ siti

en faveur de:

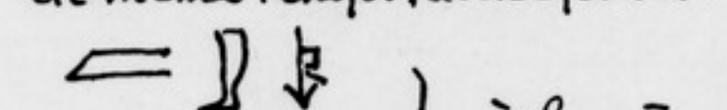

m̀ šau

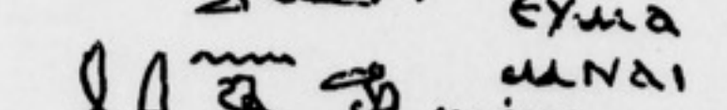
en haut:


ì her-t

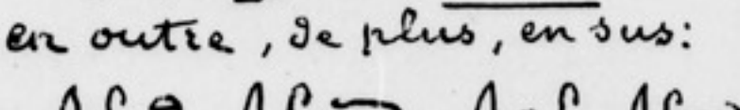


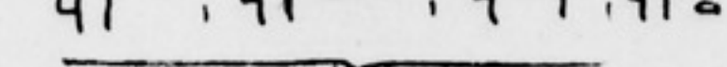
en ce lieu, en cet endroit;
en même temps; à cette place:

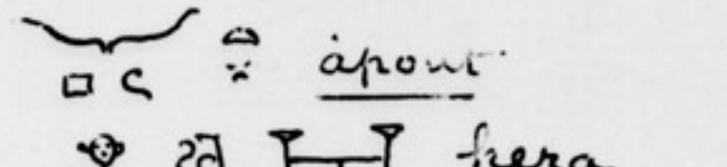

m̀ bouā

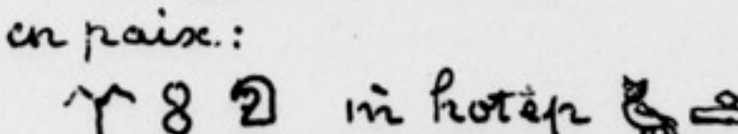

ekwa
mnai
māna

en outre, de plus, en sus:

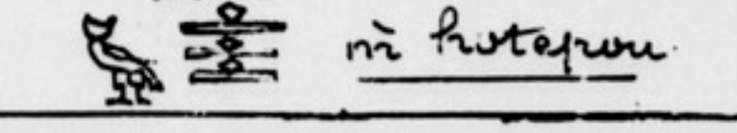

àri


àstou


àpout


hera

en paix:


m̀ hotep

m̀ hotepou

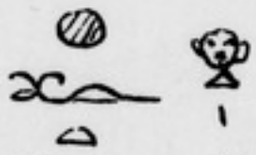
en (suite)

en présence de:

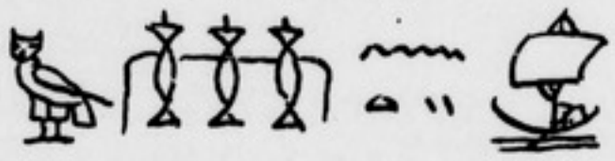

mi her


mi her ab


mi hā


xefther

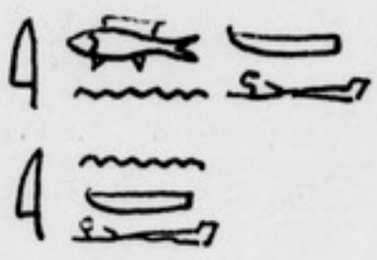
en remontant:

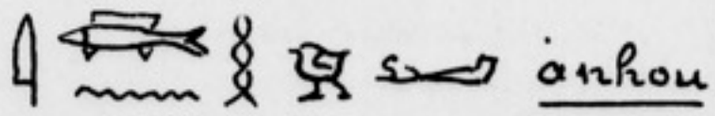

mi xonti

en soi:

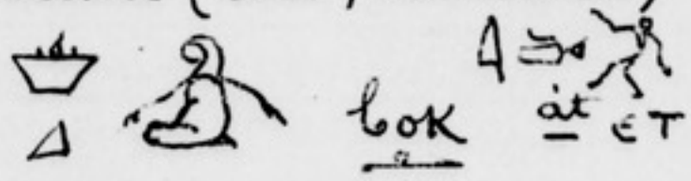

i sou

encadrer, entourer, garnir: (v. cadre)


ānk


ānkou

enceinte (être, le devenir)


bok


bok
BOKI

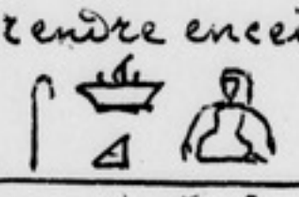
baba

wouroun

enceinte (être rendue)


sep nouroun

rendre enceinte:


s'bok

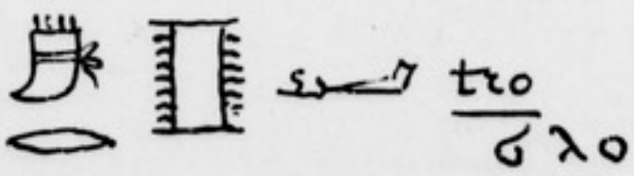
enceinte de murailles ceinte de murs: (v. clôture)

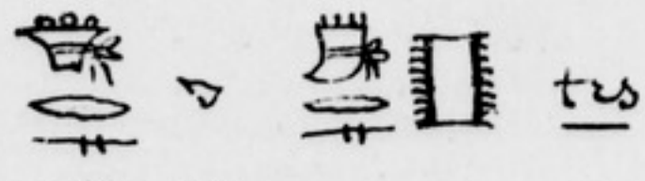

ānb-t

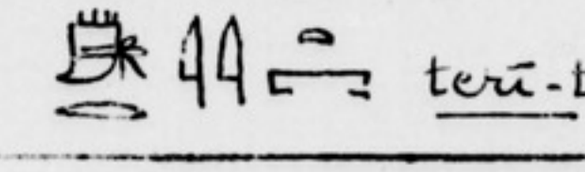
(et autres variantes)


sekar

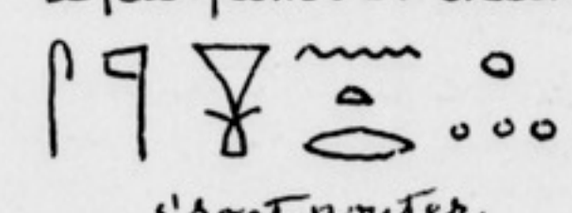

sekair


tro
ϭλο


tes


terā-t

encenser, purifier par le parfum de l'encens:


s'sont monter

encens, myrrhe, parfum:

ārt

ārti

ānt
(B. Epo.)

antšou tep
encens brillant de 1ère qual.

anta

"
encens éclatant de blancheur

atef

ânkasap
encens doré

âkem
encens rougeâtre

âsnht

āb
(du nom de l'éléphant qui le transportait en Egypte, des contrées les plus éloignées (v. plus loin)

bet BHT

šebet yooy
(cette espèce d'encens prenait son nom du cornet de papyrus ou de parchemin où il était enfermé) (v. papyrus, parchemin)

sontrânouter

CONTE, CONT
(résine)

sont nouiterbet

Kahebhet
(encens blanc)

Katalba

Karlba

Ces gommes-résines faisaient l'objet d'un commerce des plus importants. Nous venons de citer les noms de plusieurs encens, mais nous sommes loin d'être au bout de cette nomenclature.

Il existe en effet une inscription qui enumère les encens réservés aux temples, les résines qui en étaient exclues mais qui étaient employées dans l'industrie pour faire des baumes, des huiles, des parfums, des hakên nou. et enfin les résines dont on ne tirait aucun parti.

L'inscription porte en tête:

temt nouhet ārt XI
liste des 11 baumes

Ces onze baumes réservés au culte sont énumérés dans l'ordre suivant:

1° nouiš nou doré

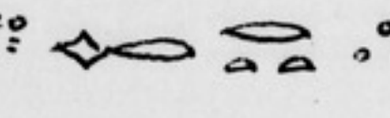
2° Kalkeb

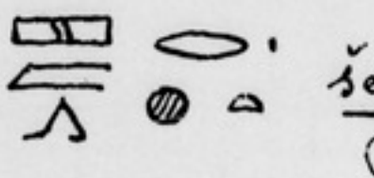
3° Kalsept doré

šeser rouge

encens (suite)

4°  Kalta (rouge)

5°  à roti (myrrhe) surnommée:

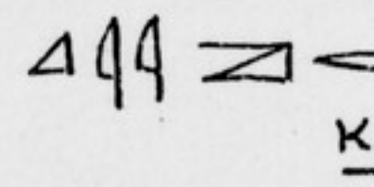
 šem roxet (la bonne odeur)

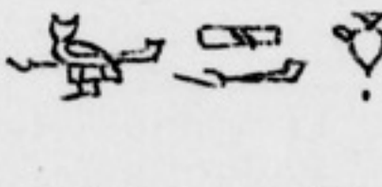
 merš (la jaune)

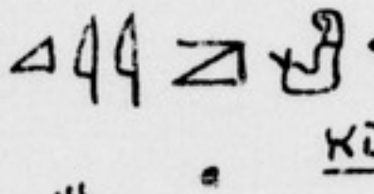
6°  māmamā

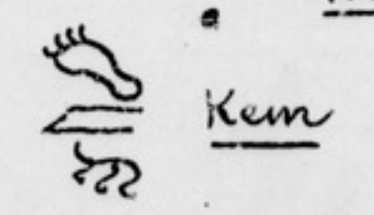
 àsneht

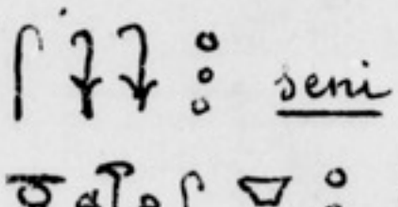
 hirset

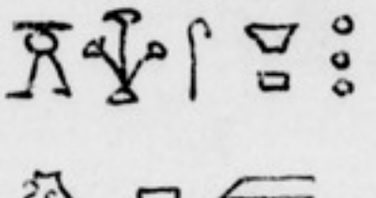
7°  Kīrosef

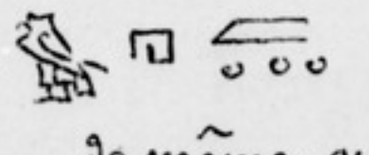
8°  māsā (rouge)

9°  Kī ar sani

 Kem (de couleur foncée)

10°  seni

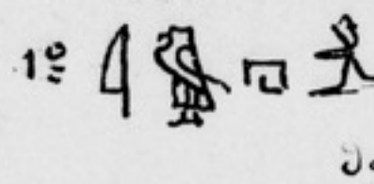
 ān hasāp

11°  aham

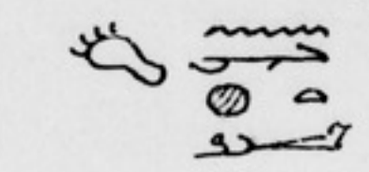
de même qualité que l'anti du Pount (arabie)

(rouge clair)

puis viennent trois encens qui n'étaient pas admis dans les cérémonies du culte:

1°  aah set

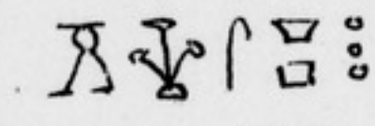
de couleur très foncée

 Kem nèxet

(de bois noir)

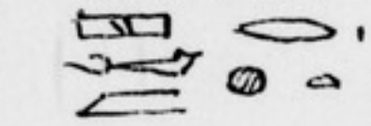
2°  māsà è wou

de l'espèce de l'anhasap

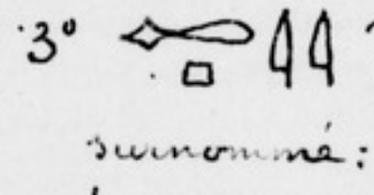
 anhasap

mais de qualité inférieure

surnommé

 šam rext

(rouge)

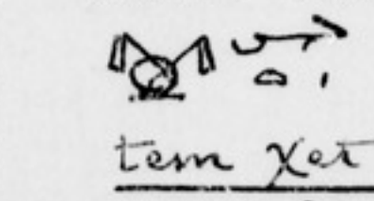
3°  āpinet

surnommé:

 het nèxet

(de bois blanc)

Vient ensuite:

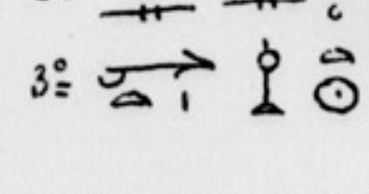


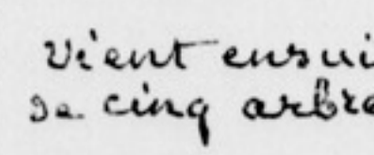
tem xet 3

groupe de trois bois.

Ces trois arbres fournissent:

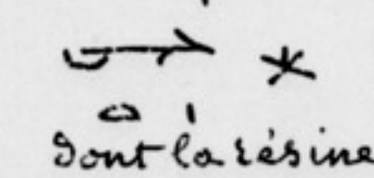
1°  xeses

2°  xesxes

3°  xet het

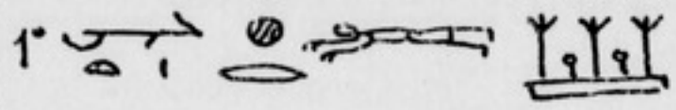
(bois blanc)

Vient ensuite un groupe de cinq arbres:

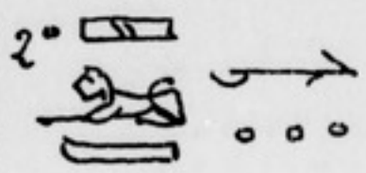
 xet 5

dont la résine n'était pas utilisée

encens (suite)
Ces 5 arbres produisaient:

1° 

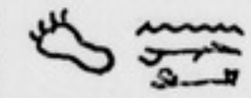
xersèt
(noir ou rouge)

2° 

seleh
(rouge)

3° 

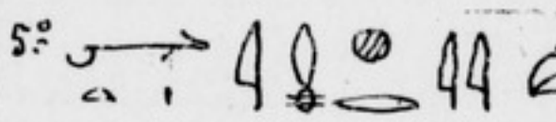
a ŝetro



Kemi xet

4° 

tešel
(noir)

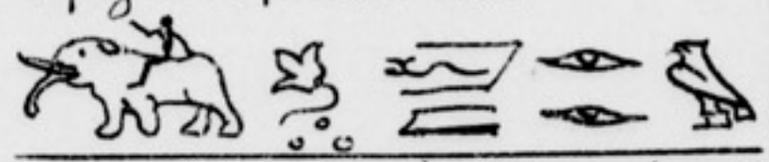
5° 

amxerū

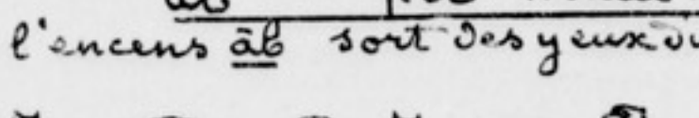
L'encens était pour les Egyptiens une matière de grande importance. C'est ce qui nous a engagé à donner la liste précédente.

Ils attribuaient à l'encens une origine tout à fait divine. Les encens précieux découlaient des membres et surtout des yeux des divinités supérieures. Les encens communs et vulgaires étaient les produits des mauvais esprits tels que Set.

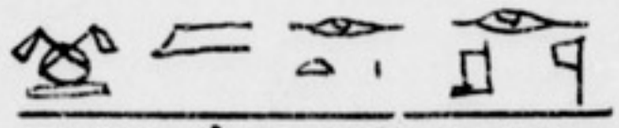
Ainsi l'encens ab que nous avons vu figurer plus haut:



ab pir mani nouter
l'encens ab sort des yeux divins



mi mat ra mi mat hor
de l'œil de Ra, de l'œil d'Horus



temt mi mat ousar
réunis dans l'œil d'Osiris

L'encens dit Kalkeb est produit par l'œil d'Osiris, le meilleur sort de son œil gauche:

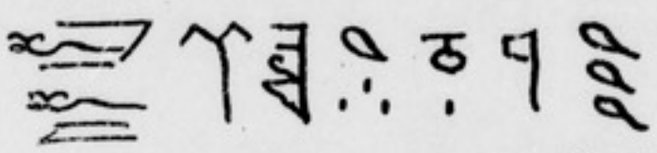


Xeper mi mat Ousar ānta mi ma



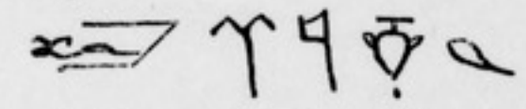
pir mi mat āb..

Le Kalta sort de la jambe du corps divin:



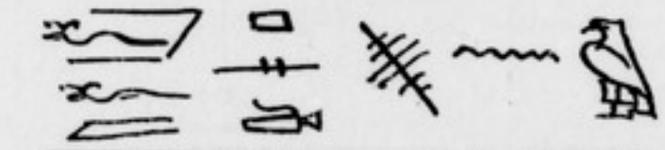
pir-f m Kes nou nouter hau

L'ahem rougeoyant sort du cœur divin:



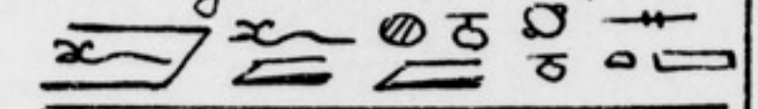
pir mi nouter ab

L'anhasaŝ, encens doré, sort du dos d'Horus:



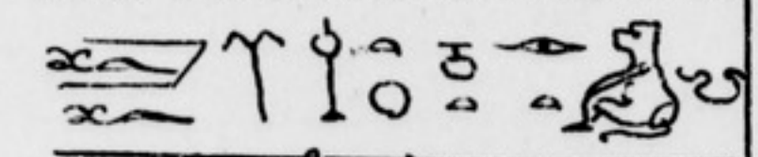
pir-f m psi.t n Hor.

tandis que le xespes, résine vulgaire sort du corps de Set



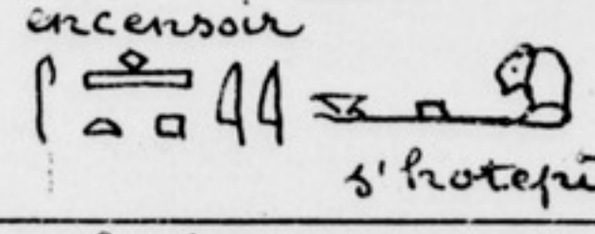
pir-f m xnoum nou Set

et le semrox-tabertat sort du blanc de l'œil d'Atoum



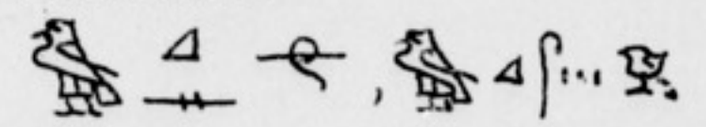
pir-f m het nt mat Atoum

encensoir



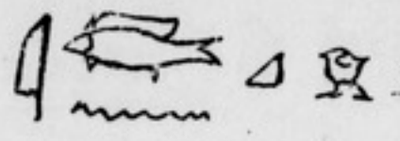
s'hotepi

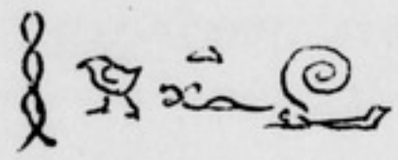
enchaîner



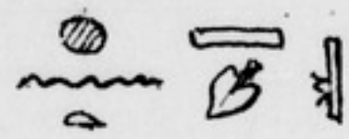
akes akesou

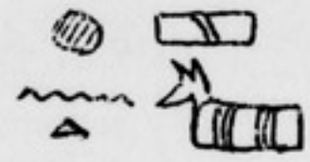
enchaîner (suite)

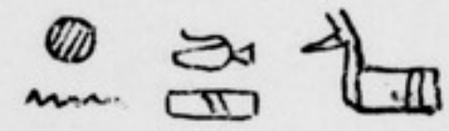

ankou

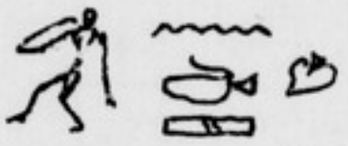

houtef
QWTEN

enchanter. (V. ensorceler)
être enchanté, content:


xenteš


xenteš

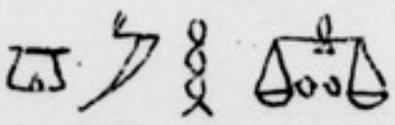

xenṭeš


xenṭeš BE

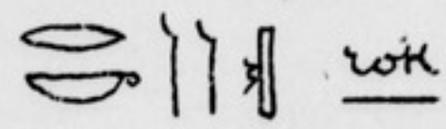

šenteš

enchasser, sertir, monter
des pierres précieuses. (v. balance)


hemaka


kemkh

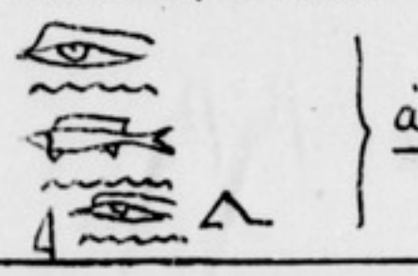
enclin, disposé à:


rok POKE

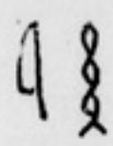
enclos, verger: (V. verger)

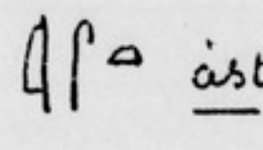

ami

encore, de nouveau:


an
ān ON

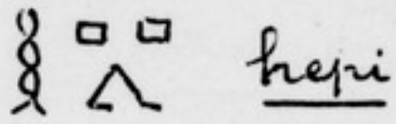
encore, de nouveau: (V. aussi)


ah


ast (et variantes. V. en outre à en)

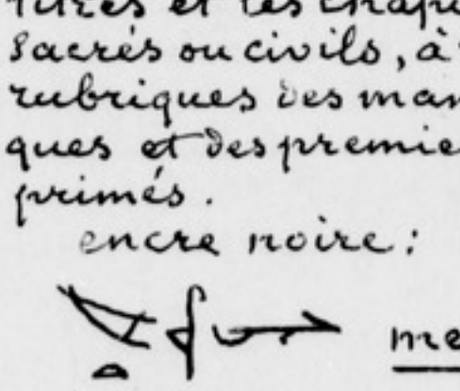

ì sọr sonk
(pour une 2me fois)
K
nem (V. de nouveau)

s'encourir:

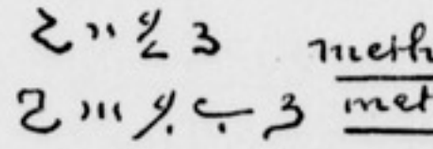

hepi

encre.
Les Egyptiens se servaient pour écrire d'encre noire et rouge, sur papyrus, parchemin, toile, bois, terre cuite, tessons, coquilles. L'encre rouge n'était employée que pour inscrire les titres et les chapitres des écrits sacrés ou civils, à l'instar des rubriques des manuscrits gothiques et des premiers livres imprimés.

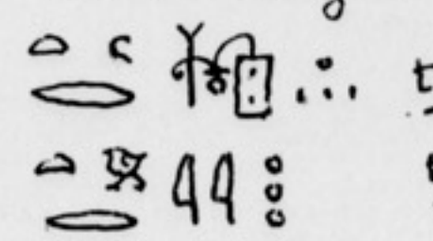
encre noire:


mer-t MEPAB

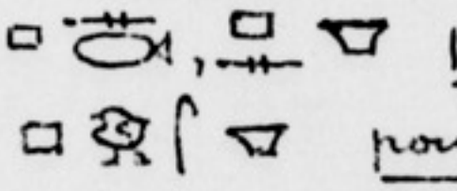

mennou Kem


methau
methi

encre rouge:

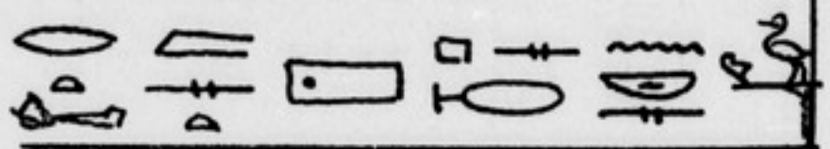

tour
towi

encrier:


pes
pous

(v. ex: page suivante)

encrier (suite)



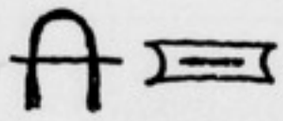
rotout maset pes ì neb-s Thot

furent présentés la palette (maset) (et) l'encrier (pes) à son seigneur Thot



endiguement: (v. digue)


outeb

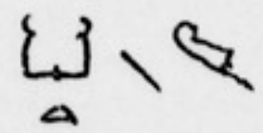

tem

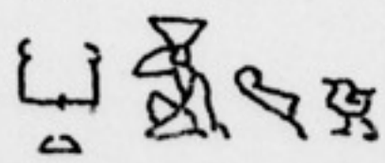


Kot neb ar m outeb

faire tous les travaux d'endigue = ment.

endive ou plutôt chicorée. (v. chicorée)


Kotšou



(herbe à ouvrier)

Kotsout

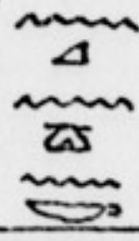
ΚΕλψωτ

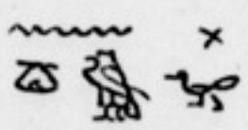
endommager:


ouàs ΟΥΑϹ

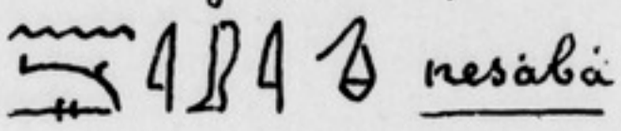

ouš (v. désert, dévasté)

endommagé, détérioré

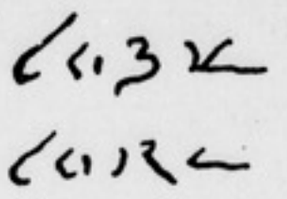

nek


neka

endommagé par le feu:

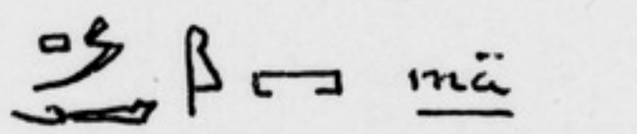

nesàbà

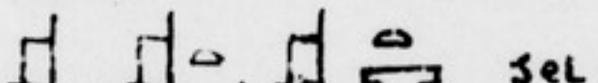
endommager, profaner, faire du mal:


Kemà

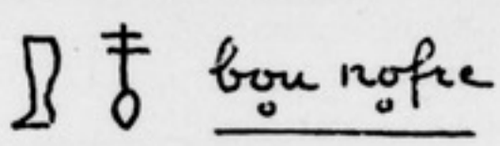
endroit


bou ΒΕΥϹ

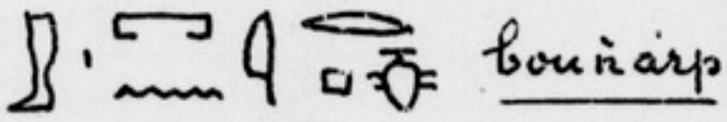

mà


sel

bon endroit:


bou nofre

endroit à vin, pour cave à vin


bou n arp

endroit découvert d'un édifice:

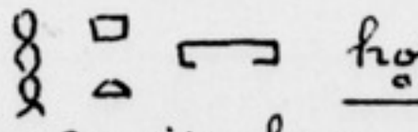


manar-t


mar

(ces mots signifient vue; le signe maison, demeure, édifice, temple indiquant qu'il s'agit d'un endroit d'où la vue s'étend.)

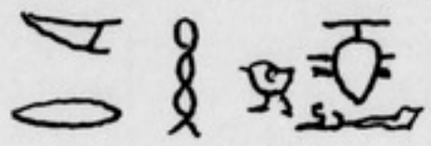
endroit caché:


hop-t ϩωπ

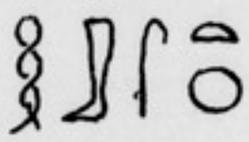
endroit obscur:


Kamou
ϰαμε
(noir)

enduire, oindre: (V. onguent)

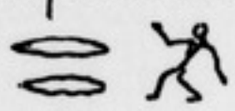

merhou

enduit, couverte, couche de couleur, etc: (V. vernis)
couvrir

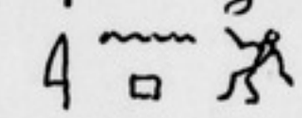
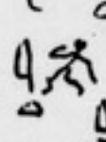
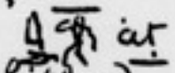

hebes-t ϩBC

le déterm: O indique l'enduit blanc, plâtre ou stuc, sur lequel on étendait la couleur, l'or ou l'argent.

enfant au maillot qu'on berce:

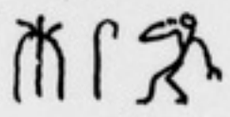

rer

enfant, garçon (V. garçon)
fils

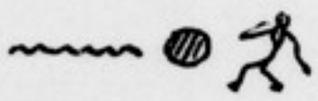



ànp ỉrt ỉrt

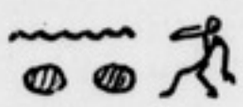
enfant, fille (V. fille)

enfant, enfance: (V. roussin)

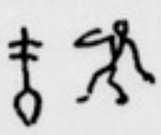

mes ϻϵϹ (engendrer)

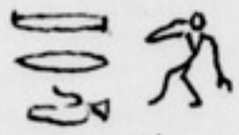
au plur: 
meson ϻϩϹⲓ


nex


nexi

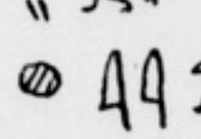

nexen

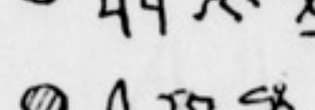

nofre (mot d'affection: le gentil bébé)


herot


xe ỵϵ


xi

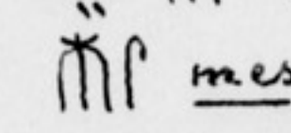

xī


xaui ϰϙⲓ

enfance

šašet

de šā commencement
et šet nourrir, élever


ālou ⲁⲗⲟⲩ

enfant royal, enfant de telle ou telle divinité; titre royal:

am-t

am

par ex:

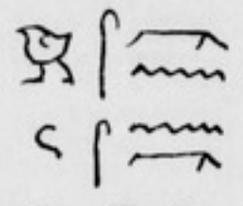
am matra
enfant de l'œil de Ra

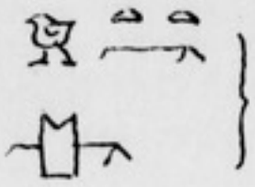
enfanter, engendrer

arimes (faire un enfant)

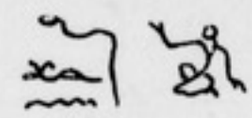
mes ϻϵϹ

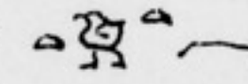
enfanter (suite)

 ousen

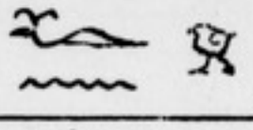
 outi ḫot

 ťam

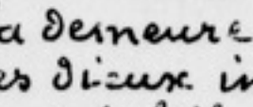
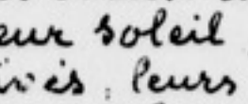
 ťefen ⲥⲫⲟ

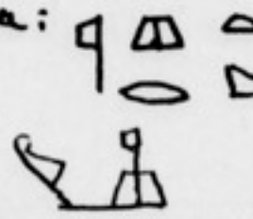
 tour ⲥⲱⲟⲩ

s'engendrer de nouveau. en parlant des divinités:

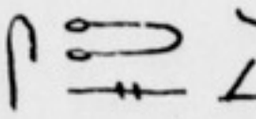
 ḫnouk

enfer.

Il y avait plusieurs enfers et tous n'étaient pas des lieux de supplice pour les damnés. C'était la région de l'ouest, celle où le soleil disparait la nuit, la demeure d'Osiris et de tous les dieux infernaux, ayant leur soleil, leurs champs cultivés, leurs Champs Elysées, comme les nommaient les grecs et que les Egyptiens appelaient aour  nom que portait aussi le Nil ou  àoulou qui signifiait: séjour des bienheureux.

Il y avait un séjour encore supérieur, la Demeure des dieux, la:  Xernouter

Dont le nom secret était:

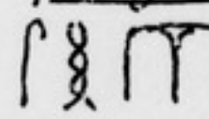
 sedes

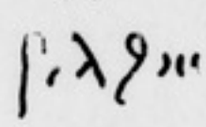
Le Chap. V du Rituel funéraire dit que les défunts se livrent aux travaux de l'agriculture dans l'aour, mais que dans la Kerneter tout travail manuel était interdit et d'ailleurs inutile.

Nous avons décrit page 149 au mot Champs l'aour.

Les initiés seuls savaient qu'au dessus de l'aour, séjour supérieur des bienheureux, il y avait la Kherneter, séjour inférieur des Dieux, dont la demeure tout à fait supérieure se nommait sedes, mot qui veut dire élevé.

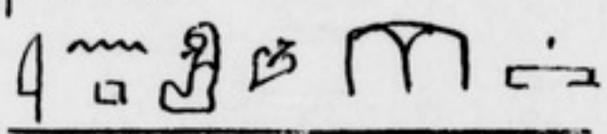
En dessous de l'aour il y avait le purgatoire: (V. purgatoire, purifier)

 seh

 sih

 ḥaāb lieu de purification

par ex:

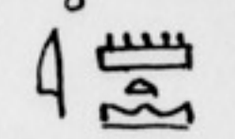
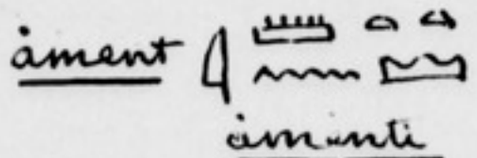


ànoup Xont seh

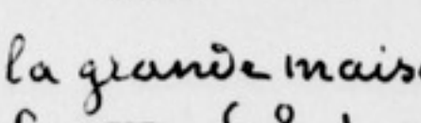
anubis dans la salle du purgatoire

C'est là qu'opéraient surtout les 4 cynocéphales assis autour de la chaudière, (figurée au mot cynocéphale) bassins remplis d'eau et entourés de flammes, où les âmes se purifiaient par l'eau et par le feu, sous la garde des singes infernaux.

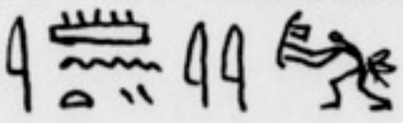
En dessous du purgatoire il y avait l':

 àment  àmenti

la grande maison de l'enfer:

 àmenthiāā

dont les habitants étaient nommés

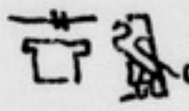
 àmenty

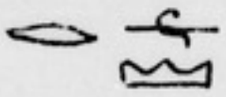
enfer (suite)

Comme nous l'avons dit plus haut, ament signifie plutôt les régions inférieures, de l'ouest, point où le soleil se dérobe à la vue:


ament AMENT

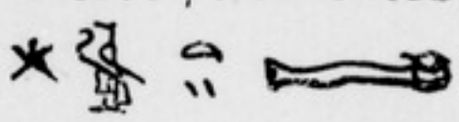

seb


sat

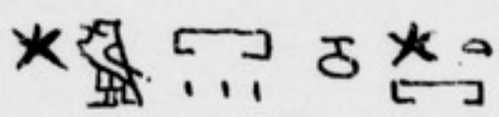

i seb du côté de l'ouest


toua

d'où: habitant de la région d'ouest, la nomie:

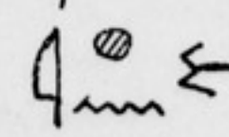

touati

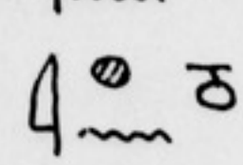
portes de l'enfer, de la région d'ouest:

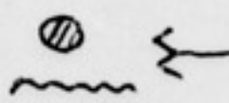

sebau nou touat

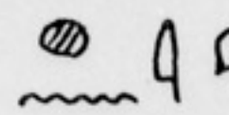
(v tombeau, nécropole)

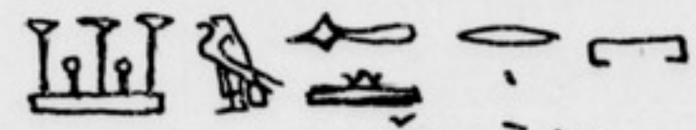
enfermer: (v. emprisonner prison, haren)

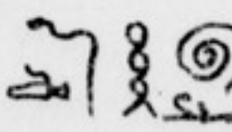

àxen

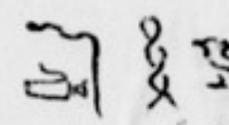

àxennou


xen


xna


ša à ro


ťotk ZOTQ


ťathou TATQO

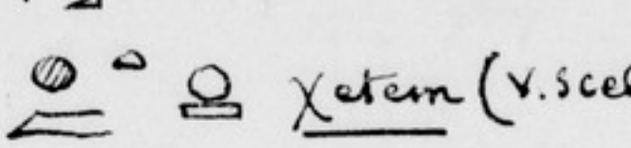
ťathau

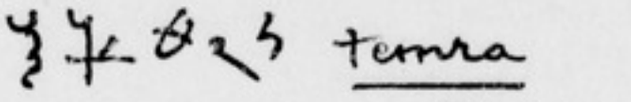
enfermer, clôturer:


àter ou àtro

arb OPB

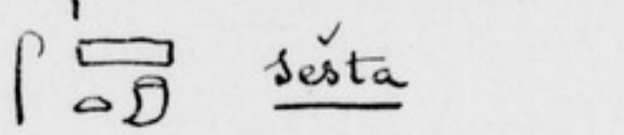
ienb

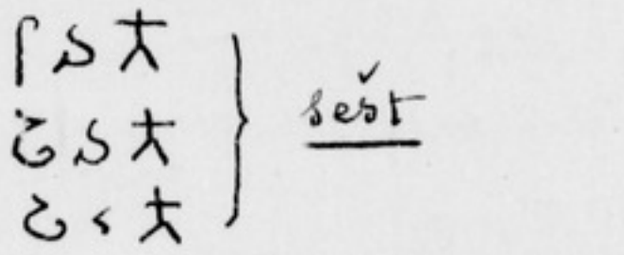

xetem (v. sceller)

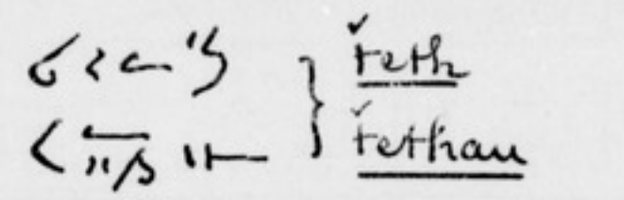

temra

Tasse

enfermer en secret:


šešta

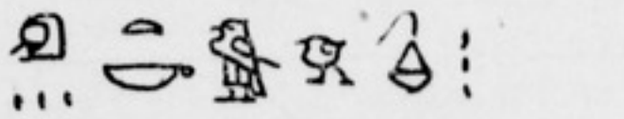

šešt


šeth

šethau

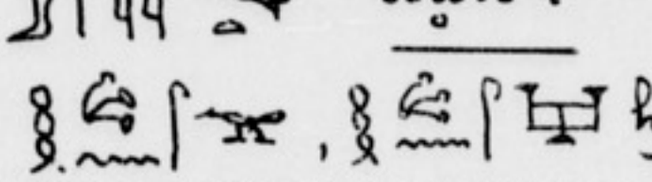
enflammer: (v. allumer)

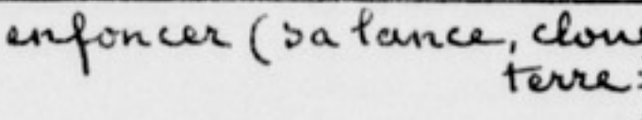
« têtes enflammées »


tepou tekau

nom donné à certains génies infernaux chargés de torturer par les flammes les corps des damnés.

enflure, tumeur: (v. gonfler)

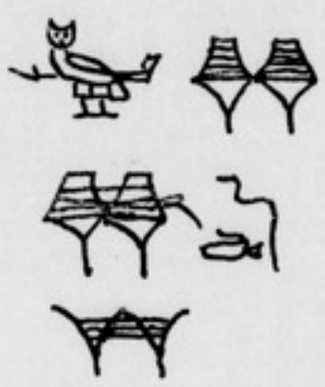

bousi-t


hens

enfoncer (sa lance, clouer à terre:)

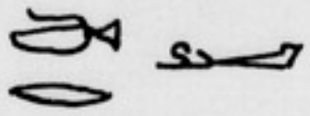

àaut (v. varia)

enfoncer (par ex: un clou, un bouchon en frappant dessus)



mātet

(v. filtrer) (torturer)



tor TWP

s'enfoncer



sext

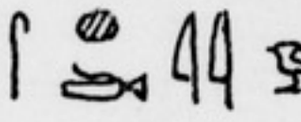


sext

être enfoncés, carrés de troupes enfoncés

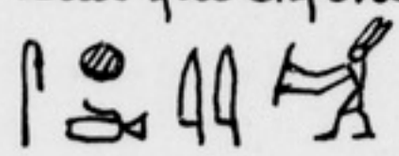


sextou



sextiou

celui qui enfonce les troupes



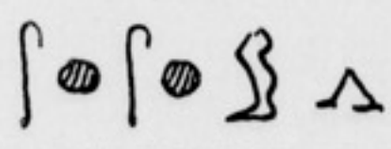
sextī

enfreindre (v. transgresser)

s'enfuir:

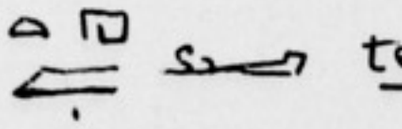


χaā

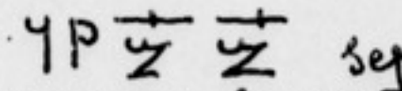


sexsex

engager quelqu'un à faire une chose: (v. séduire)

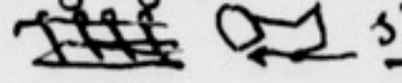


tehem TEqeu



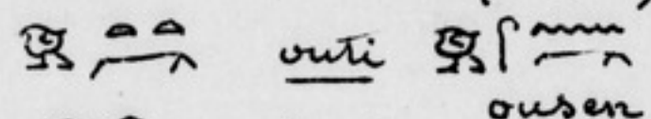
sepsop CEΠCWΠ

engager le combat:



s'sop xer

engendrer: (v. créer enfanter)

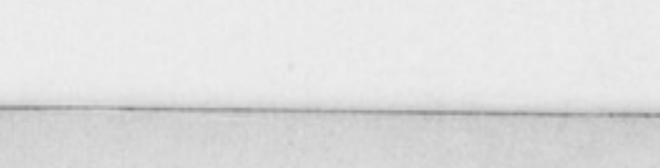


outi ousen

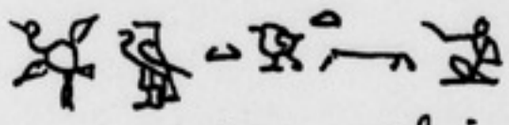
tout

toutout

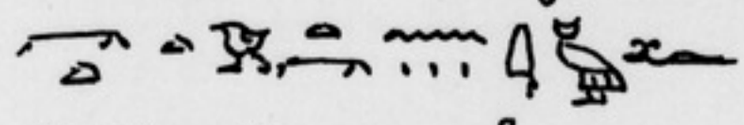
par ex:



outi sou il l'a engendré



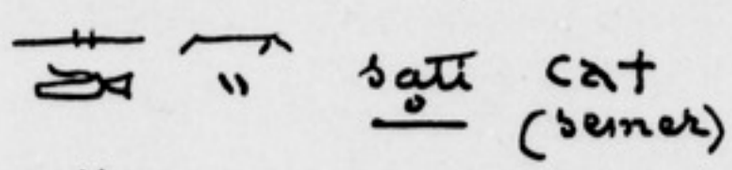
patout a celui qui m'a engendré.



toutou-nou am-f
nous l'avons engendré



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seb-t

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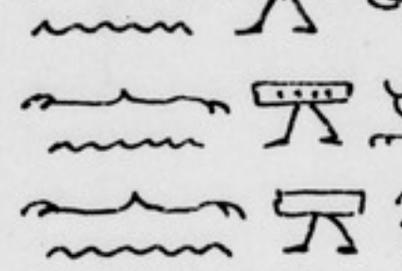


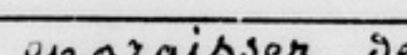
engendrer, génération, père: (v. père)

tefen

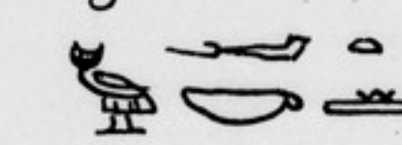
engorgement de la rate:

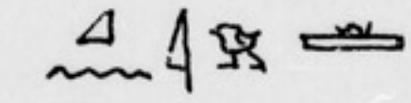

nišmer

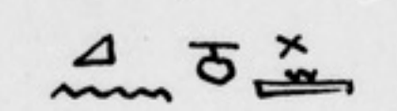

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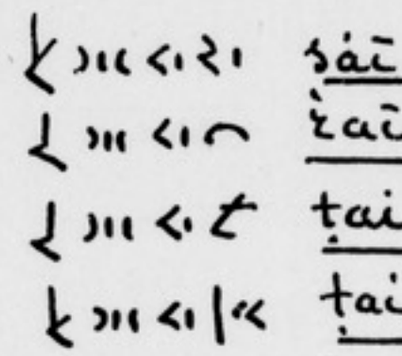

nenšmou

engraisser, devenir gras:


mākt


Kenau

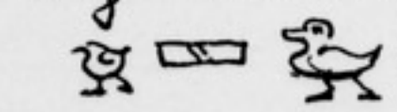

Kennou


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engraisser des bêtes:


ouša

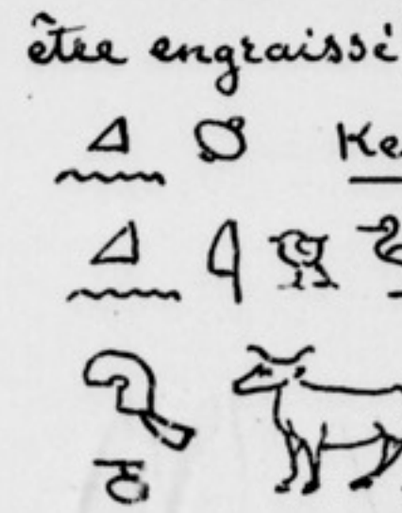
engraisser des oies:


ouša.ro

engraisser des boeufs:


ouša.au

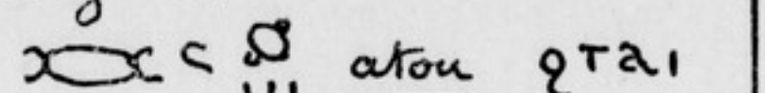
être engraissé, devenir gras:


Ken ΧΗΝ KENI

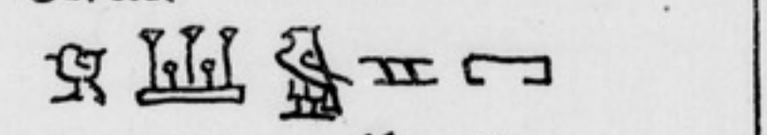
Kenau

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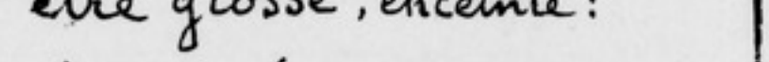
engrais:


atou ϥτai

endroit où l'on engraisse le bétail

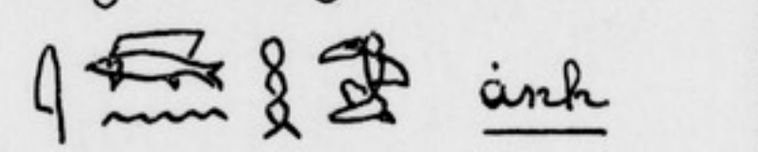

ouša.at

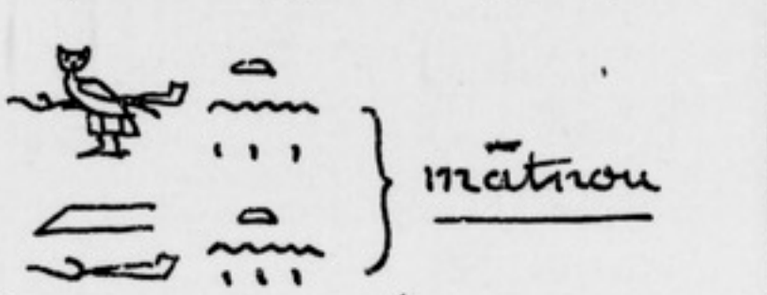
être grosse, enceinte:


āi ȧmes

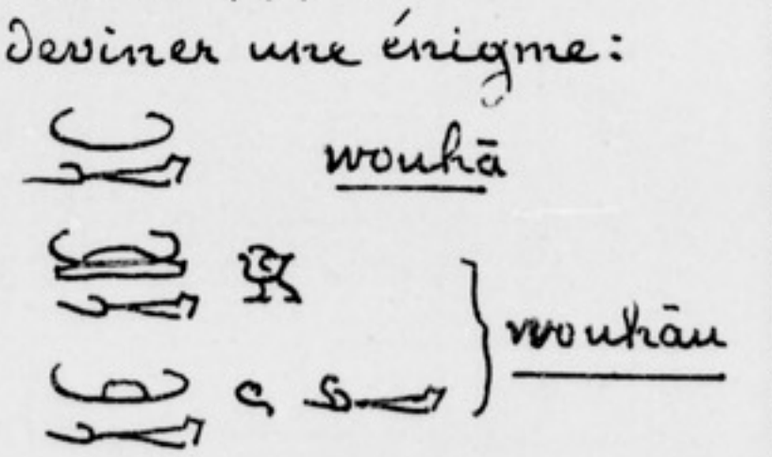
litt: marcher vers l'approché: aller ation.

énigme, énigmatique:


ānḫ

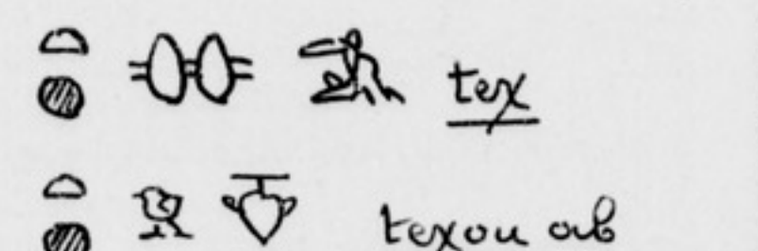

mātrou

Deviner une énigme:

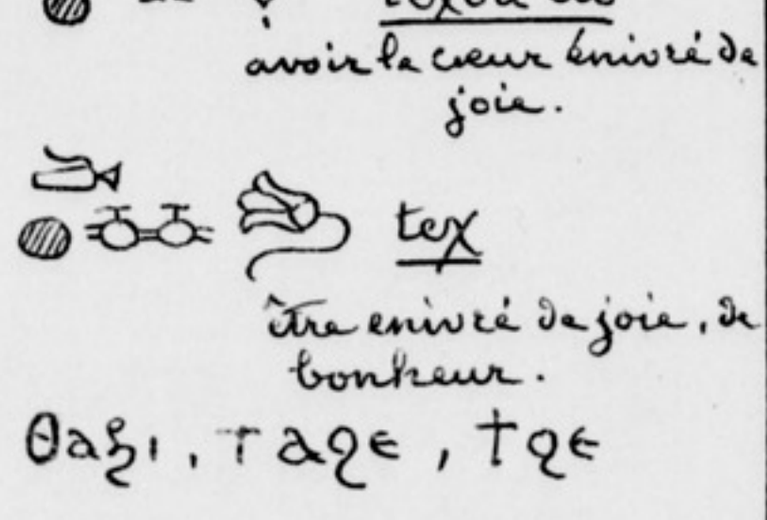

wouḫā

wouḫāu

s'enivrer de boisson ou de joie:


texou.ab

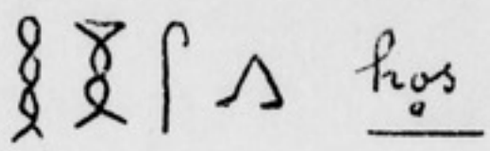
avoir le coeur enivré de joie.


tex

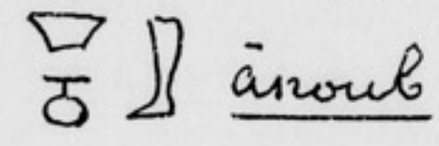
être enivré de joie, de bonheur.

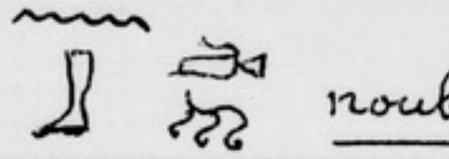
ϑaϩi, ϯaϥe, ϯϥe

enjamber:

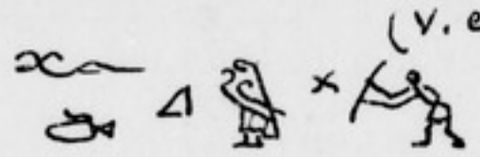

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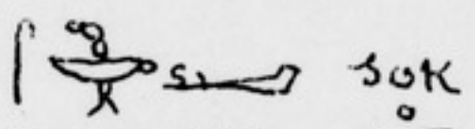
enlacer: (V. tresser)


ânoub

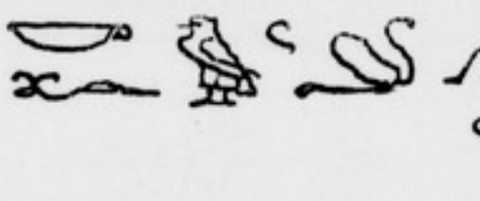

NOYBT noubt

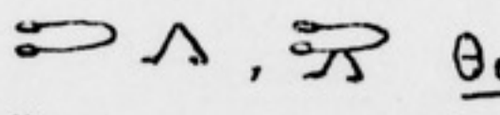
enlever de sa place, transporter, ôter; détruire, dérober: (V. extraire)

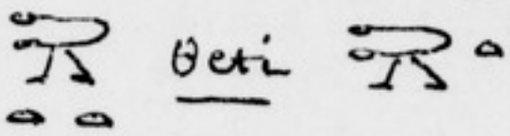

fetka ҂ЄΔ

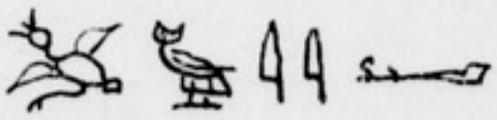

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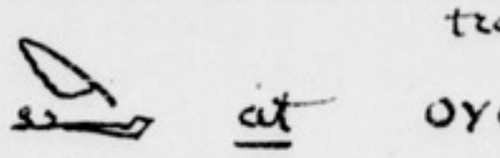

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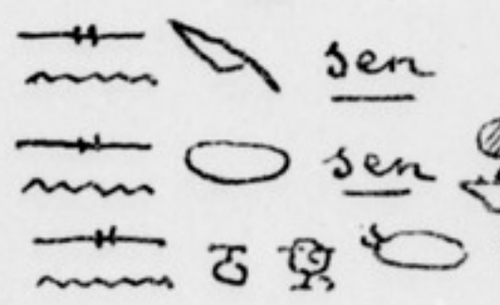
enlever un fardeau pesant:


θonns TWSHT

d'où: faire un accouchement.

enlever, transporter, enlever surtout en coupant, en tranchant

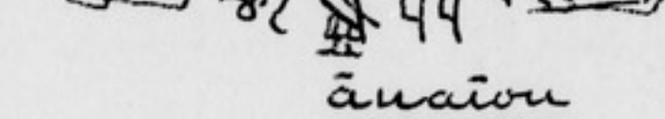

at OYET

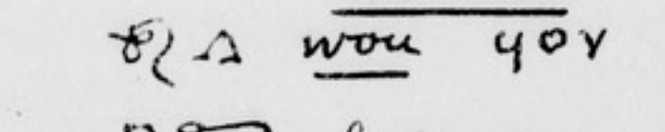

sen CEN

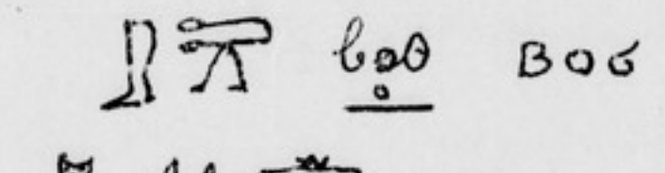
sen Kebs

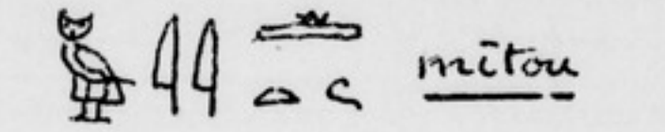
Sennou

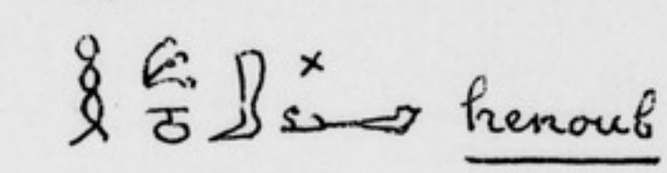
enlever par force:

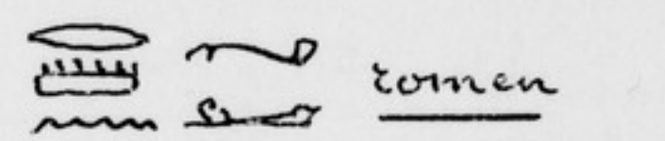

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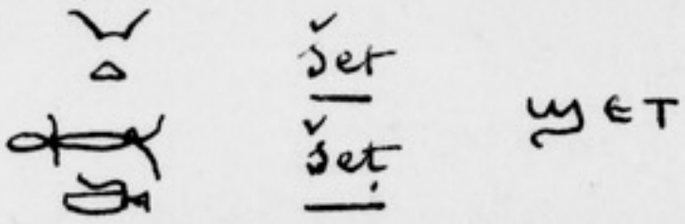

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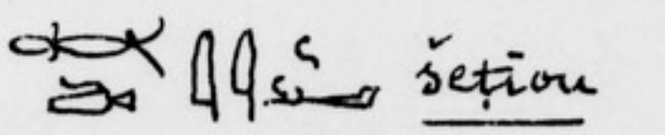

henoub


romen ϱOλЄ

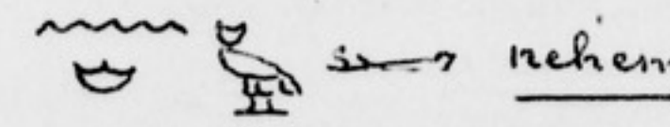
(enlever sur les épaules.)


sehtem

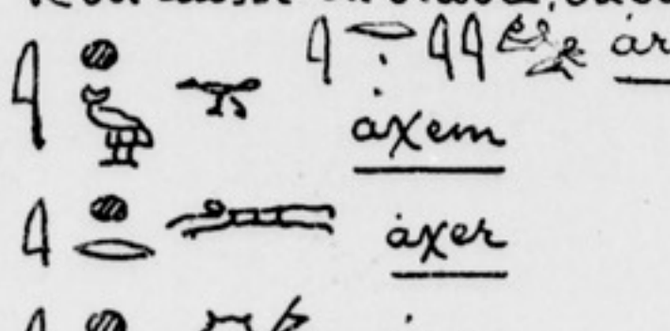

šet šet ЧЄT

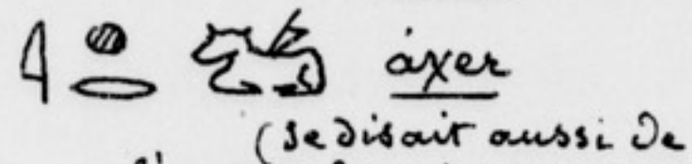

šetiou

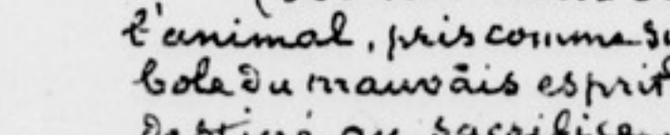
enlèvement:

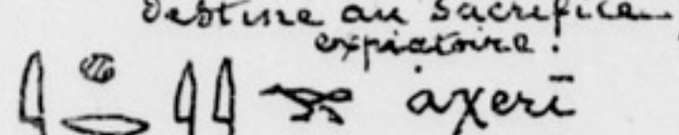

nehem

ennemi, l'ennemi, le méchant. se dit aussi du diable, du démon

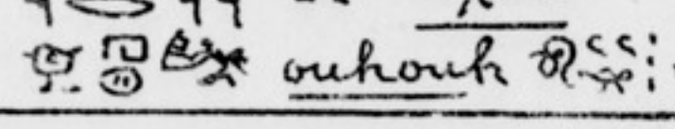

àri


àxem


àxer

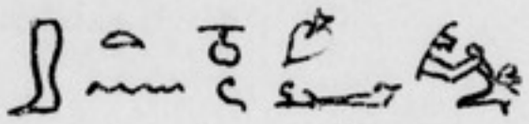

àxer

(Se disait aussi de l'animal, pris comme symbole du mauvais esprit et destiné au sacrifice expiatoire.)

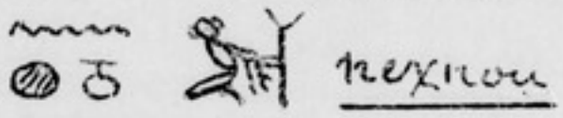

àxerī

ouhouh

ennemi, rebelle (suite)



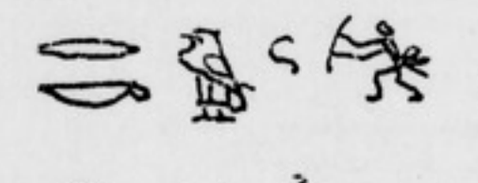
beternou



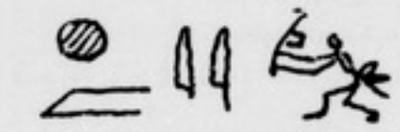
nexnou



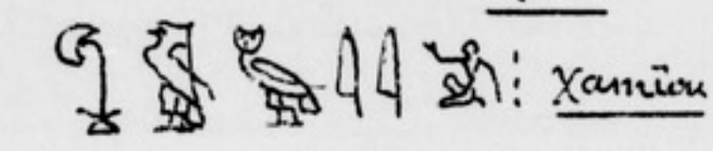
erki ou raki
ЄРΔαδι
ραкι



erkau ou rekau
ρικЄ



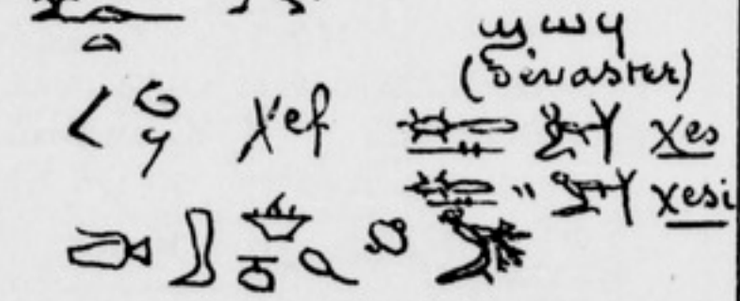
χamu



χamtiu

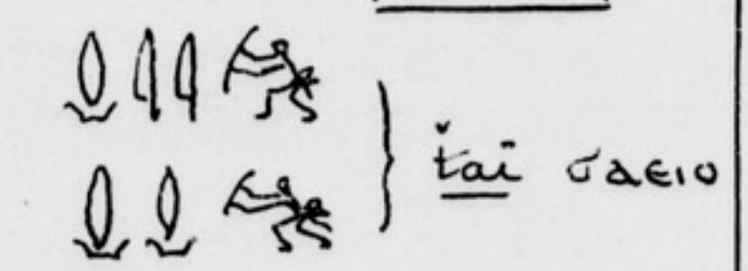


χake
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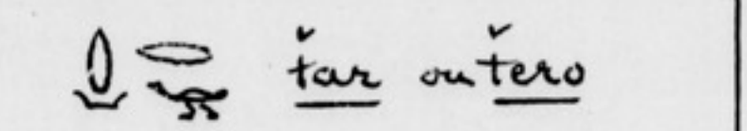


(s'irriter)
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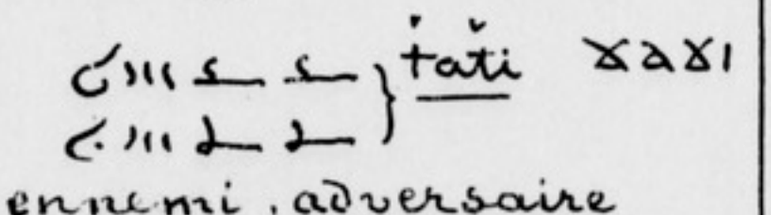
tebbrouf



ťai ταειο

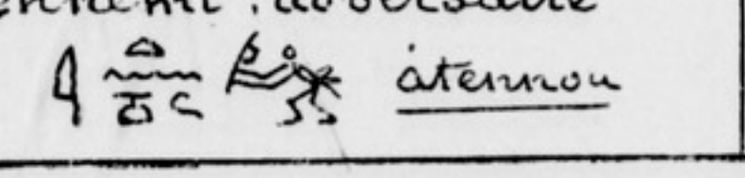


ťar ou ťero



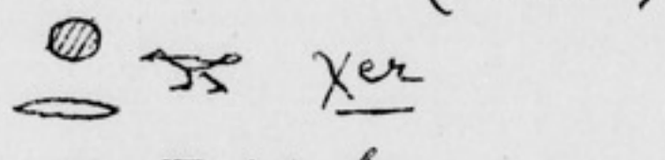
ťati χαδι

ennemi, adversaire

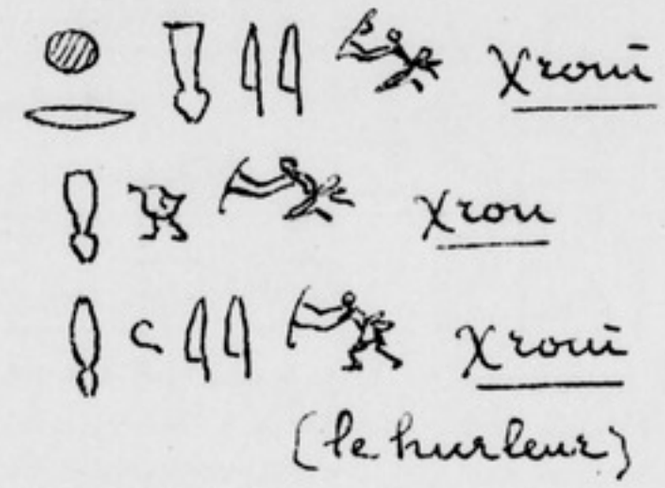


ãternou

ennemi, inimitié; surtout l'ennemi du genre humain, le démon:

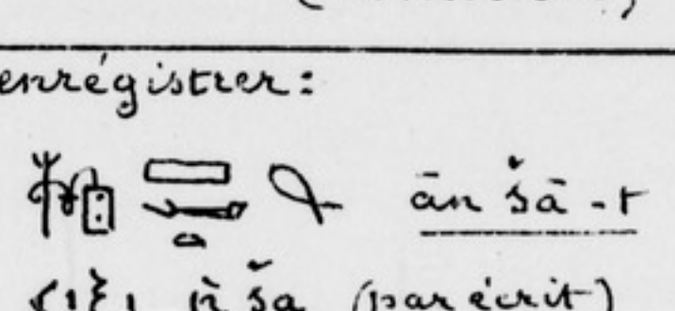


(démon)



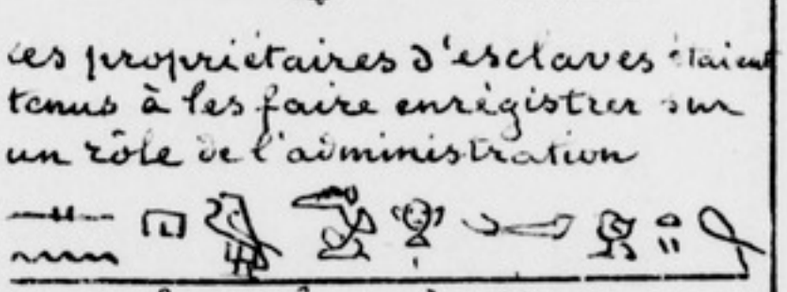
χer
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(le hurleur)

enrégistrer:

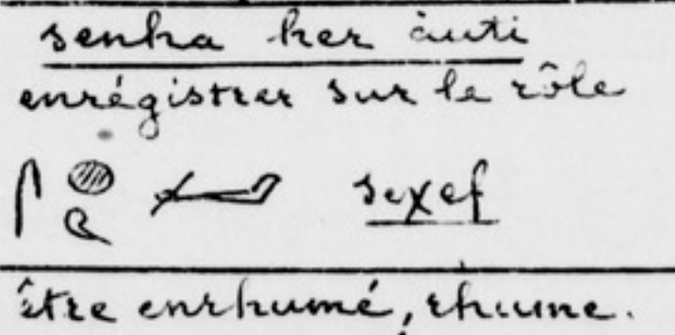


ãn šã-t
ĩ šã (par écrit)
senha

ces propriétaires d'esclaves étaient tenus à les faire enrégistrer sur un rôle de l'administration

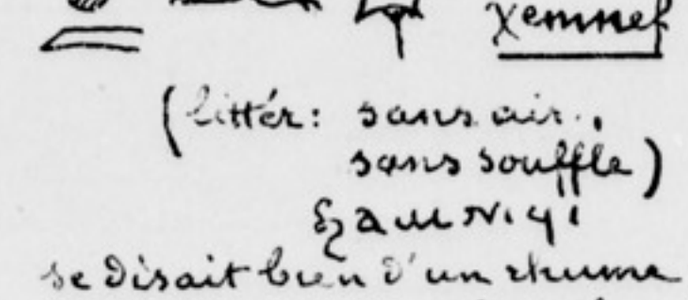


senha her ãuti
enrégistrer sur le rôle

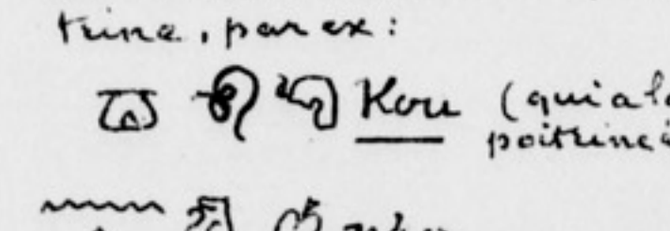


seχef

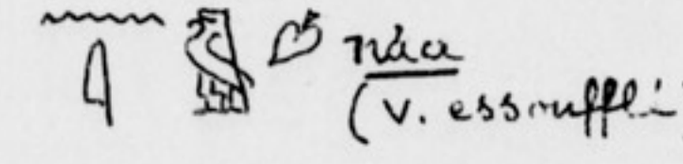
être enrhumé, rhume.



χennef
(litter: sans air, sans souffle)
ΣαιιΝιϥ
se disait bien d'un rhume, mais surtout de l'asthme, ou d'une maladie de poitrine, par ex:

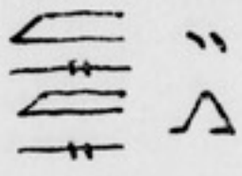
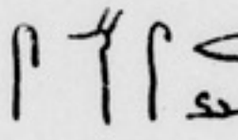
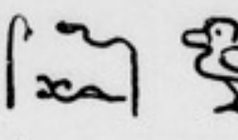
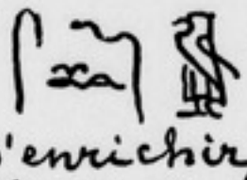
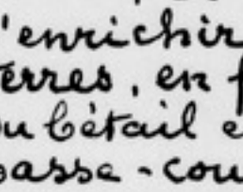


Kou (qui a la poitrine étroite)



nha
(v. essoufflé)

enrichir, agrandir (v. riche)

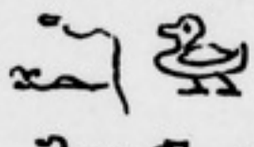
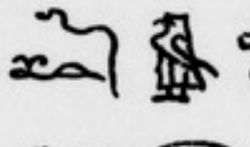
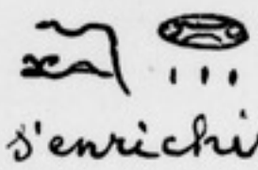
mesmesi

s'ousor

stef

stefau

s'enrichir du produit de ses terres, en faisant l'élevage du bétail et des animaux de basse-cour:

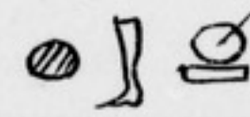




tef ⲥⲁϕⲟ

tefa

tefou

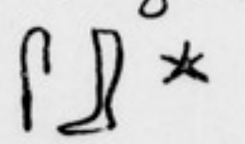
s'enrichir:

houh

xeb ⲭⲏⲡ

enseigner (v. instruire)



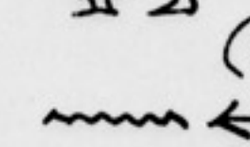
seb ⲥⲃⲱ

sabi ⲥⲁⲃⲉ

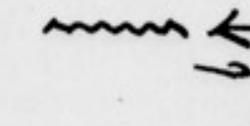
ensemble:



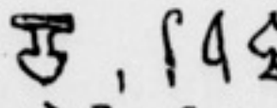
inbouā (dans un seul lieu)



ibouā (en une fois)



inbopouā (en une fois)



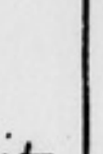
sam simul.

enservelir, envelopper de bandelettes (v. embaumer, enterrer)

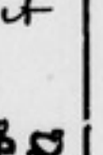
out OT

d'où: enservelisseur:

ouīti

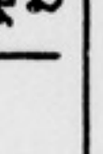


ouit

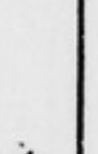


ouīti

d'où le surnom d'anubis dit l'enservelisseur:



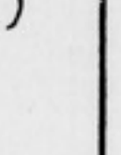
anpu nouter ami ouīti



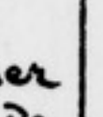
anoup nn ouīti

anubis comme enservelisseur.

enservelissement (donner l')



touKes



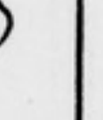
taKesas-t

KWC embaumer

KHC entourer de bandelettes

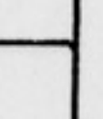
KAICI linceul

momie enservelie, entourée de bandelette: (v. momie)



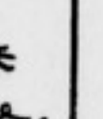
Kers

enservelir, cacher

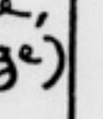


toms TWMC

ensorceler, charmer:

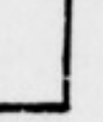


pehri ΠΑΦΡΕ (philtre, sortilège)



pexre

pexre



pexrau.

ensorceler: (suite) (V. fasciner)

souh

souha

ensouple de tisserand:

naheb

NAQNEY . NAQBEY

ensuite: (V. après)

sn nem sop son

Litt: de nouveau la 2me fois

entailler

nekа NOYKEP

entasser, amonceler, accaparer, importer:

hemen

xefa

xef.r

ma404

xanfa

entassements

xonfon

entendre: (V. écouter) obéir

ät

smen CWEH

setem CETM

setem

enter, greffer: (V. greffer)

tekʲtekʲ TWG

enthousiasme:

ābou

enterrer:

santa

entier, complet, tout entier, entièrement:

(change de genre et de nombre selon le suffixe.) ainsi: entier:

ẖ wouf

ẖ ter-f THP

hernout-f

her wou-f

ẖ ter-f

entière

ẖ ter-s

"

etc.

entiers

ẖ ter-ou

entièrement:

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rosi

terā

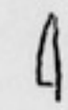
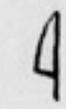
terau

entourer, enlacer, ceindre (V. lier)

ānoub ou ānb

ānbou

entourer, ceindre, lier autour (suite)

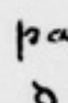


ānbou

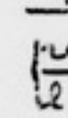

ānbou
ONQ









ārk


ārkou


ālk



paxer

par ex:


paxer-nef tāwii m rotoui-f
il entoura les deux mondes de ses deux bras.


mer

merau

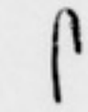
meron

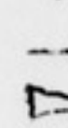
er (aller autour, cerner)

xāi

seben ou senb CEBEN

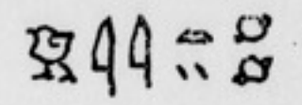
s'Hous TOEIC

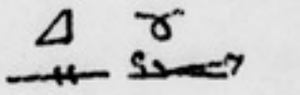

tam


tar

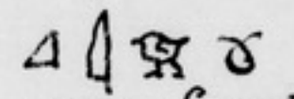
entourer de ses bras

entourer une momie de bandelettes:

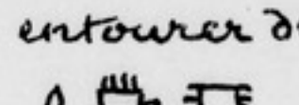

ouāti (v. ensevelir / envelopper)


Kos

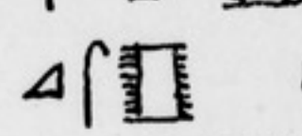
KWC
KOOC

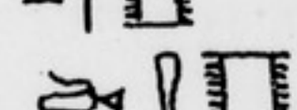

Kaus

entourer de murs:

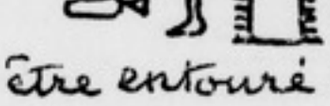

āte

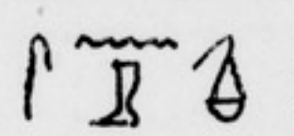

seben ou senb

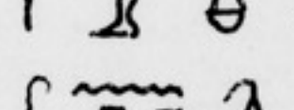

Kos


teb

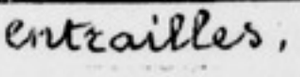
être entouré de flammes, réduit en cendres:


senb


senbi


senib

entrailles, intestins:


amxet (ce qui est dans le ventre)

mxet

besk

māxet

mäxet
mAxT

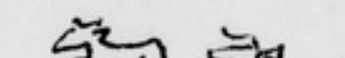
māxi

entraîner:

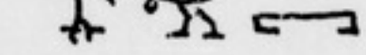
hani QN

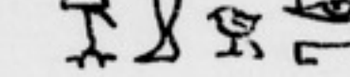
SKepou Aet

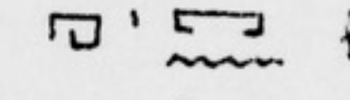
entrave: (v. boucler)

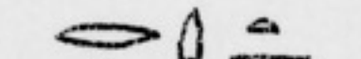


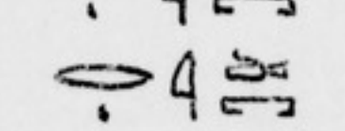
entre, parmi, avec, au milieu





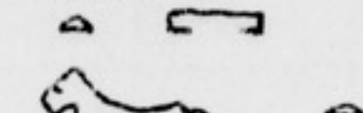


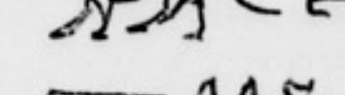


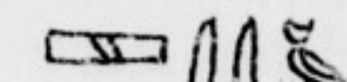


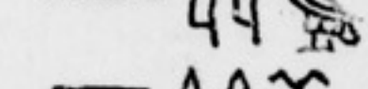
entrée d'une maison:



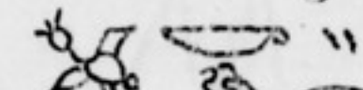




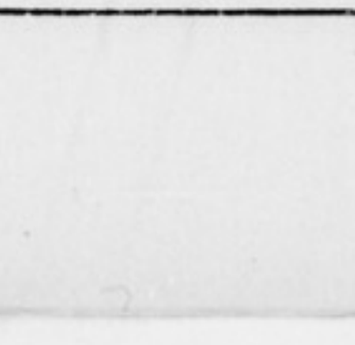




entrée d'un tombeau:

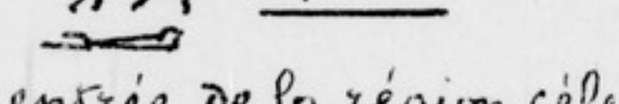


entrée d'un temple, la porte sacrée.



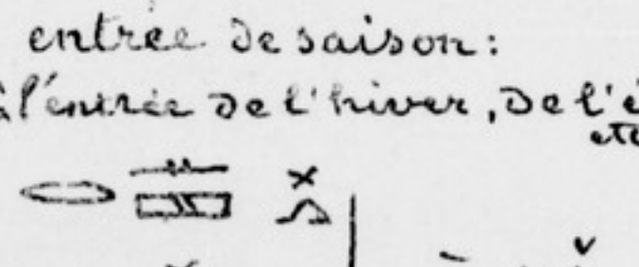
entrée protégée d'une forteresse:

entrée d'une rue, d'une route

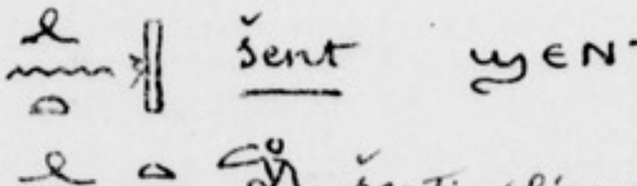




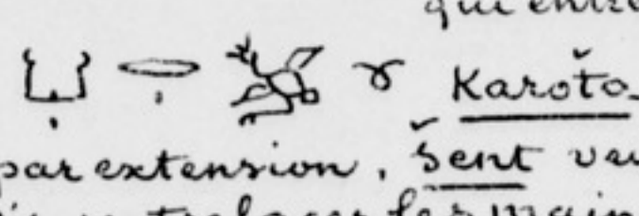
entrée interdite, espace réservé devant les palais et les temples:



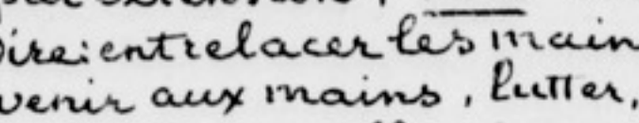
entrée de la région céleste:

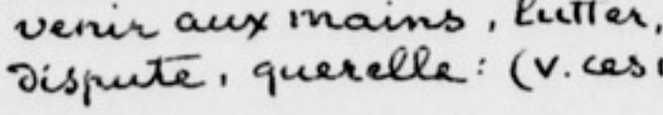


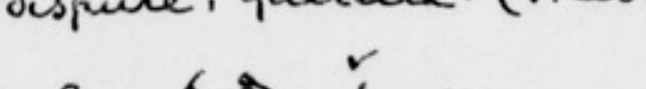
entrée de saison:
(à l'entrée de l'hiver, de l'été etc)



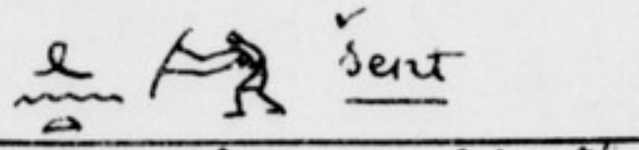
entrelacer: (v. natter, tresser)







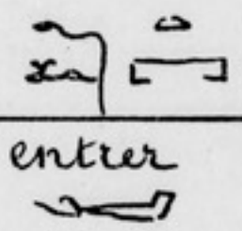
par extension, šent veut dire: entrelacer les mains, en venir aux mains, lutter, lutte, dispute, querelle: (v. ces mots)

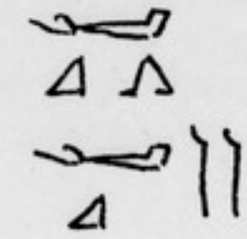


entremêler: (v. mêler.)



entrepot (v. magasin)


àh

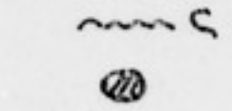

teft

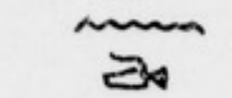
entrer

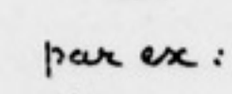

āk

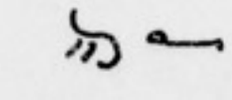

ākou

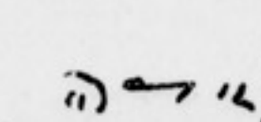

āk par opposit: à pir - sortir


ākāk (v envahir)

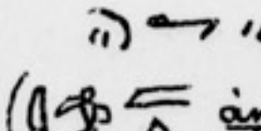

āk

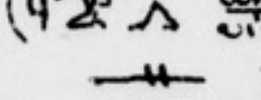
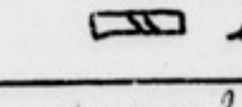

he ϥϵ

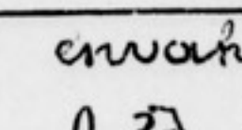

xnou


xent

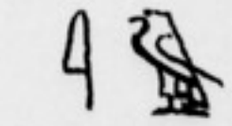
par ex: entrez!


in xoun. ЄІЄϤОУN


(
aim viens) aiioy ЄϨОУN


š'šo ψa

envahir:

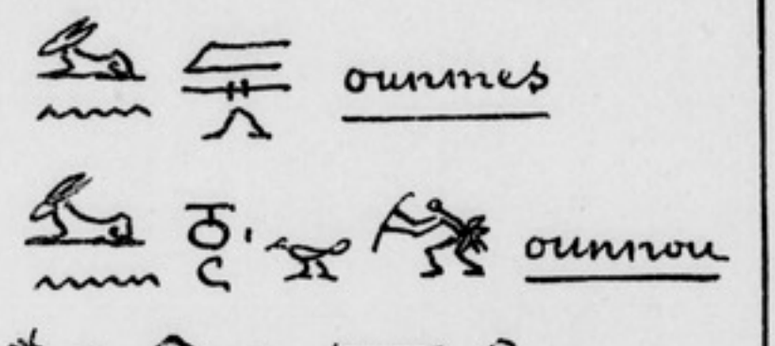


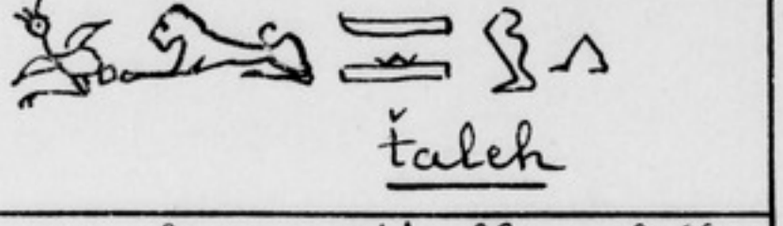
aatt

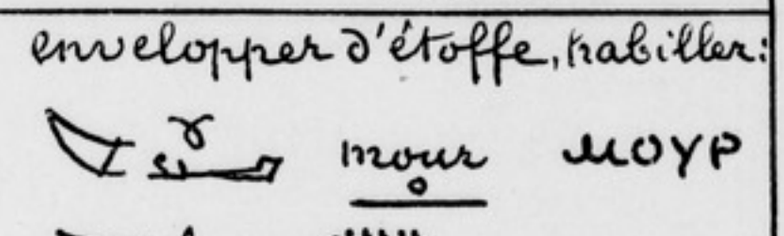

ākāk

oun

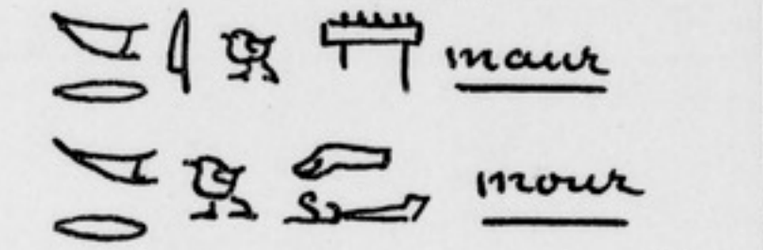
envahir:

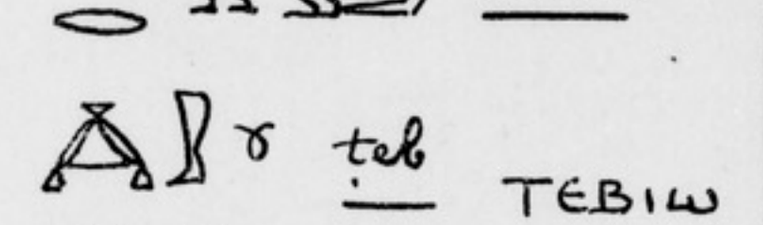

ounnes

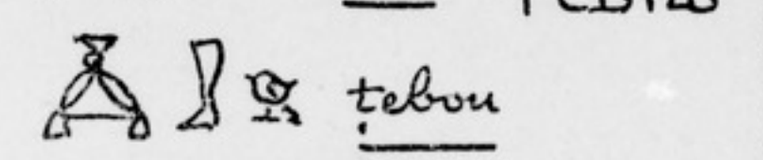

ounnou

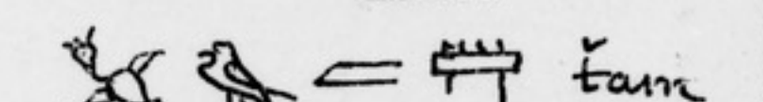

ťaleh

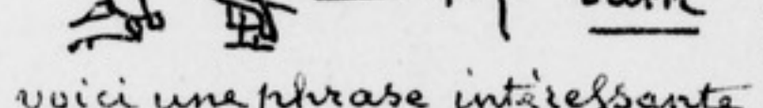
envelopper d'étoffe, habiller:

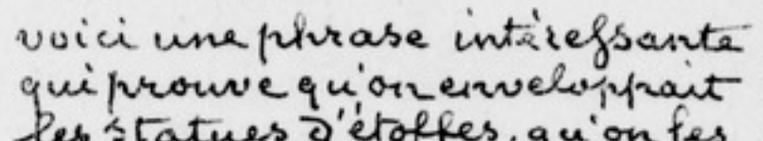

mour MOYP


maur

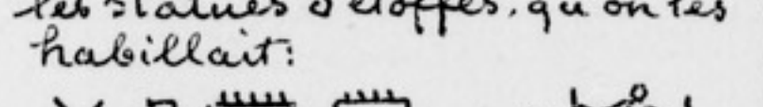

mour


ťeb TEBIW


ťebou


ťam

voici une phrase intéressante qui prouve qu'on enveloppait les statues d'étoffes, qu'on les habillait:

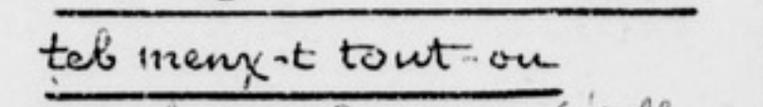


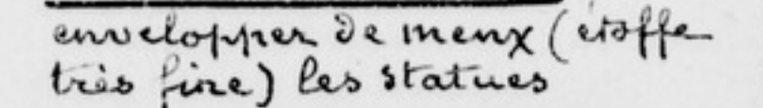
ťeb menχ-t tout-ou

enveloppe de menχ (étoffe très fine) les statues

(la figure  peut être prise ici comme déterminatif de statue (v. statue) ou se traduire par serou, grands personnages, princes, donc les statues des grands personnages.)

envelopper de toile, voiler


nenout


ťet ťeti

envelopper de bandelettes: (v. ensevelir)

out ouit OT outon
envelopper, rouler autour, plier un vêtement, carguer une voile etc:

betnou

trebes

Kroḳ

Krouḳ

Kroḳt ΚΛΑΥΤ

d'où: pâte de farine roulée

Kroḳ

être enveloppé, caché:

àmen

(v. amnon)

àmni ΑΜΟΥΝΙ

ḥep

šeta ΨΑΥΤΑΙ

šet

(v. couvrir, entourer, habiller.)

enveloppe terrestre de l'âme: (forme extérieure)

oua

cadavre:

χerṭ

enveloppe en général: écorce, écaille de noix, etc:

χaut

envers: (v. vers)

ḥer-ab

envie, jalousie, d'où charme magique:

ti bānt

(Pittier: donner mauvais.)

environner: (v. ceindre, entourer, envelopper.)

environné de plantes, d'arbres

senb

environné de flammes:

senb

environs d'une ville, d'une bourgade, d'un lieu habité:

sounou

θes.

s'envoler:

āχ

āχi

āχou

paχṭ ΠΑΧΤ

envoyer ; procurer ; lancer ; envoyer un message, un ordre: (V. courrier, message, ordre, messager)

out.t ouaṭ

out ouaṭou

out ouaṭ

outou

hab

envoyer outre, au delà:

ṭau ΔΑΥ

ṭet ΔΕΤ

épaisseur:

oumet ΟΥΜΟΤ

épancher: (V. verser.)

beš Keš

bekbekou

par ex: épancher son cœur:

bekbekou ab.

épaule:

mā ΜΟΥΤΙ

Kahou

romen

épeautre:

bot

bot ΒΟΤΕ

épeautre:

bot nouter (épeautre d'wine)

boti

Bot

bot.ou

bot.t

épée: (V. égorger)

sef

sef.t

CΗϘΕ

ϢΛΘΟϹ

éperon de galère, rostre:

χoγr

χoγr ϢϢΡΠ (aquiert en avant)

épervier, oiseau sacré:

BHΔ

bak

bakou

bauk

épi de blé: (v. blé, grain)


oušem (v. paille)

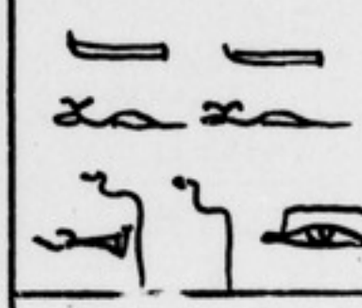
xemes

ḫemes

ḫemc

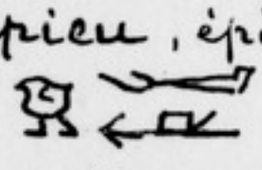
xem

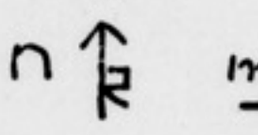
épier: (v. espionner)


hefhef

tāt

épieu, épine: (v. aiguillon)


onā (v. un)


met (v. dix)

mab (v. trente)

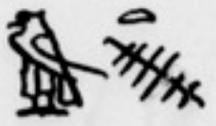
nabi NABI

ser.

ser-t

COYPE

épine dorsale:


at

époque, temps, durée:


àbera

àber

nenrou NOY

pek ou zek

hau

tem-t

ta

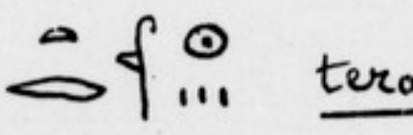
ter

TEPE

tera

terou

époque fatale, funeste:


ter nešni

à l'époque de l'année:

i ter ir renpit

à l'époque de:

ìn ha

ìn hau

ìn hou

épouse, bru, fiancée: (v. femme) (v. harem)

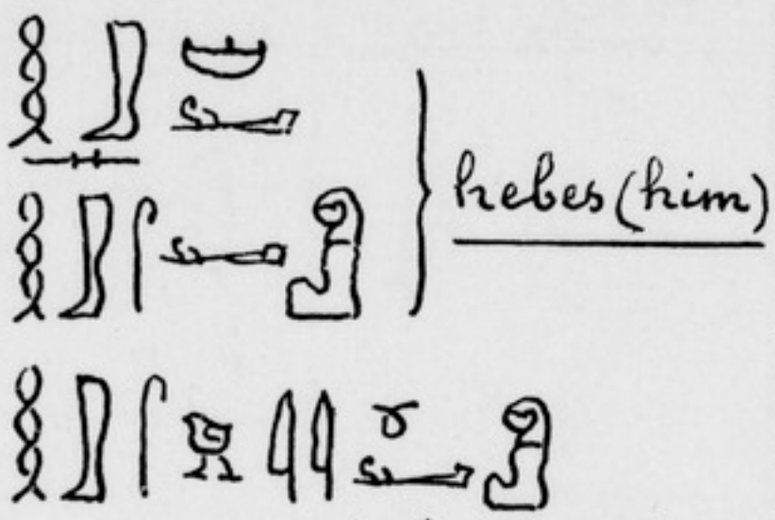


mâ-t per

(protectrice de la maison)



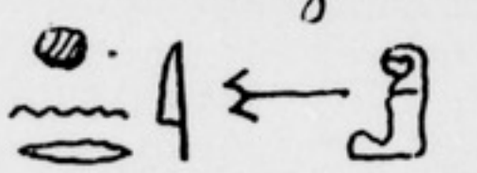
nebt per (maîtresse de la maison)



hebes (him)

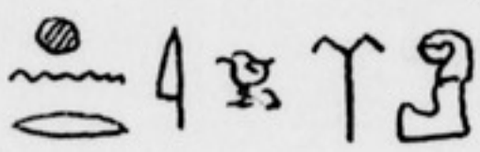
hebes ouï (him)

(la ménagère qui soigne le linge et les vêtements)



xenra

ψελετ



xenrau

ψεντωρε

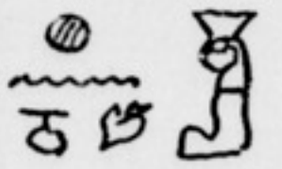
(épouses enfermées dans le harem.)



xent him

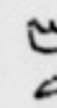


xentou him



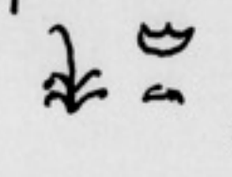
xennou

(épouses divines, attachées aux temples)



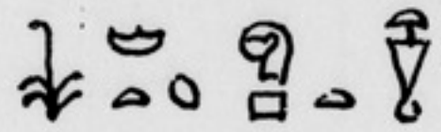
him t veut dire femme mais est pris aussi dans le sens d'épouse.

par ex:



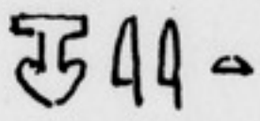
him t sout en

l'épouse royale

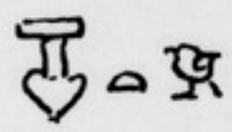


sout en him t ept

première épouse royale.



smī-t ou samī-t



samtou

époux (v. mari)

épouvante, crainte: (v. crainte, terreur)

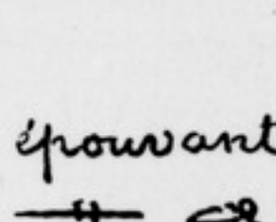


hetau

QLWTE

QITE

épouvante folle, panique:



souh

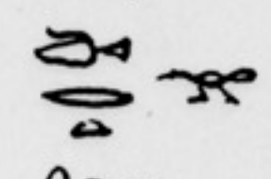
souha

(v. folie)

LIQE

(devenir fou)

épouvanter, avoir la chair de poule:



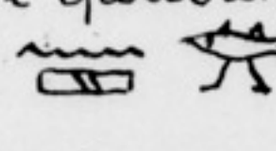
θροι

(être épouvanté)

TPO

(maladie de la peau)

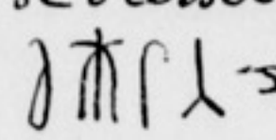
être épouvanté, celui qui jette l'épouvante:



enš

WNy

se dresser d'épouvante:



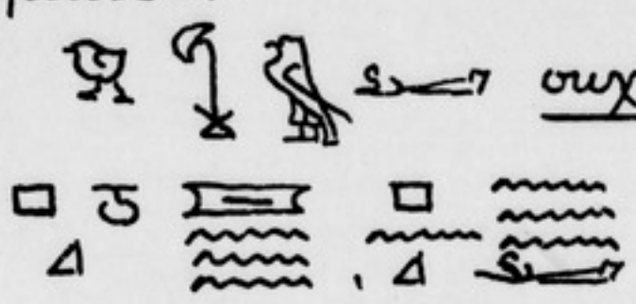
demes

épouvante qu'inspirent les ténèbres:


Kake

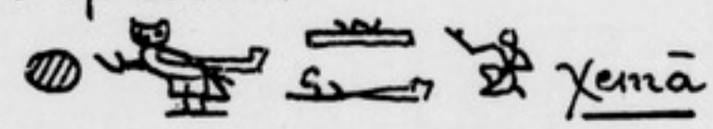
KAKE
(obscurité.)

épuiser:

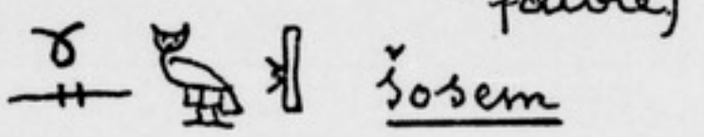

ouxa

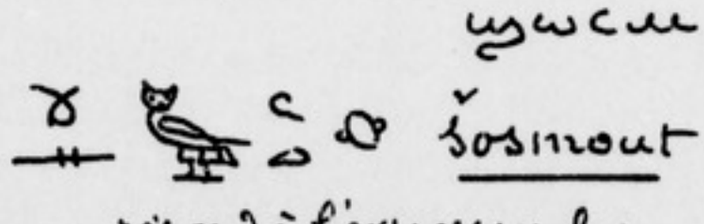
hŏnk TTONC

s'épuiser:


xemā

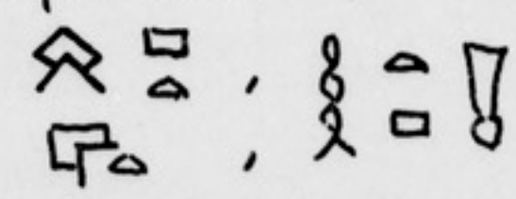
être épuisé de fatigue: (v. las, faible)


šosem
ⲥⲱⲥⲉⲙ

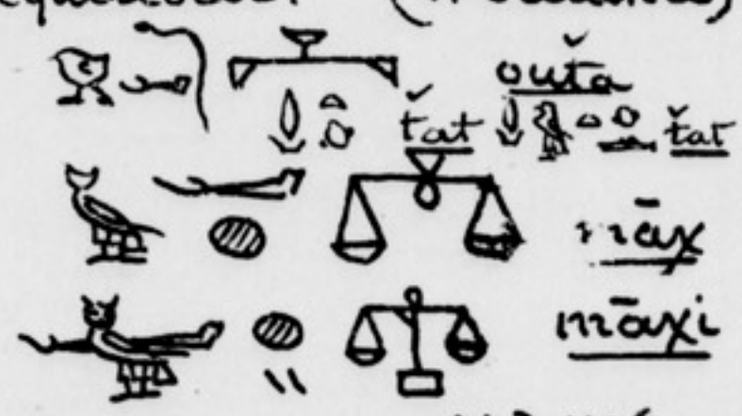

šosmout

répond à l'express: vulg: (faible comme une loque)

équerre:


hotep ou hotpet

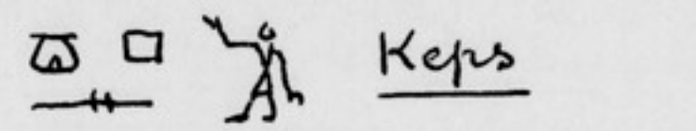
équilibrer: (v. balance)

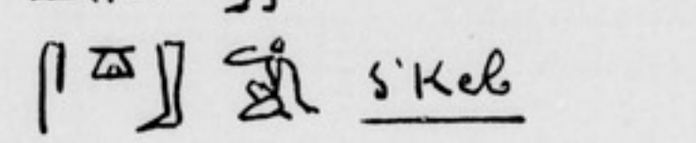

ouša
šat
šat
māa
māxi
maye

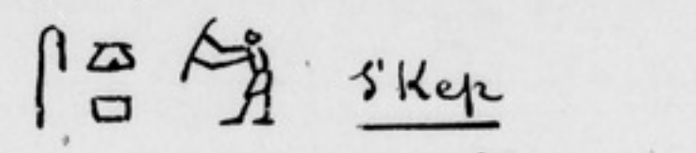
répond à: équilibrer ses dépenses avec ses revenus; peser le fort et le faible; examiner avec soin; être bien en équilibre; niveler.

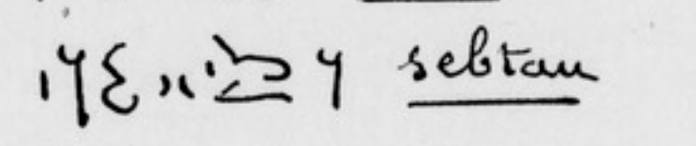
équipage de navire:


āprou

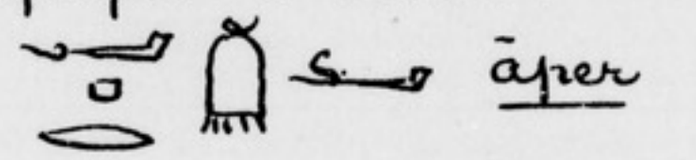

Keps


s'Keb

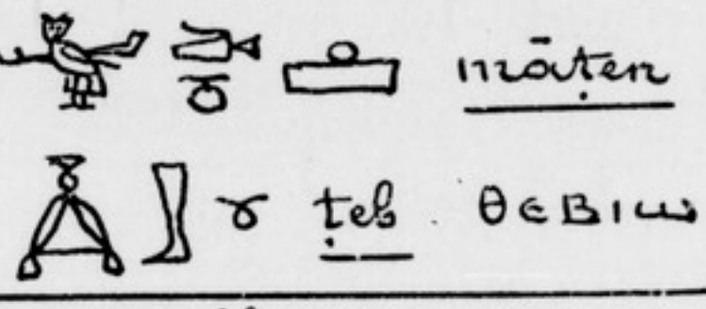

s'Kep

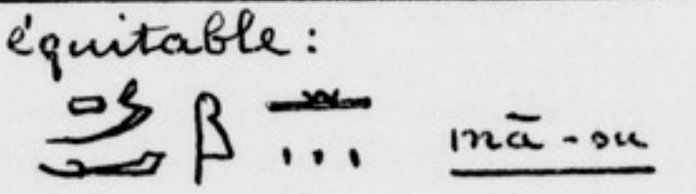

sebtau

équiper un navire:


āper

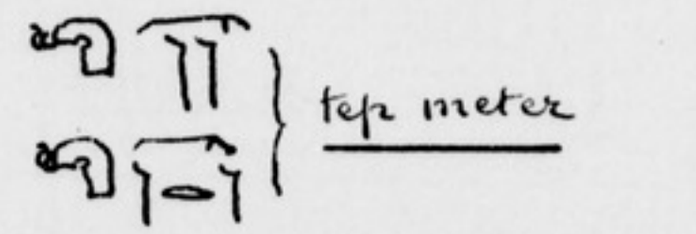
équipement militaire:


māten

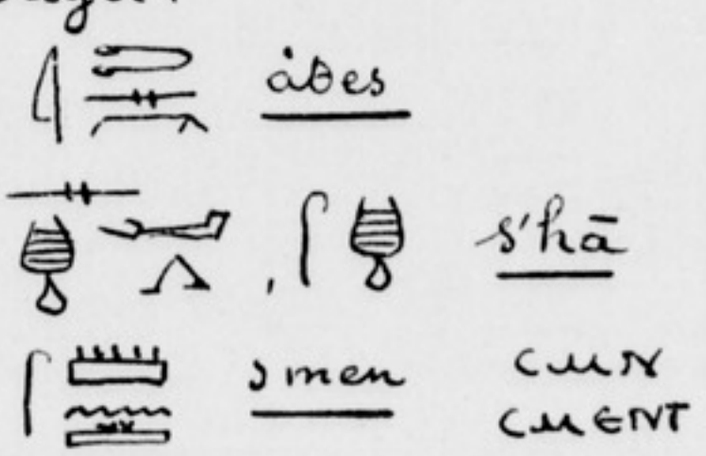

ṭeb
ΘΕΒΙΩ

équitable:

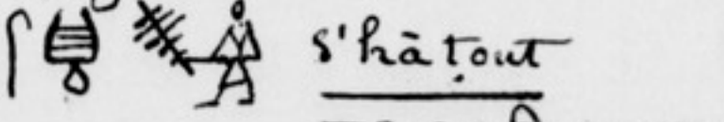
mā-ou


tep meter

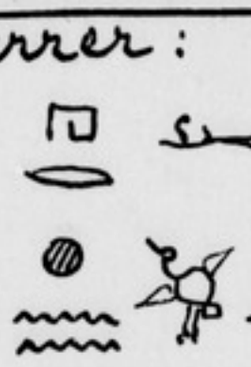
ériger:

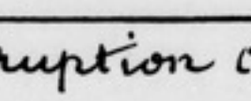

ābes
s'hā
smen
CWN
CWENT

ériger le nilomètre:

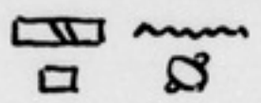

s'hāṭout
ΤΑϘΕΘΩΟΥΤ

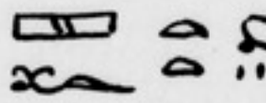
errer :

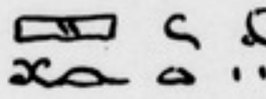

hor qol


xeri

éruption cutanée : (v. gale, lèpre, escabre)


šeron
uEXTWNE

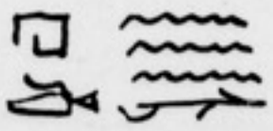

šefteu


šefteu
uEqΦWNI

escabeau, marchepied : (v. trône) banc, estrade.


hetem

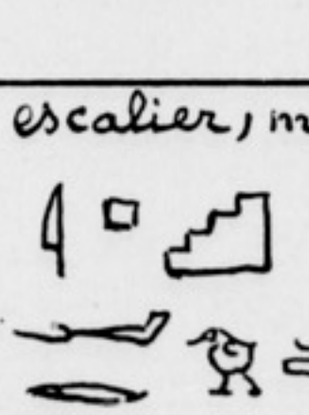
escabeau, banquette qu'on plaçait dans les barques pour préserver les pieds de l'eau, ou planche, escale, pour monter en bateau :

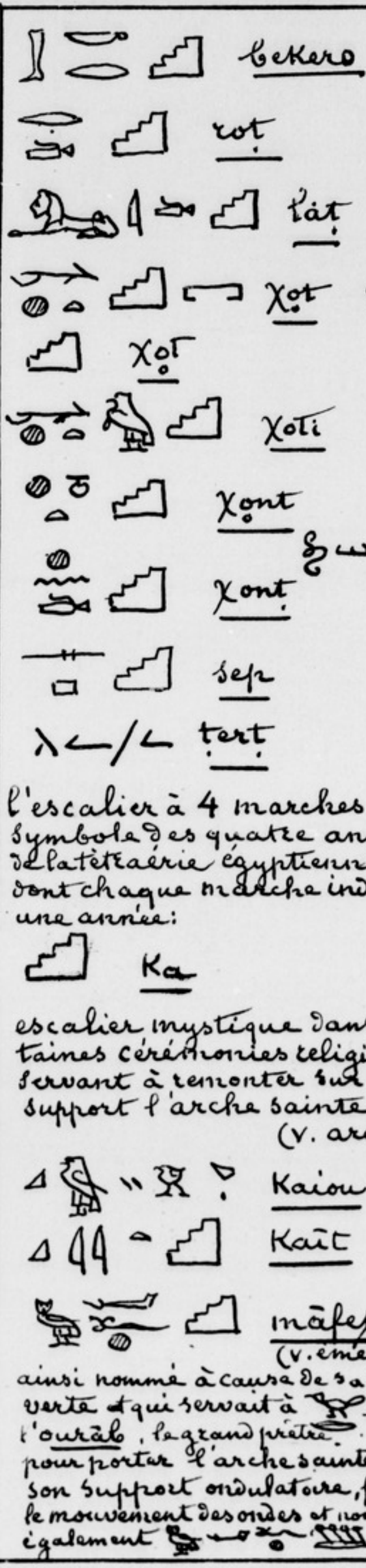

het mou

escalader :


ari
xont
xontou
ΦWNT

escalier, marche, trône :


ap
arout

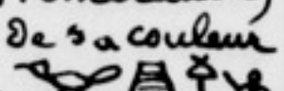

bekero
rot
tat
xot qot
xor
xoti
xont
ΦWNT
xont
sep
tert

l'escalier à 4 marches, symbole des quatre années de la tétraérie égyptienne et dont chaque marche indique une année :

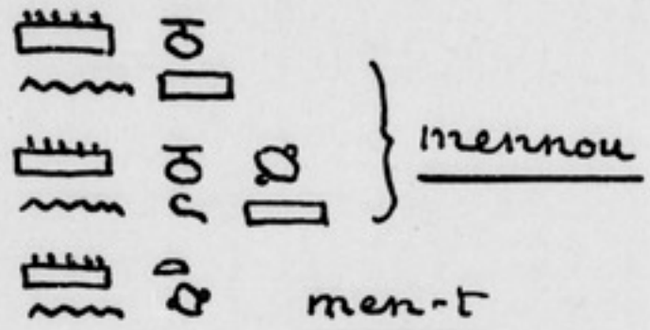
Ka

escalier mystique dans certaines cérémonies religieuses, servant à remonter sur son support l'arche sainte : (v. arche)

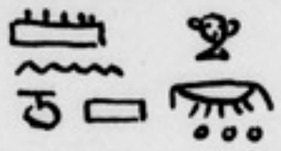
Kaiou
Kaït
maâfek (v. émeraude)

ainsi nommé à cause de sa couleur verte et qui servait à l'ouâb, le grand prêtre pour porter l'arche sainte sur son support ondulatoire, figurant le mouvement des ondes et nommé également  maâfek

escarboucle:

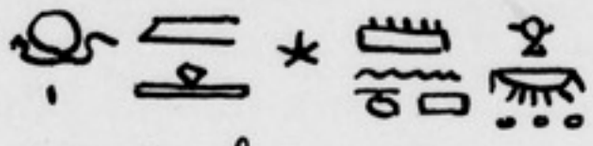


par ex:



mennou hernoub

mennou ayant l'aspect de l'or



Rà-în-hotep-toua mennou her noub

l'étoile de ra (brille comme) l'escarboucle à l'aspect d'or.



mani-k în mennou

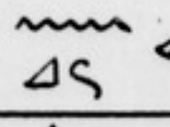
tes yeux (sont) comme l'escarboucle.

escarpement; chemin escarpé, glissant:



Xirokababa

escarre, croûte, teigne, gale: (v éruption cutanée)



nekou NEK

esclave:



hon esclave mâle

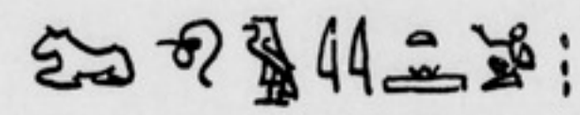
hont esclave fem:

hounou esclaves

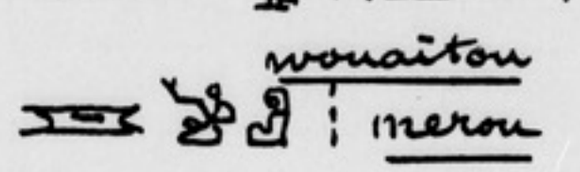
Ces mots désignaient surtout les prisonniers faits à la guerre et réduits en esclavage; quant aux gens du glèbe, ils étaient nommés: ouvriers, serviteurs:



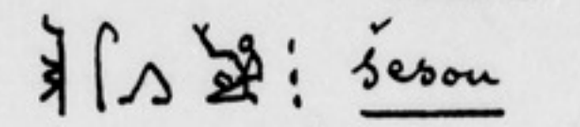
bok



nouaitou



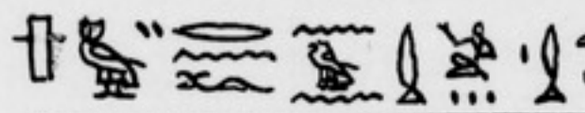
merou



šesou

Les esclaves étaient traités avec grande douceur et grande justice. Leurs plaintes étaient examinées avec soin et comme le prouvent plusieurs documents, ce n'est pas toujours au chef des travaux qu'on donnait raison et il avait à se justifier de tout abus de pouvoir.

Chaque propriétaire était tenu à faire enregistrer la liste nominale de ses esclaves des deux sexes.

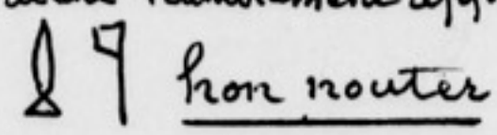


âmi ran-f nan honou honoutou

liste de leurs noms des esclaves mâles et fem:.

Le vase renversé se lit hon et signifie commander, ordonner QUN d'où hon, le chef du pouvoir, qui avec l'adjonction de t'f xa est devenu hon-f qui répond à notre: Sa Majesté, S.M.

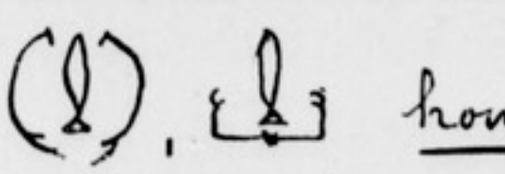
Quant aux prophètes ils se faisaient humblement appeler:



hon nouter

esclave de Dieu, car dans le sens passif hon voulait dire être commandé, d'où esclave.

On rencontre aussi:



honka

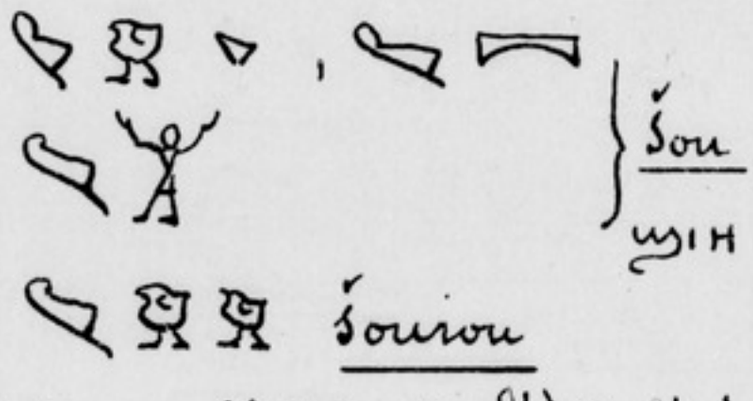
serviteur du temple, du double (v. double)

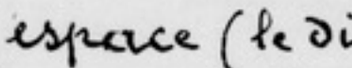
les esclaves-serfs attachés à un domaine, à la terre, étaient dits:



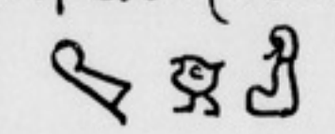
hotta-ou {litter: corps appartenant à la terre}

espace de l'air, l'espace, le vide:

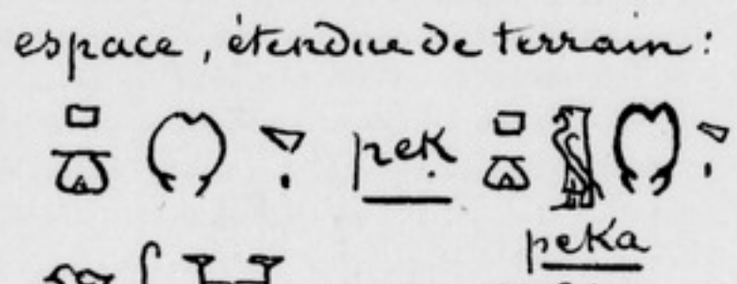




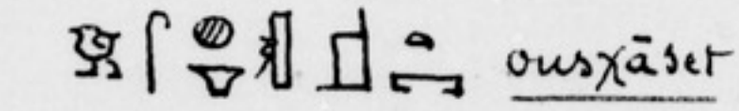
espace (le dieu de l'), de l'air:



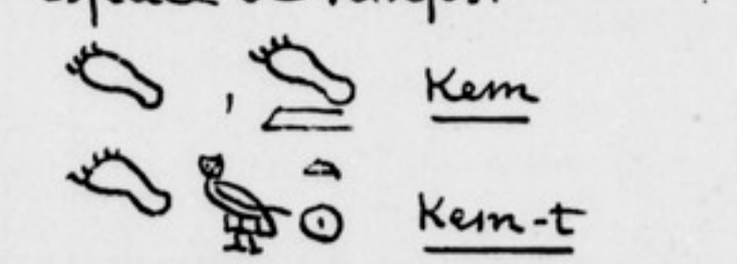
espace, étendue de terrain:



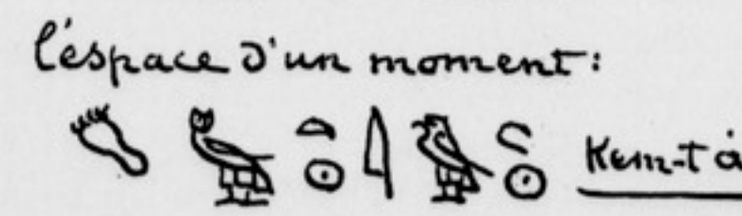
avoir de l'espace:



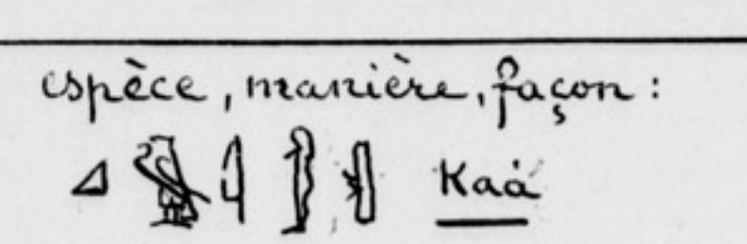
espace de temps:



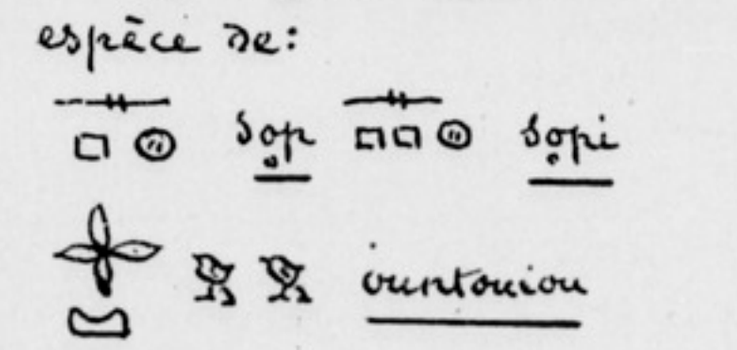
l'espace d'un moment:



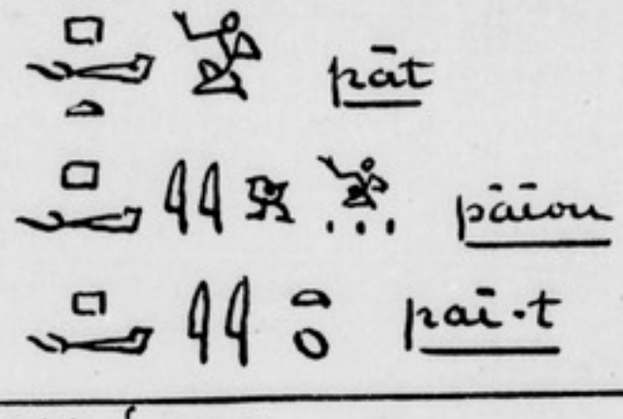
espèce, manière, façon:



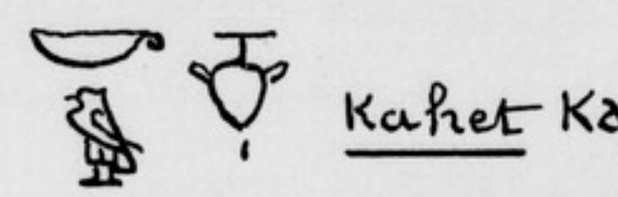
espèce de:



l'espèce humaine:



espérer:



espionner, examiner attentivement:



espion, espionner, surtout en cas de guerre:



esprit, âme: (vâne, mânes)



esprit (suite):



manou

MEYI

esprit des dieux et des rois:

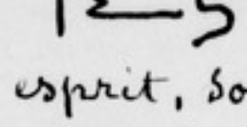


ba



bau

esprit, spectre, démon:



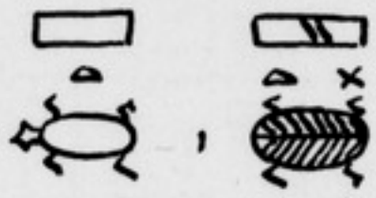
aix

esprit, souffle, enveloppe de l'âme:



nefou

esprit du mal, le mauvais esprit:



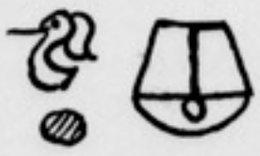
set

esprits intelligents: (v. savoir, savant.)



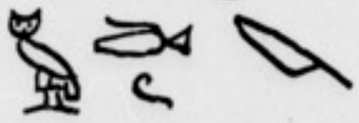
rexi-t-ou

homme d'esprit, de bon conseil:



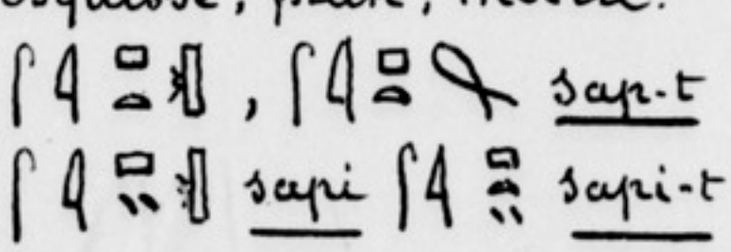
xou

esprit aiguisé, pointe d'esprit:



maton

esquisse, plan, modèle:



sapi-t

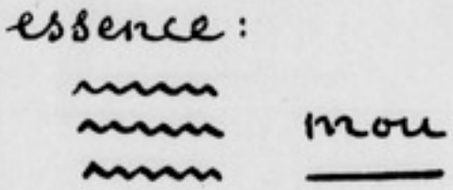
sapi sapi-t

essence d'arbre qui servait à border les canaux pour affermir la terre et protéger les bords



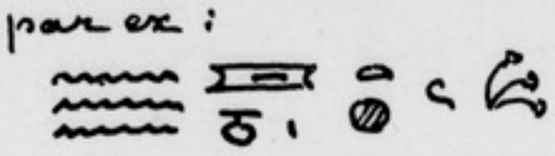
sata

essence:



mou

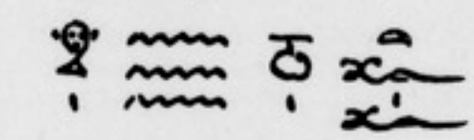
par ex:



mou nou texou

essence de rose

et en outre, pour dire par ex: Horus procède de l'essence de son père:



her mou nou tef-f

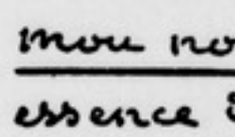
essence divine de la terre, un des titres d'Ammon:



pautta

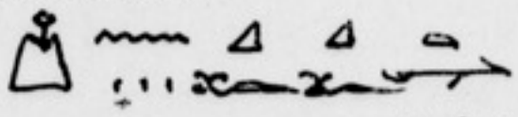
essence divine:

nouter rep ou rerp

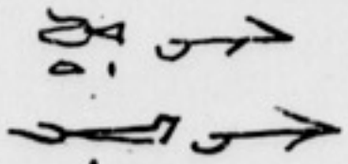


nouteri rerp.

essieu:

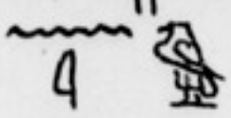


anou Kef Kef-t

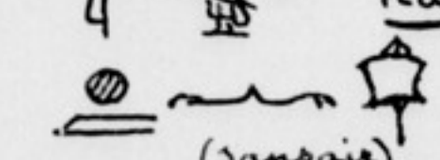


tot x et

essoufflé (être):



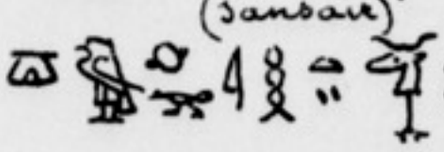
naa



xem nef

(sansais)

(asthme)



Kaahti-t

essuyer, nettoyer, enlever les taches: (v. balayer, taches.)

shou

shoui

est, région de l'est:



àbt, àbti

afet EIBT EIEBT

abt IEBT IEBET EIEYT

boxti

(région où le soleil naît: box. se lève.)

vent d'est:

àbti nef

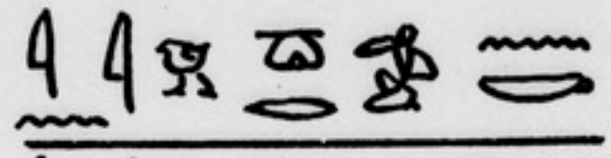
est-ce que ..... ne pas? num des latins

àn ΔN

EME

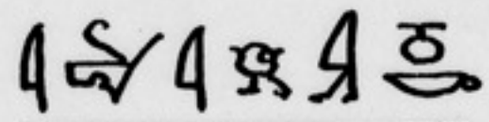
àn àn

par ex:



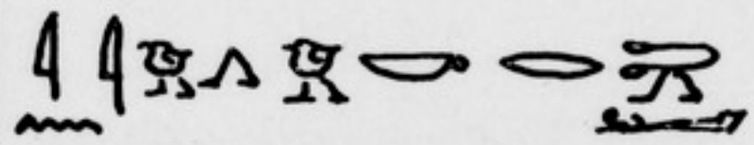
àn àn Kar nek

est-ce que tu ne t'es pas tu?



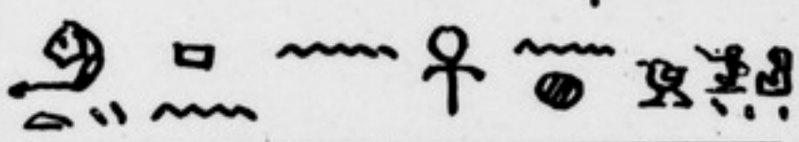
àn àn i-nouk

est-ce que tu n'es pas venu?



àn àn iou-k è θe

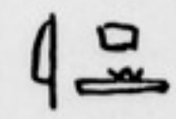
est ce que tu es venu pour prendre



hati pen ir anxou

cette âme aux vivants?

estimer la valeur morale ou matérielle:



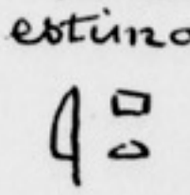
àr ЄΠ, OΠ, ωΠ

mâten

hesb

hesbou

estimation:

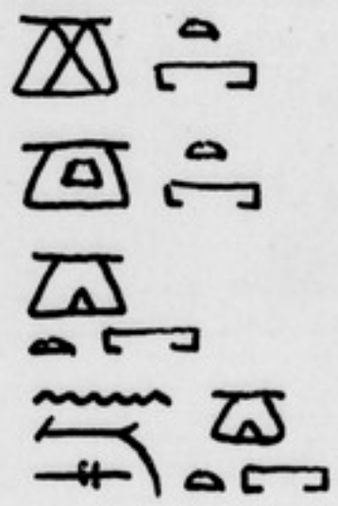


àr.t HΠЄ

àri HΠI

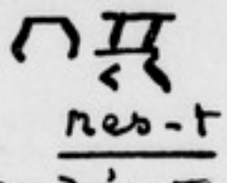
estomac (v. ventre)

estrade: (v. banc) (escabeau)



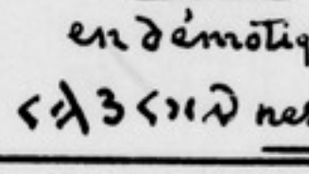
nes-t

en hiératique

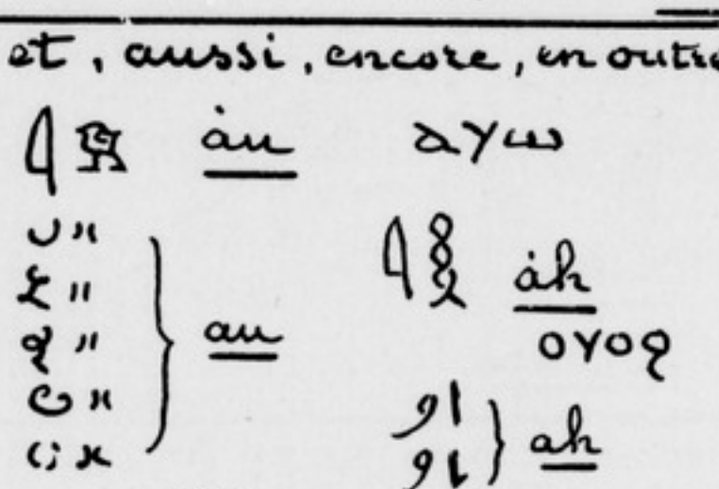


nes-t

en démotique:

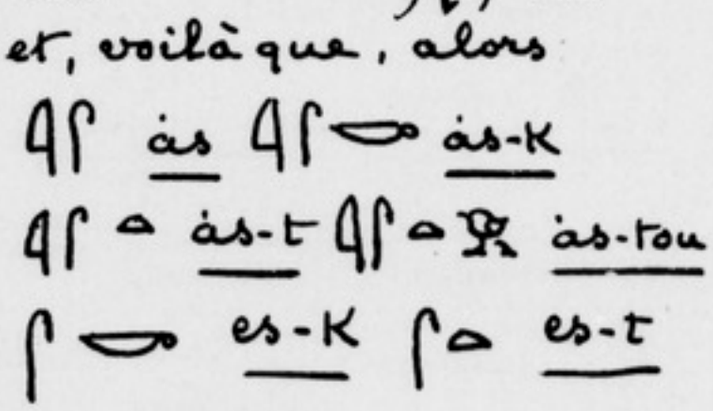


et, aussi, encore, en outre:

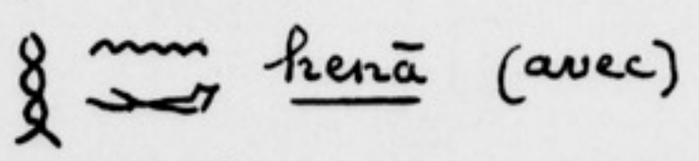


au ah

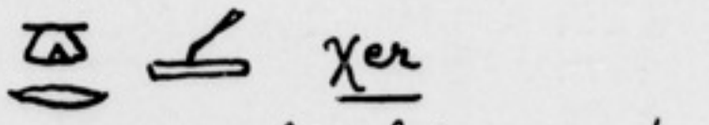
et, voilà que, alors



ès-K ès-t

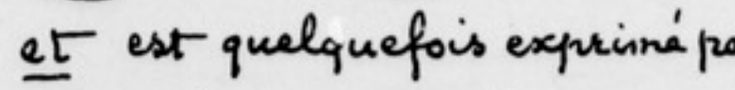


hrenā (avec)

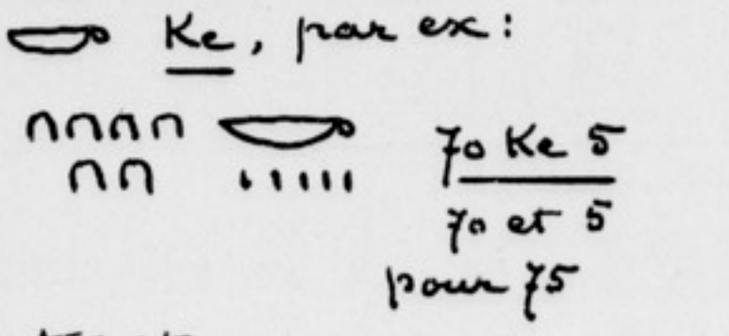


xer

et est quelquefois exprimé par



Ke, par ex:

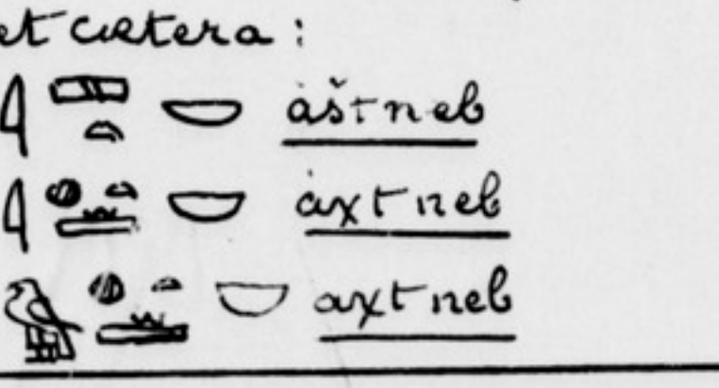


70 Ke 5

70 et 5

pour 75

et cetera:

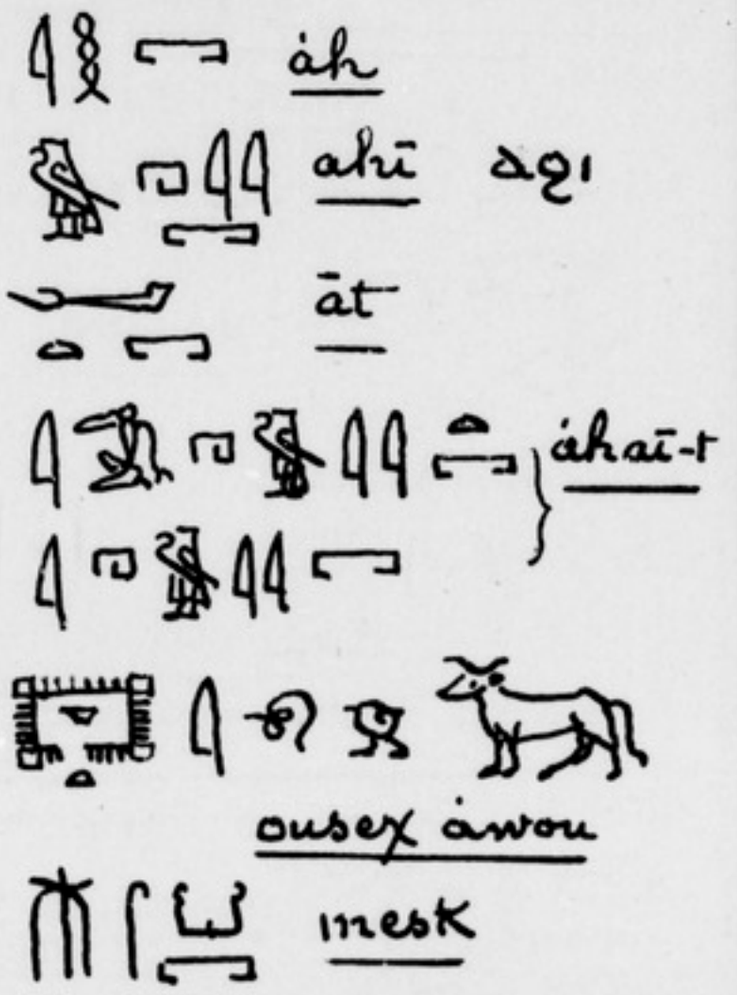


àštneb

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axtneb

étable:



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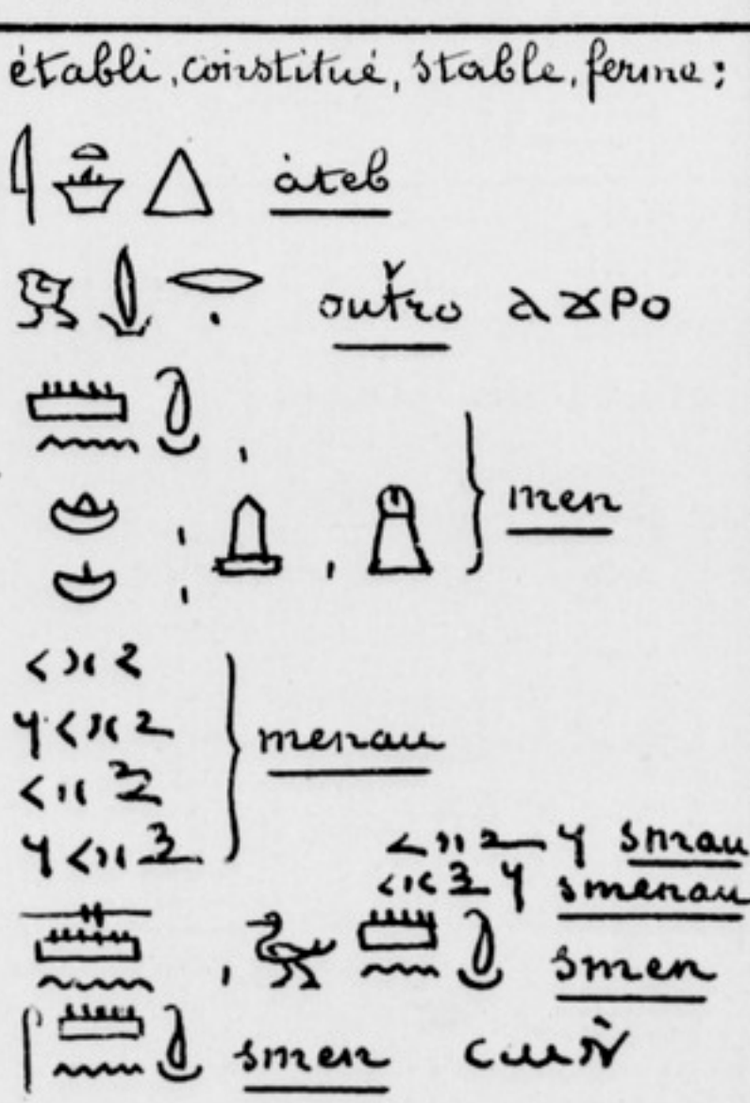
āt

àhaī-t

ousex àwou

mesK

établi, constitué, stable, ferme:



àteb

outro axpo

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menau

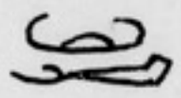
smau

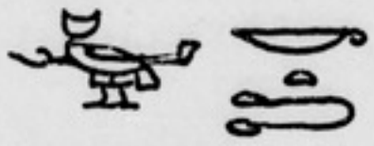
smenau

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établir, fonder: (suite)

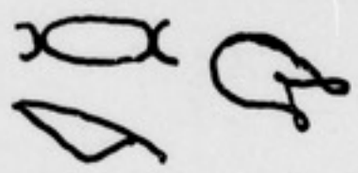

wouhà


mākθet

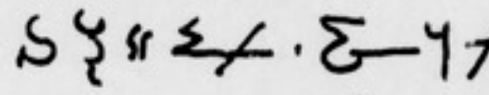
établir à poste fixe, par exc: une statue:


tout TOγωT

établir les bornes des limites

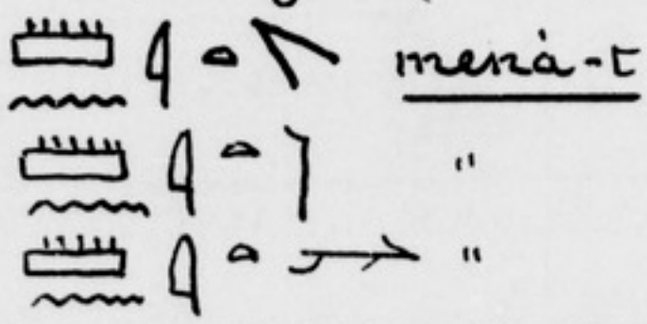

àtsont

établir, poser:


tiharot

littér: mettre sur pied.

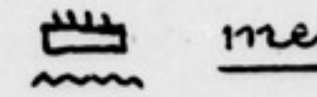
étai, étayer: (v. étançonner)


menà-t

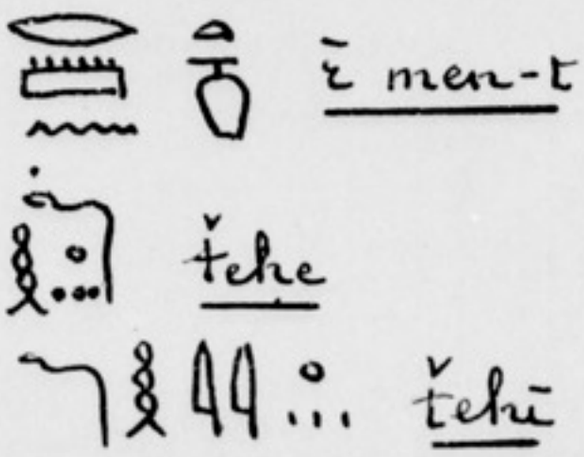
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étain:


men ⲁⲙⲓⲛ

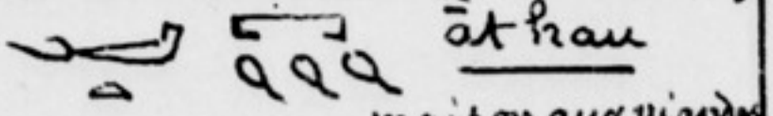
vase en étain:


ẖ men-t

ṯehe

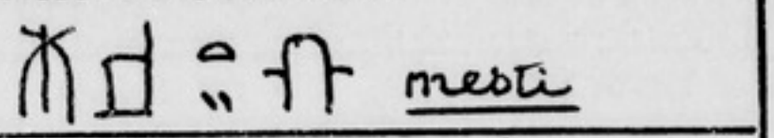
ṯehē

état de boucher: (v. boucherie)

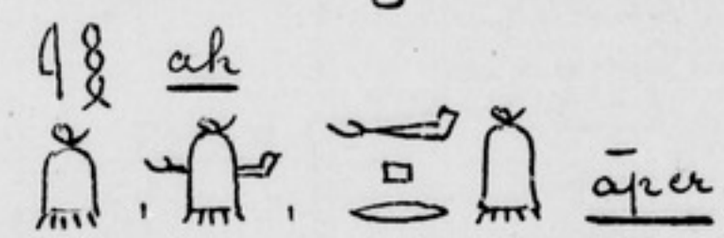

āthau

maison aux viandes

état de boucher:

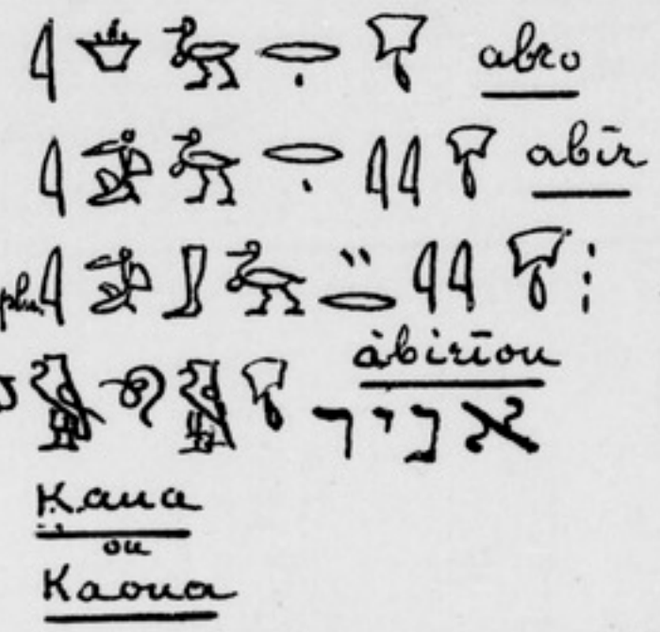

mesti

étaler, étalage: (v. étendre)


ah

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étalon:


abro

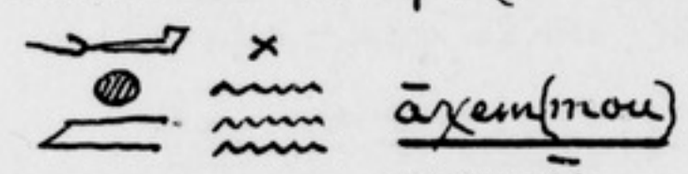
abir

ampl.

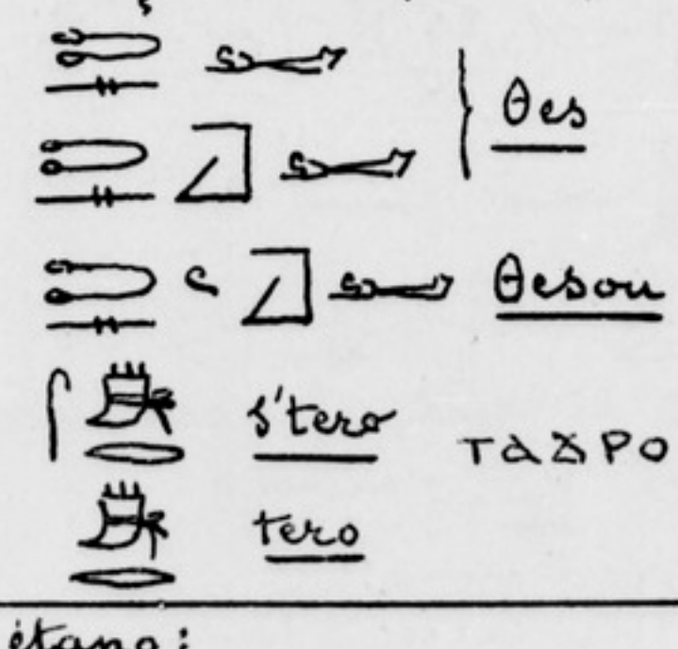
ābirīou

Kaua ou Kaoua

étancher la soif: (v. éteindre)


āxem(mou) ⲱⲩⲉ

étançonner: (v. étai)

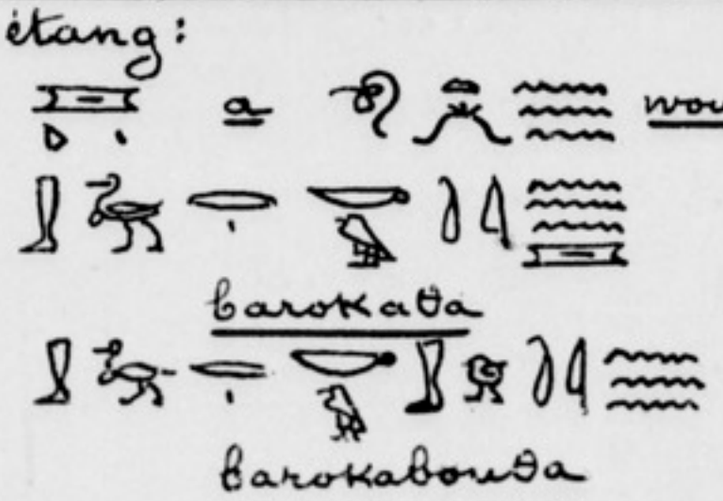

θes

θesou

ṣ'tero ταδρο

tero

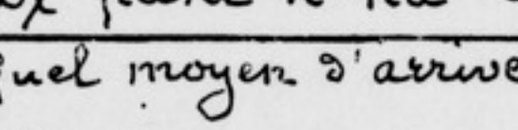
étang:


wou-t

barokaba

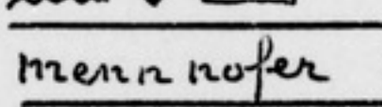
barokabouda

étang (suite):
étang creusé de main d'homme:



ḥarimou

état, moyen:

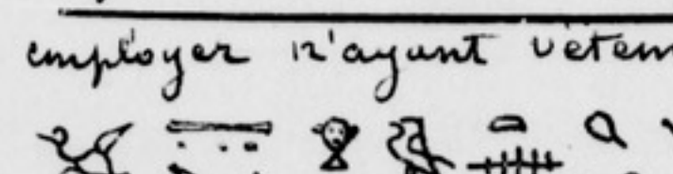


rakī

ainsi par ex: dans le conte de Satni, le roi dit à Satni:

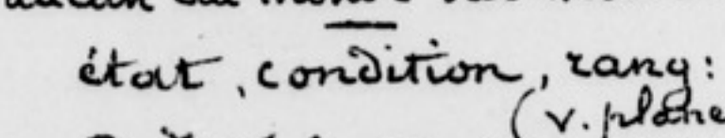
ỉrṯ rer-K ỉr pakī

qui t'a mis en cet état?!
Et plus loin Satni répond au roi:



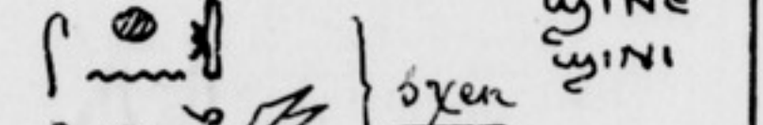
irṯ pakī ỉr ḥa ẖ

Quel moyen d'arriver à.



mennofer ỉrṯ aua

Memphis puis-je



rex tou-f au ỉmenou arkeṯ

employer n'ayant vêtement

pa ta ḥer ỉrṯ tou a

aucun au monde sur mon dos.

état, condition, rang:

(v. plâtre) rang.

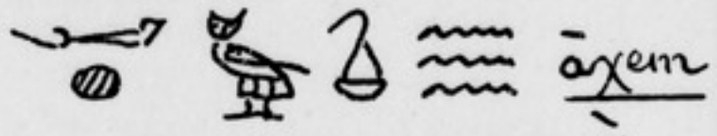
xent

sxennou

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sxen

étendre le feu (v. étancher) avec l'eau:



ānxem

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ḳ ꜣ ꜥ

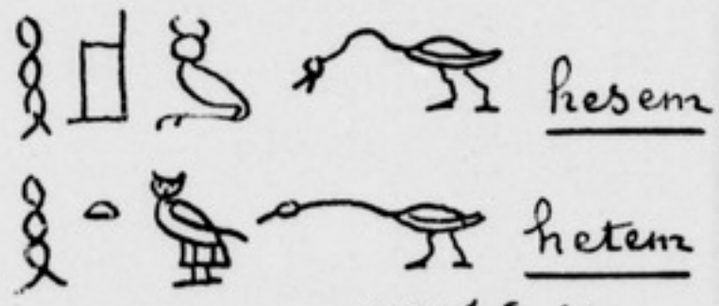
ānxem

éteindre le feu, l'ardeur:



ānxem ṯafou

être éteint, ne pas exister, ne plus exister:



ḥesem

ḥetem

ϩϵϬϵ
(éteindre)

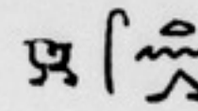
étendre; s'étendre:

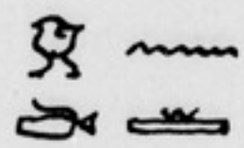
paset ou pateṯ

ⲡⲁϩⲧ

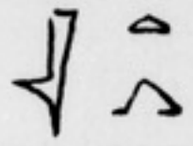
ḥaxet ou patex

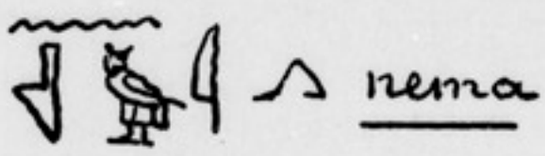
étendre : (suite)


ousten OYECTON

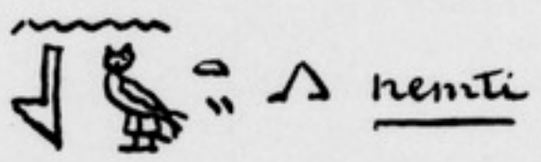

outen OYTEN

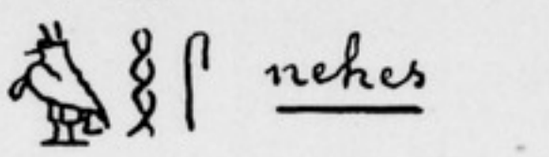

mā

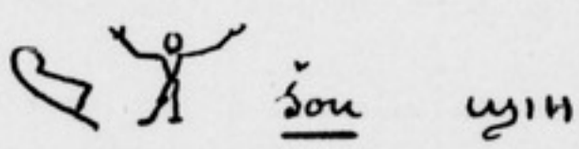

nemt

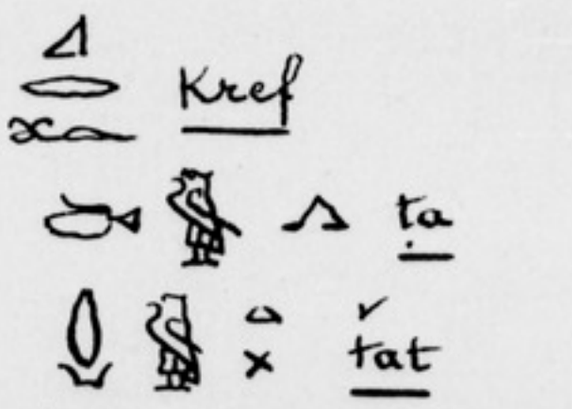

nema

nemaau


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nehes


šou ŠYIH


Kref

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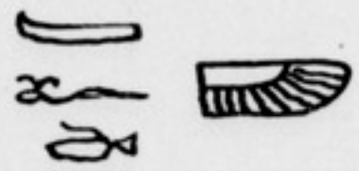
tat

s'étendre, se coucher, s'accroupir:

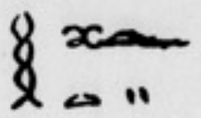

hefi hefti

nemmā

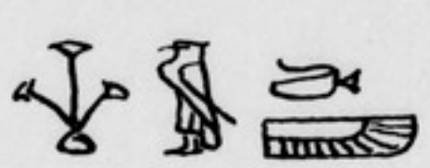
s'étendre, planer, étendre ses ailes (v voler)


hefi

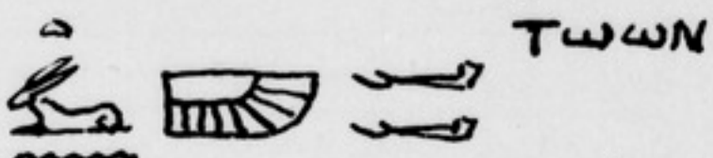
étendre ses ailes:

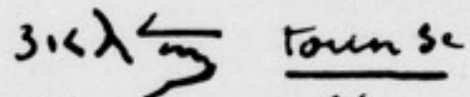

hefti


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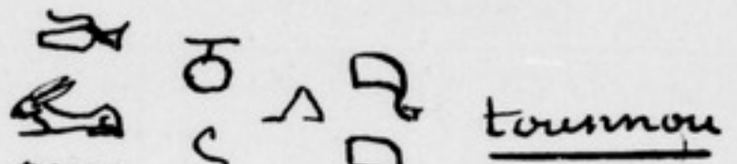

hat


toun TWN TWWN

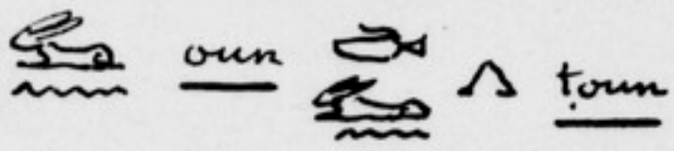

toun totoui


toun se

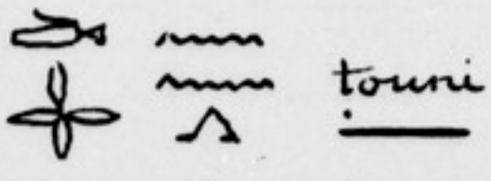
à l'époque ptolémaïque:


tounnou

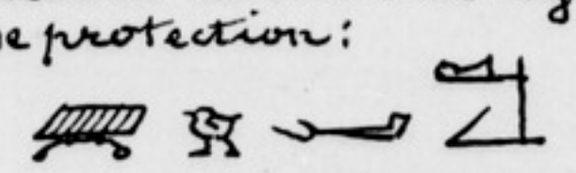
aussi sous l'ancien empire: étendre les bras, les jambes, les ailes:

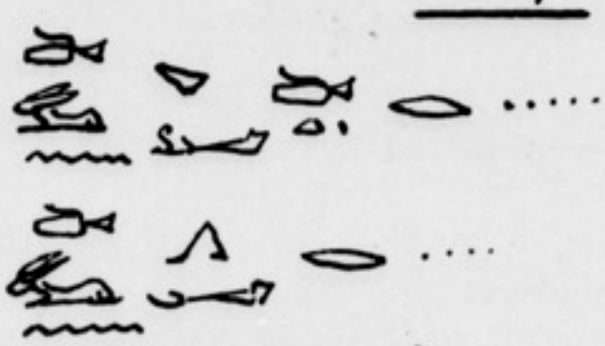

oun

tǫm


touni

étendre la main en signe de protection:


wou tot



toun tot è .....

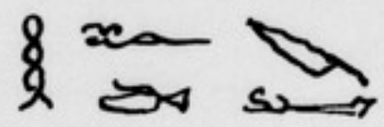
étendre la main sur

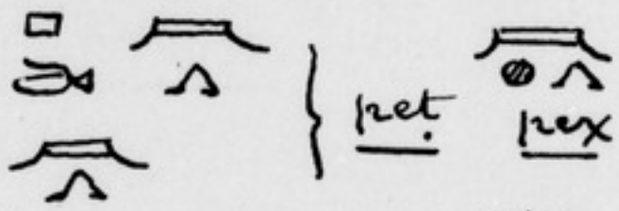
etendre (suite)
étendre les pieds, mettre les pieds:



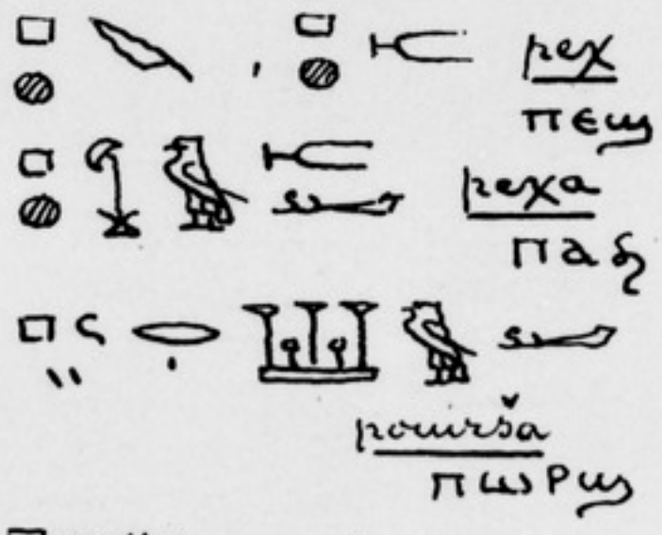
étendre la bouche, c.à.d: tirer ses paroles en longueur, prononcer un interminable discours:

étendre une arme, traverser de son arme; tendre un arc:

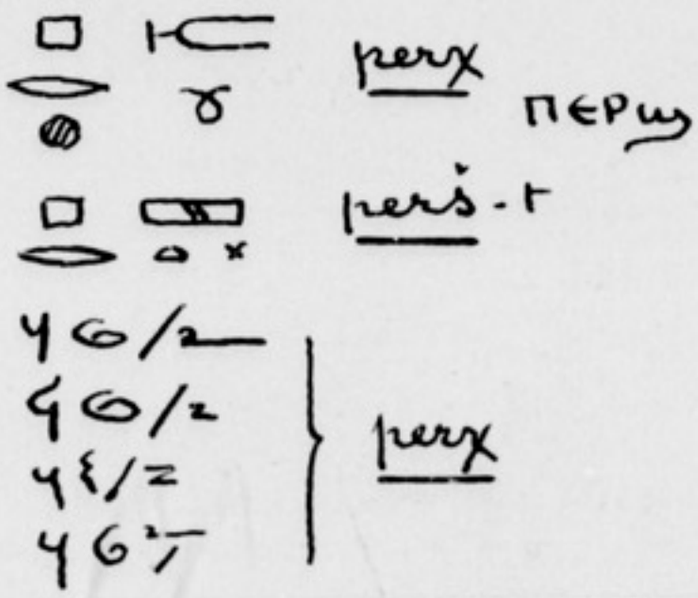




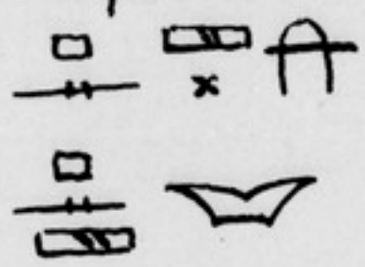
étendre par terre, diviser en morceaux:

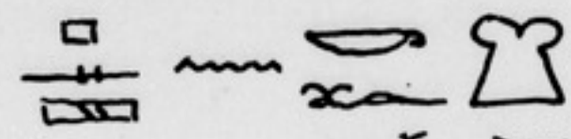


étendre, développer, étendre des draps, des tapis, des draperies:



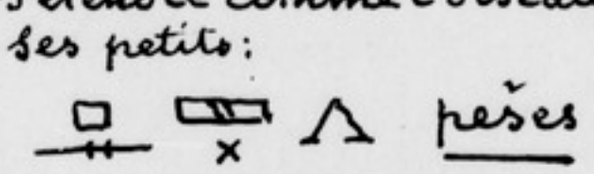
étendre des tapis, couvrir de nattes, de tapis, de draperies:



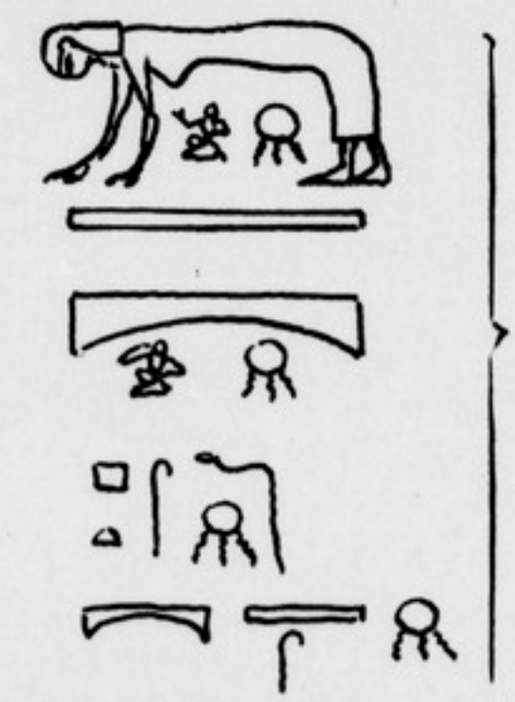


(couvrir de nattes)

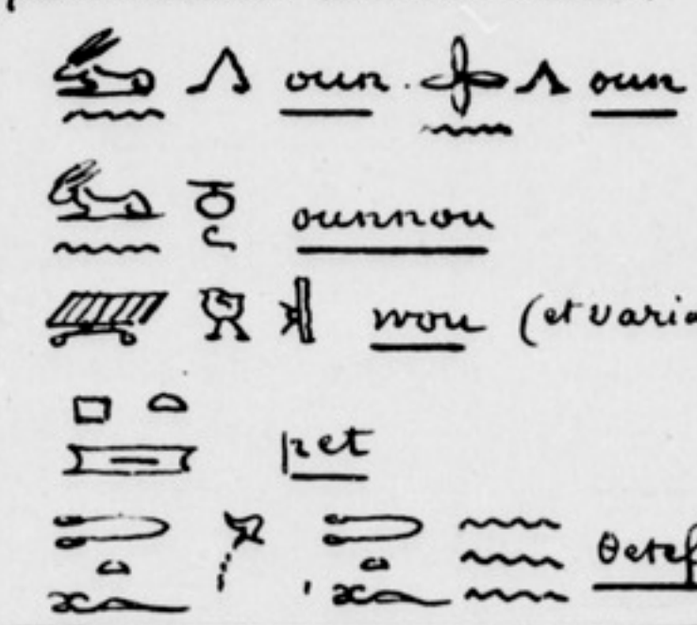
s'étendre comme l'oiseau sur ses petits:



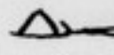
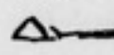
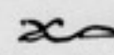
s'étendre en parlant de la voute céleste qui s'étend au-dessus de la terre:



s'étendre comme l'eau de l'inondation ou une armée qui envahit un territoire:



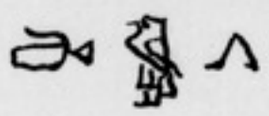
étendre : (suite)
(en parlant des eaux:)




tout f mou

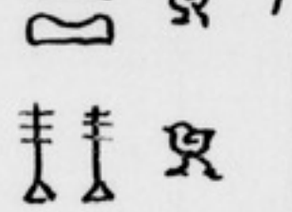
étendre, déployer, étaler:


āper

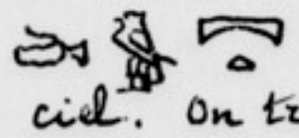

paxer
ΦΟΡΠΕΡ


ta

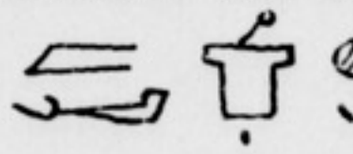

tontou


tatoui
TAATE

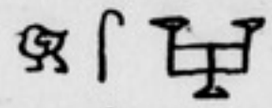
Le  ou  tat était l'instrument qui servait aux cordiers pour étendre et tordre leurs cordes. Ce vulgaire instrument, qu'on a longtemps pris pour le nilomètre est devenu une amulette à cause de son nom:

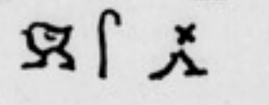

tat qui veut dire ciel. On trouve de ces tat en grande quantité et de matières diverses depuis la pierre précieuse jusqu'à la simple pâte de verre ou de porcelaine émaillée.

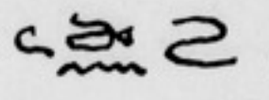
étendre des onguents: (voindre)

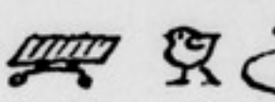

māsaxi

étendue de terrain, plaine:


ous

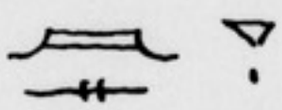

ous (et variantes
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outen OYTN̄

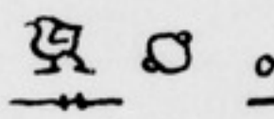

wou-t
OYE

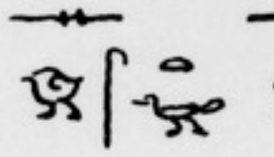

pek


peka
son


petes

étendue de terrain dévasté:

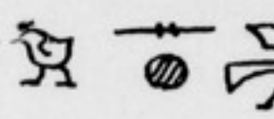

ous


ous t

vaste étendue:

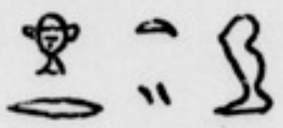

ousexā

étendue céleste:

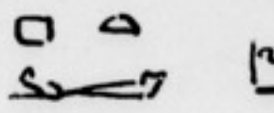

ousexā

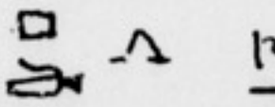

reset-t

s'étendre, dans le sens de se dilater:


herti
GIAK

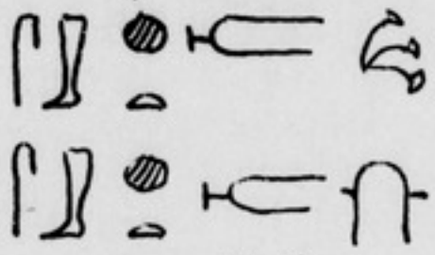
étendre, élargir, ouvrir:


pet

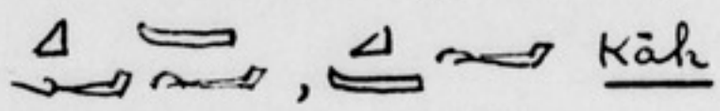

pet

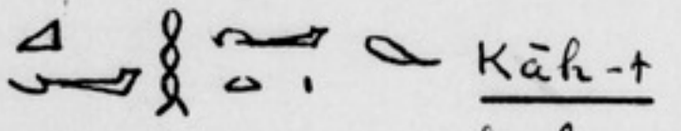
d'où le nom de l'instrument qui servait à ouvrir la bouche des morts (V clef magique.)

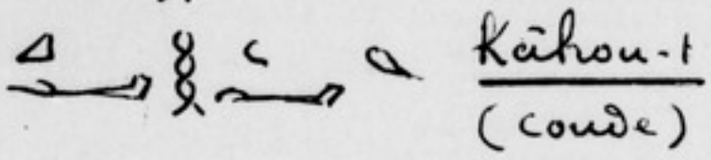
étendre en parlant des arbres qui étendent leurs branches, des blés qui on étend dans les greniers

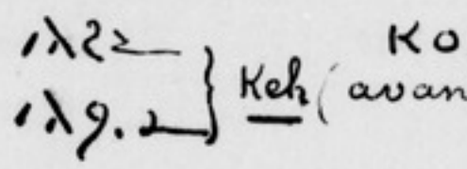

sebexet

étendre le bras, se mettre sur le coude: (V. coude)

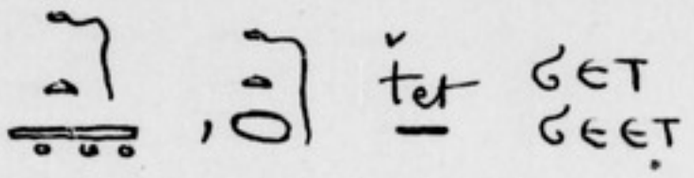

Kāh

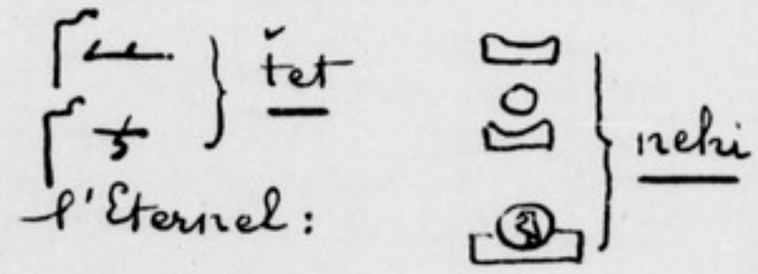

Kāh-t


Kāhou-t (coude)


KOQ
Keh (avant-bras)

éternel:

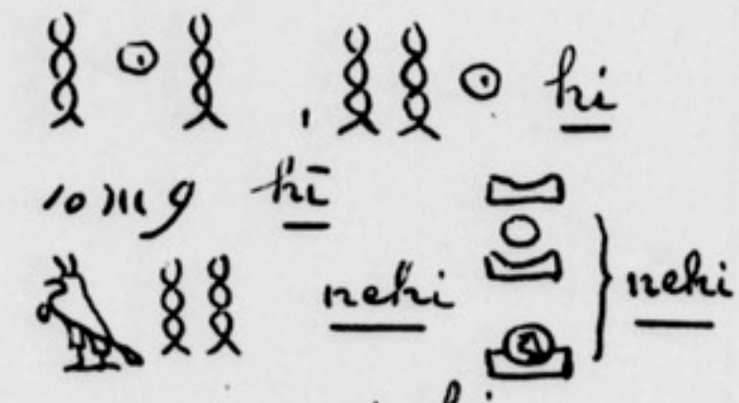

ṯet GET GEET


ṯet nehi

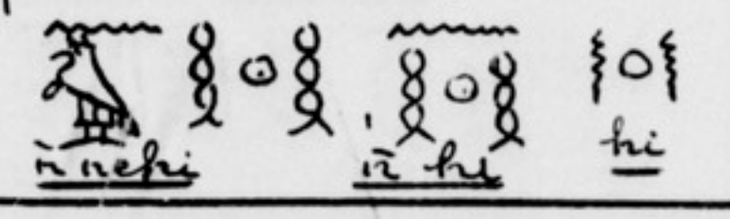
l'Eternel:


ṯet

l'éternité:

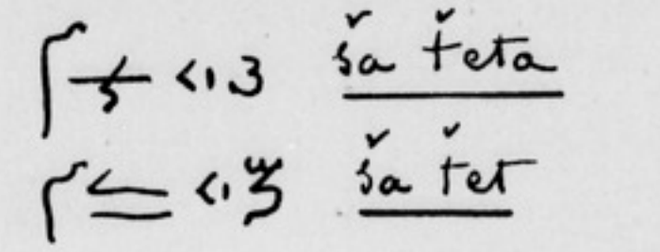

hi
nehi nehi
nehi
neha
ENEQ

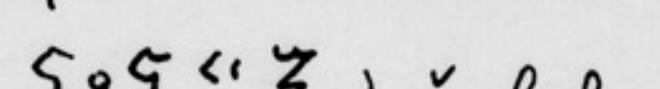
pour l'éternité:

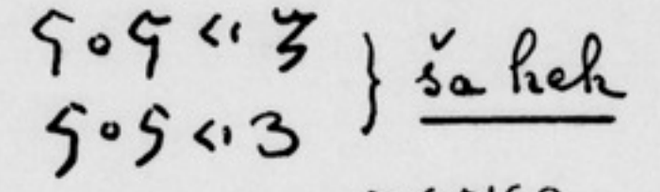

ṉ nehi ṉ hi hi

pour l'éternité, jusqu'à l'éternité:


ša ṯet ta

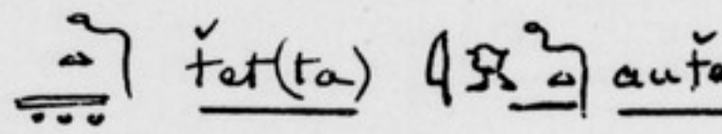

ša ṯeta

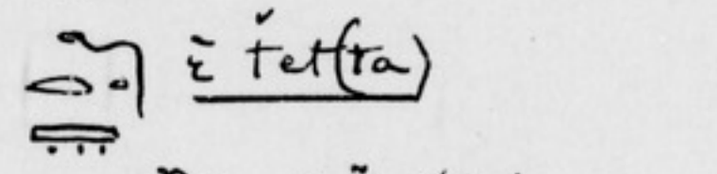

ša ṯet

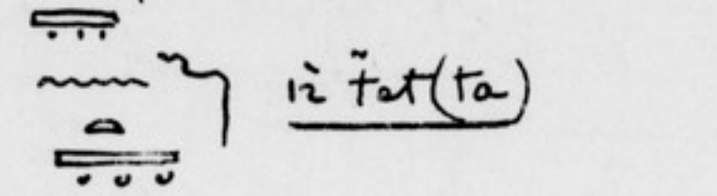

ša heh

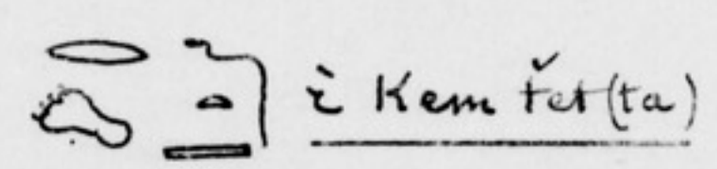
ENEQ

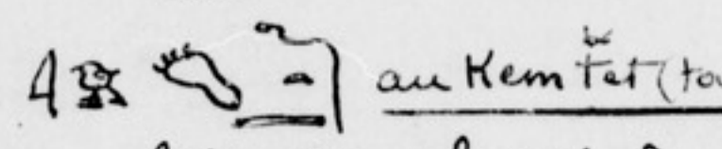
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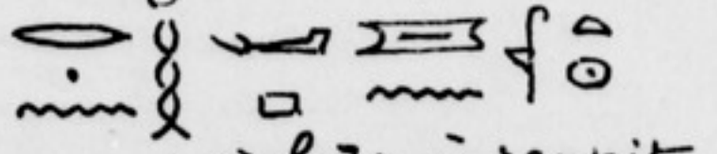

iu ṯet(ta)


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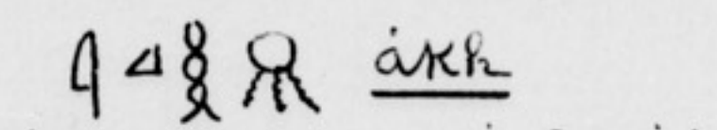

au Kem ṯet(ta)

litter. dans le noir de l'éternité.

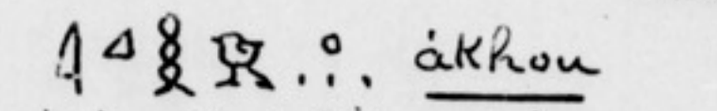
étiage du Nil pendant l'année


iuu hāp iu senpit

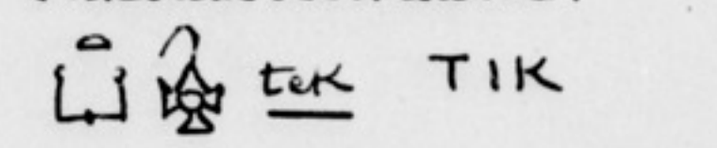
étincelle:


ākh

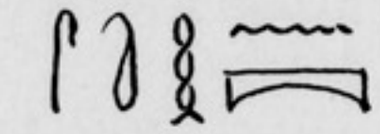
d'où silex dont on tire des étincelles:


ākhou

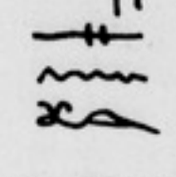
étincelle se dit aussi:

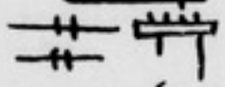

tek TIK

étinceler: (v. éclair)

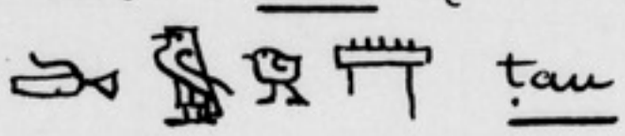

s' Oeher

étoffe, tissu:

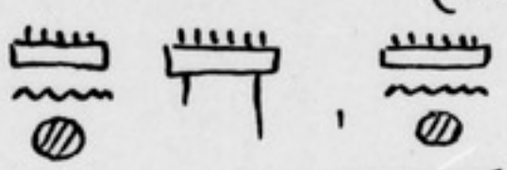

seref


ses (tisser)

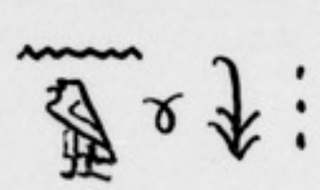

soun (navette)

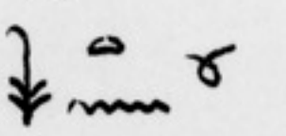

tau

étoffe de lin ou de coton: (v. byssus)

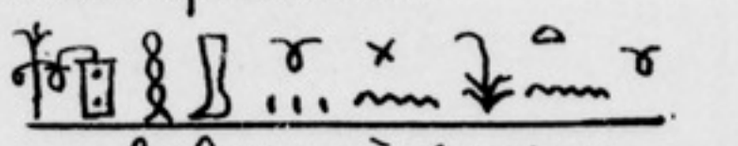

menx


mākou (lin)

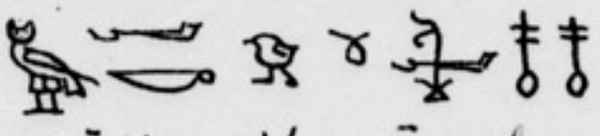

na souten


souten

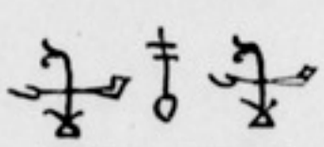
Les étoffes menx et souten étaient très estimées. Voici un texte égyptien qui indique l'ordre suivant d'après leurs qualités:


an hebesou n souten

liste de vêtements de souten

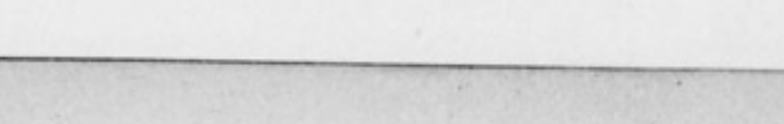

mākou Kemā nofer nofer

de makou, de Kemā très très beau

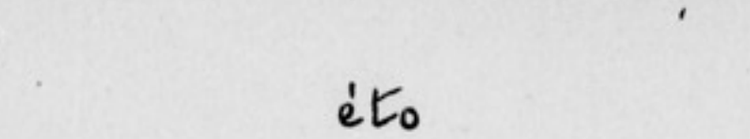

Kema nofer Kemā

de beau Kemā et de simple Kemā.

Sans nous prononcer absolument, nous croyons que le souten était une étoffe de coton, le byssus; le makou une étoffe de lin. En tout cas c'étaient des toiles fort chères. C'est ainsi qu'on ne se servait de l'étoffe menx que pour les embaumements fort riches et pour habiller les statues royales, c'est ce que prouvent les phrases suivantes. On lit sur un tombeau du bœuf Apis:

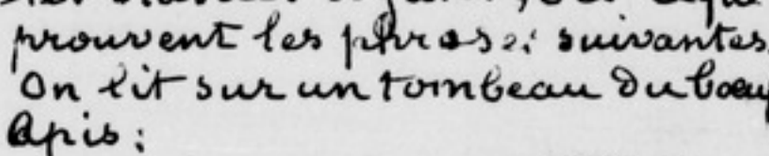

il est enveloppé de souten et de menx

et sur un autre document on lit:


tch menx-t tout seron

couvrir de menx les statues royales.

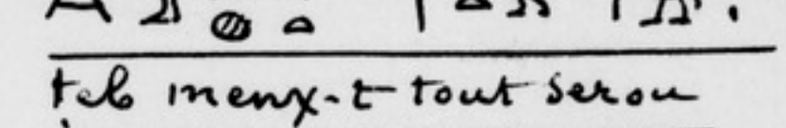
De même qu'il y avait plusieurs qualités de Kenta, il y avait trois qualités de souten:


souten nofer nofer très très beau

souten nofer beau

souten ordinaire

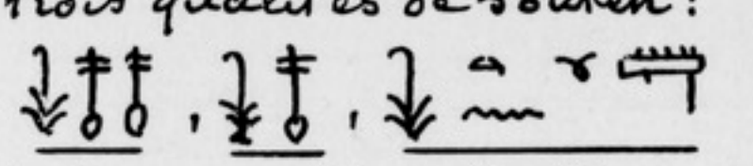
Il existait d'autres étoffes de lin ou de coton:

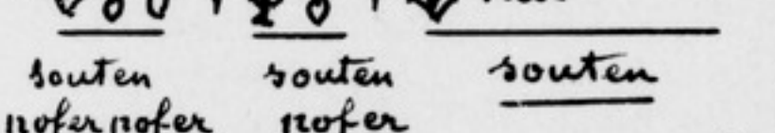

ta

tau (et autres variantes)

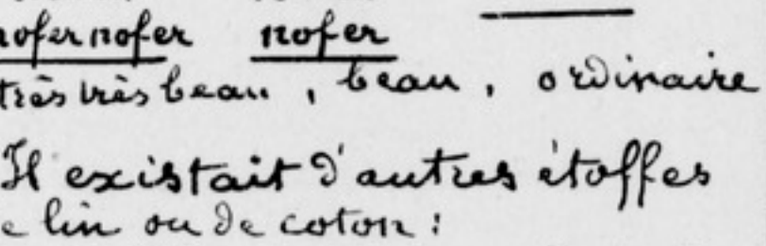
tai

puis une étoffe très large dont on faisait des burnous. L'étoffe et le manteau avaient le même nom:


ter


ter n prek

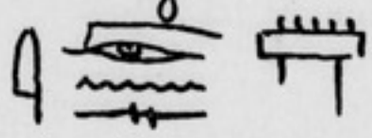
étoffe foulée: (v. fouler)


sa

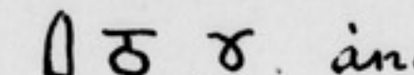
sa

on en faisait des voiles et des robes transparentes comme la mousseline

étoffe (suite)
nous venons de voir qu'il y avait une étoffe d'une extreme finesse, comparable à la mousseline. Il y en avait une plus fine encore qu'on appelait: toile d'araignée. C'était l'ars:



àrs

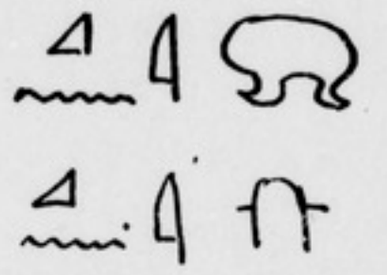


ànous

ϩλογϲ
(toile d'araignée)

(V. fin 2ème colonne)

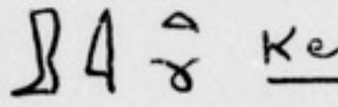
étoffes rudes, communes, toiles à sac:



Kouna

ϭOOYNE

c'était un cilice dont certains prêtres se couvraient les épaules et la poitrine.



Keba-t KOBI

étoffe commune dont se vêtissaient les gens du peuple.

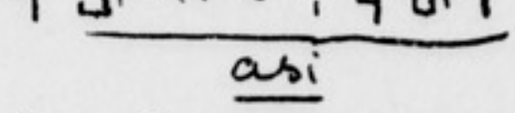


ṯaauϑ

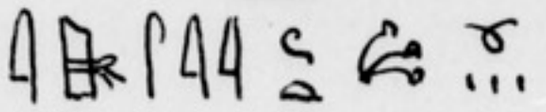
étoffe de chanvre très commune:

ϑωTI
(cable)

étoffe en fibres de papyrus, etc:

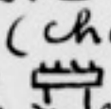


asi

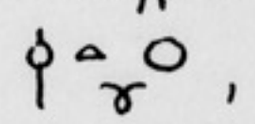


àsïou-t-ou

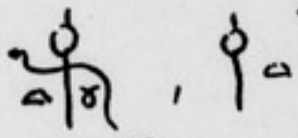
ЄPBICI
(chanvre

Les signes  et sont les déterminatifs d'étoffes, habits, vêtements: nous les retrouvons dans les mots suivants, où les étoffes sont désignées par leurs couleurs; par ex:

étoffe blanche:

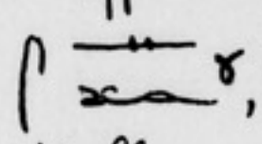


het



het-t

étoffe rouge clair:



sesf ou sfs

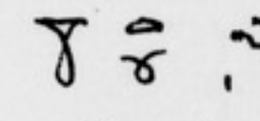
étoffe rouge foncé:



àtma

elle était particulièrement consacrée à Horus.

étoffe verte:

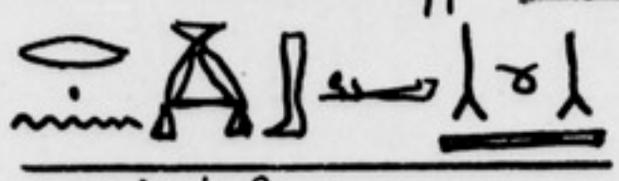


ouaṯ-t

elle était surtout consacrée aux temples.

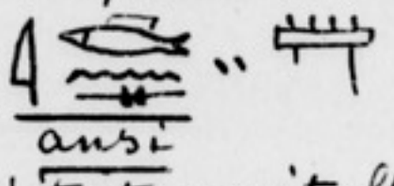
etc: (v. couleurs.)

Il nous reste cependant à mentionner une étoffe dont s'occupe tout particulièrement le Rituel funéraire au chapitre "du vêtir l'étoffe ansi."



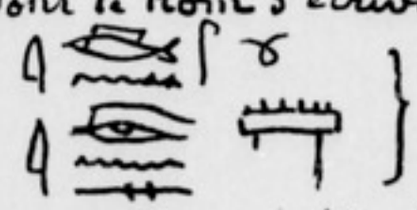
ro n teb menx

chapitre du vêtir l'étoffe



ansi

c'était une étoffe rouge (v. rougir) dont le nom s'écrivait aussi:

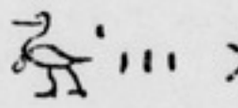


ànṯ

et autres variantes.

Les signes et sont les déterminatifs d'étoffes, habits, vêtements: nous les retrouvons

étoile (v. âme, esprit)

 bou

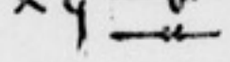
BIOY

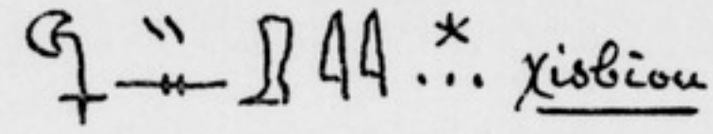
 biou

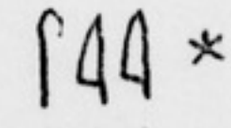
 ba (v. variantes)

 } xabes

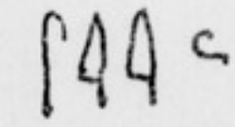
 xabes

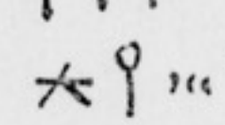
 xabes

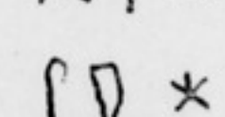
 xisbiou

 } siou

CIOY

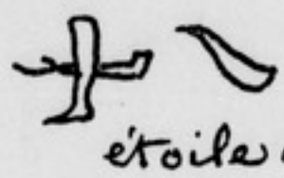
 siou (v. âme)

 seb

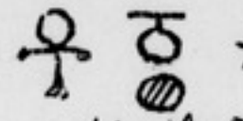
 toua

Siou veut à la fois dire âme et étoile ce qui donne raison à Horapollo qui a écrit en grec un petit ouvrage intitulé « les Hiéroglyphes ». Cet auteur est si inconnu qu'on a cru que ce nom égypto-grec cachait celui d'un nommé Philippe qui aurait vécu au XV^e^ S. de notre ère. Mais c'est bien improbable, car plusieurs de ses observations ont été reconnues parfaitement exactes et si elles avaient inspiré confiance plus tôt, Champollion aurait pu être devancé depuis longtemps. C'était un descendant d'Egyptien ayant vécu à une époque de pleine décadence où l'on ne se souvenait plus qu'imparfaitement des anciens mythes.

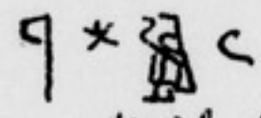
étoile brillante:

 ab

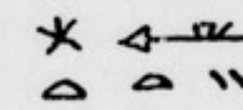
étoile qui se lève:

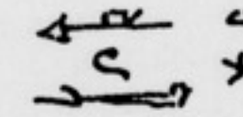
 aux

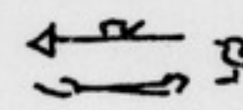
étoile du matin:

 nouter touau

étoile du soir, étoile du nord, étoile du berger:

 toua ouatiba

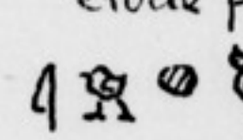
 ouat

 ouaouti (l'unique.)

étoile errante:

 ourtou (sans repos)

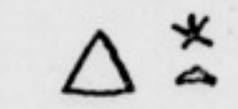
étoile fixe:



auxem nen seyou

 nemâ

étoile de Sothis: (Sirius)

 Sopt (v. Sirius)

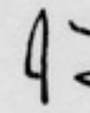
étoile, constellation:

 } tepâbou

ΤΠΗΒΙΟΥ

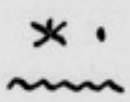
étoile (suite):
noms de diverses étoiles et constellations: (v. constellation)

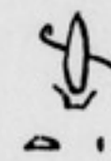

ār.t


āār

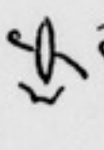
ΔΡΟΥ
(le cancer)


āra.t

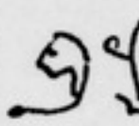

sebi āri


ouŧa

ouŧati



(la double)


ḥa ouŧa.t

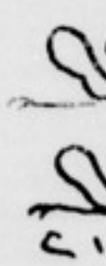
(partie de devant de cette constellation)


pehoui ouŧati

(partie de derrière)


ouaš nouter

(joie divine)


pehou ḥor
pehoui ḥor

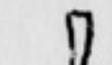
ΦΟΥΟΡ
(constellation d'Orion)

ouŧ beKat

OYECTEBKATI

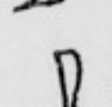
ouŧi beKati.

Être étonné, étonnement:

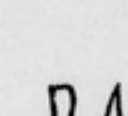

bāa

ba

baḥ

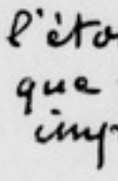

bāaāḥ.t

ЄBH

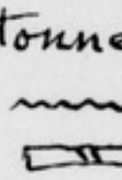

bi

(ce dernier mot indique l'étonnement et l'admiration que provoque la vue d'objets importés en Égypte.)

étonnement, épouvante:

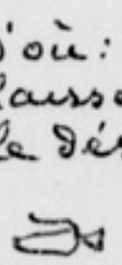

iṯṯ

ONYC


ṯma


ṯmamī

d'où: s'enfuir d'épouvante; laisser derrière soi le vide, le désert; ravage, ravagé.


ṯeš.r

littéral: rouge.
(v. rouge.)

étranger, (qui n'est pas de la famille.)

Xemet.ren

(v. trois)

Xemet.ren

(v. variantes)

étranger (suite)
étranger, hôte qui n'est pas de localité :

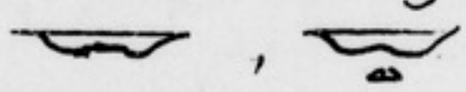


Xem(nen)

ỉemmo.

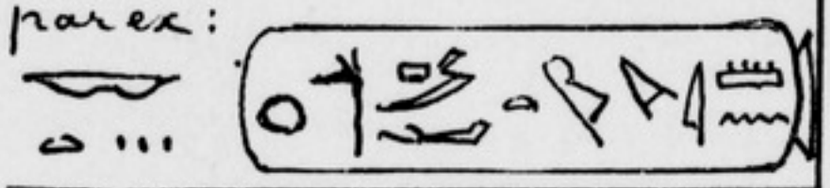
étranger, peuple étranger (v. barbare)

g ares.

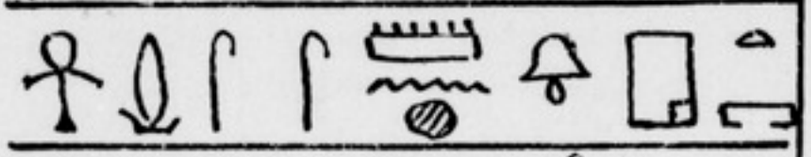


pit

par ex:



pit Raouser mât mer amen

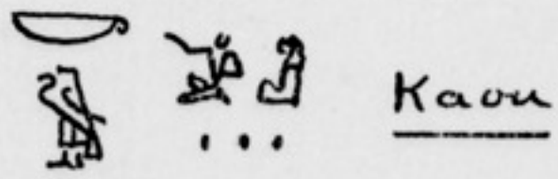


ā ou s ỉmenx ḥet

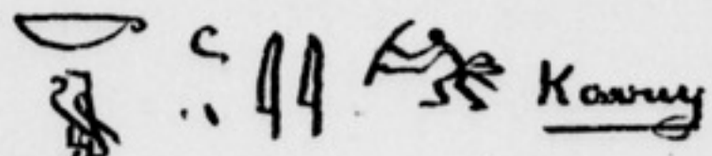


tou-f m per amen

le(roi) étranger Raouser mat mer amen v. f. s a fait construire son palais dans les murs d'amon.

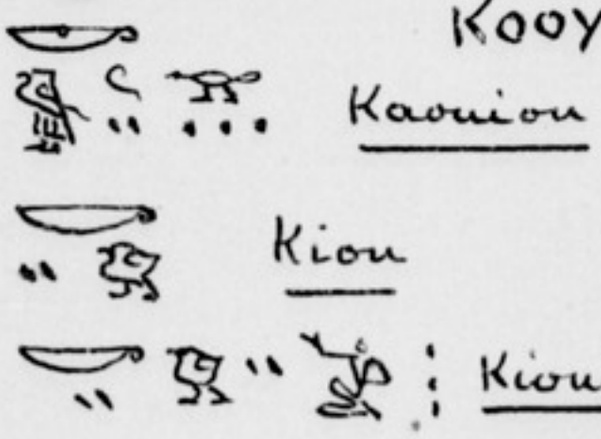


Kaou



Kaouy

KOOYI

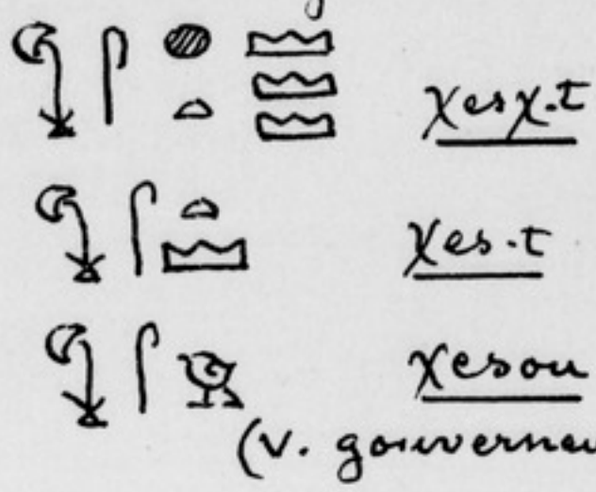


Kaouiou

Kiou

Kiouiou

étranger, peuple étranger, race étrangère :



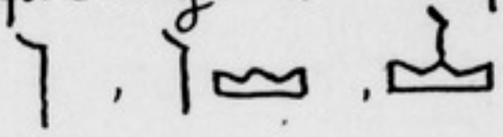
Xesx.t

Xes.t

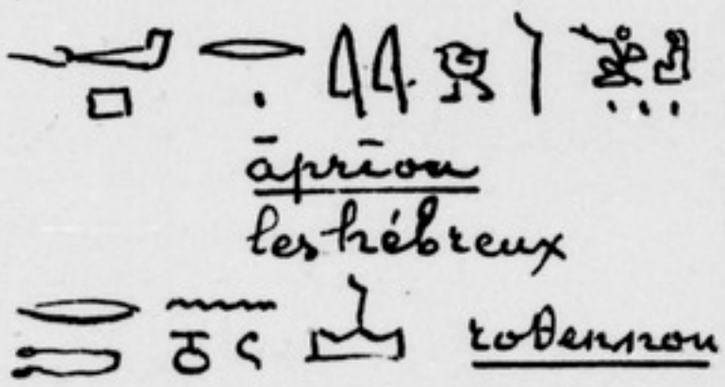
Xesou

(v. gouverneur.)

Les noms des peuples étrangers, des villes, des pays étrangers, des individus de race étrangère sont presque toujours accompagnés de signes :



par ex :

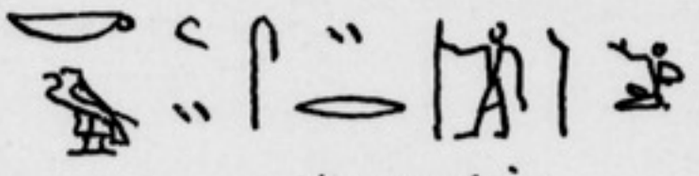


āpriou

les hébreux

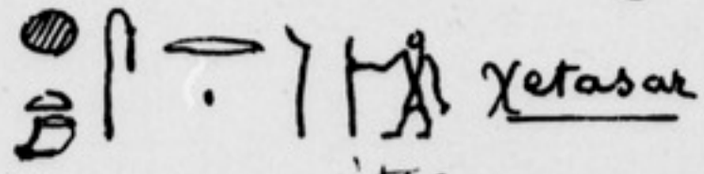
robennou

les assyriens



Kaoubir

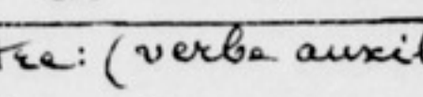
nom propre étranger



Xetasar

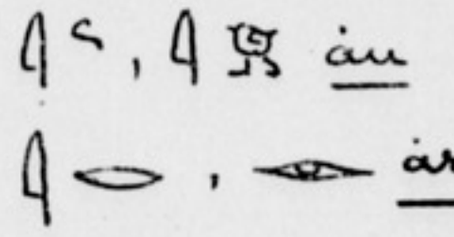
nom étranger.

étrangler : (v. prendre au lacet.)



ar

être : (verbe auxiliaire)



an

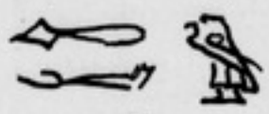
ar

être (verbe auxiliaire)

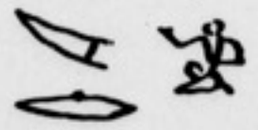
Les verbes auxiliaires jouent un rôle si considérable dans la langue égyptienne, que nous devons attirer sur eux une attention toute particulière.

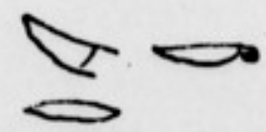
Il faut commencer par observer que le même mot racine est tour à tour substantif, adjectif, adverbe et verbe.

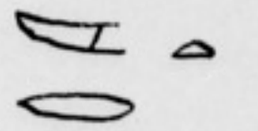
Par exemple:

 āa veut dire en même temps grand, grandement, un grand et grandir. Rien en général ne distingue, si ce n'est le sens de la phrase, l'adjectif du substantif, de l'adverbe ou du verbe. Les verbes égyptiens n'ont, à proprement parler, ni temps, ni modes, ni voix ni conjugaisons, et ils ne subissent aucun changement, ce en quoi ils diffèrent essentiellement des verbes des langues indo-européennes et sémitiques. Ce qui seul permet de les distinguer, ce sont les suffixes dont ils sont accompagnés, lesquels suffixes sont des pronoms. Ainsi:

 mer aimer, aimé amour, aimant amoureux.

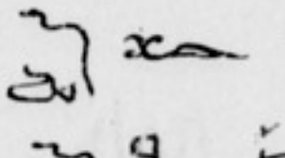
 mer à j'aime

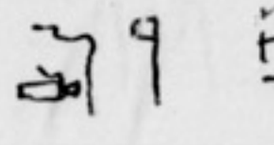
 mer-k tu aimes (masculin.)

 mer-t tu aimes (féminin)

etc etc:

Ce pronom suffixe disparait quand le sujet lui-même est indiqué. Par ex:

 ḏet-f il dit

 ḏet nouter dieu dit

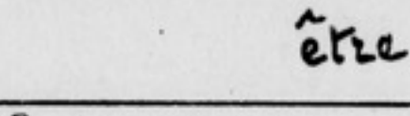
Le sujet pronom ou substantif ne suit pas toujours nécessairement le verbe et peut en être séparé par les régimes directs ou indirects, ou par un adverbe, ou par certaines particules dont nous allons parler.

par ex:



mer ḫer f

remplit car il. pour: car il remplit

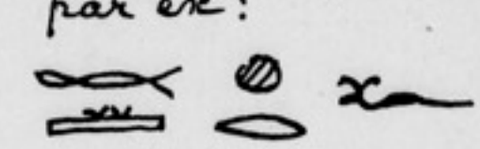


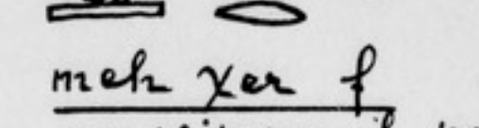
mer ḫer ỉ s nouter

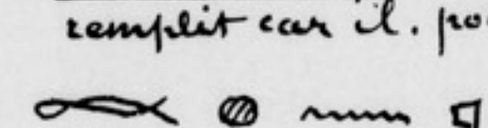
remplit car à elle le dieu pr: car le dieu lui remplit

Souvent une particule incidente sépare le verbe du pronom ou du sujet. Par ex: la particule ân ou la particule ỉr.

C'est ainsi qu'on écrit:

 ḏet ra

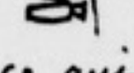
 ḏet ân ra

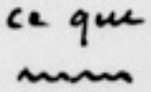
 ḏet ỉr ra

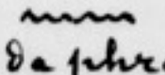
ce qui veut dire: le dieu Soleil dit.

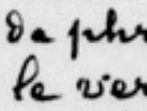
Dans ces constructions de phrases suit invariablement le verbe, tandis que ân précède toujours le sujet, n'importe la place que celui-ci occupe.

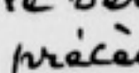
Ceci dit, arrivons en aux verbes auxiliaires. Les principaux sont:

 ân

 oun (être

 ar ari (faire)

 ahâ (stare)

 tou rotâ

(donner)

être (suite)
C'est en ajoutant à ces verbes auxiliaires le pronom Demonstratif pou le même

 her sur

 ĕ pour

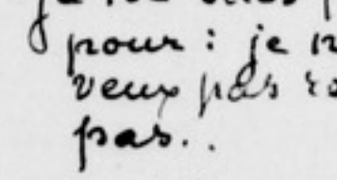
qu'on arrive à former tous les temps.

Par ex:



tef a pou Seb nouter mouta

père mon même que deux Seb, mère ma



pou nout

même que nout.

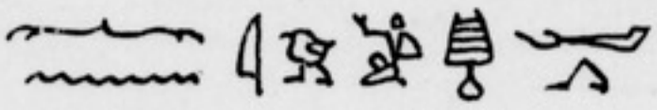
C'est à dire: Seb est mon père, Nout est ma mère.



auf pir

il est sortant.

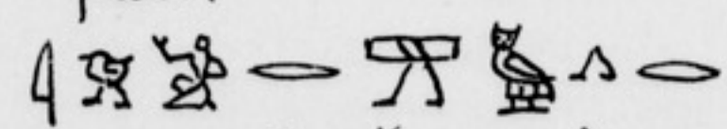
pour: il sort.



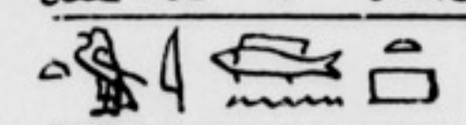
an au-a ahâ

je ne suis pas restant

pour: je ne reste pas; je ne veux pas rester; je ne resterai pas.



au-a ĕ šem ĕ



ta ant

je suis pour aller à la montagne

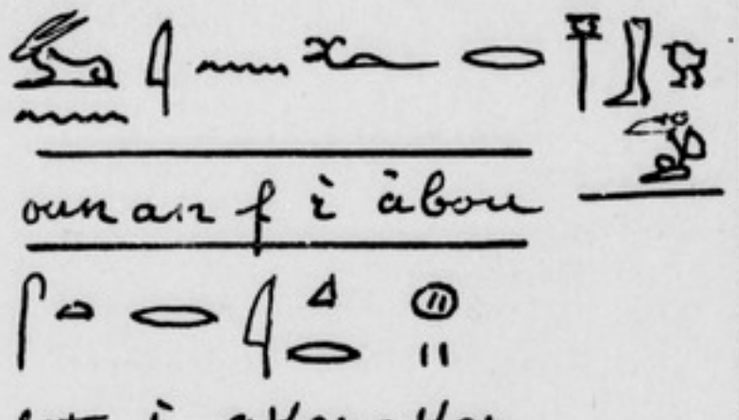
pour: j'irai à la montagne.

La présence de:

 oun annonce le plus

souvent l'imparfait. (V plus loin la déclinaison de ce verbe auxiliaire.)

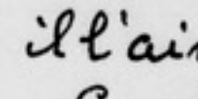
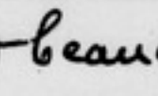
par ex:



oun an f ĕ abou

set ĕ akeraker

il l'aimait beaucoup, beaucoup.

Le plus que parfait est indiqué par  et 

pou

Rotâ et tâ.

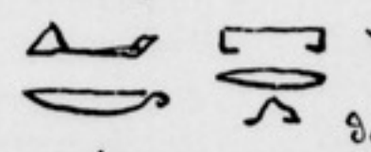
ont la même valeur que l' s causatif.

Le futur est indiqué le plus souvent par ĕ, je suis pour.

 ah et her désignent ordinairement le passé.

L'impératif, l'optatif et le subjonctif n'ont pas de formes spéciales, mais se reconnaissent à la position du verbe.

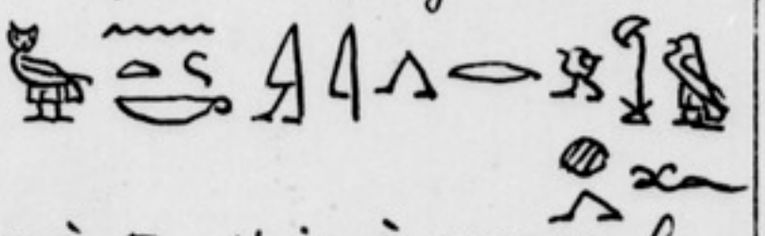
Ainsi:



tou-K pira

donne sortir moi;

pour: donne que je sorte;
permets que je sorte.



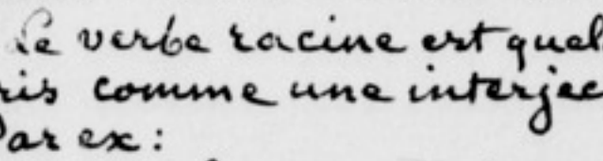
nr-ĕ-tou-K ia ĕ ouxax-f

que tu ailles pour le chercher,

pour: va le chercher toi-même.

Le verbe racine est quelquefois pris comme une interjection.

Par ex:



tenez! voyez!

être (suite)
être, exister, il y a, il y avait: (V. exister)

 oun

 oun a

 aï j'ai, je suis
j'avais, j'étais

 ouni iw

 oun-k sn.t ak
tu as, tu es (masc.)

 ount, sn.t at
tu es (fem.)

 oun.f sn.f
il est, il a

 ounw sn.s
elle a.

 oun an
an
nous sommes, nous avons, nous étions

 oun-ten sn
aten
vous êtes/a

 ounsw sn aou
ils ou elles

 ounsen iw.

être, un être:

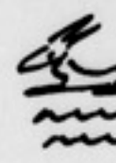
 oun

l'un des surnoms d'Osiris était:

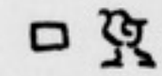
 oun nofer

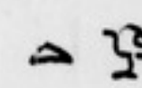
l'être par excellence.

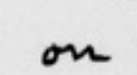
les êtres:

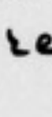
 ouniou

à la basse-époque au lieu de:

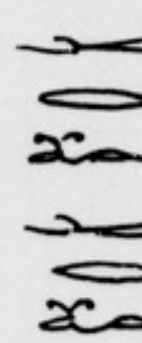
 nou

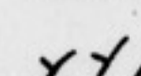
 tou

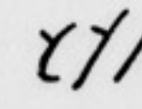
 tou TE

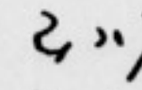
on rencontre 

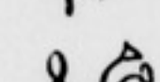
étroit, serré; venir à l'étroit, être à l'étroit; être assiégé:

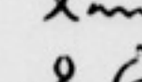
 ârf
OPY

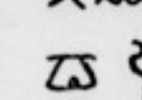
 ârf

 ârfan

 ârf

 hens

 henK

 Kau

 Kau-t
GWOY

(V. plus loin.)

étroit, être à l'étroit (suite) être gêné, dans le besoin; manquer de:



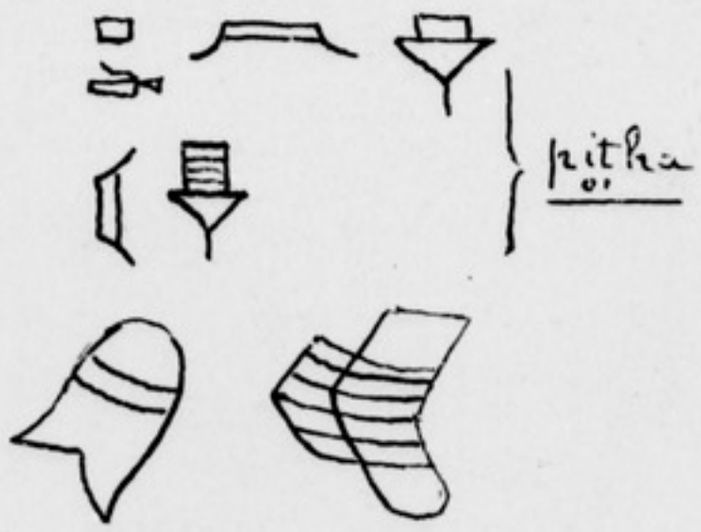
étroit, passage étroit, rue étroite:



GIH, GIHOY
(limites, confins.)

étudier. (v. instruire.)

étui de l'arc:



étui, gaine:



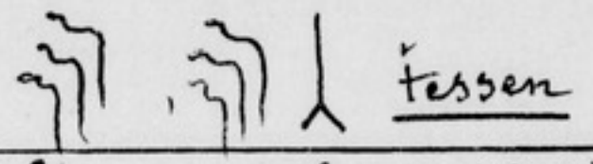
par ex:



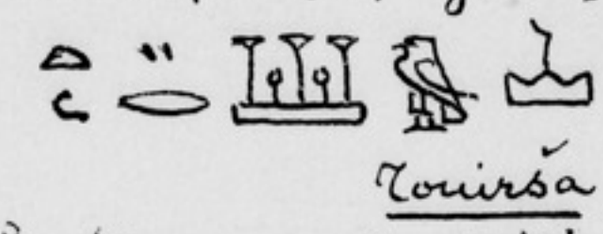
oua in noub, étui en or

(v. gaine, forme)

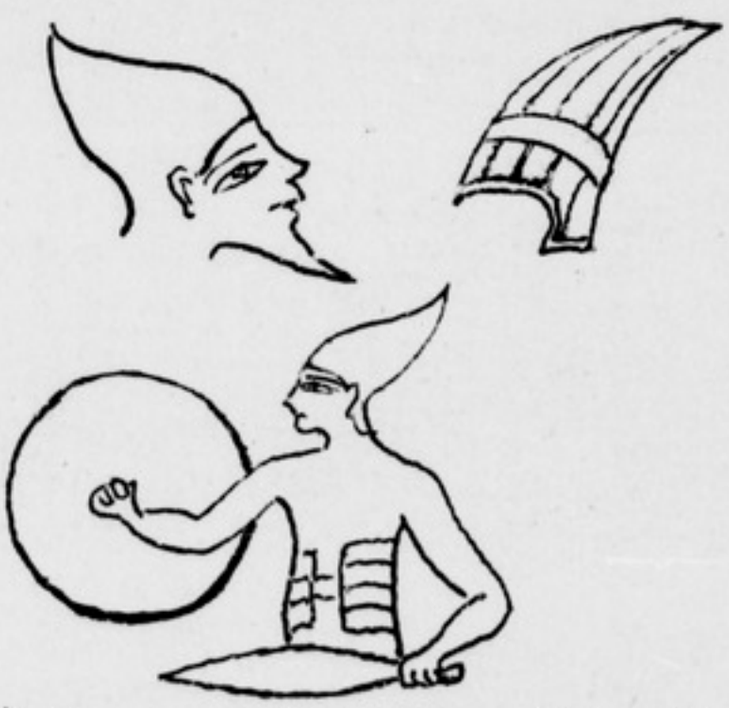
eux-mêmes: (V. même.)



Etrusques (le pays des):



Les Etrusques sont cités pour la première fois avec les Šakalša (Siciles) les Dąanou (grecs) et les Ouašąša (Osques), sous le règne de Ramsès II, époque où ils s'étaient ligués avec les Lybiens et plusieurs peuplades italo-grecques pour envahir l'Egypte. Cette invasion de barbares, constatée par le monument de Karnak, fut repoussée par Ramsès. On coupa le phallus aux ennemis vaincus.

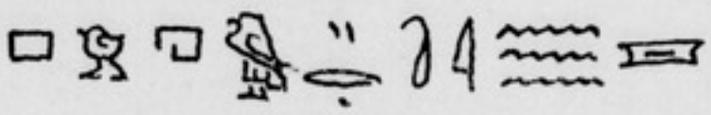


Le monument de Karnak nous montre les guerriers Etrusques coiffés d'un casque pointu.
Les Ramsès étaient les pharaons de la XIX^e dynastie qui régnèrent de père en fils pendant 174 ans, depuis l'an 1462 à l'an 1288 av. J.C. Cette dynastie se compose de Ramsès I, Séti I, Ramsès II, connu sous le nom de Sésostris que lui donnèrent les Grecs et qui régna pendant 66 ou 67 ans; son fils Menephtah qui établit la capitale à Memphis et sous lequel se fit l'Exode des Israélites, et Ramsès III qui releva la gloire des pharaons un peu ternie à la fin du long règne de Ramsès II.

Euphrate:

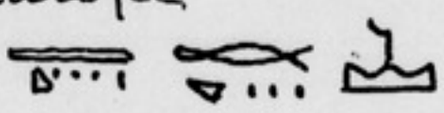


Pouharoa



Pouhairoa.

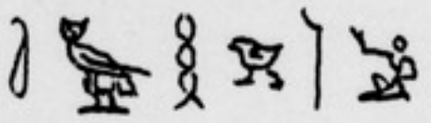
Europe:



tamahou

litter: pays du Nord.
terre du Nord.

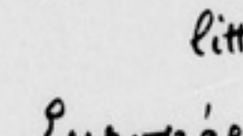
Européens:



Oamehou

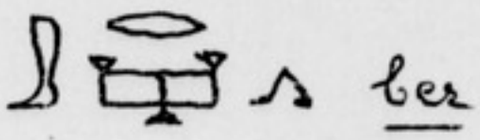
Sous ce nom les Egyptiens comprenaient toutes les races blanches du Nord de l'Afrique, des Iles de la Méditerranée et des peuplades italo-grecques. (V. page 180.)
Les habitants des îles de l'archipel grec étaient connus depuis la XI^e Dynastie (3000 av. J.C.) sous le nom de:

haunebou

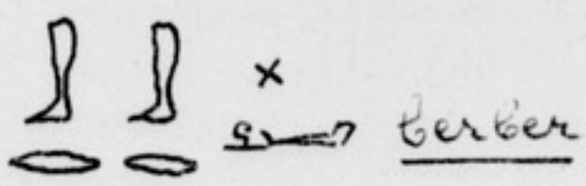


hanebtou
(V. Grèce)

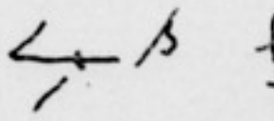
évacuer, évacuation, déjection:



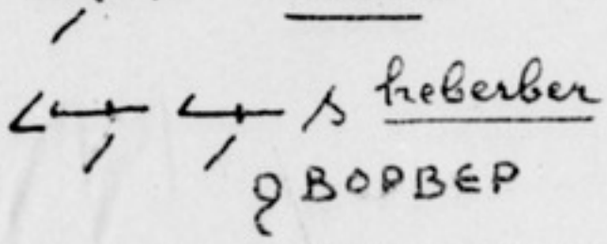
ber



berber



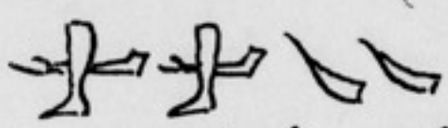
heber



heberber

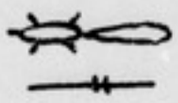
ϙ BOPBEP

s'évanouir (V. faible)



ābāb ou bābā

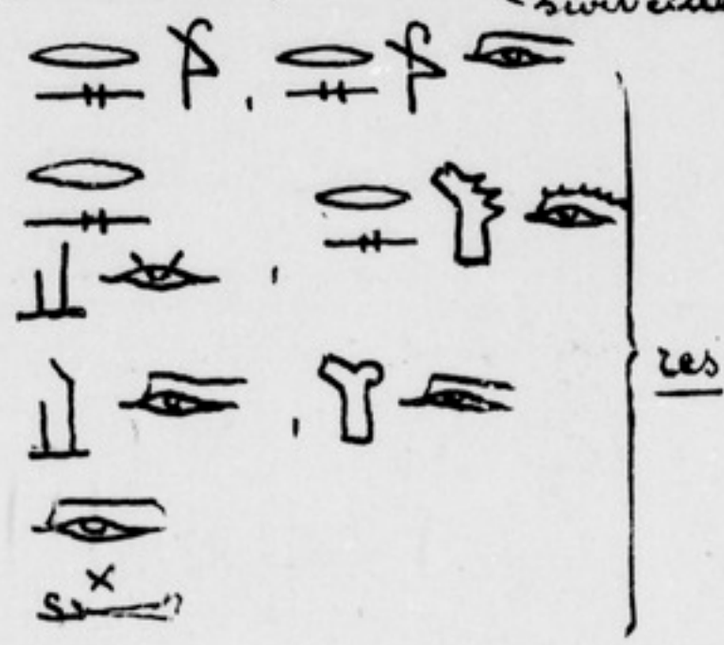
BABE



xes

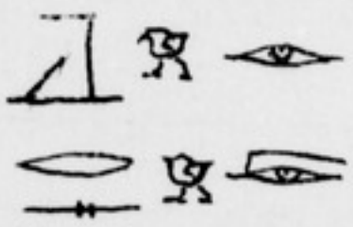
(ce dernier mot est parfois pris dans le sens de mourir)

s'éveiller, veiller: (V. rêve, surveiller)



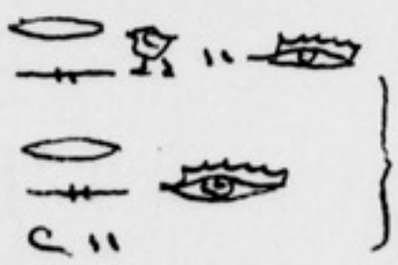
res

PHC



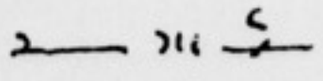
resou

PACOY
(sommeil, songe, rêve, vision)



resoui

POEIC



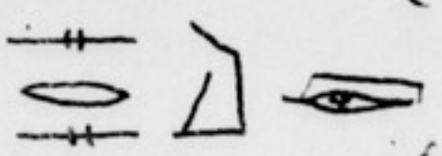
resi



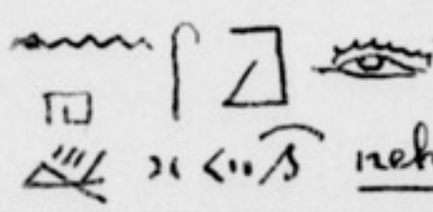
resouau

rens

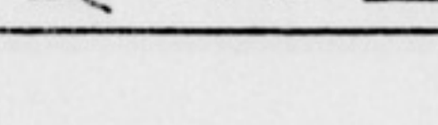
PNC, PHNC
(veiller sur)



s'res
(s'éveiller)
éveiller



nehse



nehsa NEQCE
(exciter)

événements:



sexerou

événement, nouvelle par ex: d'un accident qui fait naître un triste étonnement, de la stupeur:



benes

twtT

éventail, éventer; ombrelle:



beh

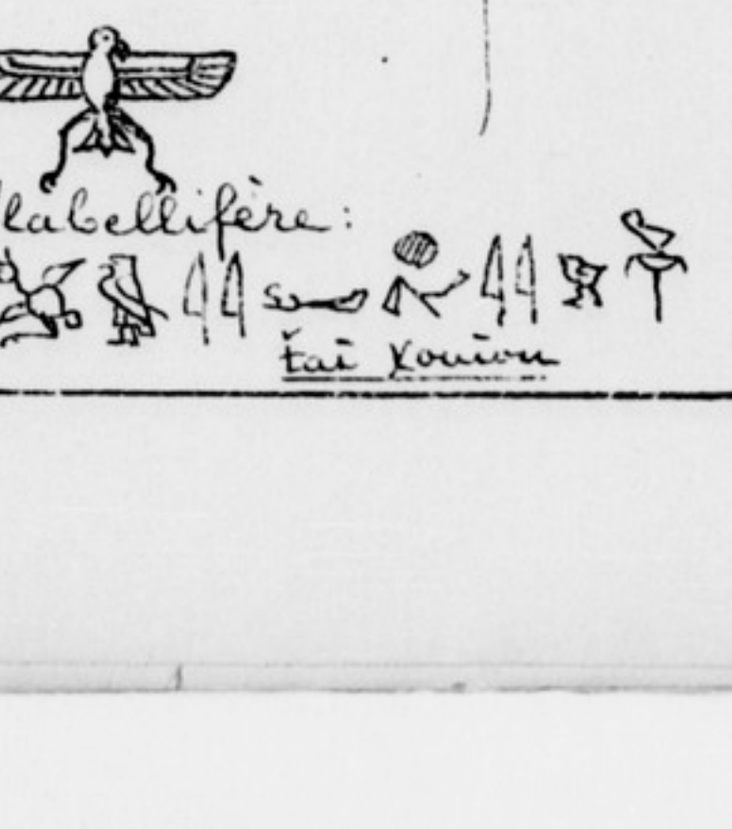
beka

beh-t

baiou

behaiou

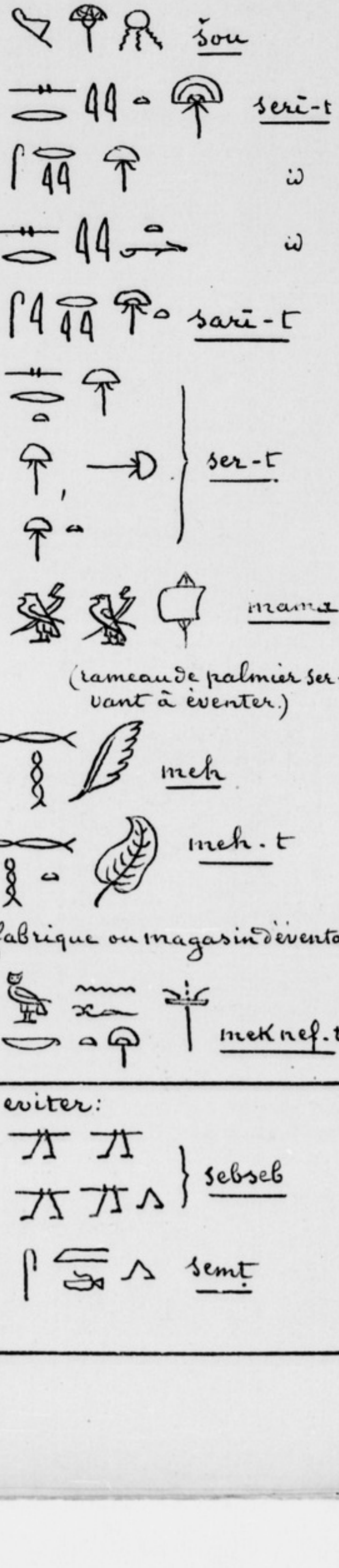
nef-t NEq (vent)



xouiou

flabelliphère:

tai xouiou



šou

seri-t

ib

ib

sari-t

ser-t

mama

(rameau de palmier servant à éventer.)

meh

meh.t

fabrique ou magasin d'éventails:

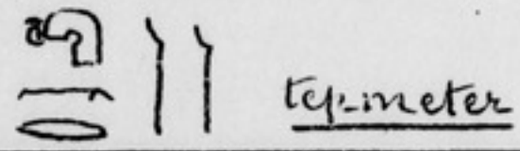
mekhef.t

éviter:

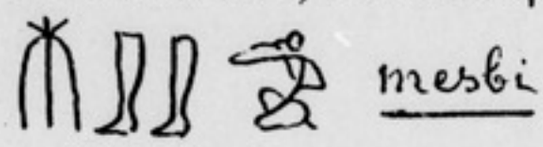
sebseb

semt

exact, travail fait avec exactitude:


tep-meter

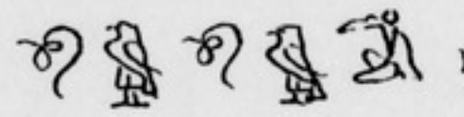
examiner, contempler:

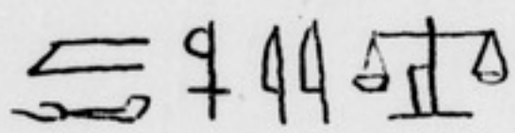

mesbi

examiner, considérer, peser, réfléchir:


wnn


wnn


wnnwnn

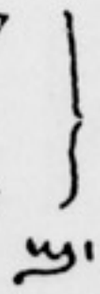

màxi


noun NAY

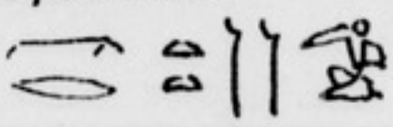
examiner un malade, toucher, ausculter, palper:


Xa

Xai


ugi

examiner, regarder avec soin, espionner:


inerti

exaucer:

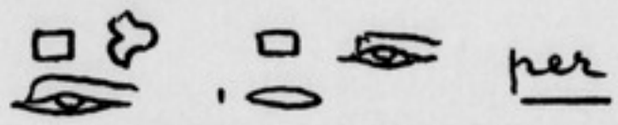

sotem CWTM

excavation: (v. fosse, trou, lit d'un fleuve)

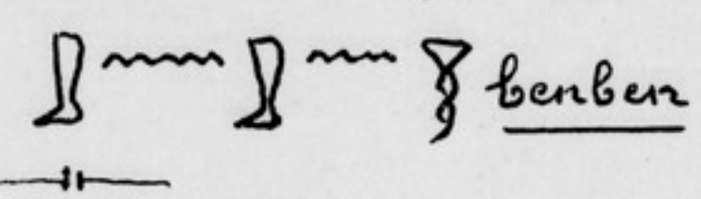

beb BHB

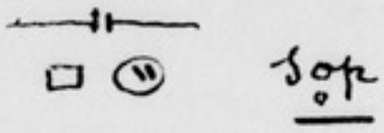

babau

excédant:


per

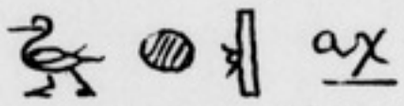
excellent au goût, exquis, choisi, de choix:


benben

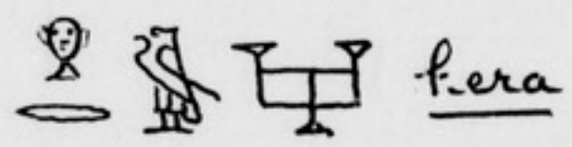

sop

sop

excellent (au moral):


ax

excepté: (v. hormis)

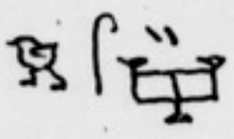

fera

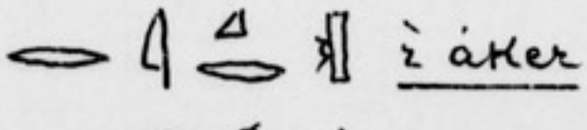
excès (faire des):

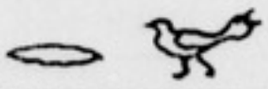
touha-ou

TAQO

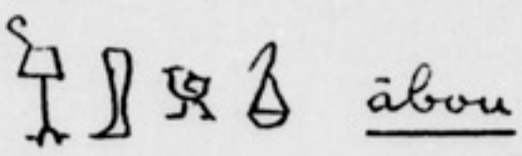
excessivement, avec excès: (v. beaucoup, fort.)

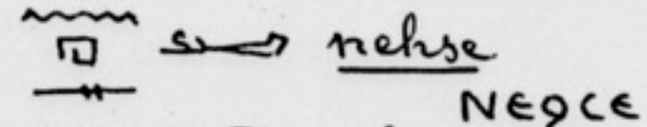

ousi

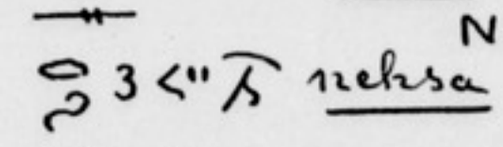

à àker

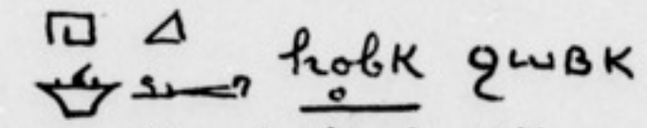

à our

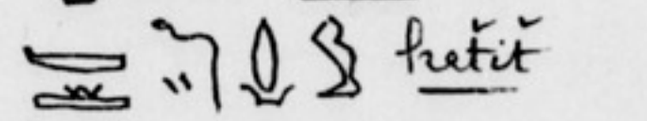
exciter; stimuler:


àbou

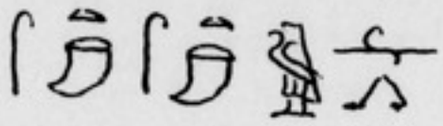

nehse NEQCE

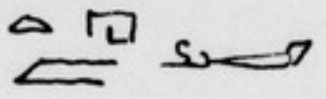

nehsa


hobK QWBK

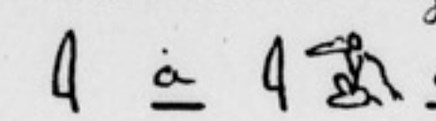

hetit

exciter : (suite).

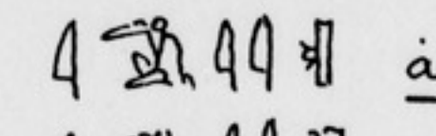
 stasta

 tehem

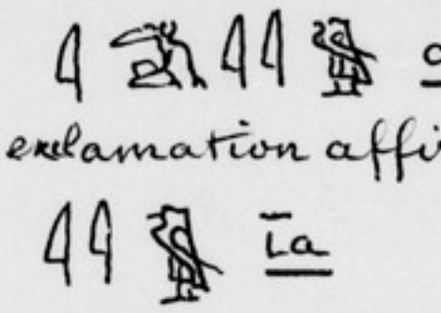
exclamation de joie, de surprise.

 à à ah! oh!

exclamation de douleur:

 ai hi

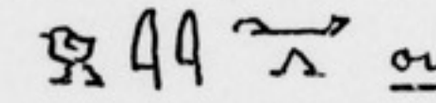
exclamation affirmative:

 ia

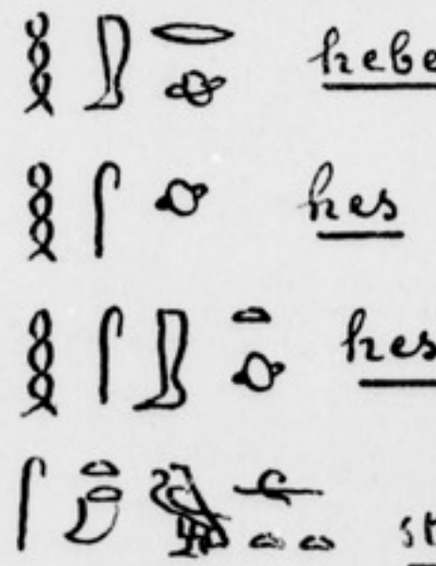
iou

àiou OYHI

oui

 out OYEI

excrément:

 heber

hes

hesebt

stati CAT

sau

Kai.t

tit (v. boue)

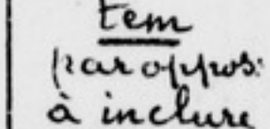
par ex:

titnouter
(bouse divine du dieu apis.)

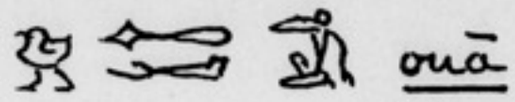
exclure: (expulser)

 tem

(parodyse: à inclure)

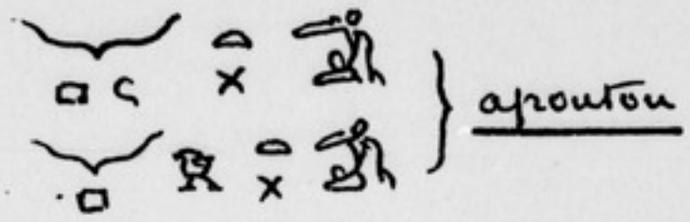
 tem

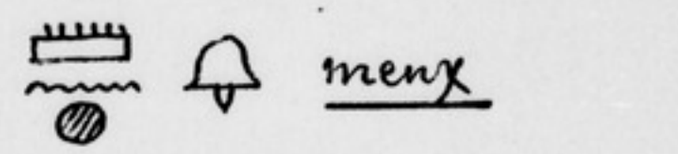
exécrer, exécration:

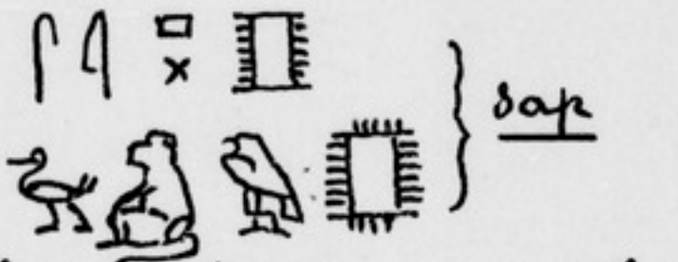
 ouà

OYA
(blasphème.)

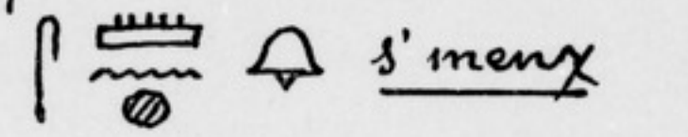
exécution de travaux importants; exécuter un travail, un plan

 aprouton

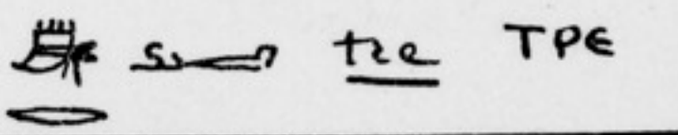
 menx

 sap

faire exécuter un travail:

 s'menx

s'tour

 tre TPE

exécuteur, bourreau:
(v. bourreau)

 aat.t

ce mot veut dire: guerre, peste, fléau. Mais il sert aussi à désigner les exécuteurs des châtiments célestes, qui marchent à la suite des dieux, tranchant les têtes, brisant les nuques»
(Rituel funéraire ch. 90)

exemple, modèle d'écriture, de dessin:

Il existe un grand nombre de modèles pour sculpteurs, peintres et dessinateurs.

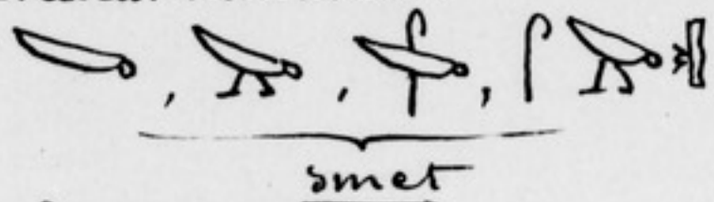
Notons entre autres une tablette de pierre calcaire du Musée de Boulaq, où sont réunies 15 têtes royales, graduées depuis l'ébauche à peine dégrossie, jusque, par des transitions plus

exemple, modèle : (suite)
plus ou moins avancées, la tête entièrement achevée. L'un de ces modèles est même coupé afin de mieux accuser le profil.

Sur une autre tablette figurent onze autres têtes royales, dont la première ébauche est accompagnée de lignes tracées avec précision, indiquant la proportion du nez, des yeux, de la bouche, des oreilles.

D'autres modèles, toujours sur dalles gravées, offrent des images de cynocéphales, de lions, de lionnes; des jambes, des pieds, une main fermée, un bras; des têtes de lions, de chacal, de bélier, toujours vues de profil; des urœus dressés etc. etc.

Ces modèles ou exemples étaient nommées:



smet



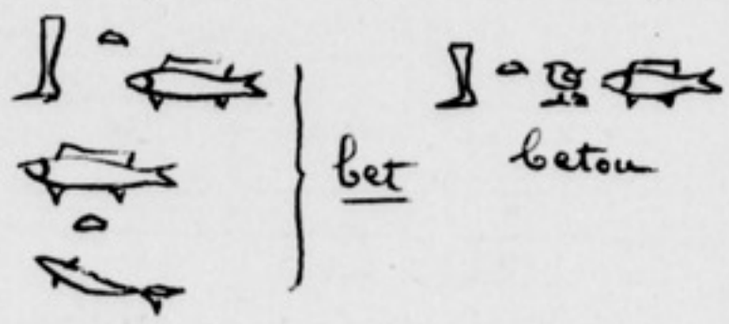
smet

smeou

CMAT, CMOT, CMOTE

(V. semblable. ressemblance.) (semblable. ressemblance.)

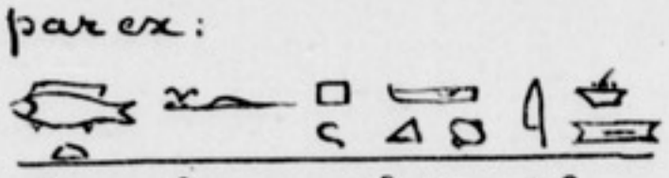
exempt (être), n'avoir pas:



bet

betou

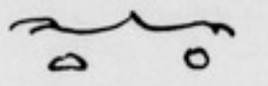
par ex:



bet-f pour hoK àB

il est exempt de faim, de soif.
pr: il n'a ni faim ni soif

cette forme négative est souvent remplacée par:

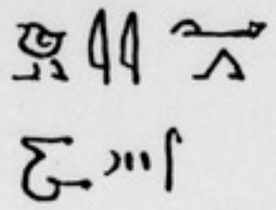


nen-tou an-t



xem

exempter, absoudre, dispenser:



oui

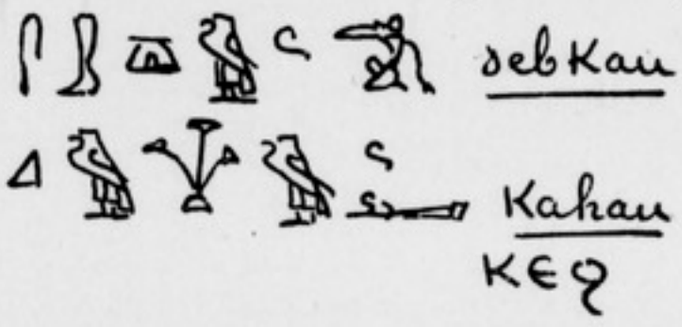
(V. exclamation affirmative.)

être exempt:



herout

exercer, s'exercer (V. dresser)

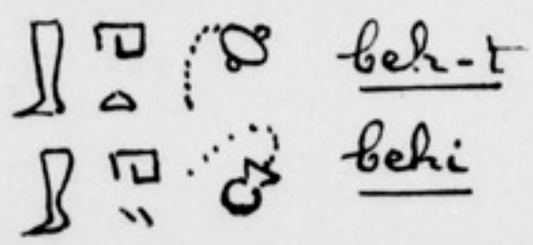


sebKau

Kahau

KEQ

exhaler une odeur, un parfum



beh-t

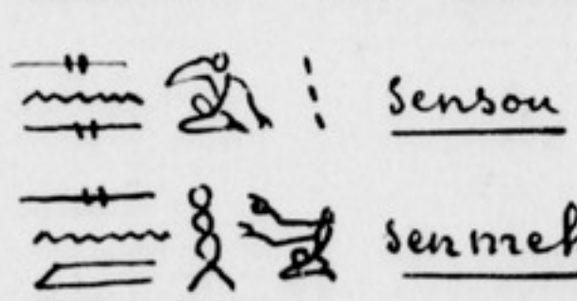
behi

exhorter; faire une déclaration d'amour; hymne, prière



sens

sensen

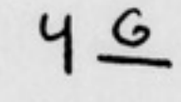


senson

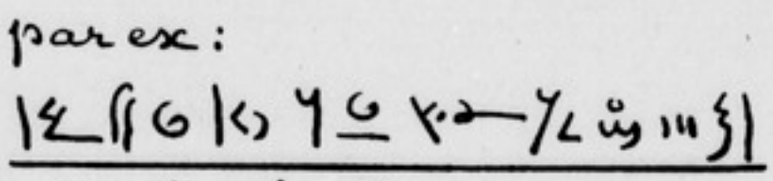
senmeh

exiger :


xes


yine yini

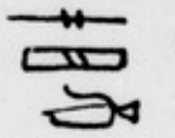
par ex :



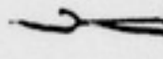
axi neb nofer irt xen anx nouter ainou

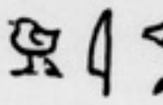
toutes les bonnes choses qu'exige la vie d'un dieu.

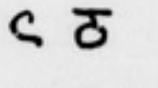
exiger, insister par écrit; redemander :

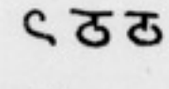

s'set

exister : (V. être, devenir)


ā a, aa
a1, a01


ouan


ounou


ounnou


oun


xop yop


xeper


xeper

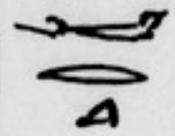

xeper

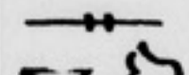
(V. aussi :


māk
exister de telle façon.


kā être, faire

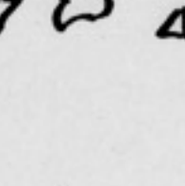
exorciser :


ārk wpk

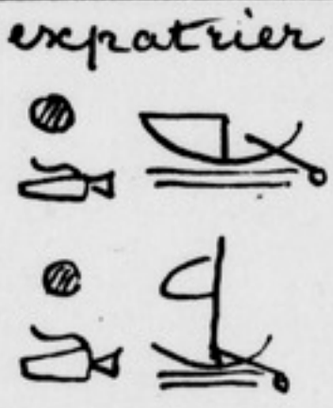

s'ārk
faire exorciser.

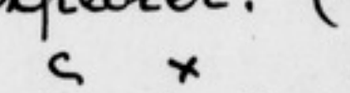
TAKPE

herbe magique employée dans les exorcismes :

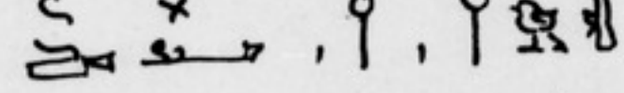

honou

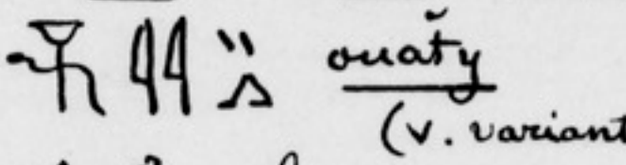
s'expatrier :

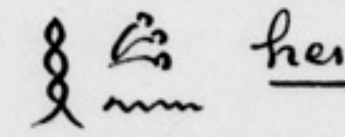

xet


xett

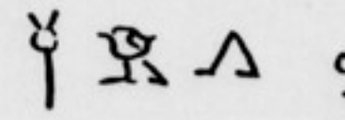
expédier : (V. frêter)

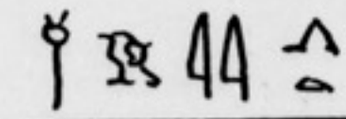

out out outou


ouaty
(V. variantes)

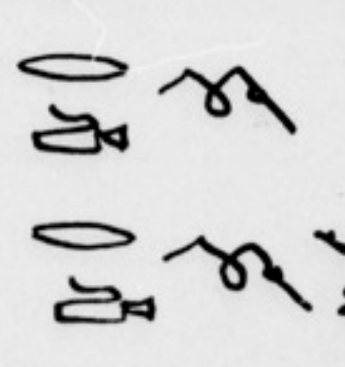

hen

expédition, marche, campagne


outou


outou-t

expert, vérificateur :


rot

expier, expiation: (v. purification) (payer.)



arâb

explorer, exploration; explorateur; espion: (v. parcourir)



ṯar

ΔΕΡ

ΔΟΡ

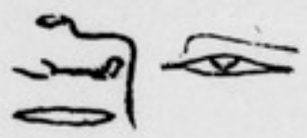


ṯār

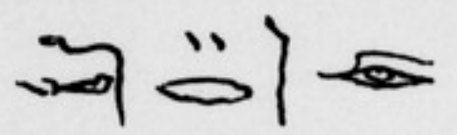
ṯat

ΔΕΤ

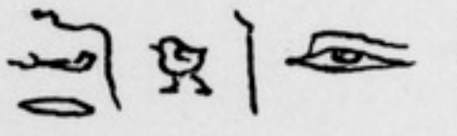
explorer du regard, chercher des yeux; épier, espionner:



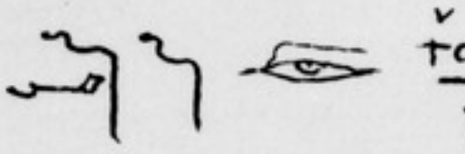
ṯār



ṯari



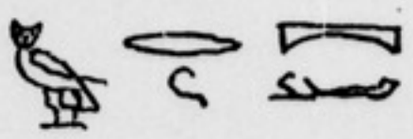
ṯarou



ṯaṯ

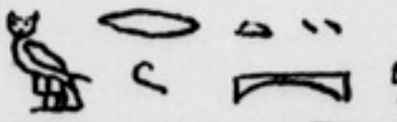
ΔΙΩΤΕ

exposer:



merou

exposant:



merouti

expulser: (v. exclure) éloigner, écarter)



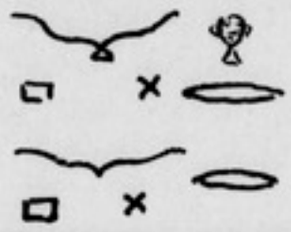
šāl

ψωΝ

šān

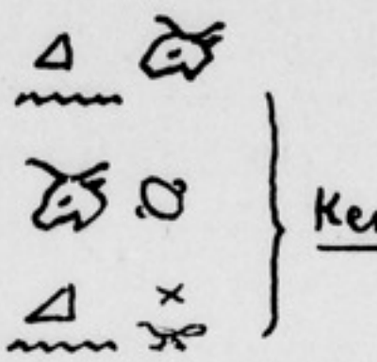
tem

extérieur (à l'):



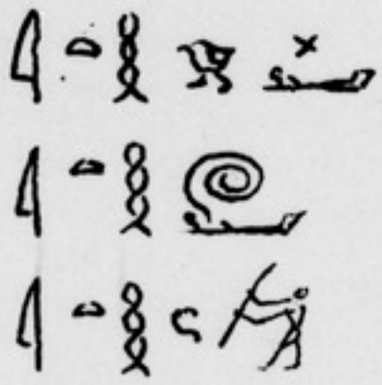
aṯer

exterminer (v. détruire, dévaster, tuer, massacrer etc etc)



Ken

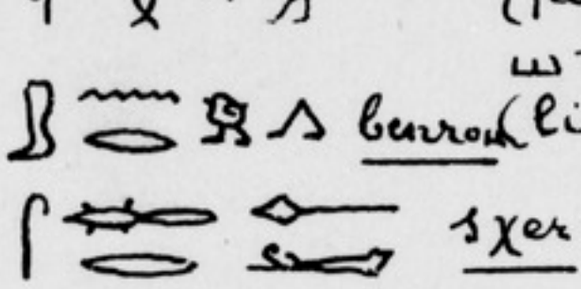
extraire, tirer, enlever



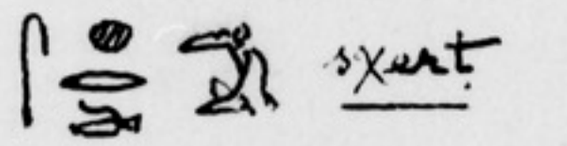
àthou

ΔΘΑϘ (rows)

ΩΤϘ (lier)



ḫer



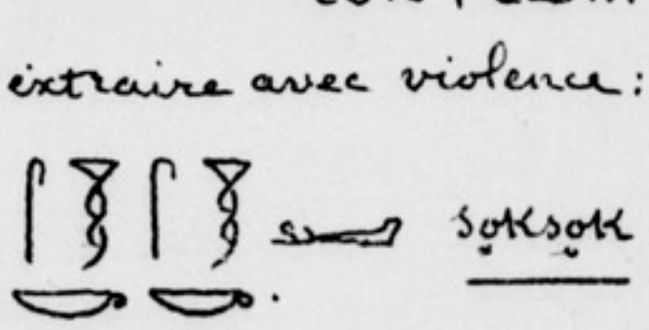
ḫert



ḫok

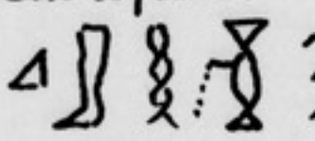
COK, CΩΚΙ

extraire avec violence:



ḫoḳḫoḳ

extraire: (suite)
extraire un liquide goutte à goutte; se dit par exemple du scribe qui vide son encrier peu à peu.

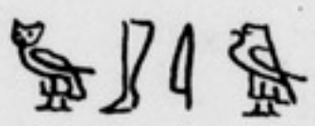

kebh

ce mot veut dire également: boire lentement, boire frais, et libations en général.

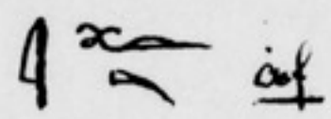
KHB, KBA, KBOB

(v. frais, froid, rafraichir; refroidir.)

extraordinaire: (v. merveille)


m baa-u

extrémité d'un objet: (v. queue)

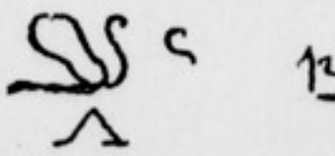


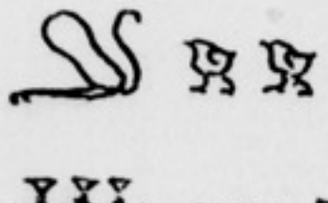
aaf

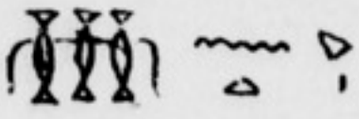
extrémité, fin, dernière limite; extrémité d'un pays; fin d'une route; extrémité d'une construction, etc:


aret

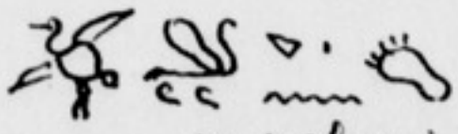
APHA


pehou

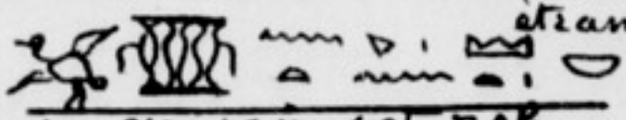

pehoui


xent

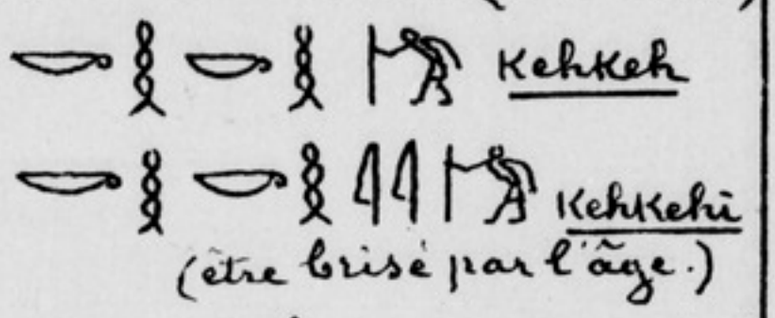
par ex:
l'extremité de l'Egypte:

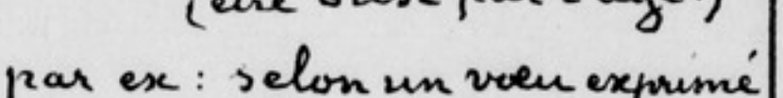

pa pehoui n Kem

l'extrémité, la limite de tout pays étranger:


pa xent n tet neb.

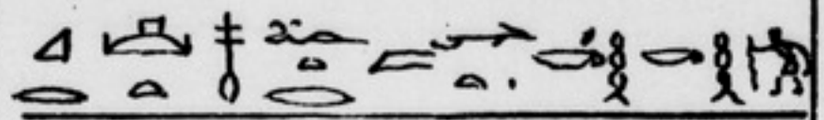
extrême vieillesse: (v. vieillesse)


Kehkeh

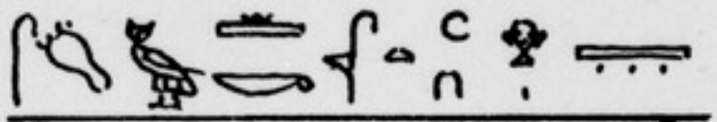

Kehkehi

(être brisé par l'âge.)

par ex: selon un vœu exprimé sur une stèle « avoir une bonne sépulture après l'extrême vieillesse:


Ker nofert im xet Kehkeh

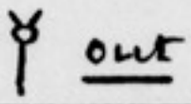
Selon les Egyptiens, même des époques les plus reculées, l'extrême vieillesse était de 110 ans


Skem-K renpit 110 her ta

tu vivras 110 ans sur terre

F

Fable: (v. récit, raconter)


out qdti

fabriquer:


menx

menx-t

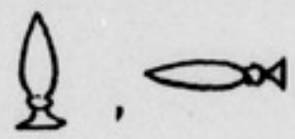
menx

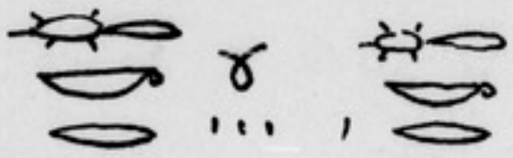
fabriquer des étoffes, tisser:


menx-t

fabriquer: (suite.)


netrou


xaker


xaker

(v. ceindre, sangler)

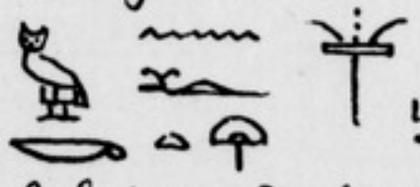
fabrique, usine, atelier:
(v. atelier.)


àltotper

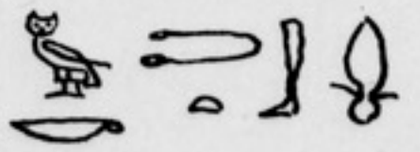
fabrique, magasin sont souvent désignés par le préfixe:


mek

par ex:
magasin d'éventails:

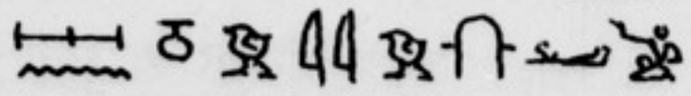

mek nef.t

fabrique de souliers:


mek deb.t

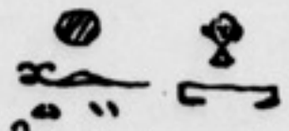
etc. etc.

fabriquant de meubles, tapissier:


Kennoutou

façade:


xeftther


xeftther

face:

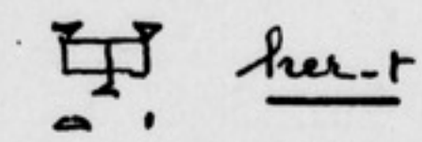

her

face:

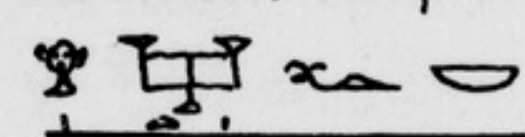

xeftther

hou, herou
qH. qo

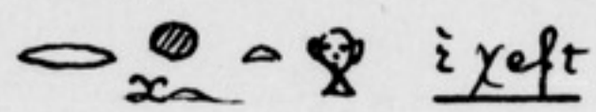
her


her-t

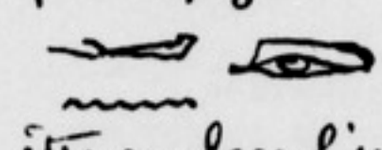
sur toutes ses faces:


her her-t-f neb

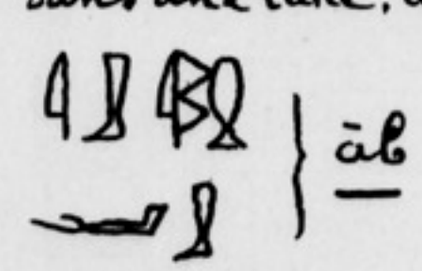
en face:


ixeft

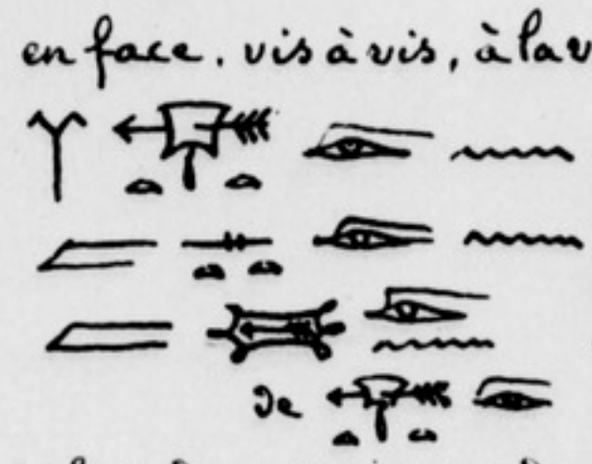
face, figure:

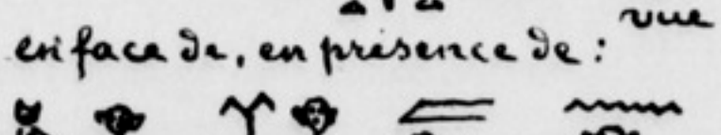

àn

être en face l'un de l'autre, comme adversaire au jeu, adversaire dans une lutte, un combat:

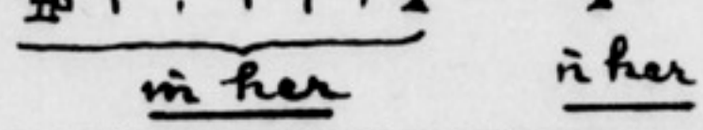

àb

en face, vis à vis, à la vue de:


m seti

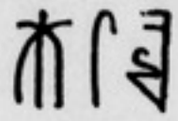

seti
vue

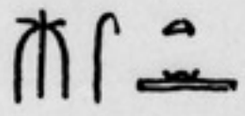
en face de, en présence de:

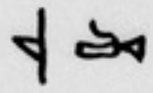

m her

n her

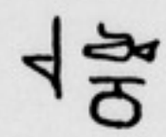
façonner, former, dessiner, créer une œuvre d'art: (v. artiste.)

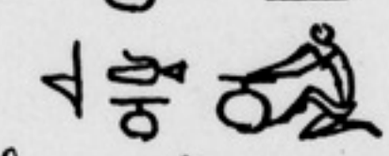

mes


mes-t

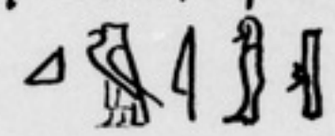

Kot

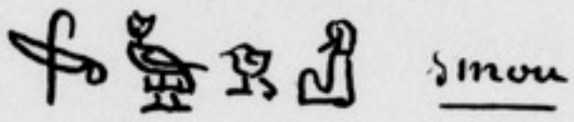
par ex: façonner un vase sur le tour à potier:


Kot.


Kot

façon, forme, manière d'être, qualité, espèce: (v. ces mots.)

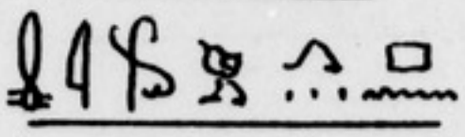

Kaa


simou


sexer

par ex: de cette façon:


m pai sexer


ma sinou fren

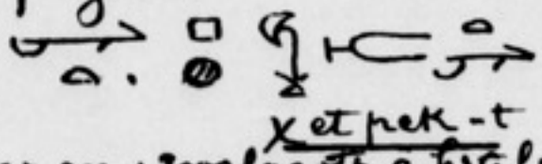
fâché (être): (v. colère, -fureur)


xont ZWNT

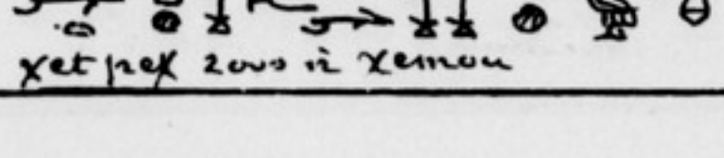
fâcheux, contraire:


ab

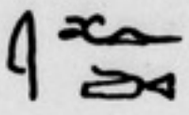
fagots:

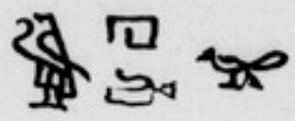

xet pek-t

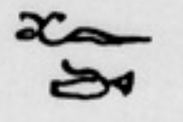
par ex: 2000 fagots à brûler:


xet pek 2ous n xemou

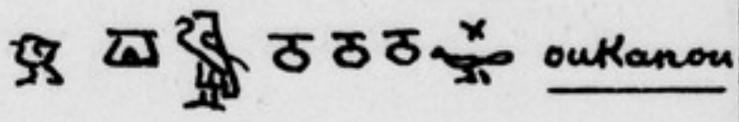
faible, délicat, sans forces, languissant, infirme, incorrect, lâche, ennemi:


aft

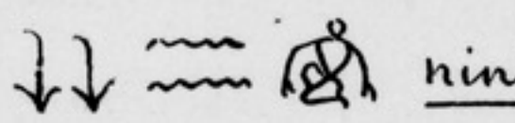

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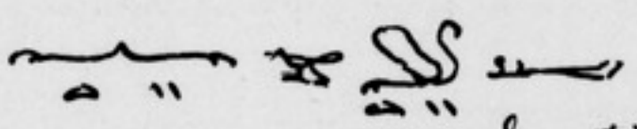

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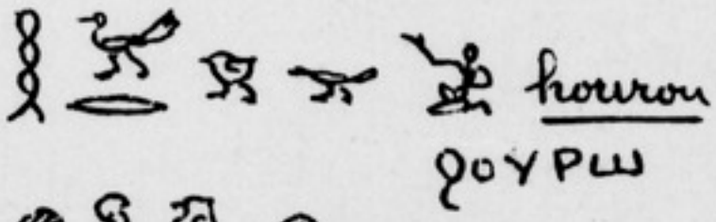

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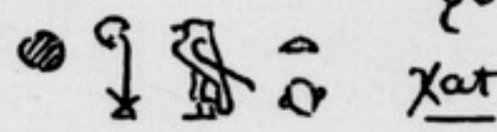

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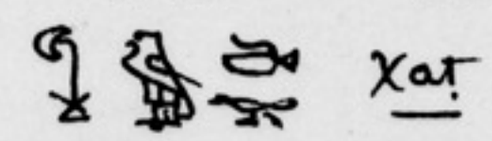

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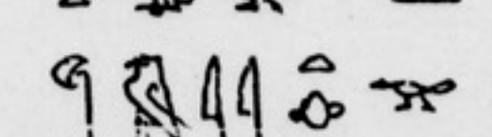

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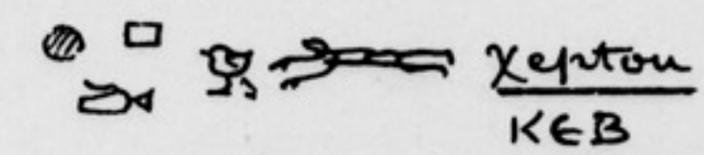

nenti prehouti
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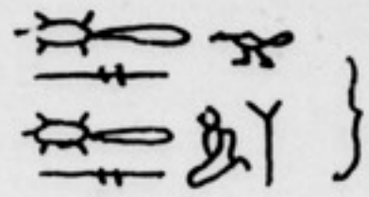

xat

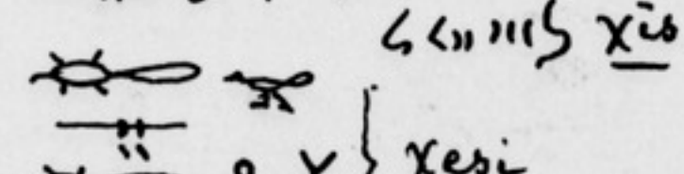

xat


xait

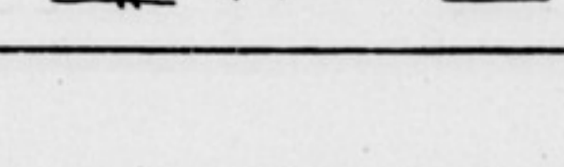

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KEB

(v. hatschich)


xes ψoc


xis

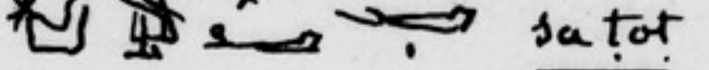

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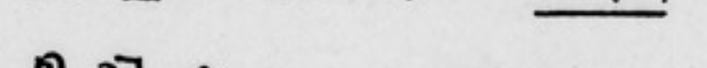

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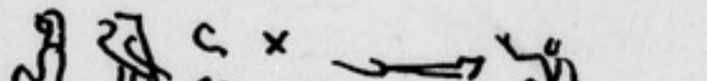
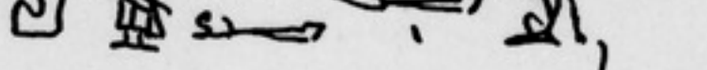
faible, ete: (suite.)
faible, faiblir, languir:

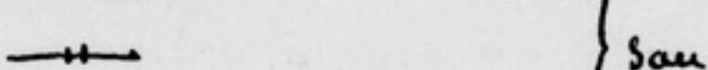

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faible d'esprit:

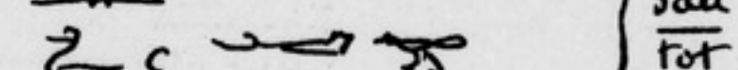

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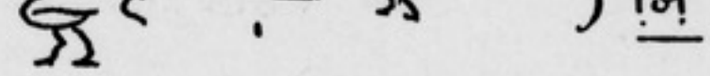

sa ṭot

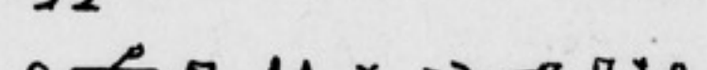


} sau ṭot

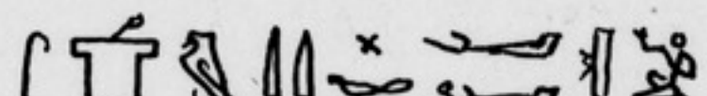

sau ṭot

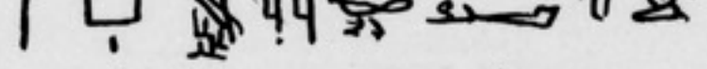
littér. ces mots veulent dire: sans bras.

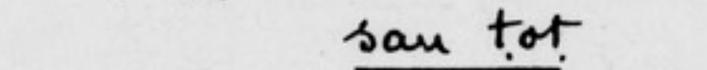

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sa tot (sans main)

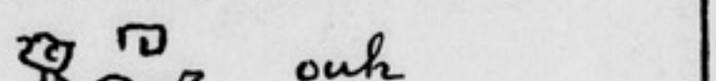

Ken (v. Ker fort)

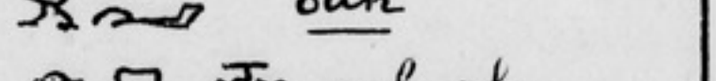

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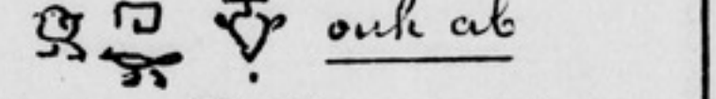

Kabou Kabou
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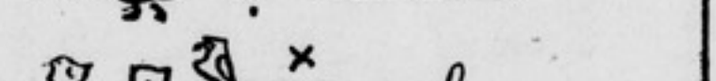

Kabou Kabou
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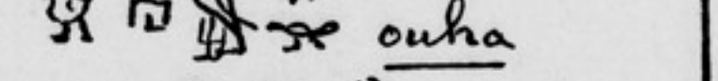
faillir, manquer, être empêché; échouer; être frivole, vain, inutile:


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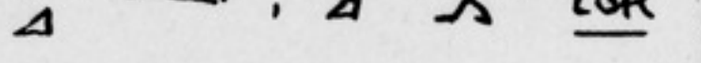

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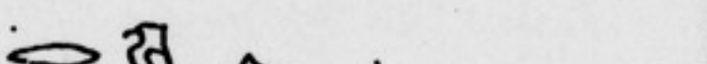
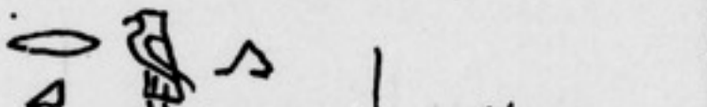

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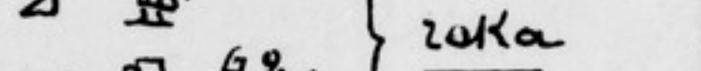

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faillir, être en faute, se révolter: (v. rebelle)



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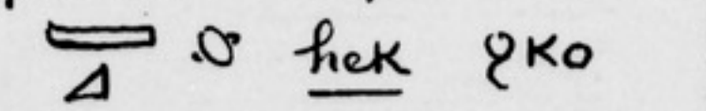


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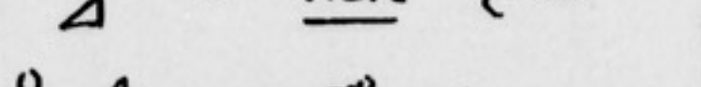


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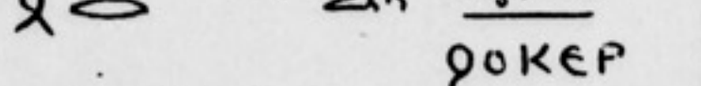
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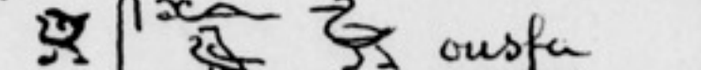

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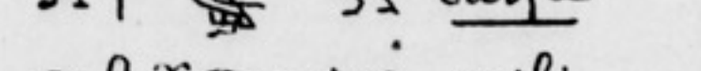

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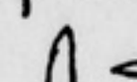
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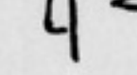

ti hekarau

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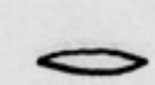

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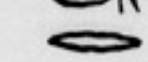

ousfi
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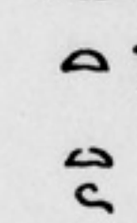
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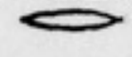
  tre TPE

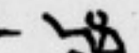
 tou TE (pris comme verbe auxiliaire.)

 tou ti

tourn

prenons comme ex : le verbe

 ir iri

 ira  iri a } je fais

 ir-k iri-k } tu fais etc.

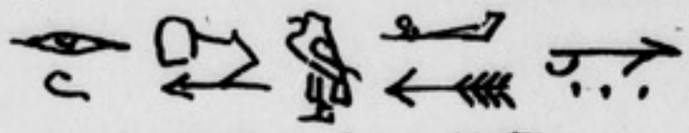
 irna j'ai fait ek

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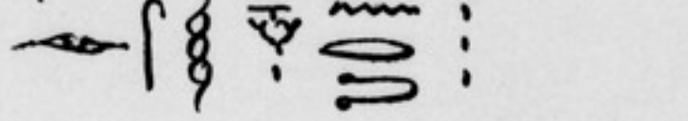
 irit fait. chose faite action de faire

 irirou (faire agne ddo) faire ce qu'il faut faire

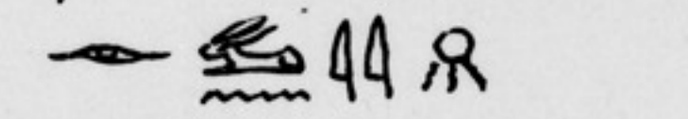
beaucoup de verbes sont composés à l'aide de ir, iri, tra, trou, tourn qui ont le sens de faire, rendre, placer, mettre et d'autres où ils ne figurent pas mais qui exigent le mot faire pour les traduire. Nous citons ici quelques exemples des deux cas :



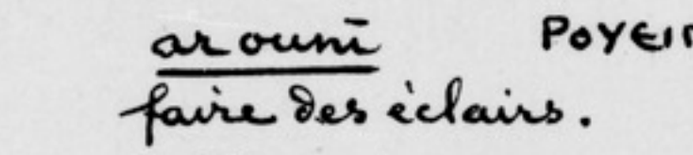
irou xera sent xetou
faire des armes, armurier.



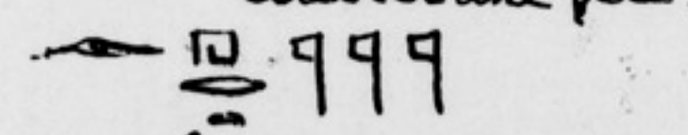
ir s'notem ñ robou
faire le bonheur des hommes.



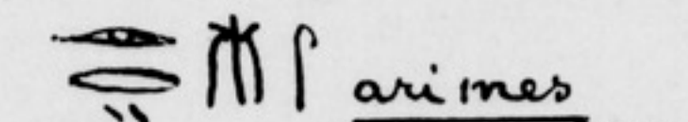
irounī POYEIN
faire des éclairs.



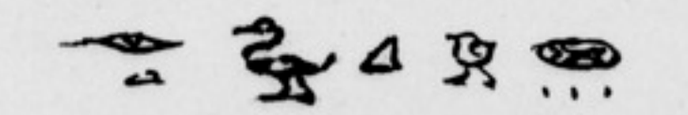
ir xā
faire fête.
célébrer une fête.



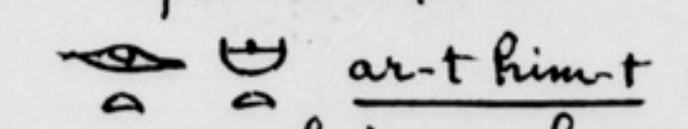
ir her-t nouterou
faire la joie des dieux.



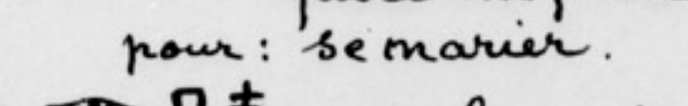
irimes
faire naître.



ir-t ⲁⲕou
faire des pains.



ir-t hmt
faire une femme
pour : se marier.

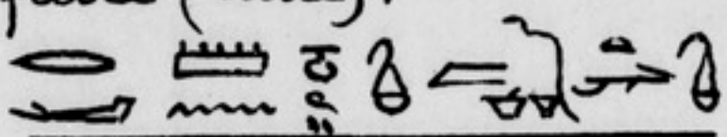


ir.t bounofer

ir.t harounofer

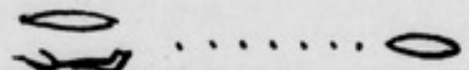
ces deux locutions egyptiennes : faire un bon endroit, faire une bonne heure, veulent dire : faire fête.

faire (suite):



rā menoui m ṯeba-t xet

faire du feu avec du charbon de bois.



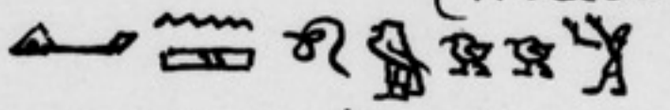
rā ..... ḫ

faire (quelque chose) pour (quelqu'un) l'élever en grade, en dignités.



toutes

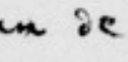
faire le guet. (V. veilleur)



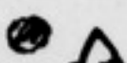
toun šouaui

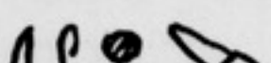
faire des menaces, tuer

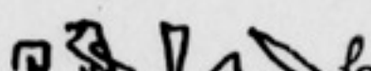
etc, etc, etc.

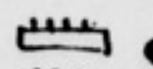
Comme nous le disions plus haut une foule de verbes où nous employons le mot faire se passent en égyptien de , , ir etc:

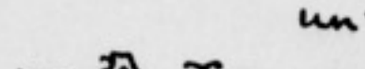
Prenons au hazard, laissant toutefois de côté les mots si nombreux précédés de l' ou causatif:

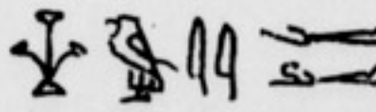
 xep faire avancer.

 isx faire la moisson.

 labek faire fondre.

 meux faire une bonne action, un bon travail.

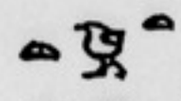
 hafi faire sécher.

 haiā

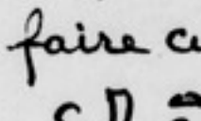
Q101

faire languir.

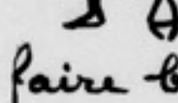
-faire bouillir:

 tout

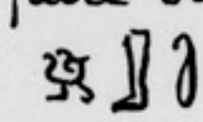
 bexi

 ṯeru χεpo

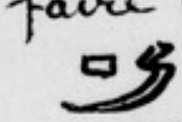
faire cuire, rôtir, brûler:

 oubet

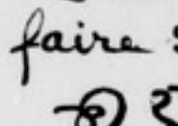
faire brûler de l'encens:

 oubeb.

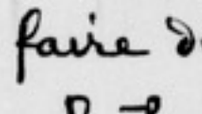
faire caveau:

 mā

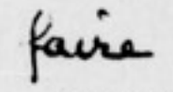
faire son chemin:

 waoui

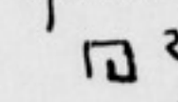
faire défaut:

 ba

faire un coup:

 maten.

faire souffrir:

 hak

faire du commerce:

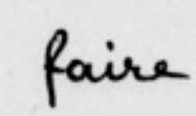
 šouti

faire le service du culte:

 šems

ꜥḥꜥ ḫꜥ (servir)

faire connaissance:

 šaī

faire la lumière:

 ṯat

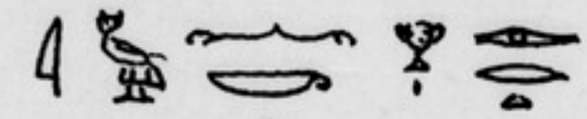
etc. etc. etc.

faire: (suite)

ne fais pas!



m ar



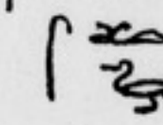
am-K her art

le fait est:

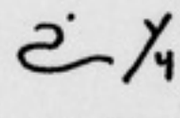


pa oun (le est)

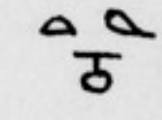
faisan doré:



sef-t

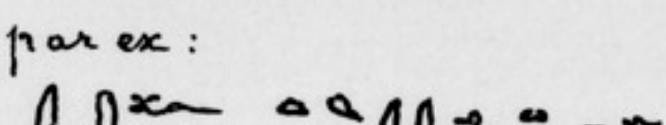


saufi

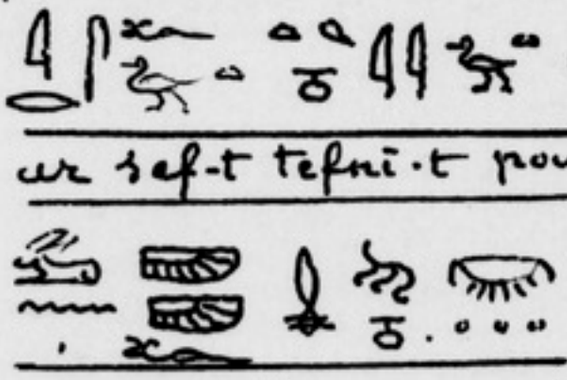


tefni-t

par ex:



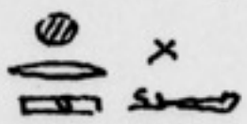
ur sef-t tefni-t pou



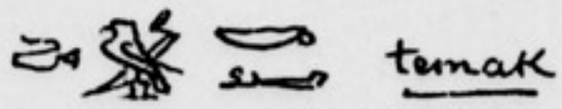
oun tmf ma anom nou noub

L'oiseau Safet est une espèce de tefni qui est un oiseau aux ailes comme l'or

faisceaux (lier en): (v. paquet)

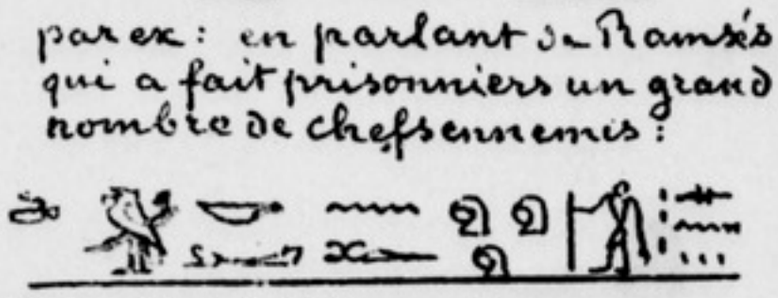


xers ωολ



temak

par ex: en parlant de Ramsès qui a fait prisonniers un grand nombre de chefs ennemis:

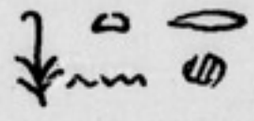


temak nf tepou senou

il a lié en faisceaux leurs principaux chefs.

familiers du roi:

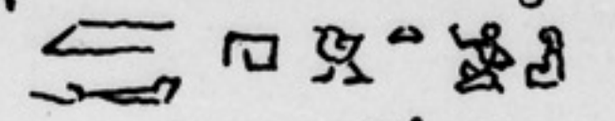




soutenrex

(les connus du roi)

famille, race, lignée:



mâhoutou

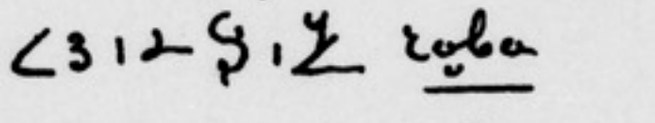


haou

fanatique, fanatisme; énergumène; frénésie; exaltation religieuse; démence, folie; démoniaque:



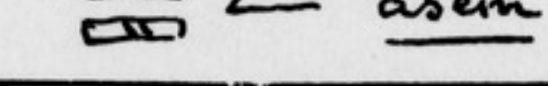
râabou



roba

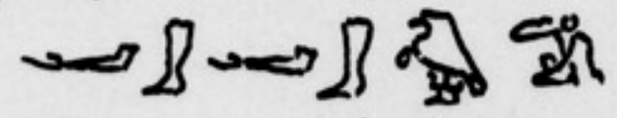
PEqλIBI

famine: (v. faim)



âsem

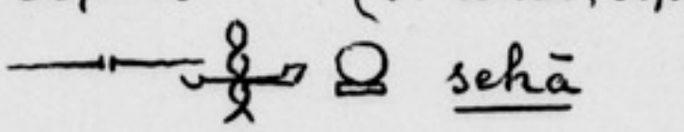
fanfaron: (v. hableur)



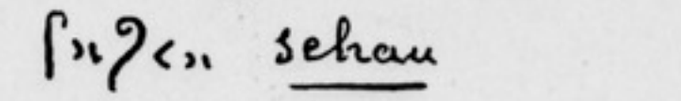
âbâbti

fauge (v. faux)

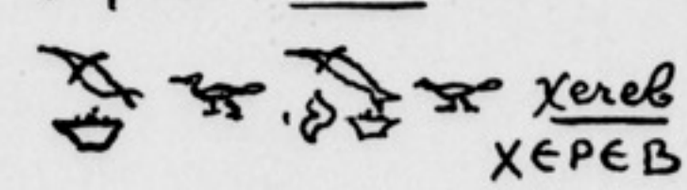
fantôme, ombre, spectre, esprit: (v. âme, esprit)



sehâ



sehau



xereb

XEPEB



ser-t (ombre

ser-tou xemtiou.

(v. page suivante)

fantôme : (suite)

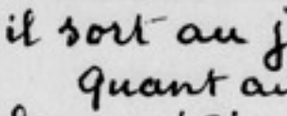
Le défunt justifié quittait la nuit du tombeau et se levait comme se lève un jour nouveau :



pir m̀ herou

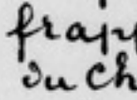
il sort au jour, il ressuscite.

Quant au coupable, il était frappé d'une seconde mort (titre du Chapitre II du Rituel) (v. billot, enfer, âme) et on le nommait : ombre, ombre du mort. Assimilé aux ennemis d'Osiris, il subissait les tortures de l'enfer ; son corps était démembré et servait de nourriture aux monstres infernaux et aux divinités inférieures chargées de supplicier les coupables. Ces ombres, tout en étant livrées aux tortures, n'en avaient pas moins le pouvoir de nuire et remplissaient le rôle que depuis on a fait jouer aux démons, aux diables, aux mauvais esprits. Ils s'introduisaient par exemple dans le corps des vivants et ceux-ci devenaient des possédés, des démoniaques. Les seroux xemtiou



étaient donc des esprits malfaisants, mais à l'aide d'adjurations on parvenait à les chasser.

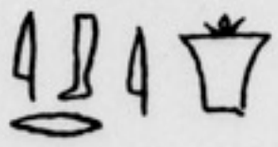
Parmi les



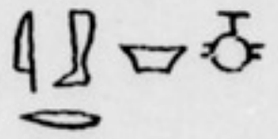
serou, les ombres, il y avait de bons et de mauvais esprits.

---

fard, parfum, collyre, pommades et onguents dont on se servait pour la peau, les yeux, les cheveux :



àbrà



àbrà



abro

(et autres variantes)

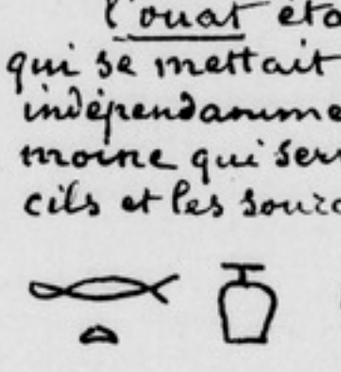
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fard : (v. antimoine)

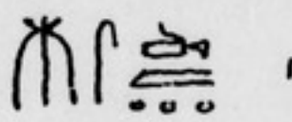


ouat

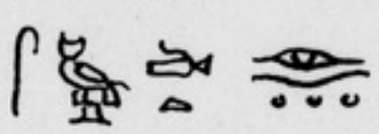
l'ouat était un fard vert qui se mettait sous les yeux, indépendamment du noir d'antimoine qui servait à noircir les cils et les sourcils.



meh-t



mestem



smeṭ-t ou stem-t



stem

CTH 11

---

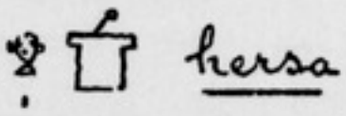
fardeau : (v. charge) porter



ìtep



atep

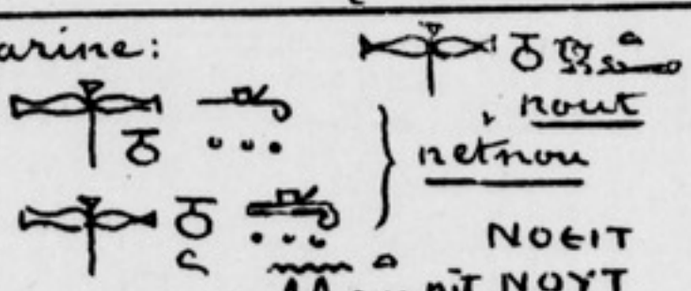


hersa (sur le dos)

QOPUS

---

farine :



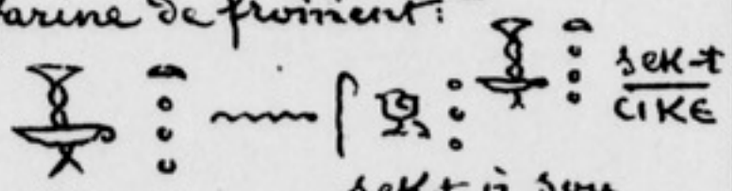
nout

netnou

NOEIT

nût NOYT

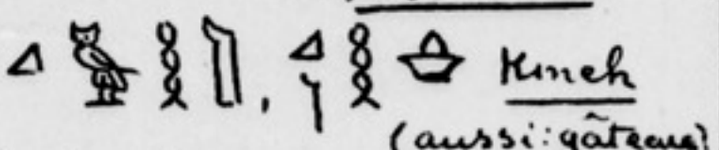
farine de froment :



sek-t

CIKE

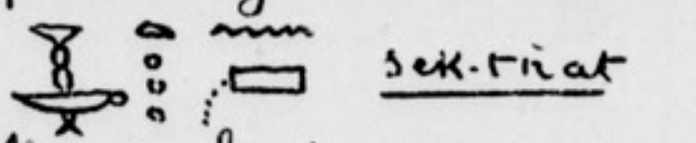
sek-t ìr sou



kineh

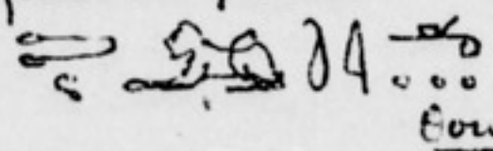
(aussi : gâteau)

farine d'orge :



sek-riat

fleur de farine :



Goulba

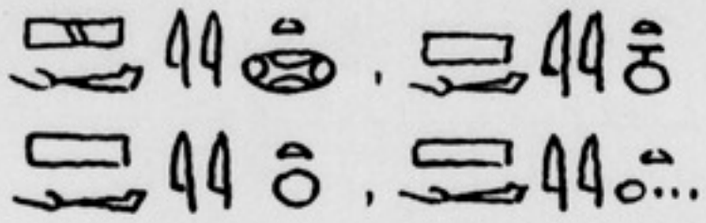
farine : (suite)
farine pétrie : (V. pâte, pétrir)



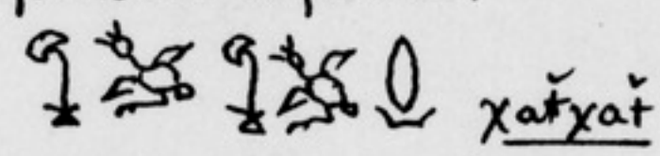
xat



xaṭ

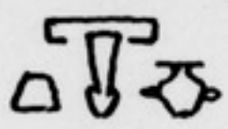


šet xāit ou šāti
ⲥⲱⲧⲉ, ⲥⲱⲧ, ⲥⲟⲧ
šet-t
Fleur de la farine:



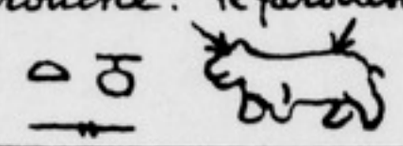
xaṭxaṭ
ϙⲟⲭϙⲉⲭ

farine funéraire pour faire les gâteaux d'offrandes:



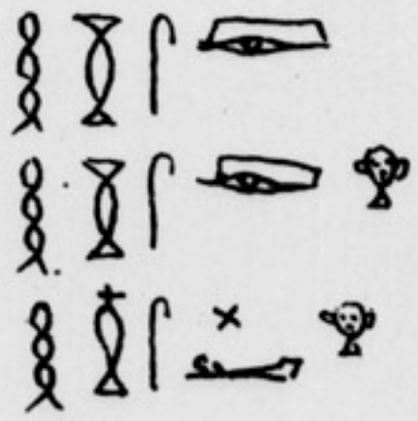
pes

farouche : le farouche, l'hippopotame

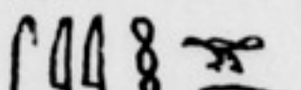


tens

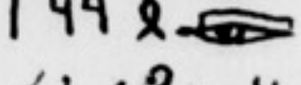
fasciner, regard fascinateur; mauvais œil; ensorceler; charmer (V. ces mots)



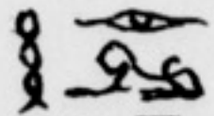
hos
(et autres variantes)



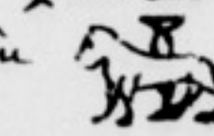
sih



siht ⲥⲉϥⲧ



hos



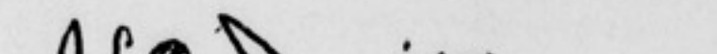
d'où hos le lion à l'œil fascinateur.

fatal, fatalité, funeste (V. funeste)

faux, faucile, faucher; (V. moissonner)



ausx



àsx



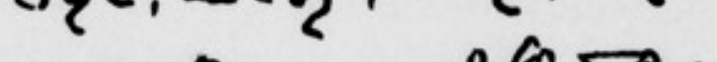
aisk



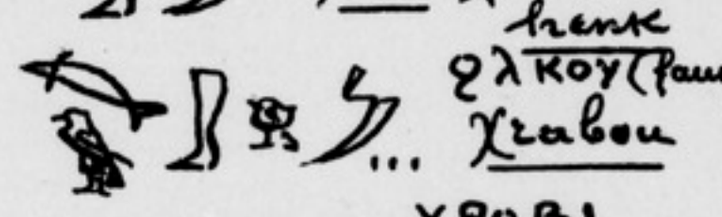
asx



asx
àsx
ⲟϥⲥ, ⲱⲥϧ, ⲟⲥϧ, ⲱϥⲥ

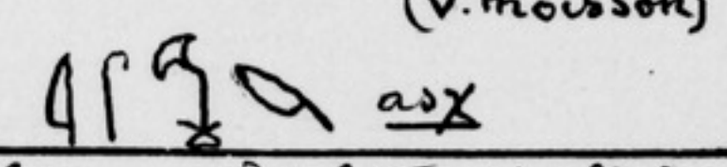


xeb
hrenk
ϧⲗⲕⲟⲩ (faux)



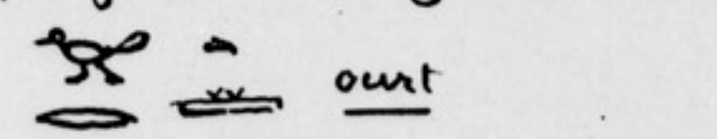
xrabou
ⲭⲣⲟⲃⲓ

blés ou herbes fauchés: (V. moisson)

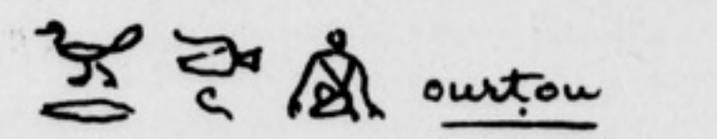


asx

fatigue, être fatigué: (V. lâche)



ourt



ourṭou

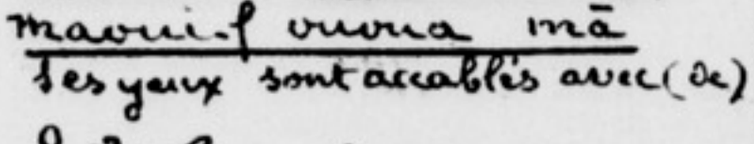


hourou
ϧⲟⲣⲟⲩ

par ex:



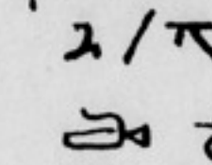
mauu-f ururu mā
les yeux sont accablés avec (de)

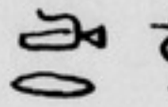


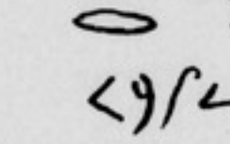
fatigue.

hourou

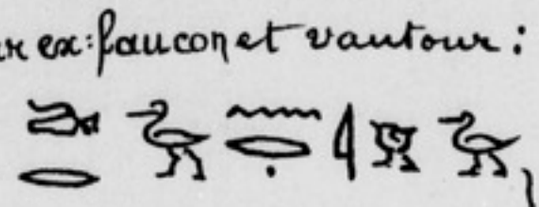
faucon:


neŝer NOYCEP


ter

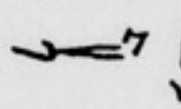

ter.t

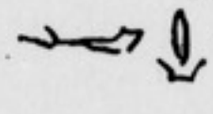
par ex: faucon et vautour:


ternerau

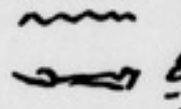
fausseté:

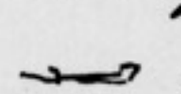

āta


ātaï

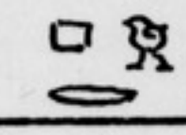

ātau


āounon

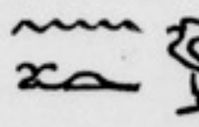

āoun

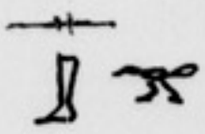

ΔΥΟΝ

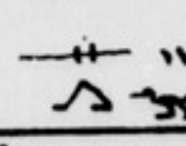

āoun ab (cœur faux)


prou ΕΠΡΑ

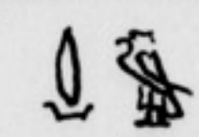
faute: (V. péché.)


nefa NABE


seb


sebi

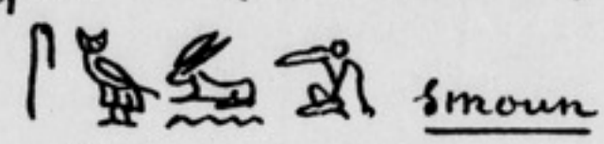
fauteuil: (V. trône)

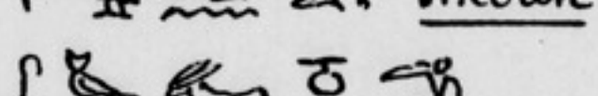

ṯaṯou

fauve, lionne etc (V. félin.)

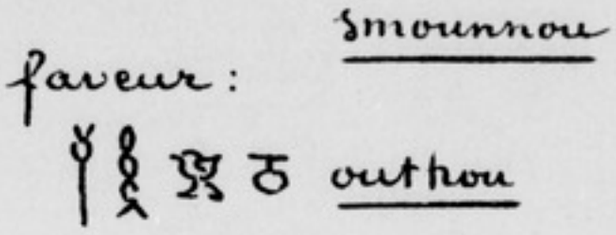

māou

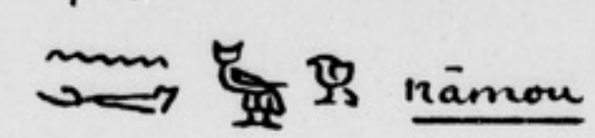
faveur (accorder une):

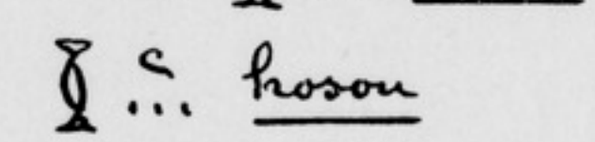

ŝmoun

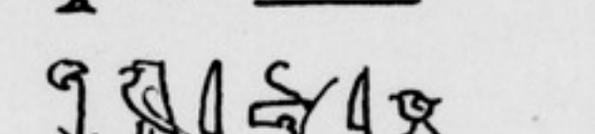

ŝmounnou

faveur:

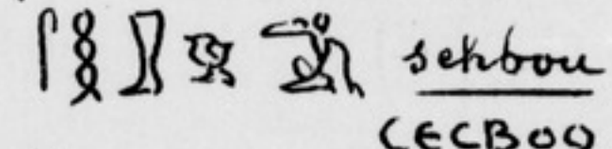

outhou


nāmou

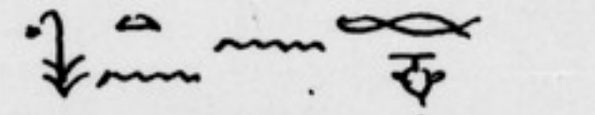

ḥosou


χâan.âu

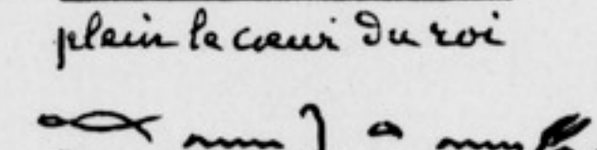
favorable (rendre):


sekhou CECBOq

favori du roi:

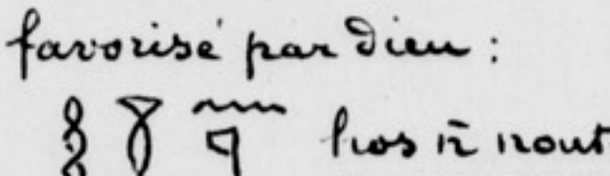

meh ab nï souten

plein le cœur du roi

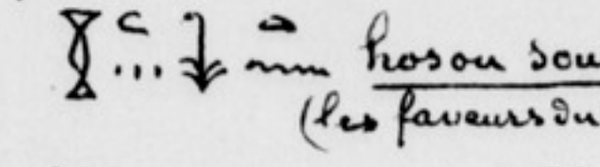

meh ab nï souten nï oun mā

le véritable favori du roi.

favorisé par dieu:


ḥos nï nouter

favorisé par le roi:


ḥos ou souten

(les faveurs du roi

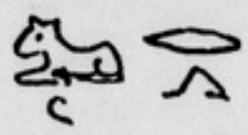
favorite: (v. noble

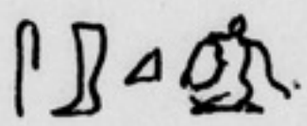

âst

ou

ŝepest

féconder:


wour ouwɛ (fertile)


s'bok boki (être enceinte)


s'bouk

par ex: une terre fertilisée:



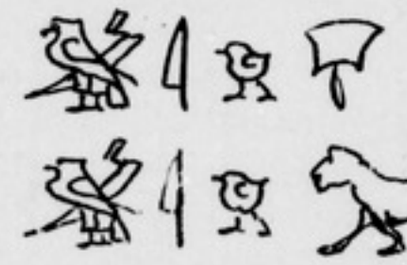
s'boki axitou


sai uaa (utilité)

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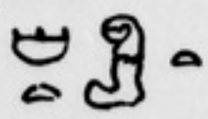
félin: (v. fauve, animal. lion, chat)

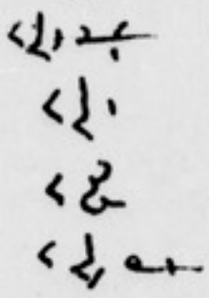

maou ɛuoy (chat)


mâaou uoyi (lion)

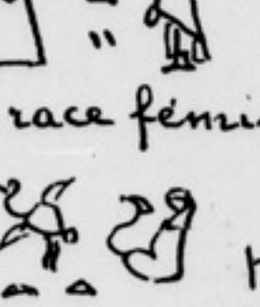
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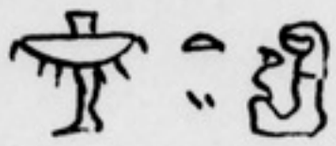
femme mariée; épouse; déesse: (v. épouse)

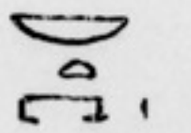

him-t ouaH

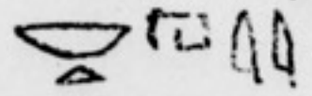

him-t

au plur:

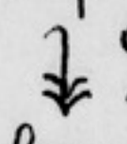

him-tou


noubti (couverte de bijoux d'or)

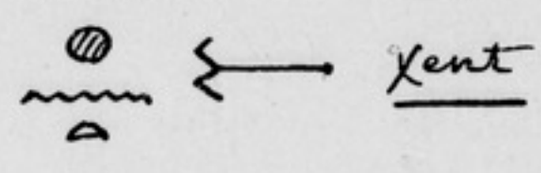

neb-t-per maîtresse de maison

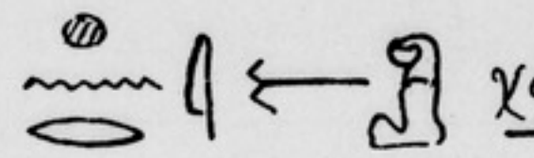

neb-t-hi

la femme du roi:


him-t souten

femme enfermée dans le harem:


xent

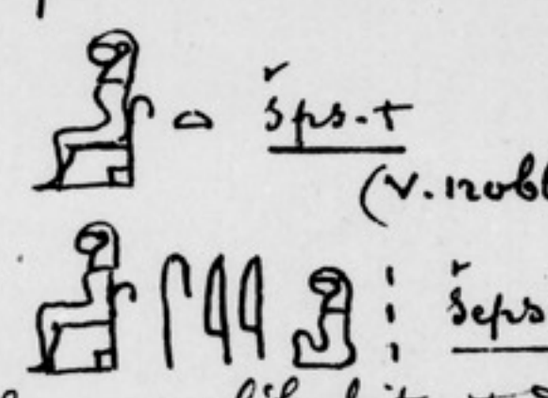

xenra

femmes cloîtrées:


xentou


xennou

femme noble:


sps-t (v. noble)

femme, l'habitante de:

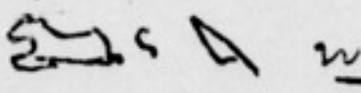

anti

la race féminine:

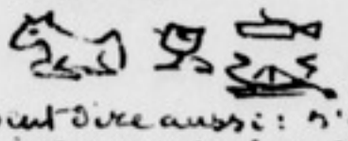
paiti

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fendre, se fendre, fêler, se fêler, séparer:

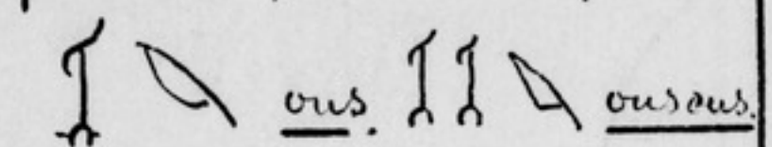

wou

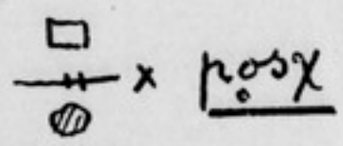
par ex: fendre l'eau de ses rames:


wou:ol

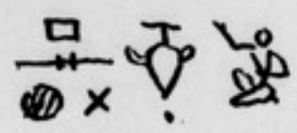
(veut dire aussi: s'écarter de sa route; interrompre son voyage.

fendre. se fendre (suite):

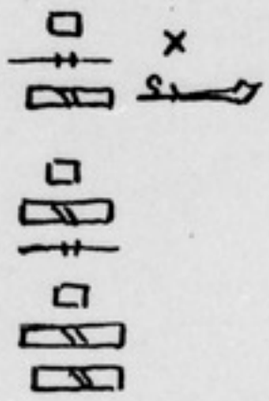

ous. ousous.


posx пощ

parex:


posx aba

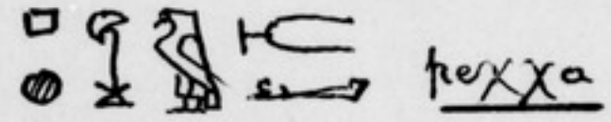
mon cœur se fendit.

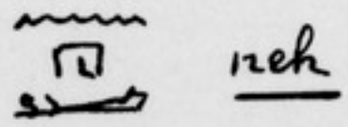

(v. planchettes)

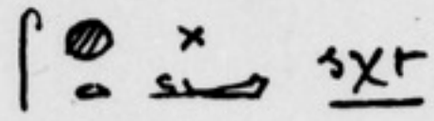
posš пощ

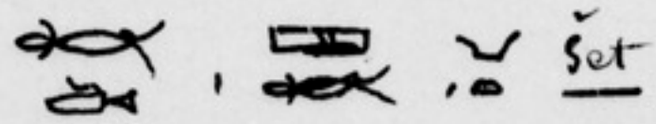

pouirša

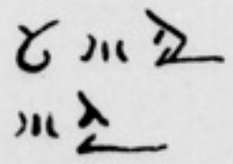
пшрщ

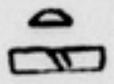

peXXa

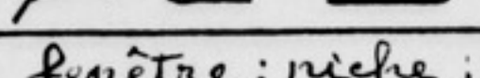

neh


sXr

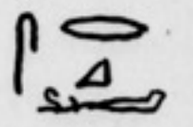

šet


šeti


teš TEщE

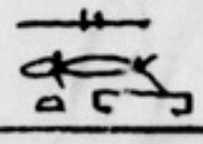

šeka

fenêtre; niche; rideaux de fenêtre:

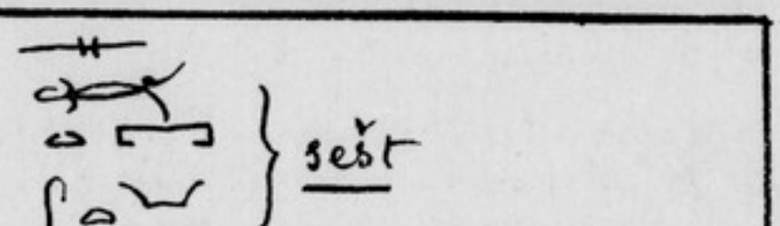

serk

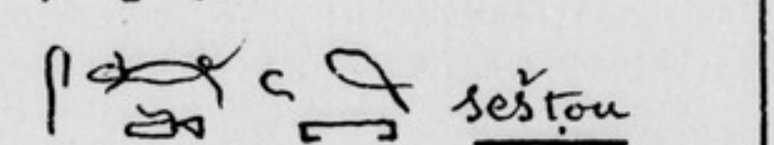
Pente par où vient la lumière (v. fendre)

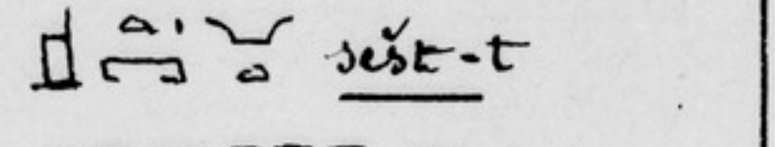
щоγщт lumière

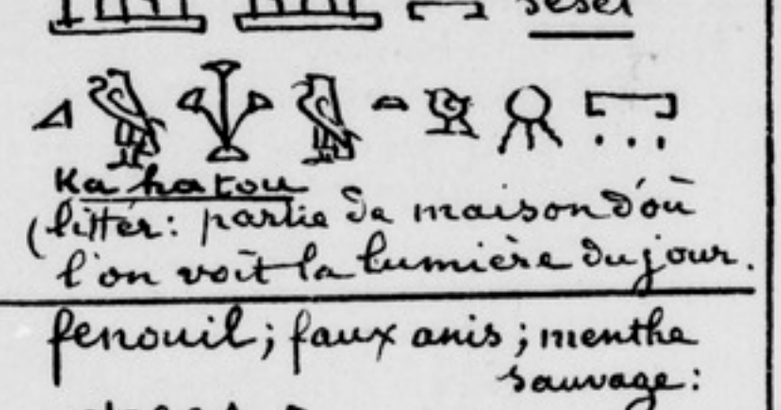

sešt

Bande d'étoffe.


sešt

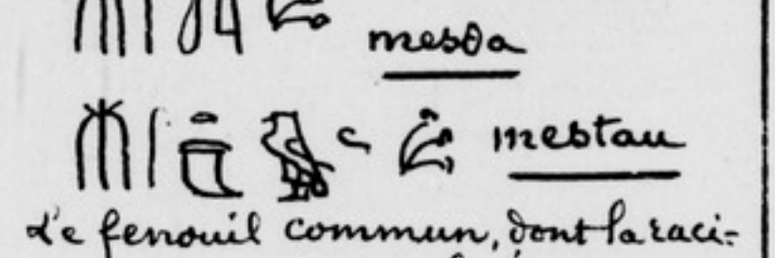

sešt-t

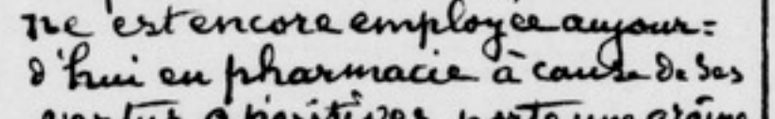

šešet


Ka hatou

(litter: partie de maison d'où l'on voit la lumière du jour.

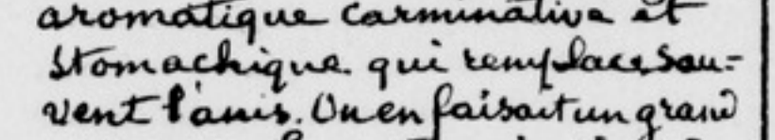
fenouil; faux anis; menthe sauvage:

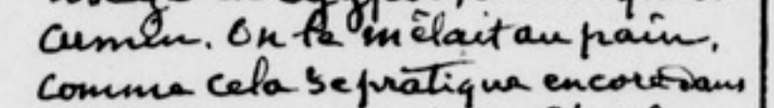

mesda


mestau

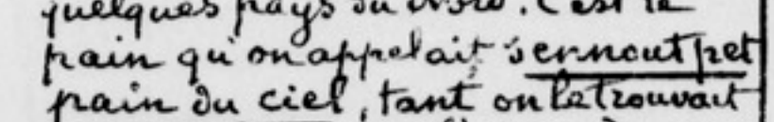
Le fenouil commun, dont la racine est encore employée aujourd'hui en pharmacie à cause de ses vertus apéritives, porte une graine aromatique carminative et stomachique qui remplace souvent l'anis. On en faisait un grand usage en Egypte, ainsi que du cumin. On le mêlait au pain, comme cela se pratique encore dans quelques pays du Nord. C'est le pain qu'on appelait sernout pet pain du ciel, tant on le trouvait exquis. Les grecs l'adoptèrent sous le nom de seseli.

fenouil sauvage: (v. seseli)


šemer


šemer hout

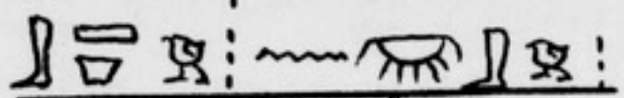
щаmаРQООYТ


sennoufet

pain du ciel.

fer : (V. acier)

Il n'est nullement douteux que le fer ait été connu en Egypte depuis les époques les plus reculées. La preuve en est dans la grande barre de fer trouvée dans les premières assises d'une des plus anciennes pyramides. On s'est servi du fer pour fabriquer des armes, des outils, des ustensiles, des gonds de portes, des clous etc. Mais les plus célèbres égyptologues ne semblent pas d'accord sur le nom que les Egyptiens donnaient au fer. Selon Brugsch le fer se nommait ba ; d'après Chabas le ba serait l'acier et quant à Lepsius il croit que ba désigne le métal en général et tout minerai de roche. Une inscription remontant à la XII^e^ dynastie semble lui donner raison. Cette inscription connue sous le nom de la « Stèle de la famine » rapporte qu'un fonctionnaire fut envoyé au pays de Kousch (l'Ethiopie) et qu'il en ramena pour le roi

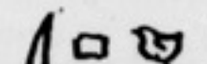


bâou n noub
des minerais d'or.

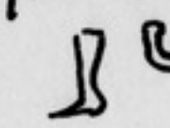
Lepsius croit que le vrai nom du fer est mren.

Plutarque de son côté dit que les Egyptiens nommaient le fer : σίδηρος τυφωνος, os de Typhon ce qui en égyptien se dirait Kesset, mot qui se rapproche beaucoup de Thesset  où se retrouve en effet le nom de Set, le Typhon égyptien. Mais la Hesat serait plutôt l'acier, du fer trempé.

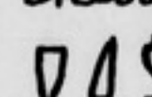
Voici en tout cas, les mots qui ont été traduits par fer. Or, s'ils sont assez nombreux, il suffit de parcourir notre Lexique pour s'apercevoir que la langue égyptienne est fort riche en nuances. Il est donc très probable qu'elle faisait une foule de distinctions entre le fer en minerai, le fer de fonte, le fer forgé, martelé, forgé et trempé :

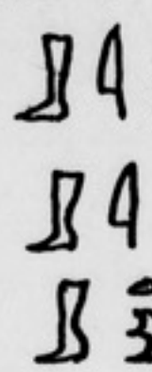
 ápout EBT

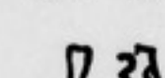
(ce qui indiquerait que le signe est le déterminatif d'autres métaux que le cuivre et le bronze.

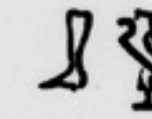
 ba.

(ce qui figure bien un fer de cheval) — (V. ferrer)

 ba

 ba-t

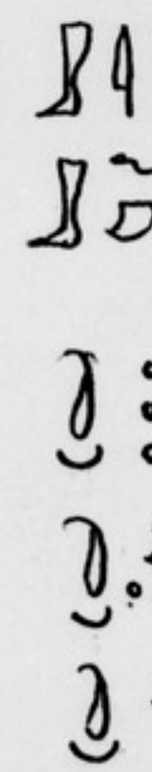
 baa

 ba

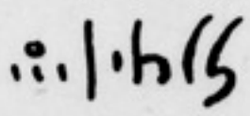
 bâa-tâh

 bet

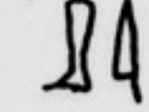
BENINI (fer)

 men

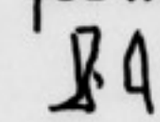
en hiérat :

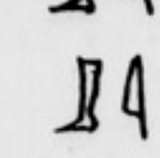
 men

fer terrestre :

 banouta

fer météorique :



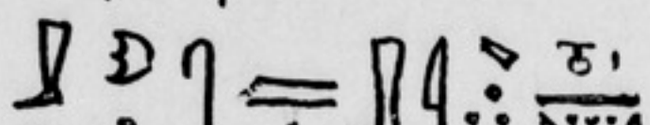


bâatii pet

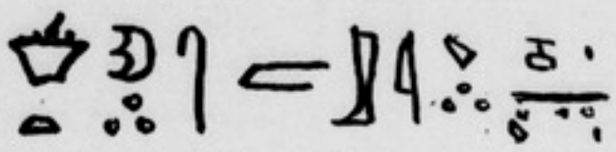
 bapet BENITE

(fer du ciel.)

fer: (suite)
clef en fer terrestre:

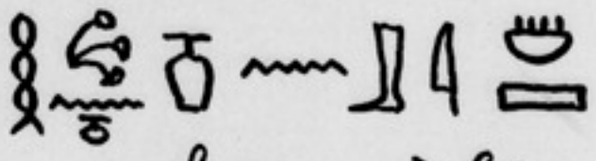


bet m banouta

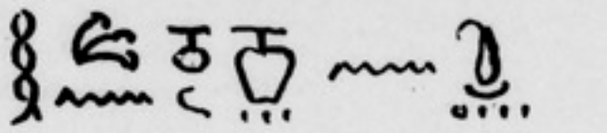


id.

vase en fer:

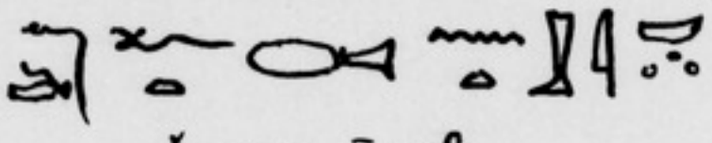


hennou n ba



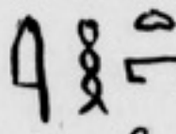
hennou n men

spatule en fer:



tetf-t nt ba.

ferme de culture: (V. champs)
Les pharaons en avaient de très importantes, où l'on faisait en grand la culture des céréales et l'élevage des chevaux et des bestiaux:



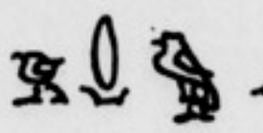
ah-t

grande ferme du pharaon:

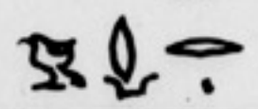


ah ā-t n āperou

ferme, rendre-ferme, fermeté:
(V. affermir, solide)

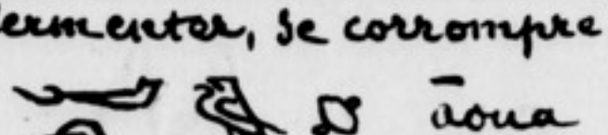


outa



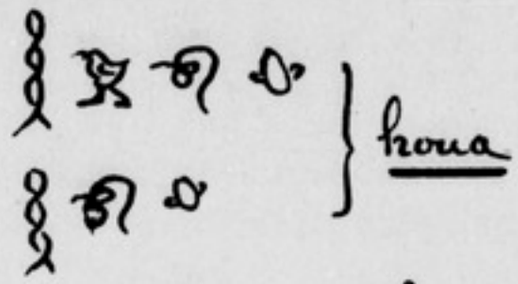
outro ΔΔΡΟ

fermenter, se corrompre:

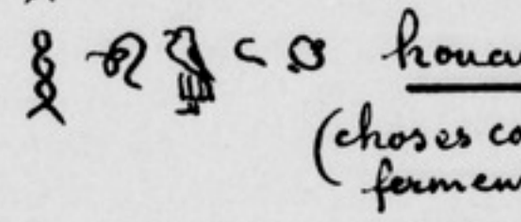


ā oua

fermenter, se corrompre:

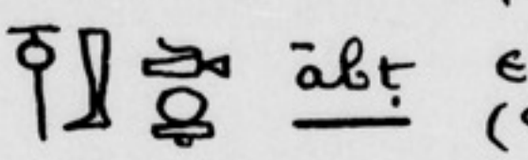


houa

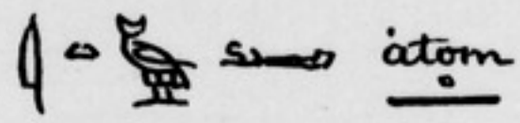


houau
(choses corrompues fermentées)

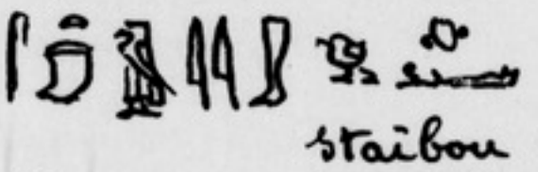
fermer, boucher, enfermer:



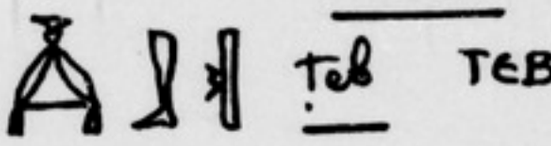
ābt EBT (clef)



ātom



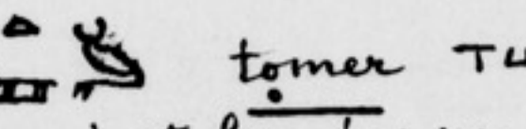
staibou ⲥⲧⲉⲃ



teb TEB

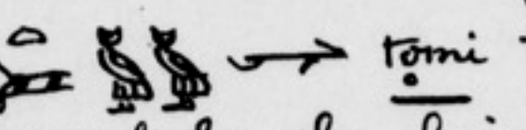


tem
TEM
TOM



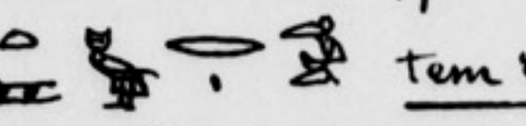
tomer ⲦⲰⲘⲈⲢ

ce qui est fermé, caisse, coffre, bourse:

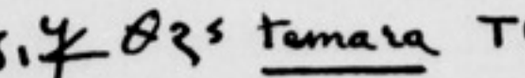


tomi ⲦⲰⲘⲈ

fermer la bouche, faire taire:



tem ro



temara TEMPO

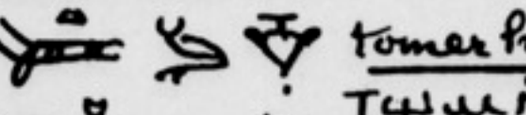
fermer la bouche, faire taire à jamais, tuer:



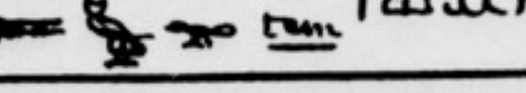
nohim

nohimro

fermer son cœur; dur, sans pitié



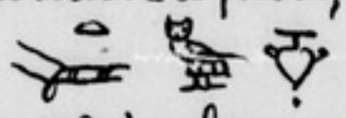
tomerhet ⲦⲰⲘⲈⲢϩⲎⲦ



tem

fermer : (suite)

A propos de l'expression que nous venons de citer, il est une remarque curieuse à faire, c'est que si :



tem het

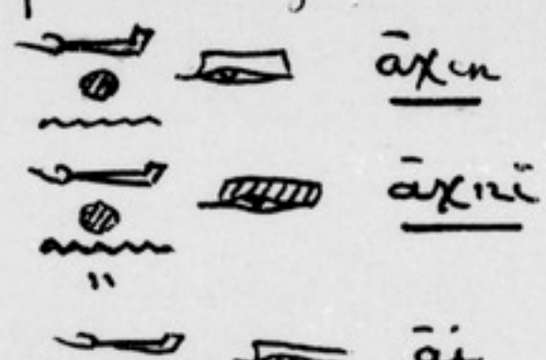
veut dire fermer le cœur, être dur, sans cœur, sans pitié, quand il s'agit des mortels s'agitant ici bas, cette même expression tem het signifie le parfait bonheur, quand il s'agit des défunts reçus dans la Khernéter, le séjour des dieux. C'est ainsi que, au lieu de dire : sans cœur, sans pitié :



tem het m̄ma xerneter

veut dire : sans souffrances de cœur.

fermer tes yeux, dormir :



ā xen

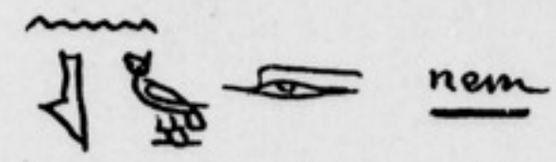
ā xnī

"

āi

āi ou ī

fermer à demi les yeux, sommeiller :

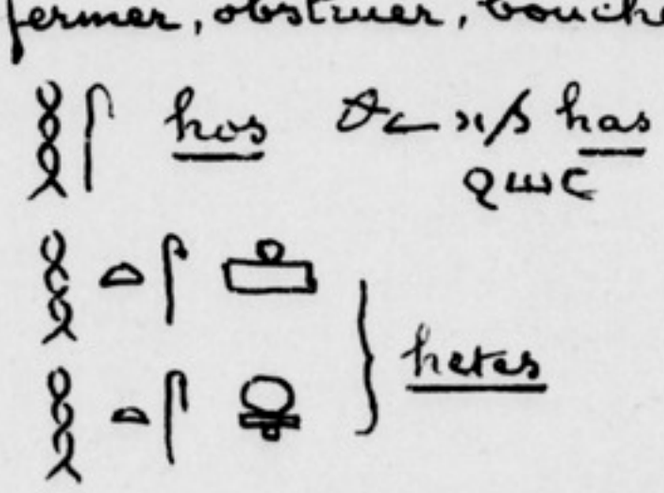


nem



nemā

fermer, obstruer, boucher :



hos

has

qwc

hetes

fermer : (suite)

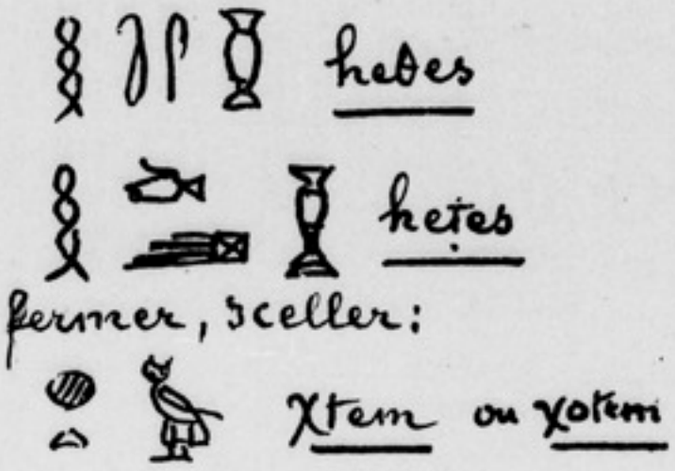


hetes

hebes

hetes

fermer, sceller :



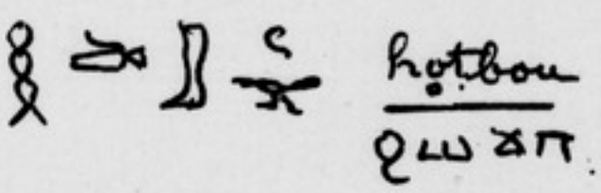
xtem ou xotem

xtem

wtem

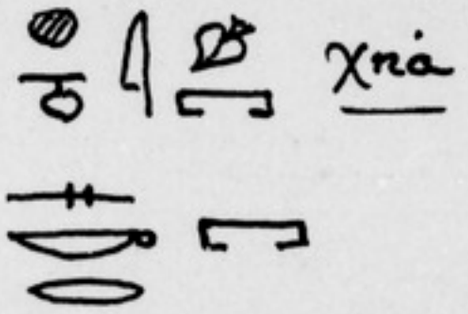
xtem wwtem

fermeture, enclos ; harem :

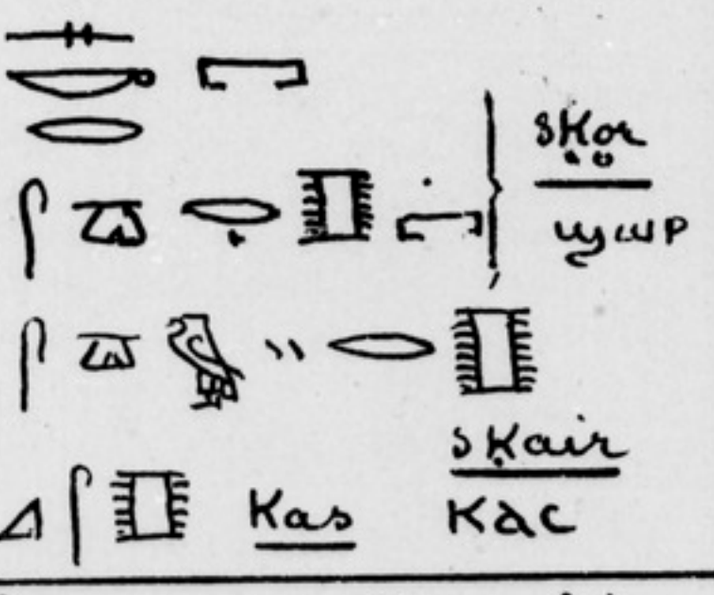


hotbou

qwbn



xnà



skor

wwp

skair

kac

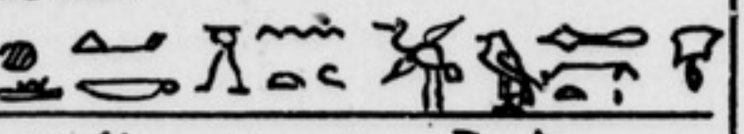
kas

ferrer : (v. ongle)



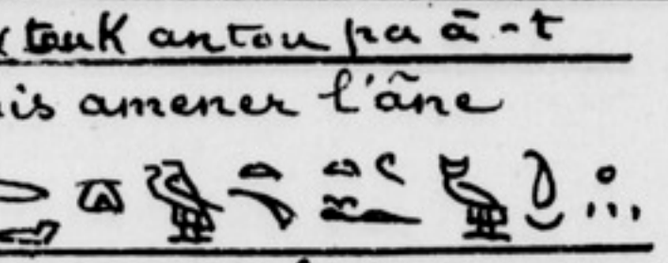
ākat

par ex :



àx touk antou pa ā-t

fais amener l'âne

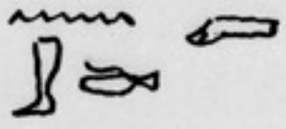


ī ākat tou-f m̄ men

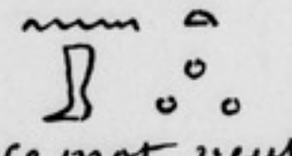
pour qu'il soit ferré de fer

(ongle de fer serait l'expression juste)

ferrer: (suite
ferrer, garnir de métal:
(V. tresser, natter, garantir, protéger)

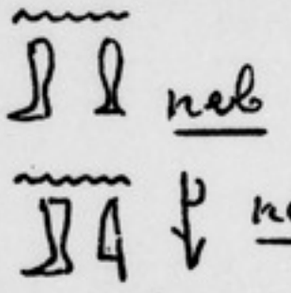


nebt

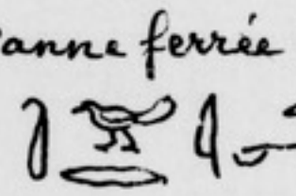


nebt

ce mot veut dire: entrelacer autour d'un objet des fils ou des rubans de métal, car le sens propre de nebt est: tresser, natter et nebneb garantir, protéger, préserver, d'où:

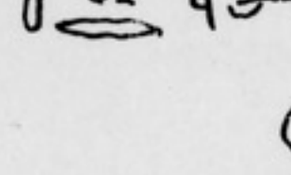


neb



neba } ferrer un bâton; canne ferrée.

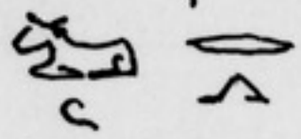
canne ferrée se dit aussi:



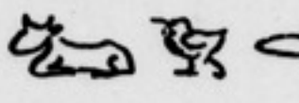
boura-t

TWPE
(instrument agricole muni d'une pointe de fer.)

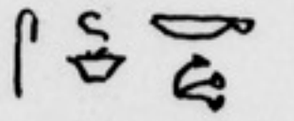
fertile, fertilité; abondance:



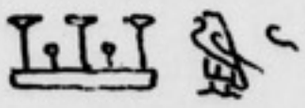
wour



wouroui



soubek



šau way

ce dernier mot veut aussi dire: utile, utilité; espérance.

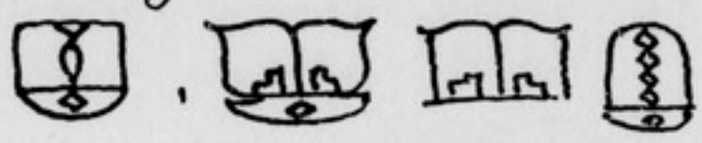
fesses:

sma

ste cote

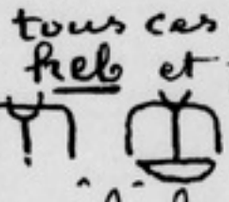
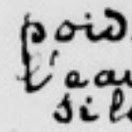
fête:
Dans tous les mots relatifs à des fêtes, à des cérémonies sacrées, on retrouve soit comme déterminatif, soit comme racine l'un

des signes:



ou simplement et le plus souvent la seule partie de dessous:

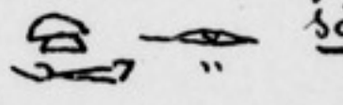


, tous ces signes se lisent heb et figurent le filet  heb, avec les poids qui le font descendre dans l'eau .

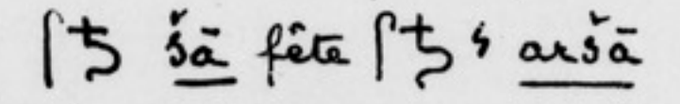
Si le filet joue un si grand rôle et exprime: fête religieuse, c'est que cet ustensile de pêche rappelle que Set ayant égorgé Osiris et démembré tout son corps, les filets retirèrent du Nil, où il les avait jetés, ces débris sacrés, saintes reliques précieusement conservées. Nous ignorons si cette observation sur l'origine du mot heb a été faite avant nous.

Plutarque (de Isis) dit que chez les Egyptiens les jours de fête se nommaient Θοιρει.

En effet Θοιρει répond au copte ⲱⲣⲓⲡⲓ qui vient lui-même de:



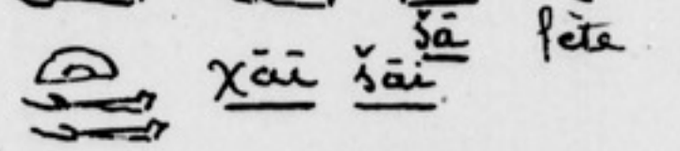
šāri faire fête.



šā fête aršā

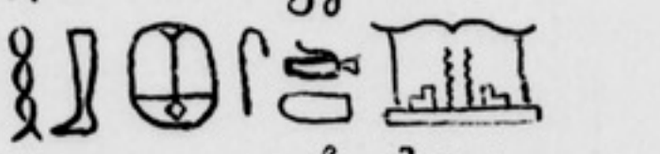


xā šā ⲱⲣⲁ fête

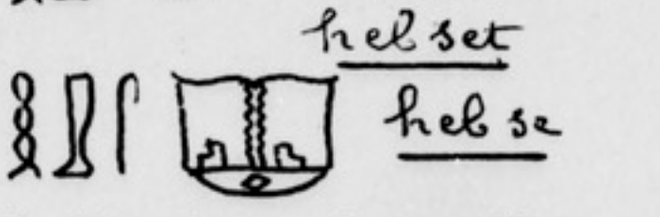


xāu šāi

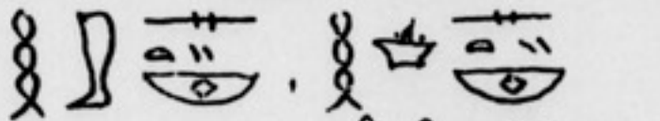
fête, panégyrie:



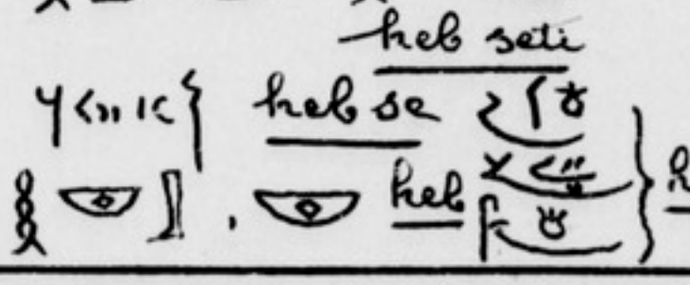
hebset



heb se



hebseti

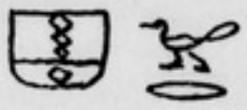


heb se

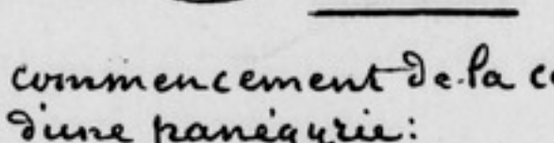
heb

Heb.

fête: (suite)
fête de la grande panégyrie:


heb our

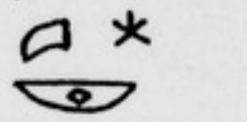
commencement de la célébration d'une panégyrie:

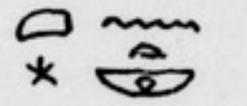

sep tep set heb

fête de l'offrande:

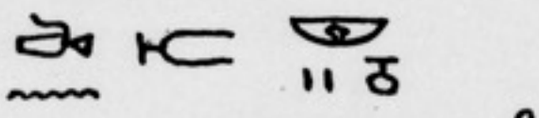

abou heb

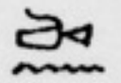
fête du talisman:


semt heb

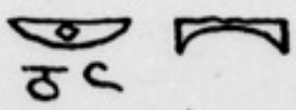

semt ỉrt heb

la fête des deux ten, c'est à dire du premier et du dernier quartier de la lune:

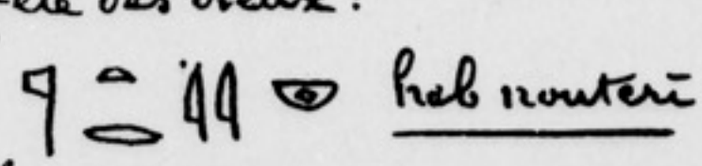

ten sonnou heb


ten veut dire quartier.

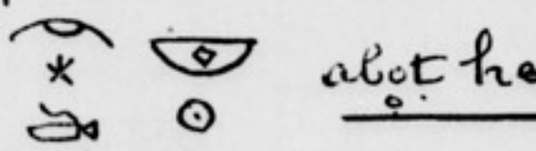
fête du ciel, 30e jour de chaque mois:

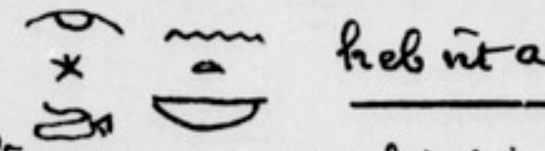

heb noupe

fête des dieux:


heb nouterỉ

fête du mois:


abot heb


heb ỉrt abot

fête du mois epiphi (juillet (mois de l'hippopotame)


épi heb

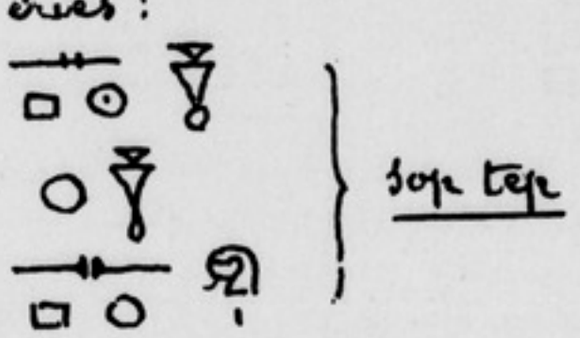
ΕΠΗΠΙ

fête du nouvel an:

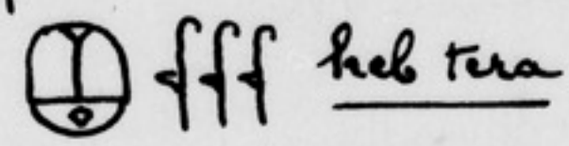

haroun heb ap ter heb

jour de la fête du nouvel an.

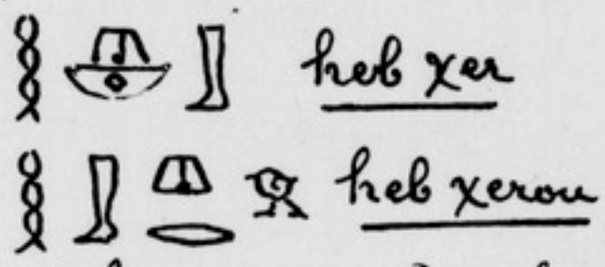
fête du commencement des têtes:


sop tep

fête des saisons:

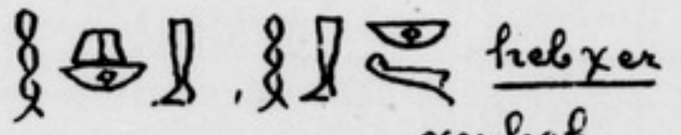

heb tera

fête des morts:


heb xer

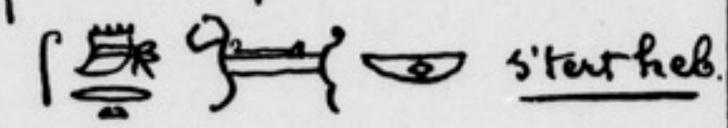
heb xerou

d'où le nom du prêtre chargé des cérémonies du culte des morts:

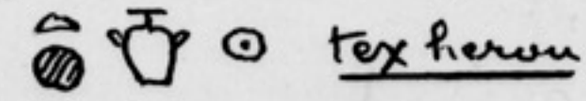

heb xer

xer heb.

fête du repos:


s'ter heb.

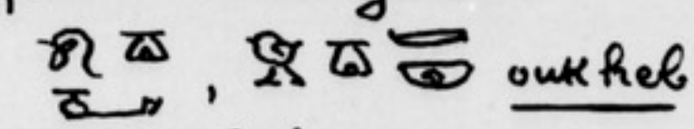
fête de la vendange:


tex heron

fête de la chaleur:


tex heb

fête de la navigation:


ouk heb

fête de l'holocauste:

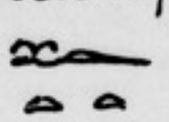

ouâx heb.

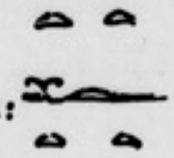
(V. mois, année etc)

fête (suite.)
rituel de fête, éloge, panégyrique en l'honneur des dieux:


Reb (ba.)

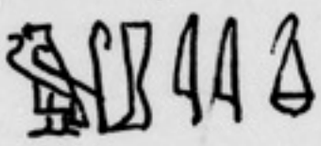
fétu de paille, brin d'herbe; tige:

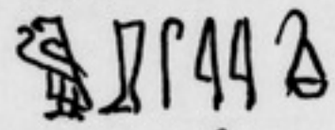

feti

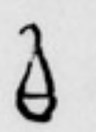
plur:  : fetiou
qwti

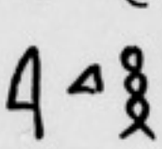

ta ZH

feu; flamme:

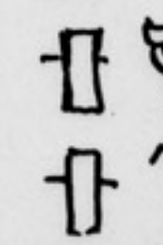

asbi


absi


abou, serf, xet, etc


akh (chaleur)


ami

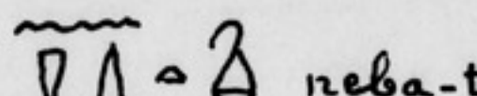

amit
fen dévorant
s'amit

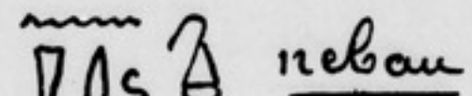

mi wau

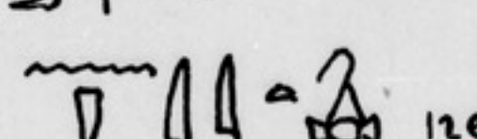

merrou

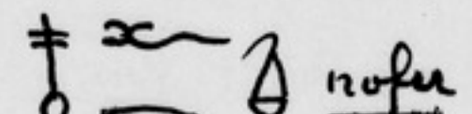

max (briller comme feu, feu brillant.)

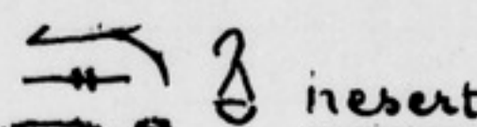
neb-t


neba-t

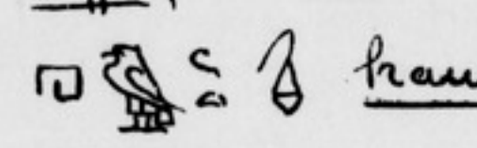

nebau

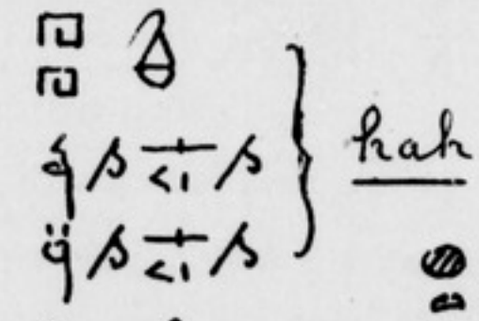

nebi-t

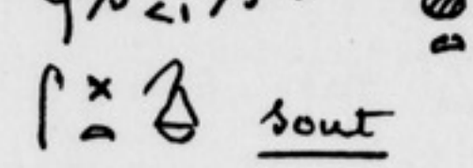

nofer (feu bien faisant, bon feu.)

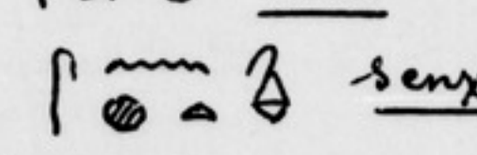

nesert
langue de feu.

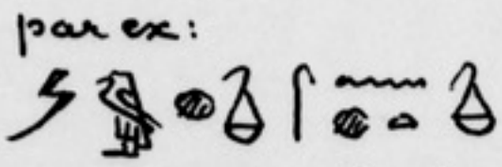

nes


haut qwte

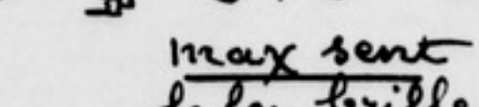

hah yaq

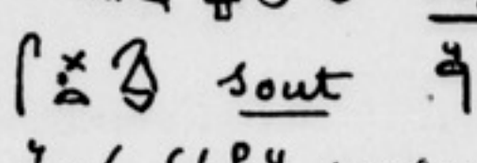

xet

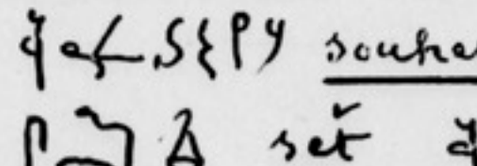

sout

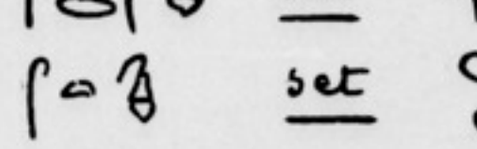

senxt

par ex:


max sent le feu brille.

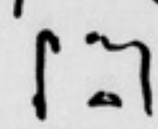

sext

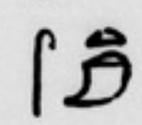

sout

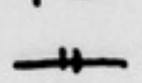

souhet

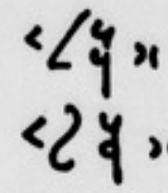
set CATE
set COTE

feu (suite)

 set-t

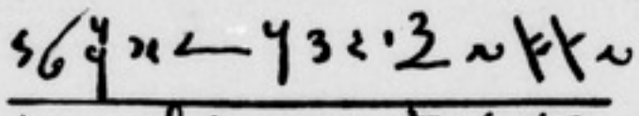
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 stou

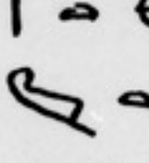
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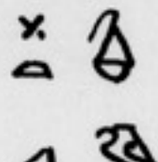
par ex:

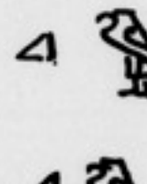
l'air, l'eau et le feu:

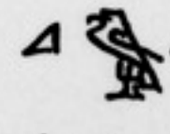


panef, pamou, ta set.

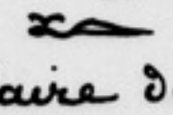
 sti

 šet

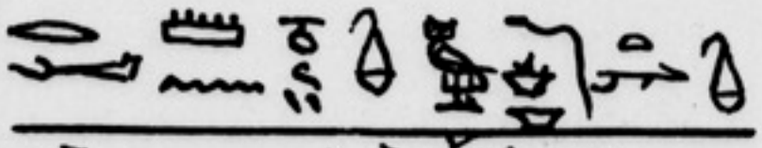
 sšet

 Kahou KWQT

 Kaha

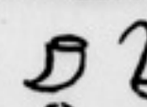
 taf ⲧⲁϥ

faire du feu avec du charbon de bois:

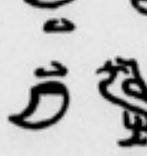


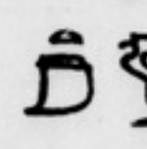
rà mennou in tebā-t.

préparer du feu:

 Kl KAWM

feu violent, chaleur de la fièvre, douleur cuisante: (v. chaleur.)

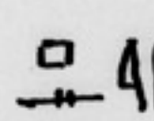
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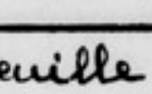
 tau

allumer le feu; feu:

 our

 pesas

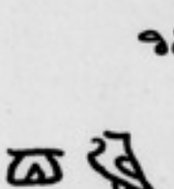
feuille; feuillage: (v. herbe)

 āt

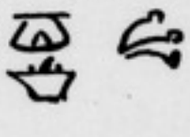
 himou

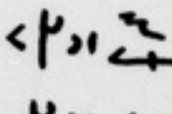
 Kemh

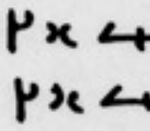
 Kemhou

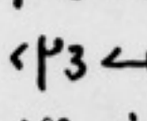
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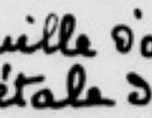
(ce dernier mot a eut aussi: bosquet, bois sacré.)

 Kab-t ϬⲰBϵ ϫⲰBⲓ

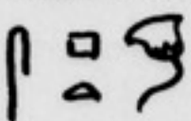
 Kabou ϬB

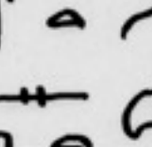
 Kebau-t Kebau

 Keb

 Keba

feuille d'arbre, mais surtout: pétale de fleur:

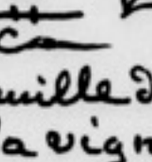
 sept

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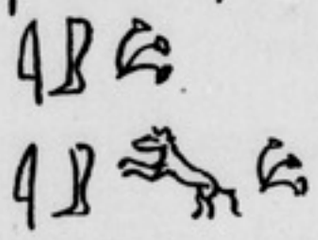
feuille, fleur ou bouton de lotus:

 xesef

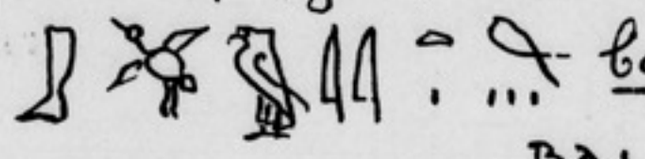
feuille découpée comme celle de la vigne, en forme de main, comme disaient les Egyptiens:

 xelep ϩⲟⲡⲉⲡ

feuille: (suite)
fleur ou feuille


ab

feuille de papyrus, rouleau, livre

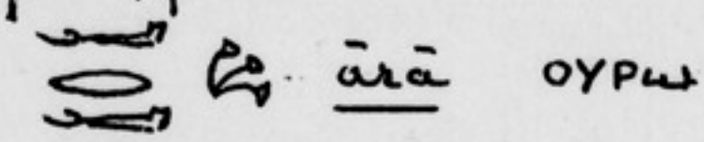

bai-t

BAI

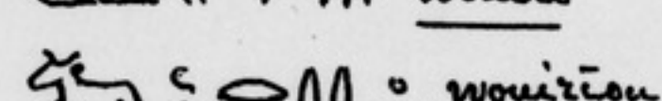
feuille d'or ou d'argent:

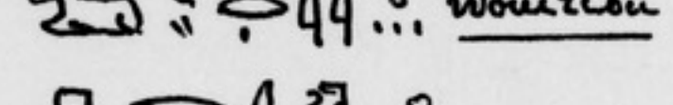

aiti

fèves, pois:

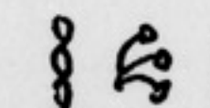

ārā OYPW


wouiro

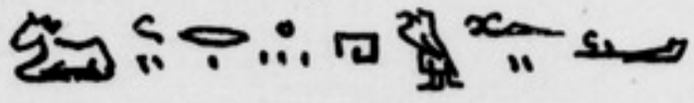

wouirīou


pourša

ΠΙΟΥΡΩ


herb ϩOYϤ

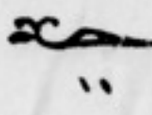
fèves sèches, pois sèchés:


wouirou hafi

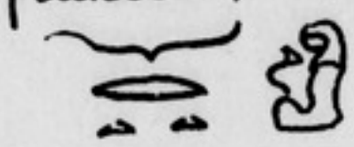
ΠΙΟΥΡΩ ϩOYϤ

Herodote (L. II c. XXXVII §§ 4 dit: « Les Egyptiens ne sèment jamais de fèves dans leurs terres; et si il y en vient, ils ne les mangent ni crues, ni cuites. Les prêtres n'en peuvent pas supporter la vue: ils s'imaginent que ce légume est impur. » Et cependant il est souvent question de fèves et nous venons de voir qu'on les séchait pour les conserver.

fi! être dégoûté.

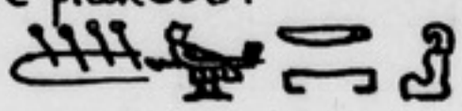

fi

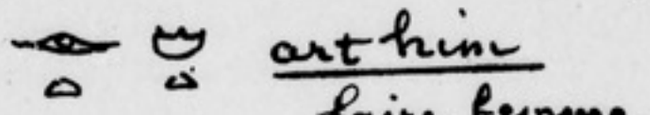
fiancée:


aproti
(v. ouvrir)


šetaro
qui a la bouche cachée, voilée

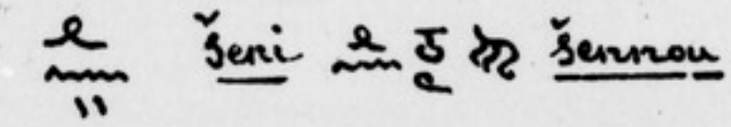
se fiancer:


šop mākper
choisir une maîtresse de maison.

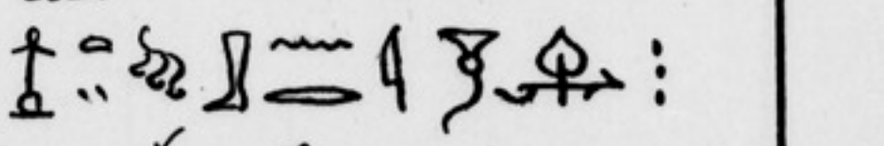

art hini
faire femme

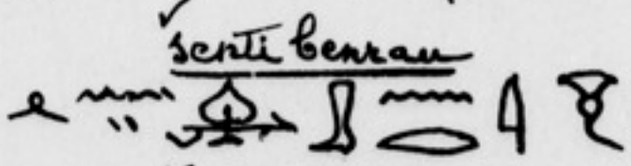
fibres: (v. cheveux)

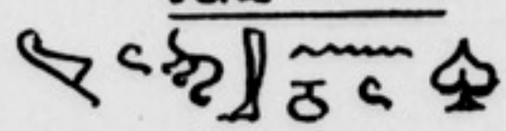

šen


šeri šennou

fibres du dattier et du palmier qui servaient à fabriquer entre autres des étoffes communes, des toiles à sac, etc:

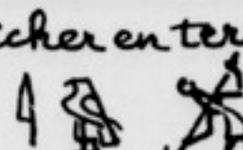

šenti benrau


šeri benra

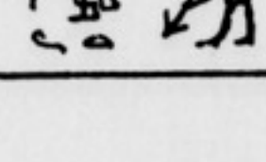

šou benrou

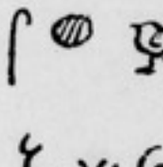
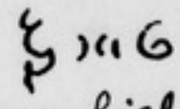
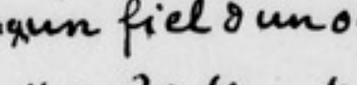
ϣOYBENE
(fibres de palmier)

fibre, filament, tige d'herbe

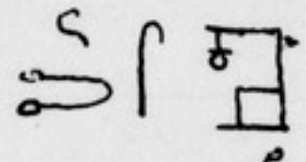
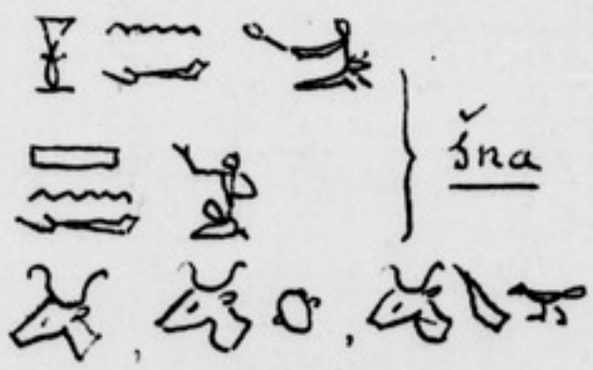
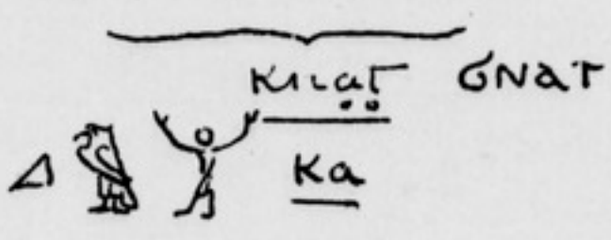
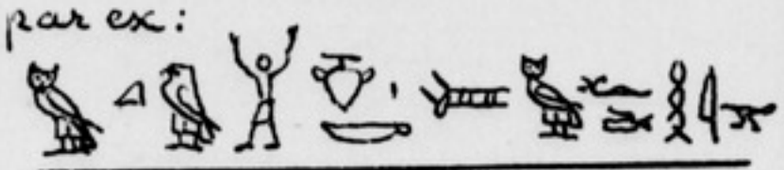

šert

ficher en terre: (v. fixer)


āout

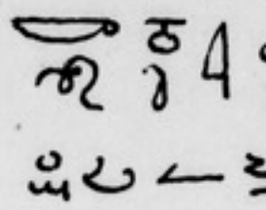
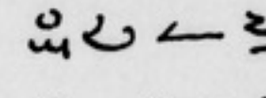
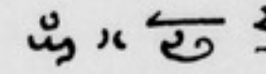
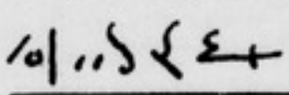
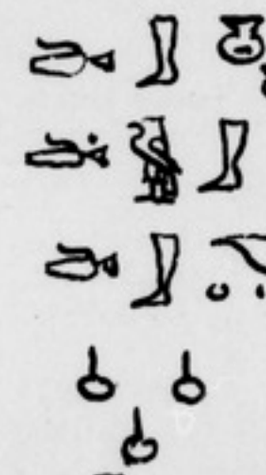
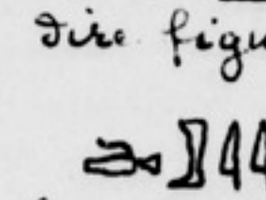
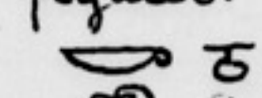
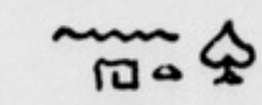
fiel ; bile :
fiel de poisson :
 àart
fiel d'oiseau et fiel en général :
 sexou
 sexi cuye
par un fiel d'un oiseau :

ouа sexi n ouа afi

---

fier, arrogant, orgueilleux, superbe, menaçant, terrible
 ā
 āhati (grandeur)
 oubes
 oubesa (épaule, dos élevé.)
 šna
KHAT GNAT
 Ka
par ex :

m Ka hati-K rem-f tehà
que ton cœur ne soit pas fier pour qu'il ne soit pas humilié.

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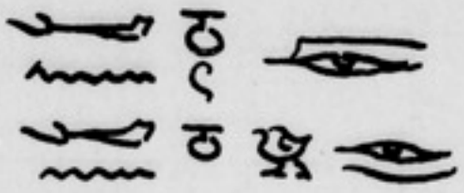
fiévre : (v. chaleur,) brûler, feu)

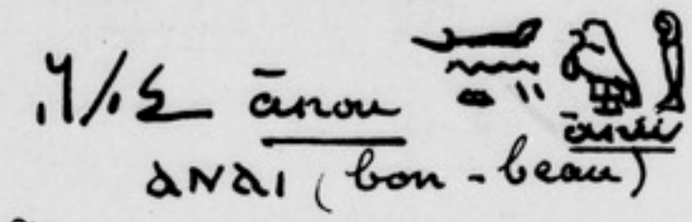
figues :
 pař
 pařti
(espèce de petite figue
 Kounda KENTH
 Kenta
 Kentau

Kentau Rakot
figues d'Alexandrie
 Kařau
 ťab ťabou
 ťabou
 boun
 toun
boisson faite avec des figues, et à laquelle on a donné le nom de « vin de grenade » mais ťeb ou ťab veut bien dire figue et non grenade (v. grenade)
 ťebi
figuier :
 Kount BWÑKENTE
 nehrit ťeb

figure, forme, aspect:


ān


ānou EINE, EINI (forme, semblable à:)


ānnou


ānou ānnī

ANAI (bon - beau)

figure, visage:  ḥa  ḥ

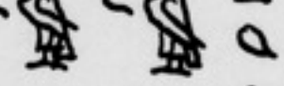
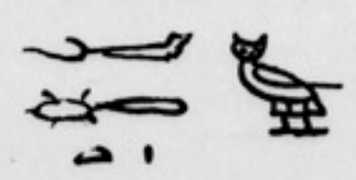

ouaouat

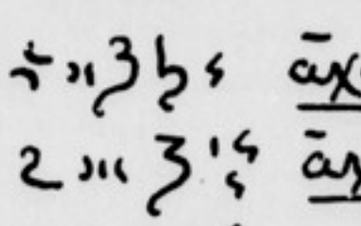
figure symbolique: (V. plus loin page 392, 2me col.)


āxem


āxmī


āxmou+t


āšem

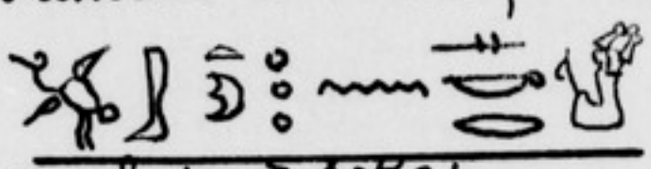

āxam āxmī

ahwu (aigle)

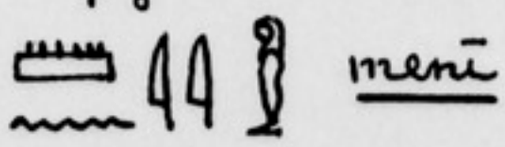
oywy.u, oywa.u

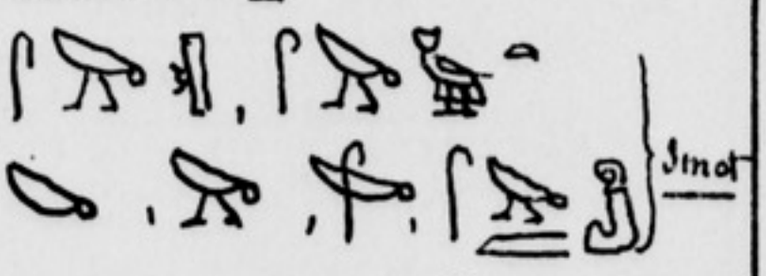
bloc d'argile, pétrir, modèle.

figure de métal du dieu de l'ahenti est de cette forme:

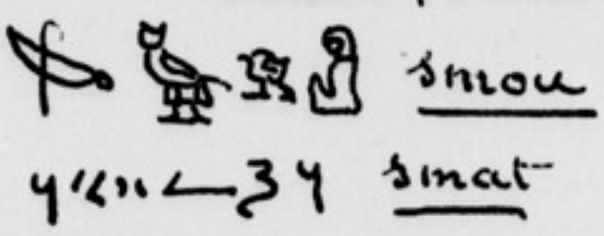

pa bot n Sokar

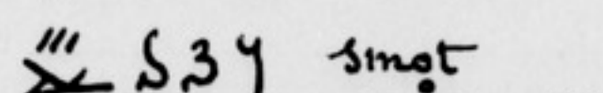
la figure de métal de Sokar.

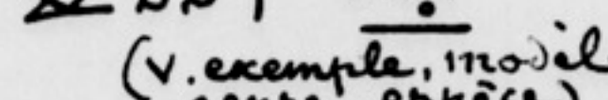

menī


šmot

CMOT, CMAT, CMOT


šmou


šmat


šmot

(V. exemple, modèle, genre, espèce)

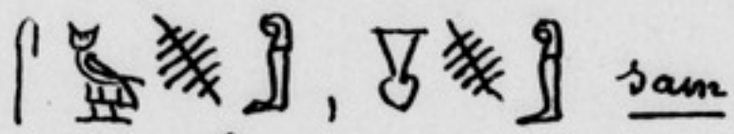
bot n xont amenti m. sm. pau

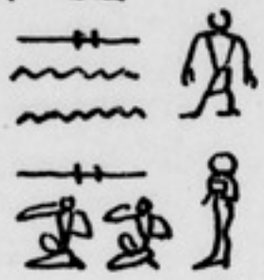
la figure de métal du dieu de l'amenti

bot n Sokar

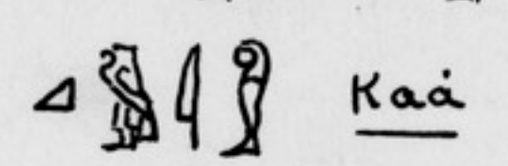
la figure de métal de Sokar.

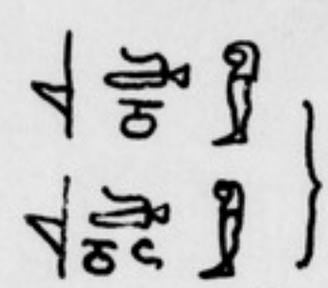
figure : (suite)
figure, forme, manière d'être


sam


seni


sšop

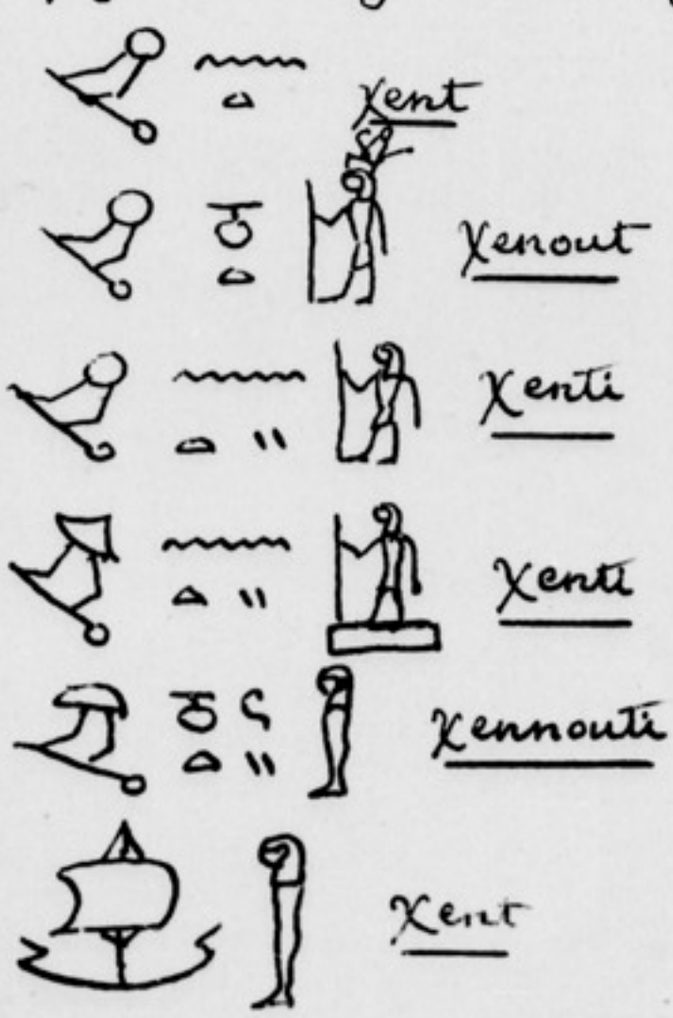

Kaà (v. double)


Ketnou


tout TOYLUT (statue)


tou

figure, image, statue, symbole


xent

xenout

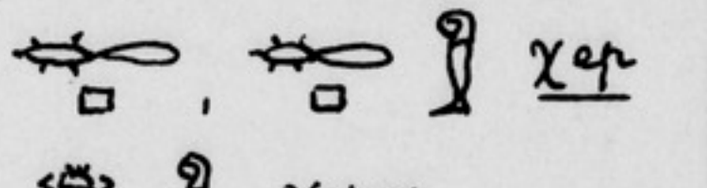
xenti

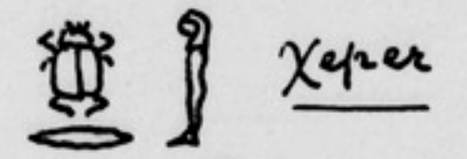
xenti

xennouti

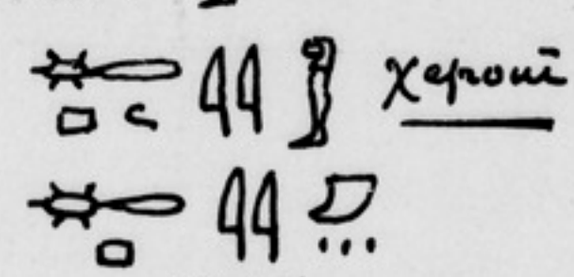
xent

figure, simulacre, spectre, fantôme ; statue :

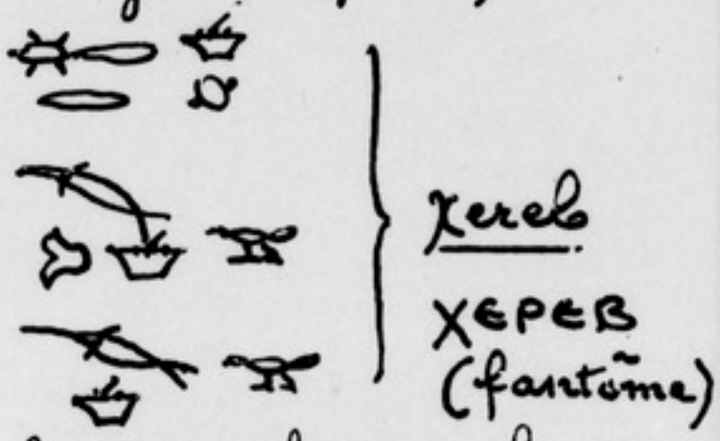

xer


xeper

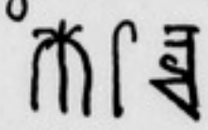

xerou


xerouï

xeriou
(figura de bronze, gonds de porte)


xereb
XEPEB
(fantôme)

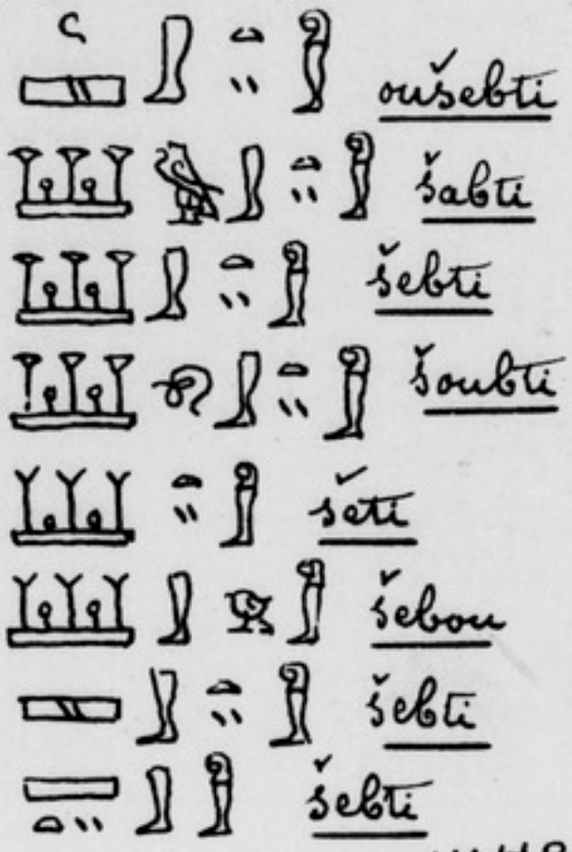
figurer, former, façonner :


mes.

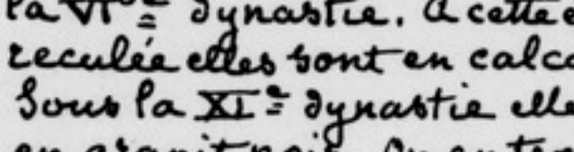
Nous avons plus haut page 391, 1ère colonne figuré quelques groupes symboliques de l'āxem. Voici ce qu'en dit Deveria (monument biographique de Bak-en-Khonsou) « Le mot āxem désigne l'épervier momifié qui est souvent figuré dans les barques divines ; il symbolise un état inerte ou quiescent de la divinité, la larve divine, qui fait antithèse avec son principe actif exprimé par l'idée d'une vivante. Sur les hypocéphales, destinées à développer la chaleur vitale dans la résurrection des morts, l'āxem est ordinairement figuré par un épervier momifié avec les ailes déployées, pour symboliser le réveil de l'état transitoire de la mort. »

(v. symbole.)

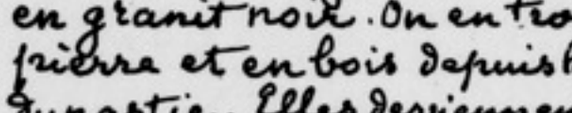
figurines funéraires:



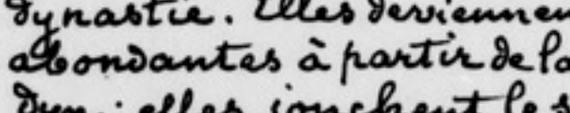
ouŝebti



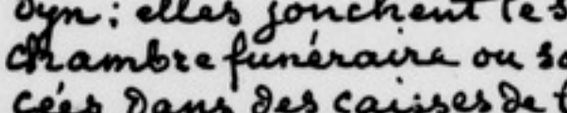
šabti



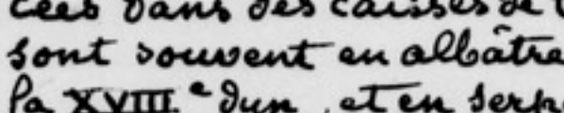
šebti



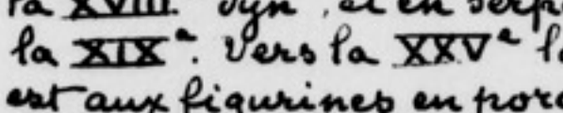
šoubti



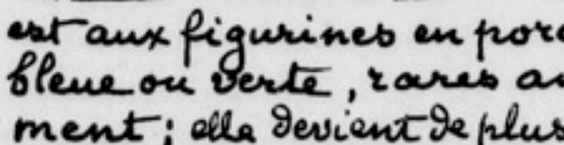
šeti



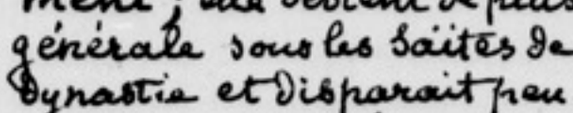
šebou



šebti



šebti



ušhbi
(simulacre, statue, idole.)

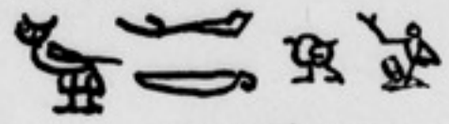
On rencontre dans les tombeaux des figurines funéraires depuis la VI^e dynastie. A cette époque si reculée elles sont en calcaire. et sous la XI^e dynastie elles sont en granit noir. On en trouve en pierre et en bois depuis la XII^e dynastie. Elles deviennent très abondantes à partir de la XVIII^e dyn: elles jonchent le sol de la chambre funéraire ou sont placées dans des caisses de bois. Elles sont souvent en albâtre sous la XVIII.^e dyn, et en serpentine à la XIX^e. Vers la XXV^e la mode est aux figurines en porcelaine bleue ou verte, rares antérieurement; elle devient de plus en plus générale sous les Saïtes de la XXVI^e dynastie et disparait peu à peu à partir des Ptolémées.

A toutes les époques les figurines funéraires en bronze sont extrêmement rares.

Le plus souvent les figurines funéraires sont représentées en forme de gaine. Les mains croisées portent sur les épaules, l'une la houe et la pioche, l'autre le sac à semences, comme le prescrit le ch. 110 du Rituel. C'est la formule initiale du Ch. VI de ce Rituel qu'on lit sur ces figurines. Le nom du défunt doit s'y trouver également mais est souvent omis surtout sur les figurines en porcelaines fabriquées à la grosse.

Ces šebti, schebti, étaient les répondants du défunt et étaient destinés à aider le défunt dans ses travaux agricoles de l'aoulou. (v enfer.)

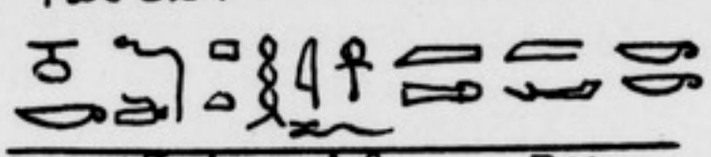
Quand on appelait le mort à son tour d'inscription sur le livre nécrologique de Thot, chacun des šebti devait répondre:



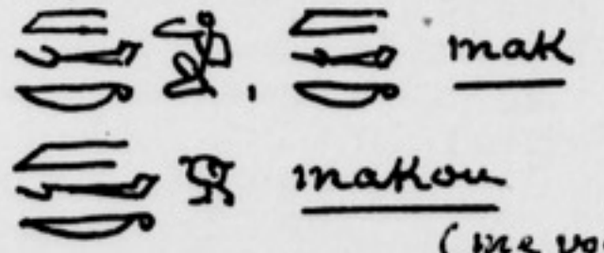
maklou
me voici
et exécuter les travaux exigés.

On trouve par exception sur ces figurines, au lieu de la formule du Ch. VI, des inscriptions donnant le nom du défunt, suivi comme ci dessus des mots «me voici» les mots «ce serviteur» ou «serviteur d'Osiris»

Par ex:



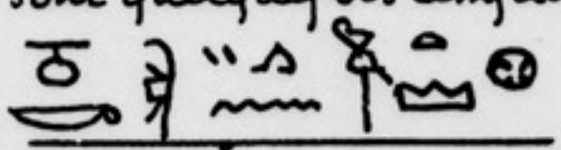
nouk Tetptahfanx mā Xrou maki
Je suis Tetptahfanx justifié
me voici.



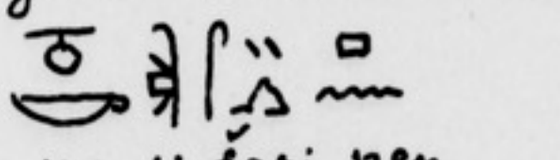
mak

makou

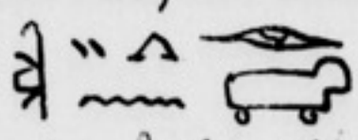
(Me voici
sont quelquefois remplacés par



nouk šesi n amen
je suis le serviteur de l'ame.nt



nouk šesi pen
je suis ce serviteur.
ou simplement:



šesi n ousar
le serviteur d'Osiris

figurines funéraires (suite)

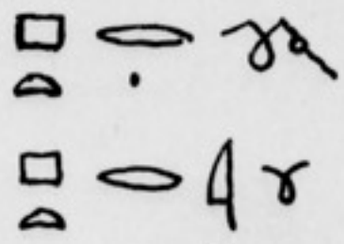
Toutes les figurines funéraires ne sont pas toujours en forme de gaine. On en trouve parfois en costume civil, avec la longue chemise bouffante aux manches et ramenée devant en fretits plis formant un tablier triangulaire. Les pieds sont chaussés de sandales ; au lieu d'outils de culture, les mains tiennent le tat et la boucle de ceinture. Sur le devant de ces statuettes de lit : Prosc ynème à Osiris pour la personne de N.... » ou bien « Fait pour la louange du roi par N.... le justifié auprès du grand dieu » Comme pour les autres figurines funéraires, le commencement du chap. VI du Rituel occupe la partie supérieure.

Il est une autre catégorie de statuettes funéraires qui doivent être rangées parmi les doubles. (v. double.) Le défunt est représenté assis, revêtu de ses insignes, ayant parfois sa femme à ses côtés. D'autres fois il est debout, tenant à la main une longue canne surmontée de la tête ou du corps d'une divinité. Les figures de ces statuettes sont sculptées avec soin, indiquant que c'est le portrait du défunt, son double. Parfois à côté du mari et de la femme est représenté leur enfant.

Comme les autres figurines, ces statuettes portent une prière et le nom du défunt.

---

fil, ficelle ; corde, cordon :

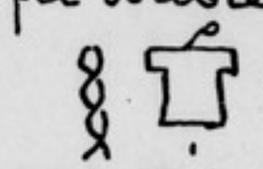

petro

petra

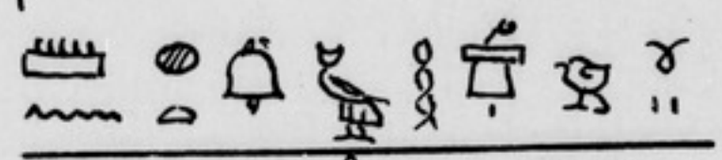

hesau

qwc, qoc, qoyc

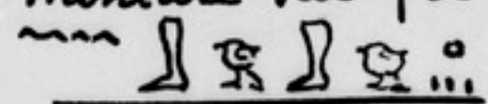
fil double :


hesau son

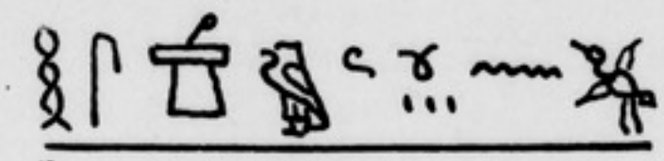
par ex :


menx-t n hesau son

monture sur fil double


n bouton

d'un collier.


hesau n pa

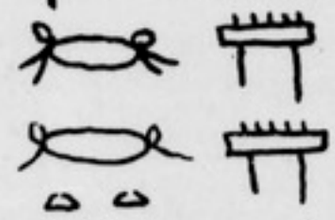
fil du



chaton de bague.

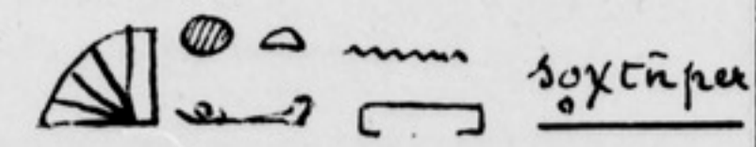
(il s'agit évidemment dans ces deux cas de fils de métal.

fil à tisser :

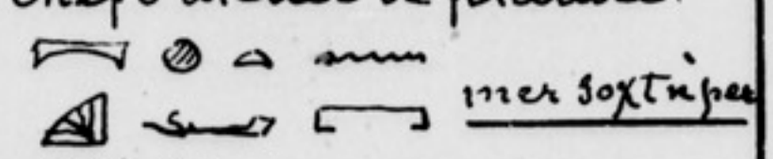

sat

sati

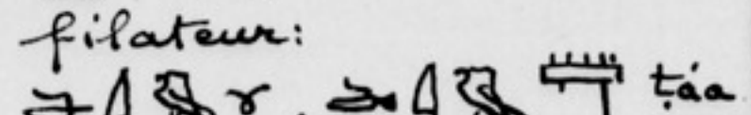
filature : (v. tisser.)


soxtnper

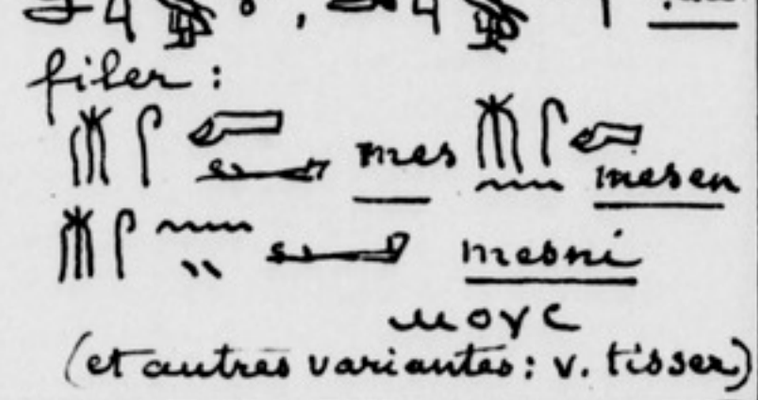
chef d'atelier de filature :


mer soxtnper

filateur :


tàa

filer :


mes

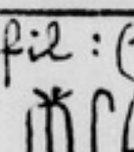
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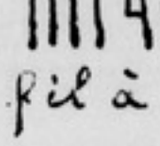
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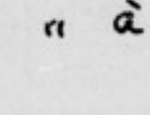
(et autres variantes : v. tisser)

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fil à 4 brins 

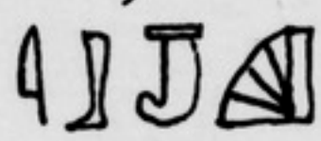
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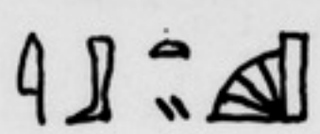
" " 8 " 
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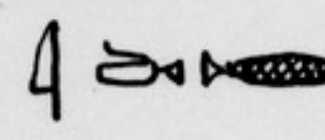
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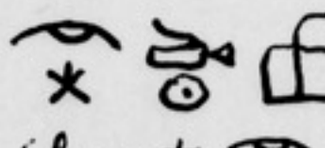
filet ; tendre des filets ; jeter le filet :

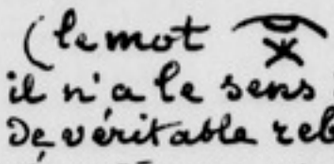

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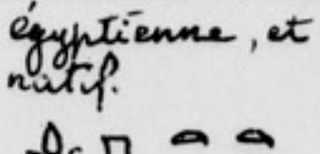

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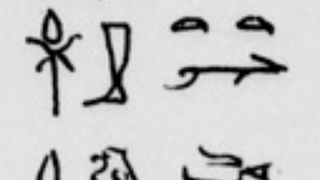

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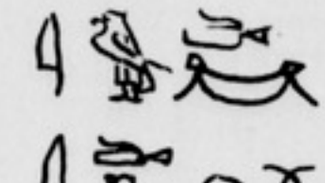

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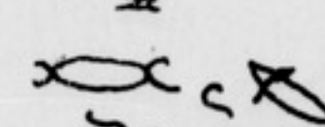
(le mot  veut dire mois il n'a le sens de filet qu'à titre de véritable rebus, selon l'habitude égyptienne, et grâce à son déterminatif.

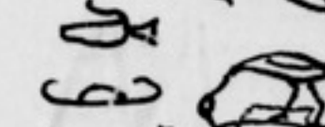

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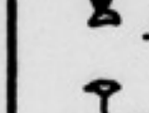

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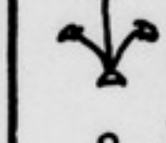

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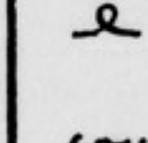
coup de filet :

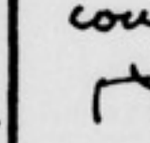

hreb

beau coup de filet :

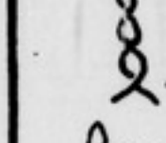

hreb nofer

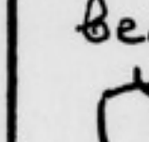
prendre des oiseaux au filet :

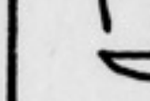

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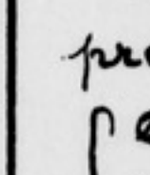

Kerk aretoa

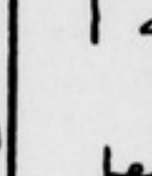
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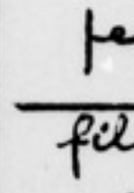

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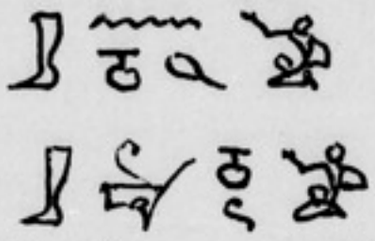

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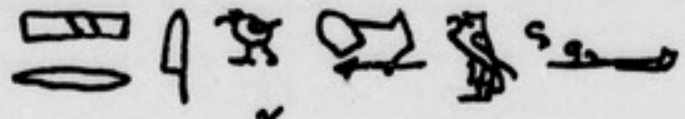

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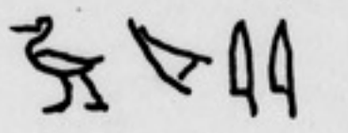
fils, fille:
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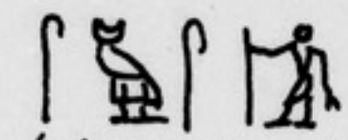

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fils bon pour l'armée, milicien:

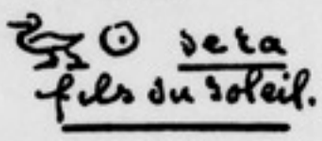

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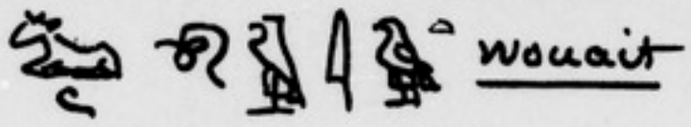
fils aîné, prince héritier:


se merī (fils aimé)

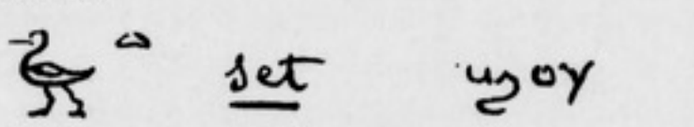

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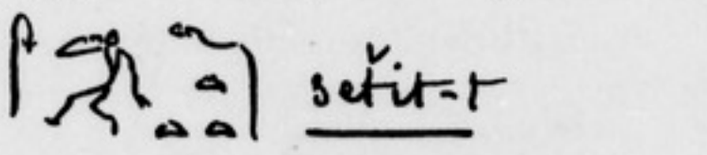
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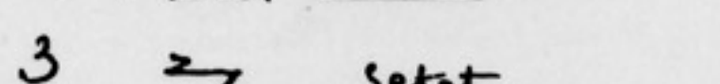

sera fils du soleil.

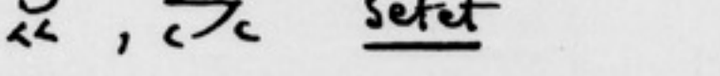

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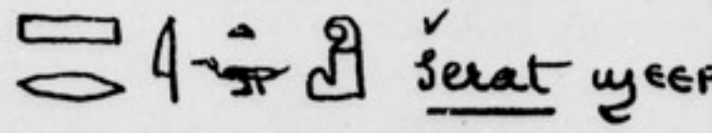
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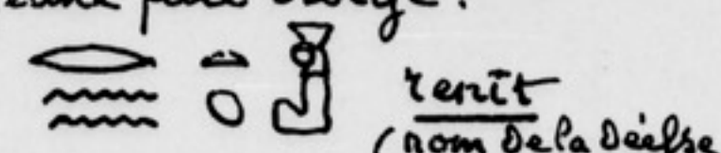

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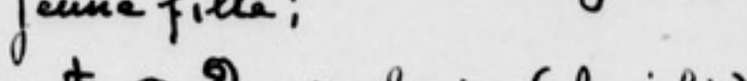

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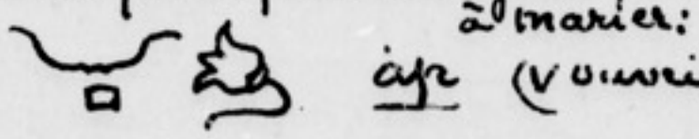
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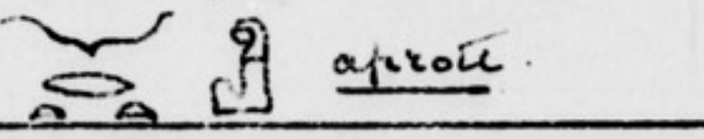

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jeune fille;

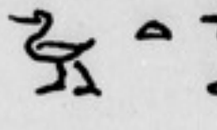

nofert (la jolie) (la gentille)

jeune fille, fiancée; jeune fille à marier:


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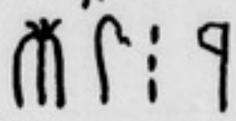
fille aînée:


set our-t (la grande fille)

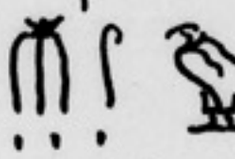
fillette:

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les fils nés de Dieu:

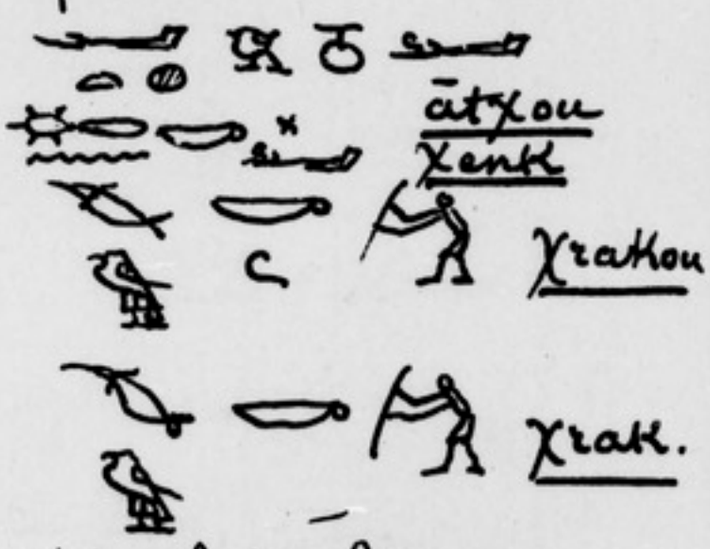

mesou nouter.

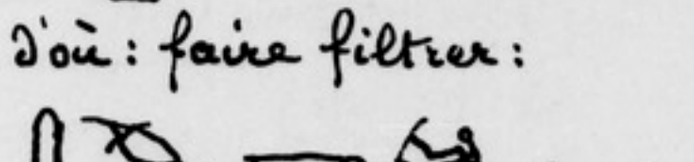
les fils nés d'Horus.


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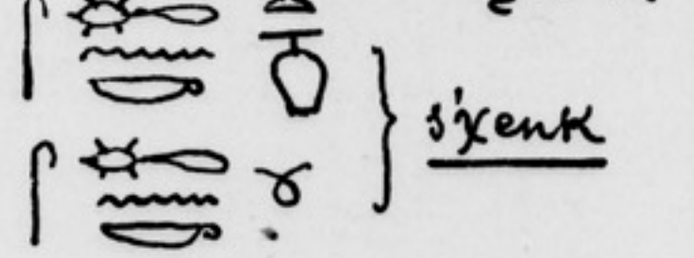
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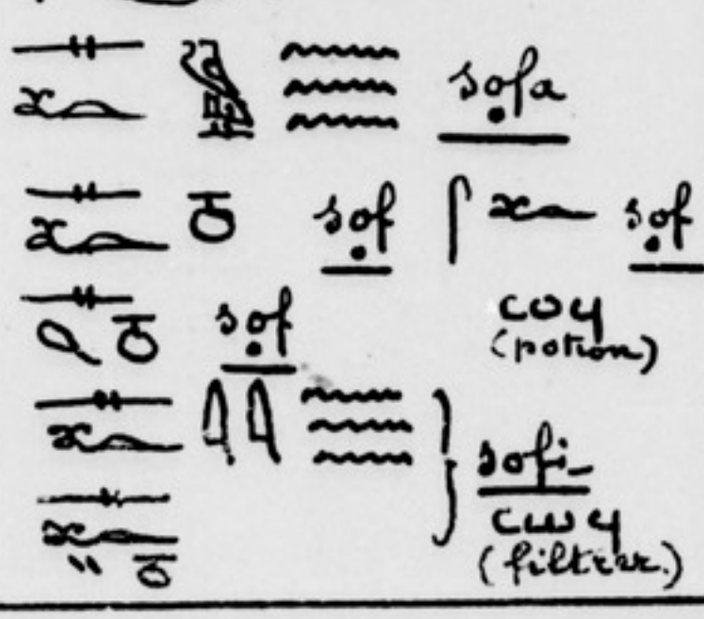

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d'où: faire filtrer:


s'ḫrak ψλοκ

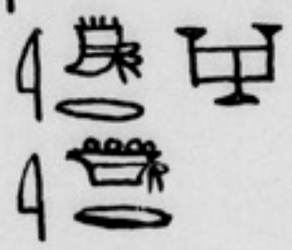

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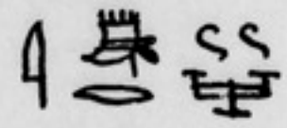
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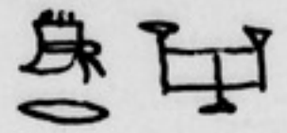
sofi-cwq (filtrer.)

fin, extrémité, extrême limite:

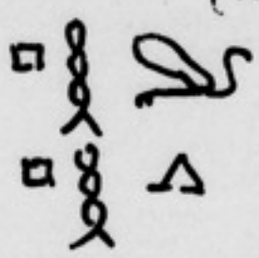

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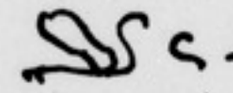
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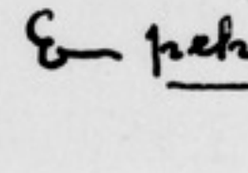

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ter THP (tout)

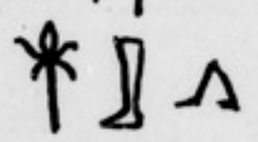
ϣΔΠTHPϥ
(usque ad finem)

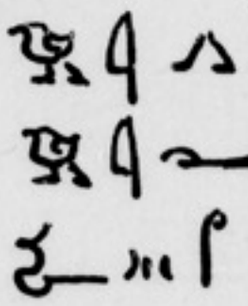

peh

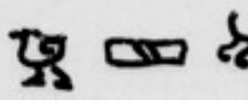

pehou

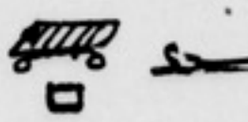

peh ΦЄϘ
ΦOϘ

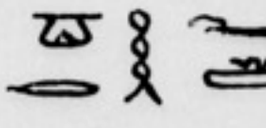
fin, finir, cesser:


abo abou

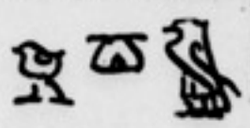

oua
oywu
ouē


ouš (oywuw (désert, désolation)


Sēr CEBTE


Khero oukerh
ΔEKΔWP

fin, terme; extrémité d'un pays:


ouKaī-t
OYOΔI

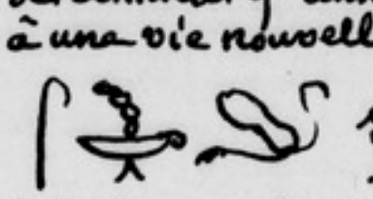
fin d'un livre:


ouspou.

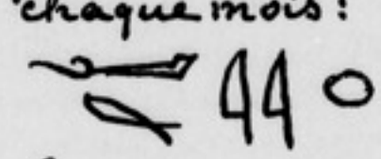
la fin, la mort:


Xa ΔIЄ

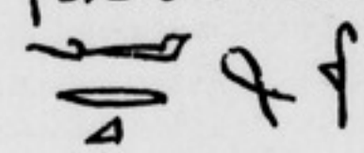
(l'enfant qui sert comme signe déterminatif annonce la résurrection à une vie nouvelle.)


ϫOK CWK
o

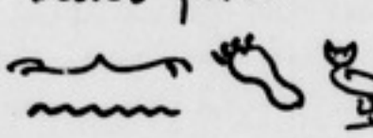
fin du mois, c.à.d. le 30 de chaque mois:


ārxī.

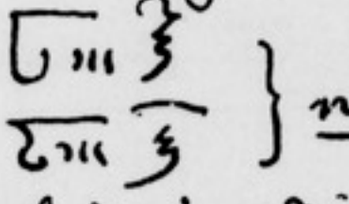
fin de saison:


ārK ter-t

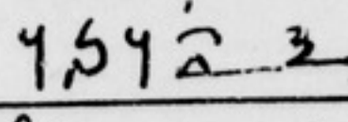
sans fin:


nenKem

fin, extrémité; prescription définitive d'un traité, ultimatum; règle finale établie par les usages, les coutumes:

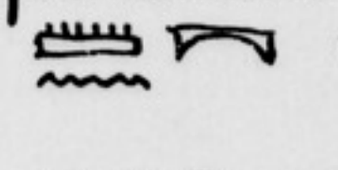

neait NEAT

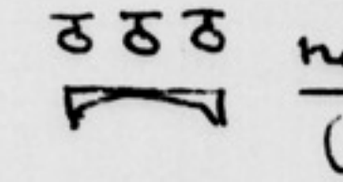
celui qui conduit les choses à bonne fin:

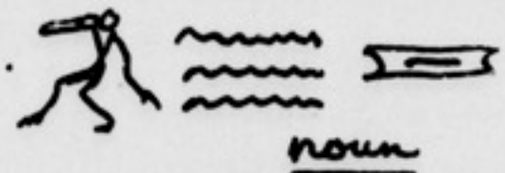

ĥt inoukta

---

firmament:

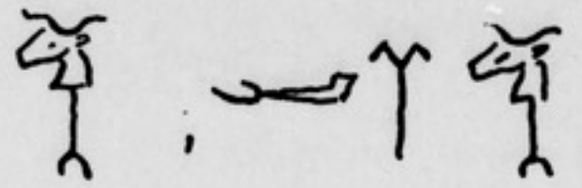

inen (qui reste toujours)


noun
(l'océan céleste)

B.E. 
noun

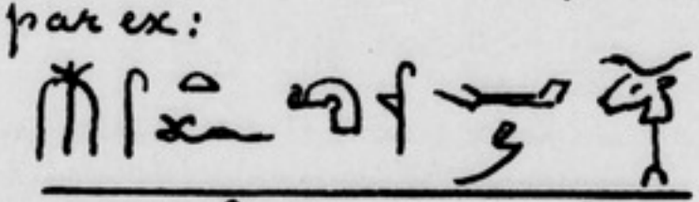
(qui se renouvelle sans relâche. jeunesse éternelle de l'océan céleste.)

fixer, (par ex: une date):



ām

par ex:

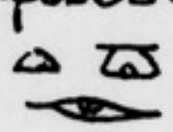


mes-t-f tep renpi ām

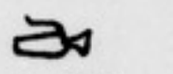
le commencement de l'époque de sa naissance est fixé

Ce mot ām qui se traduit: rester planté; être fixé, fiché dans. nous est expliqué par Hérodote, liv. II. Il raconte que jamais les Egyptiens ne mangeaient la tête des boeufs, ni celles des autres animaux. Dans le principe, ils y enfonçaient un épieu pour aller jeter la tête dans le Nil. Plus tard ils fixèrent ces têtes sur des piques et les fichaient en terre, pour que les étrangers qui n'avaient ni leurs idées ni leurs scrupules viennent les acheter.

fixer du regard:

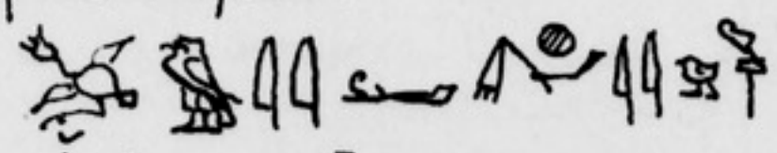


tok



toki (v. regarder)

flabellifère:



tai xouiou

flabellum:



xouiou

(v. éventail

flacon (v. vase)

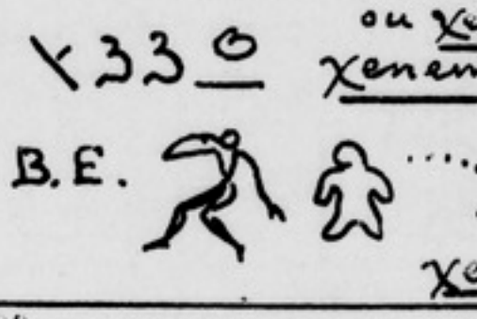
flairer: (v. sentir)



xerem

ỉyelel

xereni ou xenemem

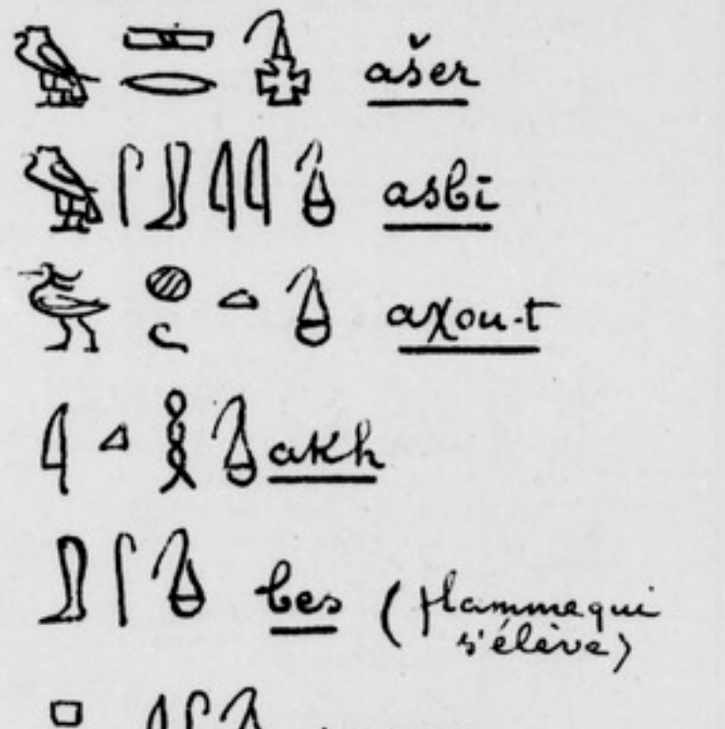


xenemem

B.E.

xenem

flamme:



ašer

asbi

axou.t

akh

bes (flamme qui s'élève)

pesas.

māka

noub-r (v. or.)

noubat

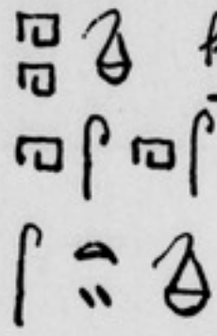
nes (langue de feu)

neser.t

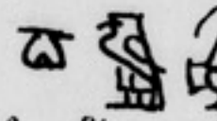
nesbi

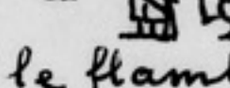
hah xaq

flamme: (suite)

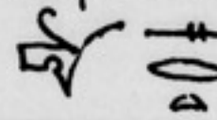

hah

heshes

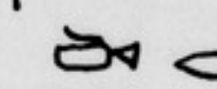

seti


Ka ŷaq

le flamboyant:


nesert

flammant:


tešer-t

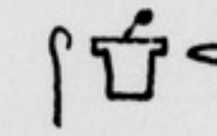
l'oiseau rouge.

flancs:


mātou

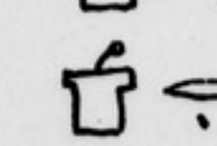
flaque d'eau: (v. lie, dépot)

mast


saroma


saromā


sarom


saromà

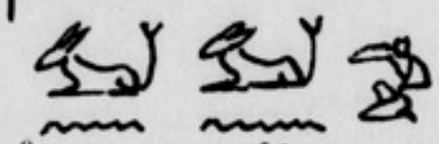

saromer

ⲥⲁⲣⲱⲙ ⲛ̀ⲥⲱⲡⲉ

Seulement en copte mou en sorem ne veut pas dire eau dormante mais au contraire: eau errante, torrent


xremou ou xoumimou

flatter:


ounoun

faire des flatteries, des cajoleries:


s'ounoun

flatuosités: (v. ronfler.)

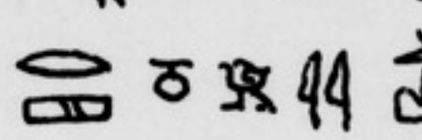

ṯā

ṯāu

fléau, chose cruelle, cruauté: (v funeste)


nešne


nešni

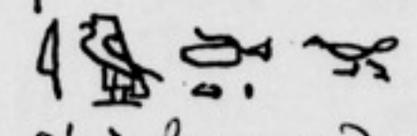

rešnoutou.

fléau, guerre, ruine:


hī

ḳeɜ

fléau, peste, contagion:

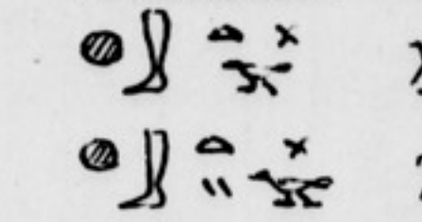

ȧat-t

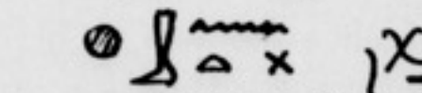
d'où le nom de:


ȧatou

donné aux Hyksos par les Egyptiens envahis par ces hordes étrangères.

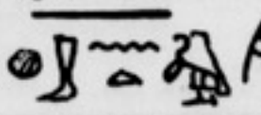
fléau, dépravation, ruine, désastre:


xebt

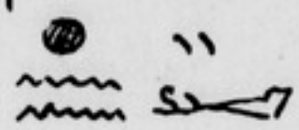

xebu


xebent

xebenti



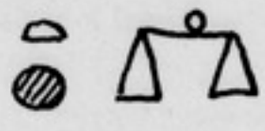
fléau : (suite)


xenni

tirer une flèche du carquois:

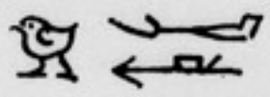

ax

fléau de balance: (v. balance)

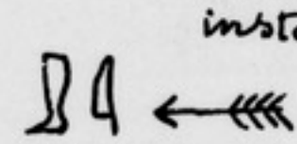

tex

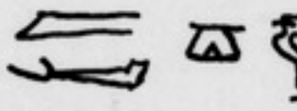
xal

flèche:

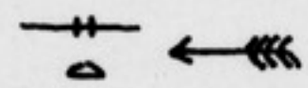

ouā

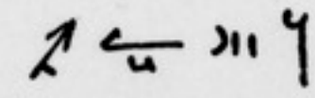
(mot qui a servi à écrire ur, à cause de la similitude de son, ce que nous rencontrons à chaque instant.)


bàn

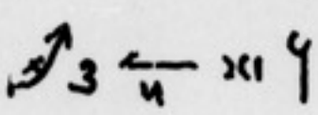

māka

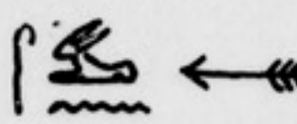
MAKAT

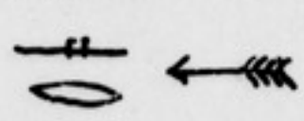

set


siti

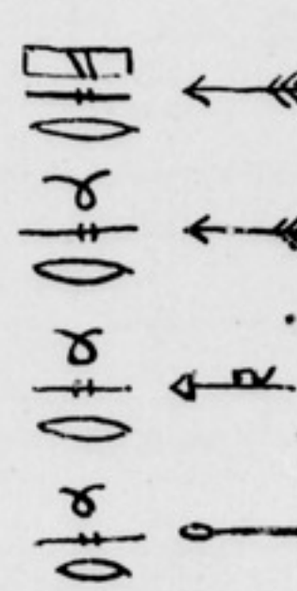
cat
COTE


sitia


soun


ser

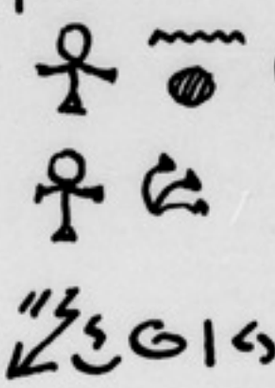
COYPE (épine)

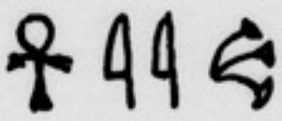

šer

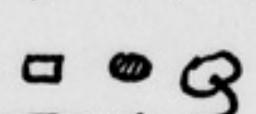
UC (coup. blessure)

des flèches jusqu'à la XVII^e dyn. n'avaient pour pointes qu'un os aigu ou une arête de poisson, bien que les métaux fussent en usage depuis longtemps.

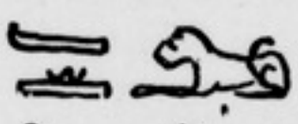
fleur:

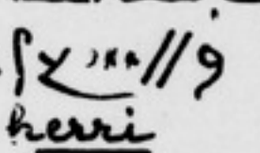

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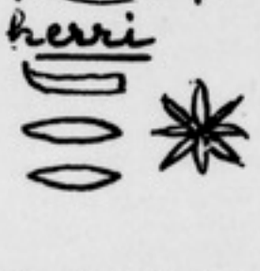

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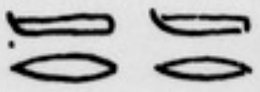

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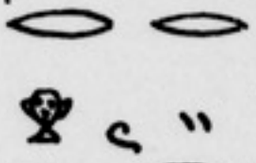
perši


hetebi

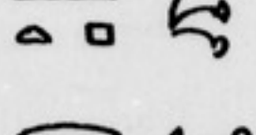

herri

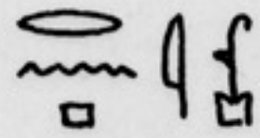

hereri

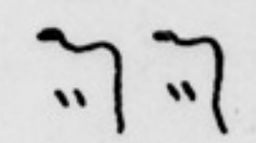

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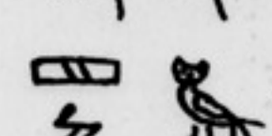

herouši-ou


hotep

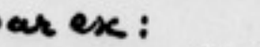

renpa


šiti


šemam


šemou

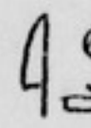
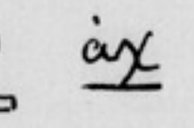
par ex:



mennou xer šemou n her ateb ou.

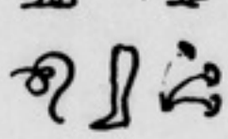
les prairies portent des fleurs dans les plaines.

fleurir : (v. croître, pousser.)

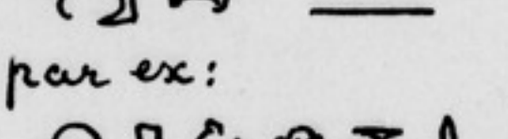
 àx  àxà

 àxàx ou àxi

 axax ou axi

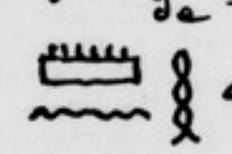
 ouab

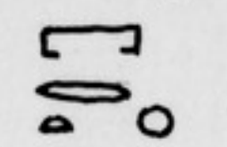
par ex:

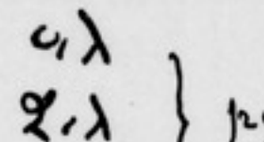


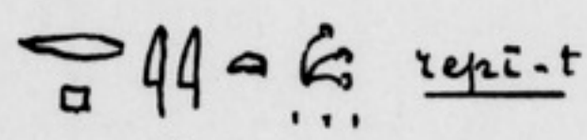
ouab her ab hon-f

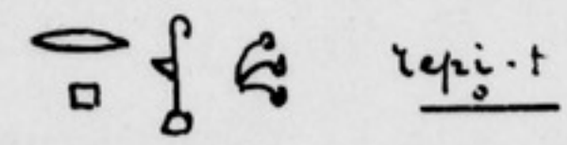
(la joie) fleurit dans le cœur de S. M.

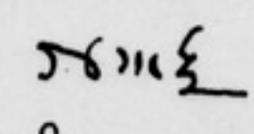
 menh-t

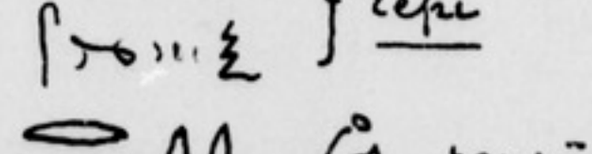
 pir-t ΠΙΡΕ

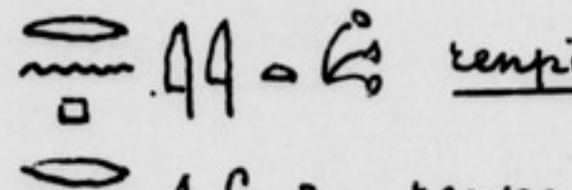
 pir

 repi-t

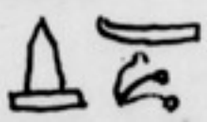
 repi-t

 repi

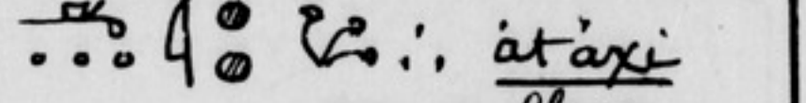
 renpi-t

 renpa

Du mot menh-t ci dessus est dérivé:

 menh

pris dans le sens de fleurir, mais dont le sens propre est: chapiteau orné de fleurs de lotus.

 at àxi

orge en fleur.

monceau de fleurs:

 ṯeṯmer

ΔΑΤΜΕ

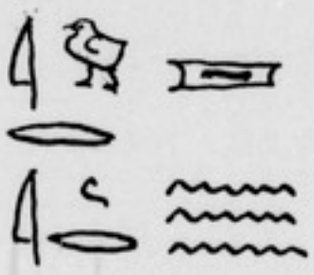
Bouquet de fleurs:

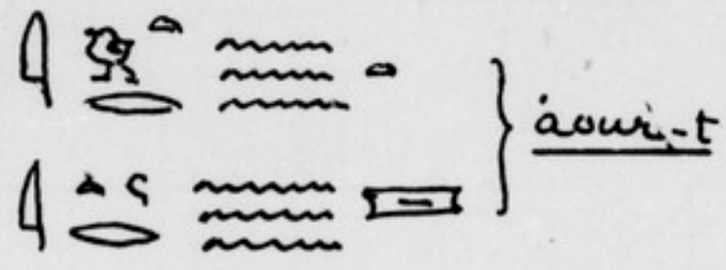


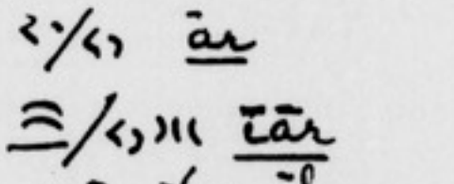
hebet ṯeṯmer

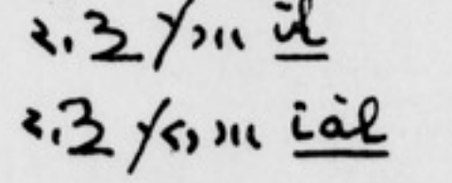
(v. couronne de fleurs.)

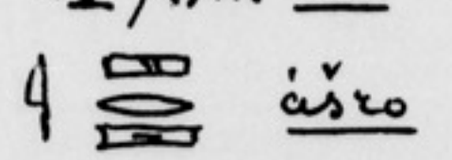
fleuve : (v. Nil) (enfer)

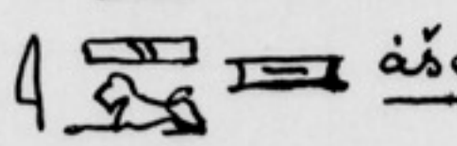
 àour

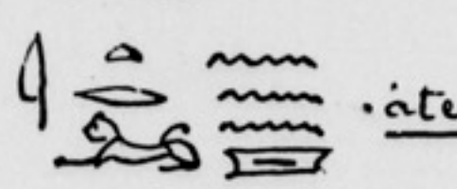
 àour-t

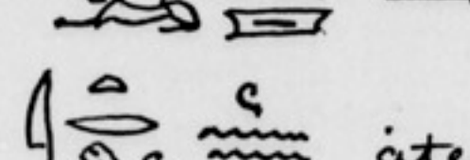
 ar IAP

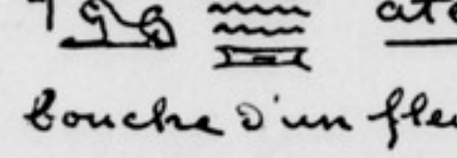
 iār IAPO

 il IEPO

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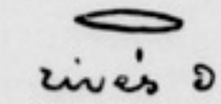
 àšro

 àšel

 àter

 àterou

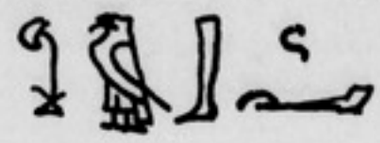
Bouche d'un fleuve:

 ro

rives d'un fleuve:

 sepet

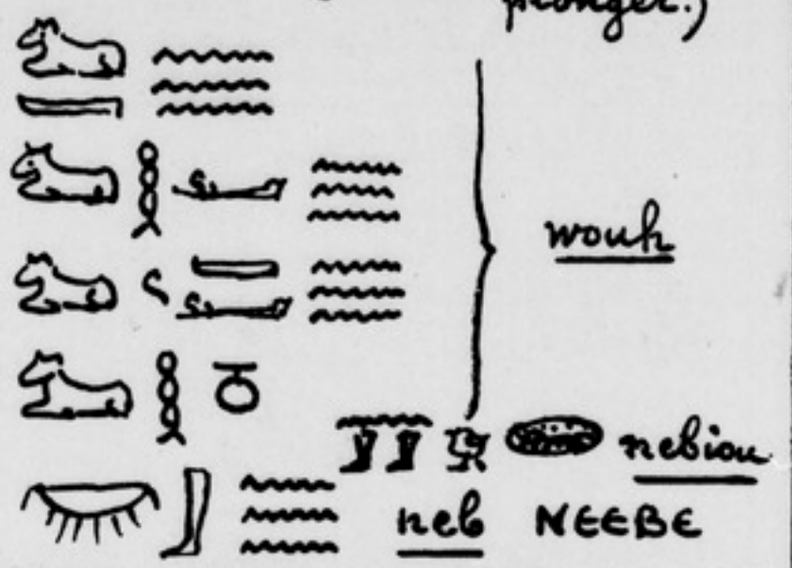
flexion : (v. courber)



Xabou
XAPEB

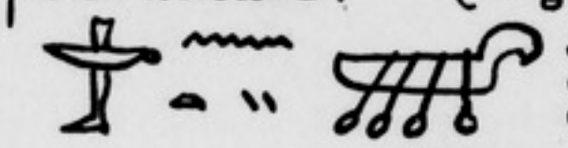
flot. (v. vague.)

flotter, surnager: (v. nager, plonger.)



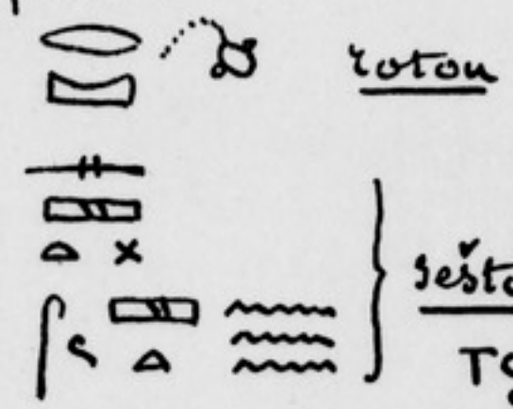
wouh
nebiou
neb NEEBE

flotte navale : (v. galères)



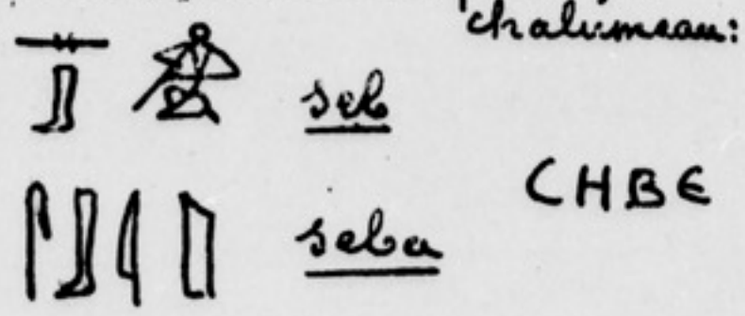
Kbentiou

fluide :



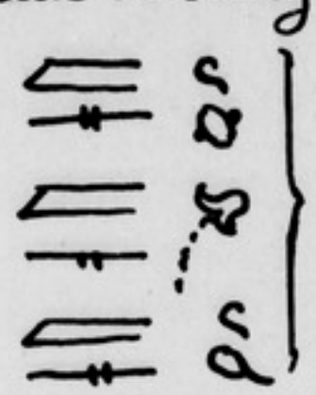
roton
šeštou
TCHOYIE

flûte, jouer de la flûte; du chalumeau:



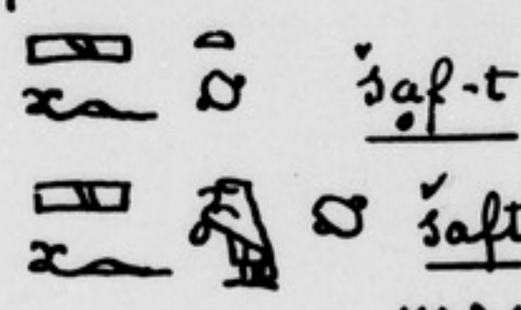
seb CHBE
seba
ouaro
ouaťnà

flux de sang, menstrues :



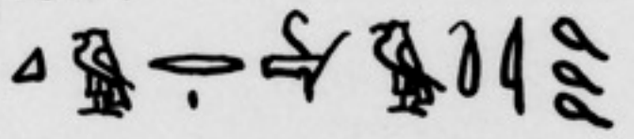
mesou

fluxion :



šaf-t
šafti
ψαγε

foie :



Karanba
ΚΕΛΑΝΤΑ

foin : (v. herbe.)



šaben
CWOYBEN
šimou
šim CIME
šab-t
šob ψωΒΕ (foin grec)

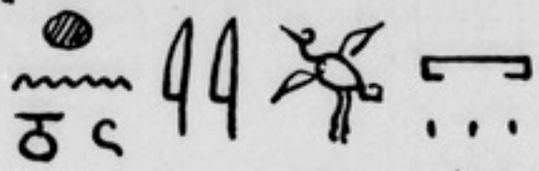
foin nouveau :

šaben nouveau temps

monceau de foin :

simou šetmer

foire, marché:

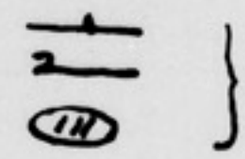


xnoumou
ⲩⲛⲟⲩ

fois:

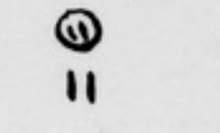


sep ⲥⲁⲡ ⲥⲉⲡ ⲥⲟⲡ



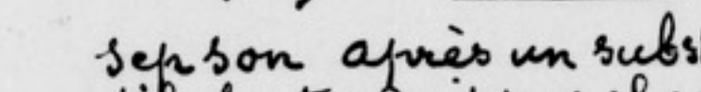
sep

deux fois:



sep son

la deuxième fois:



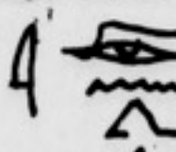
n Katsep

sep son après un substantif se traduit par chacun.
par ex:



qui se lit non pas: ner sep son mais nerrer, année année c'est à dire: par an, annuellement, chaque année; car sep son ou sop son indique que la syllabe qui précède doit être répétée deux fois, pour, outre le cas ci dessus, donner plus de force au mot employé.

une autre fois, encore une fois:



an

pour la deuxième fois, ensuite



m nem sop

folie, démence; devenir fou; fou, insensé; fascination; stupeur; fanatique (V. ces mots)

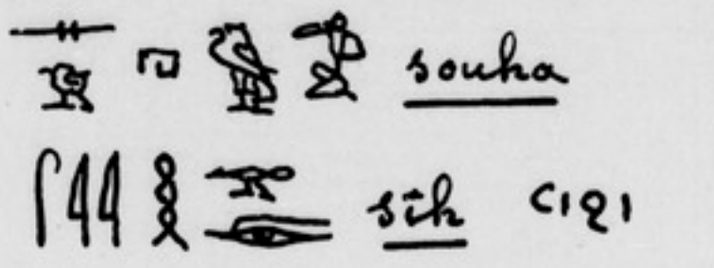
sak ⲥⲟⲩ ⲥⲟϫ

sou

souk

souh

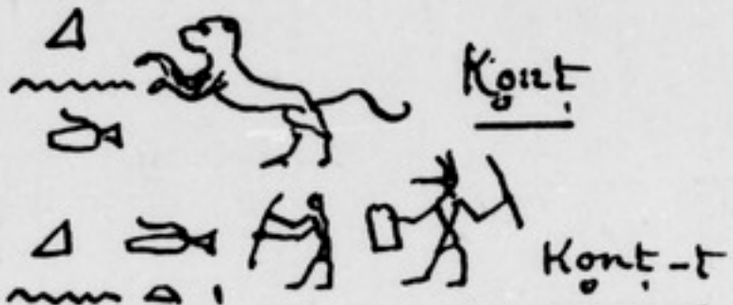
souha



sih ⲥⲓϩⲓ

ouxxa

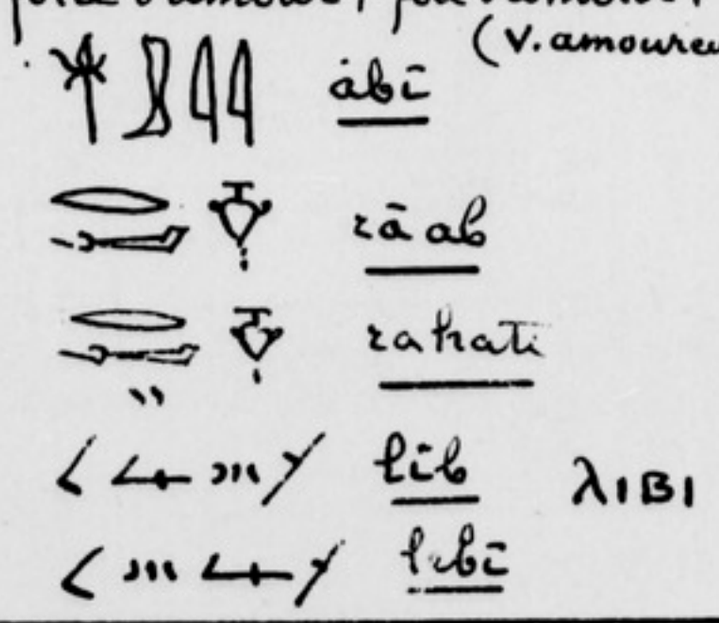
folie furieuse, fureur insensée; rage; démoniaque:



Kont

Kont-t ϩⲟⲩⲛⲧ

folie d'amour, fou d'amour: (V. amoureux)



abi

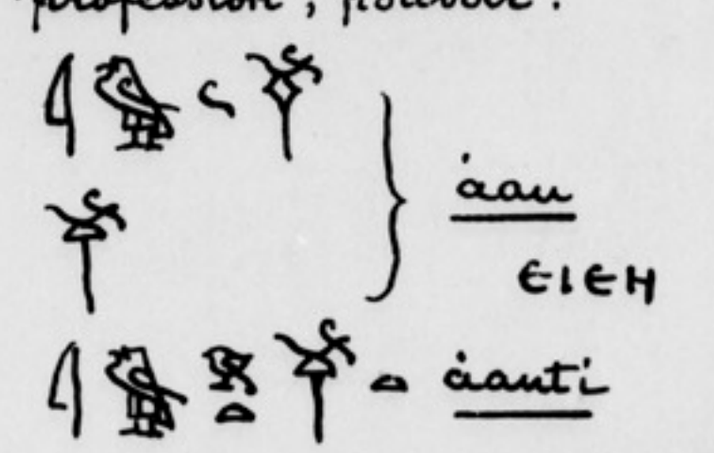
râab

rahati

lib λⲓⲃⲓ

libi

fonction, charge; état; profession; pouvoir:



aau ⲉⲓⲉϩ

aauti

fonction: (suite)



àau

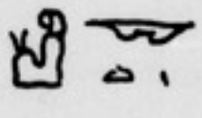
Ce signe ne se rencontre avec le sens de fonction, charge, dignité qu'à l'époque saïte. C'est sans doute le collier signe distinctif de la fonction.
par ex:

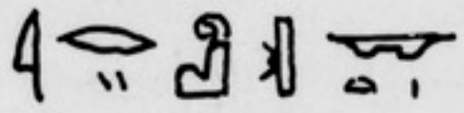


seb sou m aau-f nou ì šа

voici que lui dans sa fonction de chef des archers.



est ici pour: ,



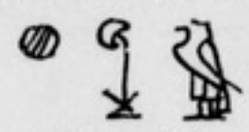
chef des archers.

fonction sacerdotale:



heb

fond d'une voiture, d'un char:



Xat

fond de l'eau: (v. vase, dépot, limon.)
lie



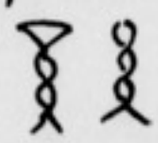
ništau

fond, biens-fonds:



ouax

fonder, former, faire, mettre, placer, poser, faire durer:



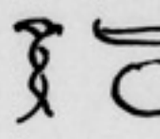
ouah OYAQ

Ce mot ouah entre dans la composition d'une foule de mots que le déterminatif seul sert à distinguer.
par ex:



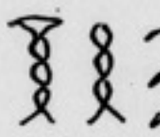
ouha Couab

former une guirlande de fleurs



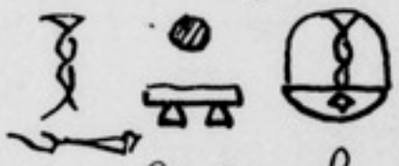
ouha (ouhā)

tresser une couronne de fleurs



ouah (nou)

faire une libation



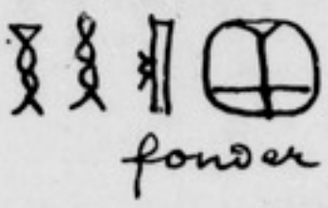
ouah ax heb

fonder la fête de l'holocauste.



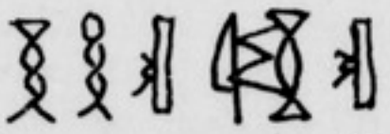
ouah hotep tou outen

fonder une oblation et une libation.



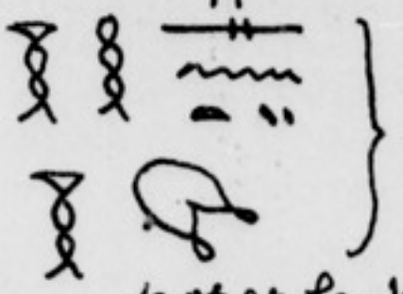
ouah heb

fonder une fête



ouah ab

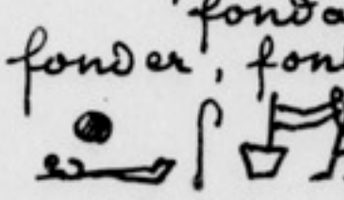
faire un sacrifice, déposer une offrande.



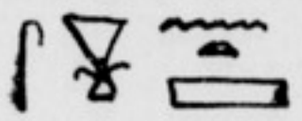
ouah senti

poser la pierre de fondation. (etc, etc.)

fonder, fondation, base:

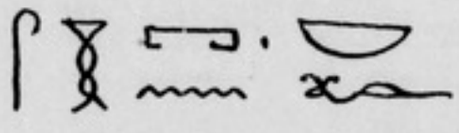


Xes



sent CENTE CENT

fonder, fondation: (suite)
ouaḥ avec l's causatif:

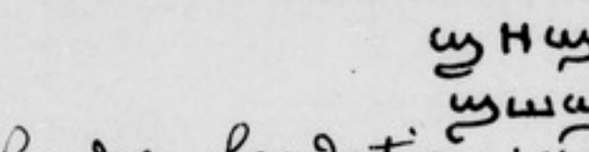


s'ouḥa per ỉr neb-f
faire fonder un temple pour son seigneur.

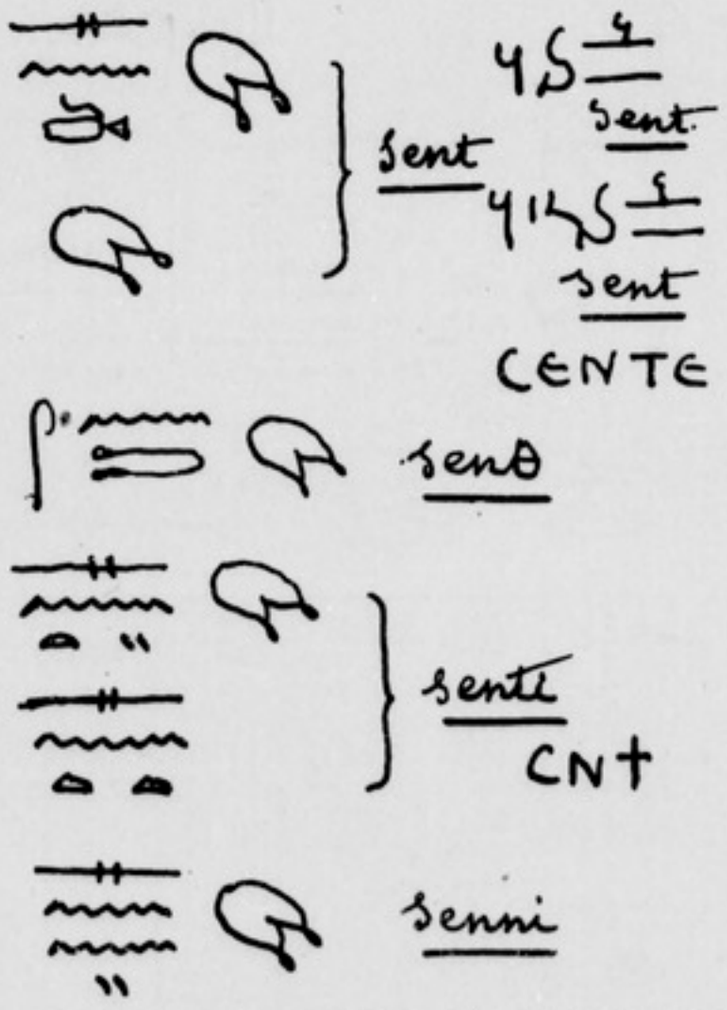
fonder, établir, rendre fort, solide:



sešˇ



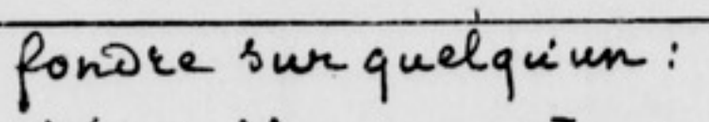
fonder, fondation; créer, création; base, plan, formation; habitude, être habitué:



sent

CENTE

fondre sur quelqu'un:

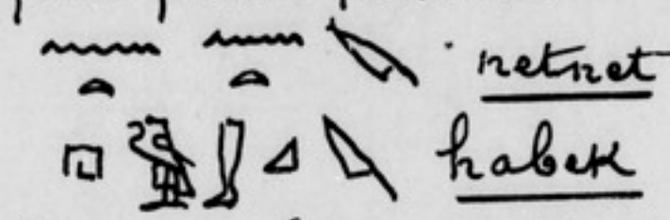


fondre, faire fondre:
(v. diluer, dissoudre)



ounx

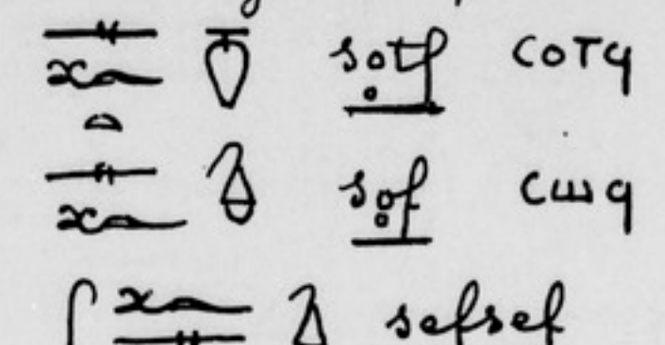
couper en menus morceaux pour faire fondre plus vite:



netnet

ḥabeḳ

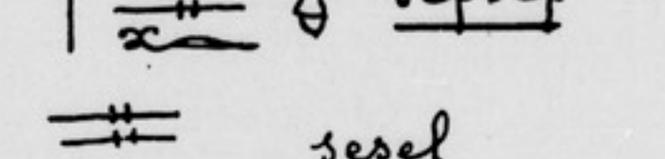
fondre du beurre, de la graisse; beurre, graisse fondue:



sotf COTϥ

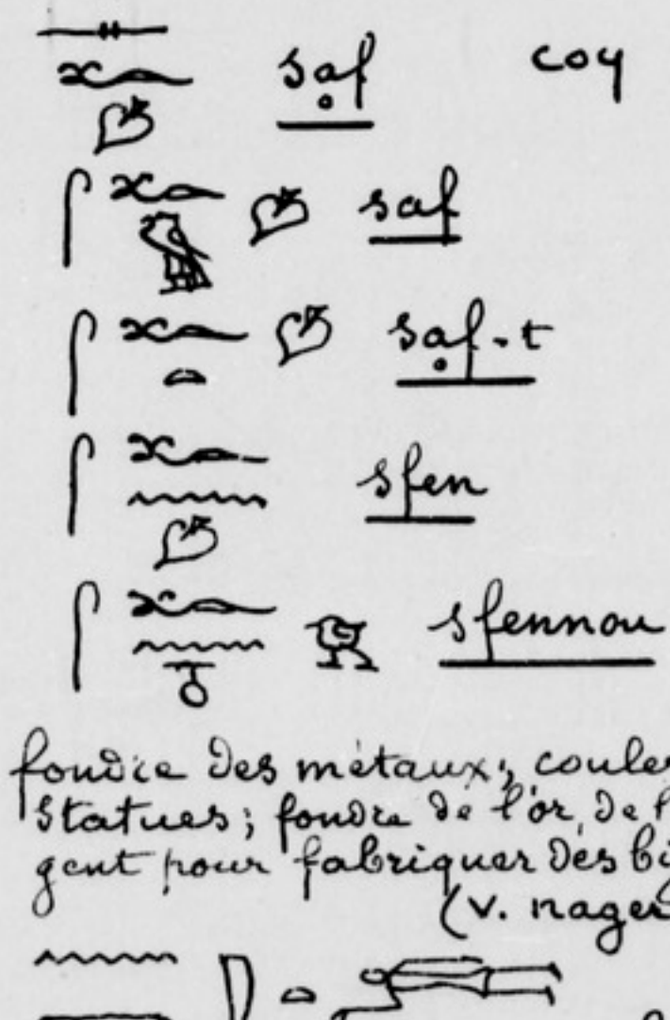
sof CWϥ

sefsef



sesef

fondu, mou, onctueux, doux au toucher; douceur:

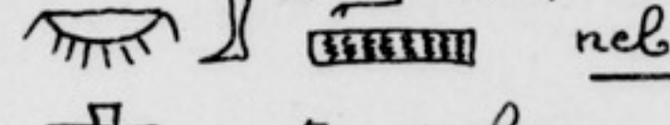


saf COϥ

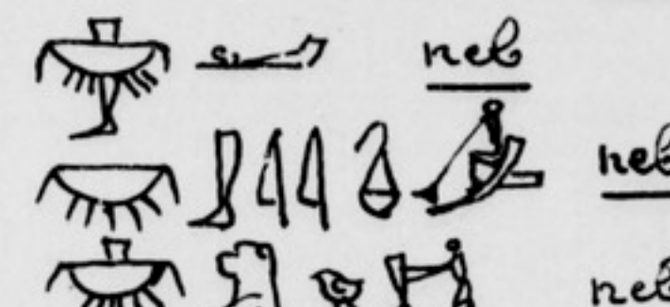
sfen

sfennou

fondre des métaux; couler des statues; fondre de l'or, de l'argent pour fabriquer des bijoux: (v. nager)



neb-t



neb

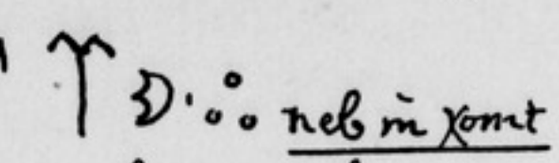
nebi

nebou

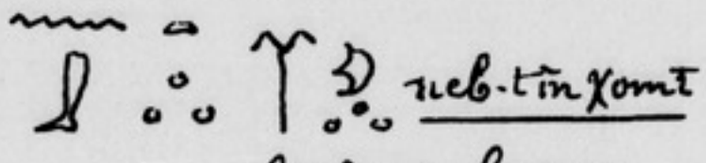


iw

fondre des métaux: (suite)

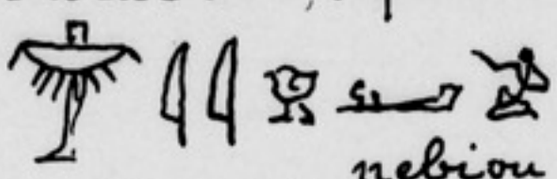



nebi m xomt
fondre en bronze.



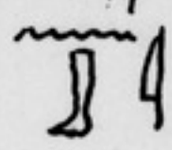
neb-t in xomt
fondu en bronze.

fondeur d'or, orfèvre:

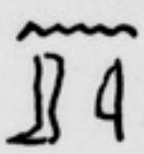


nebiou

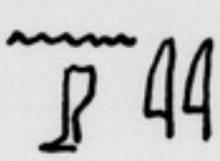
fonte, fusion des métaux:



neba-t



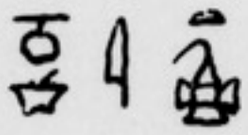
nebau



nebi-t

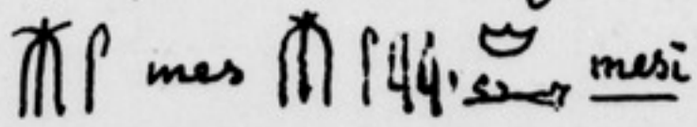


noub-t (V. or.)

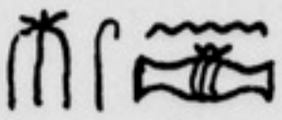


nouba-t

fondre, couler du bronze.



mes mesi

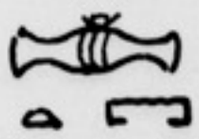


mesen

fonderie:

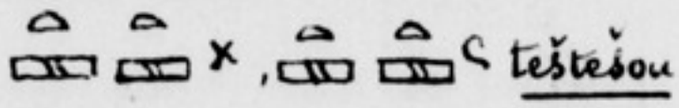


mesen

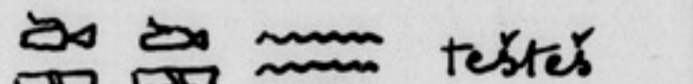


masen-t

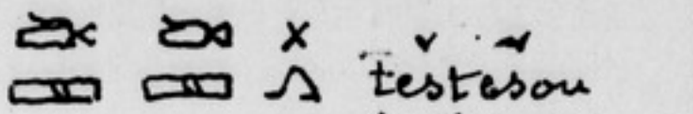
fondre des métaux, fonte de métaux, métaux en fusion
se dit aussi:



teštešou

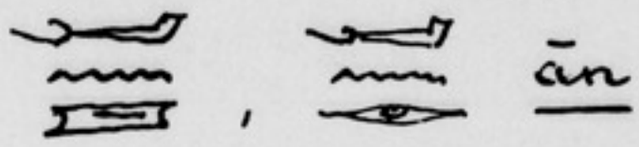


testeš

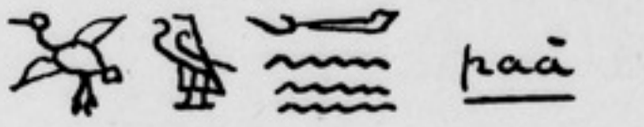


testešou

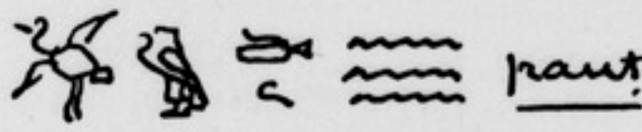
fontaine, eau vive
(V. puits)



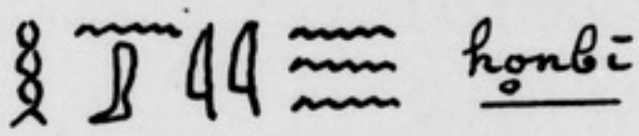
ān



paā



paut



honbī

QONBE

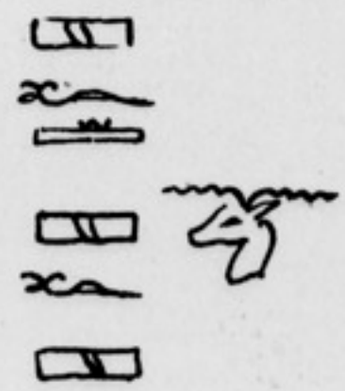


xnoum

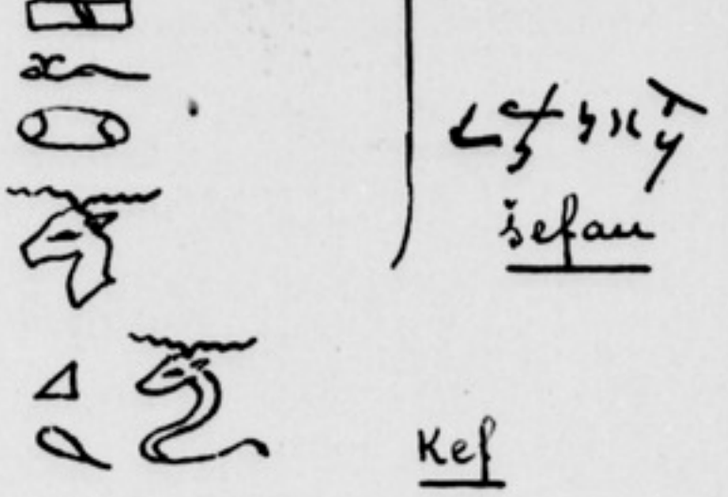


šerā

force, vigueur, courage:



šef

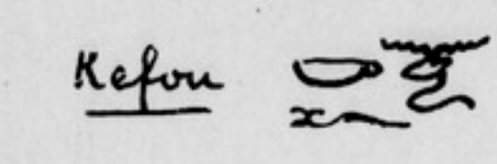


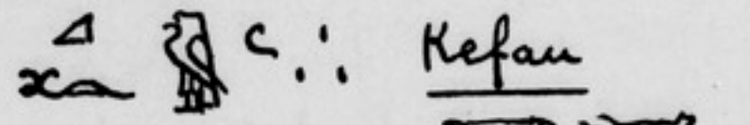
šefau

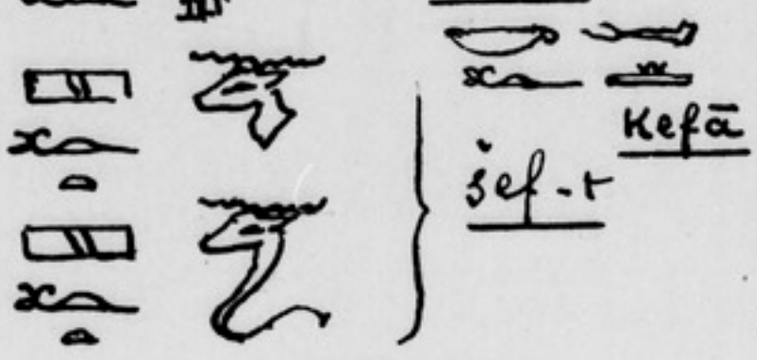
Kef

force, courage: (suite)

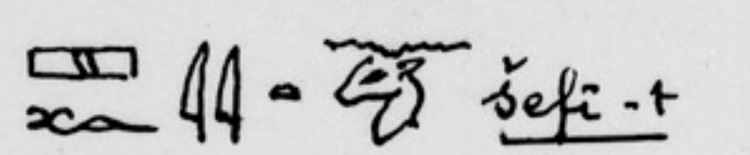

Kefou

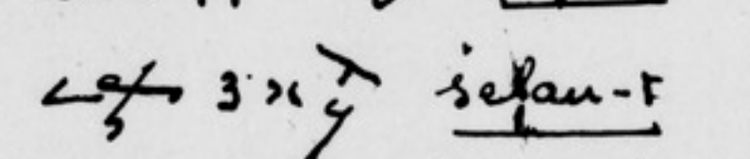

Kef

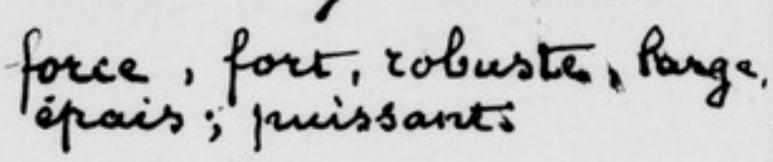

Kefau


Kefā

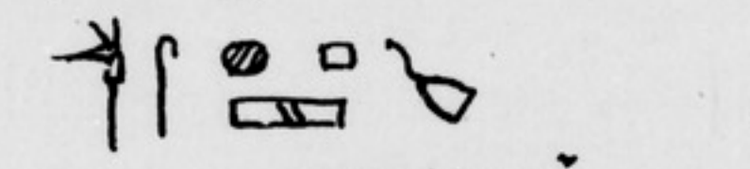

šef-t


šef-t


šefi-t


šefau-t

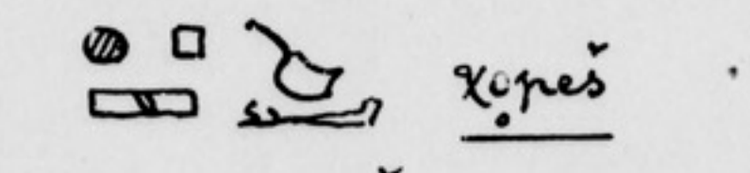
force, fort, robuste, large, épais; puissant

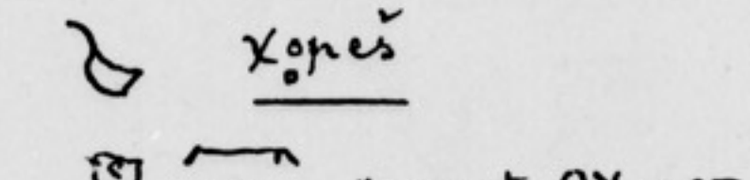


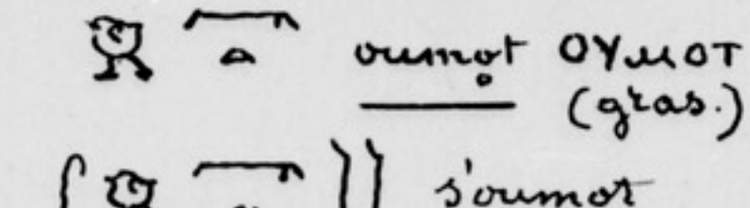
ous xopeš

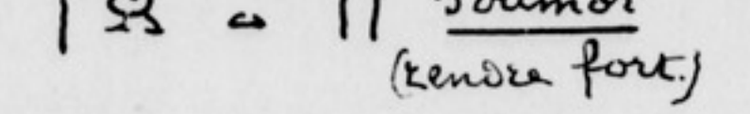
titre royal qui veut dire: fort par le Khopresch, l'arme de guerre des pharaons (N. arme cuirsé)

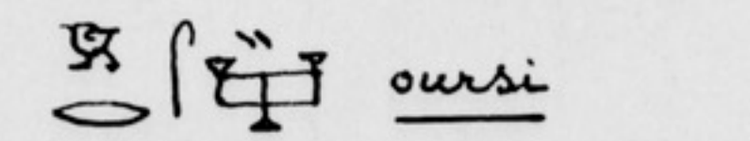
Les signes et mot suivants ont la même sens:

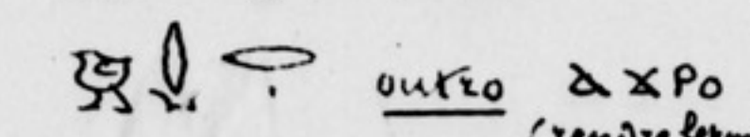

xopeš


xopeš


oumot ouwot (gras.)

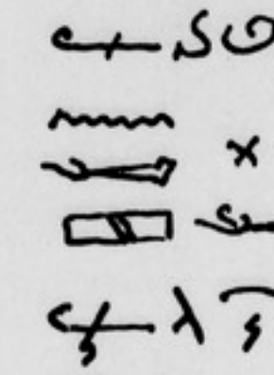

s'oumot (rendre fort.)


oursi

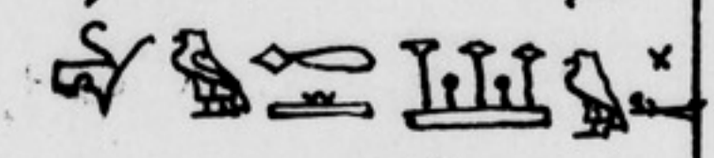

outro axpo (rendre ferme)


prehti

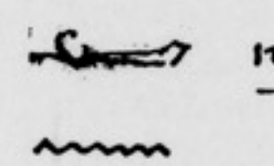
mehet


nāš

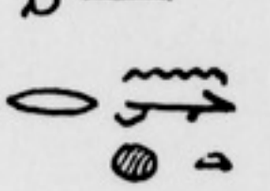
Nauy


naāša

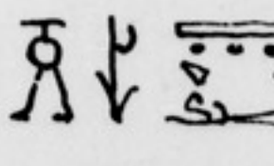
Nauye

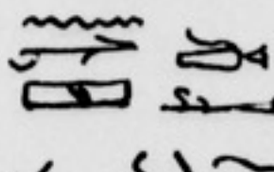

next

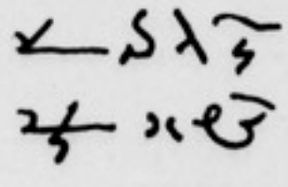

next

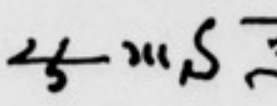

i next

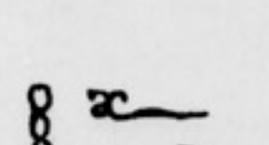
da force. forcément


nexta


nešt

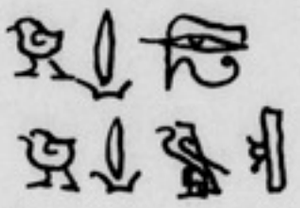

našt


nemti nount

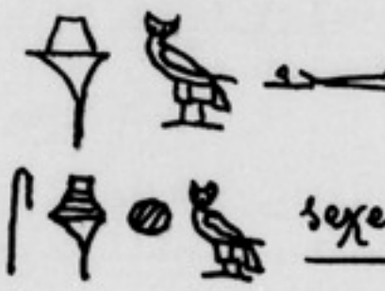

hefā

force : (suite.)

force protectrice, pouvoir surnaturel : (v. amulettes.)


ouṯa

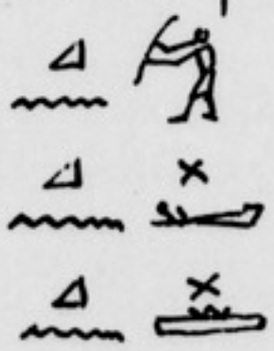
force, autorité


sexem ḫouu ḏaa ḫouu ḫsy ḫoy

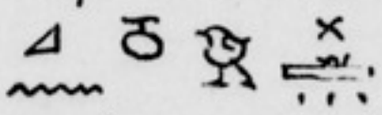
Le bâton sexem était l'emblème de la force, l'insigne de l'autorité. On le voit souvent représenté de cette façon :



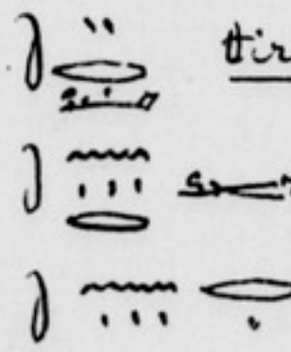
être très fort, très puissant :


Ken

les forts, les puissants :

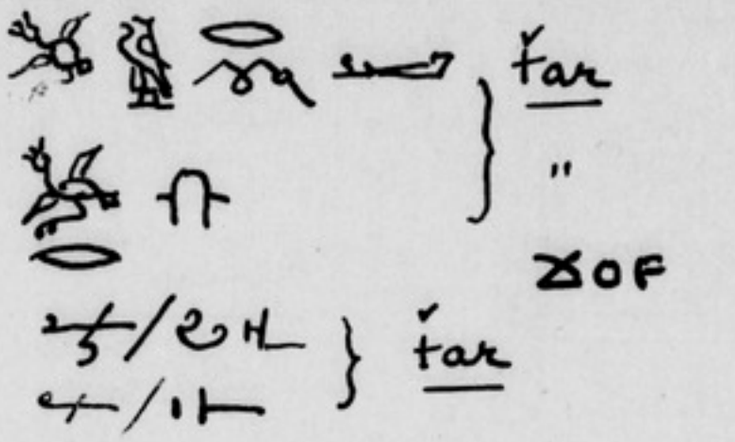

Kennou

être fort, robuste ; puissant ; emporter la victoire par la force :


tiro ḫPo (victoire

ḥenouro

ω


ṯar

"

ḫOF

ṯar

ṯari

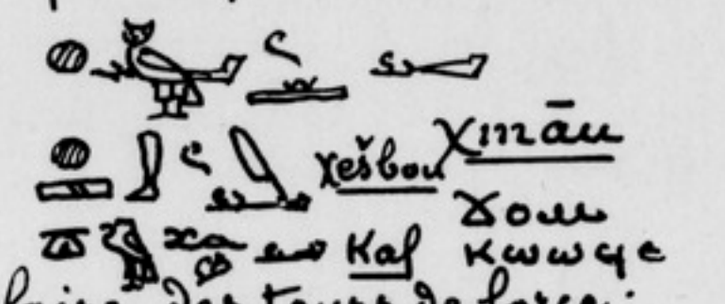
" ḫWPI

"

rendre fort, solide :

ṯaṯer

forcer, contraindre :

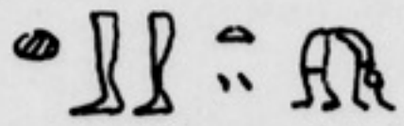

xešbou xmāw ḫouu

Kaf kwwqe

faire des tours de force :


xeb 40ḫ

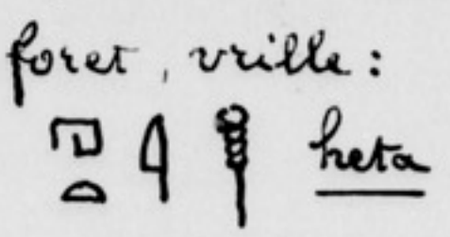
faiseur de tours de force :


xebiti

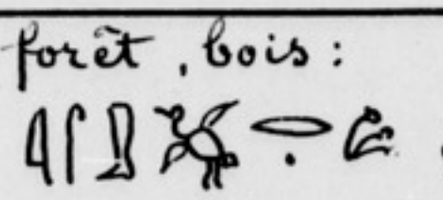
forer, percer :


ab

foret, vrille :


ḥeta ḳit

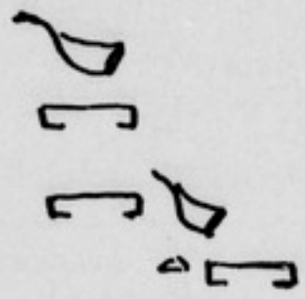
forêt, bois :


išbro

ṯent ḫTa

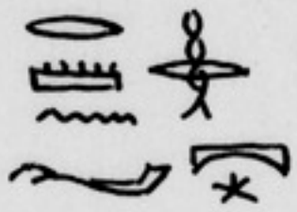
comme il n'y avait pas de forêts en Egypte on allait chercher le bois au loin.

forge:



at χopeš

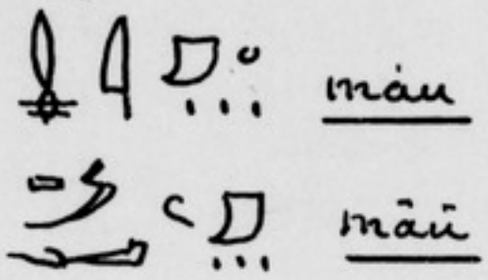
litter: maison du Khopesch, où l'on fabrique l'arme de guerre des pharaons.



remember

PEMENAAPE

forger:



mâu

mâü

mâāu

māáu

māni

Kar

forgeron:

Xonti

qosce

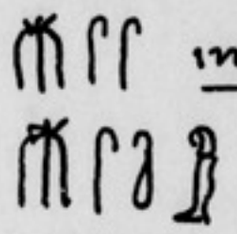
Kari

forme, figure, image, effigie, statue: (V. ces mots.)



menī

monx MONK

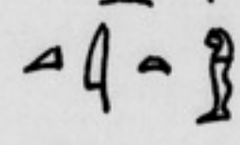


mesi

mesθ



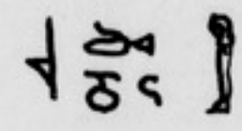
Kaá (V. double)



Ka-r



Kenti



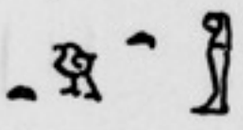
Ketnou



šam

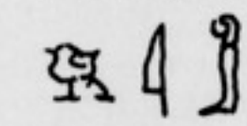


š'mennou



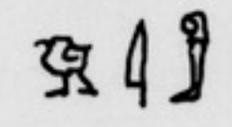
tout

forme extérieure, gaine: enveloppe matérielle de l'âme:

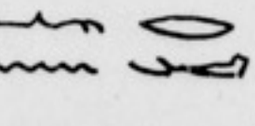


oua

par ex:



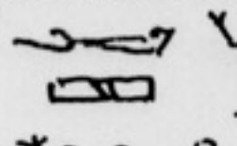
oua în noub
gaine en or



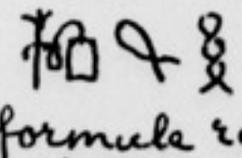
nen xan nouter xepar ouâ-fou
le dieu ne dévoile pas ses formes.

former (V. créer, engendrer, bâtir etc.)

formule magique: (V. magie.)

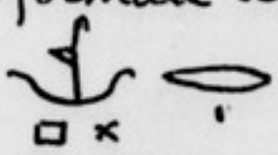


ās aš



an hekka

formule religieuse:

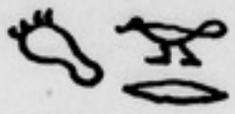


ajou ro

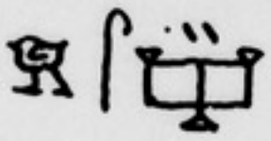
fort, beaucoup, très:

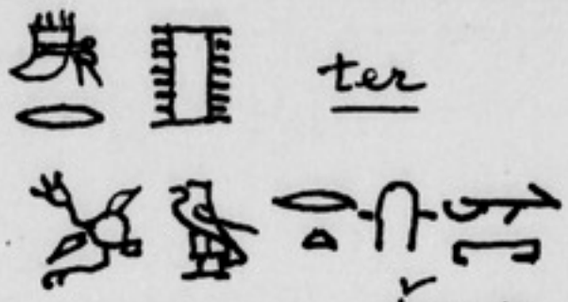

our

ce mot placé après un adjectif a le sens de: très, fort, tout.
Par ex:

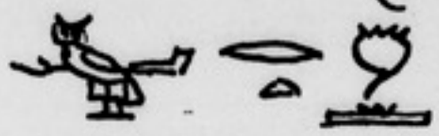

Kamour

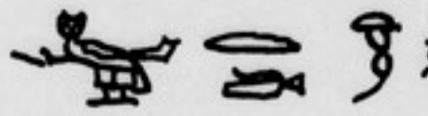
fort noir, très noir, tout noir.


ousi
très-fort

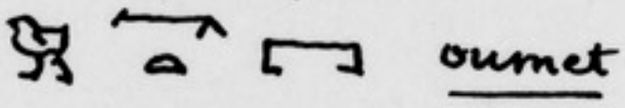

ter
tart

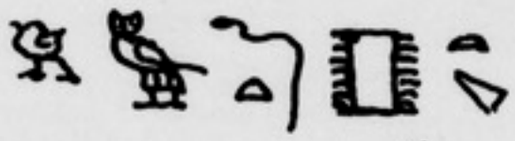
fortune, prospérité, succès, joie, bonheur, richesse: (V. ces mots)

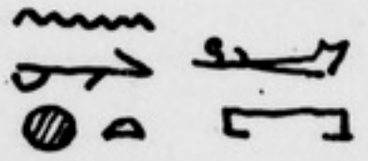

mārt


mārt
MATE, MAT.

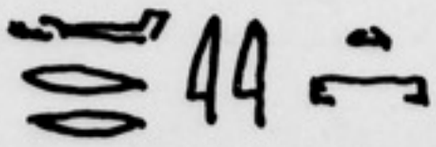
fort, forteresse; place forte; fortifier:

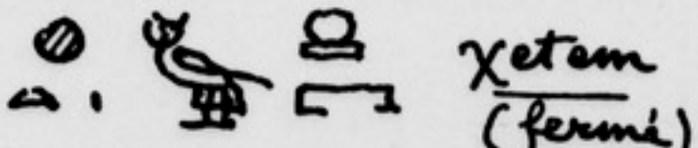

oumet

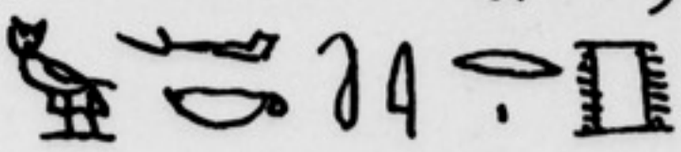

oumtti
OYOWTE

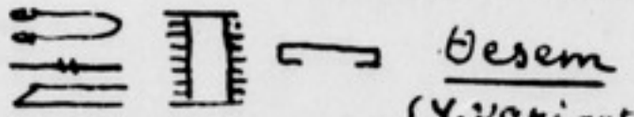

next


nextou

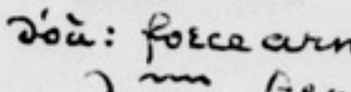

ārrit


xetem
(fermé)


mākBar
MECTOλ

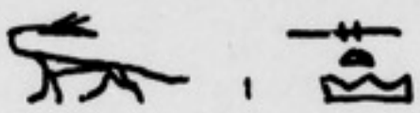

θesem
(V. variantes

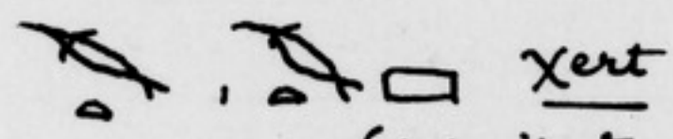
Dòù: force armée:


θent.

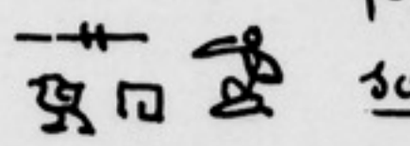
fosse, tombe, souterrain, trou, région inférieure:

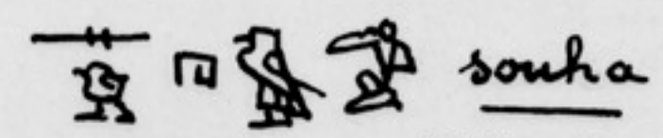

set


set

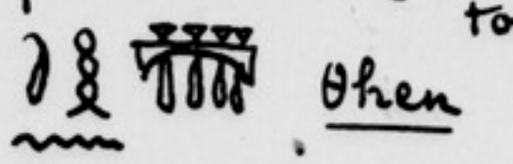

xert
(V. puits, tombe.)

fou: (V. amoureux, fanatique)
folie:


souh

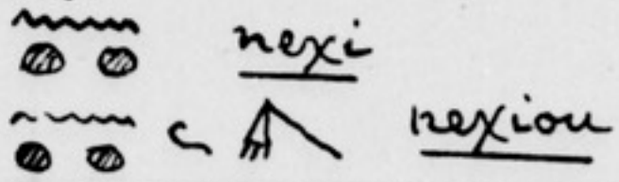

souha
CIQI, CIQE

foudre: (V. éclair, tonnerre.)


θhen ΘHN

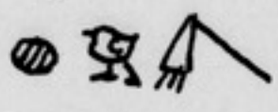
foudroyer du regard.
V. fasciner.

fouet:

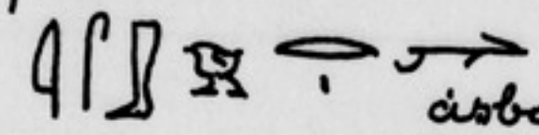

nexi
nexiou

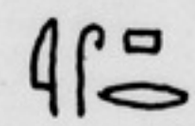
fouet. (suite.)
fouet mystique d'Osiris conducteur des âmes:

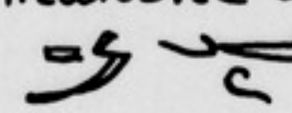

hen

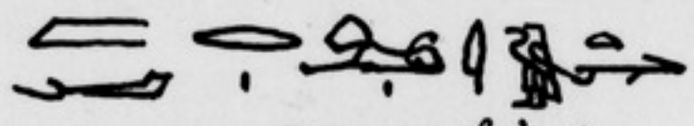

xou

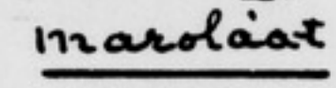

fouet:


ásbouro


áspero
manche de fouet


mãou
fouet, férule:

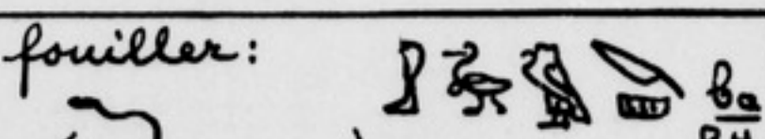

marolàat

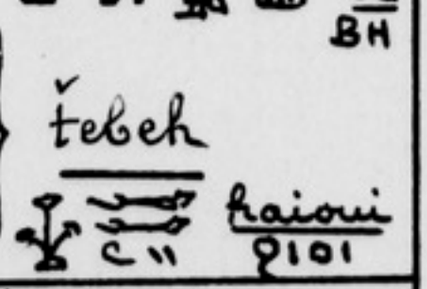


fougueux, emporté, bouillant:

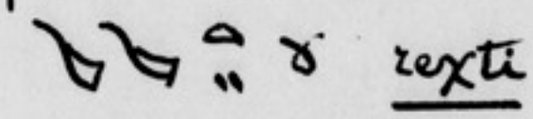

taab

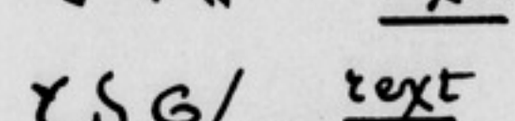
fouiller:


ba
BH

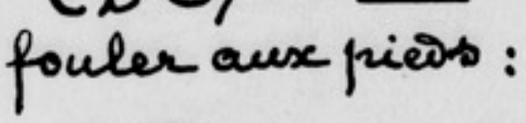


tebeh
haioui
Q101

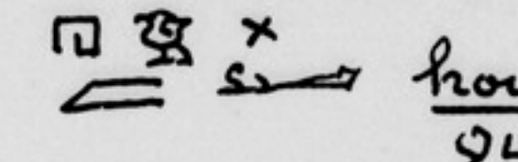
foulon:


rexti

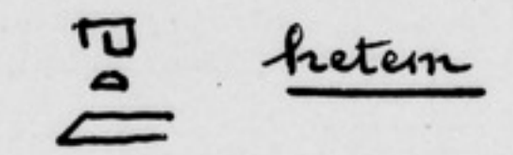

rext PART

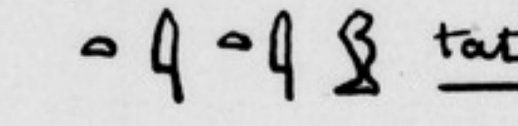
fouler aux pieds:

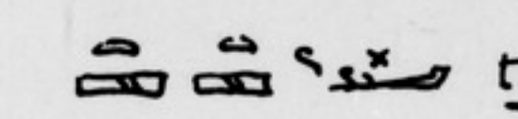

houm


s'houm


hetem

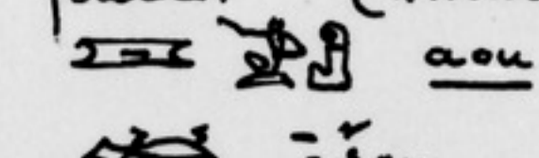

tata ††

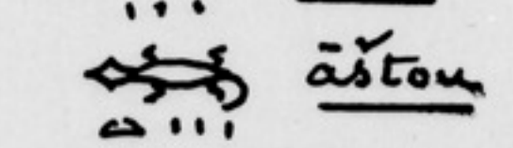

texnou

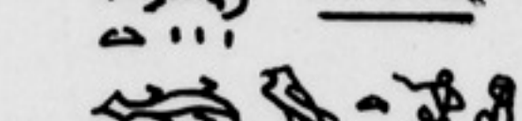

teštešou

tekteḳ

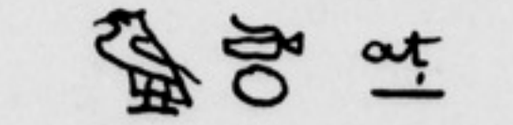
foules: (v. multitude.)

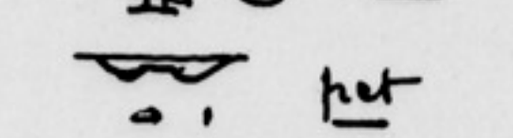

aou

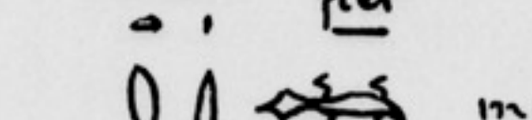

āšou

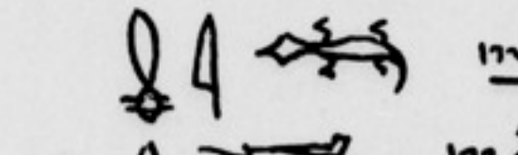

āštou

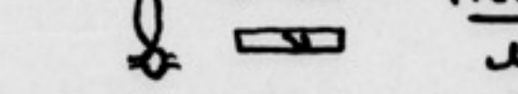

āšatou

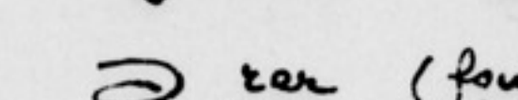

aṯ


pet


maāš


māš

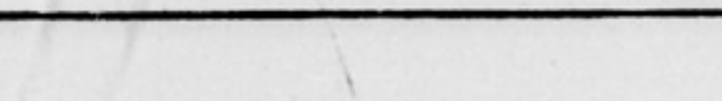

mHw


rer (foule qui circule.)

fouler une étoffe:
on employait l'urine mH


māi pour fouler les étoffes, comme nous le dit Pline. De là:

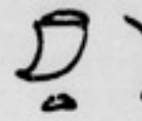

qwsri

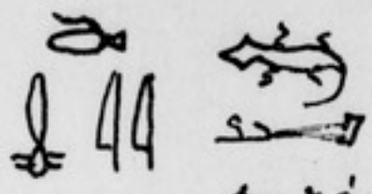

šamāi


šamī-t

foules: (suite.)

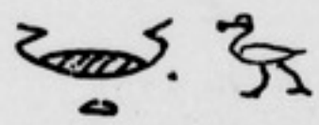

rextāšou


tatou


temī āš

se réunir en foule, foule réunie.

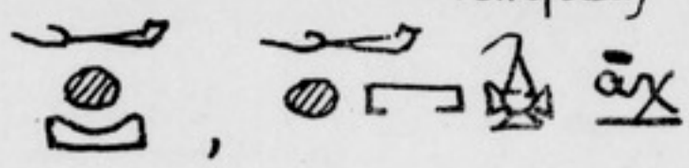
foulque, oiseau de mer:


wouhat

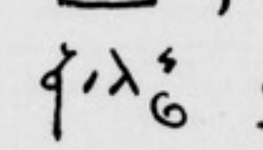
four; fourneau, fournaise:

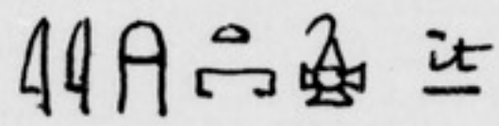

āx

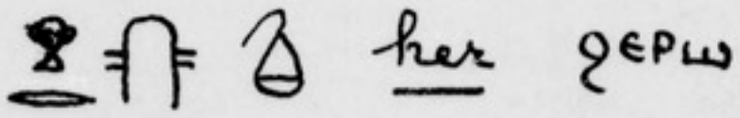
(fournaise du temple.)

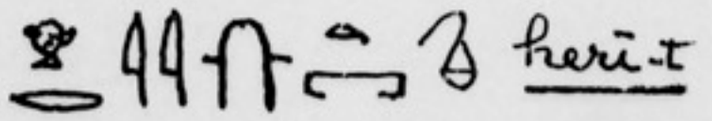

āx

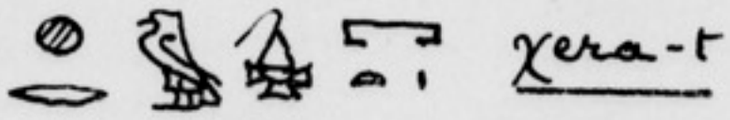
āx

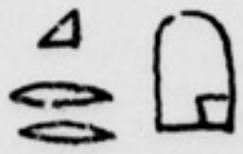

dw

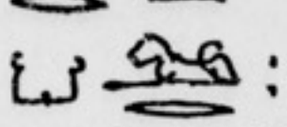

it


her ḳepw


herī-t

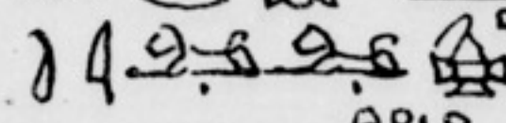

χera-t


Keror Kελωλ

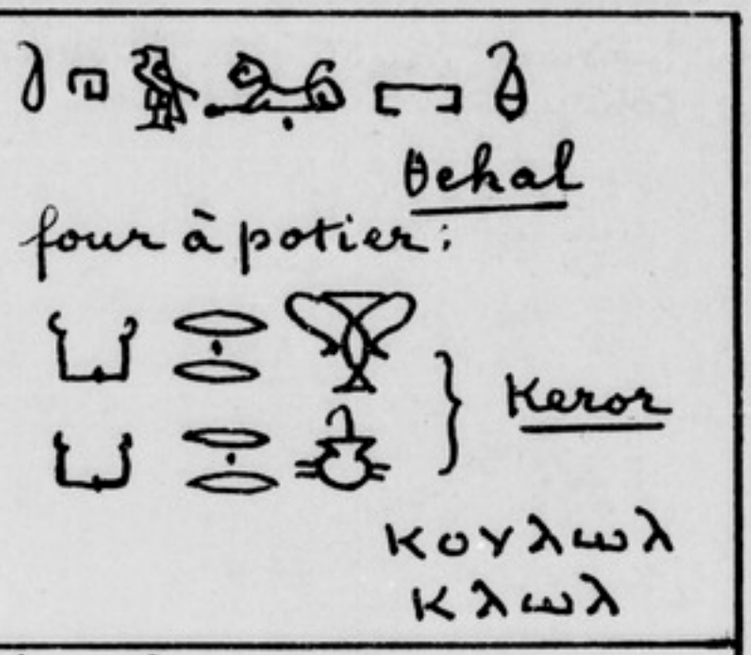

Keler

fournaise de bronze


Keror


θalil

θPIP. Tλιλ.


θehal

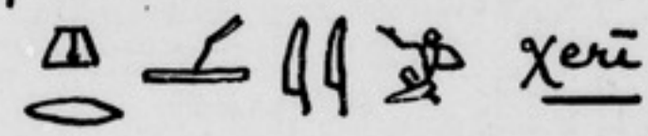
four à potier:

Keror

κουλωλ

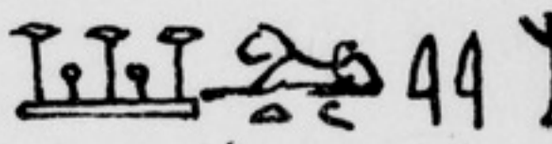
κλωλ

fourbe:

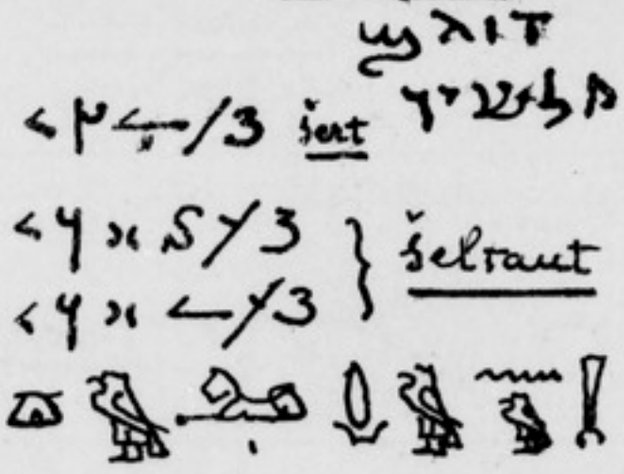

χerī

fourbir: (v. nettoyer, polir.)

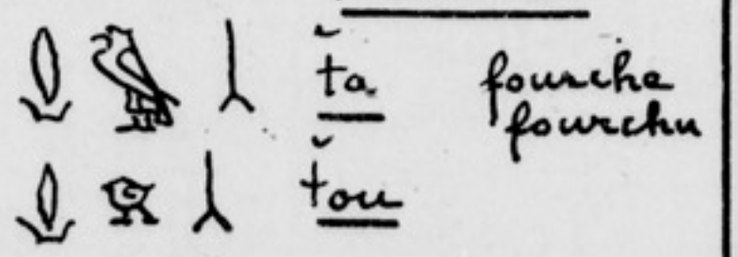
fourche: (v. trident.


seltouīt

ϣλιτ

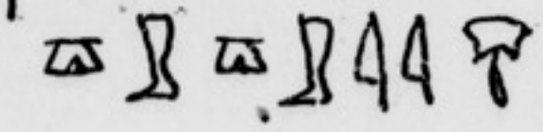

šeltaut

Kaltana


ta fourche

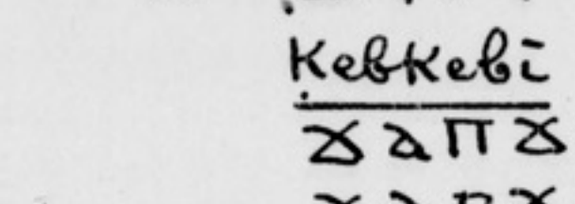
tou fourchu

fourmi:


Kekkevī

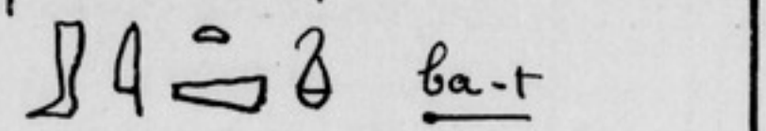
ϫαπϫπι

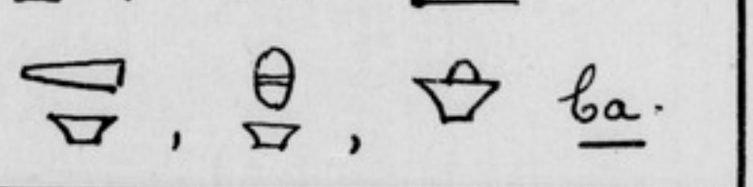
ϫαπϫιπ


Kerkar

ϬαϫιϷ

fournée de pain cuit:

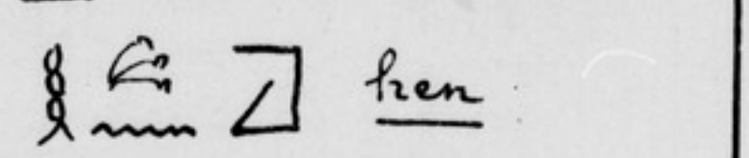

ba-t

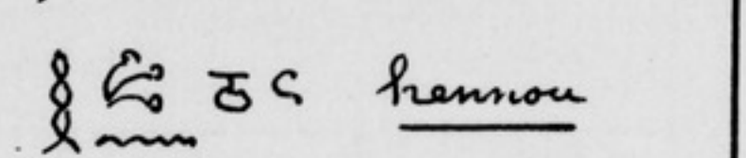

ba.

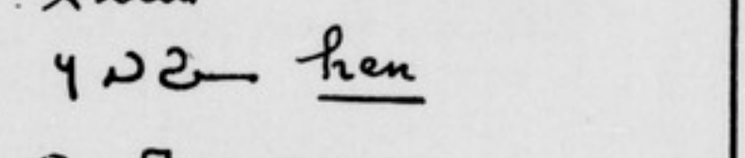
fournir, munir de, offrir; fourniture, livraison:

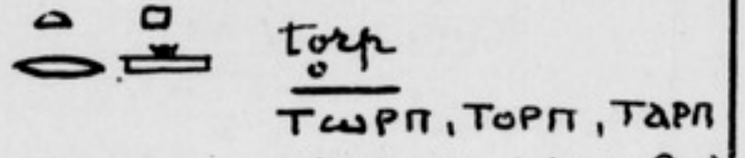

ám


annou


hen

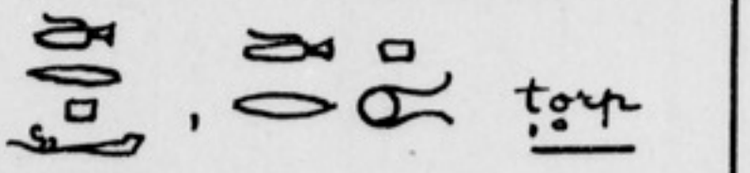

hennou


hen

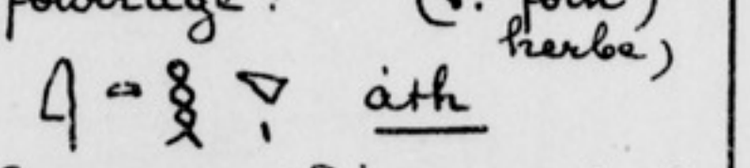

torp

TωPΠ, TOPΠ, TAPΠ
(ravir, prendre)

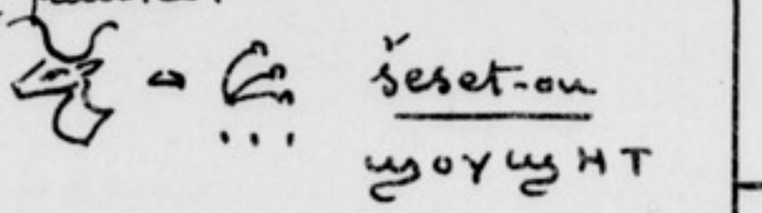
on rencontre souvent en Egyptien des mots qui ont un sens complètement opposé. C'est le cas pour torp qui signifie à la fois fournir et prendre. Ce mot s'écrit aussi:


torp

fourrage: (v. foin) herbe)

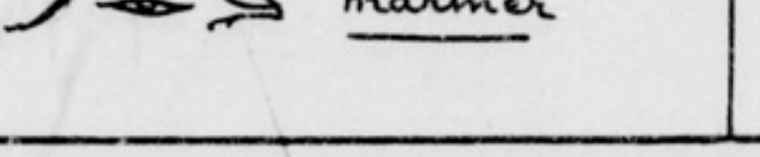

áth

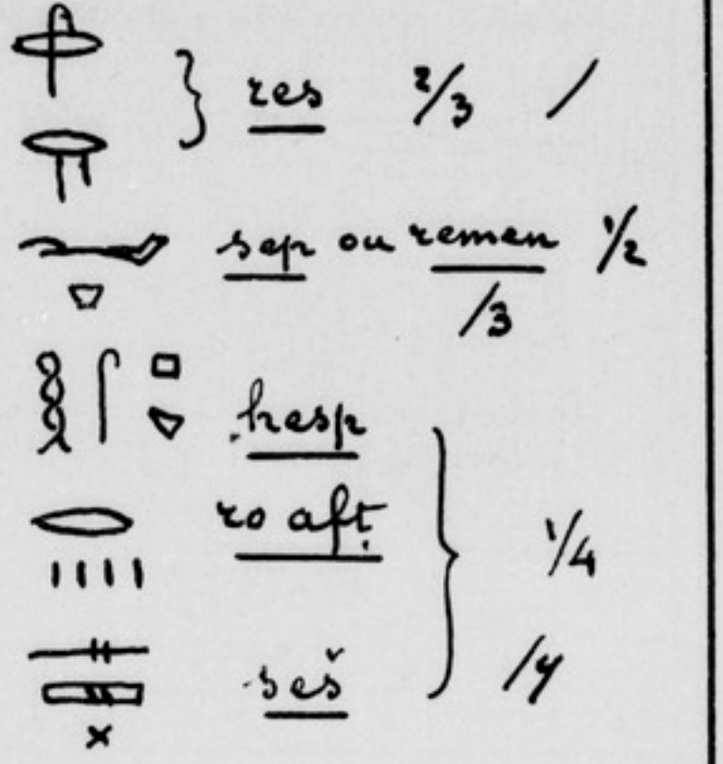
Ce mot veut dire marais et par extension: les herbes qu'on y fauche.


šeset-ou

ψOYψHT

fourreau, gaine: (V. forme)


marmer


fractions:

res 2/3 /

sep ou remen 1/2 /3

hesp

ro aft } 1/4

šeš } 1/4

ro tou a

sa tou a } 1/5 1/7

sasas 1/6

sa 1/8 1/<

ro met 1/10 1/λ

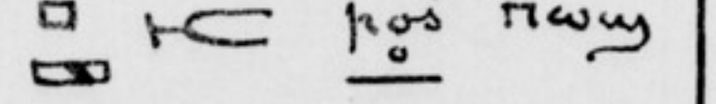
ro 12 1/11 1/12 1λ 4λ

ro šot 1/20

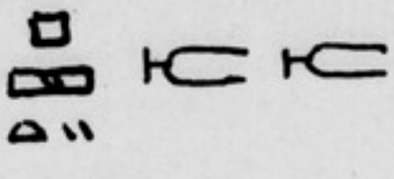
ro 30 1/30

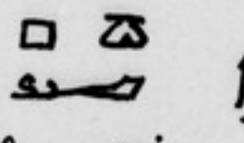
roma 1/32 etc etc

fractionner, diviser:

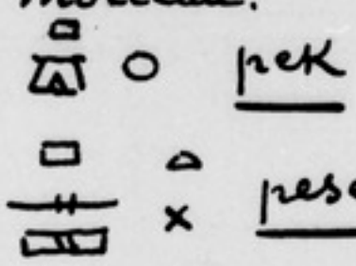

pošš mwy

fractionner, diviser: (suite)


pešt


pek

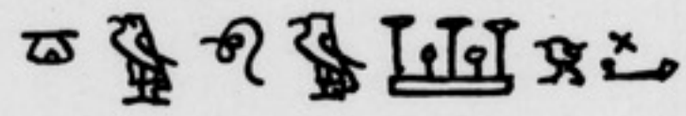
fraction, partie, fragment, morceau:


pek

pesešt

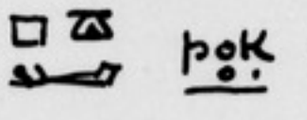
fragile:

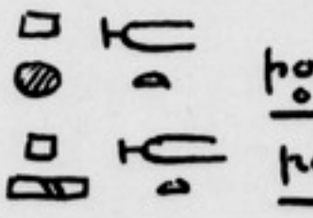

šau


Kauašou

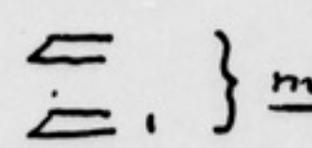
(V. variantes) Kwuy

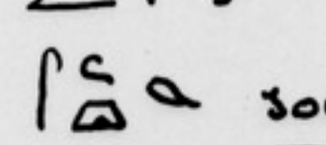
fragment, moitié, demi: (V. fraction fractionner moitié, morceau)


pok πωδε

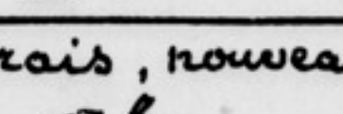

pox-t πωγ

pos-t

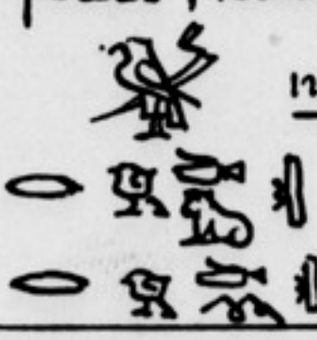

m demi


šouk morceau, partie.

frai de poisson:


šna

frais, nouveau:


ina

itou ΕΡΤω

frais, endroit frais; fraîcheur:

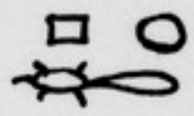

Keb KHB

Kebi KBε

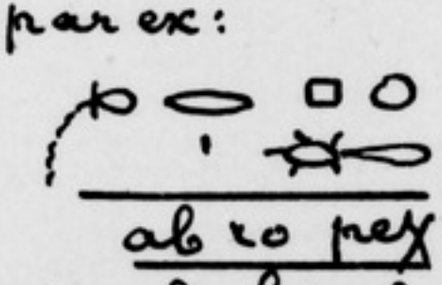
Kebou KBO

Kebeh XBOB

franc, franchise:

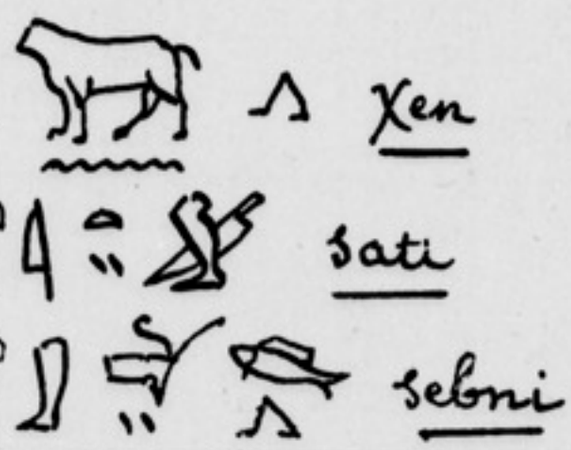

pex

par ex:


ab ro pex

pur de bouche, franc de corps

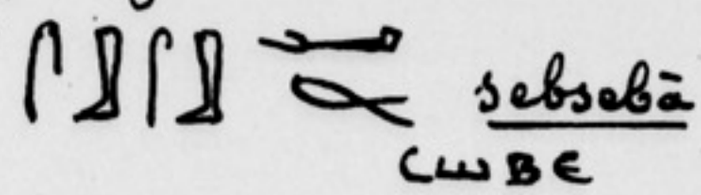
franchir:


xen

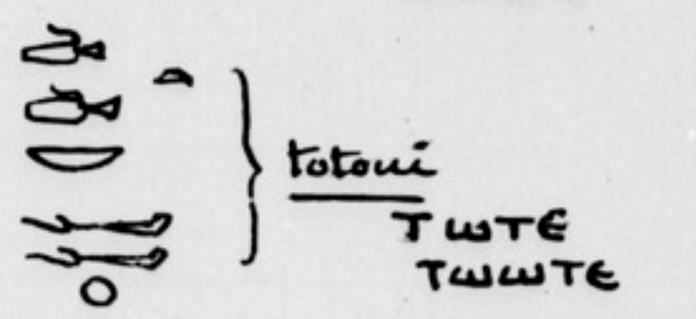
šati

šebni

frange; bord d'une robe:

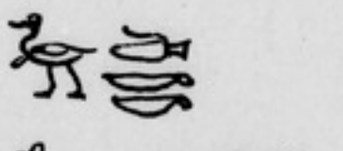
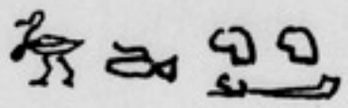
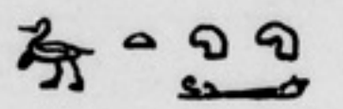
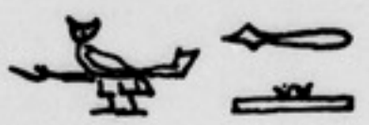
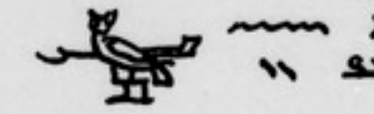
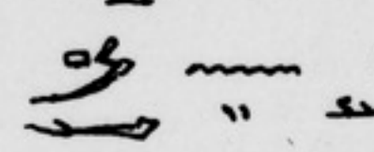
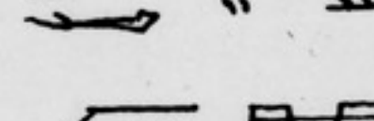
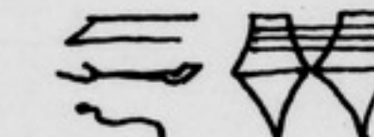
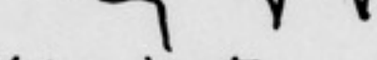
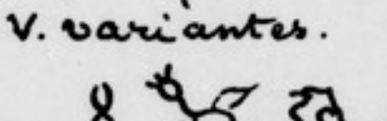

šebšebā

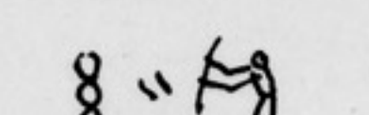
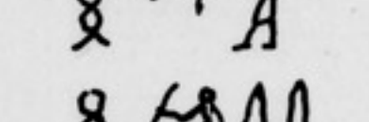
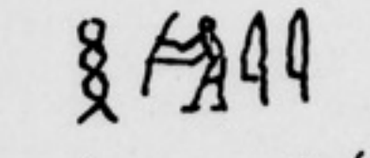
CWBE

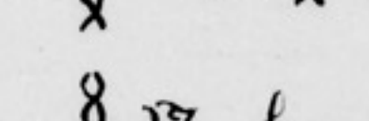
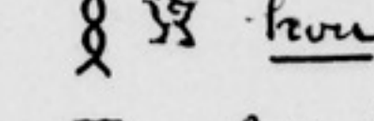
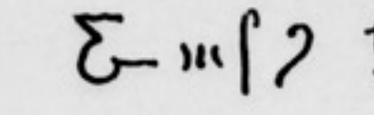

totou TWTE TWWTE

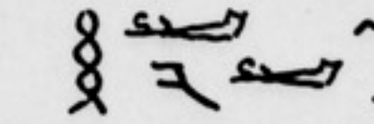
frapper du marteau, marteler ; frapper avec force pour enfoncer ; frapper avec violence ; frapper à l'aide d'un instrument contondant :

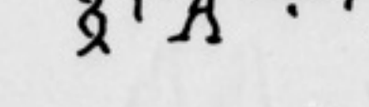
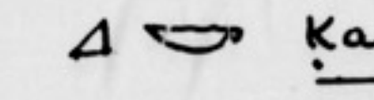
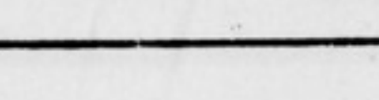
(V. battre, forger.)

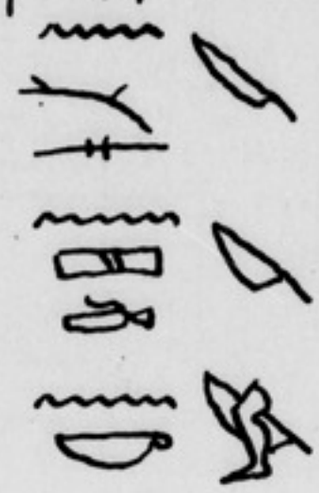


V. variantes. (V. presser)

frapper du glaive, frapper l'ennemi, battre, terrasser, blesser

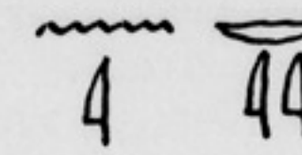
frapper du glaive: (suite) (v. glaive)



nes

neŝt λεγστ

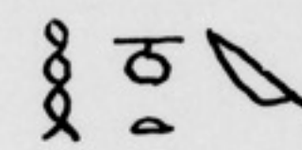
nek



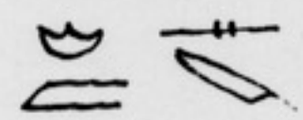
nâkī
NAKQI



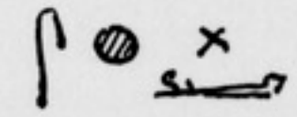
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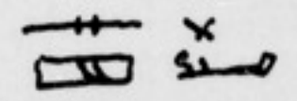
henout



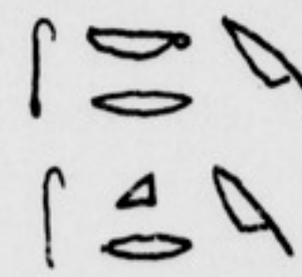
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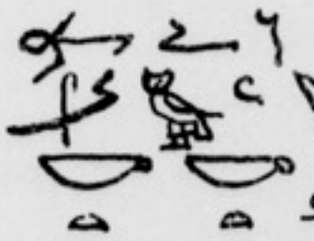
sex CHW



seš



seker



sek
smanou
KetKet

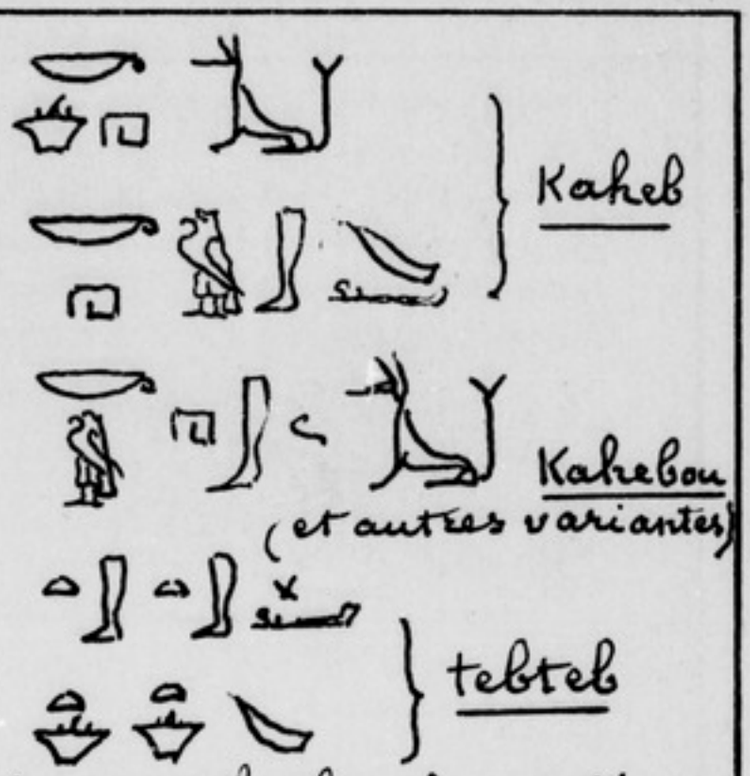


ta
tebteb

frapper avec les cornes. action typhonique:

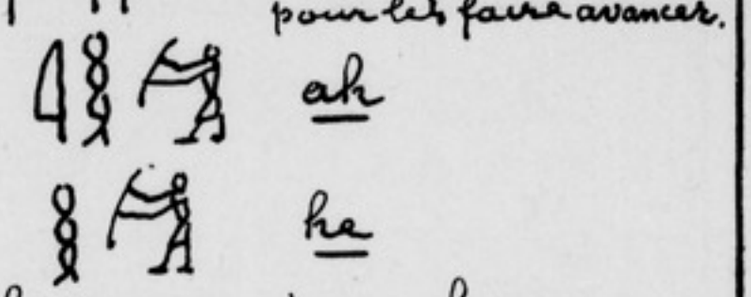


heb.
Kehreb



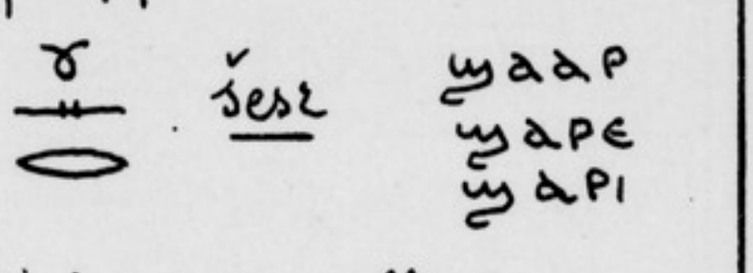
Kaheb
Kahebou (et autres variantes)
tebteb

frapper les bœufs attelés: pour les faire avancer.



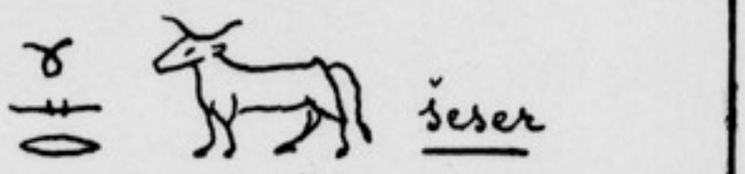
ah
he

frapper, immoler:



šesr
wAAP
wAPE
wAPI

d'où: victime offerte en holocauste:

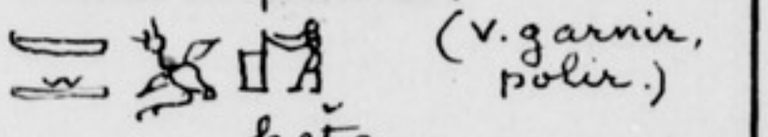


šeser

et par extension: être gras, ces victimes étant grasses.

frapper du tambour etc (v. battre)

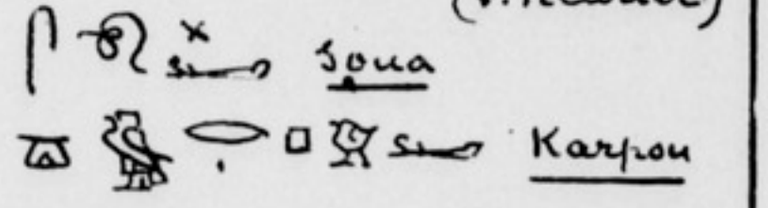
frapper (une médaille) incruster, plaquer, revêtir d'or, d'argent, d'ivoire; marquer d'une empreinte:



(v. garnir, polir.)

heta

frapper à la porte; faire une visite, une invitation: (v. heurter)



soua
Karpou

frapper à la porte: (suite.)

tehem TEQU (appeler)

tehem ΘωQEIN (inviter)

frapper du pied:

tatá

ΘοτΠ TWQE

frapper d'étonnement:

afni

ΘωMS TWMT (rencontre inattendue.)

être frappé de malheurs:

mãkau-t uKAY (être affligé.)

nek NAAKET (souffrance. douleur physique)

Ken

Nous avons partagé tous les mots qui précèdent dans leur sens le plus absolu, mais tous signifiant battre, frapper, il arrive parfois que les Egyptiens les ont pris plus ou moins indifféremment, guidés rien que par la place dont ils disposaient.

fraude, dol, détournement:

xab

fraude, ruse, trahison:

xrab XPOQ, XPAQ KPOQ, GPOQ

fraudeur, menteur, fourbe traître: (v. ces mots)

xeri

frauder:

tehaau

tehourou QOYPW

houri

houraw

frayeur:

tro-t ΘPOI

frémir de terreur:

enš WNWS

enš

sbert CΘEPTEP

qui fait frémir de terreur:

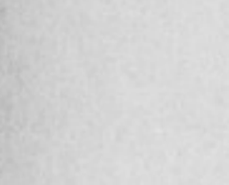
enš

un des noms de l'hippopotame du Nil, Symbole de Set.

frêne. C'est sans doute au frêne qui servait à faire des lances et des javelots akrà que les Egyptiens donnaient le nom de « bois de perfection, bois parfait »:

akrou xet

fréquenter:

 teken

frère

 sən

sən CON

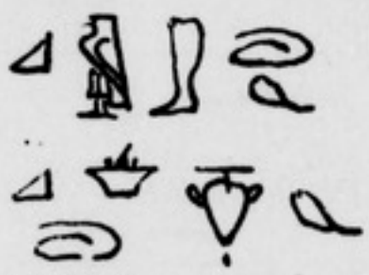
frère de la mère:

 sən ì mout

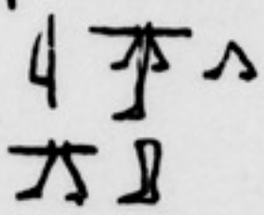
fraternité, fraternel:

 sən nou sən

fressure; échine; viscères:

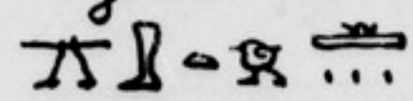
 kab

prêter une barque, un navire:

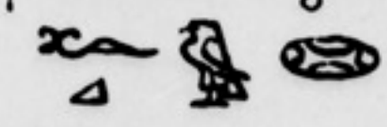
 aseb

seb

cargaison d'un navire:

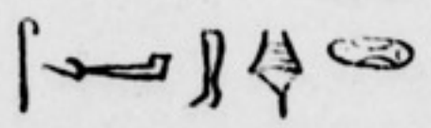
 sebtou

friandise, gâteau, bonbons:

 feka

 fekau

(ce mot veut aussi dire: cadeau.)

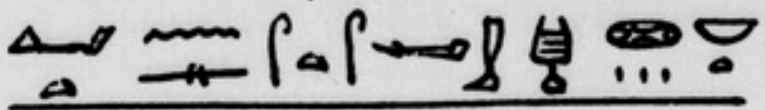
 sābah

les femmes égyptiennes aimaient beaucoup les friandises et il par-

rait même, chose invraisemblable, que c'est le cadeau que préféraient les courtisanes. Sans approfondir cette question voici une phrase qui indique le goût des femmes pour les bonbons:

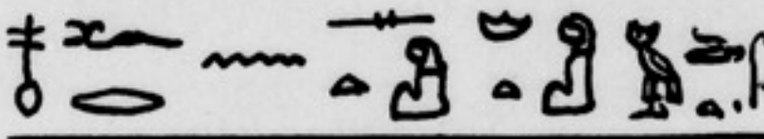
au ouà set hrim-t am senou

comme une femme était avec eux



tout ìr ses-t sàbah-ou neb-t

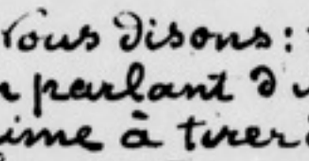
il lui donna toutes les friandises



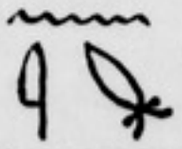
nofer ì set hrim-t ìm ṭetset

qui sont agréables aux femmes.

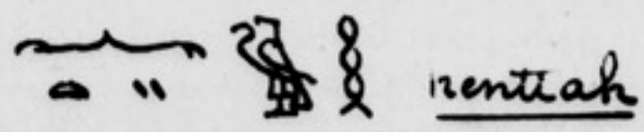
être friand: (v. goûter, déguster.)

 tep

Nous disons: friand de la lame, en parlant d'un dueliste qui aime à tirer de l'épée. Les Egyptiens avaient une locution pour ainsi dire semblable, car en parlant d'une arme, ils la nommaient: la friande:

 nas

friche (terre en)

 nentiah

littér: non terre, se disant des terres qu'on ne cultivait pas et où les chevaux étaient laissés en liberté.

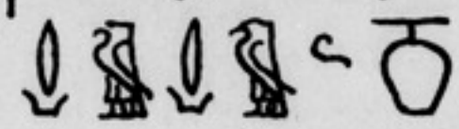
frictionner:

 xra

xran

xran

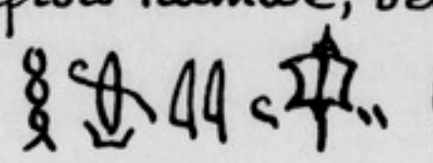
frire (poele à):



ταταu
ΧΑΧΩ

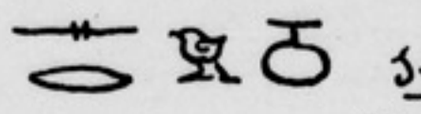
friser (V. boucler)

froid: (V. frais
froid humide; vent d'ouest:



ḥetinefiou
ϘΩΧ

fromage: (V. beurre)



ϫerou
CAEIP
serum des latins



ϫeram-t
ϘΑΛΟΜ

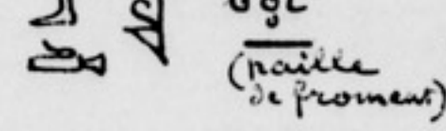
froment: (V. blé, épeautre)



ānχt

bot
bot
Bwt
bot
boti
boti
Bwt
botou
bot
bot-t

bot
(paille de froment)
bot nouter
froment pur.



bot ⲁϫⲓ
froment en fleurs
ωK

fronde:



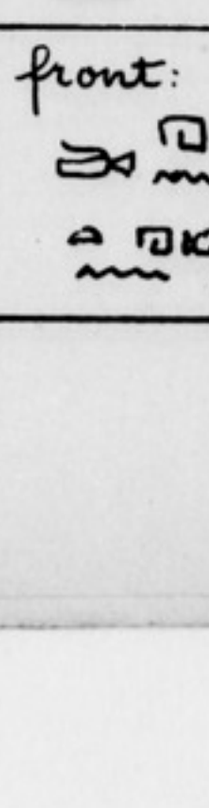
Ker
intérieur de la main, d'une palle, paume..

Χatotoui
(lancer avec les bras)
fronder, lancer une pierre de fronde, jeter la pierre, blâmer, accuser:
(V. ces mots)



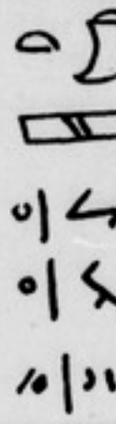
ϫes aner
Kes aner

front: (V. proue de navire



tehne
TEQNE
tehne

frontière: (v. limites.)


tas TAY

tes

tesau

fronton de porte le plus souvent orné d'hiéroglyphes:


ta

ta-t

tati TOYA ΘOYAI

ta

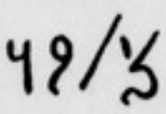
tai

taiti

tamiti

tehne

frotter: (v. frictionner, nettoyer, polir, oindre.)


ourh ΔPEQ (conserver)

sesouh CEQCWQ

fruit:


aar-t

arou EPI

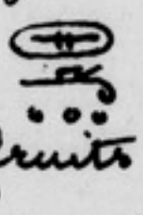
ariou

per-t

fruits de la terre, blé etc

ari-t ΔΛΙΔ (espagn.)

fruits de la terre, légumes, grains. etc


xens

fruits épineux:


ikat

fruits divers:

xes

xesa

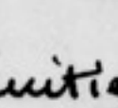
xraart

teti ΔΙΔΙ

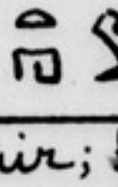
ta (fruit de Nubie)

(v. pomme, orange, datte, etc.)

fruits ou fleurs des arbres mâles, mascula arbor, comme dit Pline


tef-ou

fruit, verger:


ami

fruitier et par extension jardin fruitier:

kamou

frustrer: (v. frauder)

teh.

fuir; fuite:

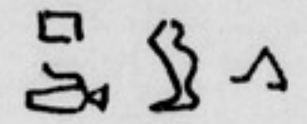
beh

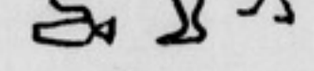
beh

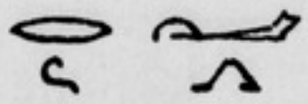
beha

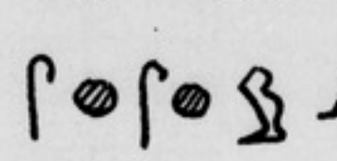
ouar OYWAE

fuir, fuite: (suite)

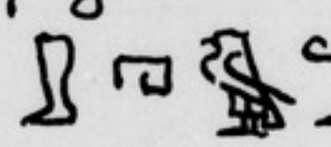

pet ПНТ, ПШТ


pet

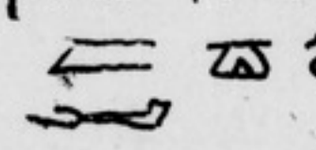

rou


sexsex

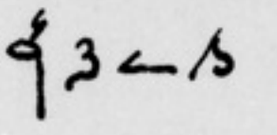
fuyard:


behoui

funée, suie, cendre:

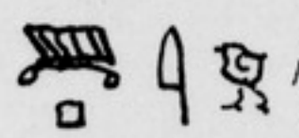

māya


Kam-t

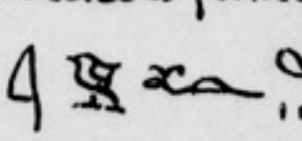

hetem

ϩTШTШ

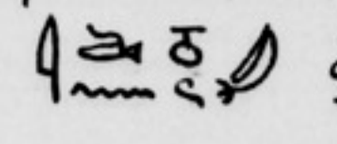
fumer de la viande, du poisson:


woupau

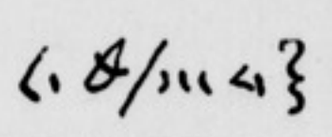
viandes fumées:


auf-ou woupau

fumier: (v. cerumen) ordure.


ātennou

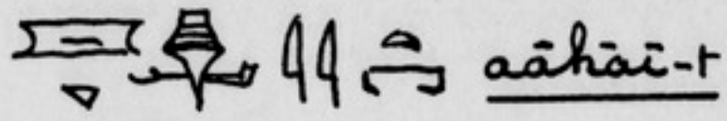
EITEN

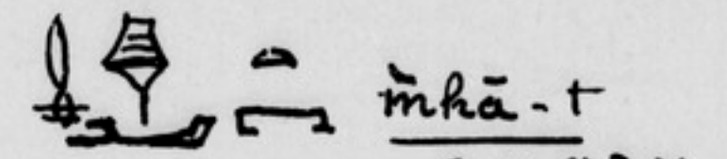

haire ϩAIPE

funéraire (monument):


āāhā


āāhā-t


āāhāi-t

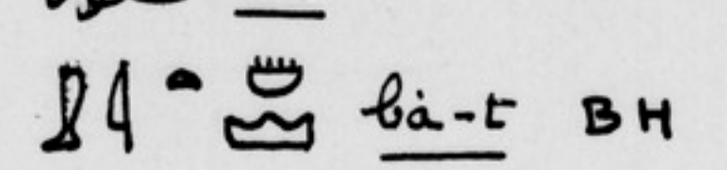

mhā-t

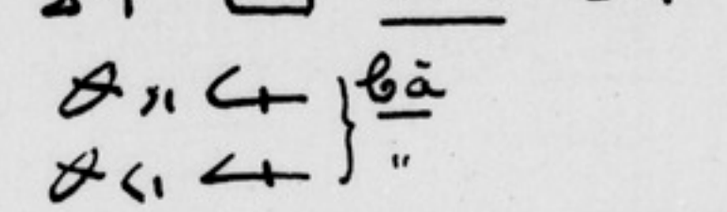
ємϩAY

мϩAY


às ac

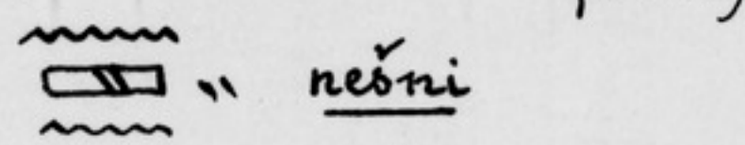

às

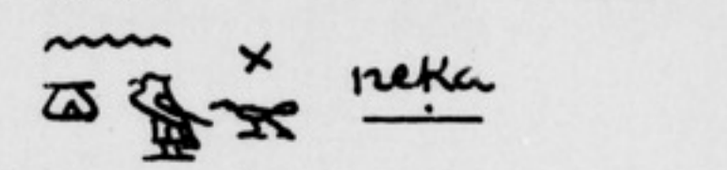

bà-t BH

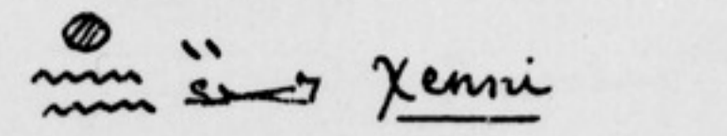

bà

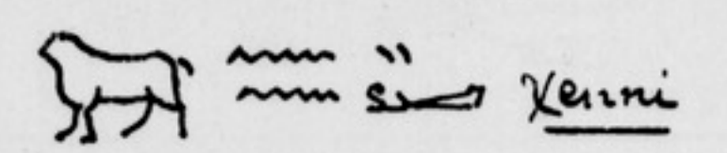
"

funeste, fatal: (v. fatal, fléau)


nešni

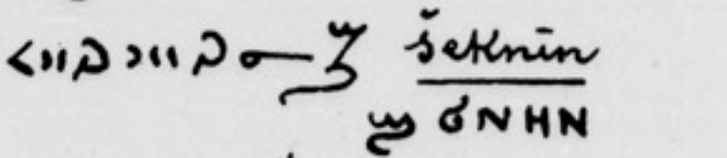

neka


xenni

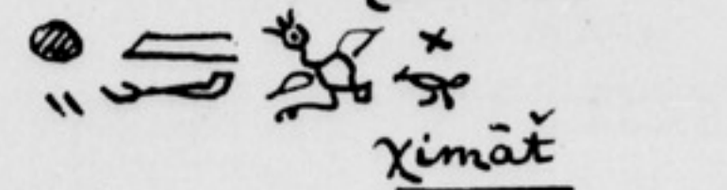

xenni


xeni

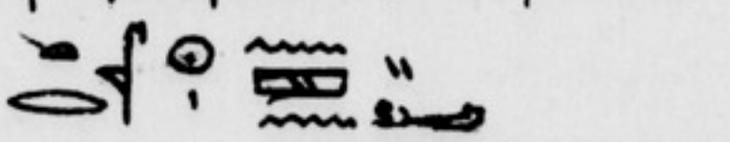

xennou


šeknīn

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ximāt

époque funeste, sort funeste:

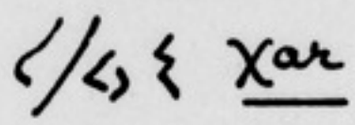

ter nešni

fureur; (v. colère)
rugir de fureur:

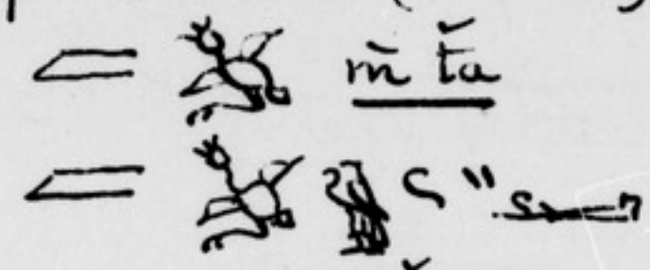

xār
ϭωρ


xāra

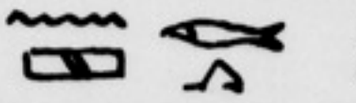

xāraw


xont
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furtivement: (v. voler.)


mn̆ta
mn̆tawi
NTAIOYE

entrer furtivement:

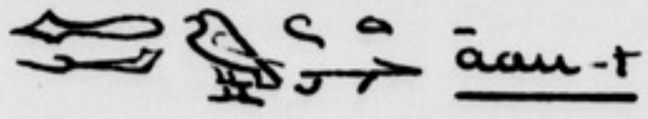

nis
ONωϥ

fuseau, quenouille:


xesef (v. repousser. éloigner.)
ψaωϥ
(tisserand.)

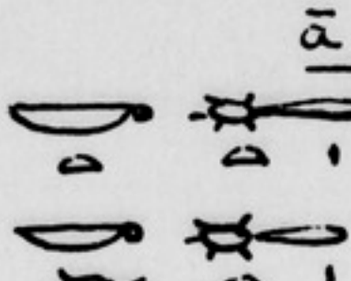
fusion des métaux: (v. fondre.)

fut de colonne; aussi torse de statue:

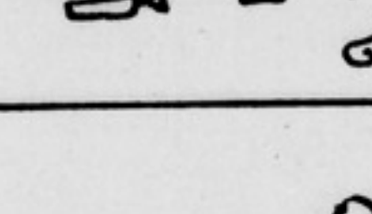

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aai-t

G

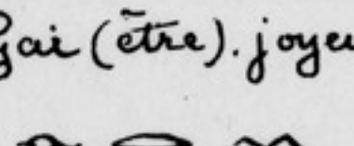
Gai (être). joyeux: (v. joie.)


ourot
OYPOT
rot

rendre gai:

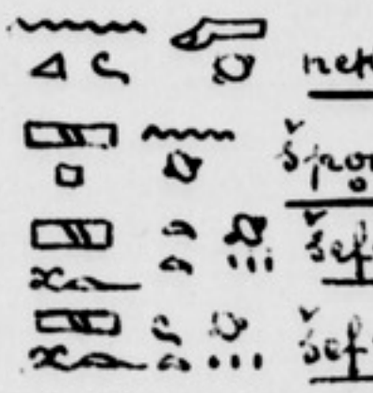

s'ourot
s'rot

gaiement, avec joie:

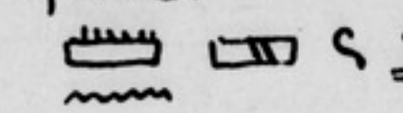

m̀ rot
ϩNOYOYPOT
(avec joie)

gaine (v. fourreau.)

gale: (v. éruption cutanée, maladie de la peau.)

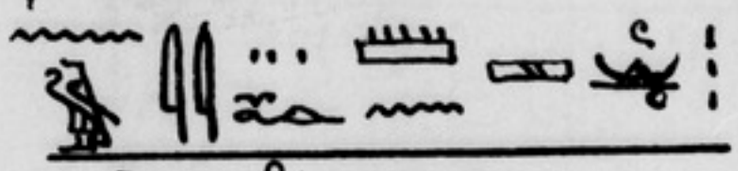

nekou (v. se gratter)
ϣϥωNI
sftou
sefkou
ϣaϥE
sefkou

galères, navires de guerre, flotte :



menšou

par ex :

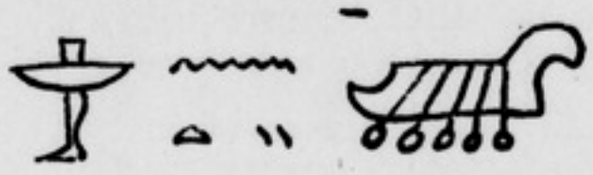


naïou-f mensou



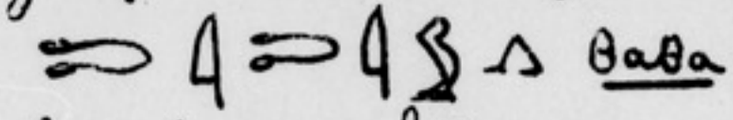
her outou menau.

Ses galères arrivent au port

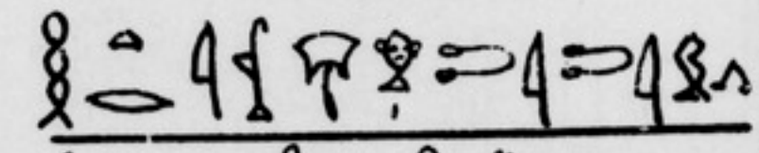


klenti.

galoper ; sauter de joie :



cheval au galop :



hetera her baba.

gangrène :

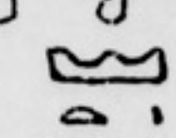


trot

teherot

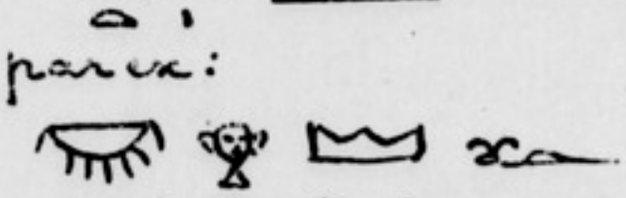
TQO

gangue, roche native :



men-t

par ex :



nouḥ her men-t-f

or dans sa gangue.

garantir, protéger :



māk (v. amulette, protéger)



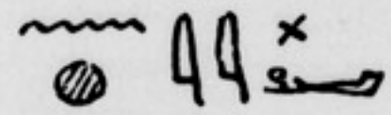
nebneb



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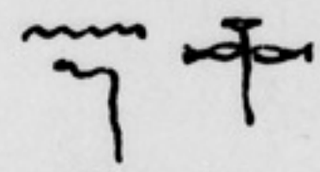


nex

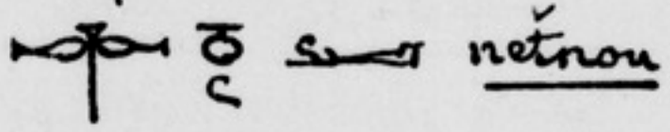


nexi

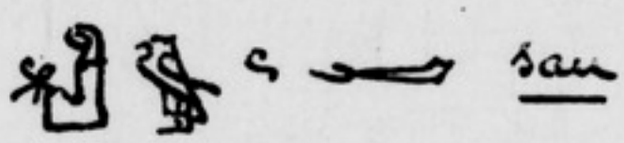
NAYTE



neť



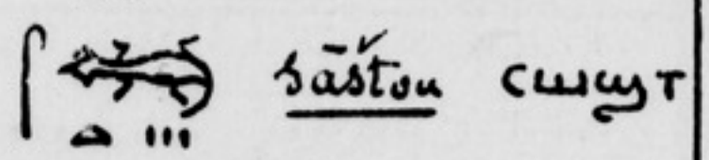
neťnou



saa



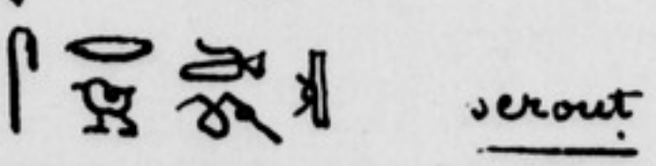
saa



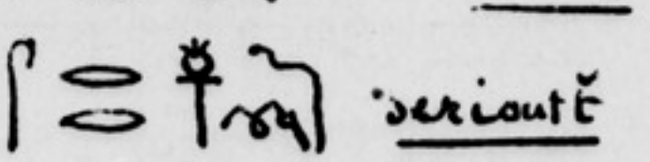
šāšou CWWYT



serout



serout



seriouť

ⲥⲩ ⲦⲰⲢⲒ

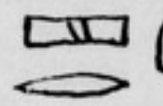
(répondant, fidéicommis

garçon (jeune) :

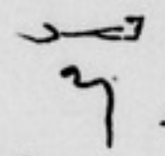


ā āouaāu

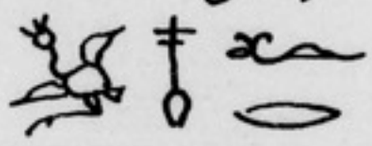
garçon : (suite) (v. jeune.)

 šera

 ta

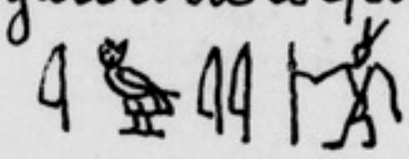
 tă

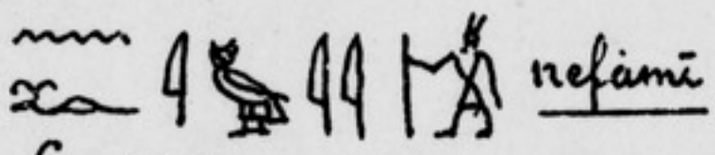
le beau garçon :

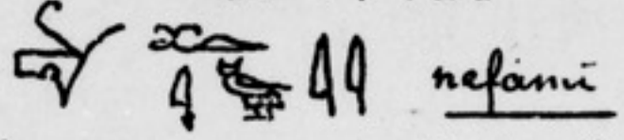
 ta nofer.

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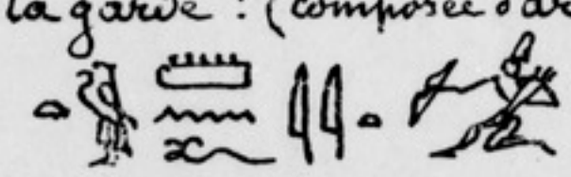
gardes du corps :

 àmï

 nefàmï

 nefàmï

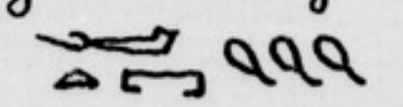
la garde : (composée d'archers)



ta menfit

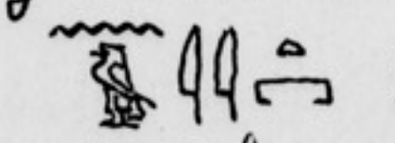
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garde-manger aussi étal :

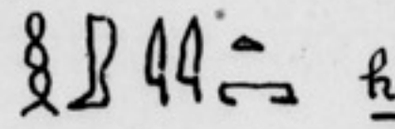
 ât hau

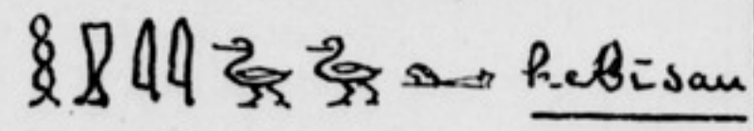
(maison aux viandes)

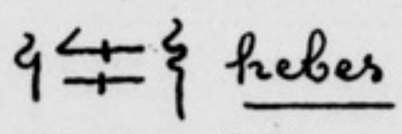
garde-meuble :

 naït

garde-robe, armoire aux habits :

 hebï-t

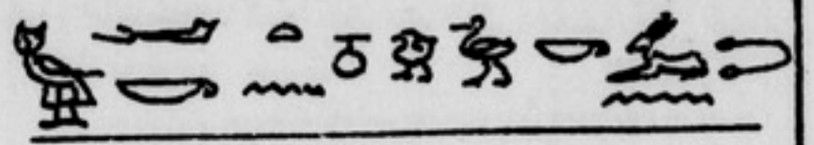
 hebïsau

 hebes ꝗBWC

garde (prends), gare

 mäk

parex :

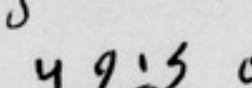


mäk ternouk oun-t

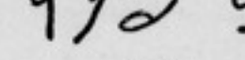
prends garde ! ton compte est fait.

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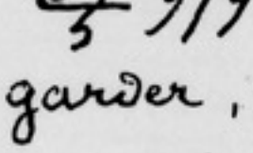
garder, conserver, observer :

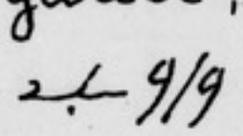
 ouark ꝗPEꝗ

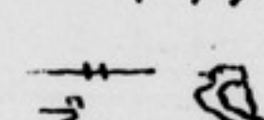
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garder, veiller sur, se garder de :

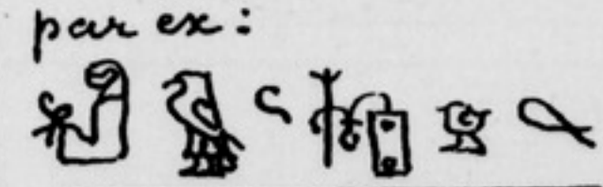
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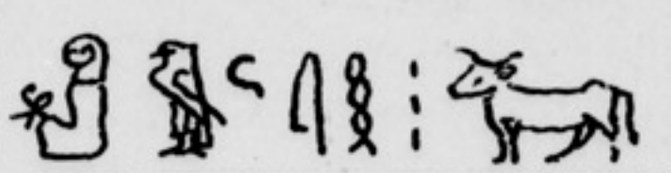
 sau

par ex :



sau saïou

garder des livres, conservateur de la Bibliothèque.

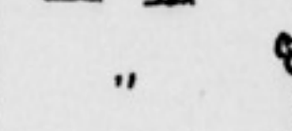


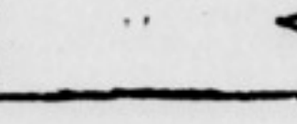
sau àhou

garder des bestiaux.

se garder de .....

 sau her ....

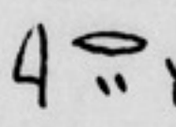
 sau in ....

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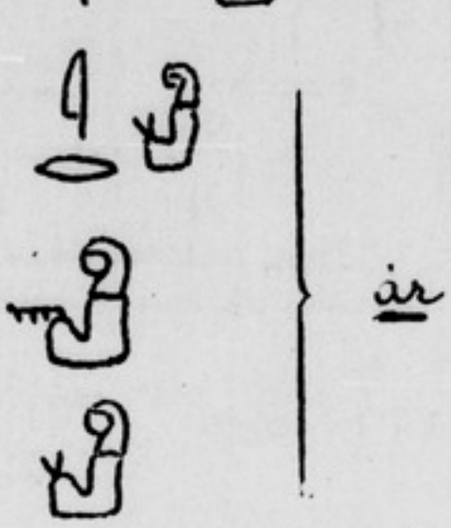
gardien :



àr

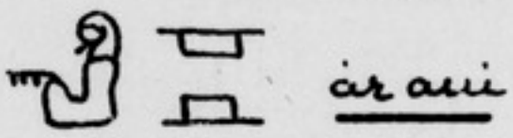


àri

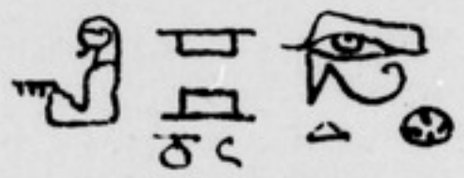


àr

par ext: gardien des deux portes des pays d'Egypte: (surnom d'Horus.)

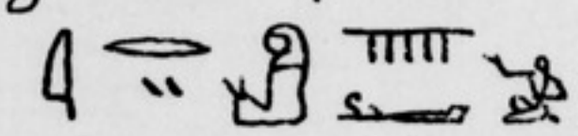


àr aui

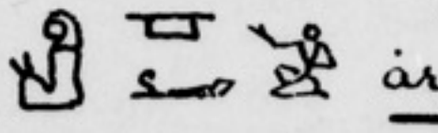


àr aui nou BOK-t

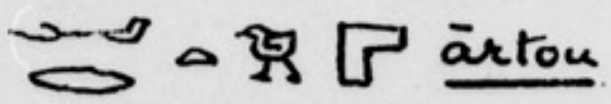
gardien de portes:



OYPIT

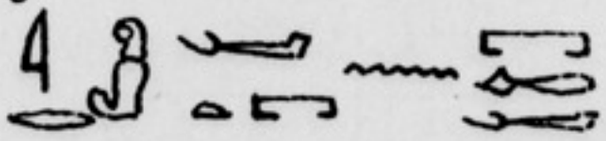


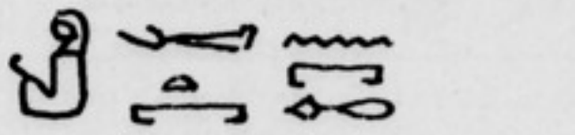
àra



àrtou

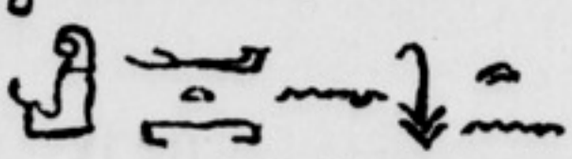
gardien du palais du pharaon:





àr àt n perà

gardien du palais du roi:



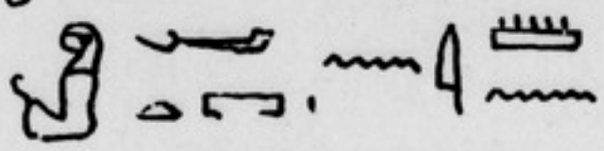
àr àt n souten.

gardien de maison:



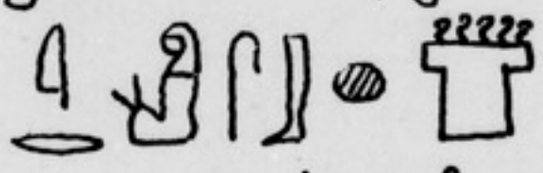
àr àt

gardien du temple d'Amnon:



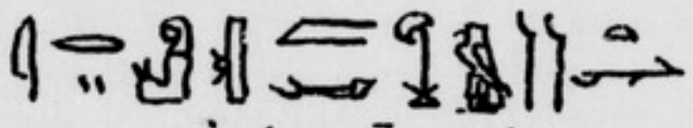
àr àt n amon

gardien d'un pylone:



àr sebex.

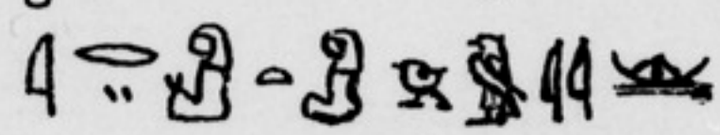
gardien inspecteur des poids et mesures:



àri màa-t

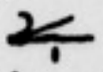
litter: gardien de la balance.

gardienne de barque:



àri-t ouaï

gardien en démotique s'écrivait:

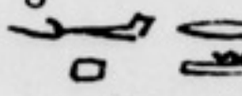


tolh.

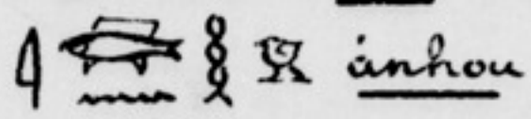
La copte les gardiens chargés de surveiller les salines, afin que seuls ceux qui payaient les droits puissent y puiser et en exporter les produits, se nommaient:

OYPAT.

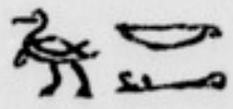
garnir : (V. meubles; disposer, etc)



àper

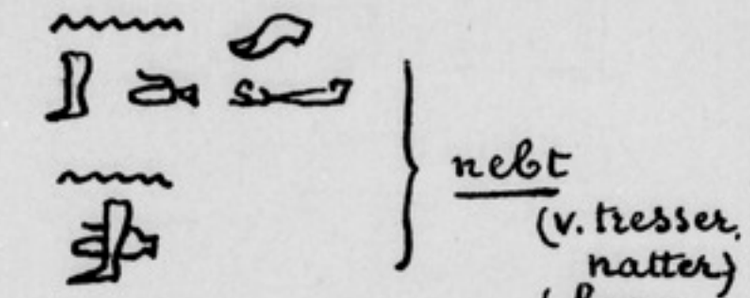


ànhou



BOK BWK (travailler)

garnir: (suite)

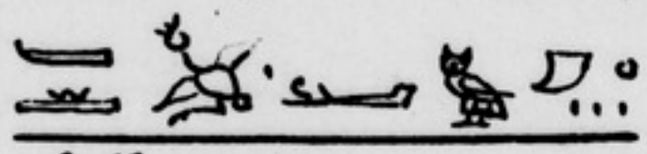


nebt (v. tresser, natter) (ferrer)



heta

par ex: garnir de bronze:

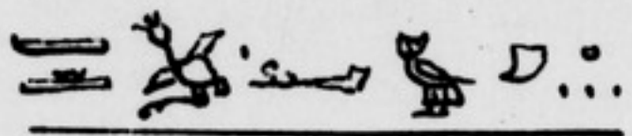


heta m xomt.



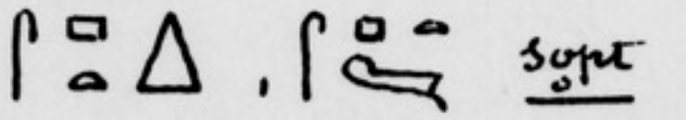
Oiraa m ās

porte en bois d'acacia



neta m xomt

garni de bronze



sopt

COBTE



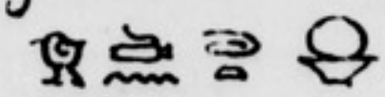
sopt

garniture de lit, tapis, draperies, couvertures etc:



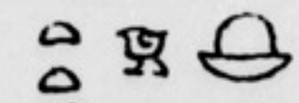
metkatâa

gâteau: (v. friandise)
gâteau rond d'offrande:



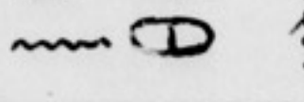
outen-t

gâteau de sacrifice:



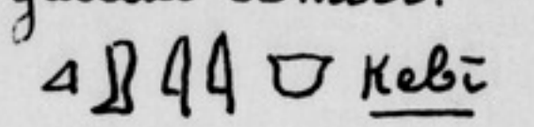
tiou

gâteau funéraire:



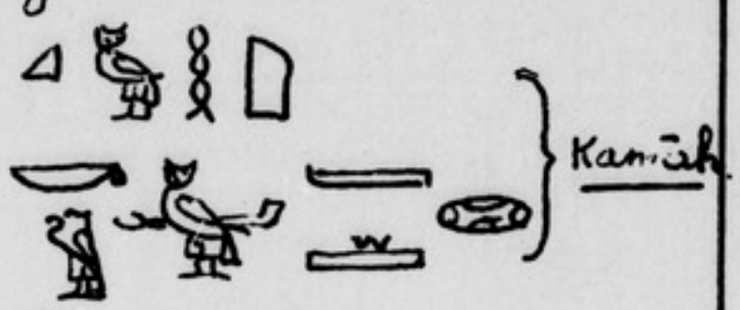
sers

gâteau de miel:



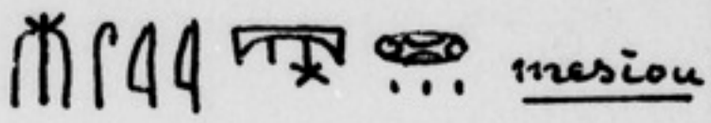
Kebī KEBI

gâteau asiatique:



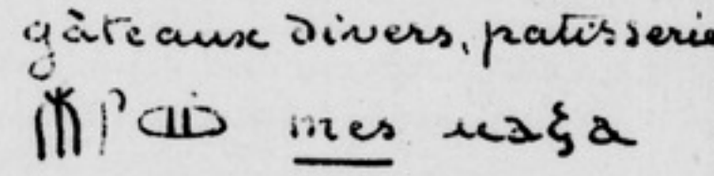
Kamāh

gâteaux qu'on mangeait durant la nuit de la nouvelle année:

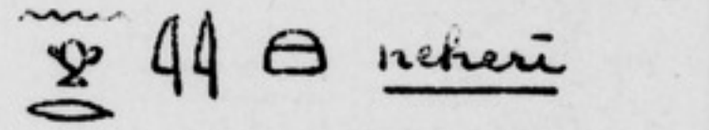


mesiou

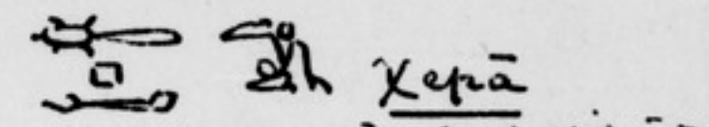
gâteaux divers, patisseries



mes sasa

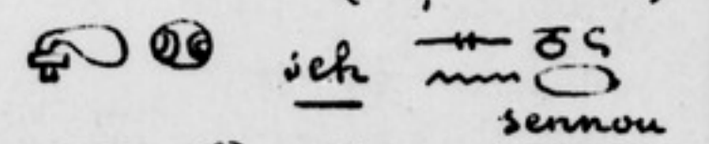


neheri



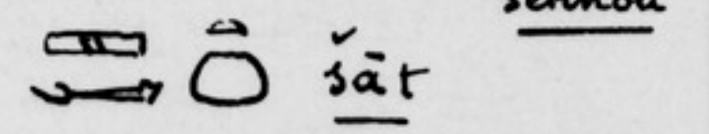
Xepā

espèce de petit gâteau de petit pain; petits fours.
(v. friandise)

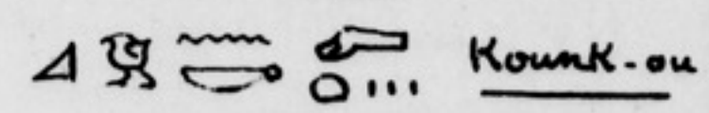


seh

sennou

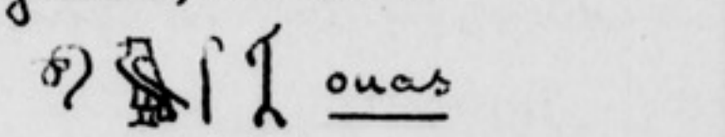


šāt

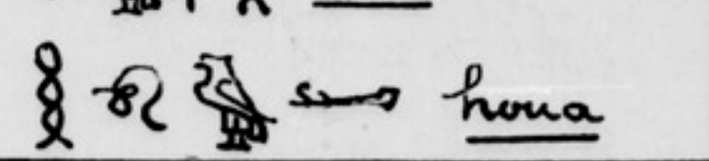


Kounk-ou

gâter, souiller:

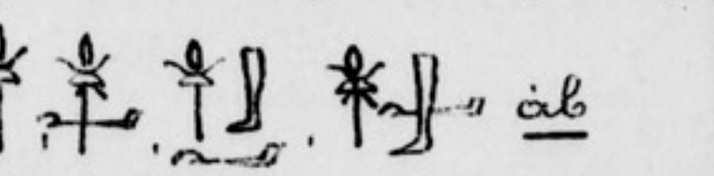


ouas

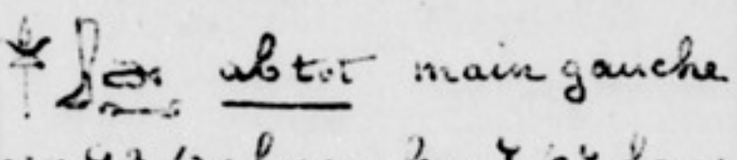


houa

gauche, côté gauche: (ouest)



ab

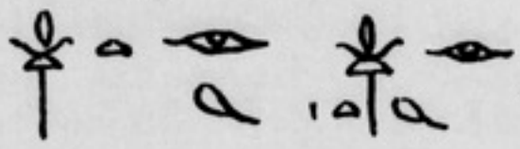


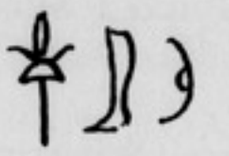
ab tot main gauche

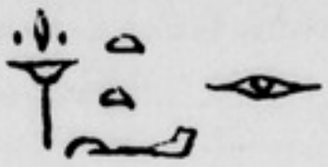
masc: 33/2 herem fem: 3,34 hemet

gauche: (suite.)

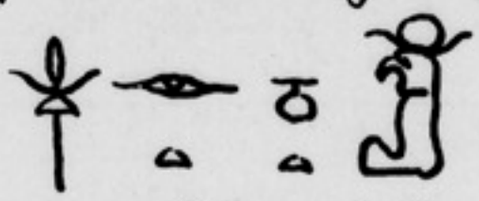
œil gauche:


ab ma·t


ab ma·t


abti mat

par ex: l'œil gauche de Ra



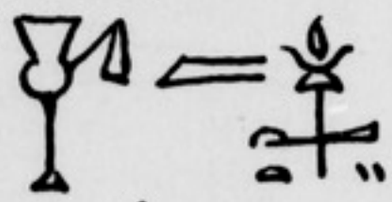
ab mat n·t Ra

(v. l'œil droit.)

main gauche:

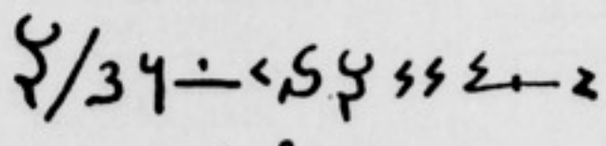

abti

par ex:


ams n abti

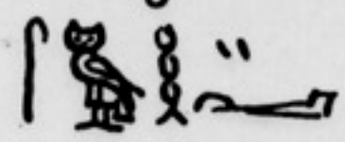
le sceptre dans la main gauche.

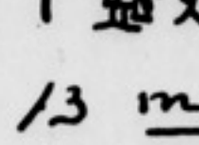
pied gauche:



ta rot n hemer.

côté gauche:


semti


mer

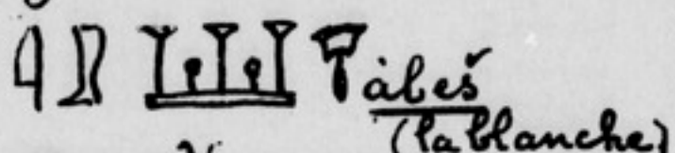
Kebir

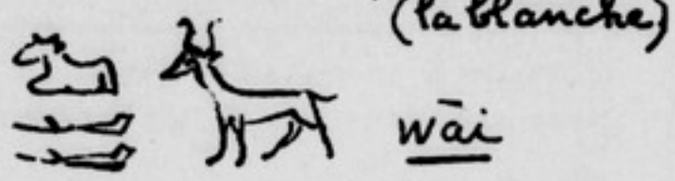
côté gauche d'un temple, babord:

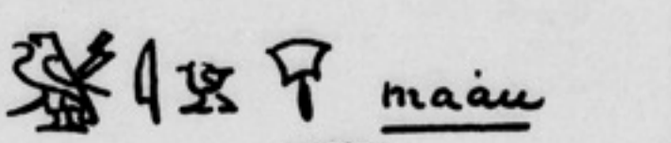
ta our

ΘBOYP

yazelle:

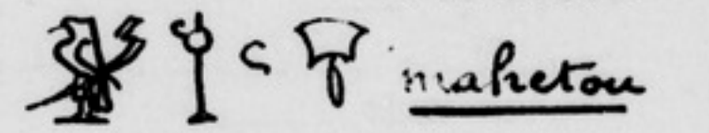

abeš (la blanche)

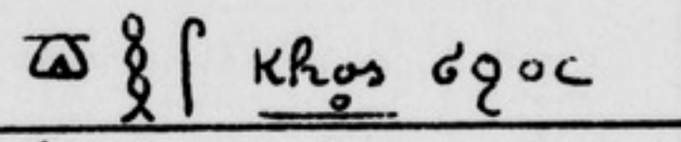

wāi


maau

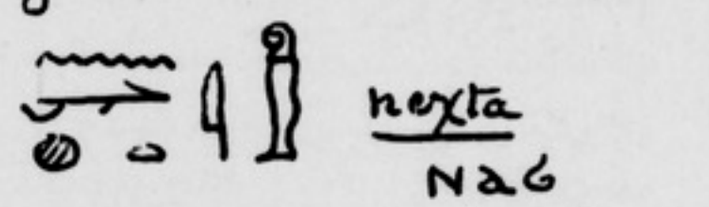

maket

la blanche


maketou


Khos ΘQOC

géant: (v. nain)


nexta

N2G

Niyt

gémir; gémissement: (v. pleurer)


aakeb

akeb

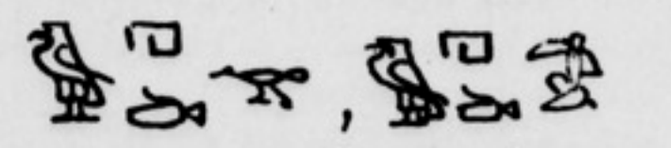
aakeb

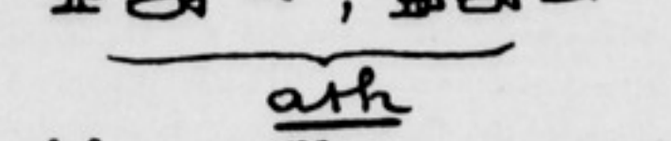
akebou

ΨKEΨ (tristesse)

aqeΨ (gémissement)

ahem


ath


ititi

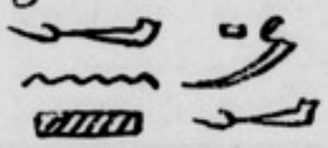
beti

bibih

TWIT (v. variat.)

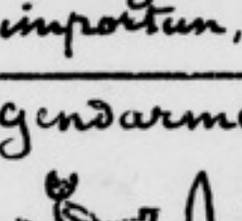
tauta

gemme veritable:



ān mā

géner, importun:
gêneur: (V. peser.)

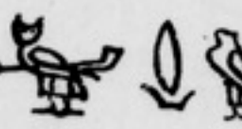


our-t

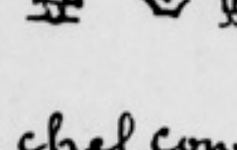
OPus



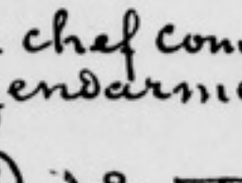
horš QOPus



horš



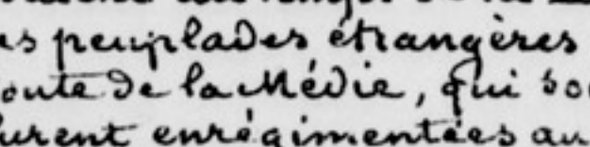
tebt (V. brique)



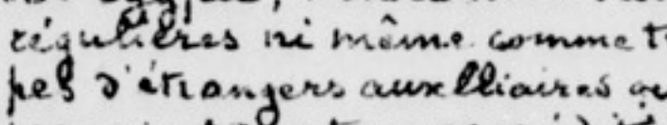
tens (V. piler)

il n'y manque pour ainsi dire que  ous, scie. pour que les termes usités en Egypte et chez nous, en parlant d'un importun, soient complets.

gendarmes; troupes de gendarmerie



mātaī



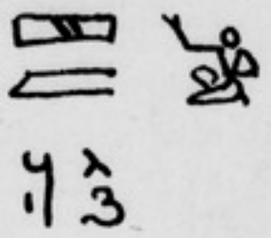
mataïou

le chef commandant de la gendarmerie:

hā her ī mātaïou

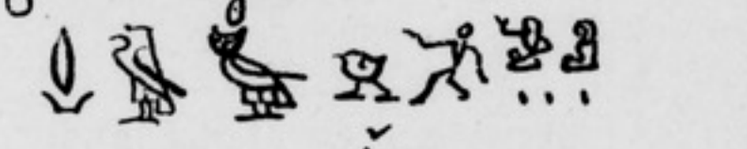
Si nous employons le mot gendarme, c'est vraiment dans le sens du mot moderne. Les mataïous étaient au temps de la XII^e Dyn. des peuplades étrangères, sans doute de la Médie, qui soumises furent enrégimentées au service de l'Egypte, non comme troupes régulières ni même comme troupes d'étrangers auxiliaires qui prenaient part aux expéditions militaires, mais comme corps de gendarmerie, cantonnés dans diverses localités, ces mataïous furent chargés d'une espèce de police et furent préposés surtout à la garde des hypogées, qui par les richesses dont étaient entourées les momies royales excitaient la cupidité des spoliateurs de tombeaux.

gendre; aussi beau-frère, allié:



šom ugou

généalogie:



šamou.

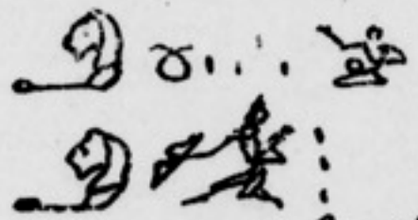
général en chef:



ša

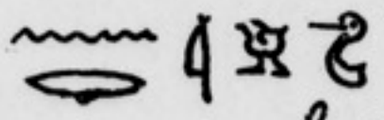


ša-t



ha šesou

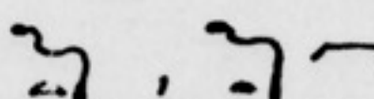
à la tête des troupes (V. guerriers.)



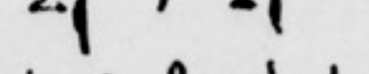
nerāu

le vaillant, le valeureux.

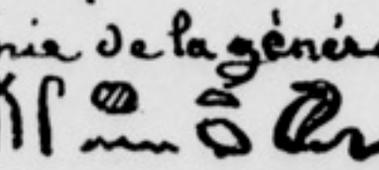
génération: (V. engendrer)



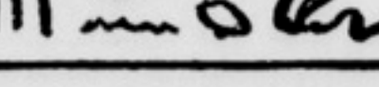
mes



hau

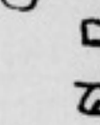


génie de la génération



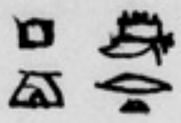
mesxnt

Généreusc :

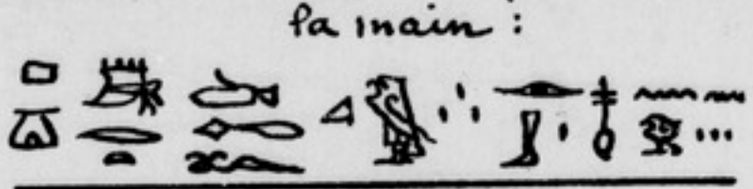


peK littér : ouvrir
sous ent : la main
en opposition à avare :
« fermer la main ».
(V. avare.)

par ex :

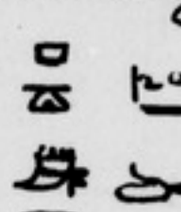


peK tert
ouvrir la paume de
la main :



peK tert à feKaur Bou nofe n ounou
ouvrir la main grande récompensant
faisant le bien aux êtres.

cette dernière phrase est assez compliquée pour que nous croyons utile de l'analyser :



peK ouvrir

tert la paume de la main

à grande

feKau récompensant

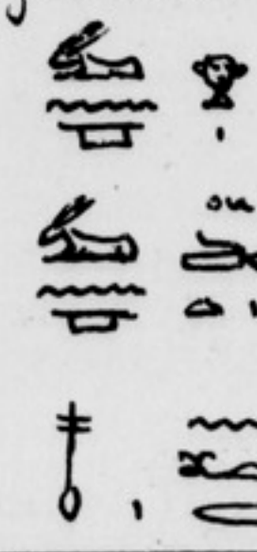
ar faisant

Bou nofer bon endroit. (le bien)

n aux

ounou êtres.

généreux se dit aussi :

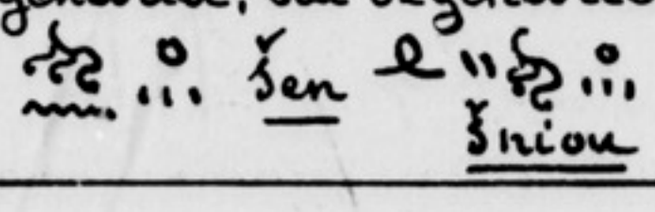


oun her montrer sa face, ou ouvrir la porte à ..

oun tot ouvrir la main

nofer (bon)

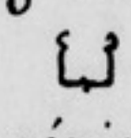
généreux, bai de généreux :



Sen

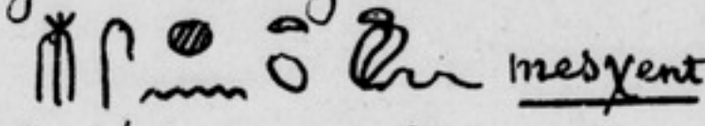
Sriou

genie :



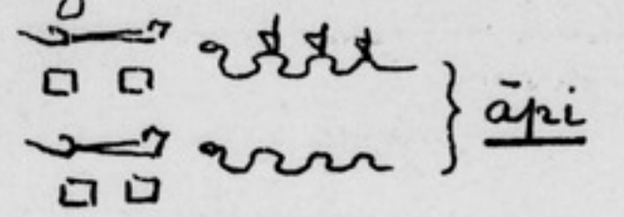
KaB

génie de la génération :

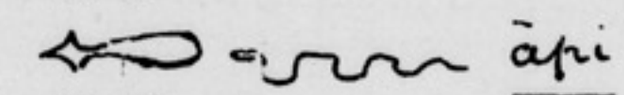


mesxent

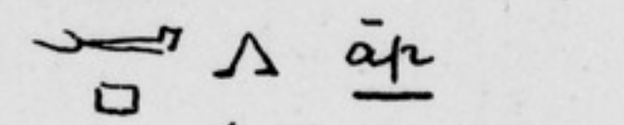
le génie du mal :



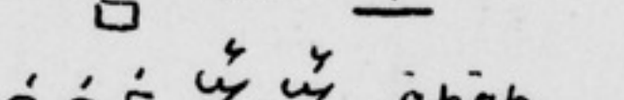
āpi



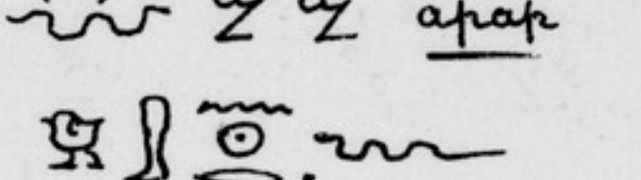
āpi



āp



āpiap



oubenro

oubro

génisse :



tap ou tepa

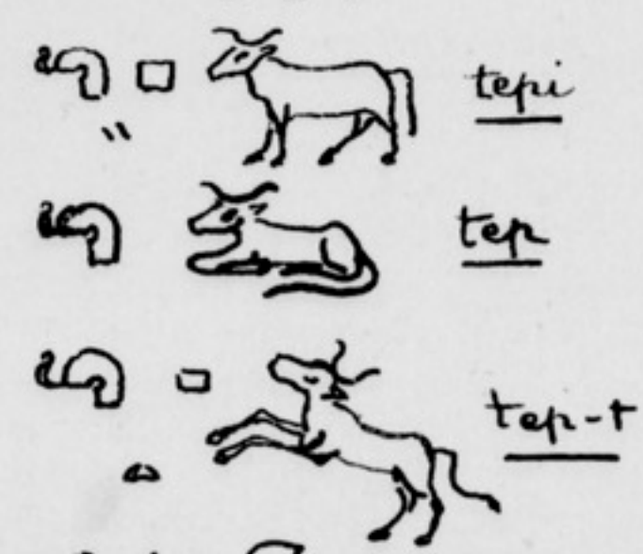
tepou



tep

tepi

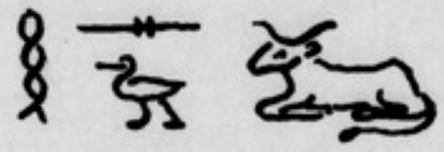
tep



tep-t

tepa-t

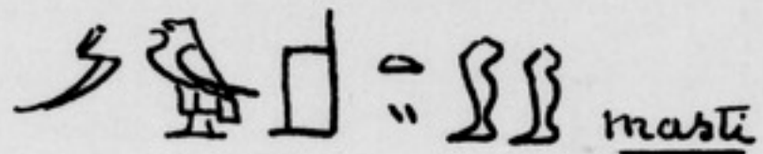
génisse : (suite)


hesa


nofert
la belle

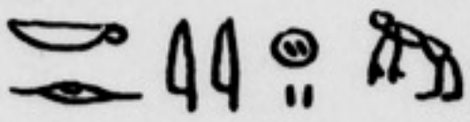
geneu:


akeb


masti

masti veut dire jambes mais est employé parfois pour genoux.

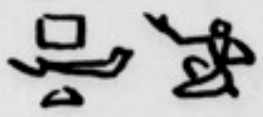
plier les genoux comme les chameaux: (v. chameau)


Kamari Kamari

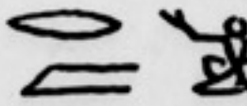
De: Kamari
chameau

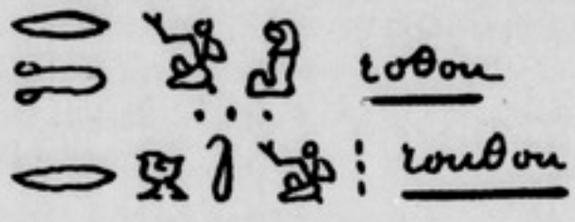
genre, type: (v. figure, modèle, exemple)

le genre humain (v. homme)

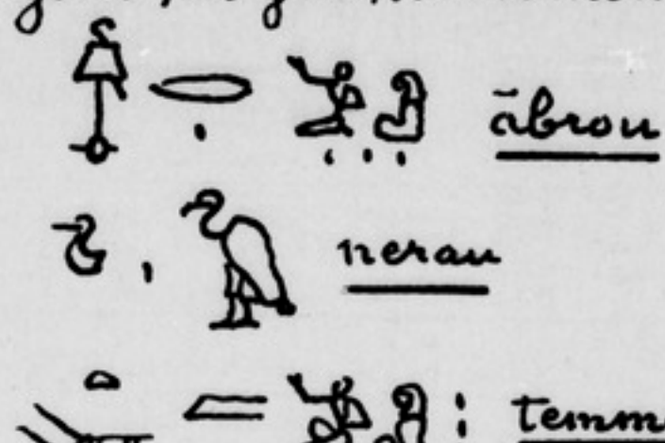

pāt


romou

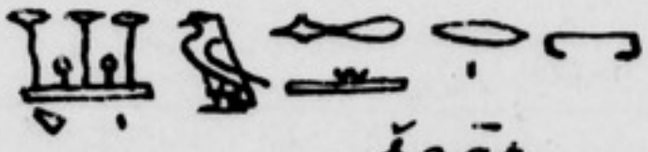

PEM
PWUT
romi
PWUI
(hommes)


robou
roubou
rotou

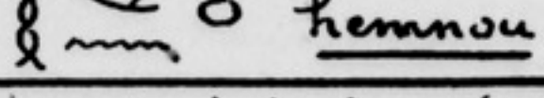
gens, les gens, tout le monde:


ābrou
nerau
temmou
tammou
tetnou
tet
tetta
betou

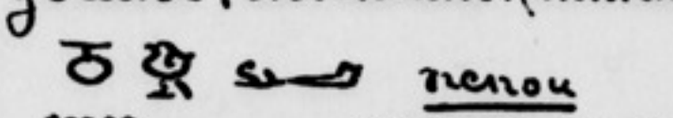
geôle: (v. cachot; prison)


šaāt
ψωρ

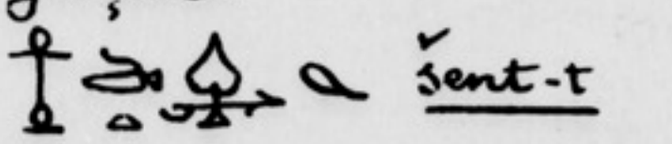
gionnière:


hemnou

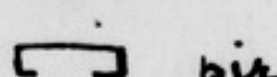
gérant, intendant: (v. intendant)


nerou
nouirou ou nour

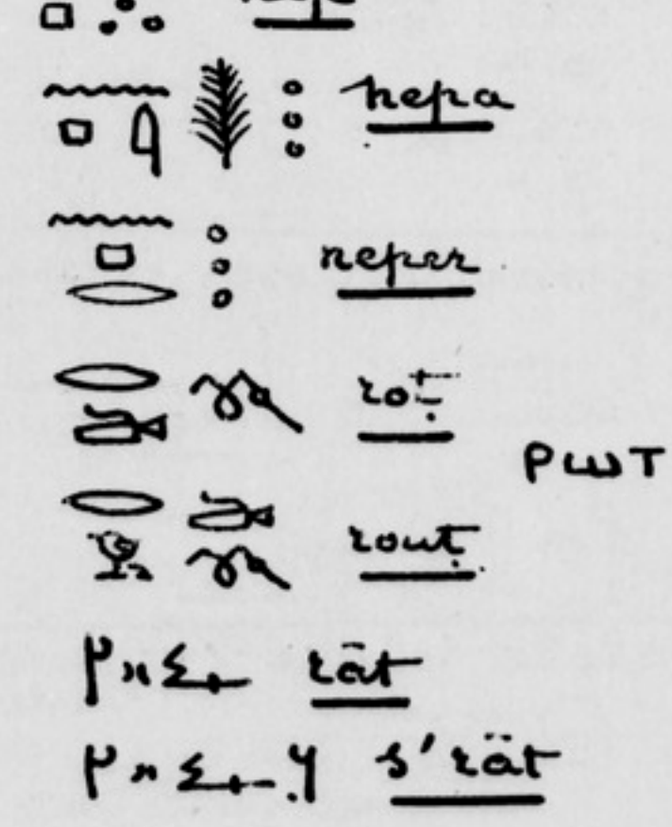
gerçure

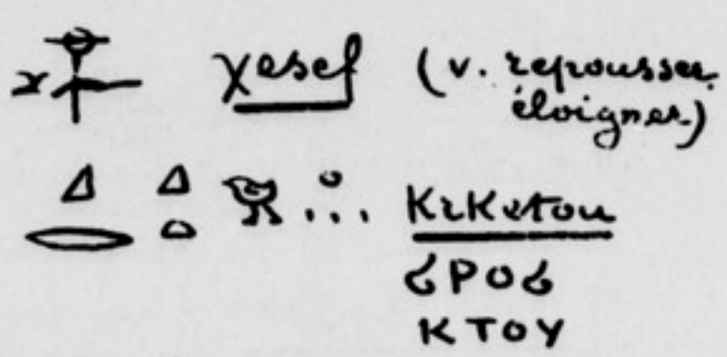

sent-t

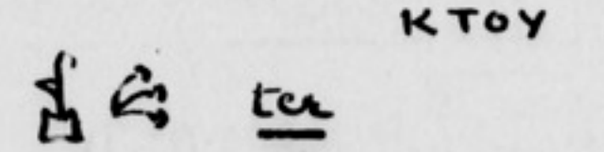
germandrée, dont le nom se retrouve en sa qualité de plante officinale fébrifuge:

 victâtâ.

germer, germe, semence; (v. prospérer)

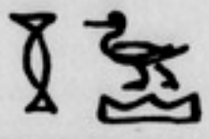


 χesef (v. repousser éloigner)

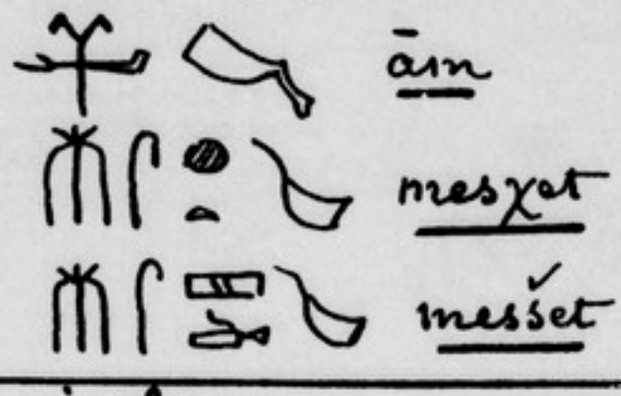
 KIKeTou
ϭPOϭ
KTOY

 tes
tesi

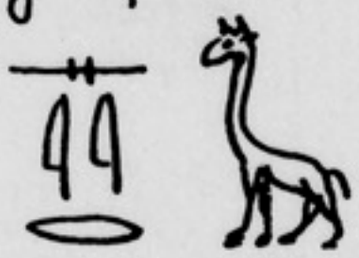
gibier:

 Keb

gigue, gigot: (v. cuisse)



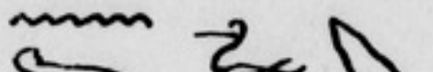
girafe:

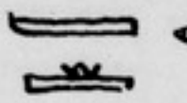
 CIP (mouchetée)
sîr

glaive:



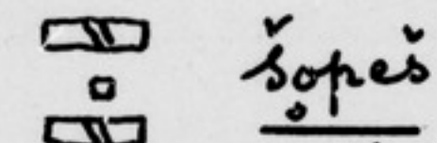
glaive (suite)


neŝsa-t


heropou

l'horeb des hébreux

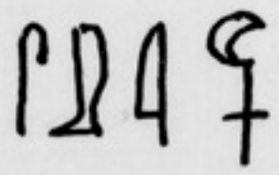

χopeŝ

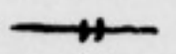

šopeš

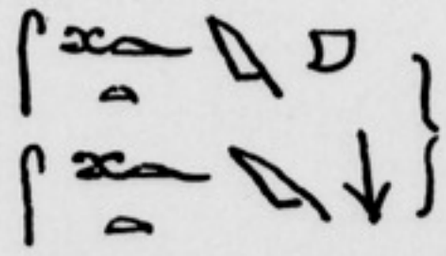
šopeš

šopeš

(glaive des dieux et des rois. V. cuisse, arme.)

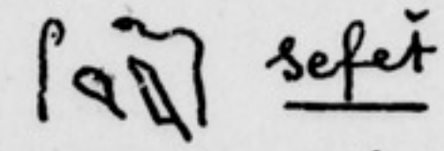

seba CHBE

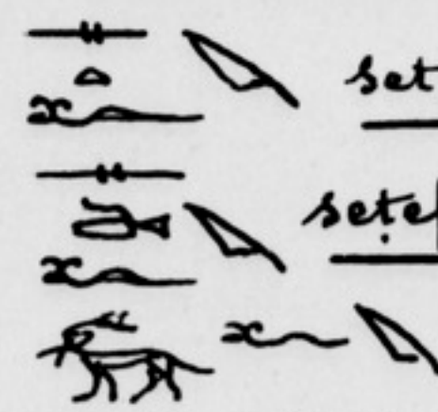

sef


sefet

CHBET

sefeť


sāfi CHQI

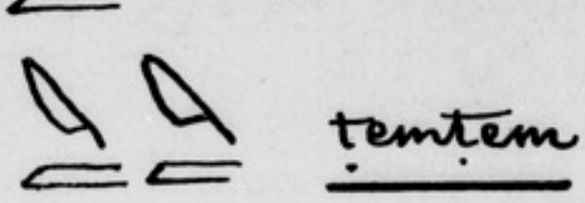

setef

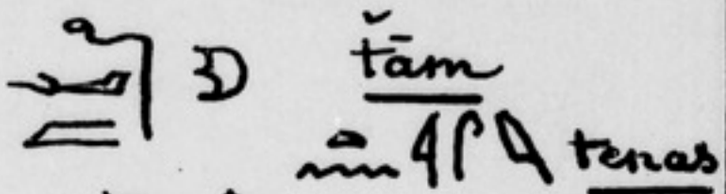
setef

setef

Kārti COPTE

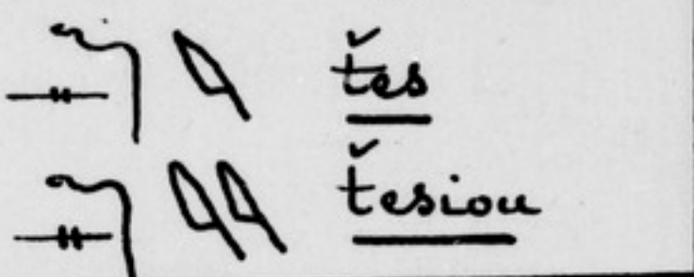

tem


temtem


tām

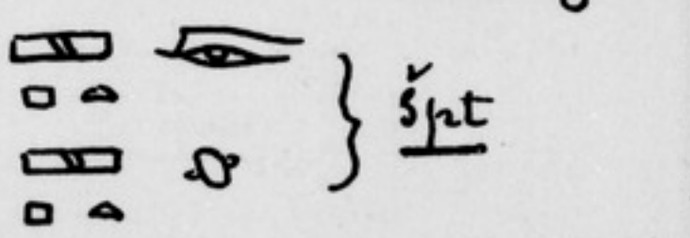
tenas

tes

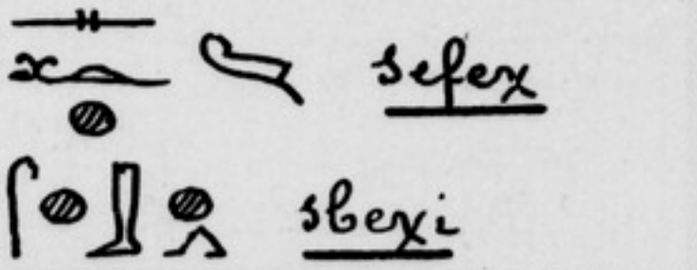

tes

tesiou

glauconie, cataracte des yeux:

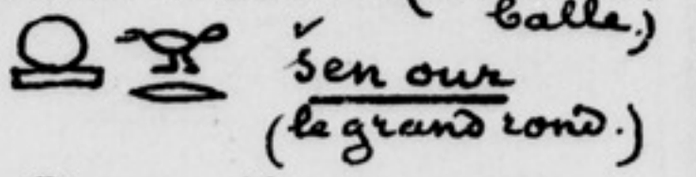

šrt

glisser, se glisser, échapper:


sefex

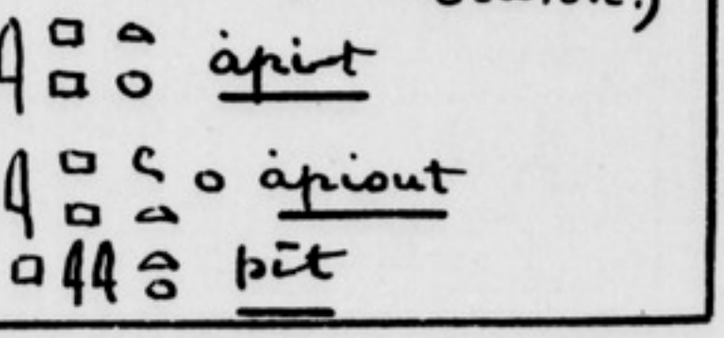
sbexi

globe solaire: (v. boule, balle.)


šen our (le grand rond.)

šn nou ra

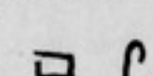
globule: (v. pilule, grain, granule, bouton.)

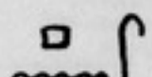

àpirt

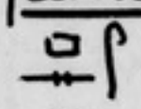
àpiout

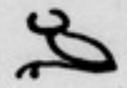
pit

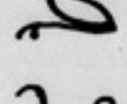
globule : (suite)

 pens  pit

 persi-t

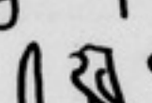
 peses-t

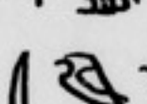
 mer-t

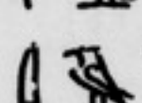
 soua-t

 terou-t-ou

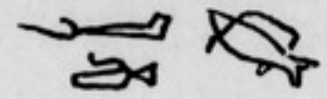
glorifier, gloire, adorer, adoration

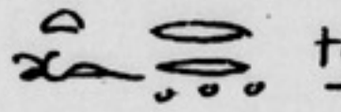
 àou

 àou

 àou

gluant, visqueux :

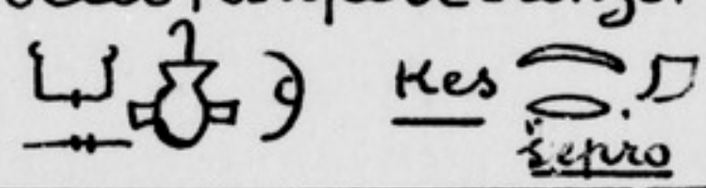

ât (gras) ШТ


tefri (résine) ТЄВЛЄ
ΘωλЄВ (souiller)

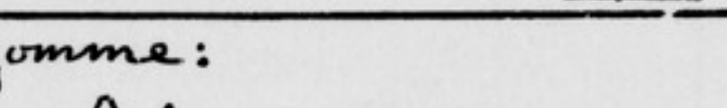
gluten :


ârrait

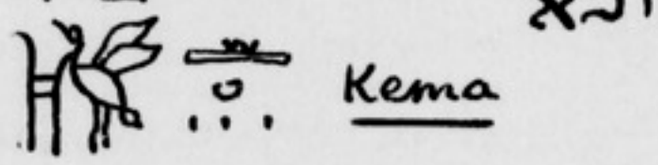
gobelet, coupe de bronze :


Kes
sepro

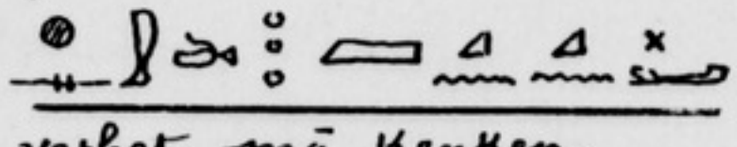
gomme :

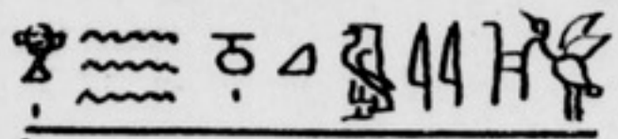

Kema КОМН
Kem КОММІ
Kema
Kema

eau gommée :


Kamī

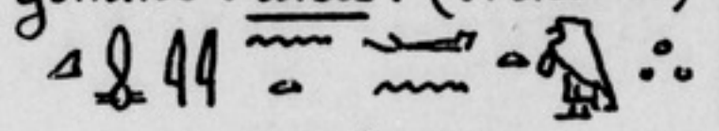
par ex :


yesbet mā Kenken
lapis lazuli véritable broyé


hermou nou Kami
avec de l'eau de gomme.

(v. briques de couleur)

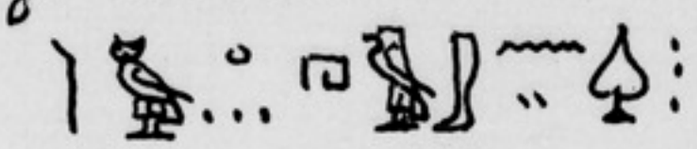
gomme d'arti : (v. encens)


Kemī ìrt ārti

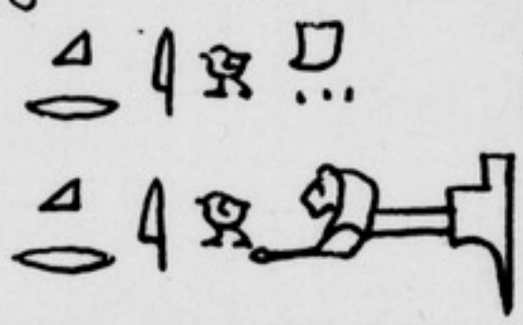
gomme de palme :


Kema mārouī

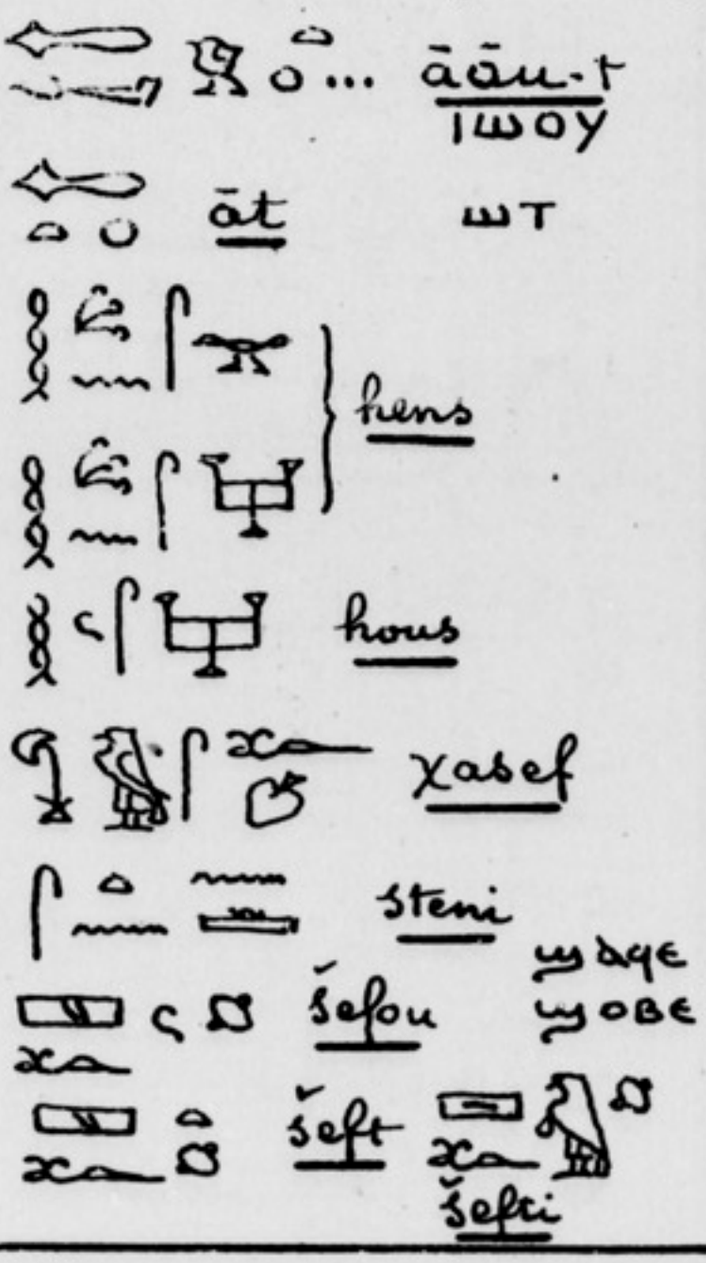
gomme d'ébénier :


Kem habni

gonds de porte :

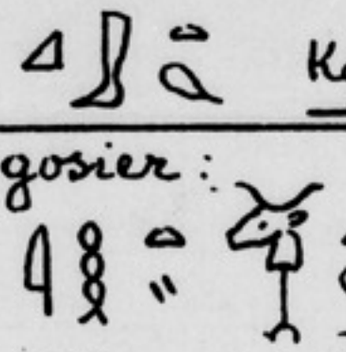

Krau

gonflement, tumeur ; gonfler, se gonfler, se tuméfier ? (v. scrofules) (tumeur)


āāu-t ІШОУ
ât ШТ
hens
hous
xasef
steni
šefou
šeft
šefti

gorge, poitrine: (V. poitrine) seins


ment


Kab KHB (double)

Kab-t

gosier: (V. cou. gouffre)

ahti-t

ahty

heti-t

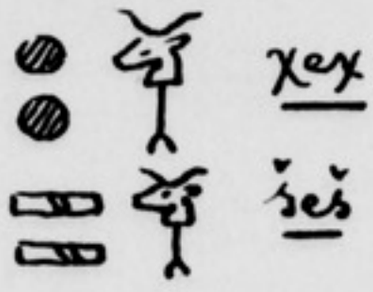
heti

hi

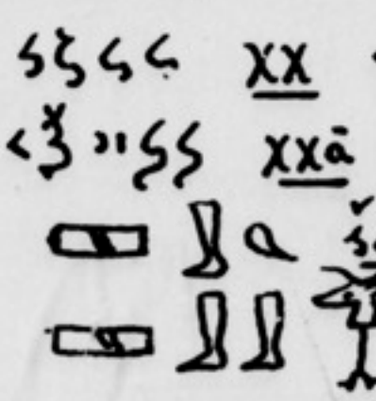
hy

āšā


la tête seule a le même sens et se prononce comme ci dessus. Nous avons déja dit ailleurs que les Egyptiens ne mangeant pas la tête des animaux les fichaient sur un pieu pour les jeter dans le Nil ou les vendre aux étrangers.


xex ou xi

šeš ou ši

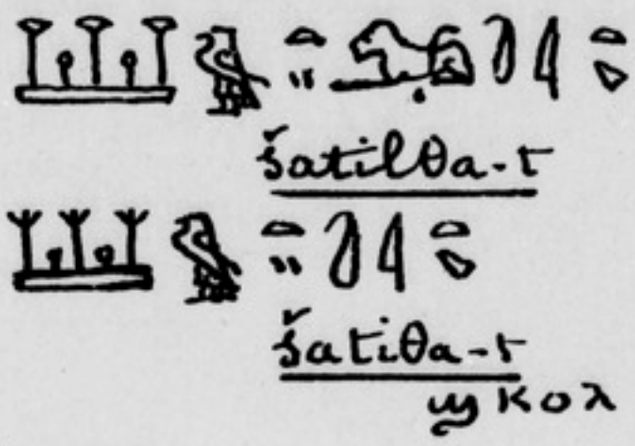

šenb-t

šenbut

šeb

sebi

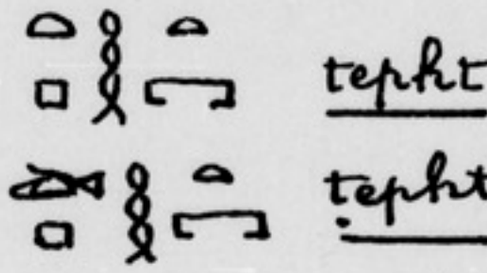
gouffre, précipice:


šatiba-t

šatiba-t

ψκολ

gouffre, caverne, trou et par extension: gosier:


tepht

tepht

tepht

·ταπτ (sévrer)

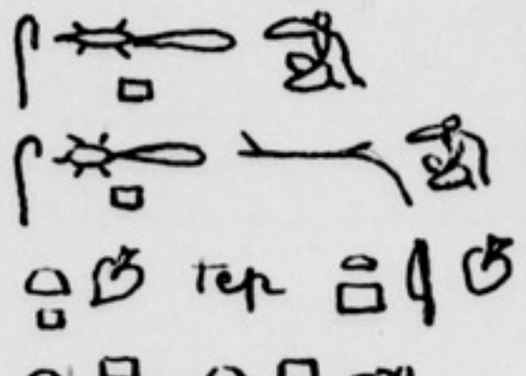
goupillon: (V. bouquet)

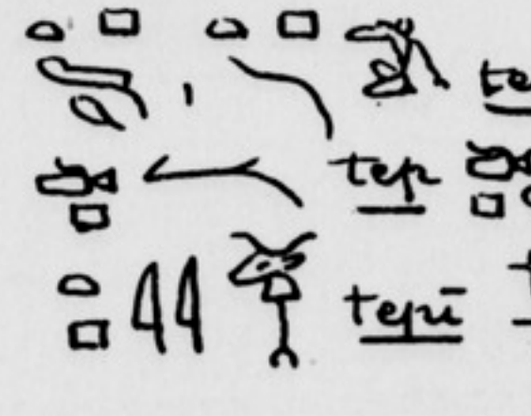

ābou

Ce mot a été traduit bouquet. abou avec le déterminatif a en effet ce sens. Mais nous croyons que l'abou qu'on voit dans la main d'Ammon est un goupillon.



goûter, déguster:


sexep


tep tepa

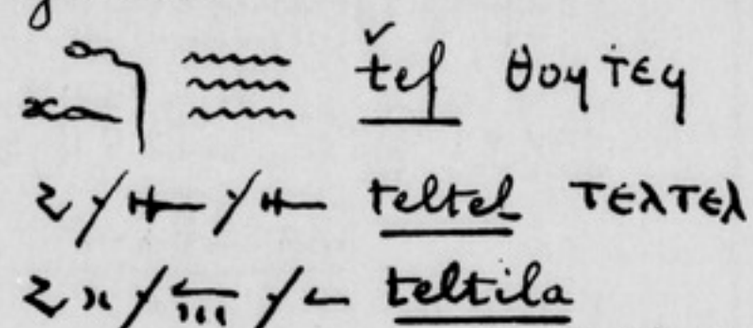
TEП

tepr

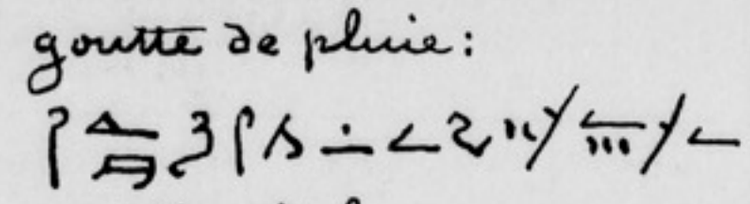
tepr tepou

tepī TEIПE

goutte:

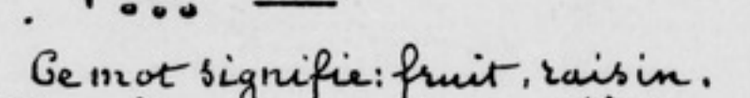


goutte de pluie:



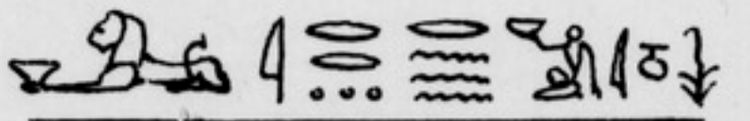
teltila n̄ hroumpet

goutte de vin:



àri

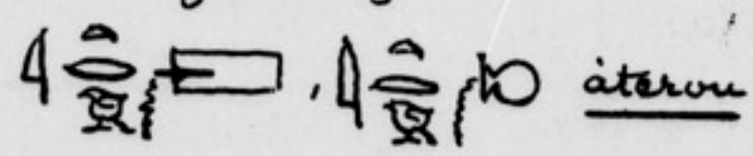
Ce mot signifie: fruit, raisin. D'après une inscription d'Edfou relatant une cérémonie religieuse, une fête solennelle où le pharaon, agissant comme prêtre, buvait des gouttes de vin versées dans l'eau en souvenir du sang versé par les compagnons de Set, il est dit



ra àri ì mou šam àn šouten

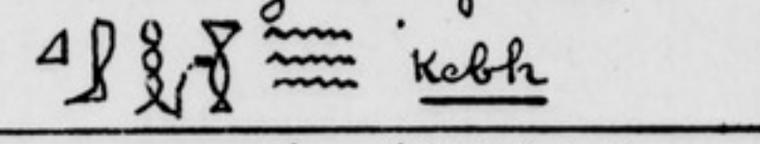
on verse des gouttes de vin dans l'eau; le roi boit.

verser goutte à goutte:



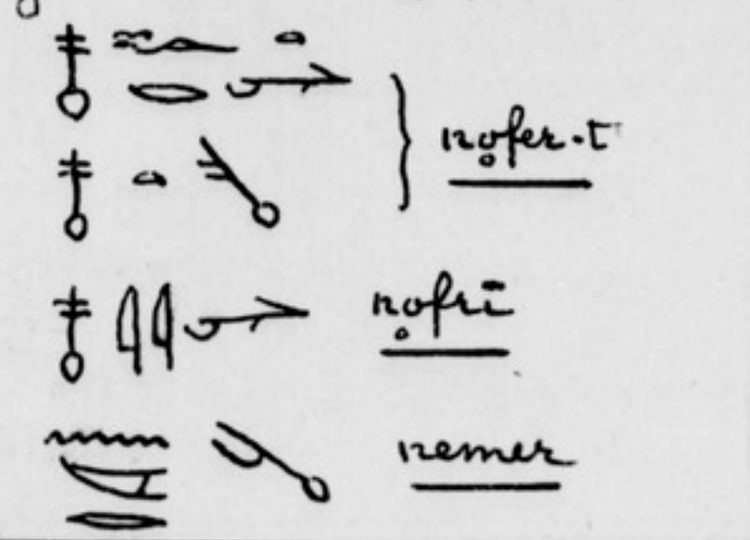
àterou

extraire goutte à goutte:



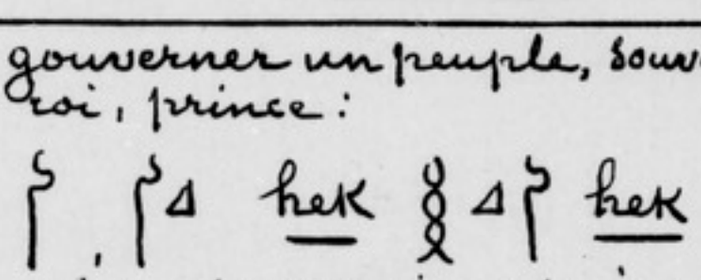
kebh

gouvernail: (v. pilote)

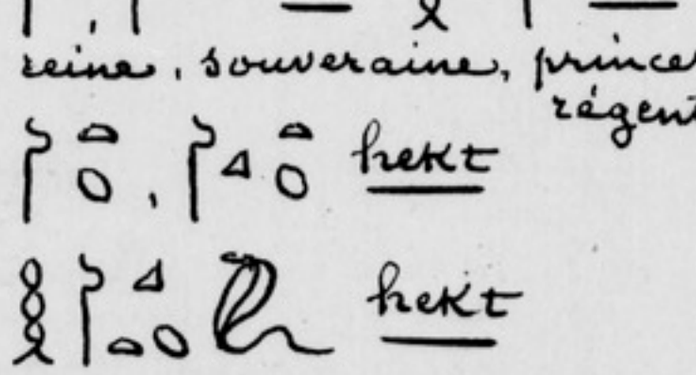




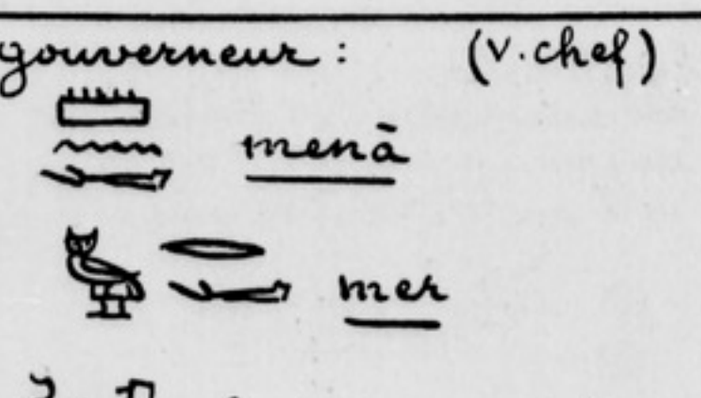
gouverner un peuple, souverain, roi, prince:

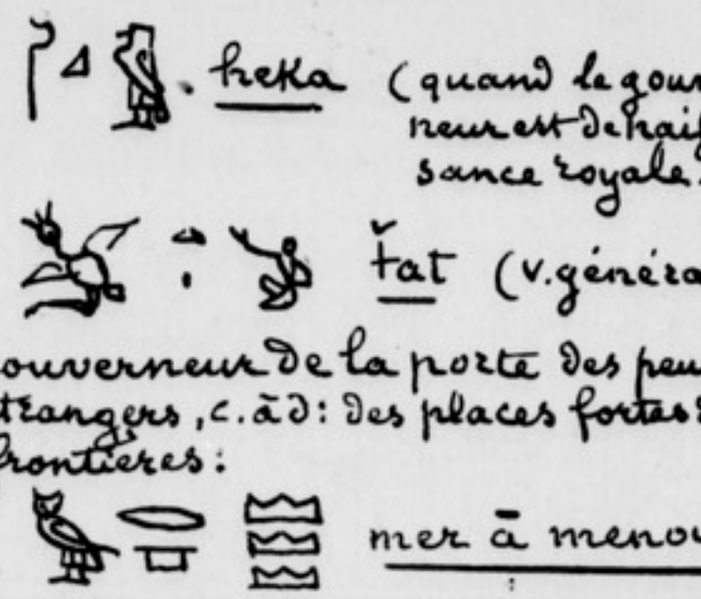


reine, souveraine, princesse, régente:



gouverneur: (v. chef)

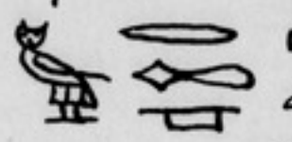




gouverneur de la porte des peuples étrangers, c.à.d: des places fortes des frontières:

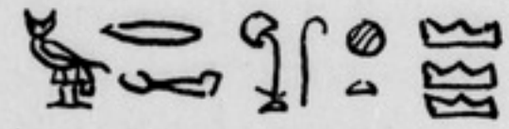


gouverneur des places fortes des frontières: (suite)



mer ā à menton

grand chef de la porte des pays



mer ā xesxet.w

chef de la porte des pays étrangers.

gouverneur de la porte du midi, de la frontière du midi.



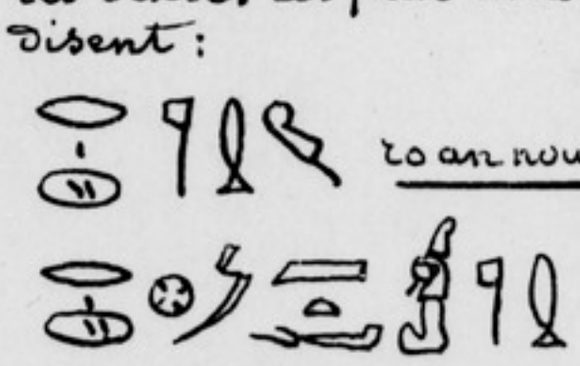
mer ā ris

gouverneur d'une ville:



tat mer nou-t

les textes les plus anciens disent:

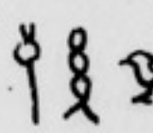


ro an nouter hon

ro an nou maāt nouter hon

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grâce, grâces, gracieux:



authoun

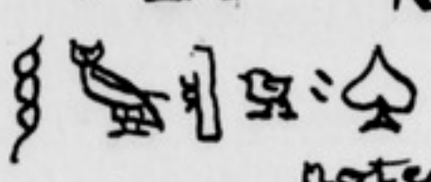


nāmou



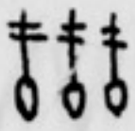
notem

NOTù

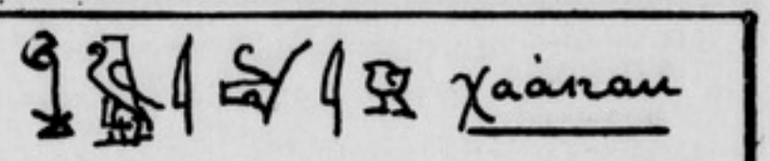


notemnou

(grâce précieuse)



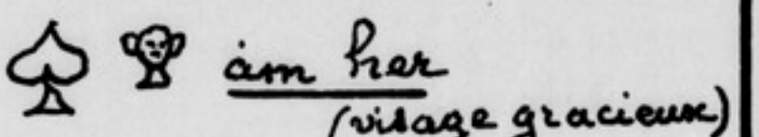
nofrou



gracieux, beau, aimable:

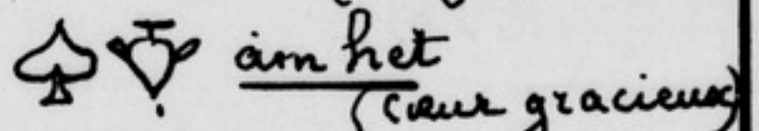
(V. dattier)





àm her

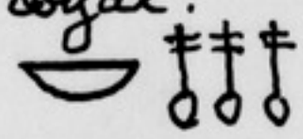
(visage gracieux)



àm het

(cœur gracieux)

maître des grâces; la très gracieux; titre divin et royal:



neb nofrou

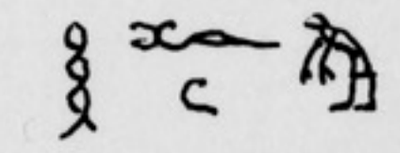
demander grâce:



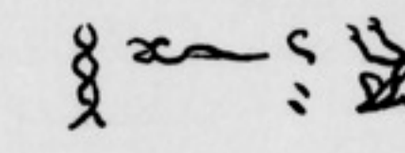
hef



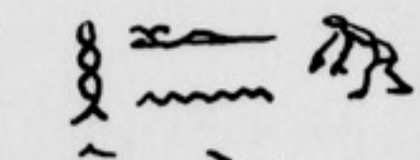
hefa-t



hefou

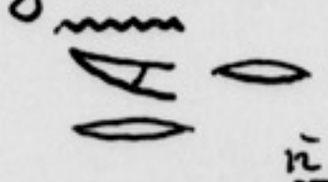


hefoui



hefen

grâce à:

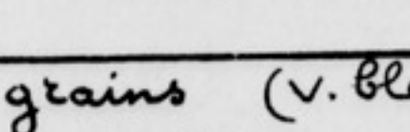


n merion

(à l'aide du gouvernail)

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grains (V. blé, orge, épeautre

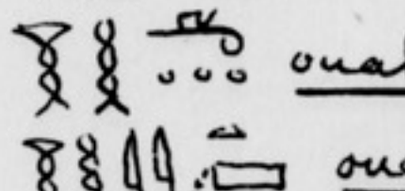


ammā



ouah

ouahi-t



ouahi-t

grains: (suite)



belbel

BABIAE

belbila

nafri NAΦPI

nafri

nefrou

"

pre 4PE

hek-t

χaā

χaā-u

refref

λεqλιqε

λοqλεq

sexhor

graines alimentaires:

šebnou

ψEBIN

tehneb

tehneb

tebhonou

graines, semences:

nefr

nefer

graine, œuf, germe:

āper-t

graines spéciales employées dans les sacrifices:

šenft-ou

grains d'encens: (v. encens)

šentaw

graine d'orge:

àt EIWT

à l'époque ptolém:

pertou

grain phénicien:

ātaulnou

espèce de graine non déter: minée:

mākbou

espèce de graines qu'on donne aux poules:

Kem Kaw (jone)

graine de lin, graine rouge:

tešer ou teršr BEPEψ BEPEψ

graines, grains: (suite)
graine de ricin:


Kesbet

ΔICωIC
(ricin)
ЧЄIBI
(tique)

ЧЄIBI (dialecte incmphitique)
LIB (" thébain) servent comme κροτον, ricinus et ricin, à exprimer en même temps le ricin (plante) et le ricin (tique des chiens) ce qui s'explique par la ressemblance qui existe entre l'un et l'autre. En outre les Egyptiens ont employé le mot Kesbet. Xesbet, bleu, rappelant la nuance de la graine et de l'insecte parasite du chien.

Recueillir des grains dans un sac pour les peser ensuite dans des corbeilles:


tem-t

tema

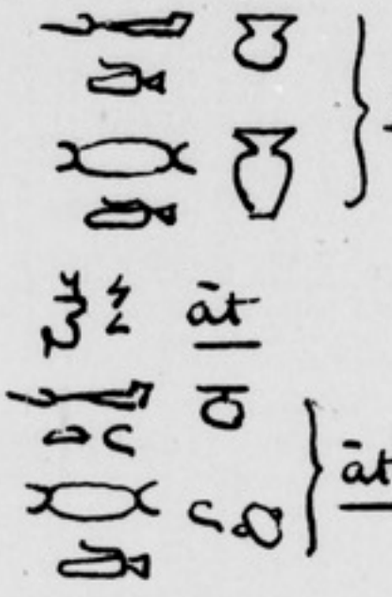
tem

x
temi

On a trouvé beaucoup de grains de toutes espèces, orge, blé, lin etc. On s'en est servi pour faire des expériences: on les a soigneusement semés, mais, comme on devait s'y attendre, aucune de ces graines n'a germé

gras (être).
On rencontre assez souvent des statues, même de la XVIIIe dynastie, représentant des individus, hommes ou femmes, d'un embonpoint exagéré. Cet excès de graisse n'était point naturel mais servait à symboliser la grande fortune que les personnages ainsi représentés étaient parvenus à acquérir.
Le dieu Nil était également figuré très gros et très gras, avec ses seins gonflés et pendants, pour indiquer que le Nil était la cause de la fertilité et de l'abondance. Des prêtres s'efforçaient de ressembler à leur dieu.

graisse, gras:


āt

āt

āt

ātou

ātau

ātau-t

Ken Keni
ΔHN
Keni KENI

être gras, bête engraissée:

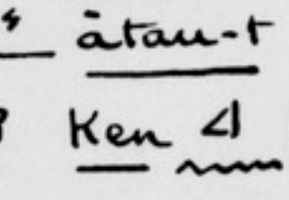

mer-t

Ken ΔHN

Kenāu

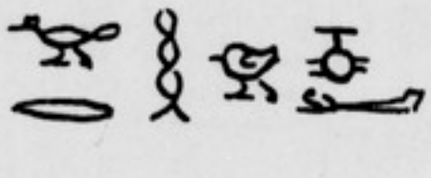
Xen

Xepnou

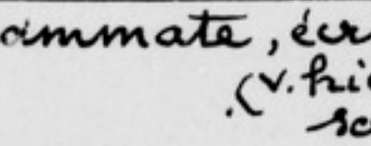

ḥesr

gras (être).
On rencontre assez souvent des statues, même de la XVIIIe dynastie, représentant des individus, hommes ou femmes.

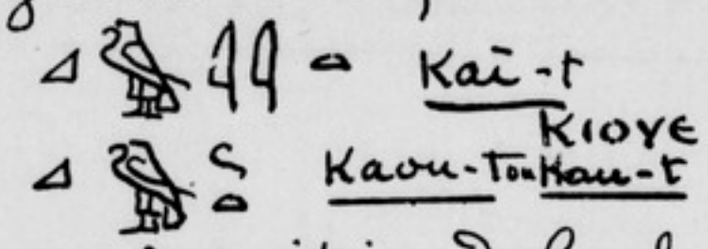
gras: (suite)
être engraissé, gras, compact



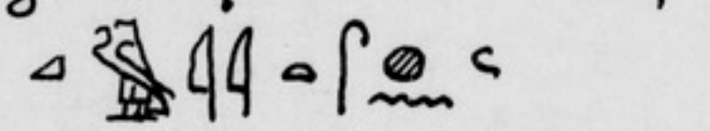
graisseux, visqueux:



graisse de bœuf:

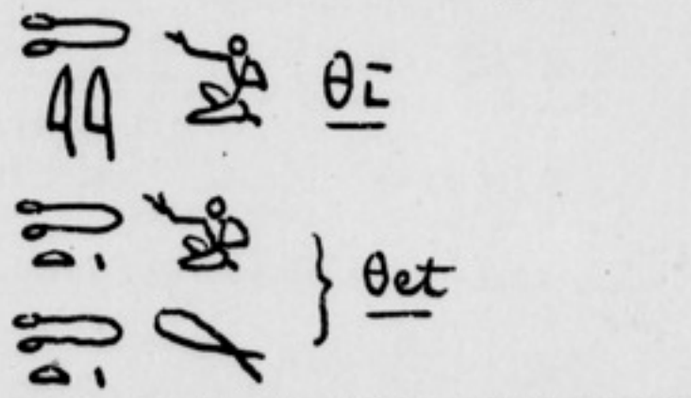


gras de poitrine de bœuf:

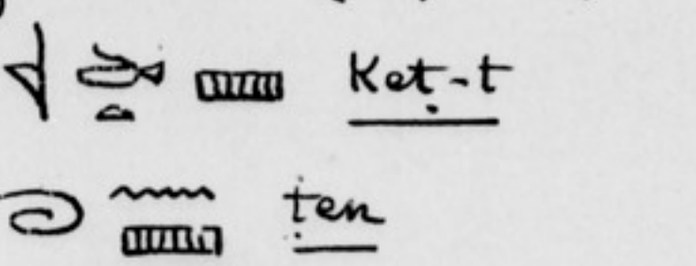


graisser les roues d'une voiture:

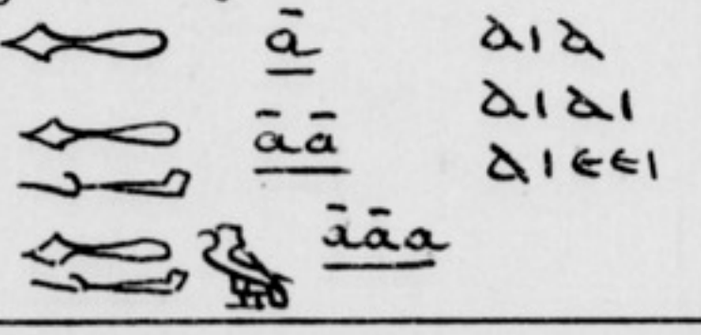
grammate, écrivain: (v. hiérogrammate, scribe)

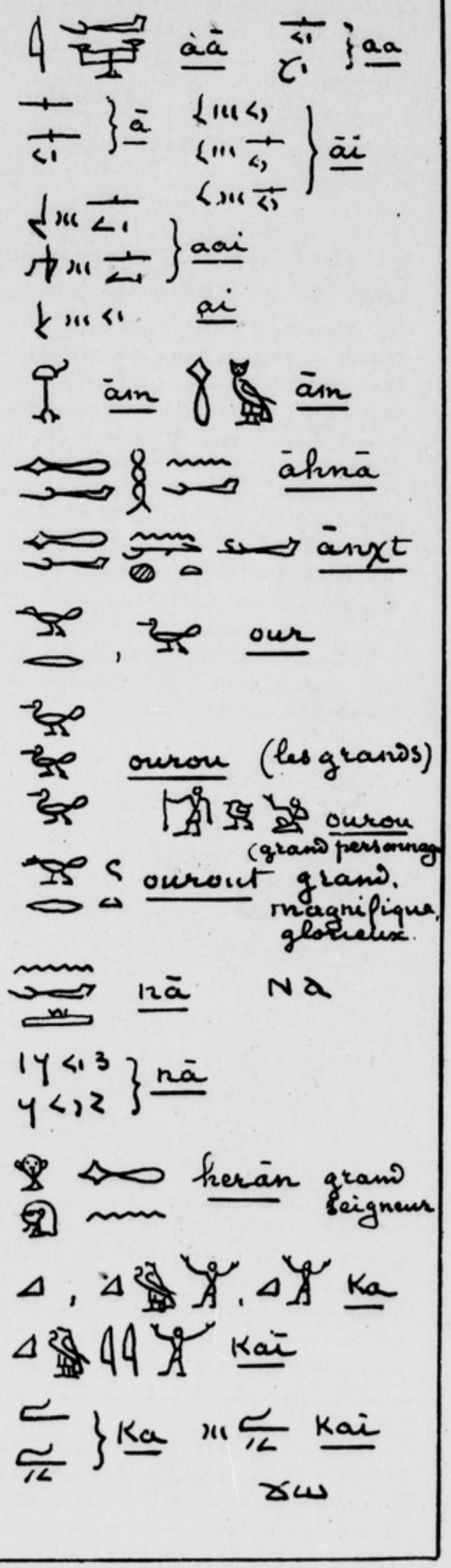


gramme: (v. poids.)

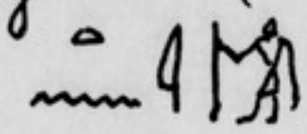


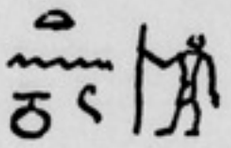
grand, grandir:

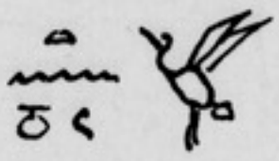




grand: (suite)


tenà grand personnage

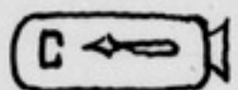

tennou les grands


tennou grands, élevés en dignités.

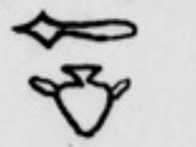
le grand appartement, la grande chambre, la grande chambre funéraire:


per our

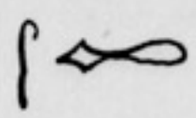
d'où:

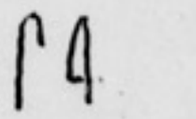

per à «grande maison» titre donné aux rois et qui est l'origine du mot pharaon. Ce même titre est reconnu aux empereurs romains sur les monuments égyptiens.

grandir le cœur, rendre fier, fort, courageux:


à ab

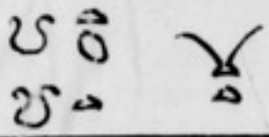

s'à ab


s'à


s'à

la grande déesse: (Isis)

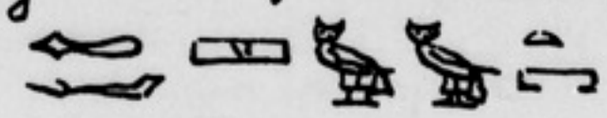

Oen


"

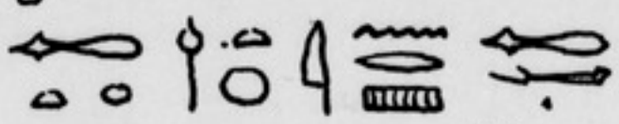
grand-maître du palais, grand ordonnateur des fêtes royales:


mer-t mesou souten (le chef des artistes, ouvriers et ouvrières des palais du roi).

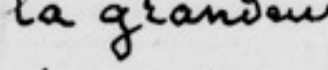
grand inspecteur des haras:


à semmi-t àt

grande pierre blanche:


à-t het àner àï.

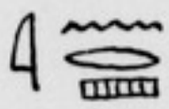
la grandeur, la hauteur:


ta àï

grand-duc: (v. hibou)


àtou

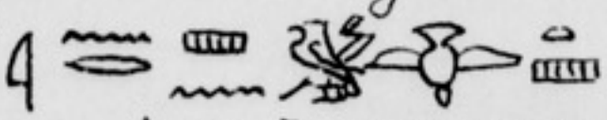
granit:

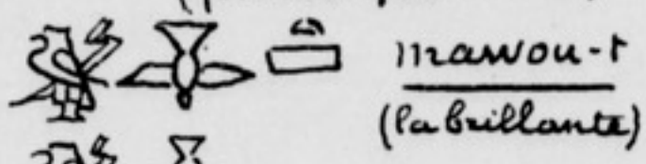

àner (pierre)

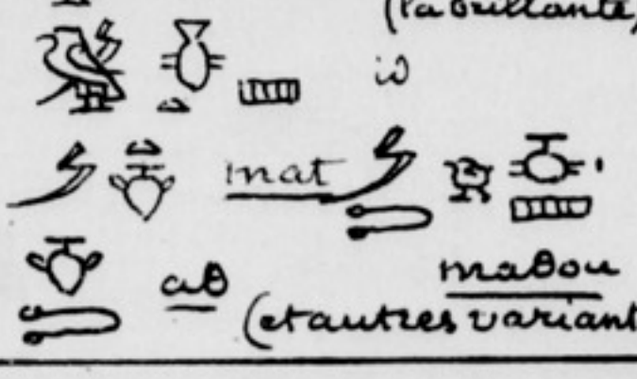
granit noir:


àner kem-t (pierre noire)

granit rose de Syène:


àner ĩr mawou-t (pierre qui brille)


mawou-t (la brillante)

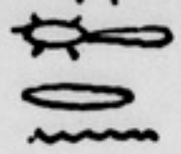

mat

maou

ab

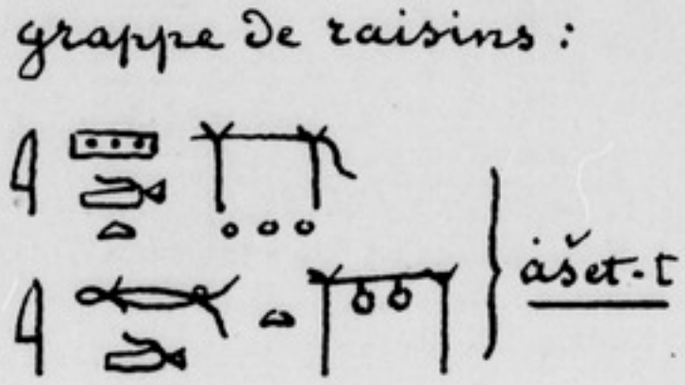
(et autres variantes)

grappe ; régime : (v. raisin)

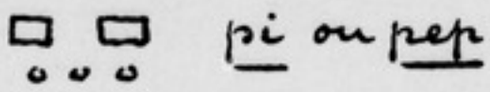


xem
ϫλλε

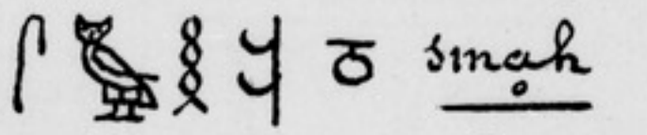
grappe de raisins :



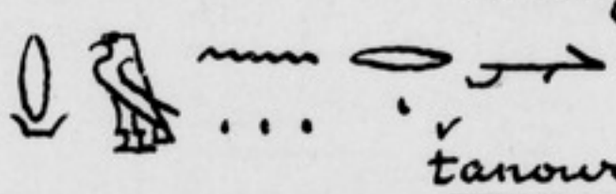
ašet-t



pi ou pep

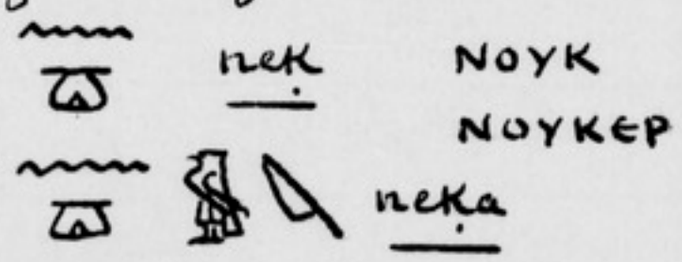


snah
cnaq



tanouro

gratter, nettoyer, racler, polir, se gratter ; gratté, poli :

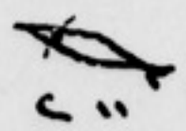


nek
NOYK
NOYKEP

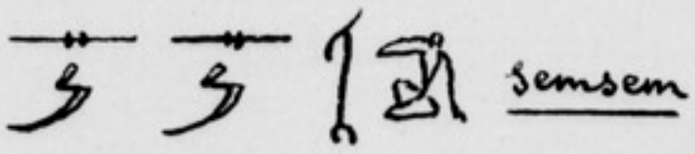
neka



xerou-t



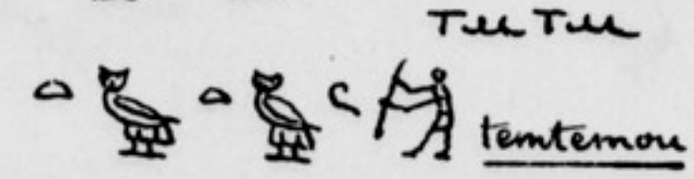
xeroui



semsem

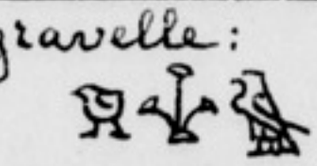


θemθem
TeuTeu



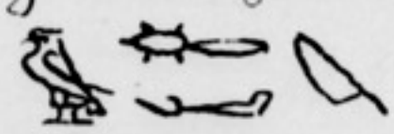
temtemou

gravelle : ϭγαλ



ouha

graver ; graveur : (v. burin, sculpter)

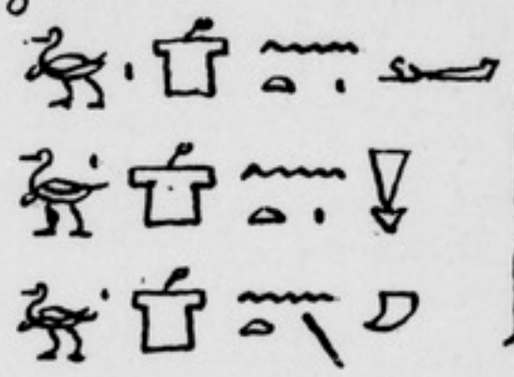


aχā



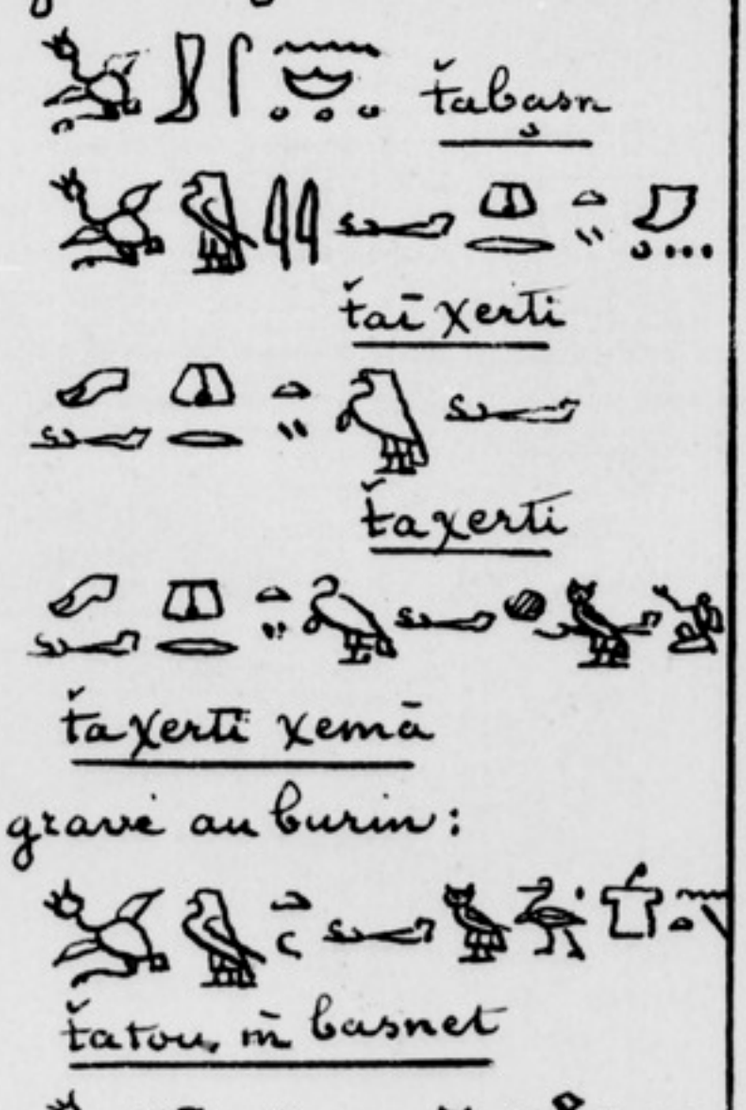
neka
NOYKEP
xet
yet
xetem

graver, buriner, incruster, graveur :



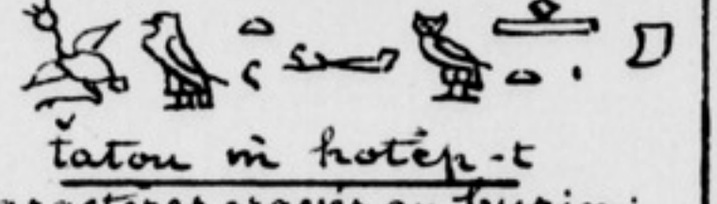
basnet
BACNHT
BACNAT

graver, graveur sur métaux



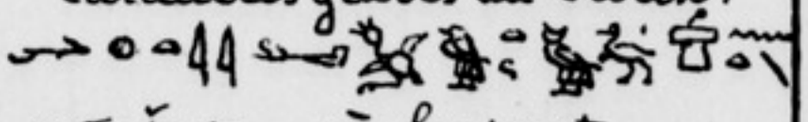
ťabasn
ťaï xerti
ťaxerti
ťaxerti xemā

gravé au burin :



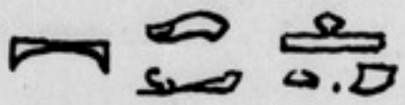
ťatou m̀ basnet
ťatou m̀ hotep-t

caractères gravés au burin :



xett ťatou m̀ basnet.

graver. (suite)
graveur en chef, maître graveur:



mer ta hotep-t

graveur:

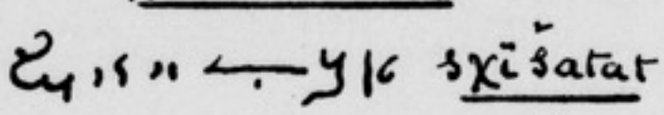


xerti

graveur de lettres:



xeti m ša-t

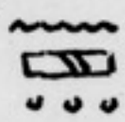


sxišatat
ψοΧΤ



paoutxetau

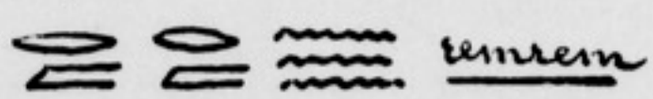
graveur:



reš

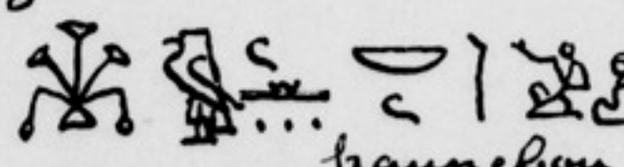


rešou

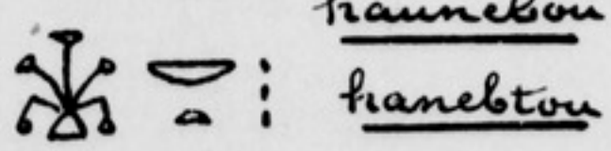


remrem

Grecs:



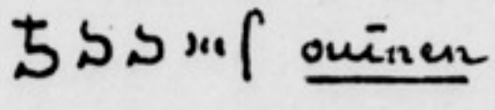
hraunebou



hranebtou

Ces noms donnés dès la XI^e dynastie (25 siècles av. J.C.) aux sauvages habitants (v. coiffure) des îles de la Méditerranée et surtout des îles de l'archipel grec, restèrent en usage jusqu'aux basses époques pour désigner les Grecs.

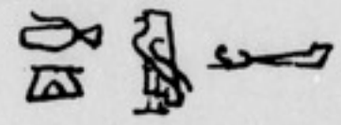
Ce nom en démotique et en copte prit la forme de:



ouinen

ΟΥΕΙΝΙΝ

greffer: (v. joindre, souder.)



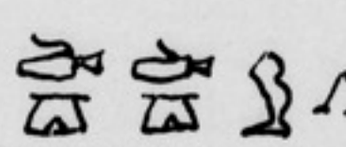
teka

Tw6



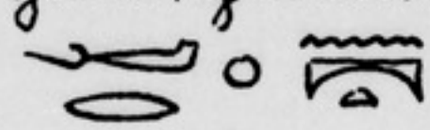
tekatek

TAGTAG



tekitek

grêle, grelons:

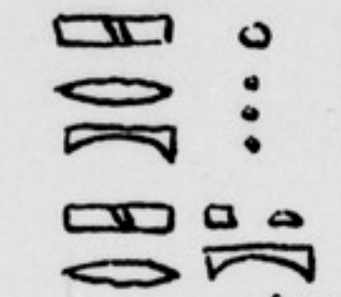


ar irpet

litter: caillou du ciel

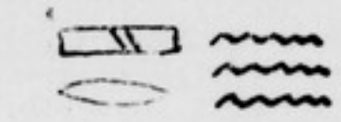
ΑΛΝΤΠΕ

(v. sel)



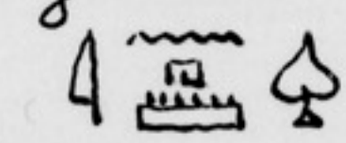
šerpet

litter: sel du ciel.



šermou

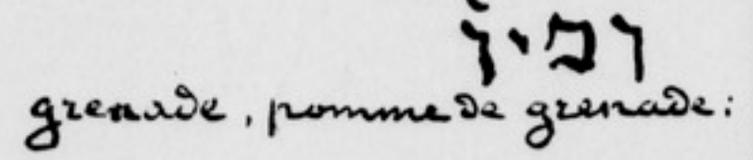
grenadier:



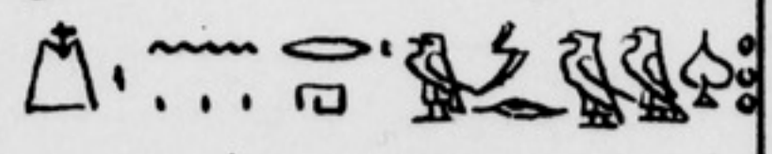
anhem

ЄРΜΑΝ
ϘΡΜΑΝ
רמין

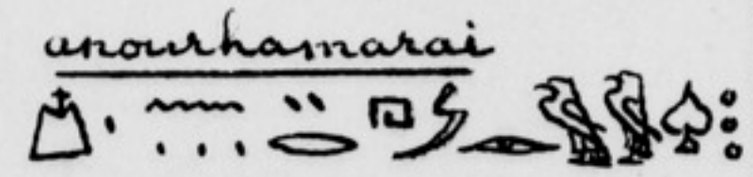
grenade, pomme de grenade:



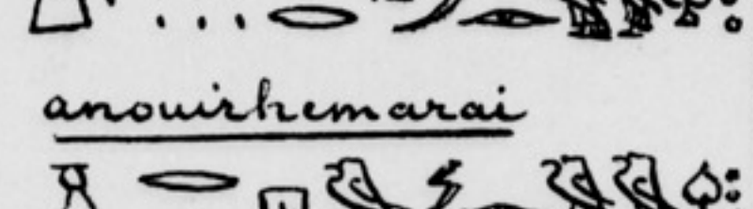
anourhamarai



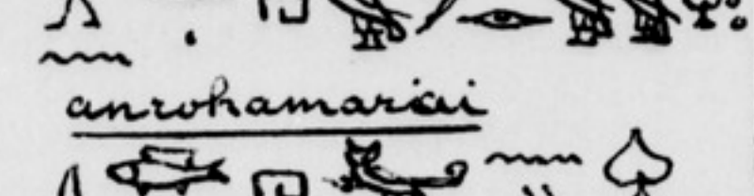
anouirhemarai



anrohamaraai



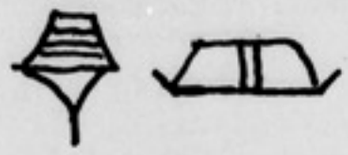
anhemani



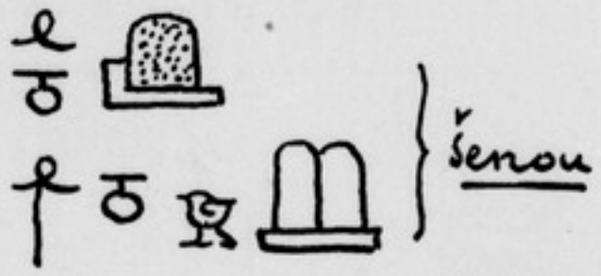
nhimaraiou

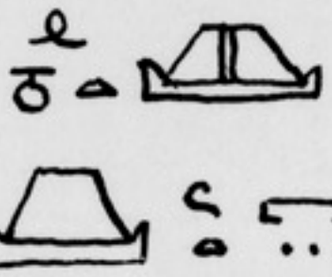
grenier à blés ; dépôt ; entrepôt.


ât


âhâ


ouŝa


šenou

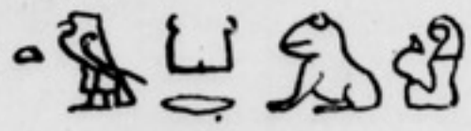

šenou-t

grenouille : (v. têtard)


âbenx


Krr KPOYP

la grenouille, nom de femme :


taKrr

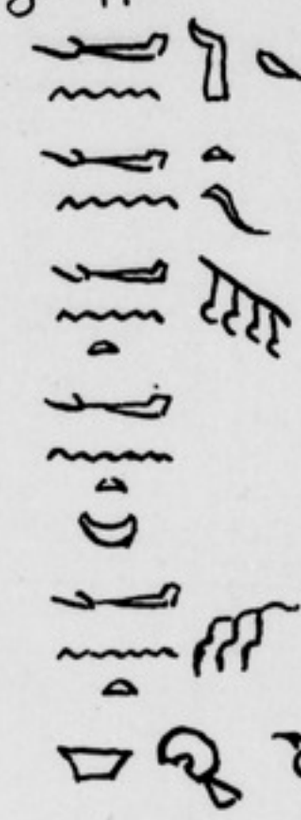
On trouve souvent dans les tombes de Memphis, de la XVIII^e à la XXI^e dynastie des amulettes en feldspath, représentant une grenouille :



La grenouille rappelait l'idée de la renaissance, à cause de ses nombreux têtards qui eux-mêmes signifiaient : centaines de mille.

Les bas-reliefs montrent des rois offrant des grenouilles aux dieux. L'offrande de cet emblème indiquait qu'ils imploraient des milliers et des milliers d'années dans la vie éternelle où ils allaient renaître.

griffe d'oiseau, serre ; griffe d'animal : (v. ongle.)


ân

ânt

âk

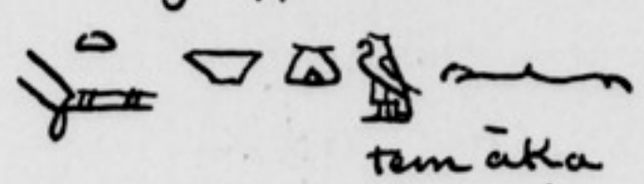

âka

"

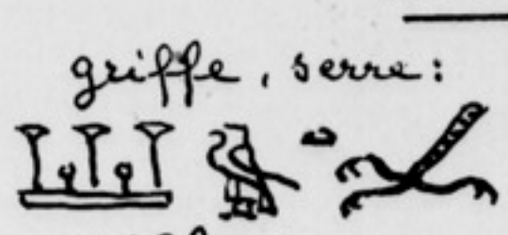

âka-t

âka

sans griffes :

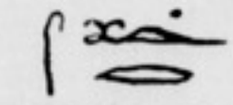

tem âka

griffe, serre :

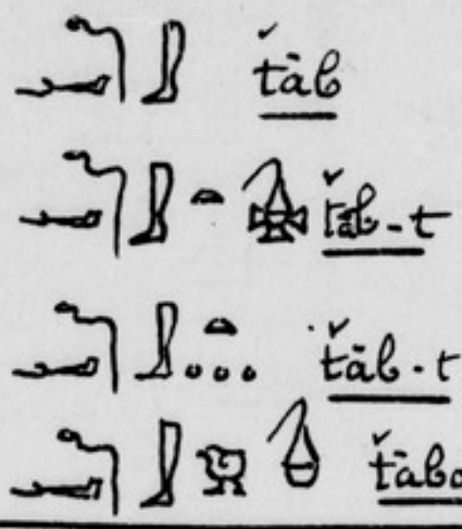

šat

griffon :


âxi

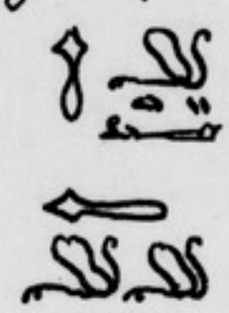

sefr

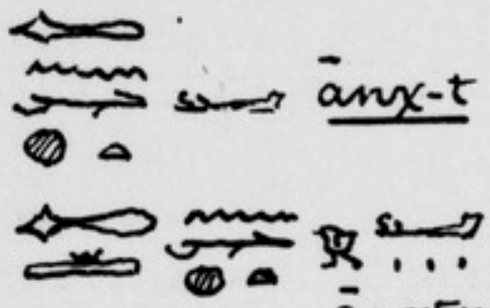
gril, griller: (v. charbon)



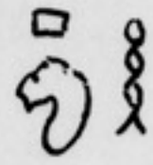
ΣΕΒΕ

gros, fort, robuste: (v. gras)

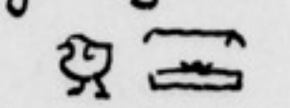




les forts, les vigoureux, les vaillants.



gros, grosseur:



OYMOT

grossissement des eaux:

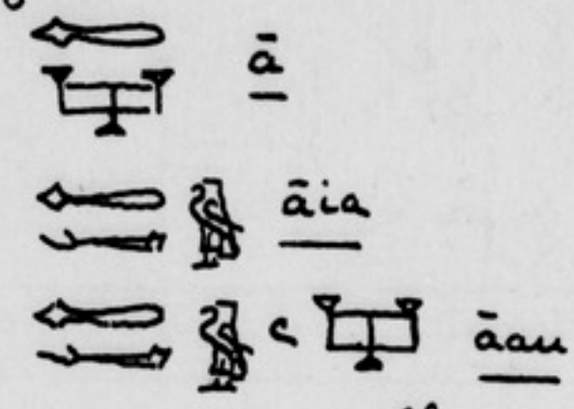


grossir, s'étendre, grandir: (v. grand)

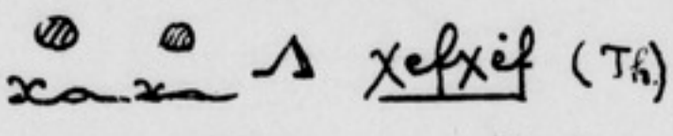


AIAI

grossir:



grossir, se gonfler:



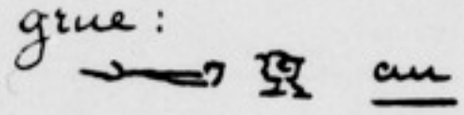
être grosse: (v. enceinte)



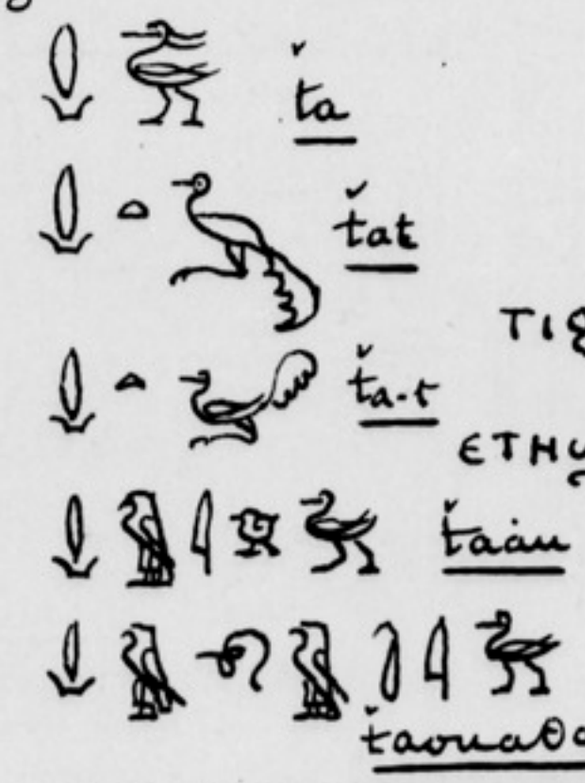
le grossier, surnom de l'hippopotame:



grue:



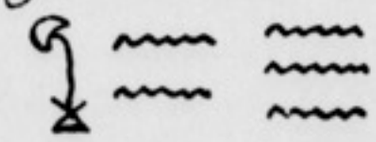
grue cendrée:



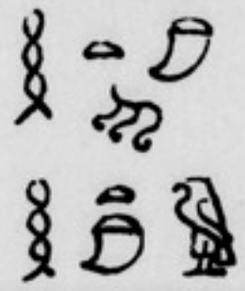
TIQI

ETHUYI

gué ou torrent:



guenille:



heta qit

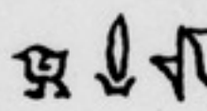
guépard: (v. léopard.)

guérir; guérison:



ārk

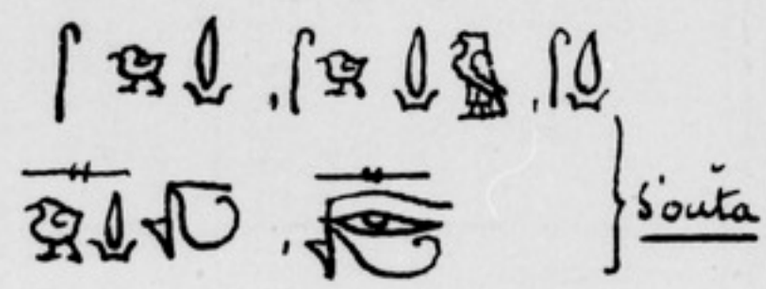
(finir (sous entendu une cure.)



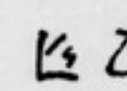
ouṭa

(sain, santé

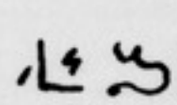
j'ôte:



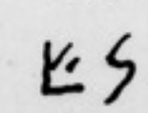
s'ouṭa



ṭ'ouṭa

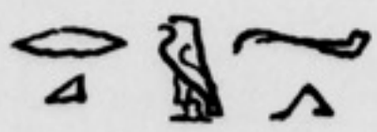


taouṭa

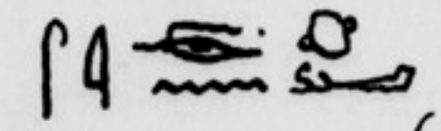


tou ar ouṭa

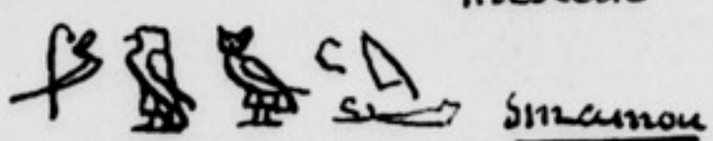
littér: rendre sain
donner la santé.



roKa

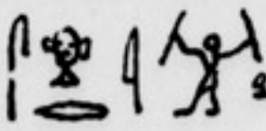


san
(CAEIN)
médecin



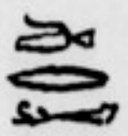
smamou

littér: détruire, anéantir (une maladie)



schera

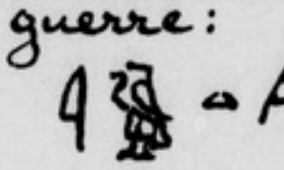
dissiper (un mal)



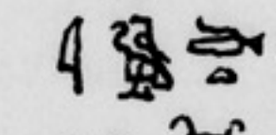
ter TARGE

chasser (le mal.)

guerre: (v. combat.) (battre)

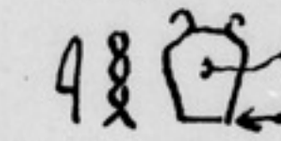


ȧat

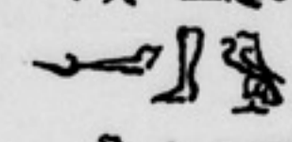


ȧaṭ-t

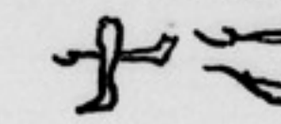
(22) aā



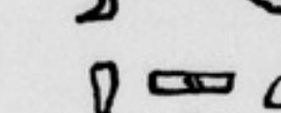
ȧh



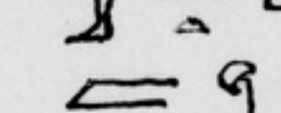
āba



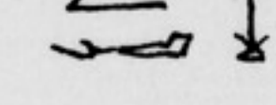
ābā



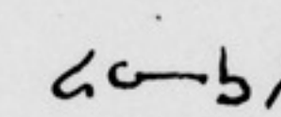
bošt BWTC



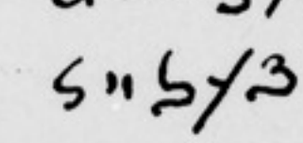
māxaī



melex

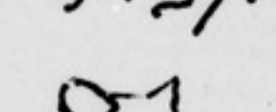


melexau

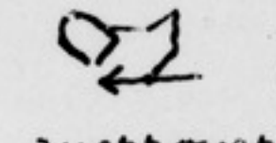


xer

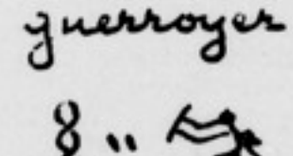
guerroyer, faire la guerre:



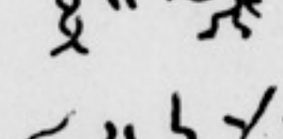
ar aā



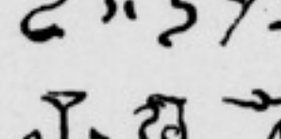
ḥi qi



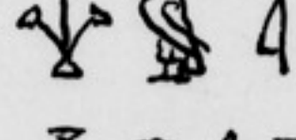
ar melexau



ḥaāiton
qi01



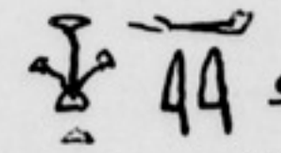
ḥaāuā



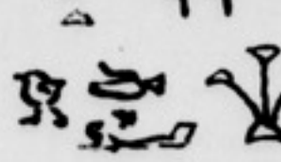
ḥaāi-t



ouṭḥaāi-t



xeny

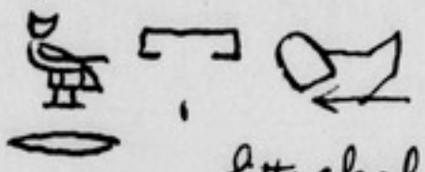


xer



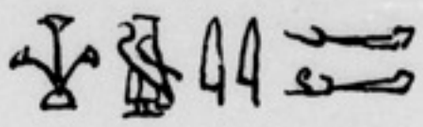
terrifier

guerre: (suite)
ministre de la guerre:


mer per xer

litt: chef de la maison de guerre.

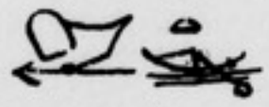
maux causés par la guerre:


haïā

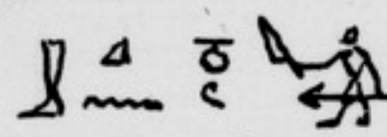
arme de guerre: (v. armes)

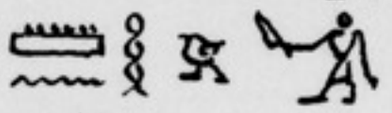

xera

navire de guerre:


xer-t

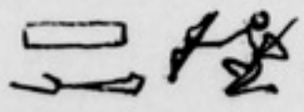
guerrier:

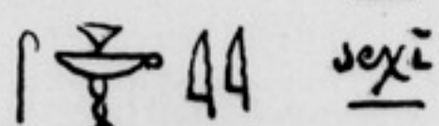

bekennou

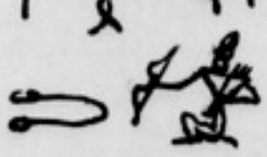

menhou


menfi

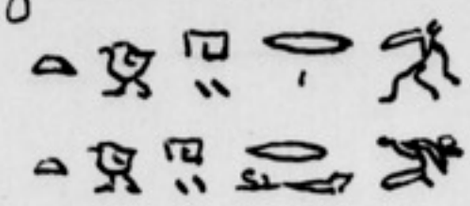

xer


šā

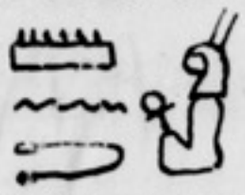

sexi


θe

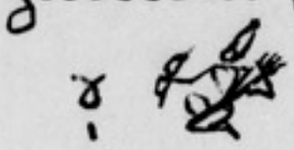
guerrier illustre, héros:


touhiro

le Dieu de la guerre:

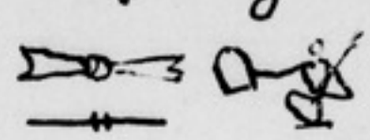

monθ

guerriers (castes des)


šes

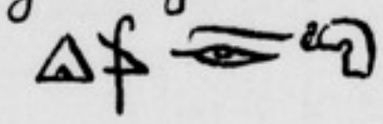

šesou

chef des guerriers:


tes

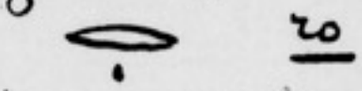
ΔΟΕΙC (maître.)

guet, guetter:

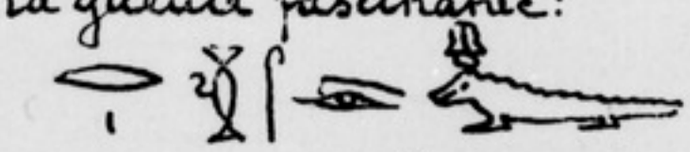

tou res

PHC (veiller)

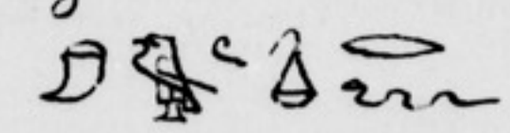
gueule:


ro

la gueule fascinante:

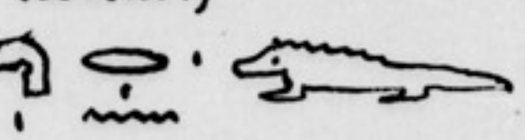

ro hos

la gueule brûlante:

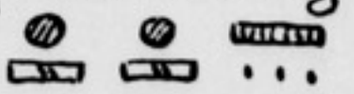

tauro

noms donnés à Set.

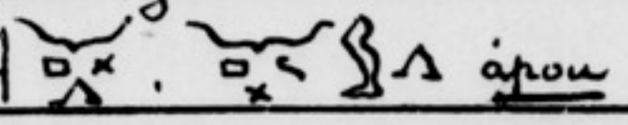
gueule de crocodile: (nom d'une maladie, peut être le scorbut.)


Keroñ sebek

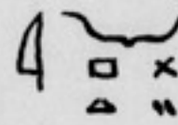
gueuse, lingot:


xešyeš-ou

guide, guider, montrer le chemin:

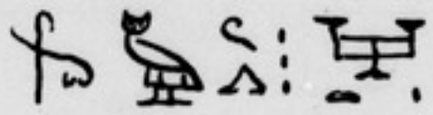

ápou

guide, guider; montrer le chemin, servir de modèle: (suite.)


ajouté

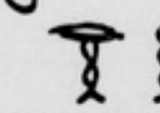

samou (v. semblable)


sam

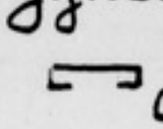

smout ou smou ouat.

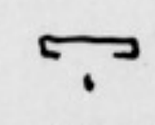
CHOT (modèle, exemple à suivre)

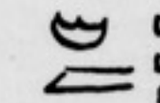
guirlande de verdure:


ouah

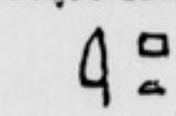
gynécée: (v. harem.)


per hounou ou at himou


per him-t


him per-ou

surveillant du gynécée:


apet

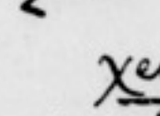
surveillant en chef du gynécée:


mer per houn

chargé de la surveillance des vivres et de tout ce qui était nécessaire au gynécée. Celui-ci avait ses recluses du Kiosque, danseuses et chanteuses:

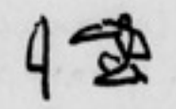

xen ir am-t per

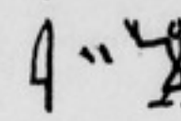
c:à d: l'enfermée de l'agréable maison.

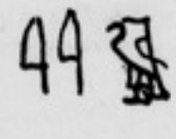

host chanteuse.

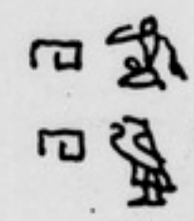
H

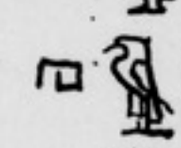
Ha! ah!

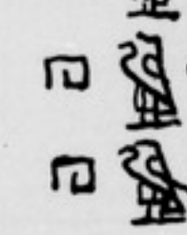

a ah, ô.


ai

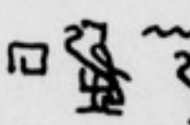

ia ha! ex: d'étonnement


ha


hai


hau hô!

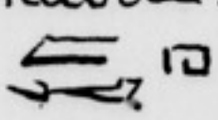

ha ah! plaise à Dieu que!

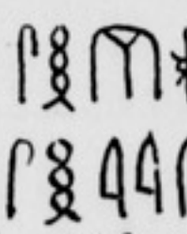

hana oh! que


hamaï fasse le ciel que!


hana maï! (même excl. que la précédente) QADOC

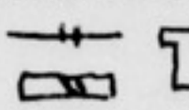
habile: (v. sage, prudent)


mâharo

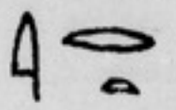

seh

sehi

habileté:


sešau

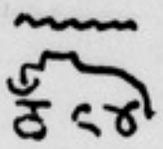
habiller; habillement; vêtements: (v. couvrir)

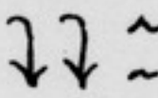

àrt

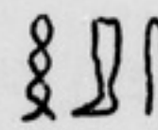

ounxou


mār

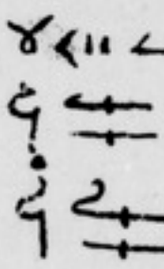

ren

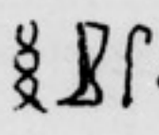

renroou


nini


hebes

ϩEBC̄

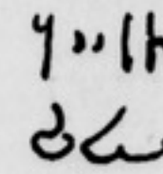

hebes


hebes.t


šetam


ṭebou

ΘEBIW

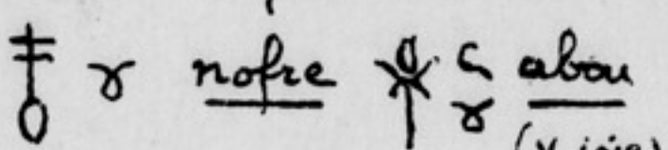

ṭebau

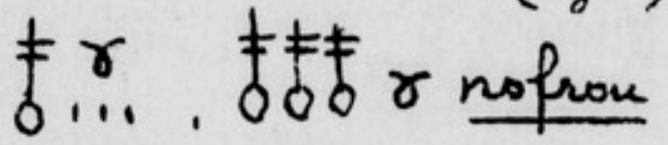
habit de fête bien repassé: (v. repasser, cylindrer.)

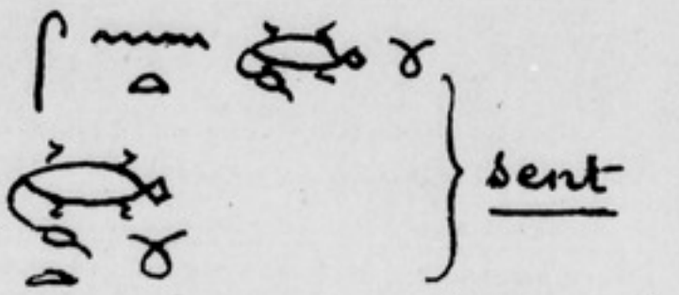

išop

šop

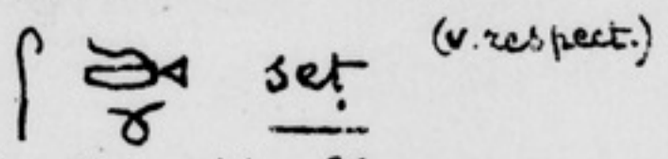
habits de fête:


nofre abou (v. joie)

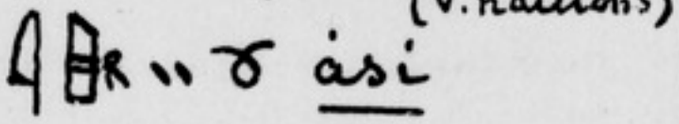

nofrou

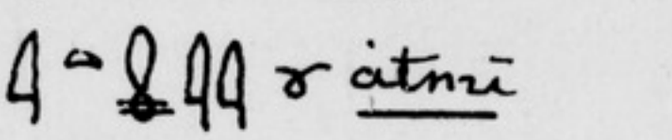

sent

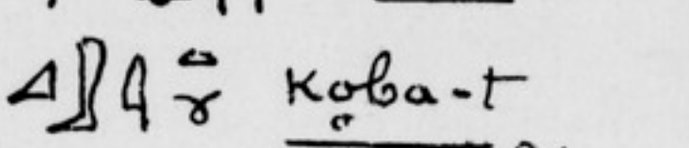
(v. respect.)


set

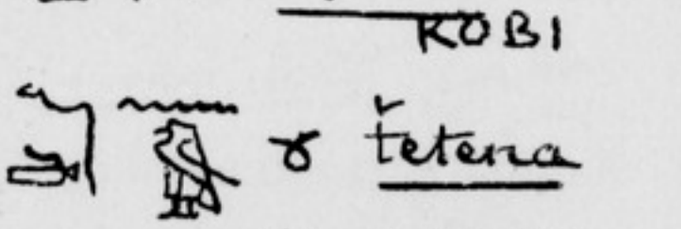
habit d'étoffe commune, rude et grossière: (v. haillons)


àsi


àtnṛ

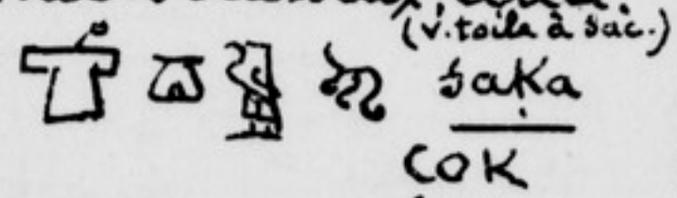

Koba-t

KOBI


ṭetena

ϬΔΔITWN

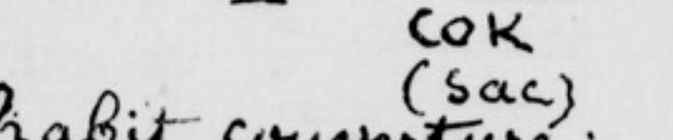
habit crasseux, cilice: (v. toile à sac.)


ϫaka

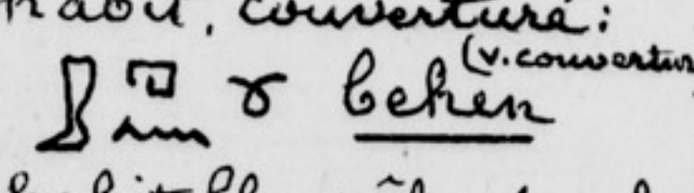
COK

(sac)

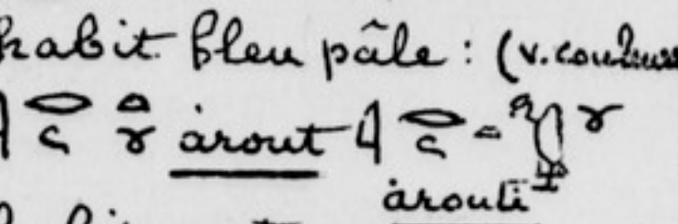
habit, couverture: (v. couverture)


ḥeḥen

habit bleu pâle: (v. couleurs)

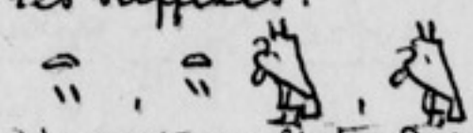

àrout àrouti

habit vert:


ouat ouati-t

Hérodote (liv. II c. 36) dit: Les hommes ont chacun deux habits; les femmes n'en ont qu'un ". Et ch. 37: " Ils portent des habits de lin nouvellement lavés, attention qu'ils ont toujours. "

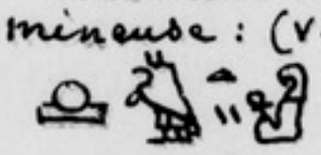
habitant, habiter: (v. homme Egyptien)
les suffixes:



Li
indiquent que l'être désigné habite le lieu, la localité, la ville nommés par le préfixe.
Ce déterminatif Li s'écrit aussi:

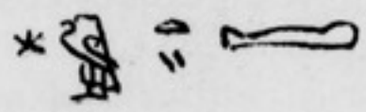


(Il sert également à indiquer les professions)
Voici quelques exemples:
habitant de la sphère lumineuse: (v. plus loin les mêmes expressions sans ce déterminatif)



Xouti

habitant de l'enfer: (v. enfer)



tuati (momie)

habitant de l'ouest, les barbares de l'occident (l'Europe où les Egyptiens plaçaient l'enfer):



amenti

habitants d'une ville:

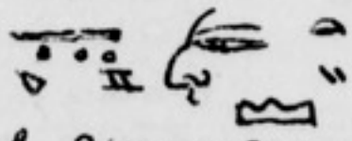


nouti

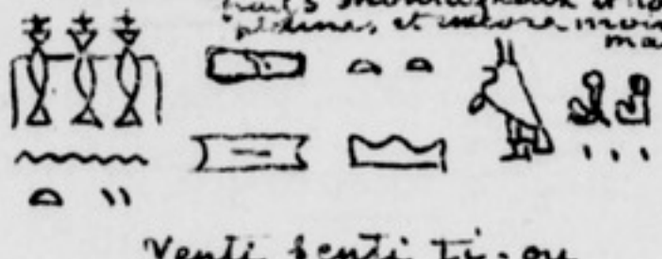
habitant de Memphis:



anbou hat ti
littér: habitant de (la ville) aux murs blancs.
habitant du haut-pays:



taxenti
habitant des pays arrosés par l'eau: (indique qu'il s'agit d'un pays montagneux et non de plaines et encore moins de marais)



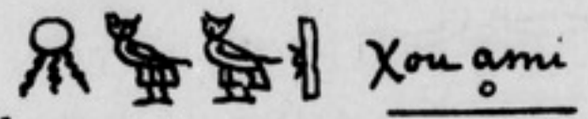
Xenti henti ti-ou
habitants de:



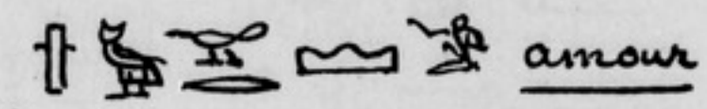
anti

nous bornerons là nos exemples et passons aux mots où ti n'est pas employé.

habitant de la sphère lumineuse:



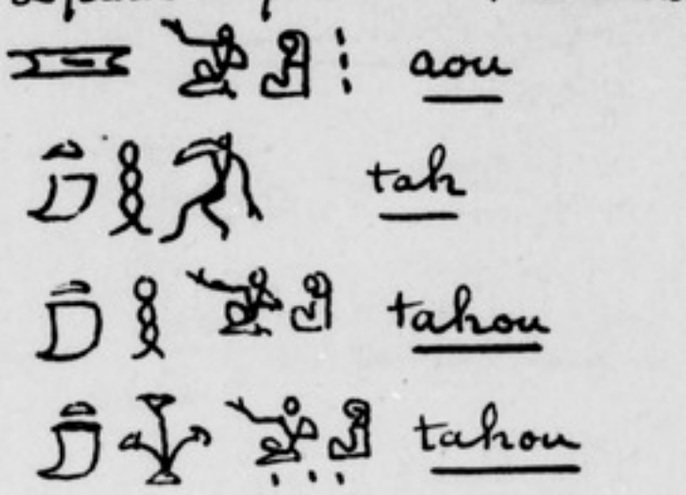
Xou ami
habitant de l'ouest:



amour
habitant d'une ville:

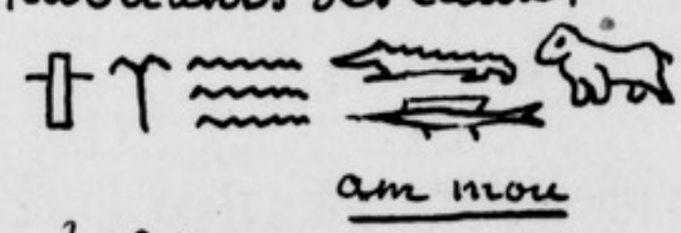


ānxrout
habitants des marais, (c'est là qu'habitaient les gens de basse classe, la plèbe, de pauvres pêcheurs, des esclaves)



aou
tah
tahou
tahou

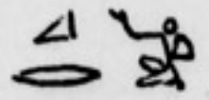
habitants des eaux:



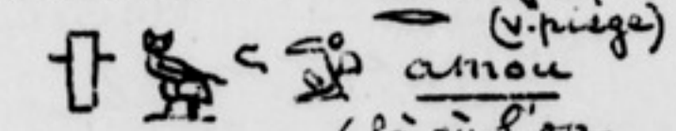
am mou
habitant:



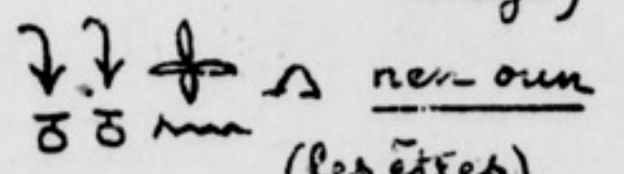
ami



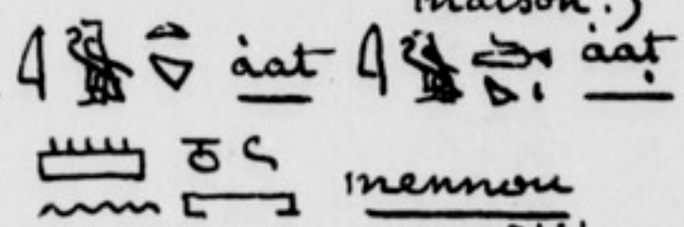
Ker
habiter:



Ker (v. piège)
amou (là où l'on mange.)



nen-oun
(les êtres)
habitation: (v. demeure, maison.)



àat
mennou
NONH
(et variantes)

habitude, être habitué: (v. fonder, plan.)

sonti

CLUNT

sont

sont

seni

hableur: (v. se vanter.)

ousten ro

ouvrir largement la bouche, faire une grande bouche (c'est bien l'expression allemande qui veut dire hâbleur: grossmäulig)

bābā

BABE

par ex:

m ousten ro her ḫas

ne sois pas hableur devant un sage.

hache: (v. dieux)

anb

a neb-t (qui ouvre tout)

a nebou

ânt

is

mabet

maṯ

mati

mateni-t

neter

mais il est probable que ce groupe doit se lire: abattre à la hache, puisqu'on trouve:

neter n akhou

abattre à la hache.

sonnext

(hache double) hache de guerre; couper à la hache:

akhou ou ḫou

sek couper à la hache:

sekh

sekhou

Les haches sonnex et mateni sont de la XI^e dyn. La hache akhou date de la XVIII^e.

hachisch:

xoīt

xs

"

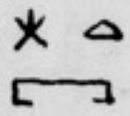
xsi

xsaiti

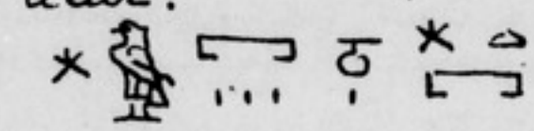
ψογαγHT

hadès, séjour des morts:

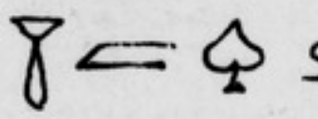

hat sett


touat

portes de l'hadès, du ciel inférieur:

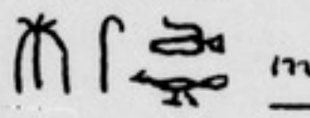

sebau nou touat

haie vive:

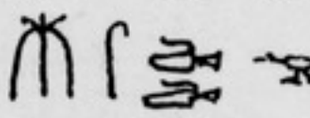

ouatem

TOUR

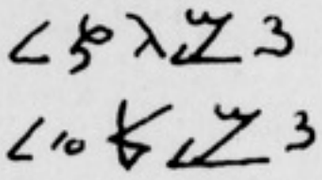
haine, haïr:


mest

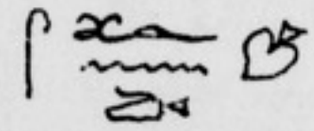
MECTE


mestî

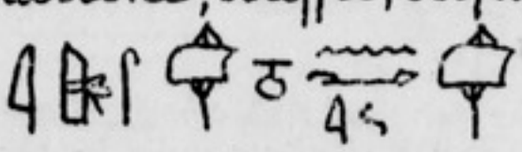
MACT

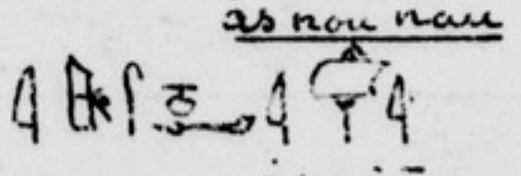

mesto

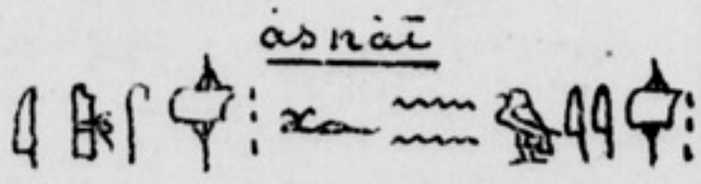
MECTO

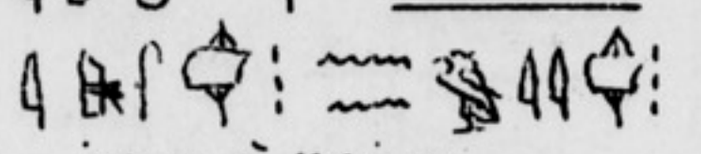

sfent

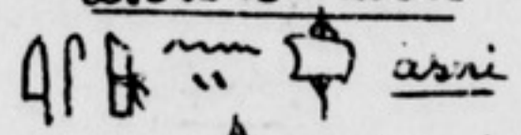
haleine, souffle, respiration:

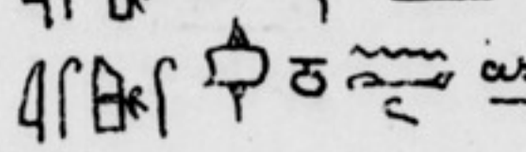

às nou nau


às naū

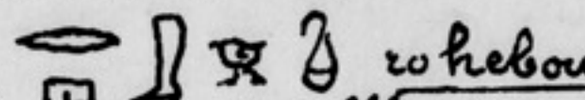

àsou nef n naïou


àsou n naïou

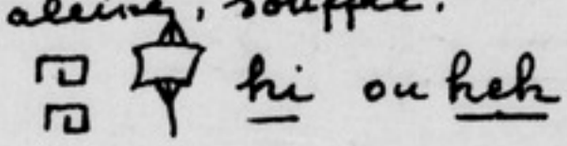

àsi

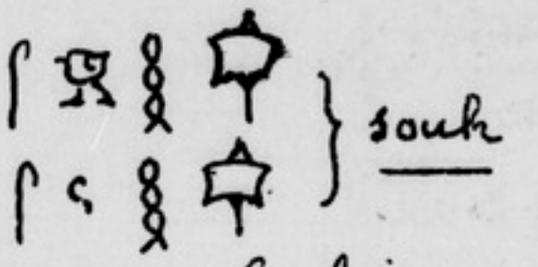

àsi n nou

haleine brûlante, souffle brûlant; vapeur:

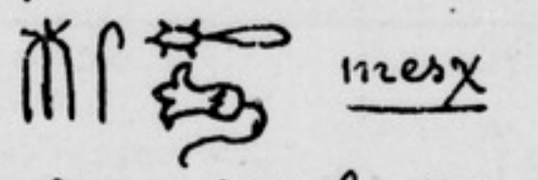

ro hebou

haleine, souffle:


hi ou heh


souh

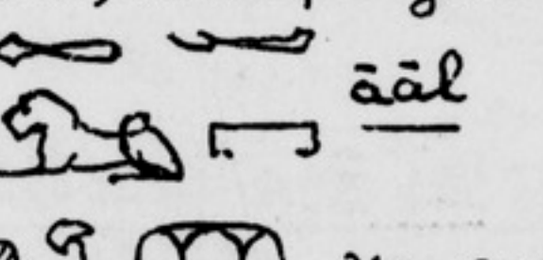
reprendre haleine; aspirer, respirer:

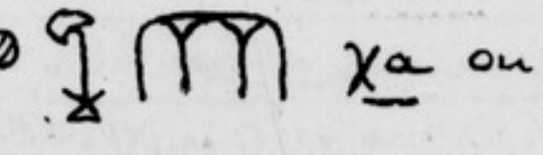

mesx

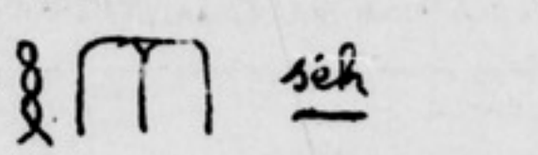
haleter, être haletant:

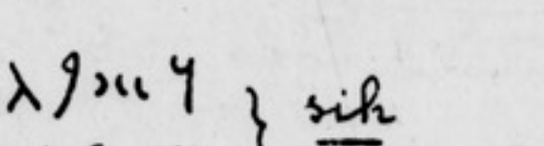

nàa

halle, salle, lieu de réunion; aussi purgatoire:

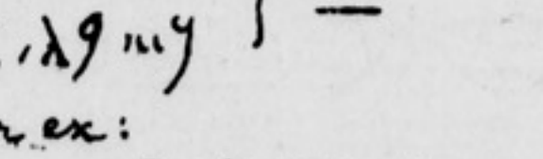

āāl


χa ou χeχa


sèh

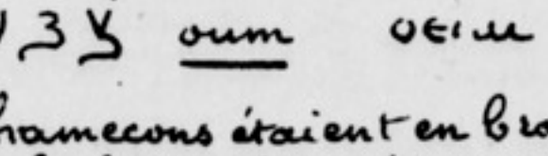

sih

par ex:


ànp χont seh

anubis habite la purgatoire

hameçon:


oum

OEIL

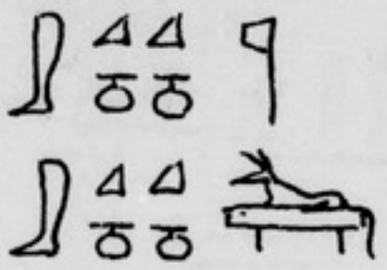
les hamecons étaient en bronze et de la forme des nôtres.

hampe, tige, bois de lance:



marwou

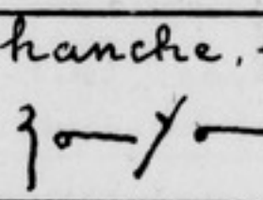
hampe surmontée d'une figure de divinité qu'on portait dans les processions:



baKinoum

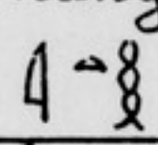
BAKWNE

hanche, fémur:



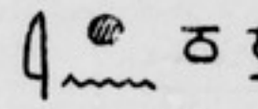
KaloK KALWK

hangar:

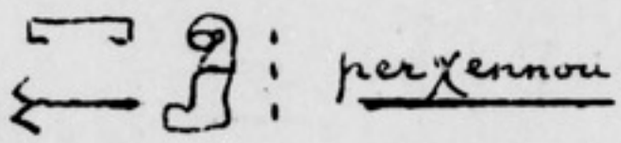


athou

harem: (v. gynécée)



axennou

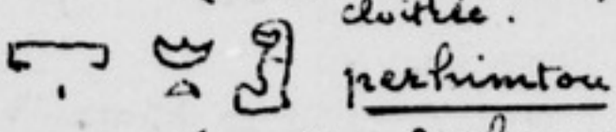


per xennou



per xent

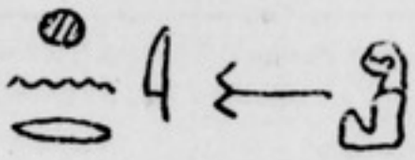
(maison fermée, cloître.)



perhimtou

(maison des femmes)

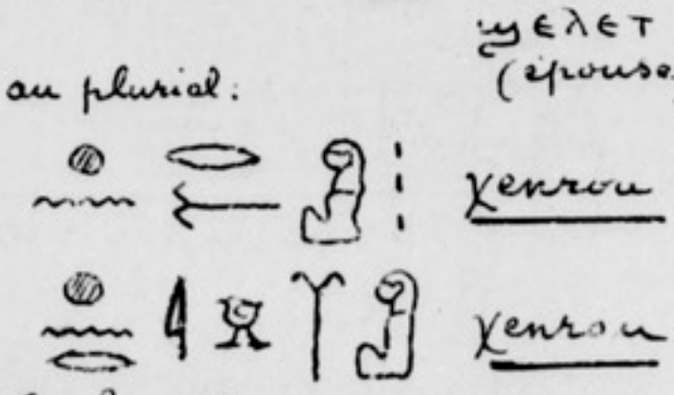
femmes enfermées dans le harem; les recluses du harem:



xenra

ϣELET (épouse)

au pluriel:



xenrou

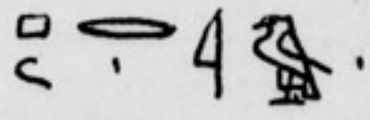
xenrou

Les Egyptiens n'avaient qu'une épouse légitime, mais selon leur rang et leur fortune pouvaient peupler leur harem d'autant de femmes qu'ils voulaient. Tous les enfants étaient légitimes.

Souvent la femme-épouse est désignée sous le nom de « la favorite » ou « la dame de maison ». Citons à ce propos un fait curieux. On a découvert une stèle sur laquelle sont énumérés les noms et les titres d'une reine représentée avec un manteau relevé sur l'épaule gauche. Elle a le titre d'associée au trône et d'aimée du roi de la région supérieure et de la région inférieure, c'est à dire de la Haute et de la Basse-Egypte. Cette reine se déclare sur cette stèle: favorite du roi Snefrou, favorite du roi Khoufou, attachée à la maison de Schafra. Elle avait donc passé sa vie successivement dans le harem de trois rois, en qualité de favorite des deux premiers et, l'âge étant venu, de simple attachée au harem du troisième. Chacun sait que Snefrou, Chéops et Chefren furent rois de la IVe dyn: (plus de 4000 ans av. J. C.) et qu'ont pendant leurs règnes que furent élevées les trois grandes pyramides. Cette stèle place ces rois dans leur véritable rang dynastique mais elle conteste évidemment les 63 ans de règne attribués par Manethon au roi Chéops.

Remarquons en passant que la coutume était que les rois épousent leur sœur.

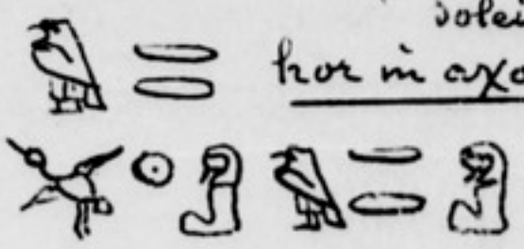
haricot: (v. fève.)



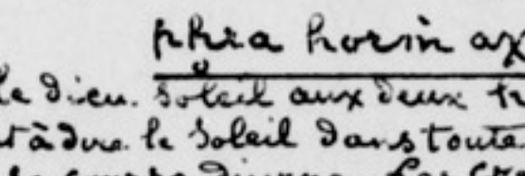
pourdau

OYPW

Harmachis: (horizon, soleil)



hor m axouti



phra hor m axouti

= le dieu Soleil aux deux horizons, c'est à dire le Soleil dans toute l'étendue de sa course divine. Les Grecs en ont fait Ἁρμαχις.

harmonie (en) d'accord:

merau

merau

meri

metrau

harnais, harnachement:

Xarour

ⲥⲩⲛⲉ (cuir)

Xenel

Xinour

Xenri

Xenourau

Xenrou ou Xenour

Kauišana

Kautšana

harpe, cithara: (v. cheville)

bân

ⲃⲟⲓⲛⲏ

ben-t

Harpocrate (v. Horus)

neb

neba

nebi

Kinoul

ⲕⲓⲛⲏⲣⲁ

(Kinnor, la harpe des Hébreux.)

harpon: (v. lance, javelot)

âbi

perou

Xomt

Xomt

Xomt

harpon de bronze.

par ex:

Xomt son men m Xet f

deux harpons restent dans son ventre.

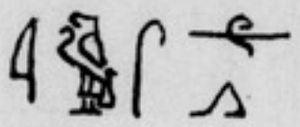
tab

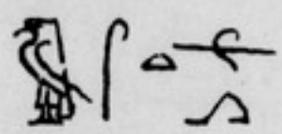
hâter, se hâter: (v. vite)

as

ⲓⲙⲥ

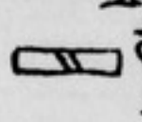
hâter, se hâter: (suite)

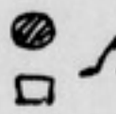

ȧas IHC IMC

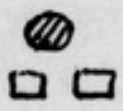

as-t


māher

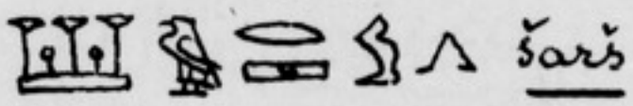

χas


šas


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šarš


ťeftef ȸOПȸП

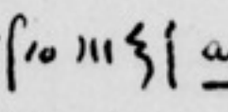
Hathor:


Hathor

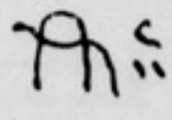
maison d'Horus

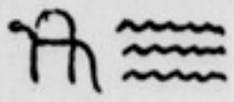
haut, élevé: (au propre et au figuré)

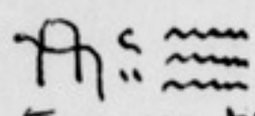

axit


axit

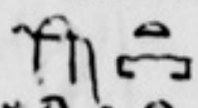

met


metoui } aussi: profondeur

parex: 
metmou

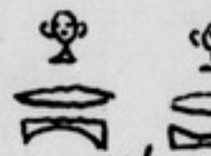

metoui mou

hauteur ou profondeur des eaux de la mer.

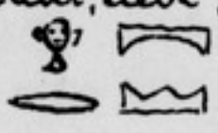

meťper partie élevée d'un temple; voûte étoilée?

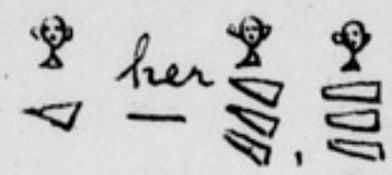

touroui

haut, élevé: (au propre et au figuré)


ḥer (v. chef, directeur etc)

haut, élevé, élévation:

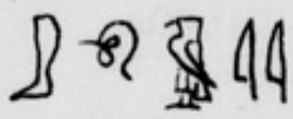

ḥer — (pays montagneux)

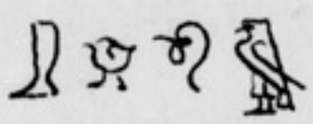

ḥerou

le haut pays, les hauts pays aux vastes horizons.

(v. jardin, promenade)

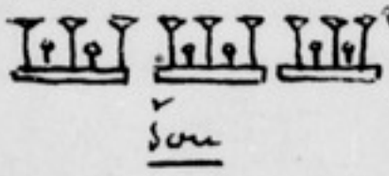
hauteur, lieu élevé se dit aussi:

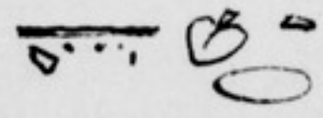

bouaï

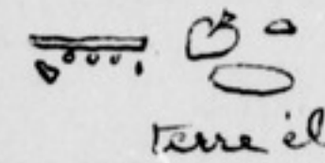

boua


še (surtout en parlant des hauteurs cultivées des côtes plantées de vignobles.

au plur:


šou


taχent


ta χent

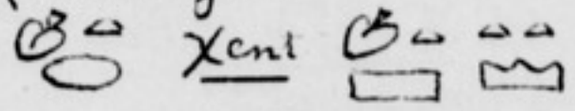
terre élevée (où l'on respire l'air)

d'où: habitant du haut pays:


ta χenti

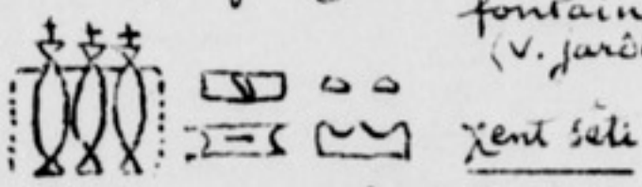
(v. habitant, bosse dunes)

haut pays. écrit aussi d'une façon abrégée:


χent χent

haut pays ayant sources et fontaines:

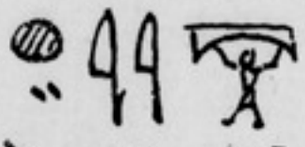
(V. jardin)

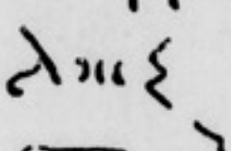

χent šeti

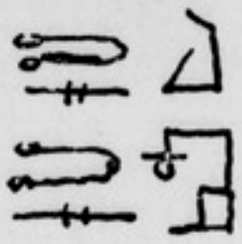
(v. habitant)

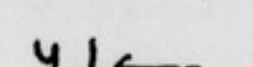
haut: (suite) (v. élever, crucifier.)

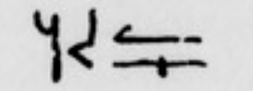

com Pama

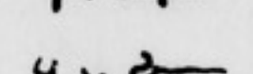

χy ymi


χi

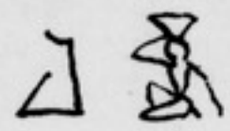

θes ΔICE


ťes

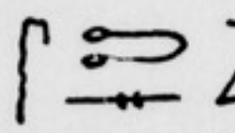

ťesau


af ťesa
être haut

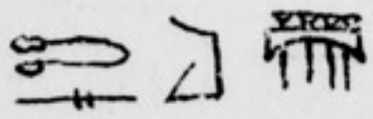
porter en haut:

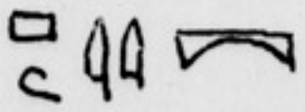

θes

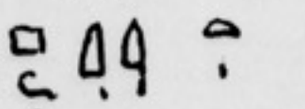
hausser, exhausser, faire élever:


s'θes

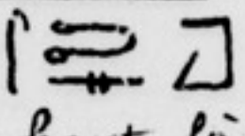
hauteur du ciel, ciel, région des nuages; sublime:


θes
yser — tesi
ΔICI

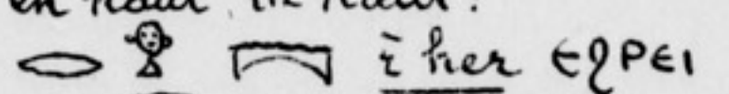

nouï

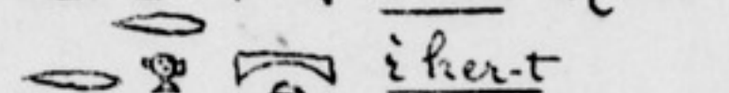

nouï-t

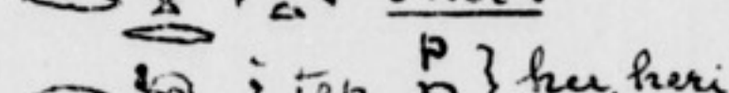
le haut, nom secret de la Ker neter, séjour divin:


s'θes

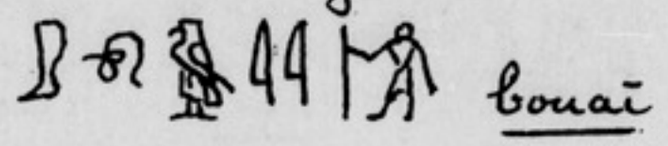
en haut là haut:

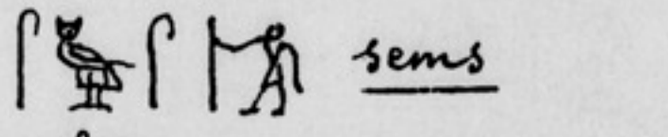

i her ϵqPEI


i her-t

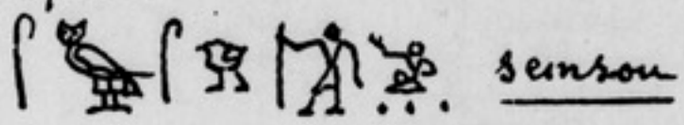

i tep
P
O
O
heu, heri

très haut seigneur:


bouaï


sems

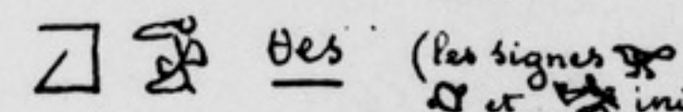
au plur:


semsou

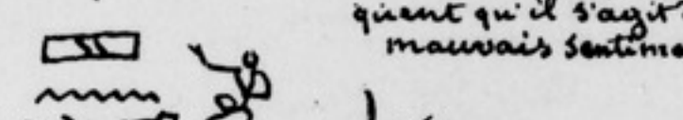
hautain, fier, arrogant; orgueilleux:


oubes


θes


θes

(les signes [illegible] et [illegible] indiquent qu'il s'agit d'un mauvais sentiment)


shā

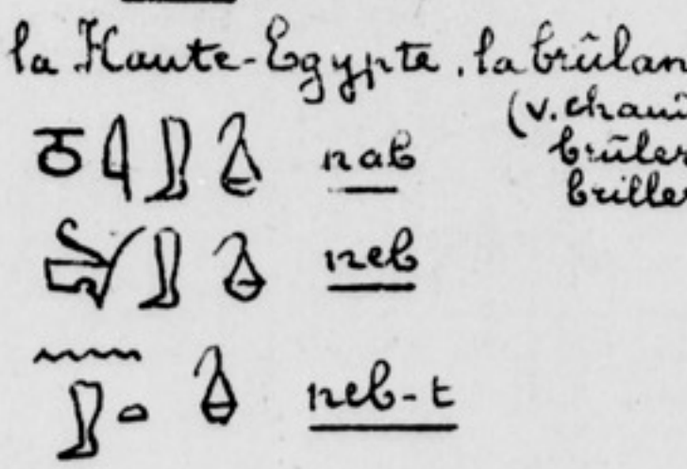
GNAT


Kna

Knou

Kefa

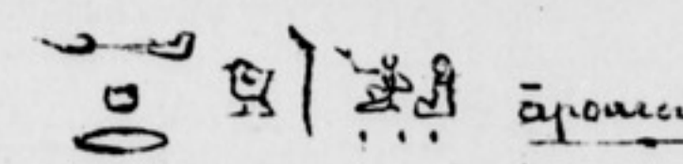
la Haute-Egypte, la brûlante: (v. chaud, brûler, brûler)

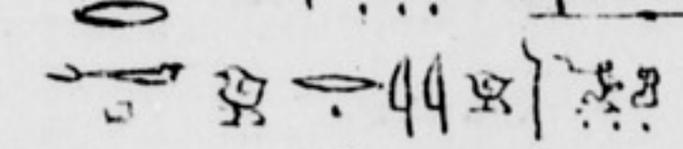

nab

neb

neb-t

Les Hébreux: (v. Sémite.)

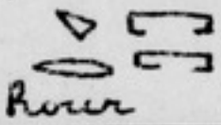

āpouriou


āpourion

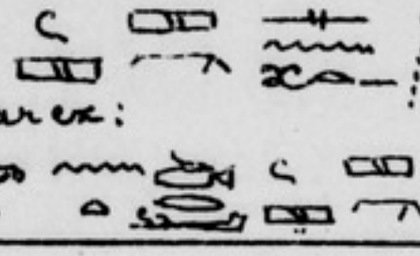
Héliopolis:


an

cette ville est également désignée par le signe


Rouer

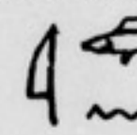
hématurie:

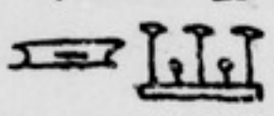

ouši snof

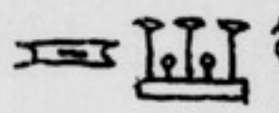
par ex:

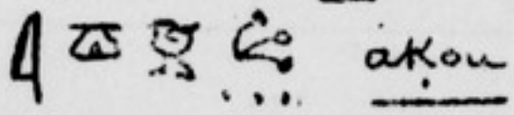
Ket ìt ṭer ouši snofou aš f
autre qui guérit la urines de son sang beaucoup.
(remède)

herbe:


ànb (herbe médicinale.)


àšabà

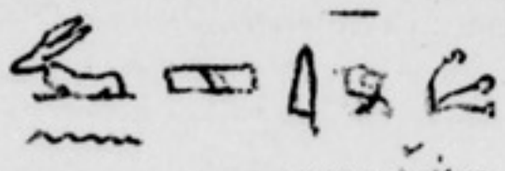

àsabà pannou
herbe aux rats.

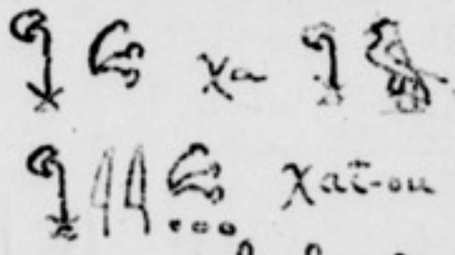

àkou


ànik

herbe comestible sacrée.


ouṯonaṯ ⲟⲩⲟⲧⲟⲩⲉⲧ
herbe verte.

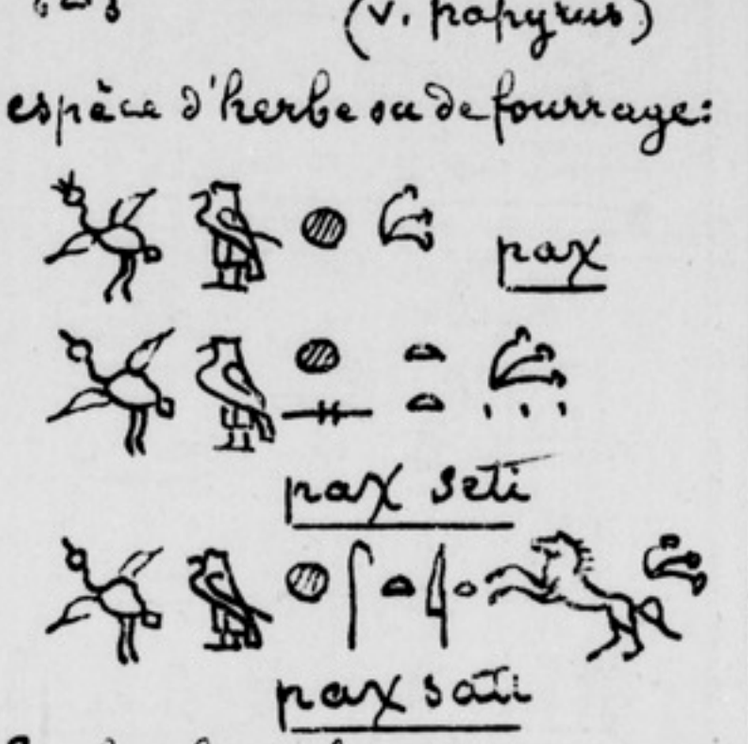

ounšau
herbe à chiens. Chiendent?


Xa Xaui Xat-ou
herbe odoriférante.

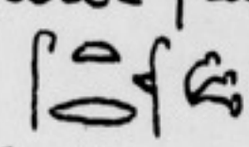
herbe des marais:


àth
" nom désignant souvent la plante du papyrus.
"
(v. papyrus)

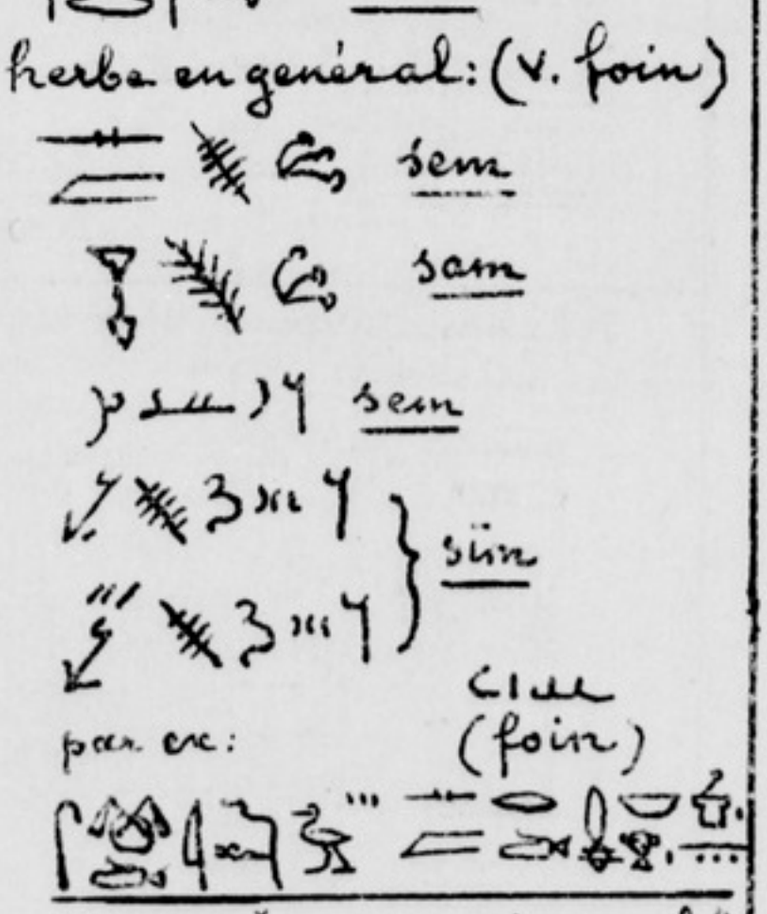
espèce d'herbe ou de fourrage:


nax
nax seti
nax sati

herbe fraîche:

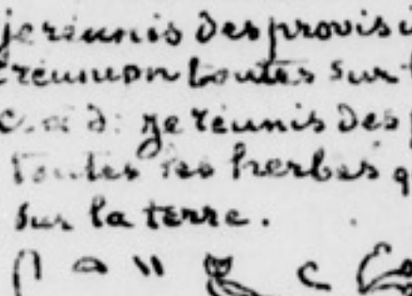

sater

herbe en général: (v. foin)


sem
sam
sem
sem
sim

par ex: ciw (foin)

s' tem a ṯefou sem ì tem neb ḥr sa+a
je réunis des provisions d'herbes et réunis toutes sur la terre.
c.-à-d: je réunis des provisions de toutes les herbes qui sont réunies sur la terre.

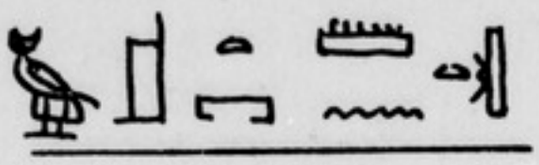

Setimou
(voir plus loin)

herbe: (suite)



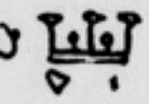
nofer pa setimou

bonne l'herbe.



m us-t men-t

dans tel endroit.

herbe —  setiša

 ša-u

 šau-u

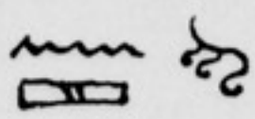
 šaui-u

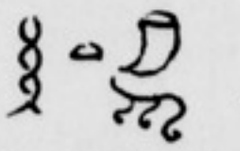
 šaui-t-ou

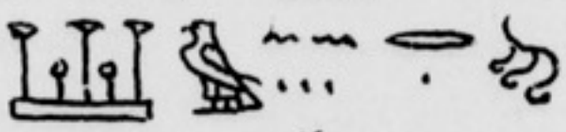
 šabe-t

ψωBE

se hérisser de peur, cheveux qui se hérissent d'effroi:

 hns ONY

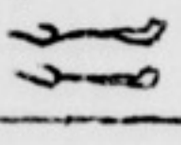
 heta

 šanouro

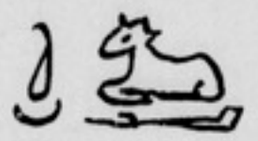
héritier, descendant, rejeton: (v: croître. germer, viande près de l'os, côte)

 ā

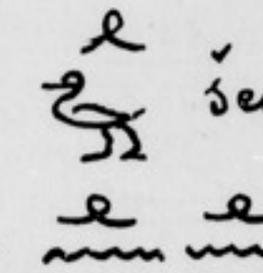
 āāu OYCU

 āi āi

hémione:

 šou

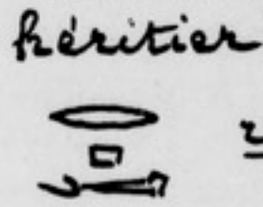
ελαφος

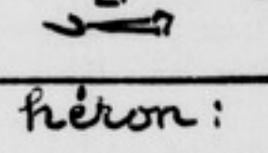
 šen šenti

 šensen

héros:

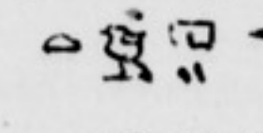
 ar nouter

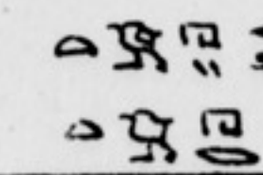
 ar nouteroui

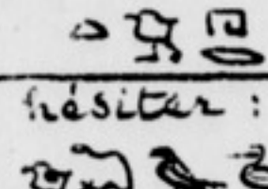


arar

héros, guerrier devant lequel on tremble comme des enfants et qui fait de nombreux prisonniers:

 toutiì

 toutiì

 toutiì

hésiter: (v. tarder)

 ouša bab

heure, temps, moment:

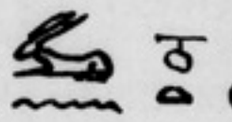


at

OTE, QOTE
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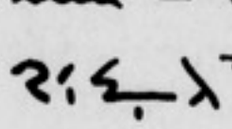
10 ⸗ III
aitan

40 ⲛ̀ⲥⲁⲣⲡ hat-t
<10 ⲛ̀ⲥⲁⲣⲡ hetau-t

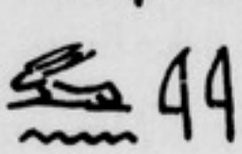


ounou-t

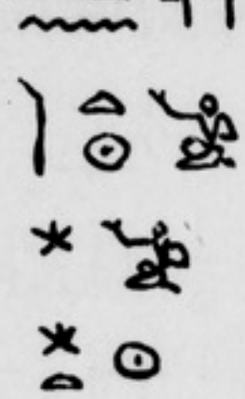
OYNOY



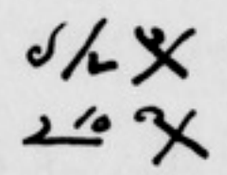
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ounē

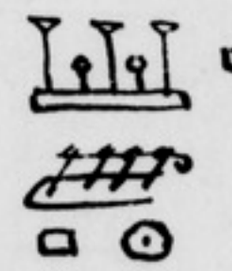


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NAY

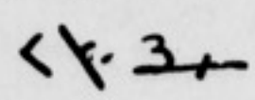


šep

ϨΕΠ

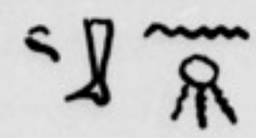


ǎšepi

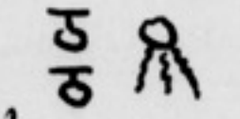


šep-t

Heure du lever du soleil:

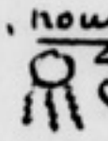


ouben-t

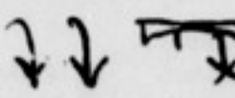


nen, nounou, nouⁱ?

Heure du repos:



nounou
s'applique à l'heure du lever du soleil.



ni ou nn



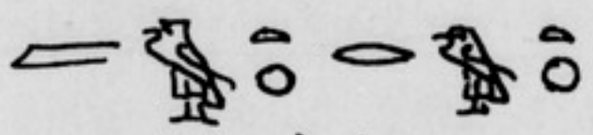
nenoui-t

Heure du repos:

nuit; 9 h. ½ à 10 h. du soir

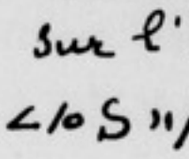
aft-
la 4ème de la
(voir l'explication plus loin.)

d'heure en heure:



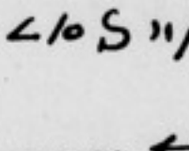
m at ì at

sur l'heure, à l'instant:



n̄ ouahat-t

N̄OYOT



n̄ ouaat

De même que les Egyptiens avaient une année sacrée et une année civile (v. année), de même ils avaient des heures civiles et des heures sacrées.

Pline comprend la journée égyptienne de minuit à minuit « a media nocte in mediam »

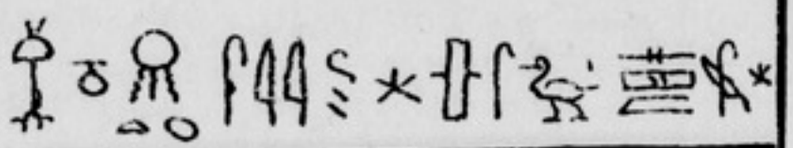
Isidora d'accord avec Servius et Lydus, dit: dies secundum Aegyptios inchoat ab occasu » le jour selon les Egyptiens commence avec le coucher du soleil.

Ptolémée fait commencer le jour avec le matin πρωΐας.

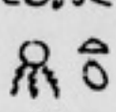
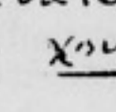
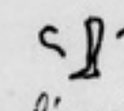
Le calendrier sacré commençait en effet, comme le dit Pline, à partir de minuit ou plutôt après l'heure de minuit accomplie.

L'heure civile au contraire commençait de 6 à 7 heures du soir. La septième heure de la nuit correspondait donc à minuit et c'est de 6 à 7 heures du matin que commençait la journée civile. Des listes horaires remontant jusqu'à la XX^me dynastie en font foi. Nous y voyons que les Egyptiens divisaient le jour en 12 parties égales, ainsi que la nuit. Chaque heure avait sa dénomination et sa devise particulières, avec de nombreuses variantes. Il serait trop long de les citer toutes, malgré l'intérêt qu'elles présentent. Nous nous bornerons à énumérer les principales. Le sens n'en est pas toujours bien clair.

1re heure du jour: (6 à 7 h. du matin)



out nout siou amsa ss m sem

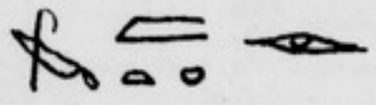
la déesse du lever du soleil (nommée  xsout  nounout  ouben-t) annonce l'apparition de l'étoile du matin.

2me h re du jour: (7 h re du matin)



Xersk Keke

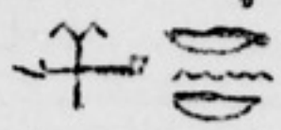
les ténèbres de la nuit sont dissipées.

 semt

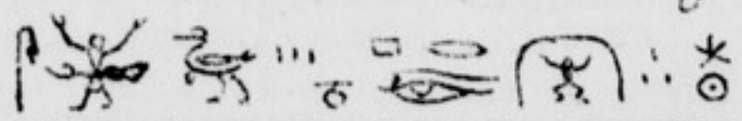
c'est l'heure où l'on s'éveille, où l'on ouvre les yeux.

Les Egyptiens se levaient assez tard vers 7 ou 8 heures du matin et cependant ils se couchaient assez tôt vers 9 ou 10 h re du soir, comme nous le verrons plus loin.

3me h re du jour (8 h re du matin)

 mâat ẖ neb

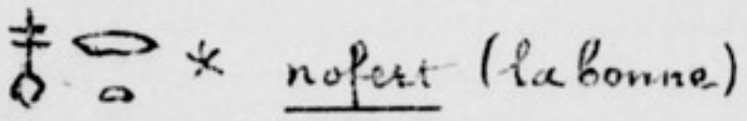
(heure de) la protection du seigneur



s'ha baou nou pere hiou tour

les âmes font acte d'adoration en contemplant l'astre éternel.

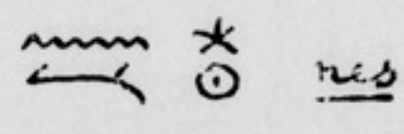
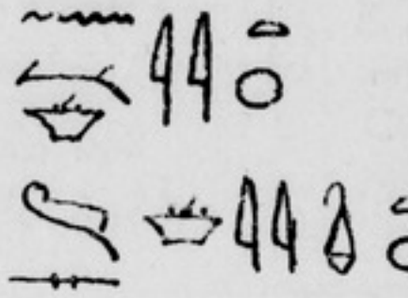
4me h re du jour: (9 h re du matin)

 nofert (la bonne)

 at Xaset

heure de la procession de Set

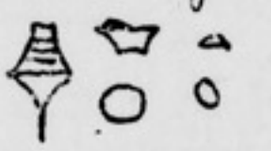
5me h re du jour (10 h re du matin)

nesbit

l'heure où l'astre du jour envoie ses langues de feu ses rayons brûlants. L'heure de la chaleur.

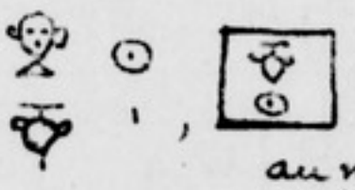
6e h re du jour (11 h res du matin)

 hât

 hât-t

durée de l'astre du jour?

7 h re du jour: (midi)

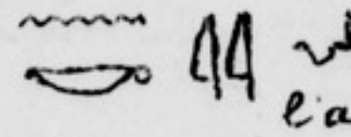
 her ab herou

au milieu du jour

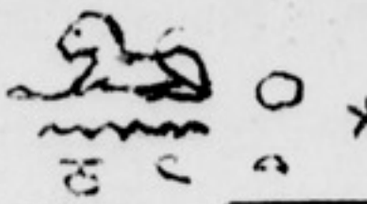
 s'nou ab

l'astre qui rajeunit le cœur.

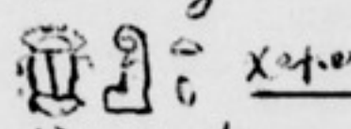
 nekaut

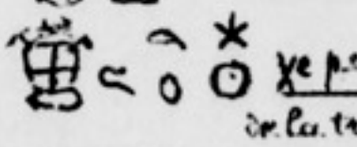
 neki

l'astre du dragon, du lion:

 lenou

8e h re du jour: (1 heure)

 Xepert la déesse de la résurrection du ranou: vallée:

 Xeperou ment, de la transformation

Suite des heures:

9me h. du jour: (2 h. de l'après-midi)

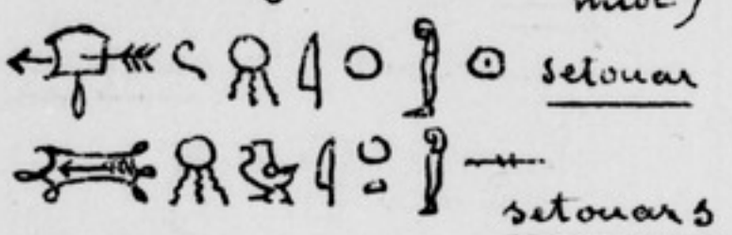


sot sesta

(et variantes)

augmentation de l'astre de Set dont la lutte contre l'astre du jour ne tardera pas à commencer.

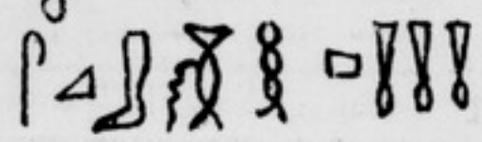
10e h. du jour: (3 h. de l'après-midi)



setouar

setouars

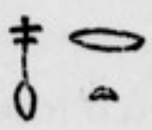
Sa figure est resplendissante de rayonnements.



skebhapou

faire rafraîchir les rames?

11e h. du jour (4 h. de l'après-midi)

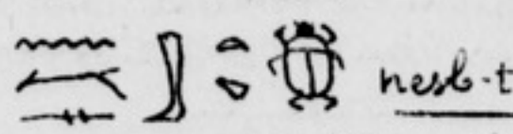


nofert

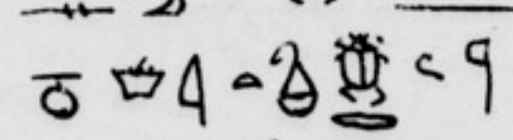
la bonne (comme on disait de la 4me du matin, à cause sans doute de la fraîcheur relative de ces heures.)



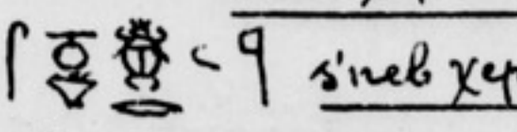
nebt xeper



nebt xeper



nebat xeperou nouter



s'neb xeperou nouter

les rayons du dieu (soleil) se transforment. La température devient moins brûlante.

12e h. du jour (5 h. du soir)



axax

l'heure du crépuscule.



hap sor

l'astre se cache de plus en plus.



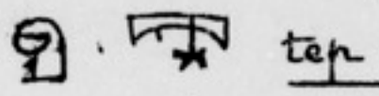
xnoum ānx

réunion de la vie heure du repos. (v. nécropole)

xnoum āten

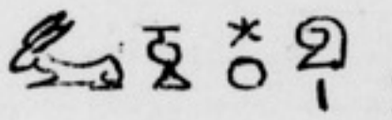
coucher du disque solaire.

1re h. de la nuit (6 h. du soir)



tep Kek

commencement de la nuit.



ount toua tep 1

1ère h. de la nuit.

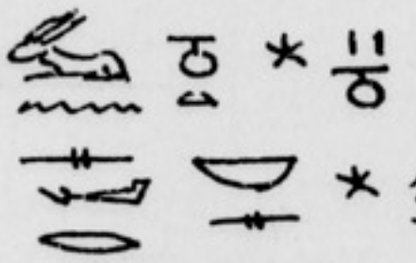


neb-t dehen

neb akep

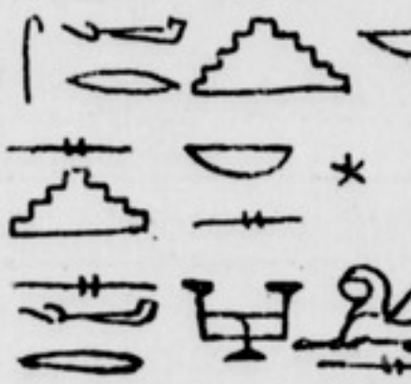
l'heure maîtresse de la pluie, des nuages, de l'orage, des éclairs, des splendeurs

2me heure de la nuit: (7 h. du soir)



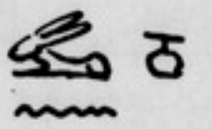
ount toua 2

s'ār neb s



son maître s'élève.

3me heure de la nuit (8 hre du soir)



ounnou toua 3

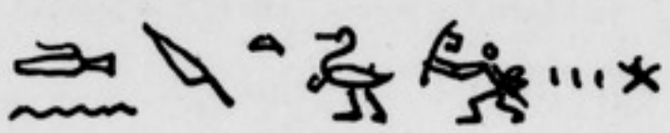
3me heure de l'étoile



shertou

(V. variantes)

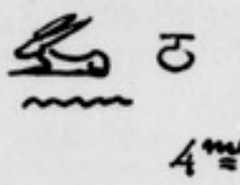
l'heure où il faut repousser les mauvais esprits qui envahissent le monde.



ten-t ba-ou (V. variantes)

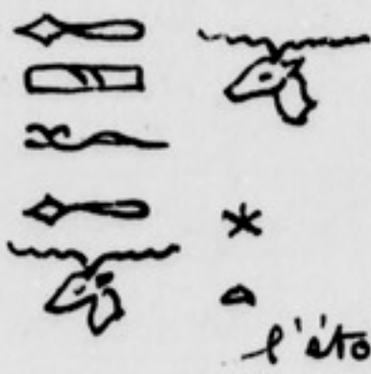
l'heure où les âmes sont percées, découpées ; l'heure des épouvantes.

4me hre de la nuit: (9 hre du soir)



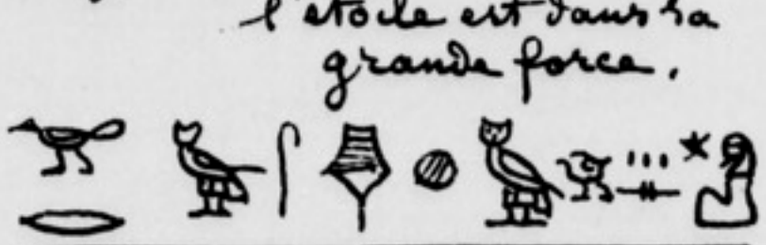
ounnou toua 4

4me heure de l'étoile.



à sef toua

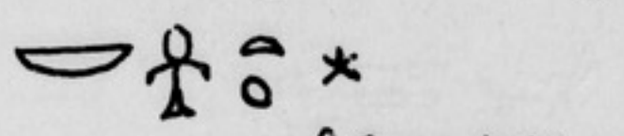
l'étoile est dans sa grande force.



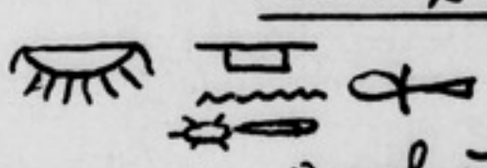
our in sexmou-s toua nauter

l'étoile divine est grande dans sa force.

5e heure de la nuit:
(10 hre du soir)



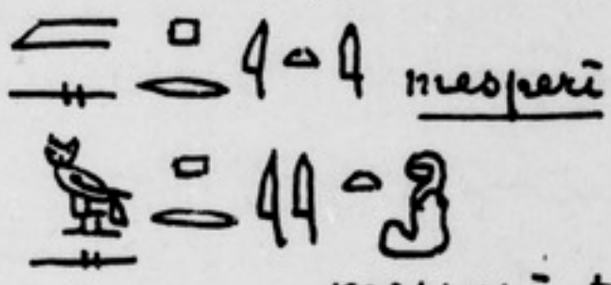
neb ânx-t toua



noub ânx

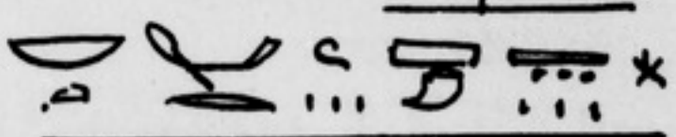
l'étoile maîtresse de la vie.

6e heure de la nuit:
(11 heures)



mesperi

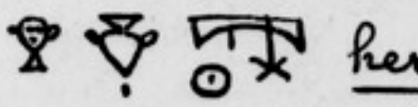
mesperi-t



nebt sorou seta ta toua

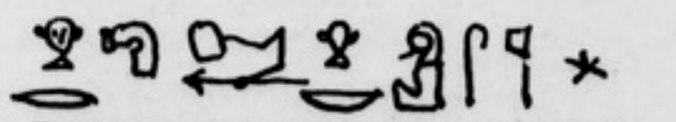
l'étoile maîtresse qui augmente les ténèbres sur les terres.

7e hre de la nuit: (minuit)



her ab Kork

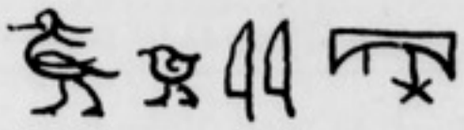
milieu de la nuit



her tep xer her neb-s nouter

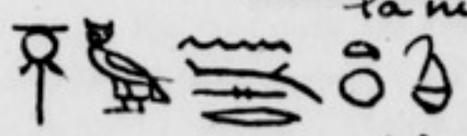
l'étoile première combat pour son seigneur dieu. (et autres varia)

8e hre de la nuit: (1 heure de la nuit)



axou Kek

la nuit brillante



sem nes rot

de la bouche des langues de feu.

l'heure qui lance

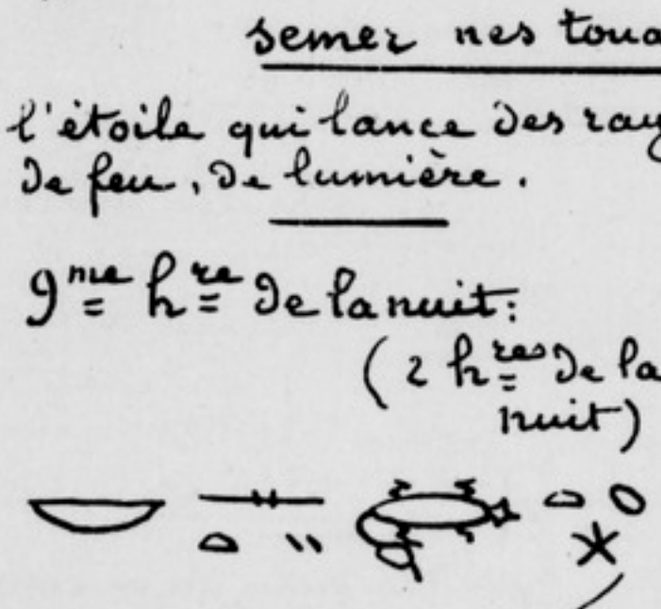
8e heure de la nuit: (suite)
(1 he de la nuit)



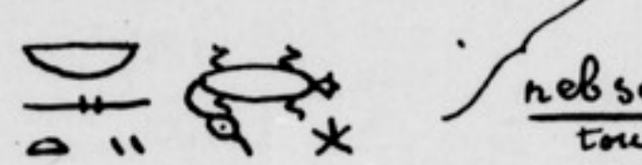
semer nes toua

l'étoile qui lance des rayons de feu, de lumière.

9me he de la nuit:
(2 hres de la nuit)

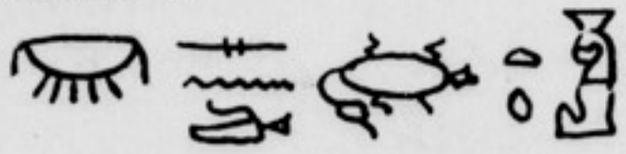


neb seti toua



neb senti toua.

l'étoile maîtresse de l'épouvante.



noub sent nouter-t

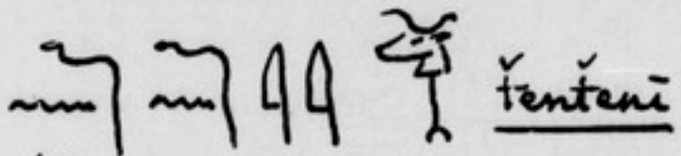
la déesse maîtresse de l'épouvante.

10e he de la nuit: (3 heures)

C'était l'heure des mauvaises rencontres, et l'on disait à ceux qui devaient sortir à ce moment de la nuit: que les dieux vous protègent!

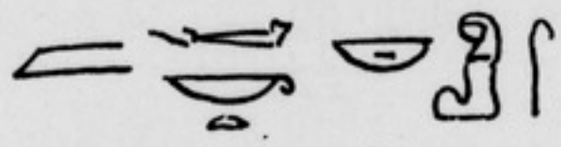


tenti-t



tenteni

(l'heure des) mauvaises rencontres.)



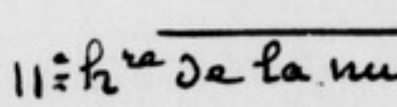
māk-t neb-s



māk neb-s

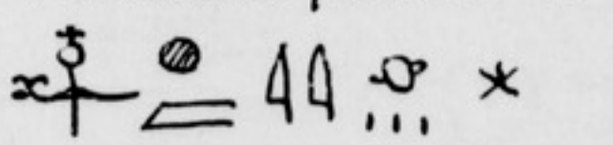
que son seigneur (le) protège.
(et autres variantes)

11e he de la nuit: (4 heures)



sebit l'heure des étoiles

à cette heure matinale les malfaiteurs commencaient à se retirer prudemment et les rues devenaient plus sûres:

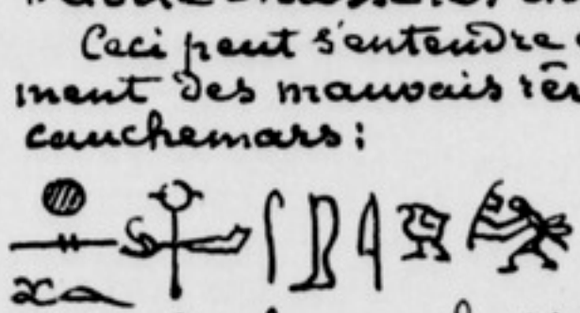


xesef xemiou toua



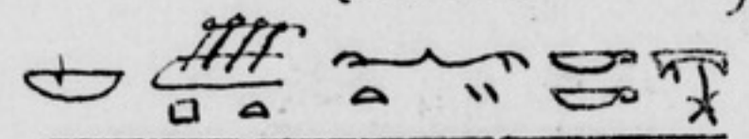
xesef xemiou

l'étoile chasse les ennemis.
Ceci peut s'entendre également des mauvais rêves, des cauchemars:



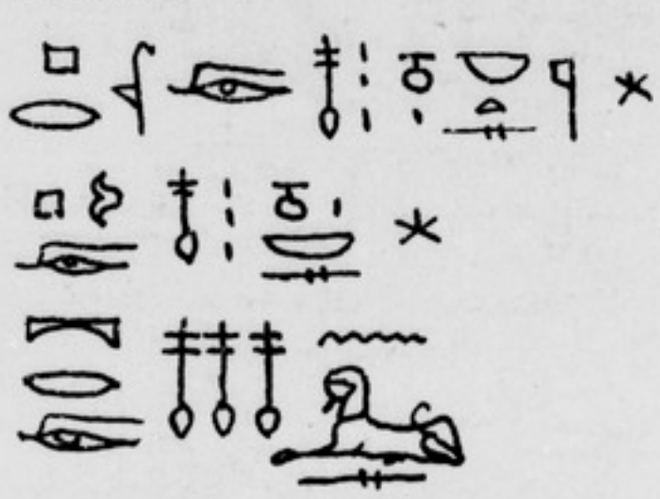
xesef sebau, chasse les mauvais esprits.

12e h re de la nuit:
(5 heures du matin)



neb Sept renti Kek

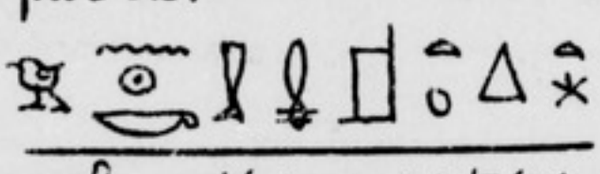
la maîtresse de la lumière sans obscurité.



per nefrou neb-s toua

l'étoile qui fait ressortir les beautés de son seigneur.

La 12e heure qui précédait le lever du soleil, était consacrée à Sothis (Sirius).
par ex:



ouben-K ma as.t sop.t

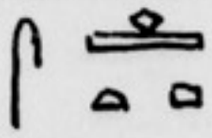
tu te lèves comme Isis Sothis.

heureux:



hotep

rendre heureux:



s' hotep

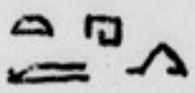
heureusement; par bonheur:



ni hotep

ni nofer

heurter; heurtoir; frapper du pied, frapper à la porte, rendre visite, inviter:



tehem

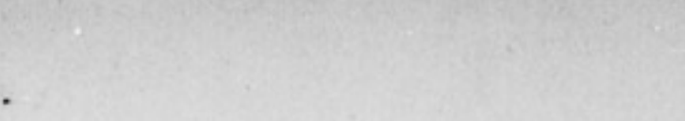


tehmou

TEQU
(appeler, inviter)

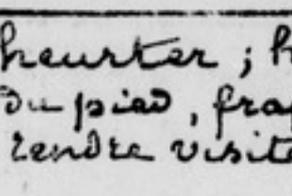


tahmi



tahmou

TWQU
(heurter, frapper, faire visite.)



θohem

θWQEU
(appeler, inviter, emmener)

ťā frapper à la porte avec un bâton.



ťāťārs

heurter pour qu'on ouvre la porte.



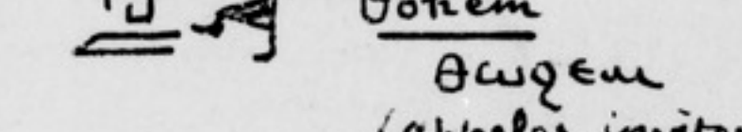
ťenť

heurter quelqu'un:

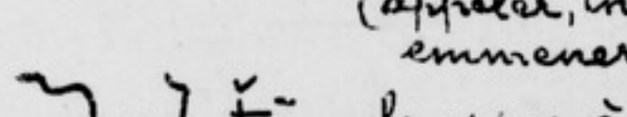


ťenťen
(v. 10h re de la nuit.)

heurtoir:



Kahbou

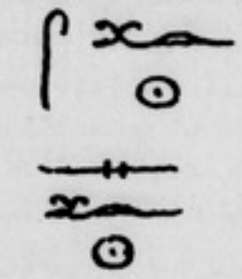


Karrou

KΛITI (sculpter, graver)

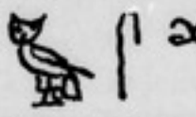
Les heurtoirs ou marteaux de portes étaient le plus souvent en Bronze, très artistement gravé et ciselé. On leur donnait ordinairement la figure de Set ou d'un mufle de lion.

hier ; le temps passé :

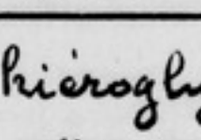


sef

cas



sef

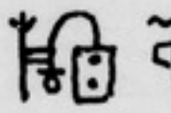


m sef autemps passé.

hiéroglyphe : (v. écriture) sacrée.

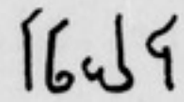
seš nti nouter

écriture qui est de Dieu



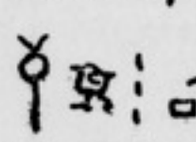
an n nouterteou

écriture des langues divines



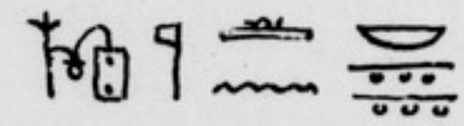
out-nouter écriture sacrée

inscriptions hiéroglyphiques :



outou pi anx

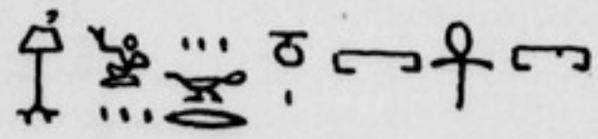
hiérogrammate : (v. scribe)



nouter ân n neb tawi

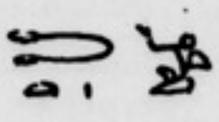
m. à m. le scribe sacré de toutes (choses) des deux mondes :

c. à. d : le scribe historien, l'annaliste

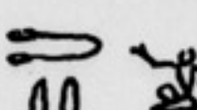


abou ourou nou peroui ânx

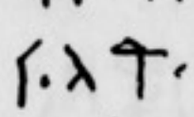
les grands maîtres de la double maison de vie.



Oe-t per ânx



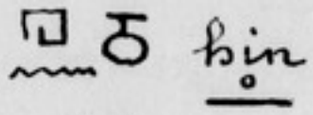
Oiou perou ânx



10.λ 1.λ pe ânx

te pe ânx

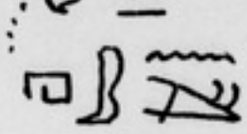
hin, mesure de liquides et de grains. (v. mesure)



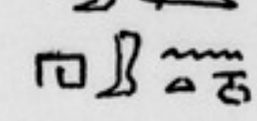
hin

le hin contenait 45 et 1/2 centil.

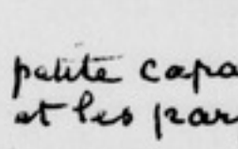
subdivisions du hin :



20 1/2 hin

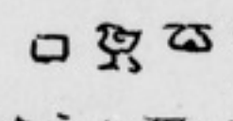


heben



heben-t 1/4 de hin

petite capacité pour les encens et les parfums précieux



pouka

très petite mesure contenant exactement 11 centilitres 1/2



ba

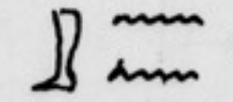
vase contenant un demi hin et servant à renfermer des huiles très fines.



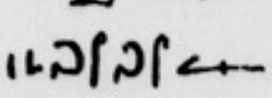
ba

mesure de grains d'une contenance de 4 hins 1/2, soit environ un peu plus de 4 Kgr

hippodrome :

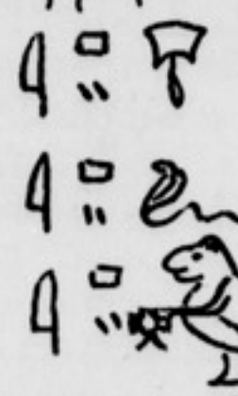


bounoun-t



ha-t n bounoun

hippopotame :



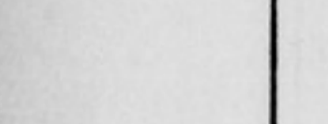
âpi

ce dernier hippopotame bizarrement accoutré d'une peau moderne porte l'amulette préservatrice sa. C'est un « porte bonheur ». (v. suite)

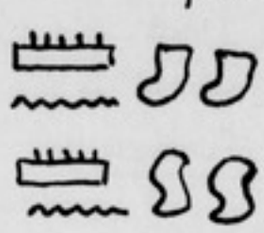
hippopotame: (suite)

àpe-t

surnoms de l'hippopotame:


metni

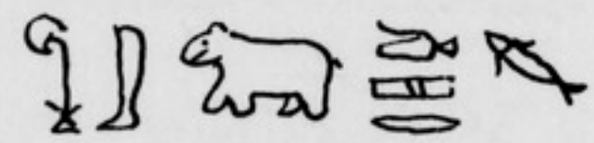
principe du mal.


men

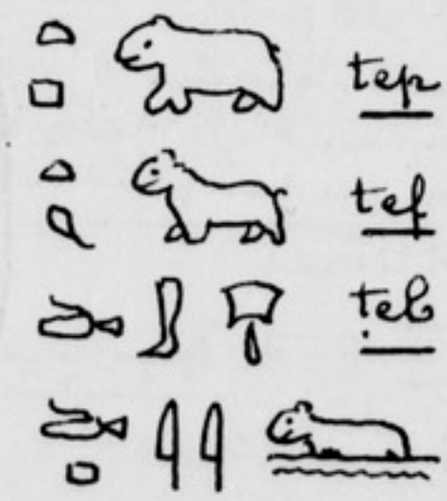
aux grosses jambes


Xeb

le plongeur.


Xeb ṭešer

le plongeur rouge, c.à.d: le terrible, car le rouge indique toujours quelquechose d'effrayant.


tep

tef

teb

TAPT

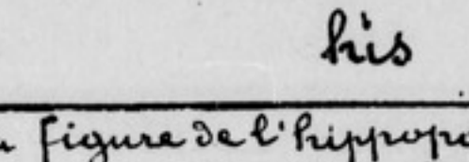
le dévorant

teṛī

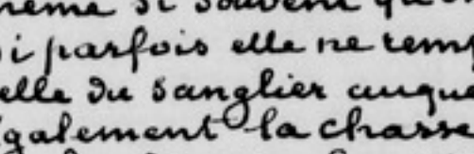
L'hippopotame a complètement disparu du Nil où jadis, comme nous l'apprend Hérodote (l. II cap. LXXI) il était si abondant, dans les marais d'Egypte. Du temps de Diodore de Sicile on en rencontrait encore en dessous des cataractes. La figure de l'hippopotame revient fréquemment dans les représentations funéraires où sont montrés les divertissements, entre autres ceux de la chasse, auxquels se livraient les défunts dans l'autre monde.

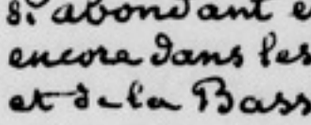
La figure de l'hippopotame revient même si souvent qu'on s'est demandé si parfois elle ne remplaçait pas celle du sanglier auquel on faisait également la chasse et qui était si abondant en Egypte comme il l'est encore dans les marais du Fayoum et de la Basse-Egypte. Le porc et partant son congénère le sanglier étaient regardés comme si impurs qu'il est possible en effet que les artistes égyptiens aient évité dans leurs représentations cynégétiques, de faire figurer cet animal surtout dans les temples et les monuments funéraires et l'aient remplacé par celle de l'hippopotame.

hirondelle: (v. caille)

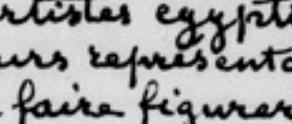

Kayou

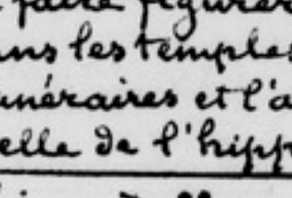
KAΦAI (hirondelle ou caille)

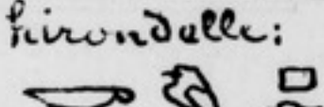

tour (douteux)


θouθou

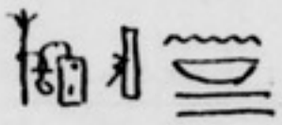
hisser, action de hisser:


šorp-t ψωλπι

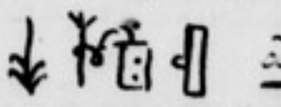

tebteb.


ḫes (v. élever, monter.)

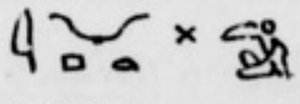
historiographe: (v. hiérogrammate scribe)


ân n neb tawi

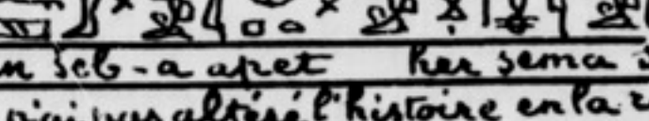
scribe du seigneur des 2 mondes


ân sounten scribe royal

histoire, récit: (v. raconter)

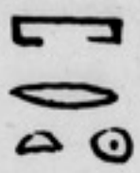

àpet.

par ex:


nen seb-a apet her sema ȝ

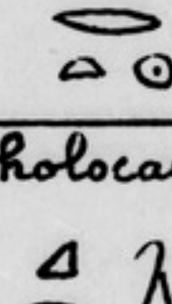
je n'ai pas altéré l'histoire en la racontant.

hiver : (fin 8bre à fin mars saison où tout croit et pousse en Egypte)

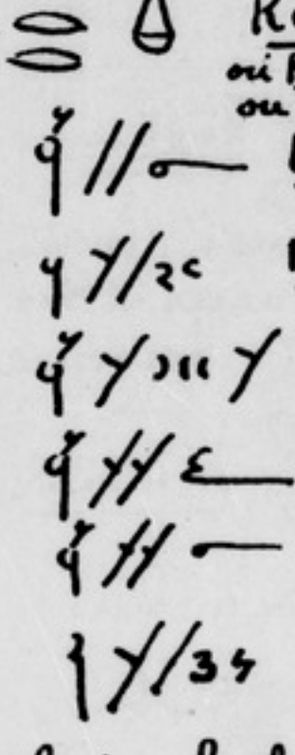


pro-t ΠΡω

holocauste : (v. autel, sacrifice.)



Kerer ou Kerir ou Krir ϭλιλ



Krr

Krl

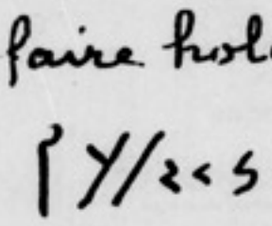
Klil

Klel

Kll

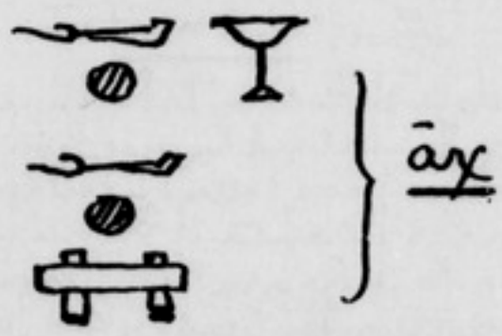
Karel

faire holocauste :



ar Kerel

holocauste :



āx



ouhāx-t

fête de l'holocauste :



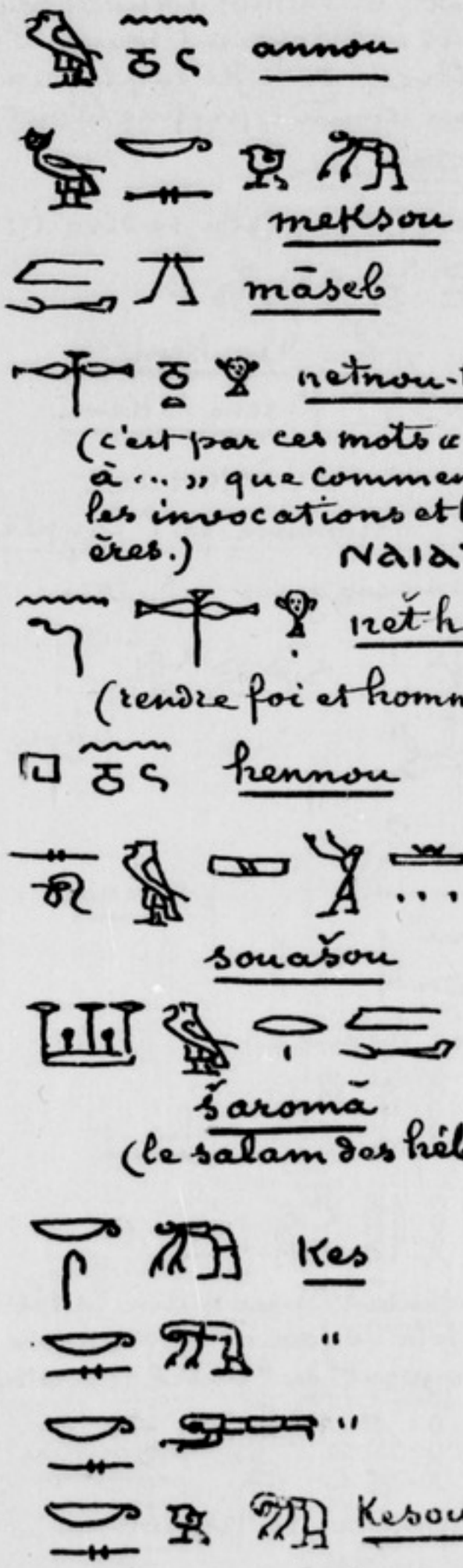
ouhāx heb

hommage, rendre hommage :



àau

hommage, présenter ses hommages :



annou

meksou

māseb

netnou-t her (c'est par ces mots « Salut à ... » que commencent les invocations et les prières.) NAIAT

ner-t her (rendre foi et hommage.)

hennou

souašou

šaromā (le salam des hébreux)

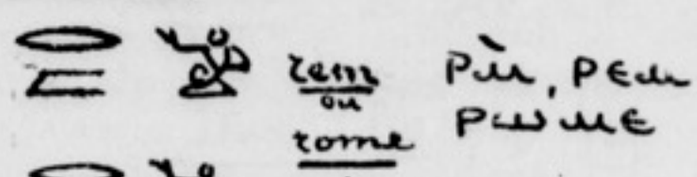
Kes

"

"

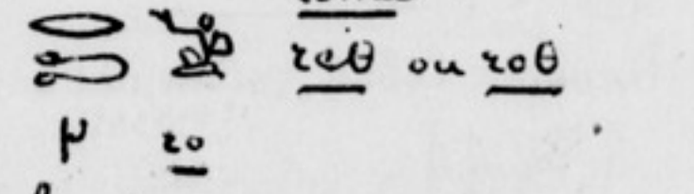
Kesou

homme :

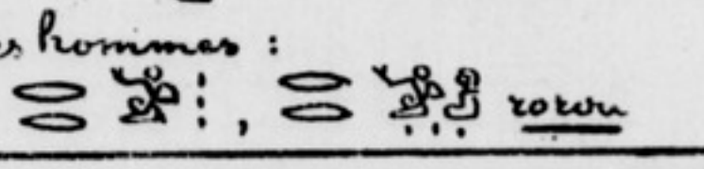


rem ou rome PEU, PEUPLE

reb ou rob



les hommes :

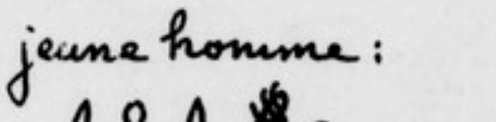


rotou

Homme : (suite)
Nous avons vu au mot habitant (v. ce mot) que les Egyptiens employaient souvent le suffixe ti. Ils employaient aussi comme préfixe le mot:

rem

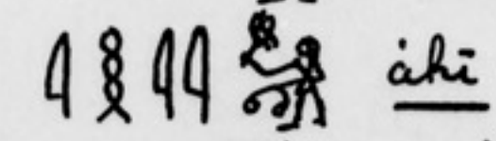
par ex : Egyptien se disait:

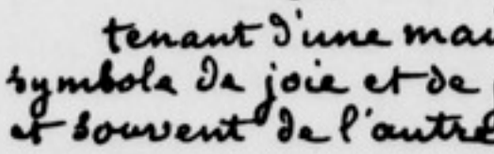

rem Kem


rem ỉ Kemi

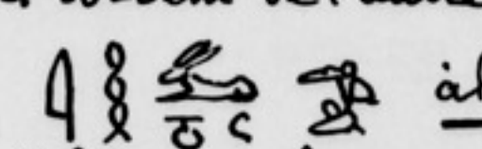
PEÑKHME
homme de l'Egypte

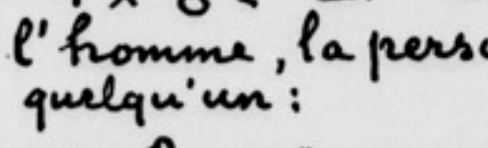
hommes, gens, adultes:


hou

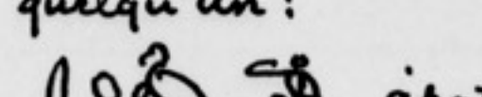

nerou

jeune homme:


àhà-t

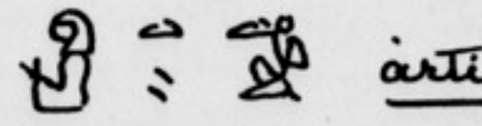

àhī

tenant d'une main le sistre, symbole de joie et de jeunesse, et souvent de l'autre les crotales.

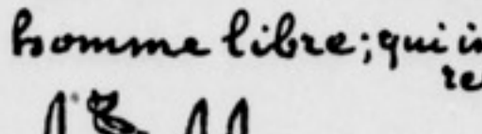

àhounou

l'homme, la personne, quelqu'un:

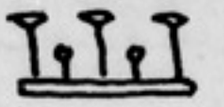

àsati


àrti

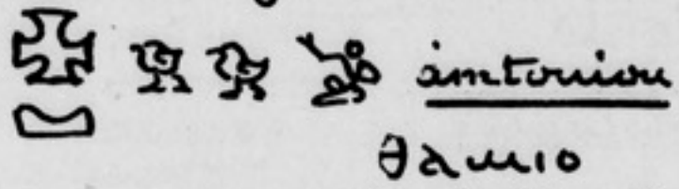
homme libre; qui inspire le respect:


àmī

homme des champs:

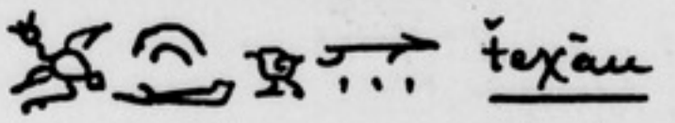

šeti

homme lige, vassal:

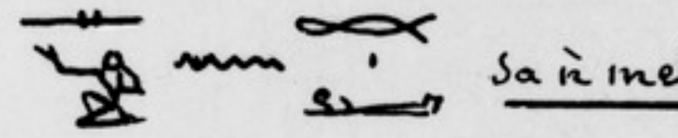

àmtouiou

θaouio
(créature)

homme d'arme:


ťexāu

homme loyal; sensé, juste, mesuré dans ses actes et ses paroles: (v. personne)

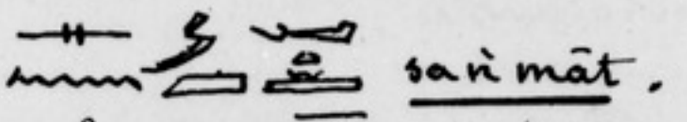

sa ỉ meh

litter: personne de mesure.

homme véridique, probe:


sa ỉ māt

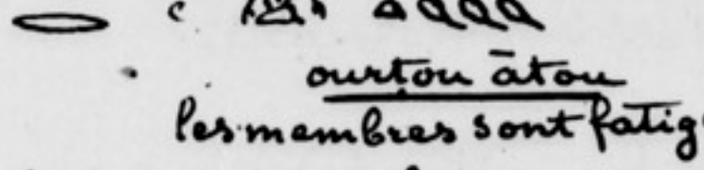
litter: personne de vérité.


sa ỉ māt.

Les Egyptiens de toutes les époques ont souvent remplacé le mot homme ou les hommes par telle ou telle partie du corps s'adaptant le mieux au sens de la phrase, employant ainsi les mots: membres, yeux, nez, bouche, ventre, pied, main etc. (v. membres, etc)
par ex: les hommes sont fatigués:


ourtou ātou
les membres sont fatigués.

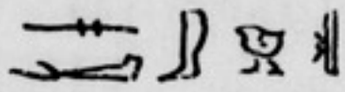
il désira aller en Egypte:


au hati f abou ỉ ỉ Kem
son coeur désira aller en Egypte

les hommes sentent et respirent:

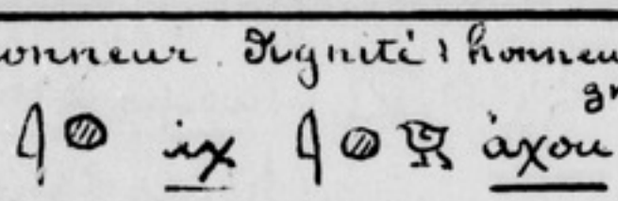

pent nebou sen
tous les nez sentent

honnêteté:



sâbou COVBHT

honneur. Dignité; honneurs, dignités:



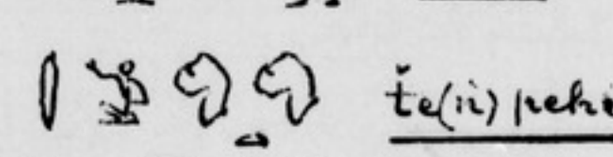
ix



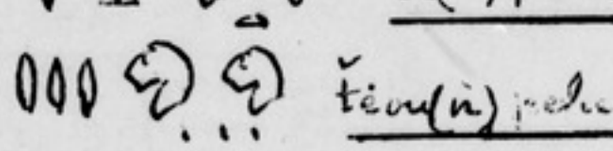
axou

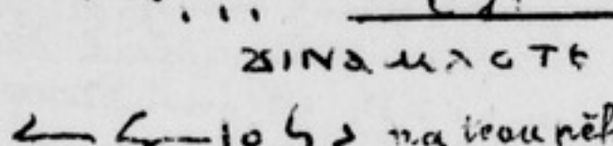


axi

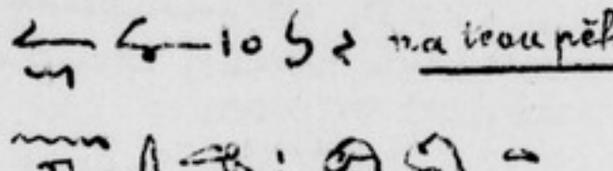


touau



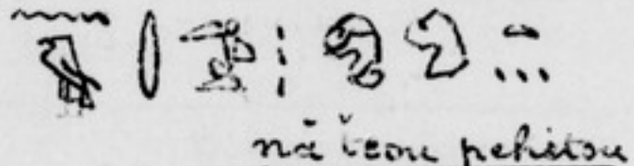


ŧe(ii) pehet

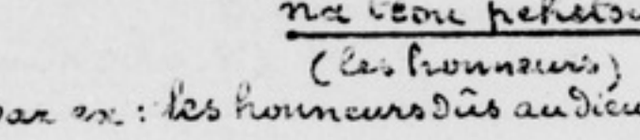


ŧeou(n) pehet

ZINAMAGTE



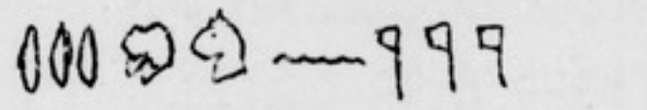
na ŧeou pĕhâtou



nă ŧeou pehâtou

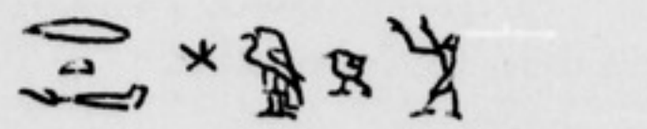
(les honneurs)

par ex: les honneurs dûs aux dieux:

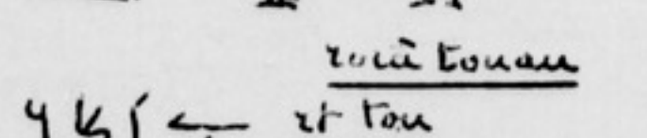


ne ŧeou nĭ ṗet ii ne netŧrou

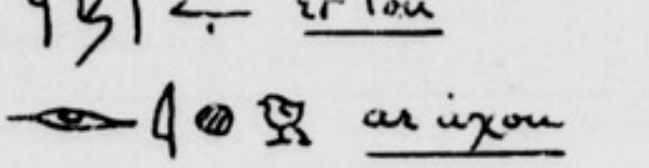
rendre honneur à....



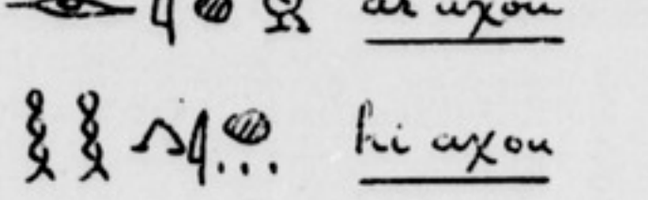
ra nă touau



rt rou

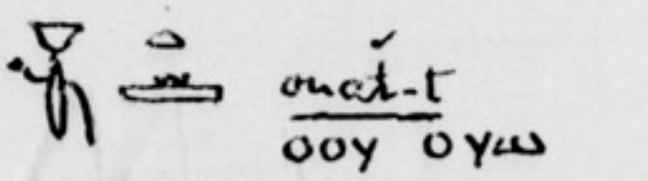


ar axou



hi axou

honorer:



ouaŧ-t

ooy oyw

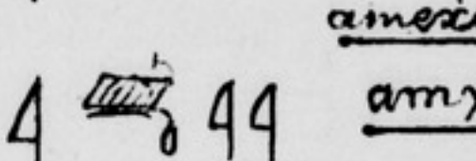
être honoré:



aux



amexou



amxi



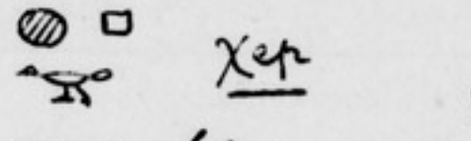
amx

ⲙⲡⲱⲥ

ⲙⲡⲱⲥⲉ

ⲉⲙⲡⲱⲥⲉ

honte, pudeur; pudeur alarmée



xep

ⲱⲓⲛⲉ



xepou



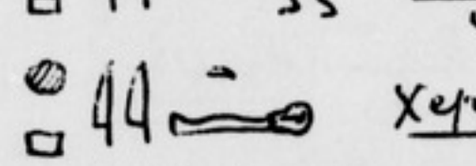
xepi

ⲱⲓⲛⲓ



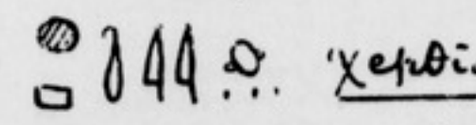
xepit

ⲱⲓⲛⲓⲧ

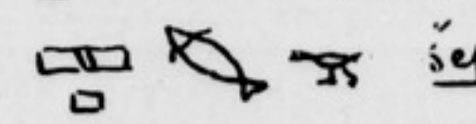


xepi-t

(ce dernier mot exprime le sentiment qu'on éprouve en présence d'un mort.)

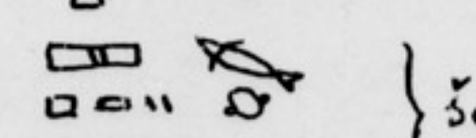


xepsou



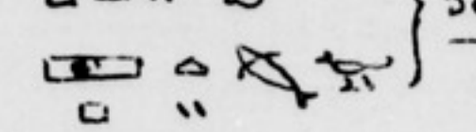
šep

ⲱⲓⲛⲉ



šepit

ⲱⲓⲛⲓⲧ



šept

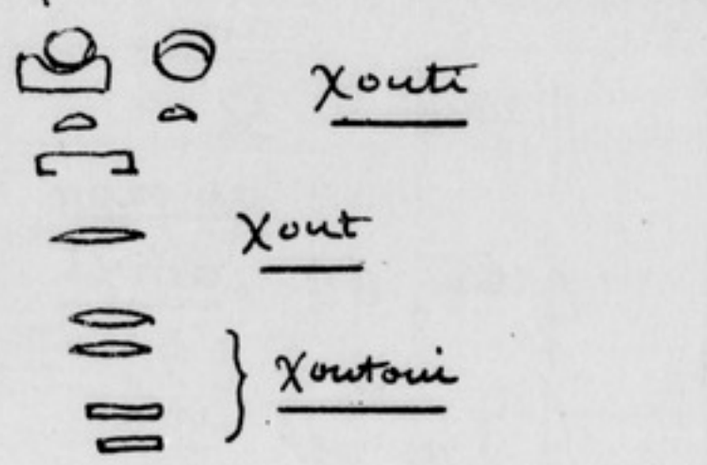


šep



šip

horizon:



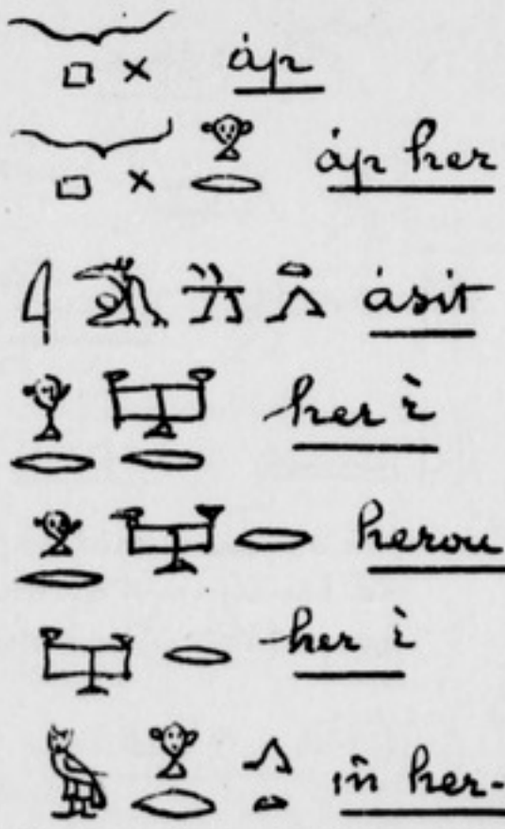
par ex:



horχoutoui
(Harmachis)
Horus aux deux horizons
(V. Soleil)

---

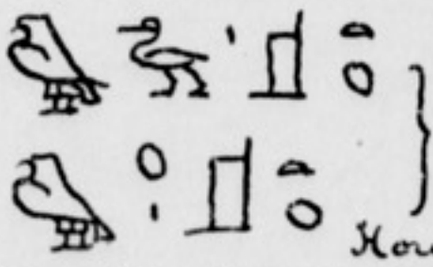
hormis, excepté:



Horus: (V. Osiris, Isis.)

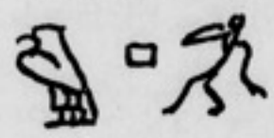


(Horus à l'auréole brillante = solstice d'été)



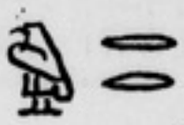
horsaas
Horus fils d'Isis

ϩορ ϩορπεχροτ
Horus enfant se nommait:



horpeχrot
(Horus l'enfant)
dont les grecs ont fait Harpocrate.

Horus enfant était le soleil jeune, à l'horizon oriental, symbole de l'âme entrant dans la vie.



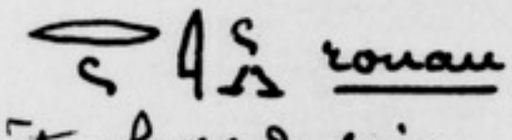
hor in χouti
Horus aux deux horizons
dont les grecs ont fait Harmachis était le soleil arrivé à son zénith et inondant de sa lumière toute l'étendue du monde divine.
(V. Soleil)

---

horreur, dégout:
(V. abomination)

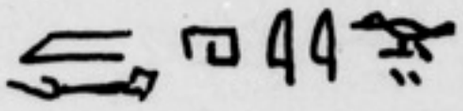
---

hors, mettre dehors:



rouau

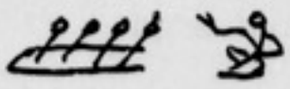
être hors de soi:



mâhy.

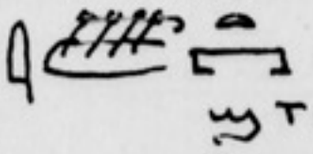
---

hôte:



šop ϣοπϵ
(convive

maison hospitalière:



àšopt
ϣτοπ, ϣωτπ
(auberge)

---

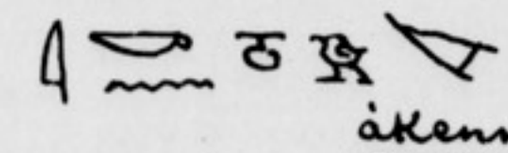
hotte: (V. corbeille)



hob qot
hoš

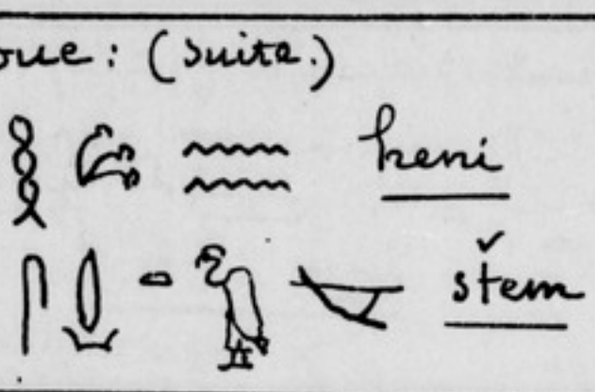
---

houe:



àkennou

Roue: (suite.)



heni

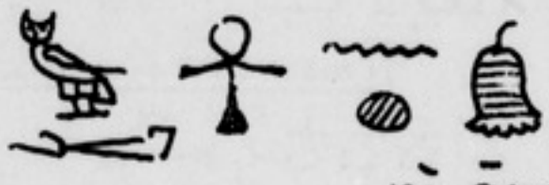
stem

houlette



χanaχi

houppe, ornement qui se mettait au collier et servait de contre poids:



mi ānχ



housse:

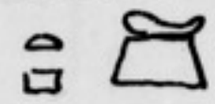
(V. couverture)

houx: (V. ronces)



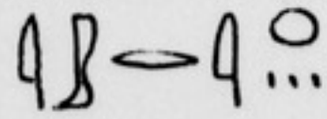
àsbeli

huche à pain:



tap TAΠ

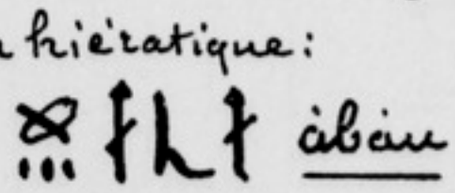
huile



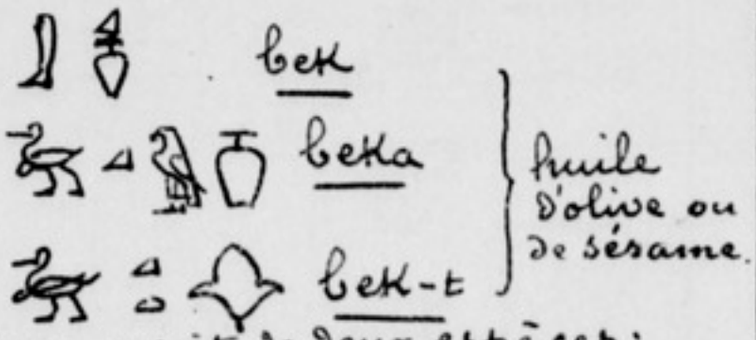
àbra

(huile sacrée)

en hiératique:



àbau



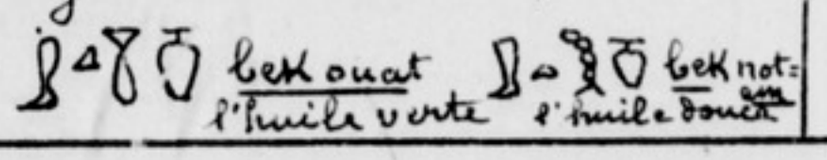
bek

bekа

bek-t

} huile d'olive ou de sésame.

il y en avait de deux espèces:

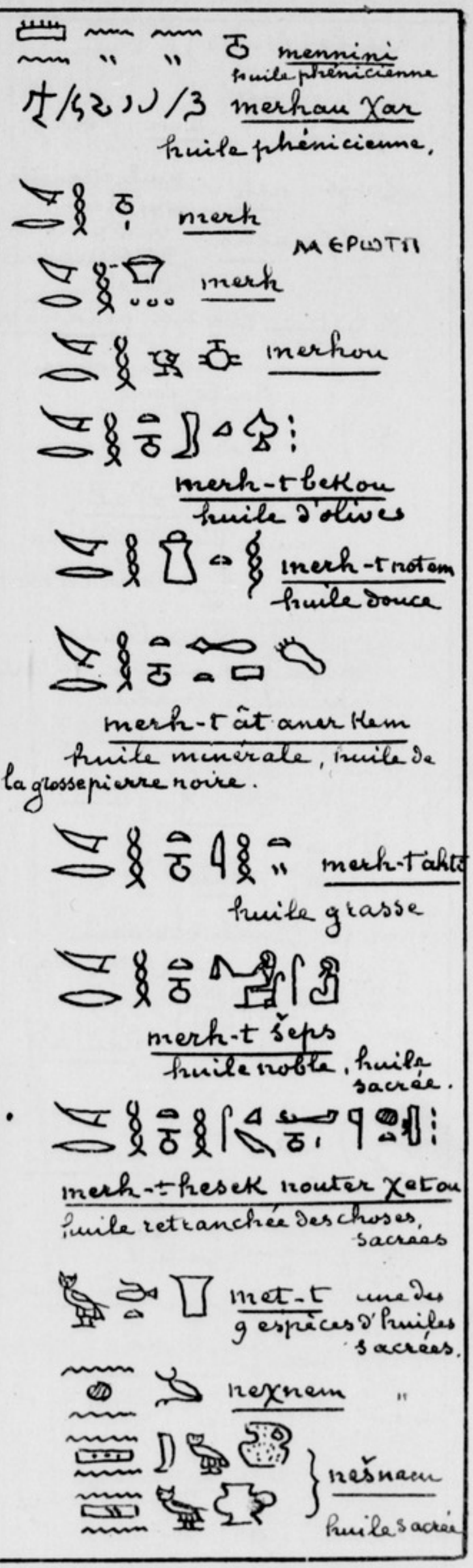


bek ouat

l'huile verte

bek not:

l'huile douce



mennini

huile phénicienne

merhau χar

huile phénicienne.

merk

MEPWTH

merk

merhou

merh-t bekou

huile d'olives

merh-t notem

huile douce

merh-t ât aner kem

huile minérale, huile de la grosse pierre noire.

merh-t ahtš

huile grasse

merh-t šeps

huile noble, huile sacrée.

merh-t hesek nouter χetau

huile retranchée des choses sacrées

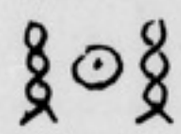
met-t une des 9 espèces d'huiles sacrées.

nexnem "

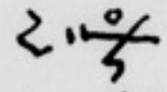
nešnem

huile sacrée

huile : (suite)



nch NEQ



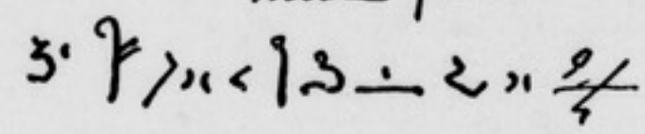
nch

nehà

huile éternelle qui se conservait sans perdre de ses qualités.

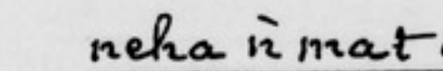
nehāûbeK

l'éternelle d'olive
huile fine



neha ìr mat afab

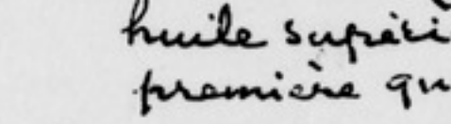
huile fine raffinée



nehā ìr me-t

NEQ ùr ueH

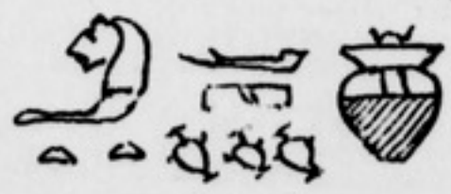
huile supérieure, de toute première qualité.



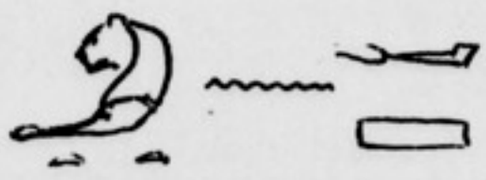
heh

hāti

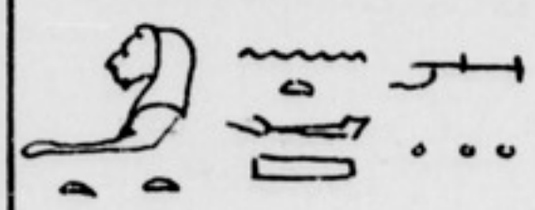
par ex: huile d'acacia (v. acacia)



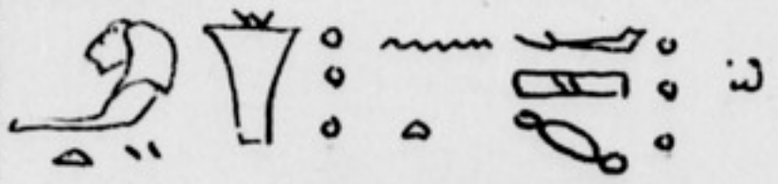
hāti āš

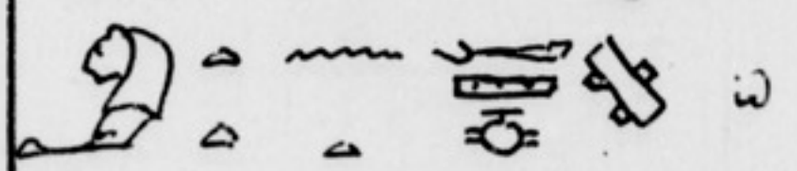


hāti r āš

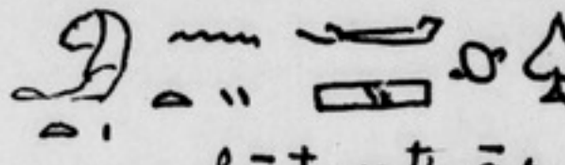


hāti ìr tāš





huile d'acacia (suite)



hāt nti āš

(et autres var.:)
huile de Lybie, onguent lybique:



hāti ìr Oehenrou

hāt ìti mennou

hāton mennou

(v. Lybie)

huiles sacrées:

sif

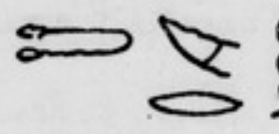
sif

settni ir tekem

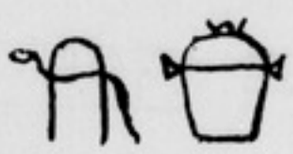
huile d'olive.

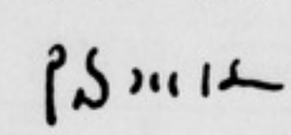
huile: (suite.)
huiles sacrées réservées aux temples.


Oem

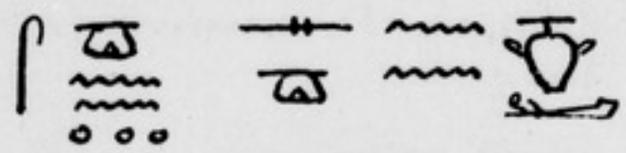

Oemerh

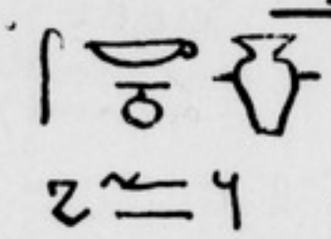

Oeséres
huile noble


te
ΔΕΕΙΤ


tit

huile d'olive: (v. olivier)

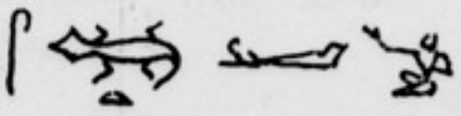

sekni


Sokn COGN
Soxr
Sexiau

être huilé, oint:

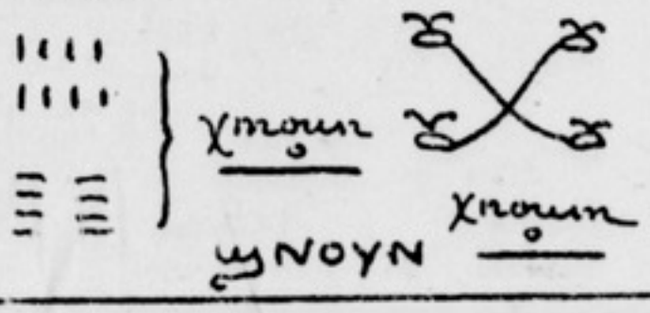

sbeka

huissier de salle: (v. garde, gardien)

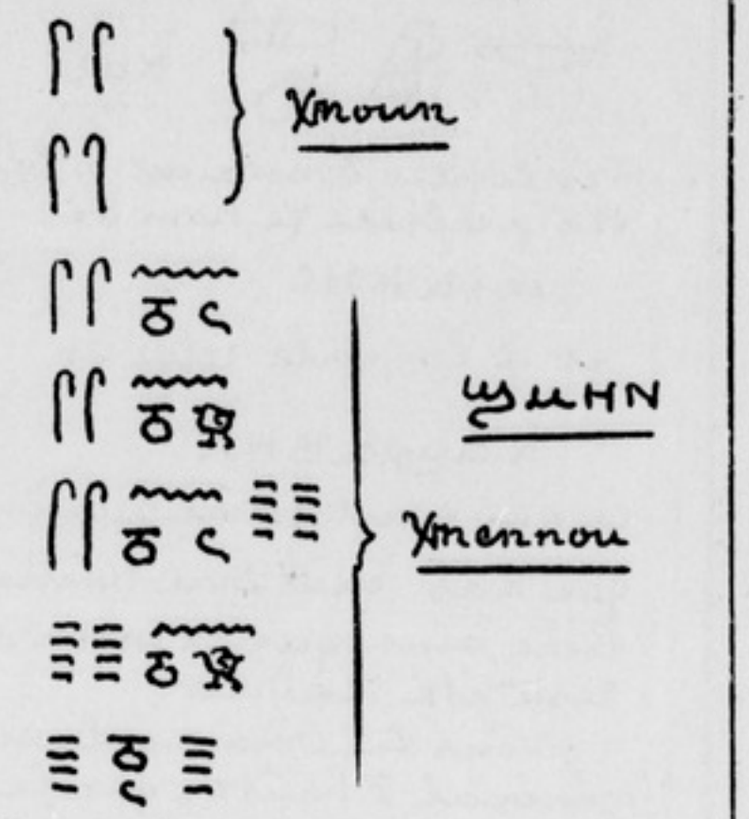

sašt
COUST
(garantir, écarter.)

se dit de tous ceux qui sont chargés d'écarter la foule, de maintenir l'ordre dans les rues, les temples, les palais.

huit:

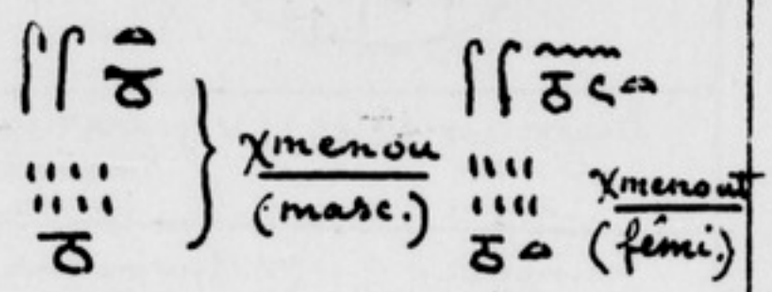

xmoun
ϣNOYN
xmoun

huit:


xmoun
ϣmhn
xmennou

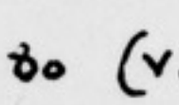
huitième:


mek xmoun
ϣaϩϣnoyn

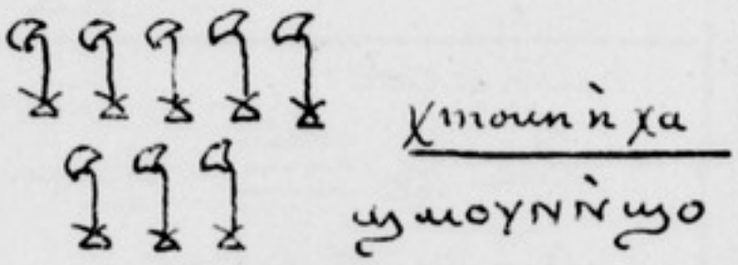

xmenou (masc.)
xmenout (fémi.)

80 (v. quatre-vingts)

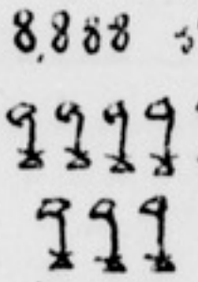
huit cents:


xemen à šaā
ϧεμμεϩϣε

huit mille:

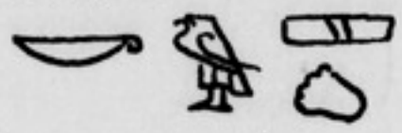

xmoun à xa
ϣmoynϩϣo

8,888 s'écrirait donc:


ϣmnϩ
et se prononcerait:

xmounàxàxmenàšaa xmen xmoun

huître :



Kaš

Les coptes donnaient à la huître perlière le nom de :

ϣⲓⲁⲕⲏⲥ

et à la perle celui de :

ⲕⲁϫⲩⲁⲃⲏⲗ

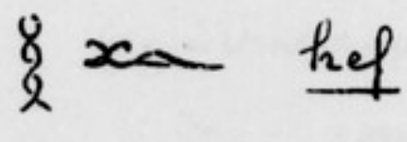
ce qui peut faire supposer que Kaš veut dire huître perlière, ainsi que ce mot a du reste été traduit.

Nous lui donnons le nom général d'huître que les Egyptiens devaient estimer, car on en trouve figurées dans des corbeilles destinées à la table :



humains (les) (v. genre humain, homme.)

humble : (v. humilier)



hef

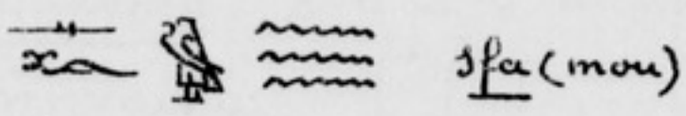
hefa-t



farana

ϩⲁⲛⲁ

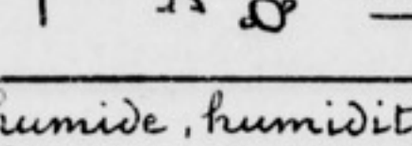
humecter :



sfa (mou)

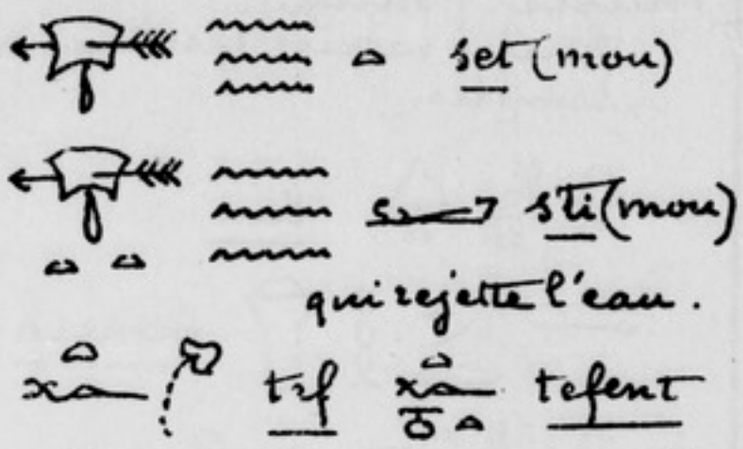
stoux

humide, humidité, (v. rosée)
humeur :



net

netnet



set (mou)

sti (mou)

qui rejette l'eau.

tef

tefent

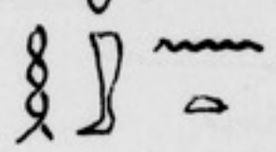
ṯef

ṯeftef

ṯeftef

ṯefṯef

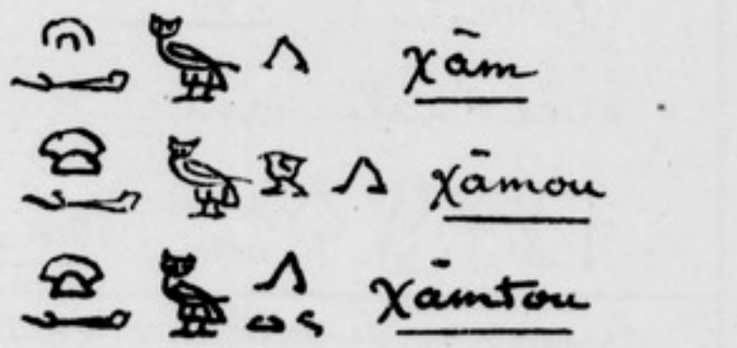
s'humilier, être humble, se prosterner, se courber, s'abaisser, se soumettre, demander grâce :



hobent

QOBE
(être humble, infirme)

hobenben



χām

χāmou

χāmtou

litter : être précipité en bas.

χesi
(être triste, humilié)

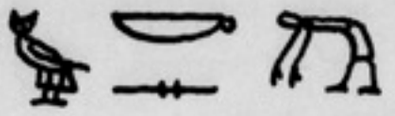
ṯeha

ṯeh

ṯeha ṯehi

ṯehou ṯaï

Prumblement :

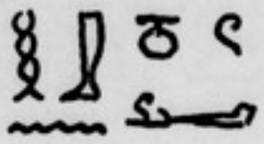


rà Kes

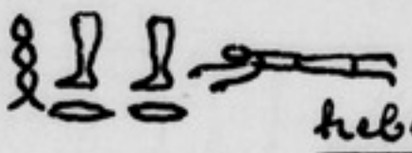
de

Kes
se courber

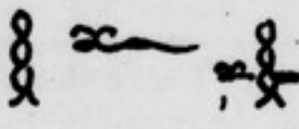
s'humilier :



hebennou



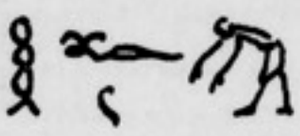
heberber



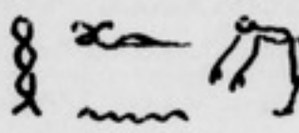
hef



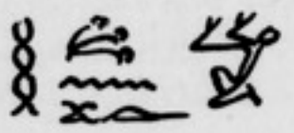
hefa-t



hefou

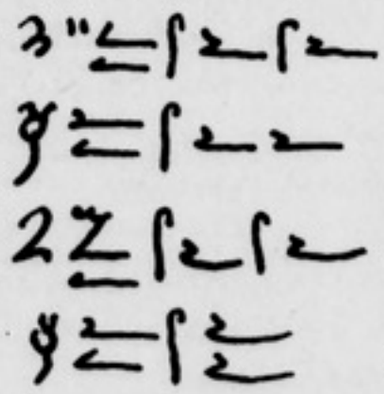


hefen



hefen ou henf

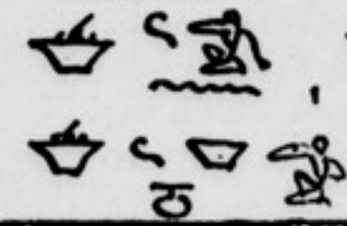
huppe : (oiseau)



KouKouPat

KOYKOYΦAT

hurler :



houn

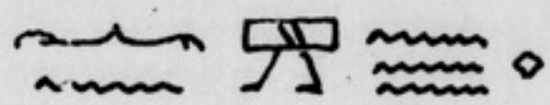
houân

hydre :



às herou
nombreuses têtes

hydropique :



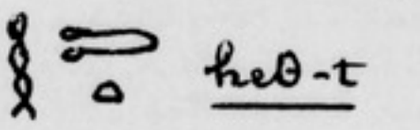
nen šemou

Littér: ne pas transpirer, c.à.d: garder dans le corps l'eau qui en devrait sortir.

hyène :



behiou
l'égorgeur



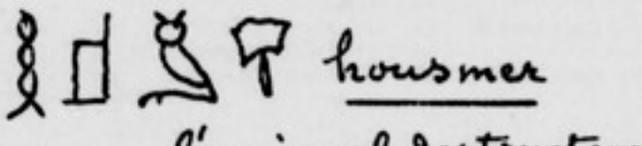
heb-t

qoeite
qwit
qit

hety



housmet



housmer
l'animal destructeur.
(hyène ou loup.)
(v. loup)

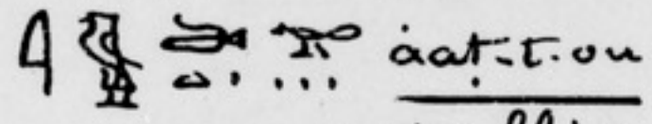
Les Egyptiens avaient, paraît-il, domestiqué l'hyène : on voit de ces animaux, bien reconnaissables à leur train de derrière surbaissé et à leur poil hirsute, mêlés au bétail des grands domaines, comme s'ils en avaient la garde. On en voit aussi qui sont conduits en laisse. Sur le tombeau de Shafra (IVe Dyn.) on voit une énorme hyène qu'un homme a saisi par la queue et qu'il conduit à son maître.

Les écrits égyptiens parlent d'hyènes du Liban, longues de deux mètres du nez au talon. Kadjarti, chef d'assur, illustra son nom comme grand chasseur de ces hyènes formidables.

Si domestiquée qu'elle ait pu être, l'hyène n'en était pas moins fort redoutée, et les papiers magiques abondent en abjurations qu'il faut prononcer pour fermer la gueule de ces animaux féroces.

Hyksos:

Il n'est pas à notre connaissance que les Egyptiens aient employé le mot Hyksos pour parler de ce mélange de hordes nomades venues d'Arabie et de Syrie, à la suite des Hittites de la Bible (les Khetas des monuments égyptiens) et qui envahirent l'Egypte vers l'an 2214, établissant la capitale de l'Empire à Avaris, sur la frontière septentrionale, où ils se maintinrent durant cinq siècles à l'aide de formidables garnisons. Ils fondèrent les XV^e, XVI^e et XVII^e dynasties, laissant, après qu'ils eurent été chassés, un souvenir si détestable, à cause de toutes leurs cruautés et leurs dévastations, qu'ils furent traités de peste et de fléau:

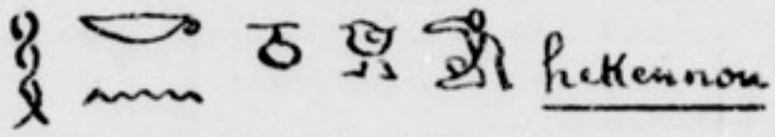


Quant à Hyksos, ce mot pourrait venir de P hrek qui veut à la fois dire bâton pastoral et prince souverain, et d'un mot dont nous ne trouvons l'équivalent que dans la langue copte, le mot ⲩⲓⲥⲉ qui veut dire à la fois pasteur ou honte, ignominie, si bien que ce terme à double sens pouvait paraître signifier pour les envahisseurs roi pasteur et pour les envahisseurs odieux despotes.

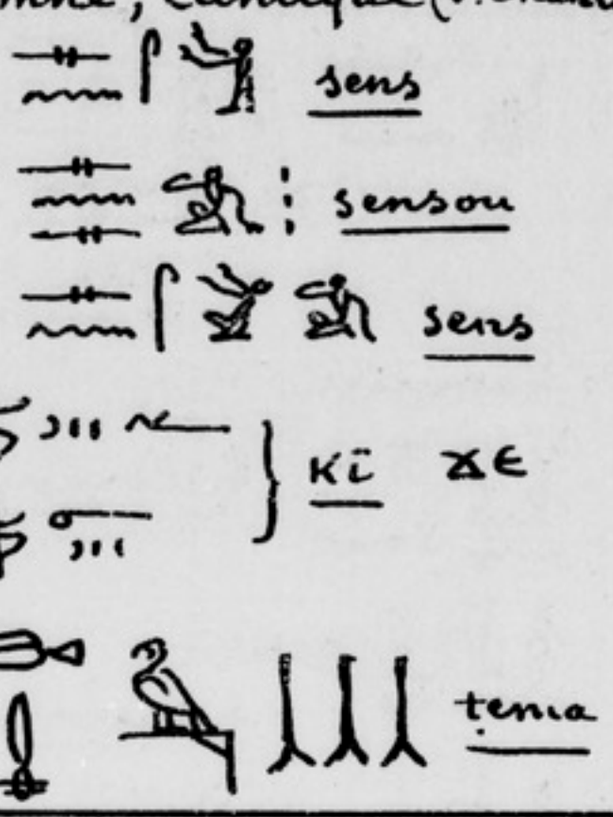
hymne, cantique de louanges:



d'où: chanter des cantiques:



hymne, cantique (v. chanter)

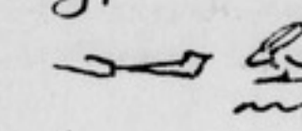


hypocéphale: (v. disque)

On a donné le nom d'hypocéphales aux disques plats en carton ou en cuivre, placés dans les cercueils sous la tête des momies. Ces disques sont ornés d'images symboliques et de légendes mystiques, divisés généralement en quatre compartiments. Les deux compartiments supérieurs représentent souvent ou bien les quatre génies funéraires ou Mehour, une des formes d'Hathor qui personifie le Ciel de la Nuit et la figure de l'âme qui demande à renaître dans le sein de la mère céleste. On y voit aussi le bélier avec l'uræus; Ra, le soleil divin à tête d'épervier, coiffé du disque; le scarabée, symbole du soleil renaissant par lui-même; l'œil symbolique; Ammon générateur; le serpent thyphallique; en un mot les divers symboles de la force génératrice.

Le tableau inférieur montre le soleil dans sa barque, sous la forme de Noum-Ra, tenant d'une main le sceptre à tête de lévrier, de l'autre le signe de la vie. Il est accompagné d'Isis et de Nephtys et d'autres personnages symboliques. L'ensemble des tableaux se rapporte à la résurrection et à la renaissance de l'homme après sa mort, symbolisées par la course du soleil, image visible de l'éternelle rénovation, celui-ci mourant le soir, renaissant le matin.

Hypocrisie, hypocrite:



āoun

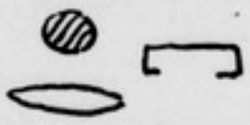
ΔYON
(varier)



āoun hati

(coeur changeant, trompeur.

hypogée: (v. tombeau)

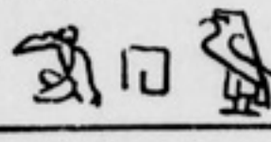


Xer

« Il y avait un grand nombre d'hypogées à Thèbes. Ils étaient fermés de portes. Des ouvriers, des fonctionnaires de divers ordres et une milice étaient affectés au service spécial de ce quartier spécial. »
(Chabas - Vol dans les hypogées.)

Supplément à la lettre H.

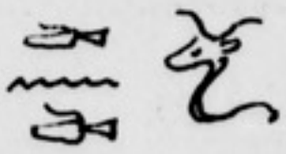
haras:



ahait

Harpocrate. (V. Horus)

hazard:



tent

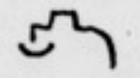


tenten

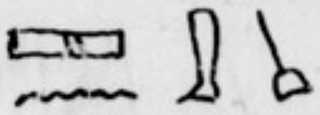
(V. rencontre.)

hennir (V. cris d'animaux)

herminette:

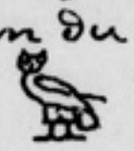


sept

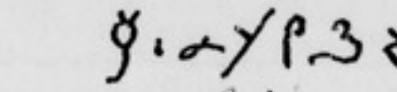


šenb

hibou; chouette:

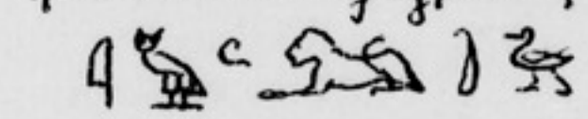
Nous ne connaissons pas en caractères hiéroglyphiques le nom du hibou, dont la figure  est si souvent représentée pour indiquer la lettre m.

Le nom de cet oiseau est dit en copte ⲙⲟⲩⲗⲁⲗ et en démotique



amoulo

qui en hiéroglyphe ferait



Comme q est souvent supprimé resterait:



qui répond au ⲙⲟⲩⲗⲁⲗ copte et nous saurions ainsi l'origine de la lettre m représentée par un hibou première lettre du nom de cet oiseau nocturne.

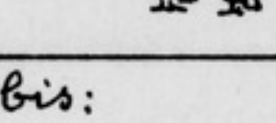
Plusieurs égyptologues admettent que la lettre m trouverait son origine dans la tête du hibou  dont les yeux et le bec

ⲟⲩ auraient donné naissance au signe ⲩ m et qu'on aurait par la suite adopté indifféremment ces parties de la tête ou le corps entier de l'animal. Nous ne partageons pas cette opinion pour deux raisons: la 1re c'est que le signe ⲩ répond à Xen pendant l'ancien empire et n'a été adopté pour m que beaucoup plus tard; la 2me c'est que ⲩ Xen entre toujours dans la composition des mots où il s'agit de prison, d'enfermer, de harem etc et que nous y voyons plutôt un harpon servant à saisir ou une ferraille servant à clôturer.

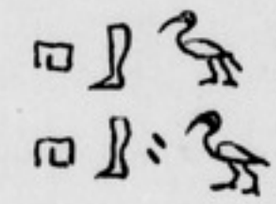
I

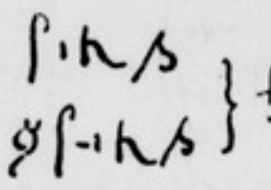
Ibex, bouquetin d'arabie:

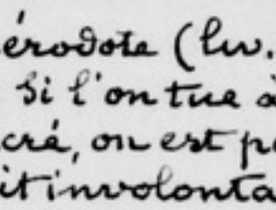
 náa

 nai

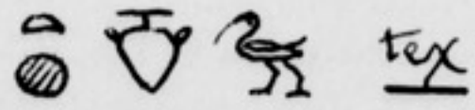
Ibis:

 heb ϕIBOa

 hebi

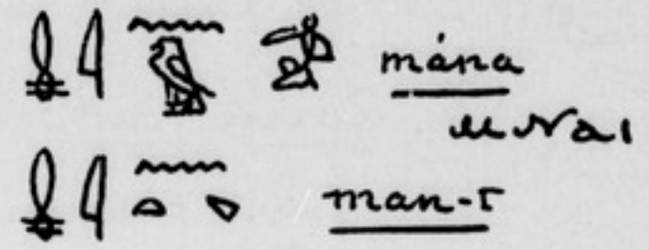
 heb

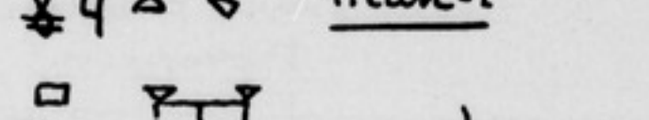
Hérodote (liv. II c. LXV) dit:
« Si l'on tue à dessein un animal sacré, on est puni de mort; si on l'a fait involontairement, on paie l'amende qu'il plait aux prêtres d'imposer; mais si l'on tue, même sans le vouloir, un ibis ou un épervier, on ne peut éviter le dernier supplice. »
Il ajoute ch. LXVII :
« Les ibis embaumés sont transportés à Hermopolis ainsi que les musaraignes et les éperviers. Les ichneumons sont embaumés, mis en caisse, mais enterrés dans la localité où ils sont morts. »
L'Ibis était consacré à Thot dieu des écrivains et comme tel, était appelé :

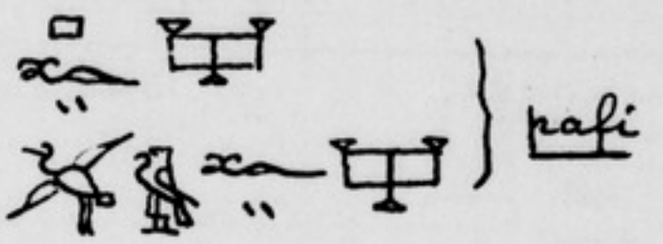
 tex

Dans les maisons où il avait été domestiqué. Comme animal sacré, il jouissait de grands privilèges. (v. 5bis).

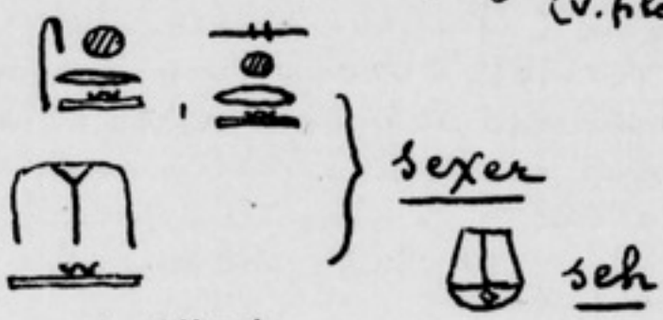
ici :

 mána

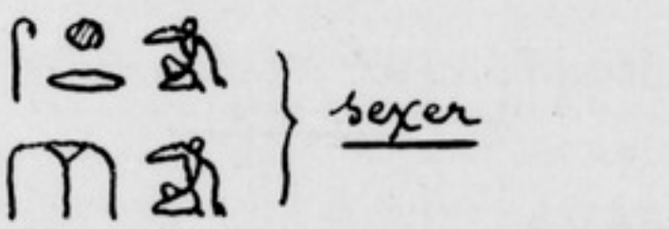
 man-t

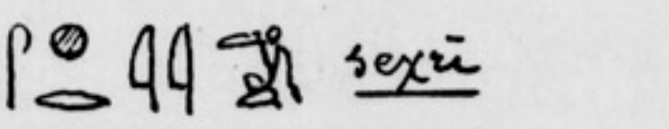
 nafi

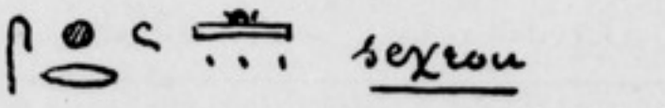
idée, intention, projet etc (v. plan)

 sexer seh

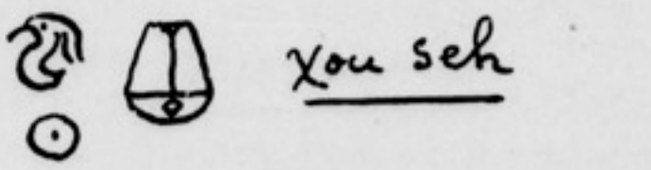
avoir l'idée de :

 sexer

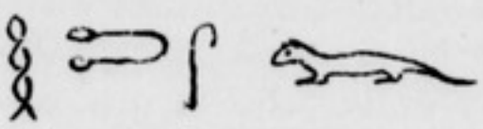
 sexti

 sexrou

homme d'esprit, qui a des idées, homme de bon conseil :

 xou seh

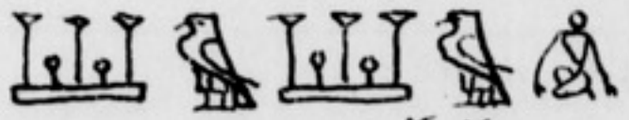
ichneumon :

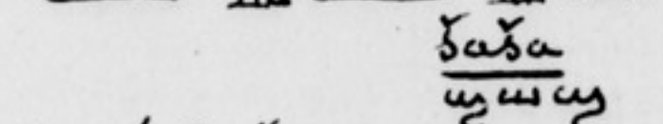
 Rebes

L'ichneumon ou mangouste d'Egypte (herpetes ichneumon, Linnée) appelé aussi: rat des Pharaons, était un carnassier regardé comme un animal sacré parce qu'il détruisait les reptiles et surtout les œufs de crocodile. De la grosseur d'un chat, il en remplissait les fonctions

idiome: (v. langage.)

ignominie: (v. honte.)

 šaša

 šalfā

ignorer ; ne pas savoir, ignorant

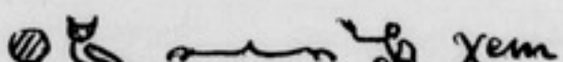


axem

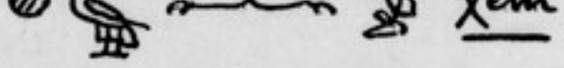


xem

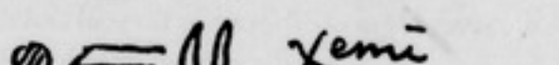
(nullité)



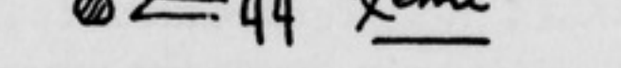
xem



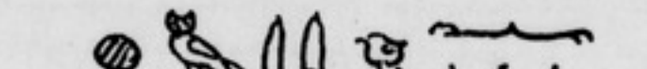
xemi



xemiou



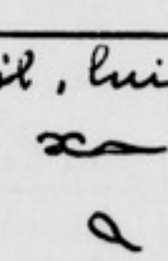
xemou



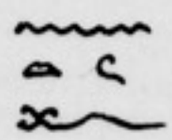
nen rex

ne pas savoir

il, lui :



f



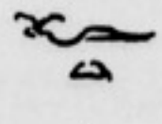
ìntouf ÌNTOQ

(remplacé parfois par le signe du pluriel.)

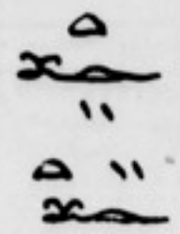


fa (basse époque)

il s'écrit aussi parfois :



tef



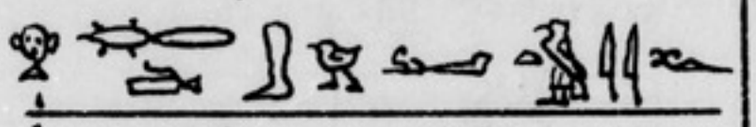
tefi

"

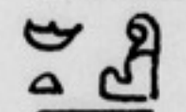
xa-, q et les autres mots signifiant il se mettent après le verbe

par ex : xa oun-f il est

xa et q sont quelquefois remplacés par  her, rarement cependant. Par ex :



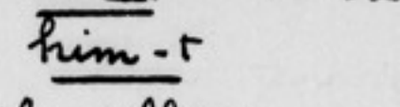
her xetbou tail



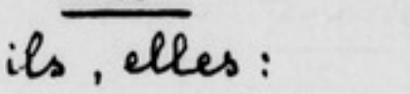
Il tua sa femme.

hem-f

ils, elles :

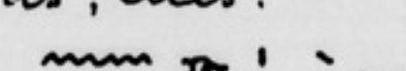


ìntou ÌNTOOY

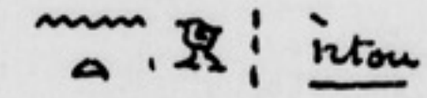


ìntousenou

ÌNTWTEN



senou

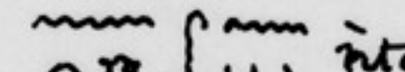


ou

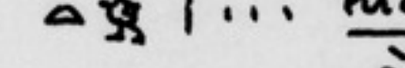
par ex : ils ou elles sont :



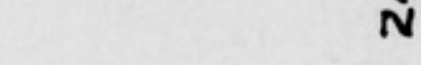
oun ìntou



oun ìntousenou

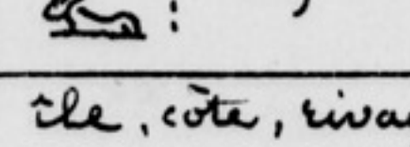


oun senou

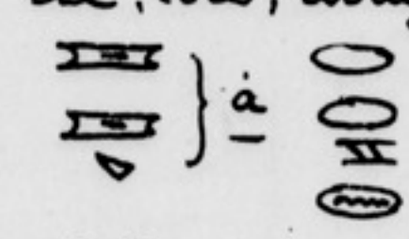


ounou

île, côte, rivage :

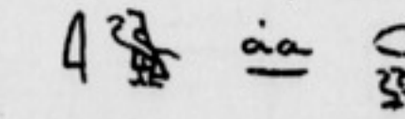


à

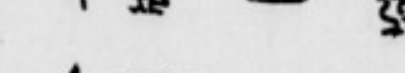


à

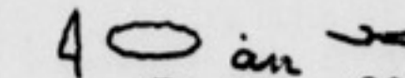
àa



àaui



àn

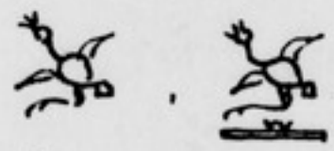


ān

île : (suite)







l'île de Chypre :



île de Philae :

10 | 2 / 3 ⌒) palak

Ilion . Troie (V. Teucriens)



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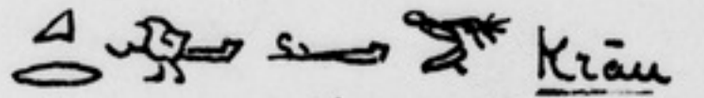
illustre, resplendissant, brillant :



Ce nom donné aux grands personnages était employé d'une façon assez générale, devenue une simple formule de politesse comme illustrissimo signore chez les Italiens, esquire chez les anglais.

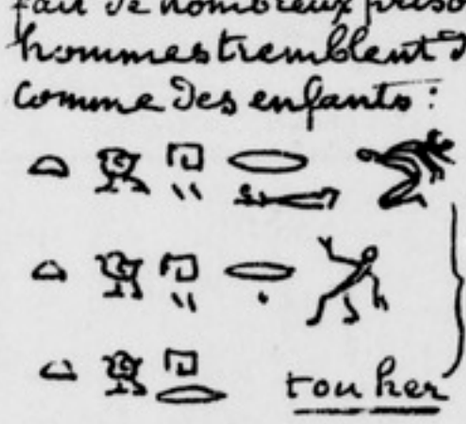
Quant aux défunts, ils devenaient tous illustres et brillants, pourvu qu'ils soient morts sans tache.

Illustre guerrier :



Ce mot veut dire « conducteur de char » mais le déterminatif qui représente un prisonnier, annonce qu'il s'agit d'un guerrier qui s'est illustré à la guerre, faisant beaucoup de victimes et de prisonniers du haut de son char.

Les groupes suivants ont la même signification : c'est le guerrier qui jette l'épouvante, fait de nombreux prisonniers : les hommes tremblent devant lui comme des enfants :



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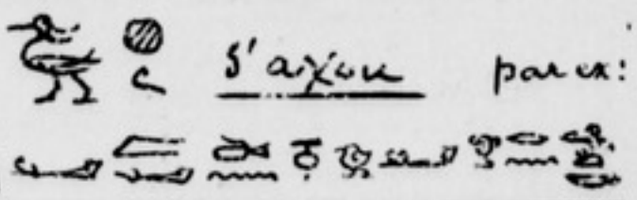
illustrer son nom : multiplier (V. augmenter) (nom)

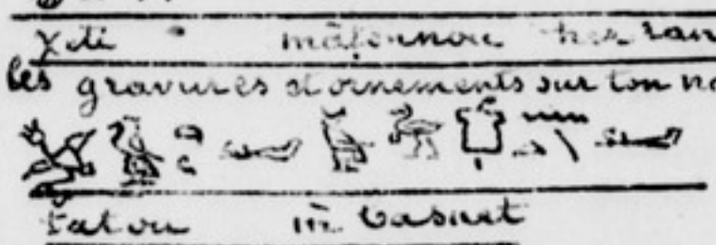


(multiplier le nom)

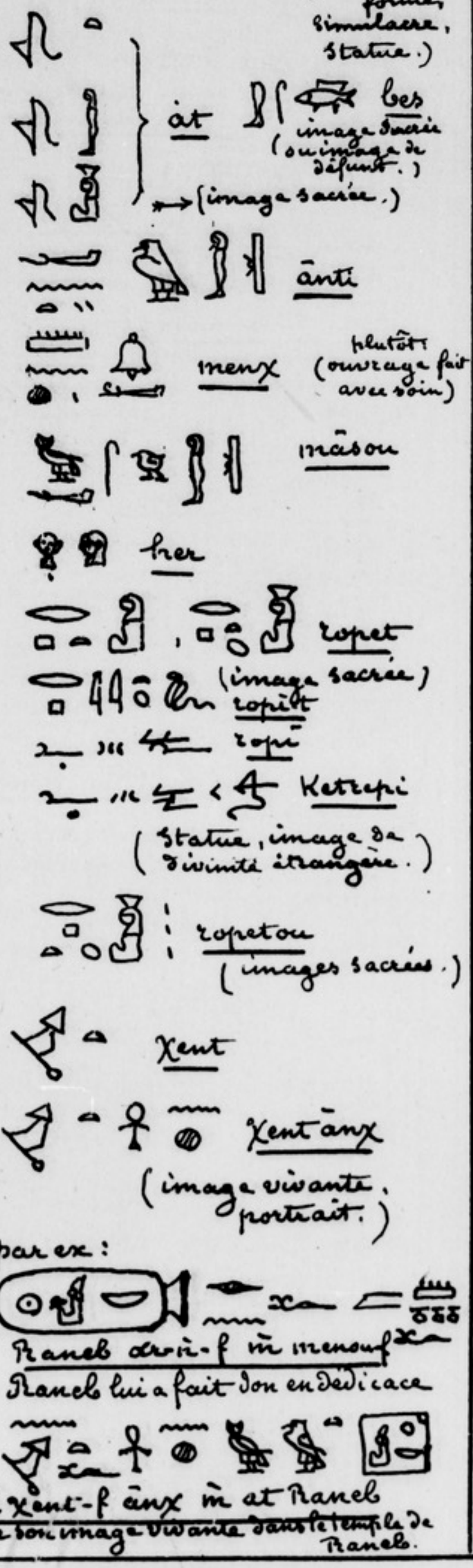
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illustrer, rendre illustre :





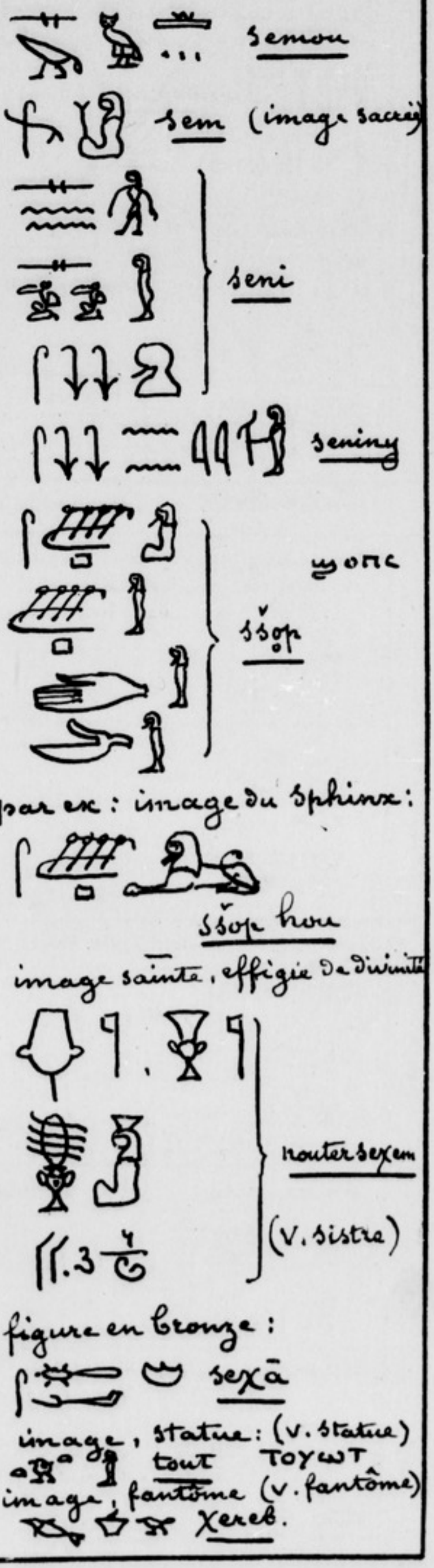
image, forme, figure : (voir : figure, forme, simulacre, statue.)



par ex :

Ranebdedi-f mn menouf
Ranebluiafaitdonendédicace

ìxent-f ānx ìn at Ranebs
de son image vivante dans le temple de Ranebs.



par ex : image du Sphinx :

ssop hou

image sainte, effigie de divinité

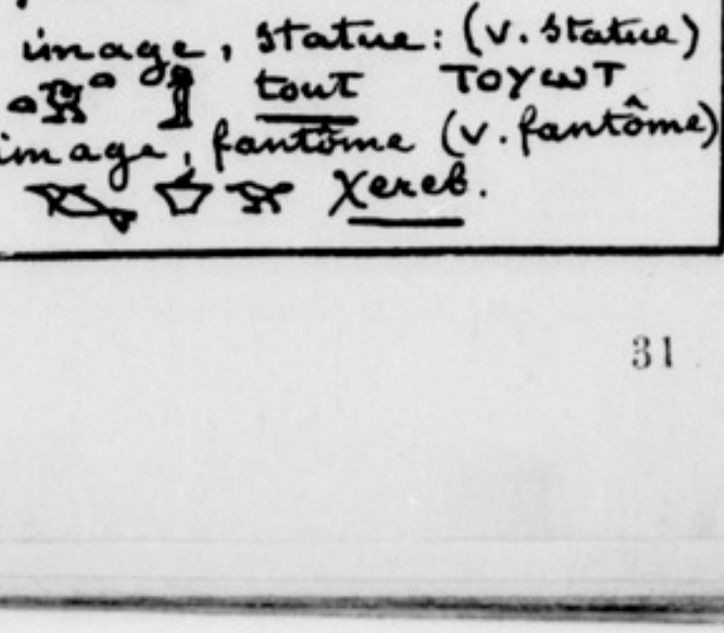


figure en bronze :

sexā

image, statue : (V. statue)

tout TOYWT

image, fantôme (v. fantôme)

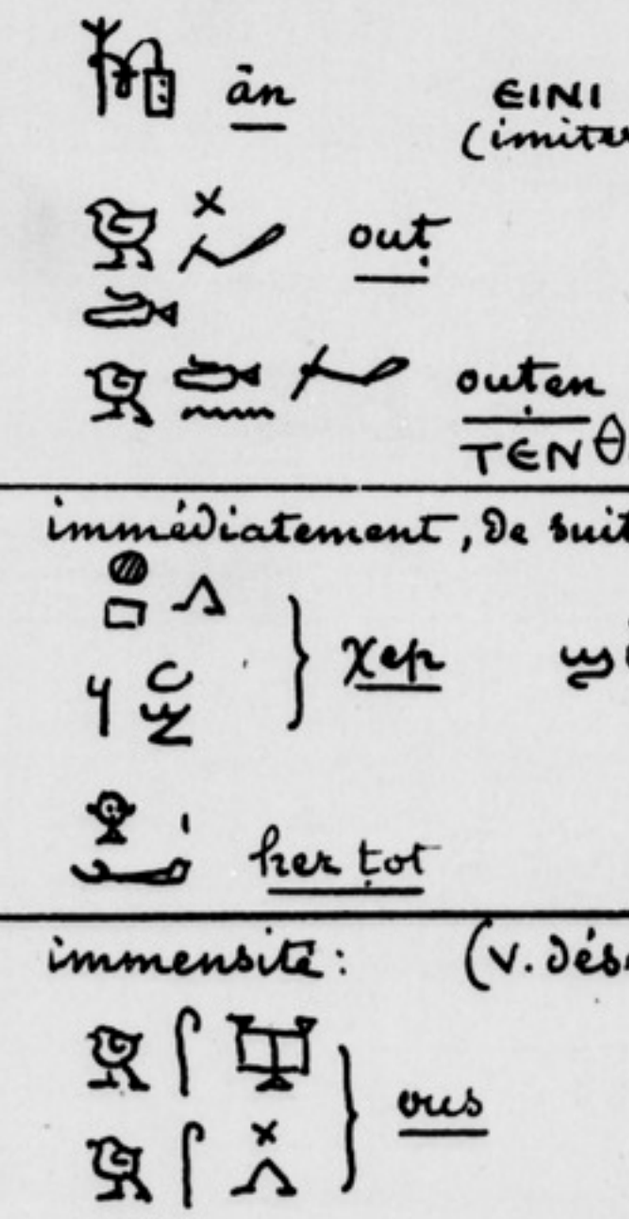
Xereb.

imagination ; imaginer, invention ; feinte ; fable :



imberbe : (v. lisse).

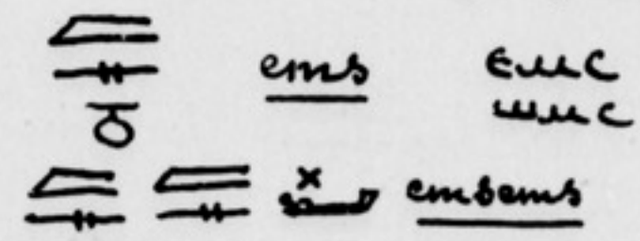
imiter ; imitation par l'écriture, le dessin, la peinture :
(d'où : peindre, dessiner, écrire)



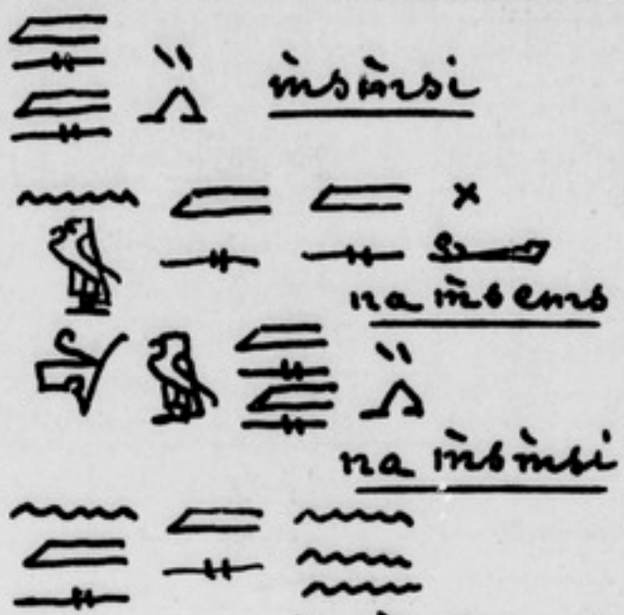
immédiatement, de suite :

immensité : (v. désert)

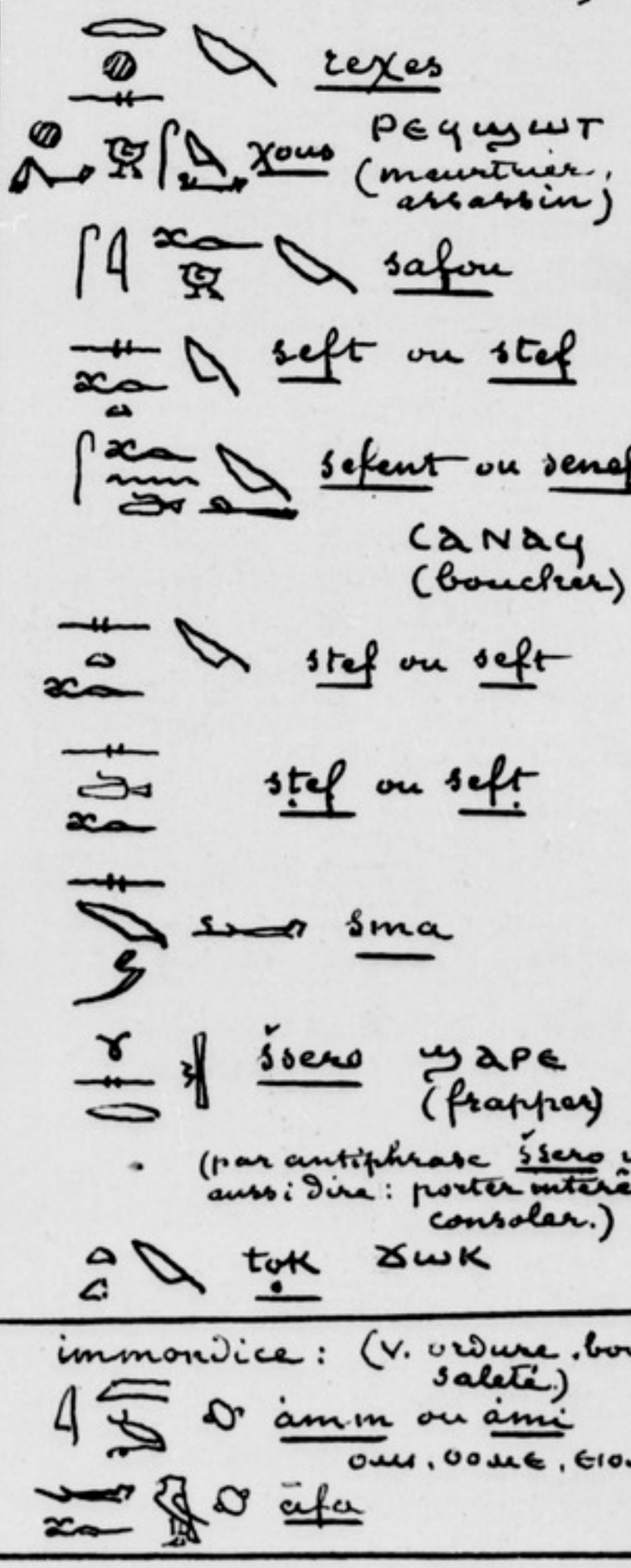
immerger, immersion : (v. plonger)



insinsi



immoler ; tuer : (v. boucher. sacrifier, tuer.)



immondice : (v. ordure, boue, saleté.)

immondices qui s'infiltrent:

het

Kait

hăt

immoral: (V: impur)

impie, impiété: (V. vil, méchant, mauvais, démon.) crime)

seba

sebau CBH

sbā

sabā

impétueux

māharo

impitoyable:

sans cœur, qui manque de cœur.

ouš.t-ab

OYEW (sans)

importation, importer: (V. accumuler)

Xoufa

Xefxef

objets d'importation:

Xoufou

importe (il); il convient, il faut:

šep

ššere

šesa

comme il importe, comme il faut:

in šes

importun: (V. peser)

outennou

ΔOYEIN (peser)

hrŏ

ϱPOW

ṯens

imposer du respect:

ārār

imposant (aspect)

af

implorer:

hef.

sounsoun

tebehā

imposer silence:

temro TWPO fermer la bouche

imposer les mains:

ouŏt

impôt: (V. tribut.)

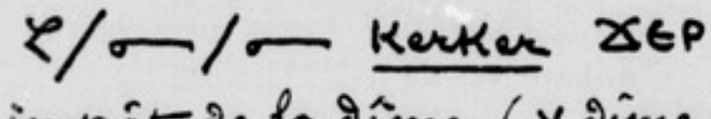
ăt

heter

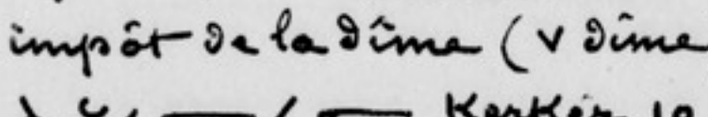
heterou

heti

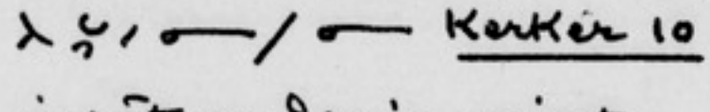
impôts: (suite)


Kerker ΣΕΡ

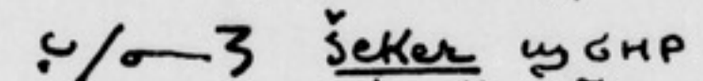
impôt de la dîme (v dîme)


Kerker 10

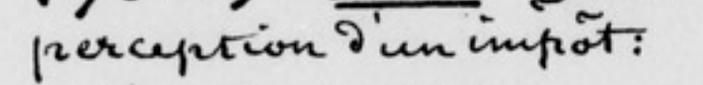
impôt au denier-vingt


Kerker 20

ΚΕΡΚΩΡ Κ

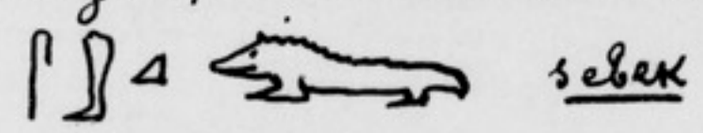

šeker ϣGHP

perception d'un impôt:


makal

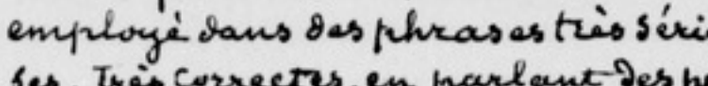
(pierre de Rosette)

toucher les impôts, faire rentrer l'argent, les revenus et redevances:

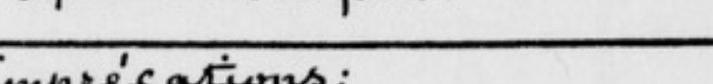

sebek

sebek voulant dire crocodile, on donnait donc ce nom à ceux qui faisaient faire ces rentrées. Ce nom est employé dans des phrases très sérieuses, très correctes, en parlant des percepteurs des impôts.

imprécations:

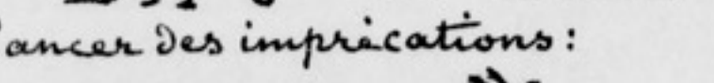

kaχrou

lancer des imprécations:

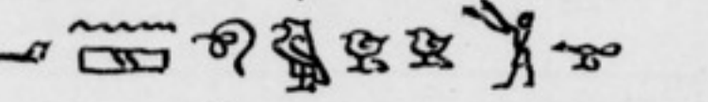

tou nešounion ΤΩΝϢ

ou tounšanion

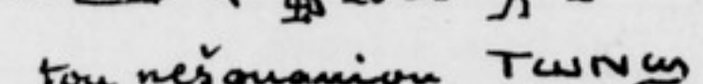
Voici le texte d'une de ces curieuses imprécations:


χer nen ounou pet, nen ounoutasui

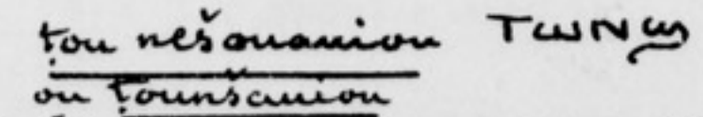
donc qu'il n'y ait plus de ciel! qu'il n'y ait plus de terres!


χer nen ounou herou heroupet tempit

donc qu'il n'y ait plus les 5 jours au dessus de l'année


χer ounou oatamrou à nouterou

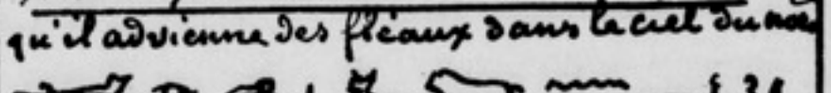
donc qu'il n'y ait plus d'offrandes aux dieux


nebou anou, χerer baka pet tesi

Seigr de la ville d'an. qu'arrive affaissement au ciel


χeper χennitou m pet mehti

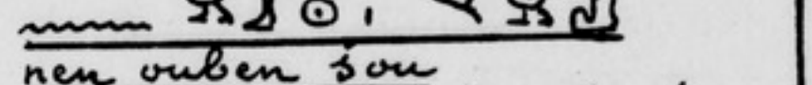
qu'il advienne des fléaux dans le ciel ou sur


annou m χaounou kra

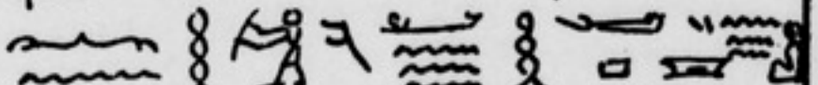
hurlements dans l'intérieur des tombes


nen ouben šou

que le soleil n'éclaire plus!

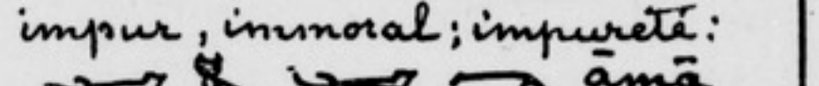

nen he mou hapi

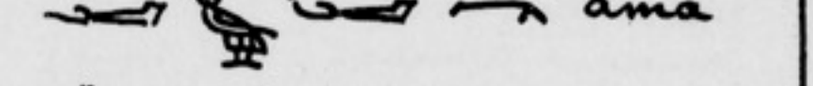
que ne croissent plus les eaux du Nil!

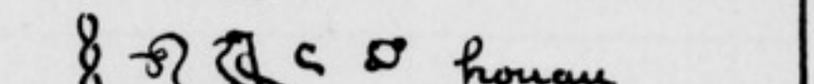

betti-f i tera rou-f

qu'il baisse en sa saison (de croître)

impur, immoral; impureté:

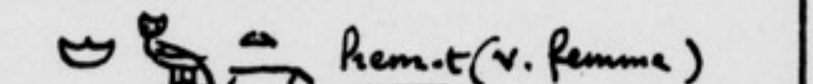

āmā


houau

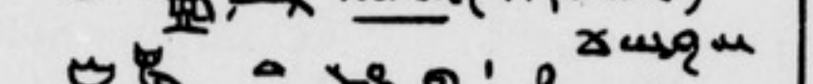

hem.t (v. femme)

ΧΩΜΤ

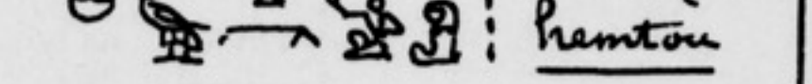

hemtou

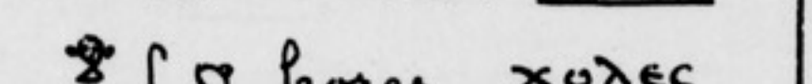

χores ΧΟΛΕC

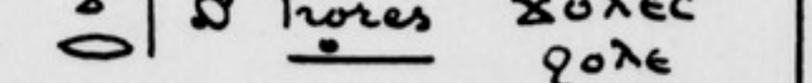
ϙΟΛΕ


χeft réprouvé

ϣΑϥΤ


χou flagellés par le fouet d'Osiris


šniou


ṯaa TOE

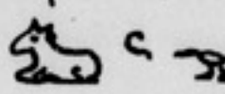

ṯouba

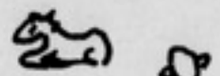
ϬΑΕΙΟ

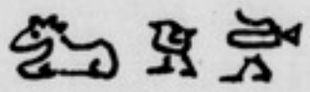
TAKO

TOE

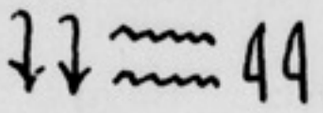
impur, immoral: (suite)

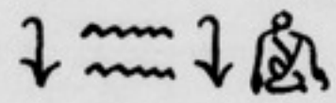

wou OYEI

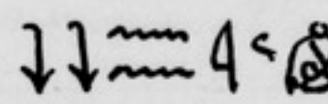

wouti

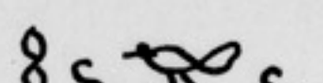

wout

inactif, oisif: (v. paresse)

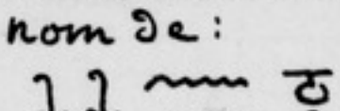

niny

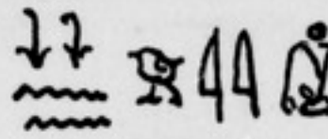

nini NEINI (vivre dans la mollesse)

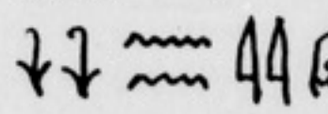

niniou


hrourou ḤOPOY

on donnait aux morts condamnés à une inactivité éternelle, le nom de:

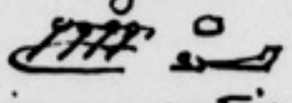

ninirou


ninioui


niny


nini (ce dernier mot peut s'appliquer à un vivant)

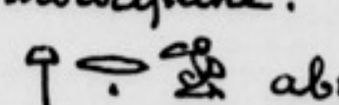
inaugurer:


xepr ou šepr

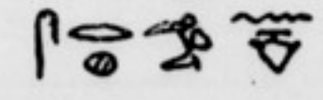
inauguration:


hos host

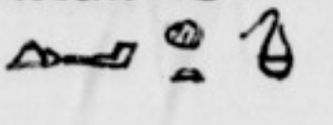
incapable, inepte, inexpérimenté, indisciplné: (v. timide)


abw


ouxa


šorx n ab ψολϙ
(anti) sec. cœur

incendier:

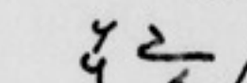

touxet mettre le feu

incendie, incendier:

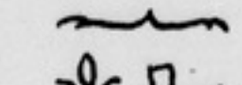

hekh


rekhou

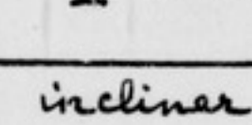

rekhouu


rekh

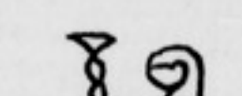
incessamment:

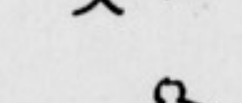

an ab ou nen ab
(sans cesser)

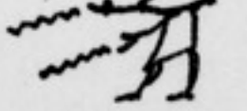
incision (pratiquer une):

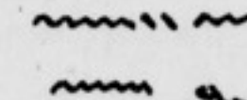

axā
(v. graver)

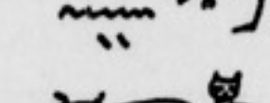
incliner, s'incliner:
(v. saluer)
(se courber)

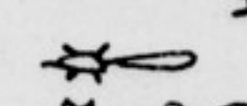

ouah tepr
(incliner la tête)


ni (dans une cérémonie funéraire.)


nini

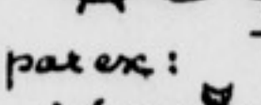

nini


xems

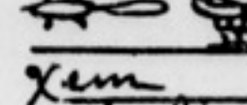

xemsa

par ex:


xem sa-k n ḥer tep-k
incline ton dos devant ton supérieur


xam

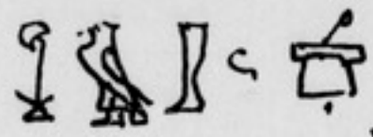
par ex:

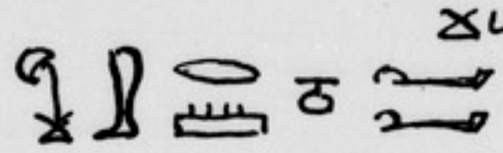

xam totout-k
incline tes mains

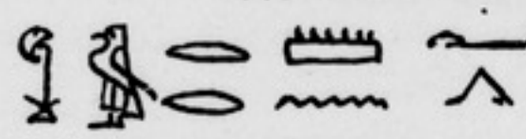
incliner, s'incliner: (suite)

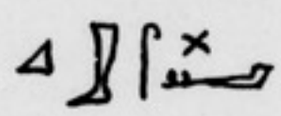


xab


xabousa
incliner l'échine
ΔωBC


xab remenou
incliner les épaules

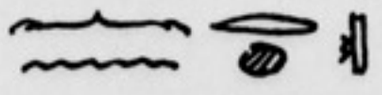

xa i remen
marcher les épaules inclinées

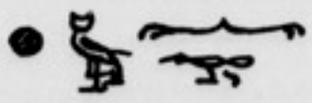

Kobs ΔωBC
(salut de la femme à son maître et seigneur.)


tabgkaou
ΔωBCKW
s'incliner en signe de servitude, s'incliner devant le vainqueur, se soumettre.

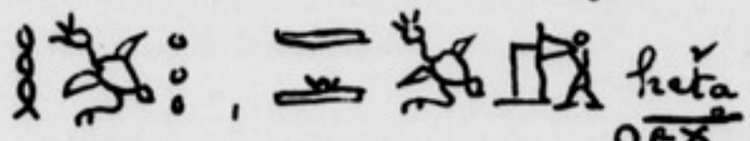
incommode, fâcheux. (v importun)

inconnu: (v. ignorer)

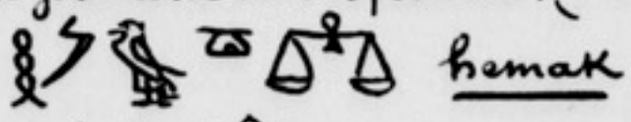

nen rex

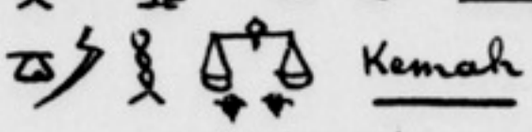

xem

incruster, revêtir d'or ou d'argent:


heta
QEB

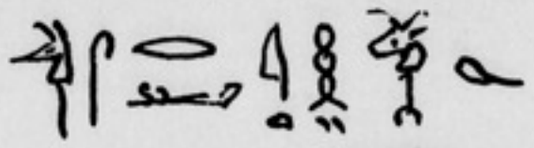
incruster, enchâsser, faire un travail de joaillerie ou d'orfèvrerie: (v. balance)


hemak


Kemah

incultе. v. désert, chaux, plaine

indemne, entier, non mutilé:

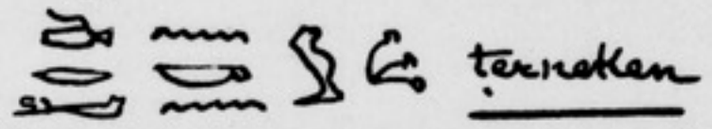

ouser àthi
litter: riche de ses membres

indignation: (v. colère)

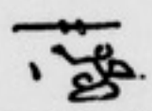

neča noyc

indigence. (v. pauvreté, manquer de)

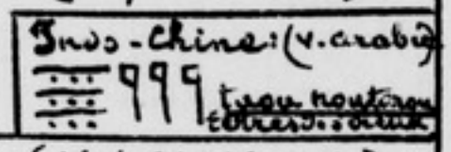
indigo? ou autre plante de teinture:


ternoken

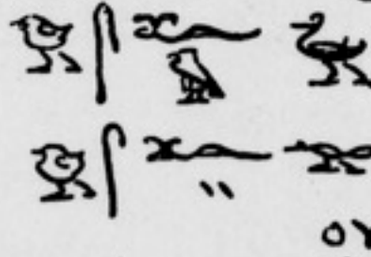
individu: (v. personne)


sa

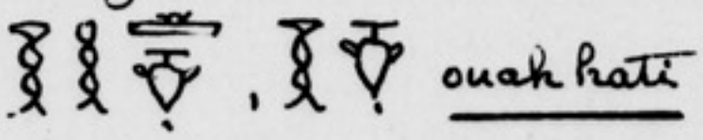
Indo-Chine: (v. arabie)


trou nout am tchers...tchek

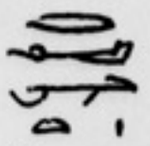
indolent: (v. paresseux)


ousa
ousfi
orwcy
(être vide.)

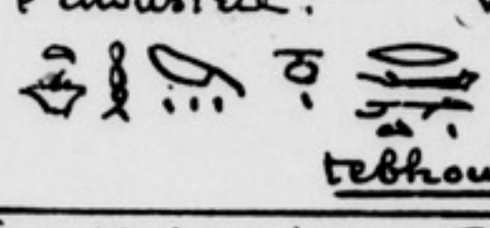
indulgent:


ouah hati

industrie:

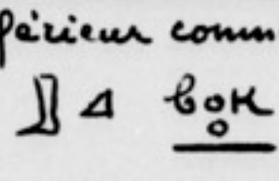

rât

instruments nécessaires à l'industrie: (v. instruments)

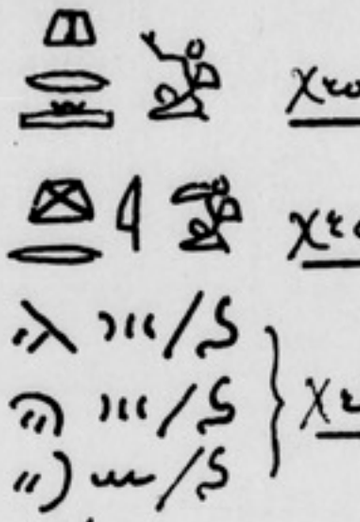

tebhou nou rât

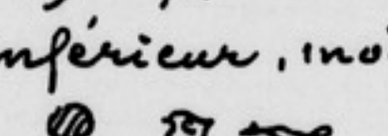
inepte, inexpérimenté, indisciplné
Sont tous remplis par le mot incapable ou fou.

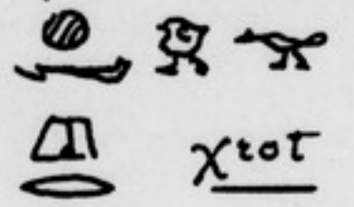
inférieur comme rang: (v. vil)


boK
BωK
(au point de vue social)

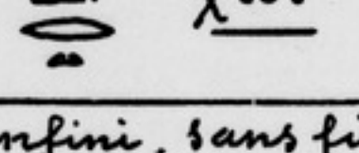
inférieur, plus bas:

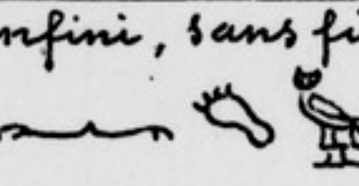

χw 6POq

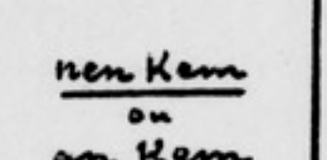

χ²a


χ²ī

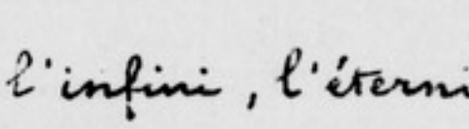
inférieur, moindre:


χāu

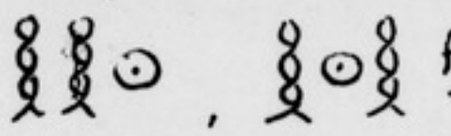

χ²ot


nefes

infini, sans fin:

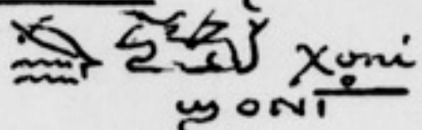

nen Kem
ou
an Kem

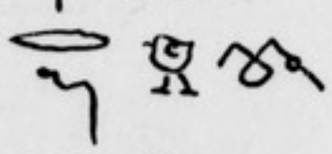
l'infini, l'éternité:

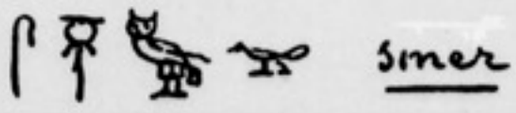

hi ḏi

infirme:

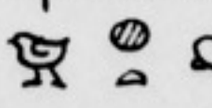

hobenben qOBE

infirmité: 
χ̣ni
ψ ONI

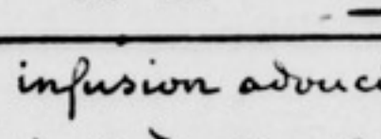

retou λEδ


smer

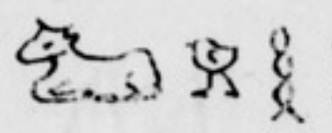
inflammation:


ouxet

infusion adoucissante:


hek notem
bière douce.

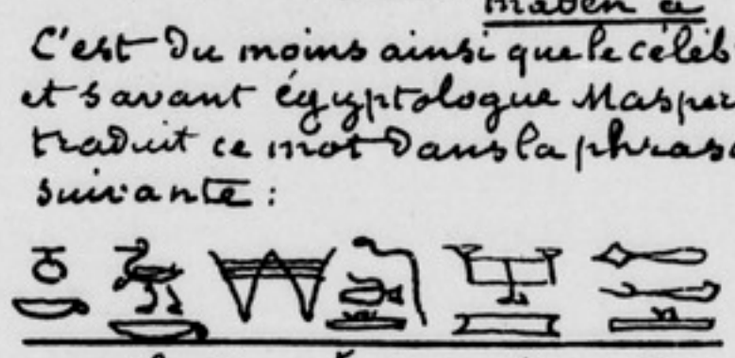
infuser, infusion: (v. mélange; mixture)

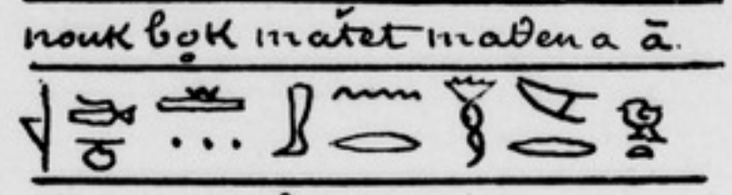

wouh (mou)

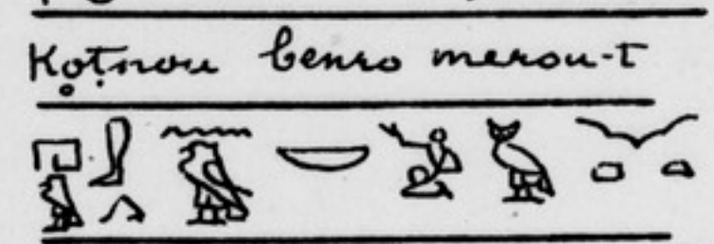
ingénieur des routes et canaux:

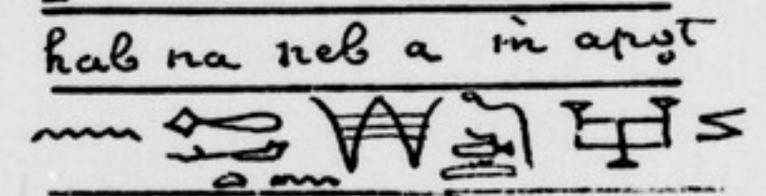

mātet
maben a

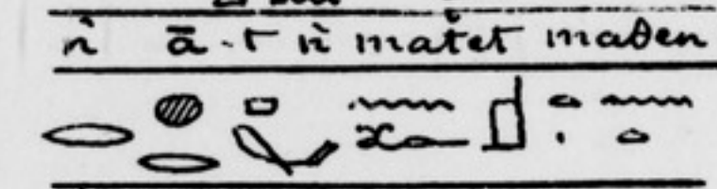
C'est du moins ainsi que le célèbre et savant égyptologue Maspero traduit ce mot dans la phrase suivante:

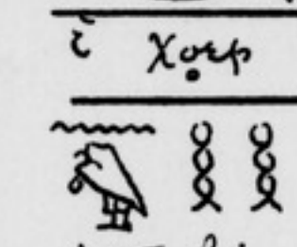

nouk bo.k mātet maben a ā.


Ko.tnou benro merou-t


hab na neb a ìn ap.t


ì ā-t ì mātet maben a


ì χo.p nef set ìt


ìti ḥi.

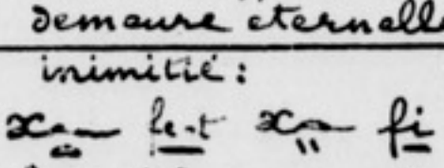
La traduction de Maspero est celle ci:

« Je suis le serviteur, l'ingénieur des routes et canaux, le grand en qualités, la palme d'amour. Mon seigneur m'envoya en grande mission d'ingénieur pour lui préparer une grande demeure éternelle. »

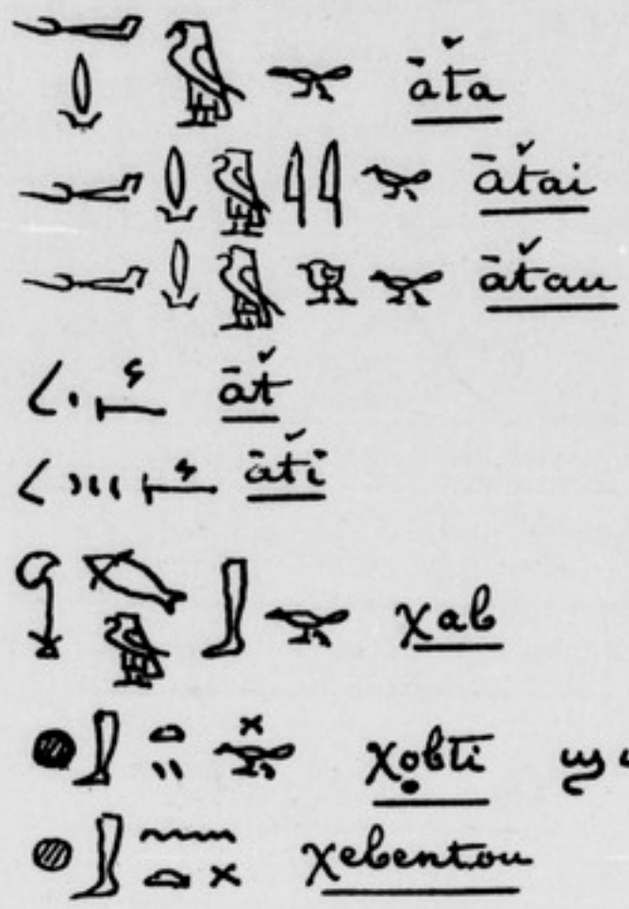
Si nous ne devions pas nous incliner devant la grande autorité de Maspero nous nous serions permis de traduire cette phrase plus simplement, comme ceci, nous basant sur d'autres textes:

« Je fus un serviteur soumis, grand travailleur, de caractère facile. Mon seigneur me chargea d'une grande mission comme serviteur soumis, pour lui préparer sa demeure éternelle. »

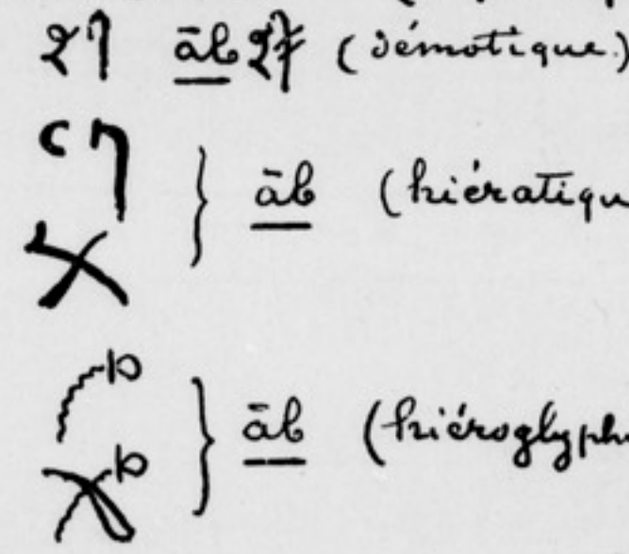
inimitié: (v. ennemi, haïr)


χa ḥe.t χa fi
χrou

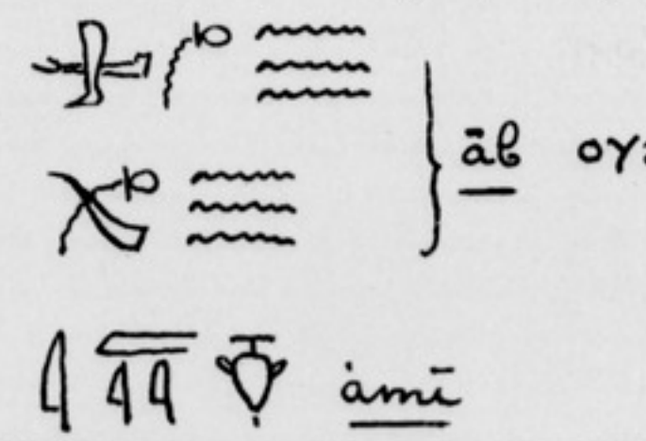
iniquité, injustice, inique, injuste:



initiation: (v. purifier)



innocent: (v. purifier)

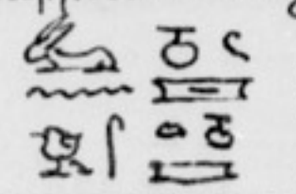


inondation:





(Dans le corps d'un mot le nœud 𓋴 se lit ou, mais comme nous l'indique le copte ογ, 𓋴, 𓅱 et ⲟ, placés au commencement d'un mot, se prononçaient wou. Ce n'est que dans certains cas que nous faisons rappel à cette règle de prononciation.)



inondation : (suite)

ouk

ouka

oukaou

nexrou

mā

mer ⲙⲏⲣⲉ

mer

met inondation partielle.

noun

nefnef

neči

netes

hi mou-t

hethet

souten

sef

sefi

sefsef

sroſ

ⲥⲣⲟⲩⲣⲉⲩ

sexet

semi

samnoun

ⲥⲁⲙⲃⲉⲙ

sam

temi

ⲑⲙⲟⲩⲉⲗ

t'oun

(V. progr suivante une remarque au sujet de ⌂ employé ici)

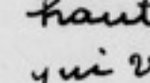
t'ounnou

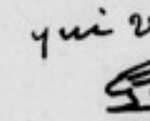
t'ounoun

t'oun mou

texeb

texebou

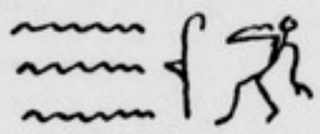
inondation: (suite)
(Remarque: Nous avons vu plus haut que le mot  ounnou qui vient de:

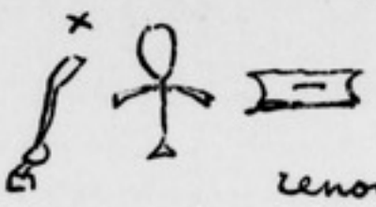
 s'étendre <u>oun</u>

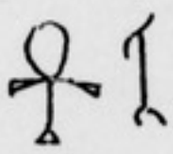
veut dire: inondation. Nous venons de voir ce mot précédé de . Cette lettre et ses divers supplémentaires forment parfois au mot qu'ils précèdent le sens que leur donne la lettre s. lorsque le mot racine commence par une consonne, ou ses suppléants se placent après la consonne et non avant comme dans

 <u>t'ounnou.</u>

Saison de l'inondation périodique du Nil:

 <u>mou renpit</u>
saison de l'eau

 <u>rem ānx</u>,
renouvellement de la vie.

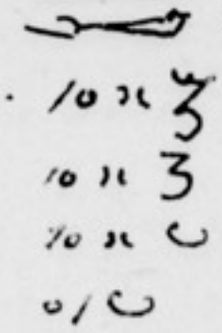
 <u>ānx ous</u>
litt: prolongement de la vie, vie large.

par ex:

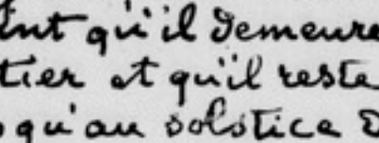


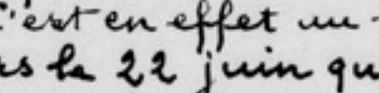
<u>ānx ous pir m āb</u>
la vie large sort d'Eléphantine.
c'à d: l'inondation commence.

 <u>šā-t</u>

 <u>ša</u>

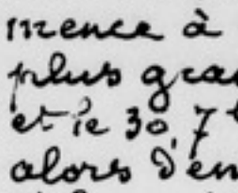
Hérodote (l. II c. XIX) dit:
« Le Nil commence à grossir au solstice d'été et continue ainsi durant cent jours; ayant eu ce nombre de jours il se retire et baisse, au point qu'il demeure petit l'hiver entier et qu'il reste en cet état jusqu'au solstice d'été. »
C'est en effet au solstice d'été, vers le 22 juin que le Nil commence à grossir. Il atteint sa plus grande hauteur entre le 20 et le 30 7bre. Les eaux s'élèvent alors d'environ 8 mètres au dessus de leur niveau ordinaire. Quinze jours plus tard elles commencent à baisser peu à peu et vers le milieu du mois de Mai elles reprennent leur stabilité pour recommencer un mois après.
Quand elle était dans son plein l'inondation était dite:

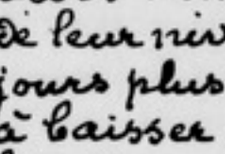
 <u>akeb our</u>

 <u>ouri-nou</u>

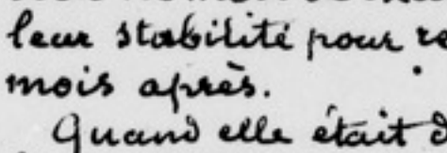
la grande inondation,
la grande eau.

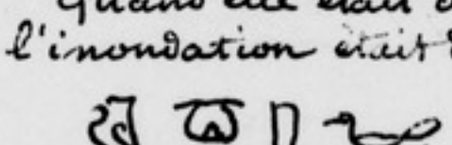
inonder:

 <u>noubnoub</u>

 <u>Kep</u>

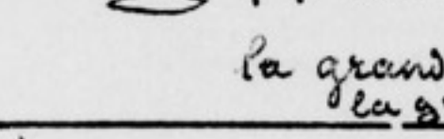
s'inquiéter, s'alarmer; être inquiet

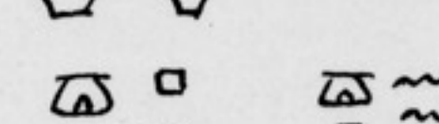
 <u>hetennou</u>

 <u>hetennouna</u>

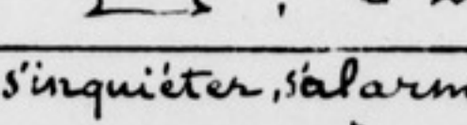
 <u>hetenten</u>
qtoutèn

inquiéter, rendre inquiet:

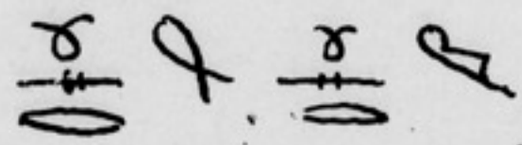
 <u>s'hetennou</u>

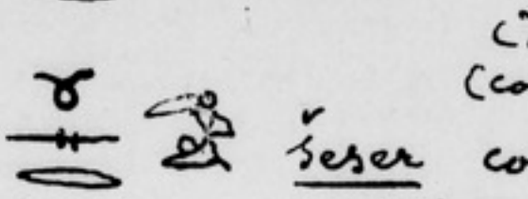
 <u>het</u>

inquiétude, soucis:

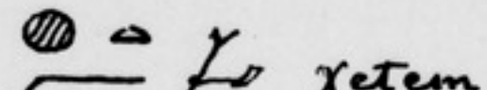
 <u>rouša</u>

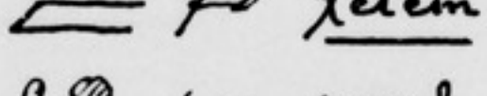
s'inquiéter: (suite)
s'inquiéter de l'état de quelqu'un et s'en informer par écrit, ou envoyer une lettre de bons conseils, de consolation:


šeser

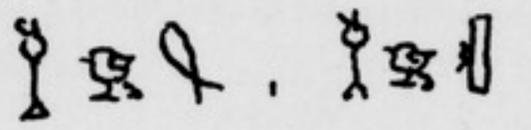

šeser consoler
(consoler)
et par antiphrase: se frapper, immoler. (V. ces mots

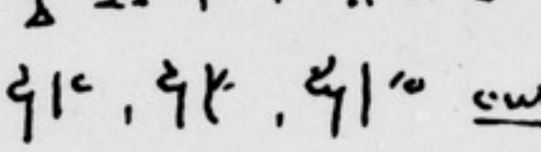
inscrire:

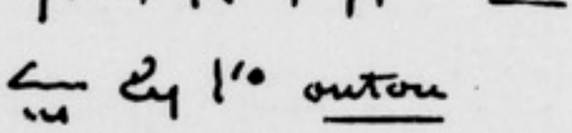

xetem


sexet

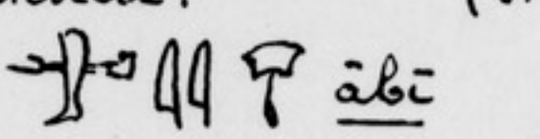
inscription, décret: (V. graver)
décret:


sutou

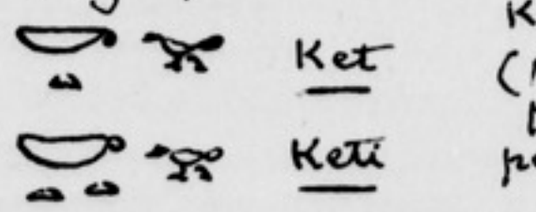

cut


outou

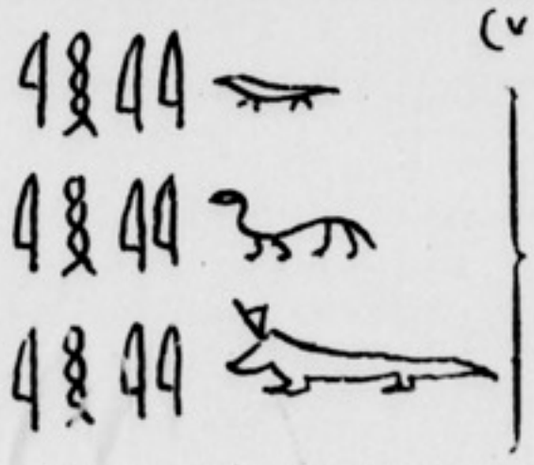
insecte: (v. abeille, mouche, sauterelle, scarabée, scorpion, mille-pattes)


âbi

insignifiant:


Ket
Keti
KOYKI (petit, puéril, peu de chose)

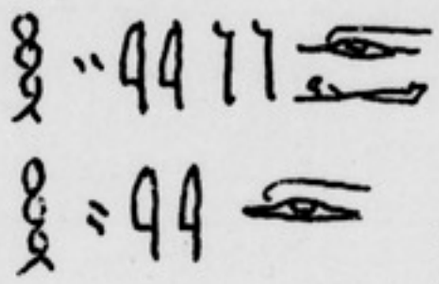
insolent; chose malheureuse: (v. arrogant, hautain)


âhi
OYAQI

inspecter, inspecteur: (v. administrer, administrateur, directeur, chef)


ar.hent
ar.henou
ar.henti

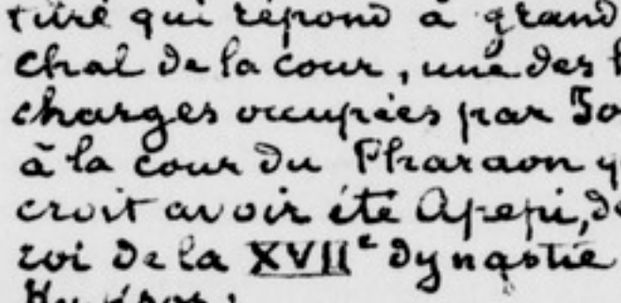
inspecter, inspecteur, surveiller, surveillant, espion, détectif: (V. surveiller)


fry
QIOI (chercher à découvrir)

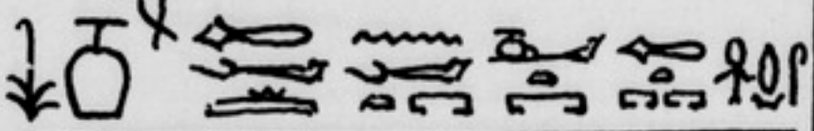
(se dit aussi des voyageurs allant à la découverte.)
inspecteur de la maison du roi, titre qui répond à grand maréchal de la cour, une des hautes charges occupées par Joseph à la cour du Pharaon que l'on croit avoir été Apepi, dernier roi de la XVII^e dynastie des Hyksos:


pa abou n pirâ â-t-s.
l'inspecteur du pharaon v.f.s

(nous avons déjà vu que Pharaon vient de pirâ les grandes maisons et que les 3 signes en abrégé qui suivent toujours le mot roi ou pharaon signifient: Vie, force, santé.)
inspecteur de la plaine et de la montagne, titre de haut fonctionnaire, gouverneur de province:

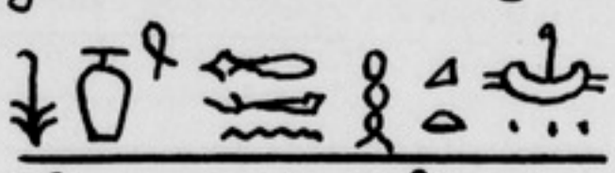

mer xelou âtou
chef des plaines (et) des montagnes

grand inspecteur royal de la Chambre des échansons du roi - qui répond aux fonctions de Grand-Echanson:



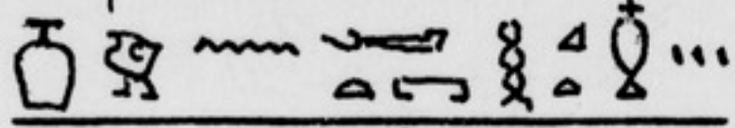
ãb souten à ỉr ãt hontt-tpirã ã-t-s

grand inspecteur royal des bière



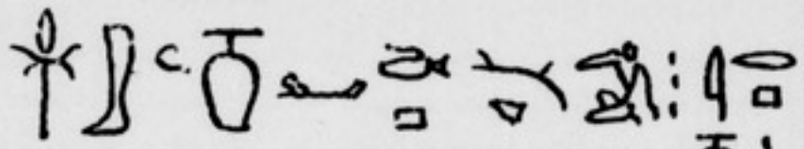
ãb souten à ỉr hekttou.

inspecteur des brasseries:



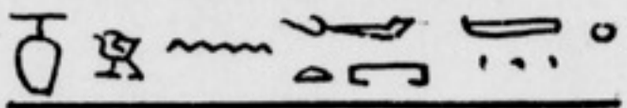
ãbou ỉr ãt hekttou

inspecteur des dégustateurs de vins



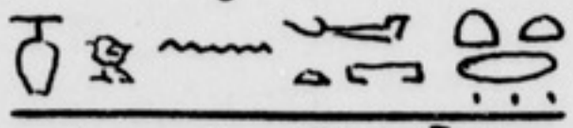
ãbou tepou ãrpou.

inspecteur des vivres:



ãbou ỉr ãt hou.

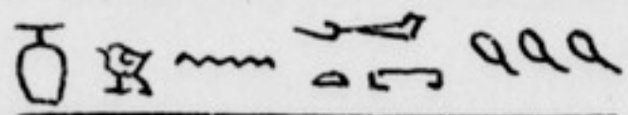
inspecteur de la chambre aux pains, grand panetier:



ãbou ỉr ãt ãtlou

tous ces emplois étaient charges de la cour.

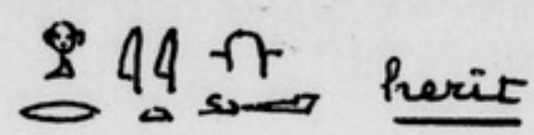
inspecteur de l'abattoir:

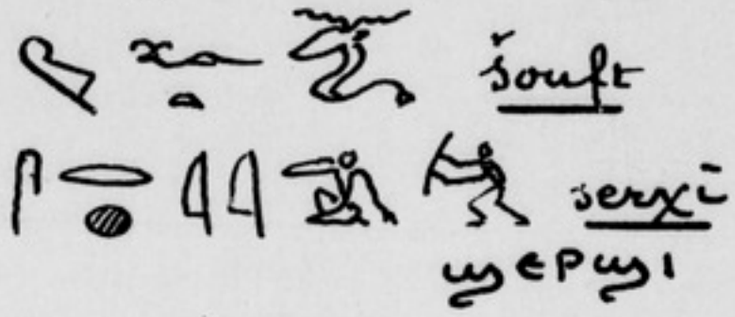


ãbou ỉr ãt afou

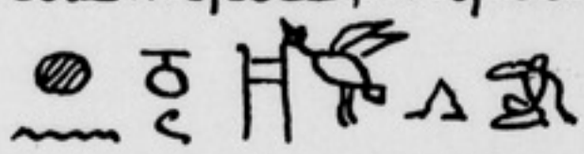
litèr: inspecteur de la maison des viandes.

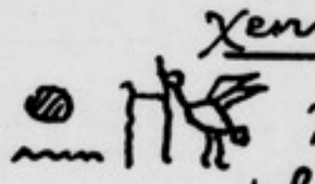
inspirer de la crainte du respect:





être inspiré, inspiration:





s'installer, installer:

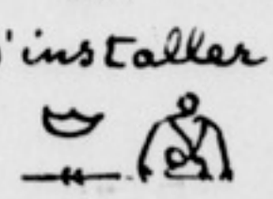


(ces mots ont aussi le sens de: se fixer sur, s'accrocher à, embrasser, renfermer, atteindre, parvenir à)

installation: (v. restauration, rétablir.)



s'installer, s'établir:



(v. s'asseoir.)

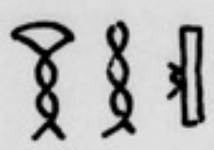
instant: (v. heure, seconde, moment)



ânt

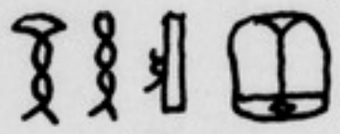
ât

instituer ; fonder :



ouah

fonder une fête :



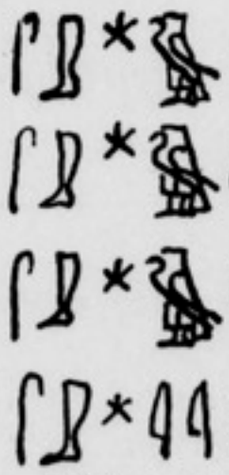
ouah heb.

instruire, s'instruire, étudier, étude, instruction ; châtier, punir, châtiment : (v. science)
(instruire et châtier se disent de même, ainsi qu'au moyen âge on disait castoiement, c.à.d: châtiment pour instruction.



seb
sbo
ssbo

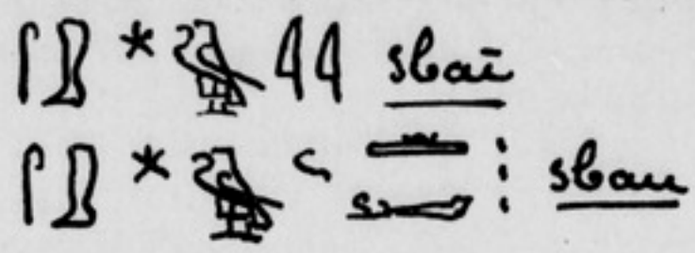
CBW
CABW (étudier s'instruire)
CBOYI (élève, étudiant.)
CBOYE
CBOOYE (doctrine, science.)



Seba
sbaï
sbaï-t
sebi-t

(Horapollo, auteur greco-egyptien dont on ne connait que le petit ouvrage grec intitulé : Des hiéroglyphes, dit chap. XXXVIII :
« Les Egyptiens appellent la science sbo »
C'est bien le mot copte : CBW, ce qui nous porte à croire que dans la plus grand nombre des cas où les Coptes ont conservé la lettre O ou ω, c'est que la prononciation égyptienne, dont le copte est la continuation, l'exigeait.

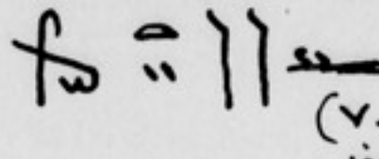
instructions, donner des instructions



sbaï

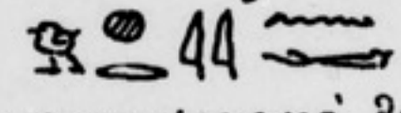
sbaw

instruction judiciaire, instruire une affaire :



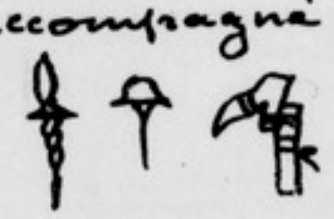
smouti. (v. accertation) intenter une action)

instruments, outils.
On trouvera dans notre lexique les divers instruments et outils à leurs noms propres. Nous n'indiquons ici que quelques grandes divisions.
Le terme général était :



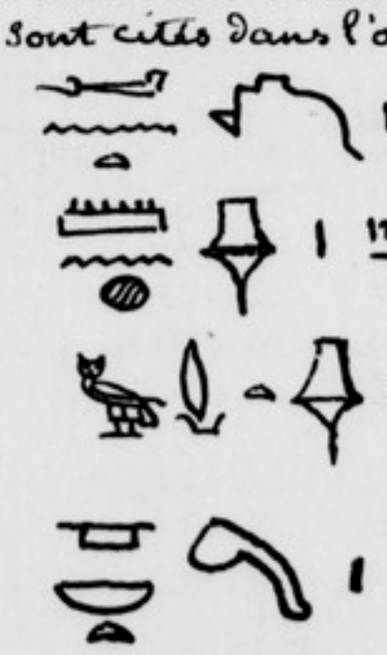
ouxrï n tot

accompagné des figures :



représentant une vrille, un perçoir et une herminette

Le tombeau de Séti I portes une inscription indiquant les instruments usités dans l'embaumement. Ils sont cités dans l'ordre suivant :



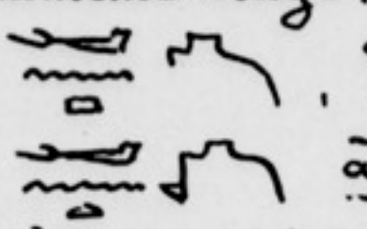
1 ânt 1er crochet

1 menx 1er battoir, maillet

1 metet 1er (double hach

1 ânbt 1er hache, cogné

on trouve également ayant servi au même usage :

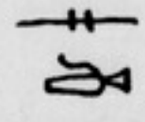


ânp

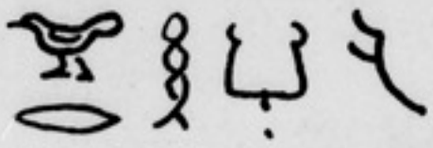
ânt

Nous avons déjà cité ce que dit Hérodote au liv. II c. LXXXVI §2 de ces crochets servant à enlever la cervelle des morts. (v. Couteaux embaumer.)

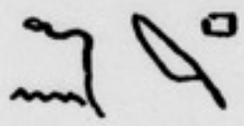
instrument, espèce de levier, servant à extraire les dents:


sotb COTQ
COTBEQ

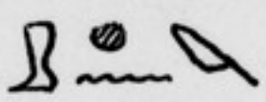
instrument servant à ouvrir la bouche des morts:

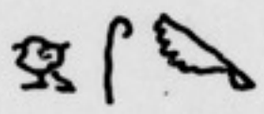

ourhka

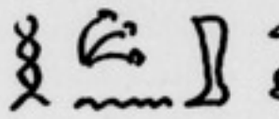
instrument contondant:

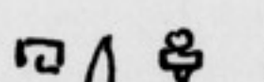

troup GNOYQ (marteau de fer.)

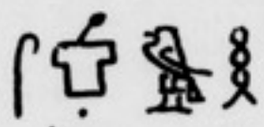
instruments divers servant à l'industrie: (V. industrie)


befen BEQI (lime)


ous (scie) OYAC

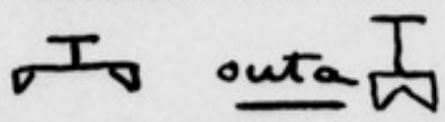

hemb-t (cabestan, poulie.)


heta qit (vrille, tarrière)


sah caq (vrille, tarrière)


sa etc etc

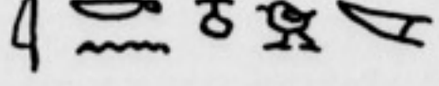
instrument de géomètre pour mesurer les terrains etc:

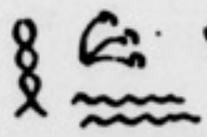

outa qwt

instruments, servant à broyer, piler:

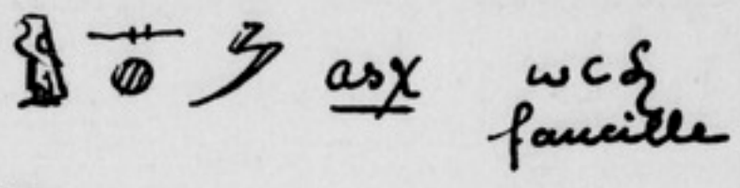

nout NOYT

instruments agricoles:


ahannou hoe (pioche, sorte de charrue)


heni


henk faux


asx (wc) faucille

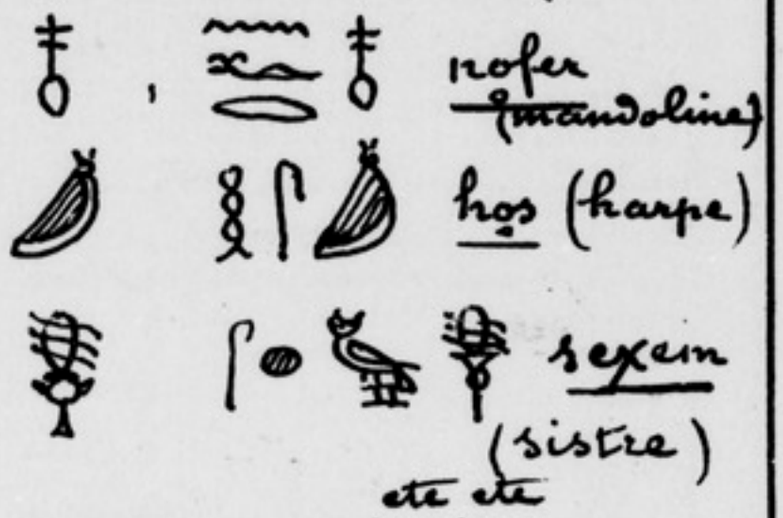
xrabou serpette

instruments tranchants: (V. couteau)

atef

sef CHQE etc etc

instruments de musique:


nofer (mandoline)

hos (harpe)

sexem (sistre)

etc etc

instruments de jeu:

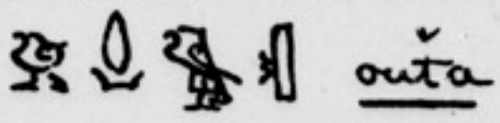
men (damier)

ab (pion)

etc. etc.

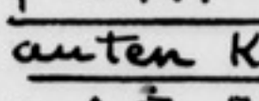
insulaire. V. île

intact, en bon état:


outa

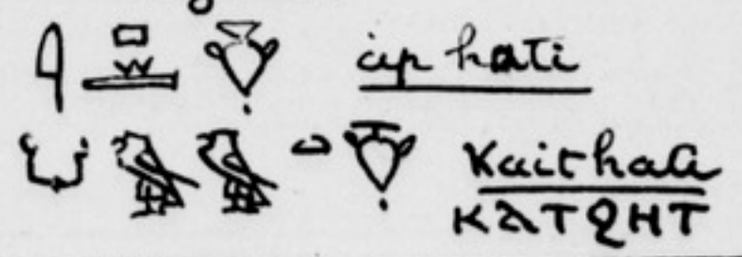
parex:


auten Kem-t tou-f


outa

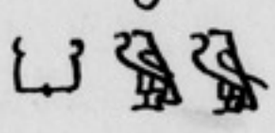
Vous trouvez qu'il est en bon état.

intelligent:


ip hati

Kaithati KATQHT

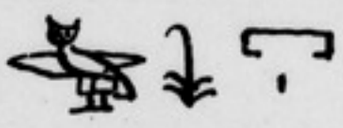
intelligent: (suite)

 Kait ou Kati
Kat

 Kaithati
KATQHT

intendant: (v. administrateur, directeur, inspecteur.)

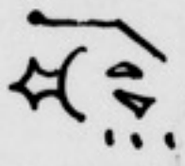
intendant du palais:

 mer per soucten

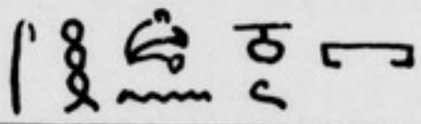


mer Sexet per Soucten
chef du trésor de la maison du roi

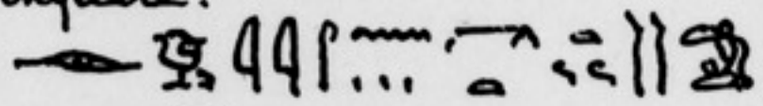
intendant des domaines:

 mer hatou

intendance, bureau de l'intendance

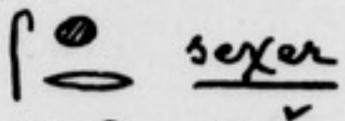
 s'hennou per

interpeller une action, faire une enquête:



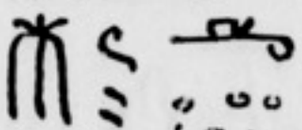
arouï Denou metoui
(v. Témoins)

intention: (v. idée, projet.)

 sexer
seser
sexeri
sexerou

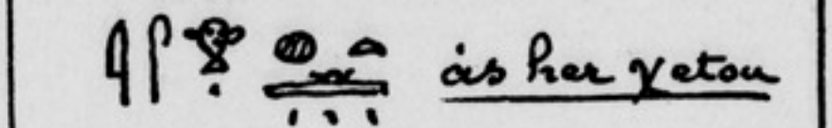
interdire: (v. défendre.)

intérêts: (v. rapport, revenus, usure)

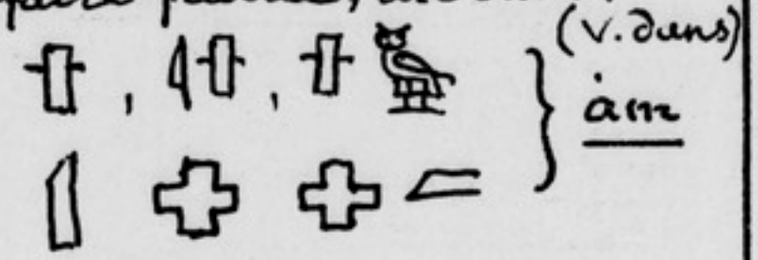
 inesoui.

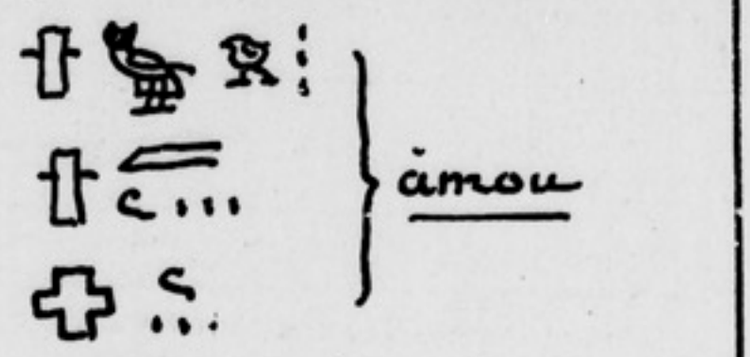
porter intérêt (v. consoler, s'inquiéter, inonder.)

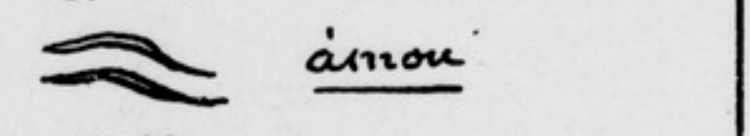
calcul d'intérêts:

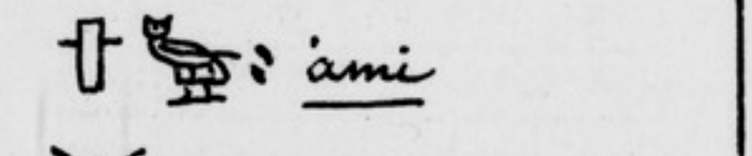
 às her yetou

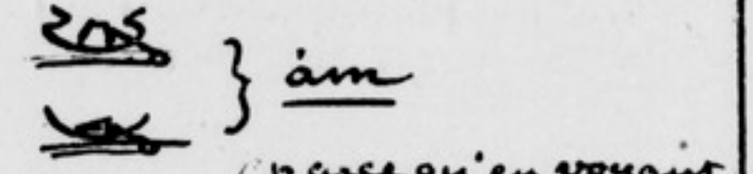
intérieur d'une chose, en faire partie, être dans: (v. dans)

 àm

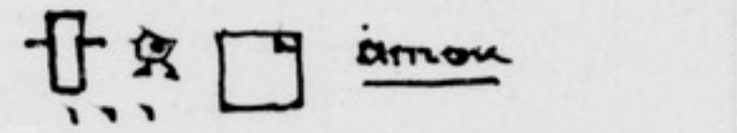
 àmou

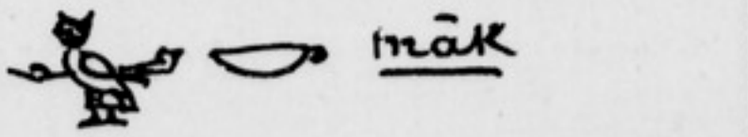
 àmou

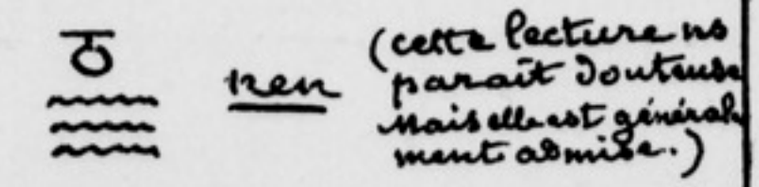
 àmi

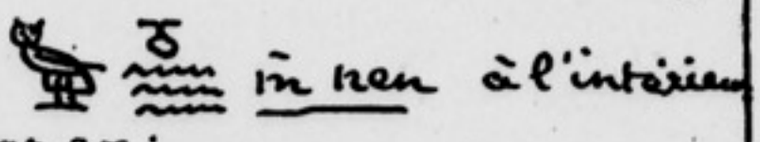
 àm

(parce qu'en voyant marcher une barque, un bateau il faut naturellement admettre qu'il y a quelqu'un dans l'intérieur.)

 àmou

 mâk

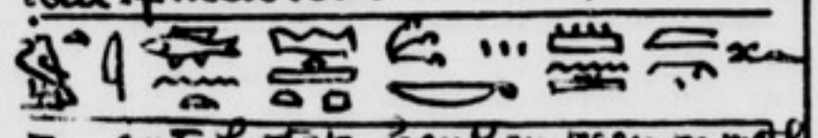
 ren (cette lecture ne paraît douteuse mais elle est généralement admise.)

 în ren à l'intérieur

par ex:

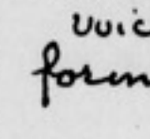
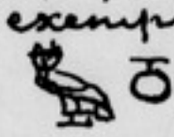


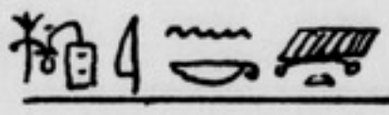
tout-f men tout a hotep m ren



ta ent hotep henk ou ren en maâ

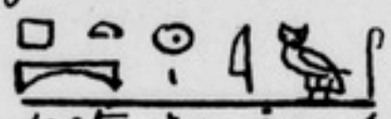
qu'il accorde que ma statue soit stable, reposant dans l'intérieur de la vallée du repos, que des offrandes soient établies devant elle.

intérieur: (suite.)
Voici un autre exemple de la forme  ;  :



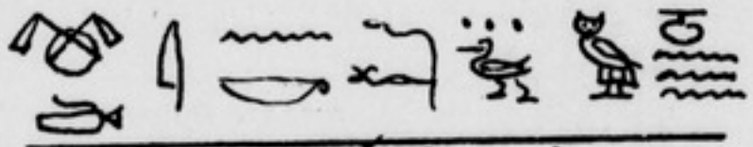
an a nek wounou in hat-K i

j'inscris pour toi les richesses de tout temps



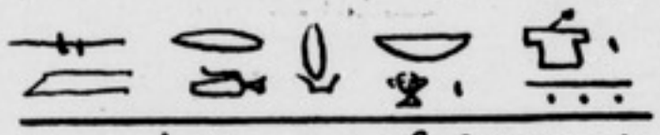
pet ra âm s

plus (vaste que la) ciel où Ra demeure



tem-a nek tefou in nen

je réunis pour toi les provisions à l'intérieur (qui sont)



sem i tem neb her sa ta

d'herbe en toute la masse réunie sur la superficie de la terre.

• intérieur, l'intérieur:

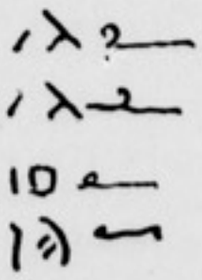


xoun

ϩOYN
ϱOYN

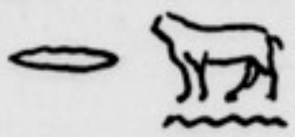


ⲟ xoun i ou xounou



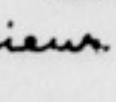
xoun

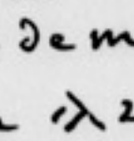
à l'intérieur de:



i xoun

intérieur de maison, de palais:

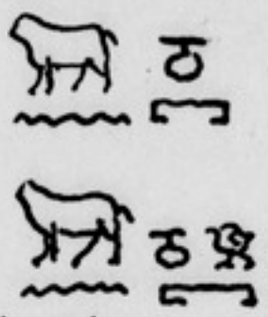
ⲟ  nen (per)



nen



ⲟ xoun (per)



xoun nou per

intérieur d'une ville:



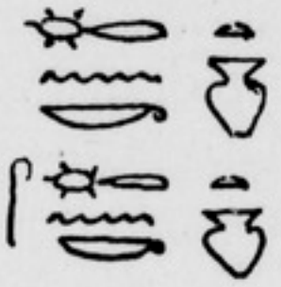
xoun nou nen

intérieur d'un vêtement:



ⲟ xounkišes

intérieur d'un pot



xounkt (beť)

s'xounkt (beť)

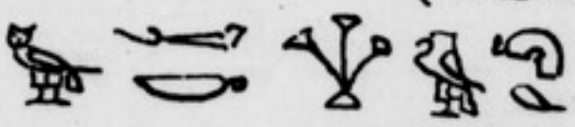
cette expression est parfois employée pour dire intérieur, sans qu'il soit question de vase ou de pot.

intérieur de la main:



xraktot

intérieur du crâne:
(v. cerveau)



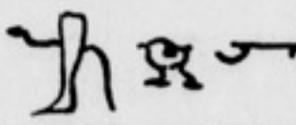
nākha
ⲛⲁϩϥ

intérieur du corps:
(v. viscères, intestins)



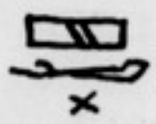
nāxt ⲛⲁϩⲧ

intérieur de voiture, litière:



tebou

interroger; interrogation:



šāu

interroger (suite)

Kne ZNE

Knou ZNOY

Kna. ϬNOY

Knau ZNO

interroger les esprits:

heb

interrogatoire:

mātro

nì mātro

tne ZNE

interrogation — est ce que? estce que ne?

àn est-ce que? ZN

an

ànnen (est-ce que nous?)

ha ⲁϩⲟ. ⲁϩⲁ (pourquoi?)

ⲁϫⲁⲁ

interrompre un voyage:

wou

wout

intestins: (v. intérieur,) viscères.

àm xet

ànou xet

ce qui est à l'intérieur du ventre

ànou

besek

màxet

màxi

le gros intestin

le maxtamāi

maxet ⲙⲁϩⲧ

maxet ⲙⲁϩⲧ

šat

šaboun ⲥⲁϩⲟⲩⲛ

en parlant des intestins (le foie et les rognons) qu'on mettait dans les vases dits Canopes, on employait les termes suivants: (v. canopes)

àmseθ

àmseθ routes

entrailles sacrées.

àmset

introduire, faire entrer:

s'àk

s'xoun

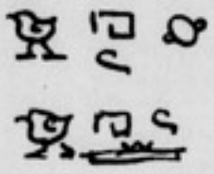
nìnxoun ⲉⲛⲉϩⲟⲩⲛ

tainxoun ⲧⲉϩⲟⲩⲛ

tìnxoun ⲥⲓⲉϩⲟⲩⲛ

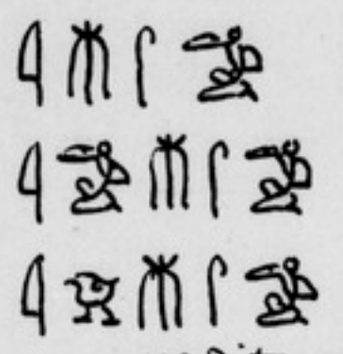
(faire entrer à l'intérieur.) (v. intérieur)

inutile:



ouhou - wouhou

inventer, invention: (v imagination) créer, former)



âmes

aumes. Kema (se dit aussi d'une idée fausse)

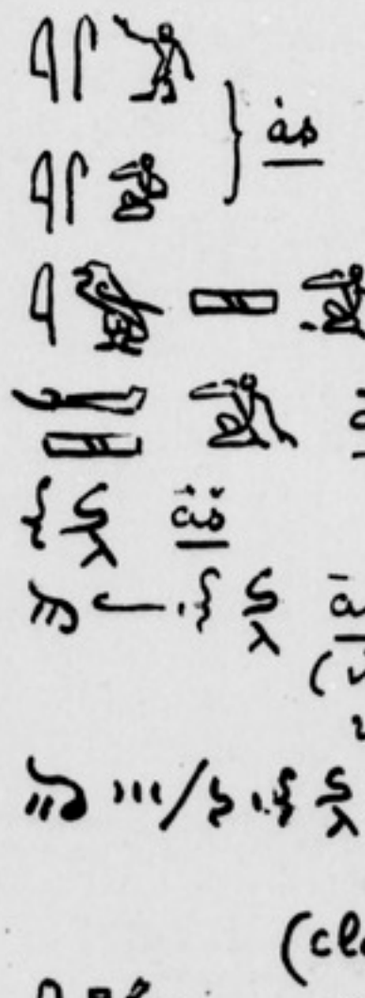
investir, assiéger une ville: (v. siège)



ârf ωPq

inviter quelqu'un: (v. heurter à la porte) (attirer.)

invoquer: (v. voix, cri, exclamation, lire, vœu, consécration)



âs

âaš

âš

âš ir χoun (in vocare, vocare in)

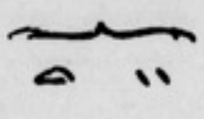
âš ir χrī ωwy e qPAI (clamare infrà)

šmāt CωTH (voix)

sens

sensou

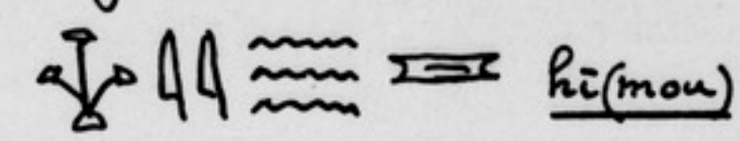
irrésistible:



anti Xesef ou nenti Xesef

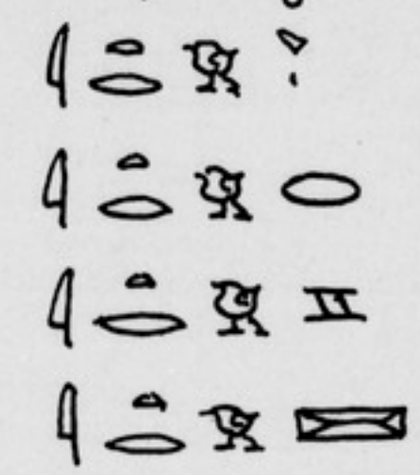
les mots connaissable, introuvable, impossible, invulnérable, insensible, impénétrable etc etc se composent de même avec la mot racine précédé de nenti ou anti

irriguer:



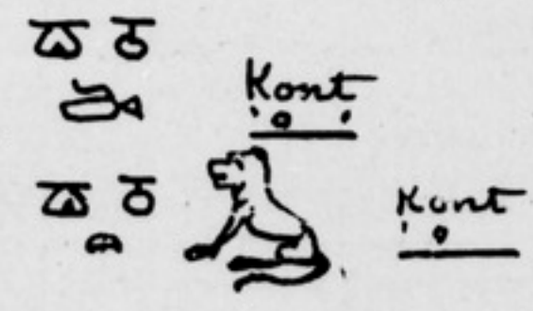
hi(mou)

champs irrigués:



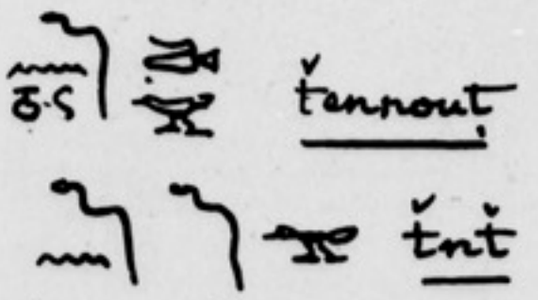
itrou

s'irriter: (v. fureur, folie furieuse, colère)



Kont ϫωNT

Kont ϭωNT



tennout

tnt

irascible:



šnā ϭNAT

Osiris: (v. Osiris)

âas ⲁⲥⲁ âs-t

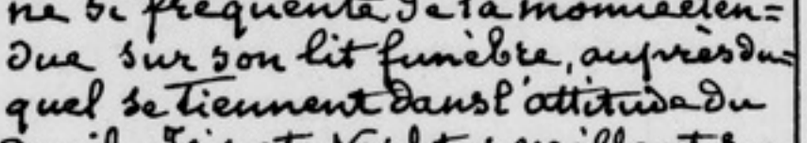
âs

âs

Isis: (suite)

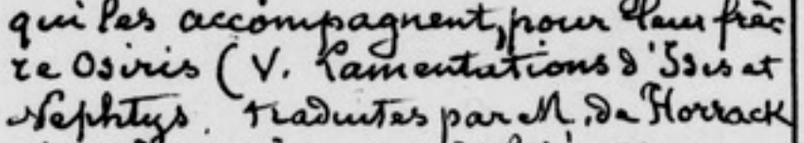
Isis, épouse d'Osiris son frère, est souvent représentée dans son rôle de mère tenant sur ses genoux son fils Horus nu et coiffé de la tresse de l'enfance. C'est un symbole de la renaissance éternelle promise aux mortels. En effet Isis et Nephtys, les deux sœurs d'Osiris, représentent les deux principes opposés de la nature qui transforment tous les êtres: Isis représente la conservation et la fécondité; Nephtys la décomposition d'où tout renaît. C'est ce qui explique la scène si fréquente de la momie étendue sur son lit funèbre, auprès duquel se tiennent dans l'attitude du deuil, Isis et Nephtys veillant sur le défunt et se lamentant «comme elles l'ont fait», disent les légendes qui les accompagnent, pour Ramsès Osiris (V. Lamentations d'Isis et Nephtys. traduites par M. de Horrack d'après un manuscrit hiératique du Musée royal de Berlin, provenant des ruines de Thèbes où il fut découvert dans l'intérieur d'une statue d'Osiris)

La mère d'Osiris, d'Isis et Nephtys est Neith déesse mère du soleil par excellence, ciel du jour, qui est Nout, voûte céleste quand elle est considérée comme type du ciel nocturne. Nous rappelons ceci au sujet de la phrase suivante, citée par Dümichen dans les Kalender Inschrifte:



tet an mat-s ì s Xet ma s

dit sa mère à elle quand elle la vit

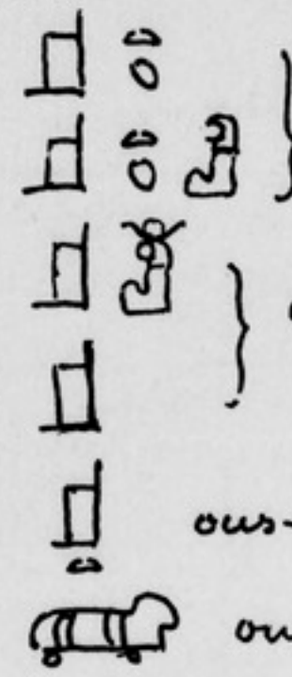


às a an-t Xepr (is) nour (Isis

c'est moi! et fut donné le nom dès à Isis

Maspero en conclut qu'au moins à l'époque ptoléma'ique à laquelle remonte ce passage ꜥ prenait souvent le son i et ꜣ se prononçait is, comme en copte IC, EIC

Isis s'écrit aussi:



ous-t

ous

ous-t

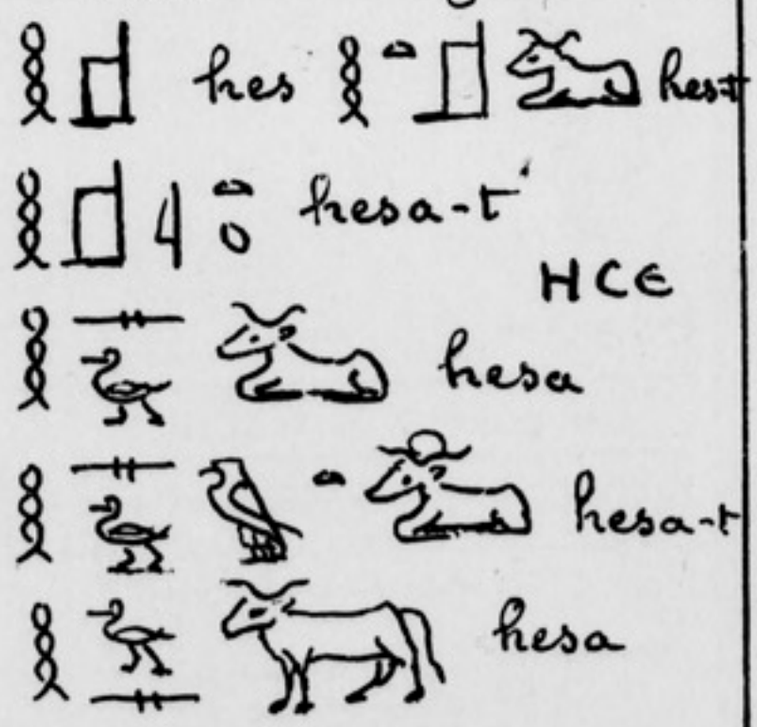
ous (V. Osiris)

Temple d'Isis:



ous-t per

Son nom s'écrivait également:



hes Rest

hesa-t

HCE

hesa

hesa-t

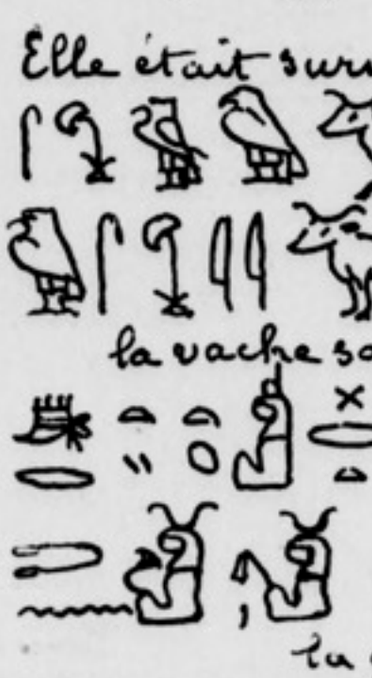
hesa

Elle était surnommée:

sXa hor

sXi hor

la vache sacrée d'Horus



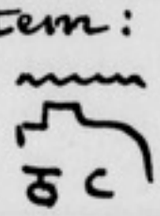
tteti-tour-t

la grande aïeule

ben

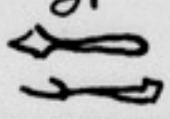
la grande déesse.

item:



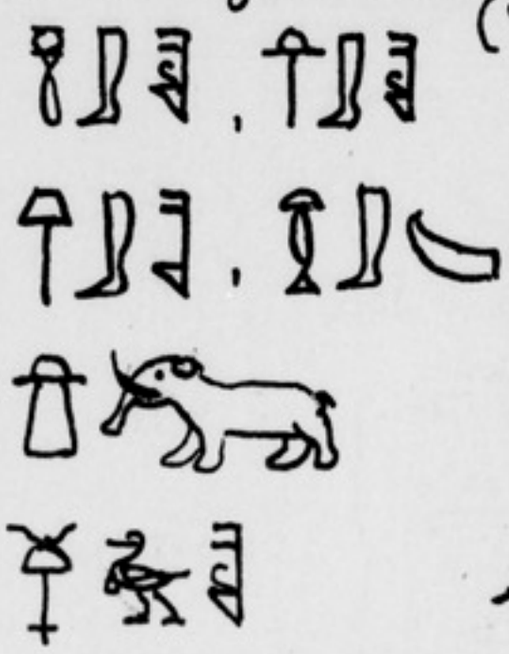
nennou

ithyphallique: (v. phallus)



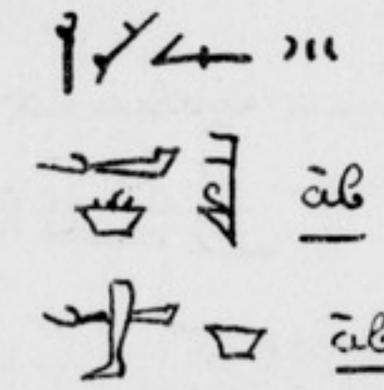
àai

ivoire; objet en ivoire: (v. éléphant, dent d'défense)

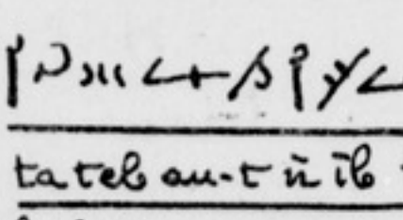


āb

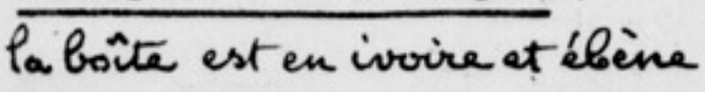
EIB



āb



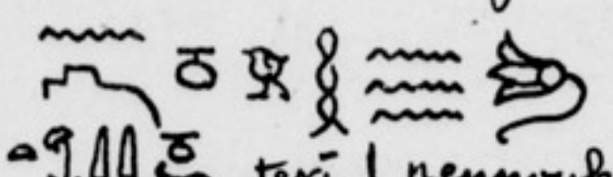
ābā



tateb au-t ā ib hebin.

la boîte est en ivoire et ébène.

ivre d'amour ou de joie:

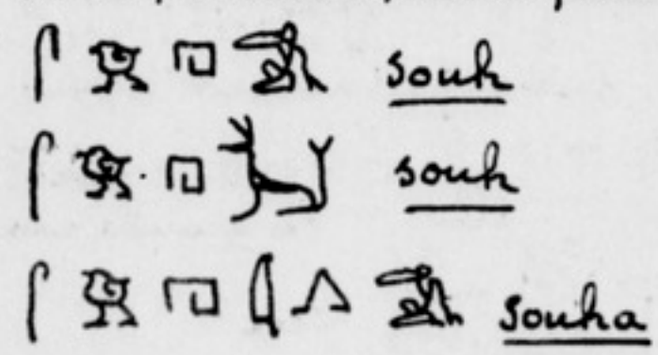


texī | nennouhmou

être plongé dans la joie.

joie est ici représenté par la Plan

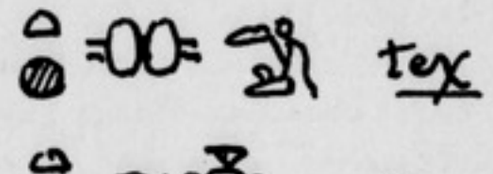
ivre, ivresse, aussi: folie:



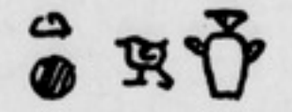
souh

souh

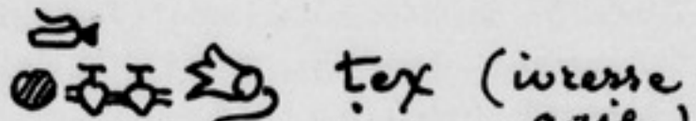
souha



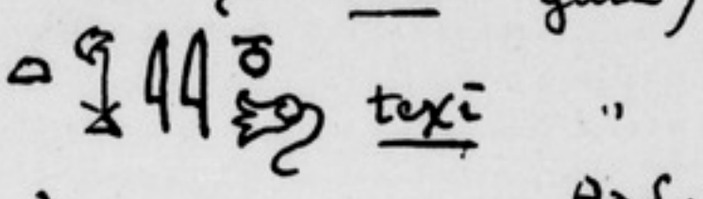
tex



texou



tex (ivresse gaie)



texī "

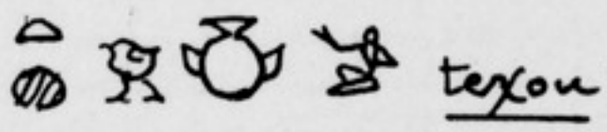
θaξi

θiξi

+ξe

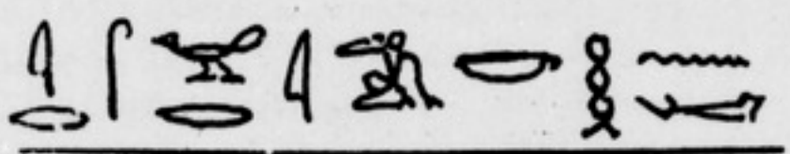
Taξe

ivrogne:



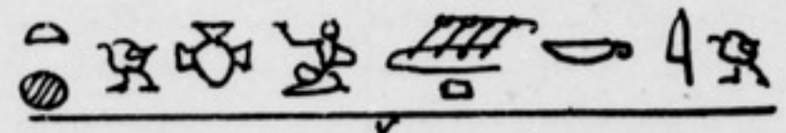
texou

par ex: d'après une lettre de reproches adressée par un scribe à un de ses élèves:



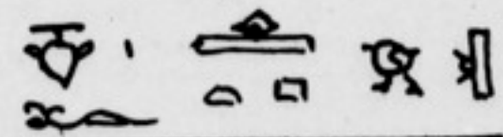
ir soura-k ẖ henà

quand tu bois avec



texou ssoṯr-k au

des ivrognes tu te réjouis, est



hat-f hoteptou

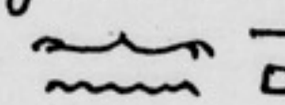
son cœur content.

C.à.D: Tu n'es content et ton cœur n'est satisfait que lorsque tu passes ton temps à boire avec des ivrognes.

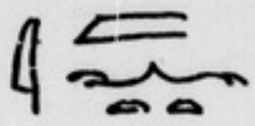
J

jacasser. (v. bavarder.)

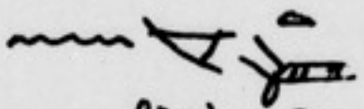
jamais:

 an sop ou nen sop

littér: pas une seconde fois.

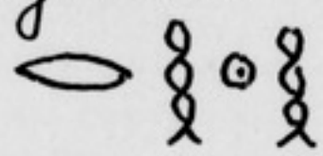
 ànti ou ànnenti

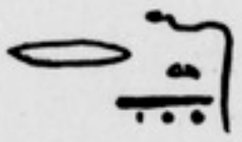
que ne:

 ìr mer tem

littér: dans l'intention que ne

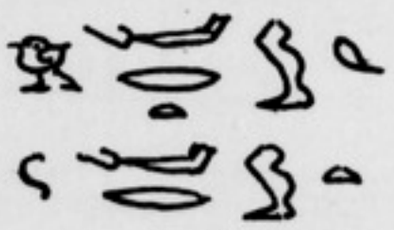
à jamais:

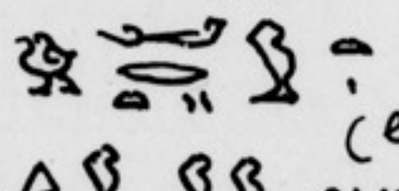
 ì ḥri pour l'éternité.

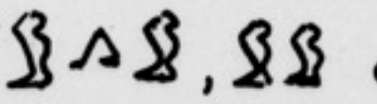
 ì ṯetta

jusqu'à la fin du monde

jambe:

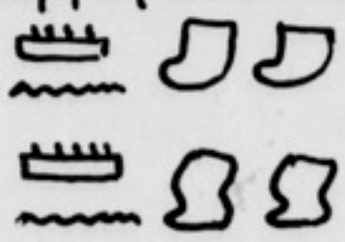
 ouārt

 ouārtit (les deux jambes)

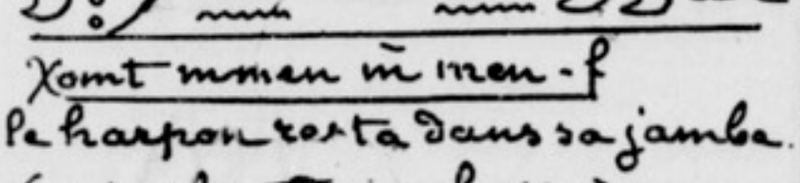
 OYEPHTE (pieds)

 men-t

ainsi: jambe d'éléphant ou d'hippopotame:

 men

par ex:



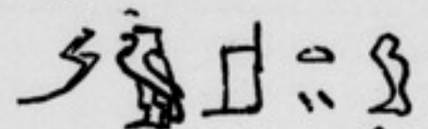
Xomt mmen m̀ men-f

Le harpon resta dans sa jamba (en parlant d'une chasse).

jambe:

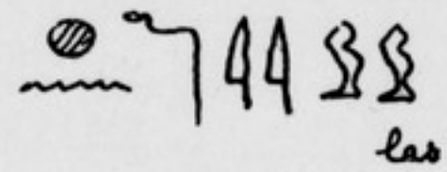
 mas-t

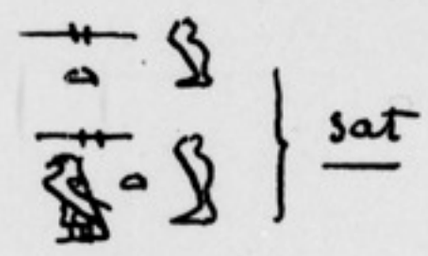
 "

 mastì les deux jambes.

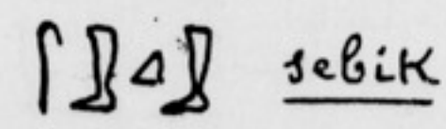
 nemti les deux jambes

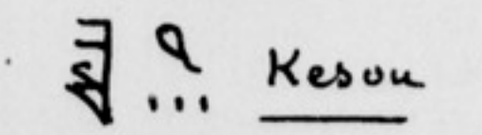
 xent

 xentì les deux jambes.

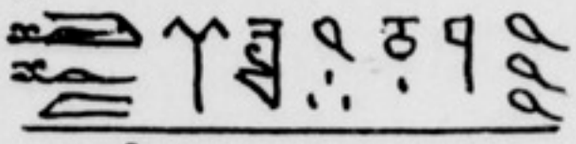
 sat

 sati les 2 jambes

 sebik

 Kesou os ou jamba

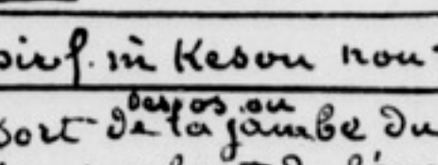
par ex:



pief m̀ Kesou nou nouter-hau

sort de la jambe du corps divin (en parlant de l'encens Kalta)

Au lieu de dire: bras, embranchement d'un fleuve, d'une rivière, les égyptiens employaient le mot jambe

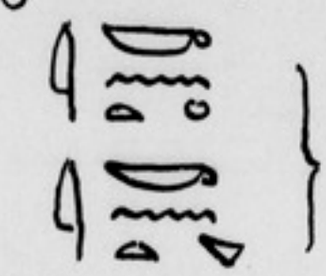
 sat mou

jantes de roues: (v. courbé)

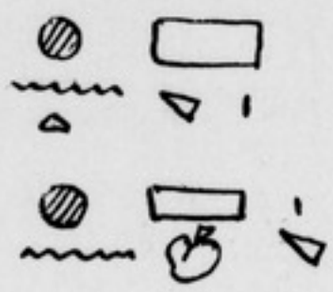


xabou
XAPEB

jardin, promenade bois:

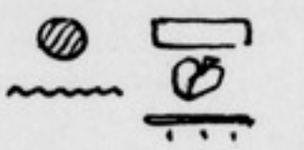


ỉxent

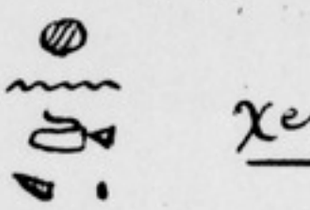


xent

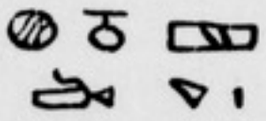
ỉHN
ỉNE



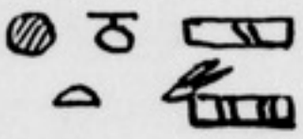
xent ta



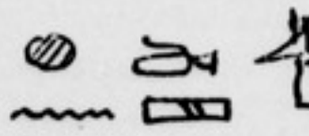
xent



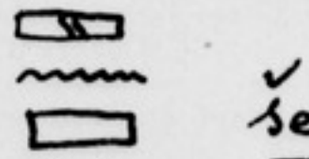
xenṭeš



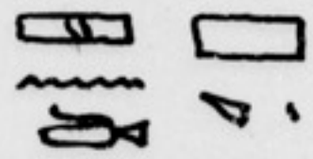
xnteš



xenteš



šent



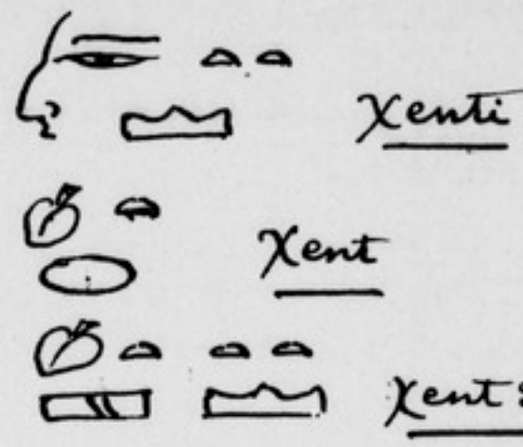
šent

Les signes B naine et



âne chargé semblent exprimer le plaisir qu'avaient les égyptiens à aller respirer le bon air dans les jardins d'alentour, où nous pouvons supposer que leurs ânes apportaient les provisions qu'on mangeait sur l'herbe. Ces ânes il est vrai, faisaient (ou étaient) simplement métier de porter au marché fruits et légumes provenant des jardins.

jardin, promenade dans les montagnes; haut pays; jardins à terrasses:

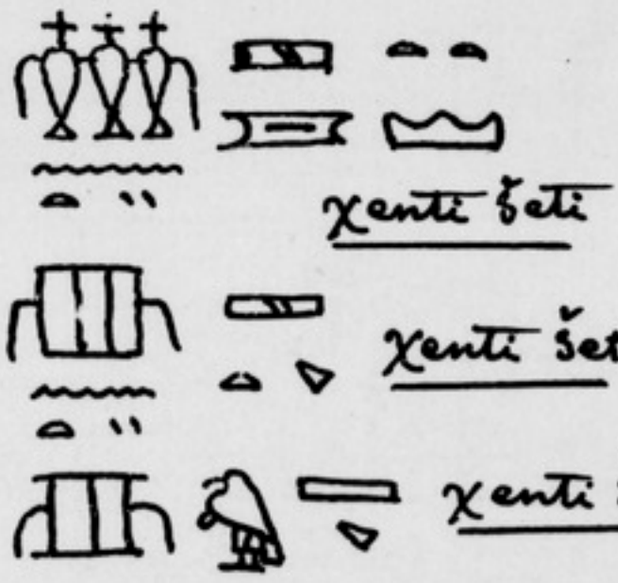


xenti

xent

xent šeti

jardin avec cours d'eau, étangs, fontaines et situé dans les hauteurs:

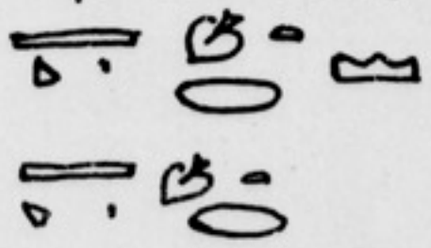


xenti šeti

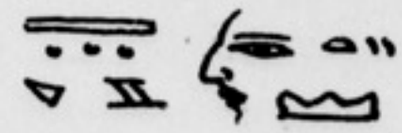
xenti šet

xenti šet

jardin sur les hauteurs, arrangé en promenades:

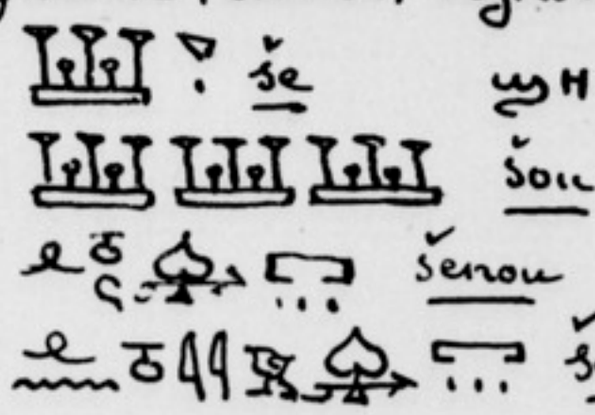


ta xent



ta xenti

jardin, enclos, vignoble:



šeᵉ ỉH

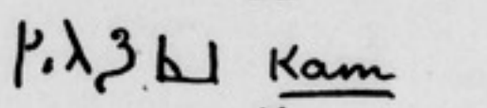
šon

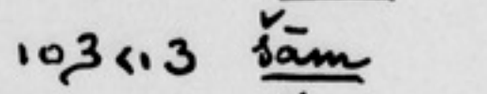
šenou

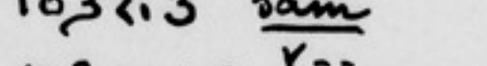
šenṯou

jardin planté de grands arbres, parc, vignoble, verger entouré de murs ou de palissades; enclos: (suite.)

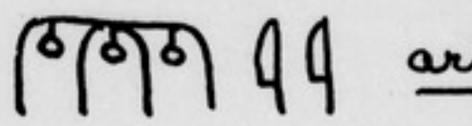

Kamou


Kam


šām


šāim

jardin, treille:

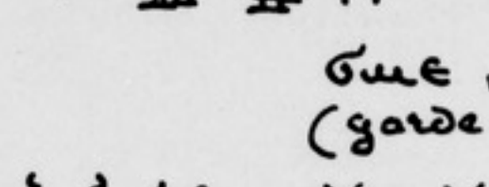

arkī

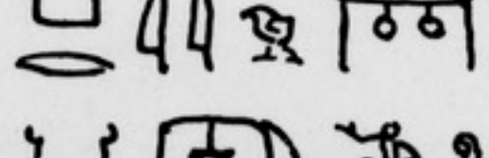
jardinier, vigneron


Kamou


Kamī

ḳme, ḳmeh
(garde-vigne)

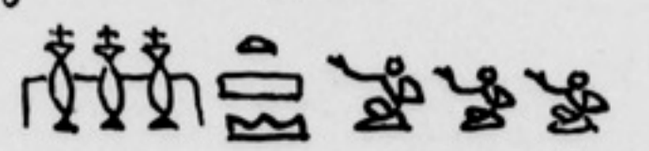

Krīou


Krīou

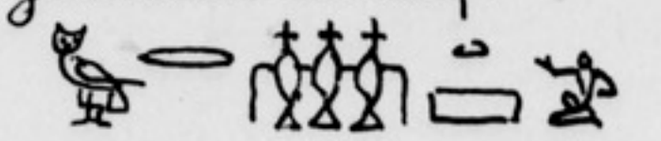
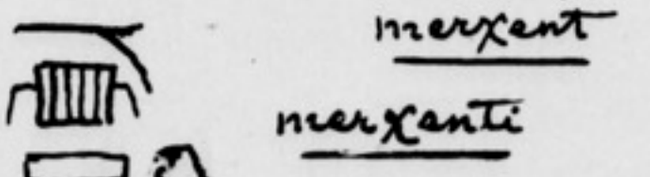
Dans le premier groupe on reconnaît les échalas où l'on faisait sécher les raisins; dans le second le puits, la corde et le seau pour arroser.

—

jardiniers:

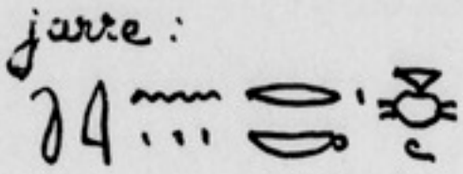

xentou

jardinier en chef:

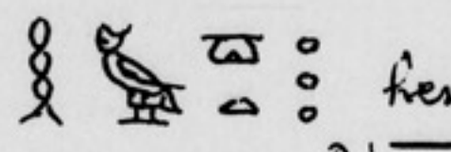


merxent

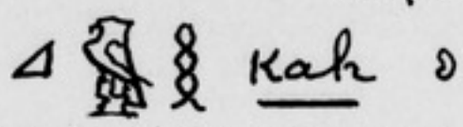
merxanti

jarre:


ḥanourokou

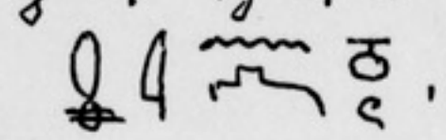
jaspe rouge: (v. onyx)


ḥemaḳt
d'après Lepsius


Kah d'après Brugsch

Kaḳ (jaspe) tandis que Kah est traduit par argile, terre, boue par Maspero.

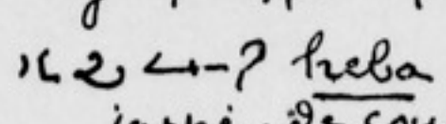
jaspe, jaspé:


mannou

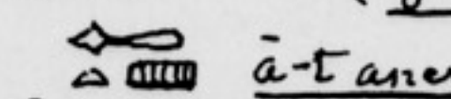
MINE
MINE
(jaspé)


ḥeb

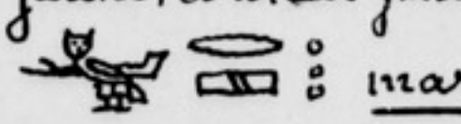
littér: pierre de fête.
Ce mot a été traduit émeraude. Nous croyons que c'est plutôt le jaspe, puisque:

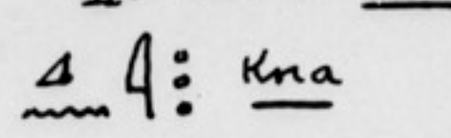

ḥeba veut dire jaspé, de couleurs variées. On sait que le plus beau jaspe vient de l'Égypte.

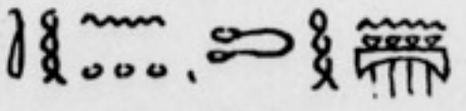
on a traduit aussi par jaspe le mot: (v. jaspe vert p. 504)


ā-t aner qui veut dire grosse pierre, moellon.

jaune, couleur jaune:


marš ЄΛΠΡЦ (minium)
(le rouge et le jaune sont souvent confondus)

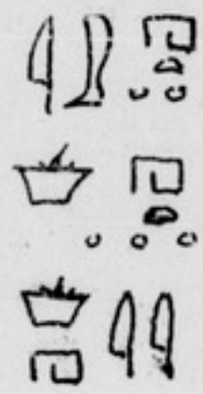

Ḳna


ḥeḥen
(v. topaze)

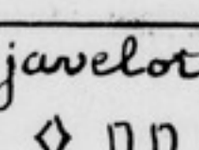

anem-ḥeḥen sa couleur est jaune (en parlant de certain bois)

jaspe : (suite)

jaspe : onyx ou marbre lui ressemblant, agathe onyx ; on a traduit ce mot par jaspe vert, mais het vert dire blanc et il n'y a pas de jaspe blanc



àbhet



behet

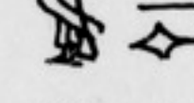


behiti

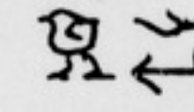
javelot : (v. lance, pique, épieu)



ābi NABI



àreb

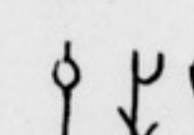


aās

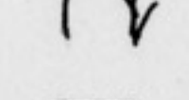


ouà (v. un)



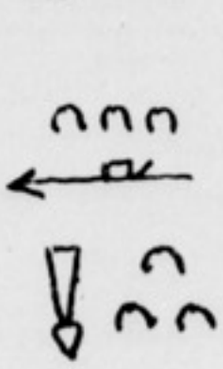


het ϙTH

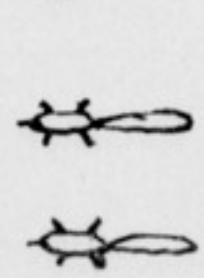




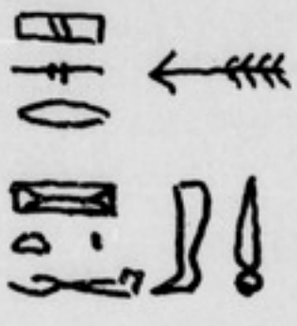
mārch MEPEϙ



mab MAB (v. trente)

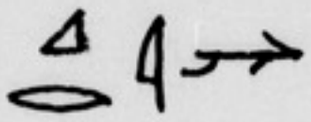


xenies

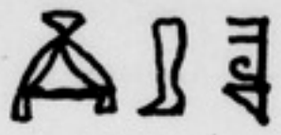


šesro (v. flèche)

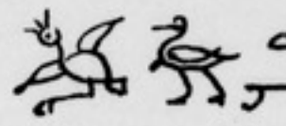
šetàb



Kra

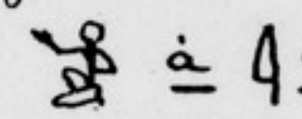


ṯeb

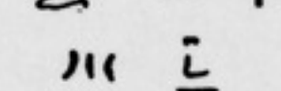


ṯebat ΔΕΒΗΛ

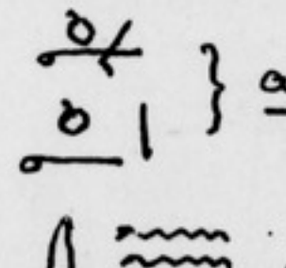
je, moi, moije :



à à seplace après le verbe



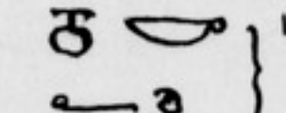
ànouk ΔNOK



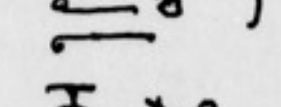
anouk



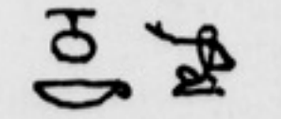
anik mo anouk



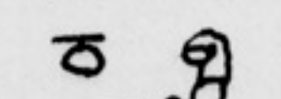
nouk nik



nouk moi homme

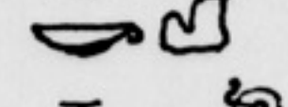


nouk moi femme

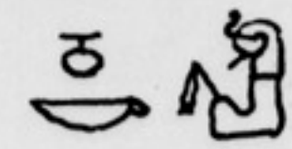


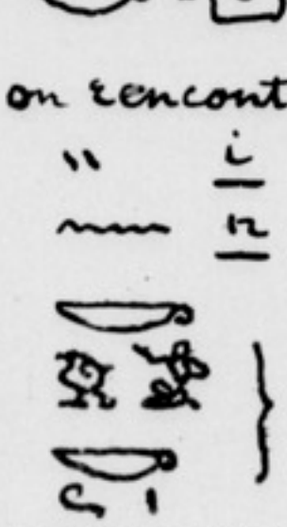
nouk moi dieu ou roi

on rencontre aussi :



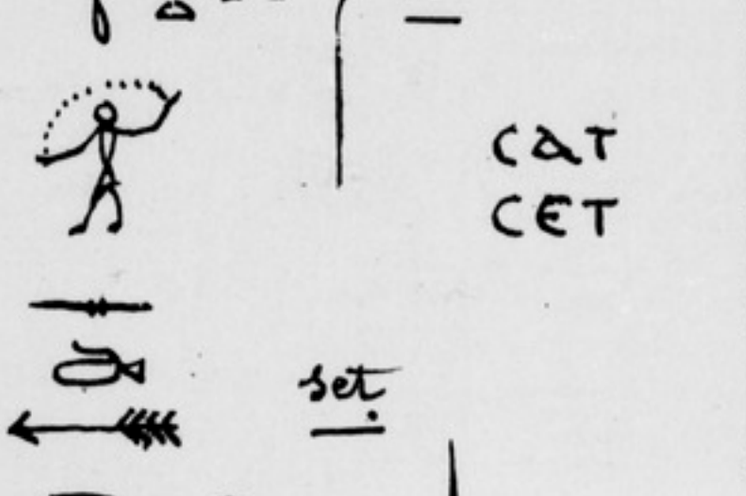
i mi démotique



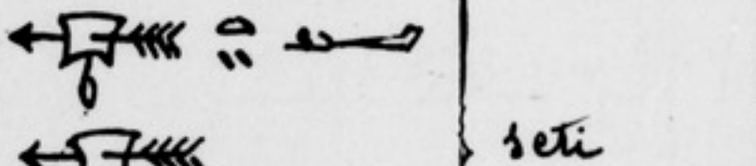


Kouà

jet d'eau ; (v. cascade, fontaine)

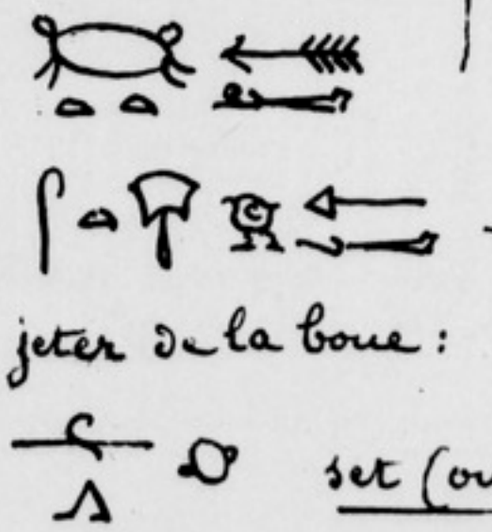


xnoum



xnoum

jeter, lancer :

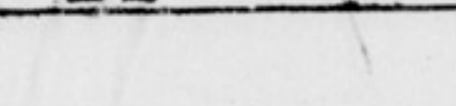


set

CAT
CET



seti
CIT



setou

jeter de la boue : (v. boue, fange)

set (out)

setoutou

seti (out)

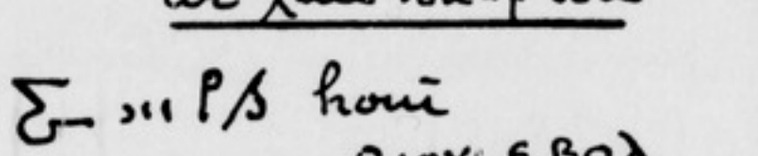
jeter un regard :

seti ân

jeter le harpon ou le javelot

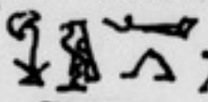
âbi âbitou

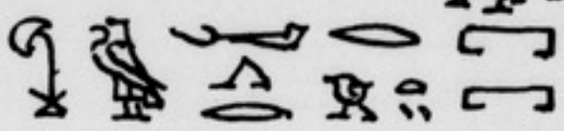
jeter en prison :



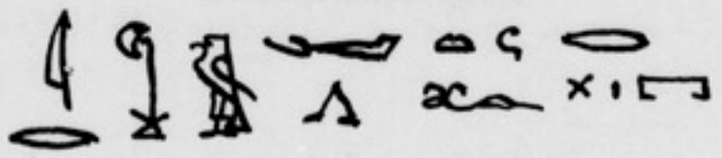
penâ ì pa xetem

littér : renverser dans une prison, plonger dans un lieu fermé. — (v. dehors)

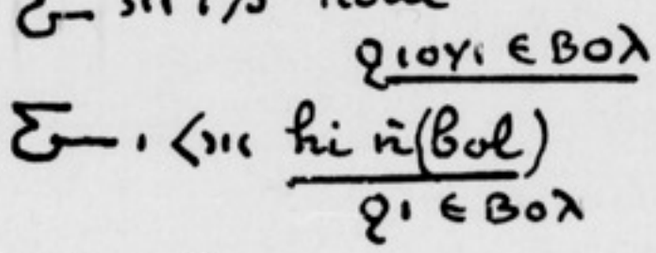
jeter dehors :  xaâ



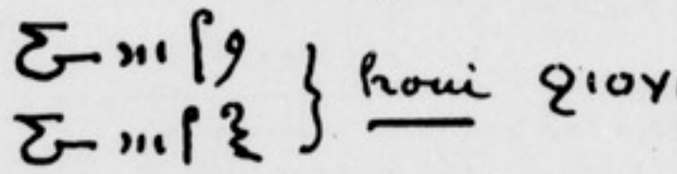
xaâ ì routi



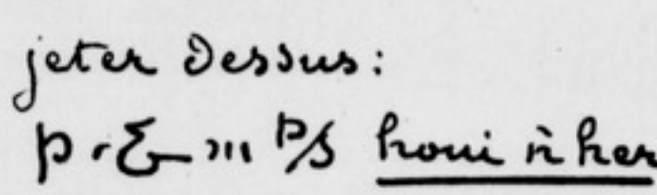
ar xaa tou-f rou



hour ϕ/ϫ ϩⲟⲩⲣ ϩⲓⲟⲩⲓ ⲉⲃⲟⲗ

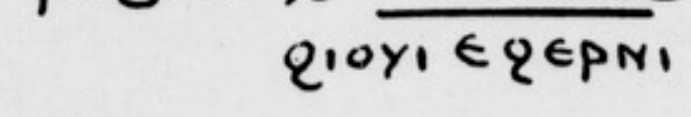


hi n(bol) ϩⲓ ⲛ(ⲃⲟⲗ) ϩⲓ ⲉⲃⲟⲗ

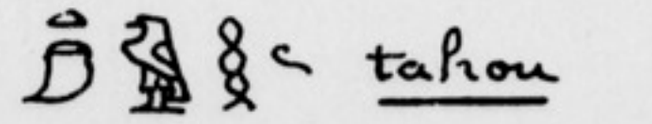


houi ϩⲟⲩⲓ ϩⲓⲟⲩⲓ

jeter dessus :

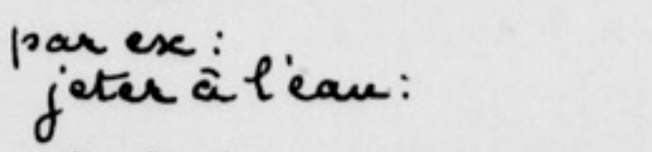


houi n her ϩⲟⲩⲓ ⲛ ϩⲉⲣ ϩⲓⲟⲩⲓ ⲉϩⲣⲏⲓ



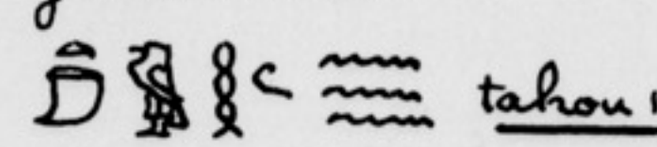
tahou

par ex : jeter à l'eau :



tahou mou

se jeter aux pieds de quelqu'un, se jeter à terre :

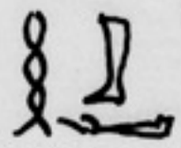


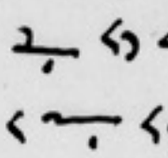
sonsonnta

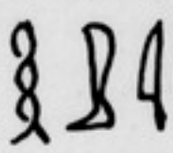
jeter des cris de joie ! (v. joie)

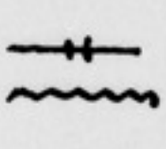
jeu : (V. jouer) (damier, échiquier)

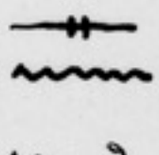

hebā

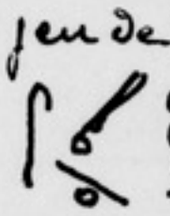

hebā


hebā

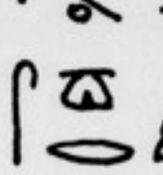

hebā-t


hebī


sne CNHINI

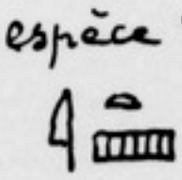

sne-t

jeu de balle : (V. balle)

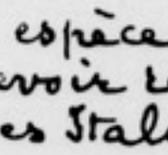

sek hema

sekər hemoui.

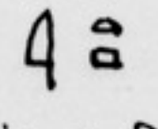
espèce de jeu nommé : (peut être jeu de palet ?)


ât

espèce de jeu que l'on croit devoir ressembler à la morra des Italiens :


âtep

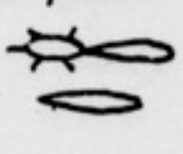
jeux d'enfants : (V. plaisanter, rire)


sbaï CWBI

jeune enfant :

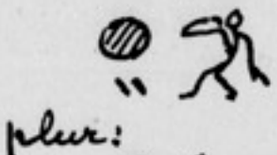

xrot XPOT

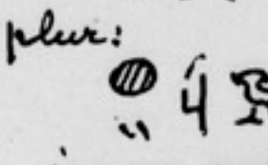
au plur.


xrotou

jeune, enfant :

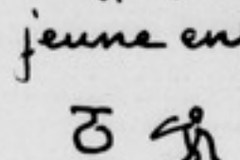

xe

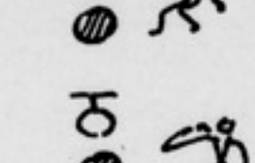

xi

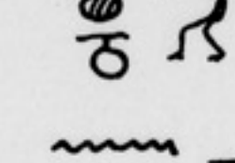

plur.

xiâu

jeune enfant, jeune animal :

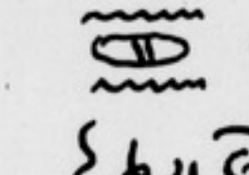

noux

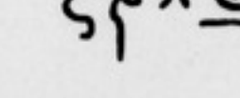

nouxnou


nexnou

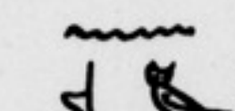

nexnou


nexn

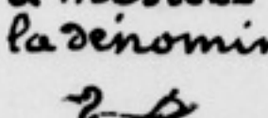

nešn


nexnau


nexi

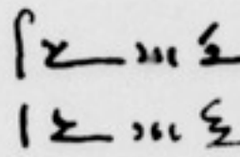

nemk

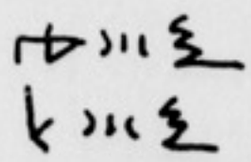
à mesure que l'enfant grandit, la dénomination change :


our (il devient grand)


rempe (il croît)

PENTE


arpi

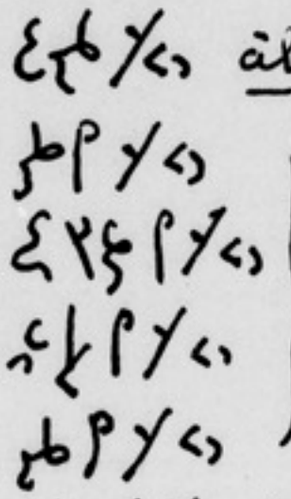

ěpi

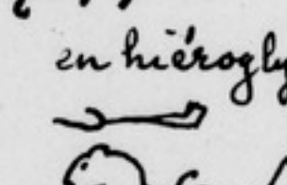

outh

hāa

šet

jeune, (suite)
jeune, enfant, jeune homme,
jeune fille:


āl


ālou ⲁⲗⲟⲩ
(v plus bas)
na ālna

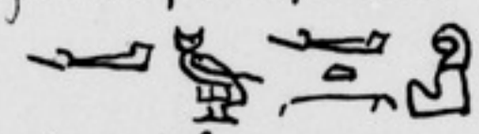
en hiéroglyphe on ne trouve que:


Λ āl ⲁⲗⲉ
(monter)

jeune homme pubère:


āmām

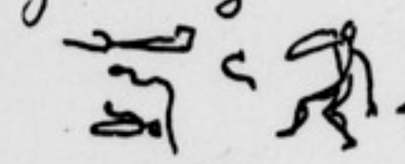
jeune fille pubère:


āmā-t

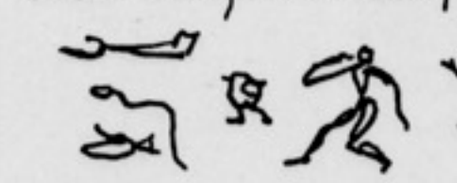
jeune homme:


ât

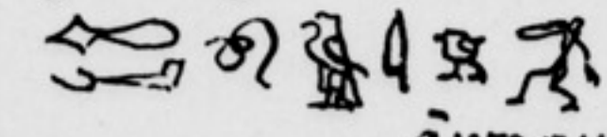
jeunes gens des deux sexes:

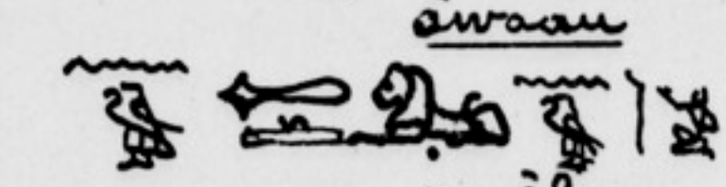

ātetou

(le petit oiseau dans ces mots n'est pas un signe mauvais: il veut dire simplement petit.)


ātetou

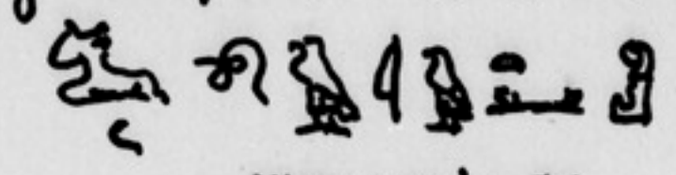
jeune garçon:

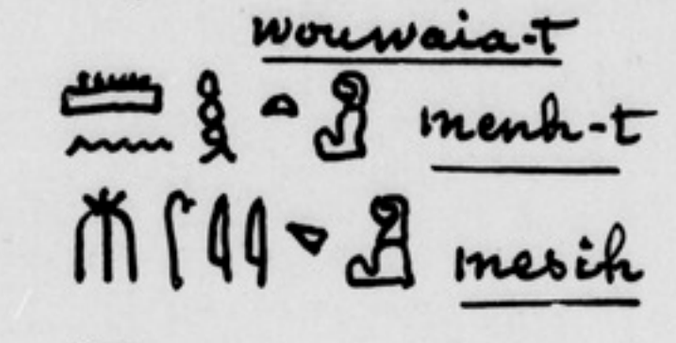

àwaou

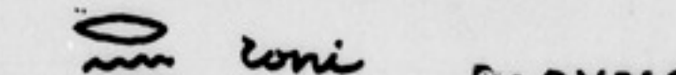

na.àlna

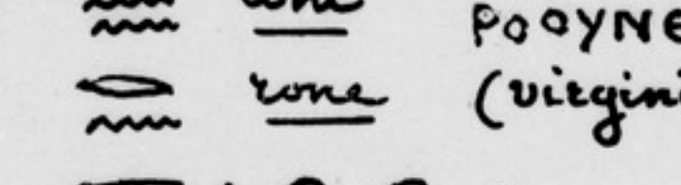

tem

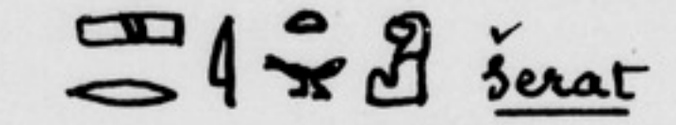
jeune fille: (v. fille)


wouwaia-t


menh-t


mesih


roni ⲣⲟⲟⲩⲛⲉ
rone (virginité)

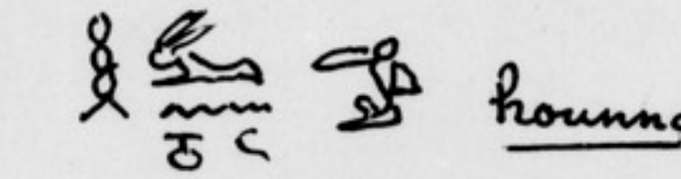

šerat

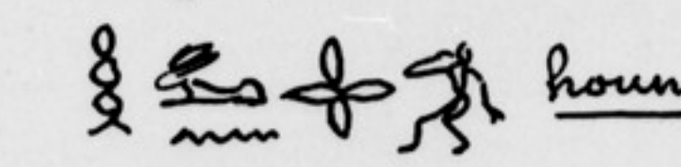
jeune fille, fiancée:

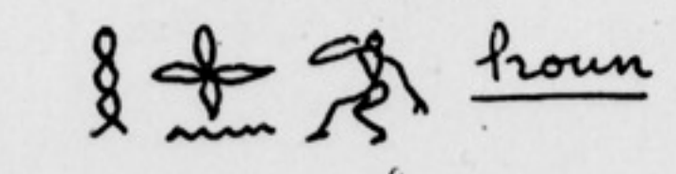

aproti

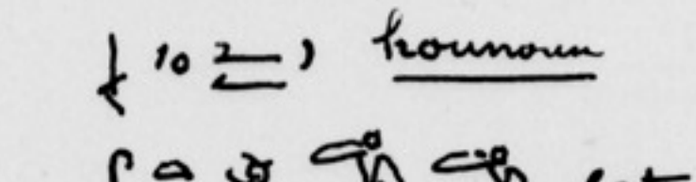
jeune homme: (v. fils)

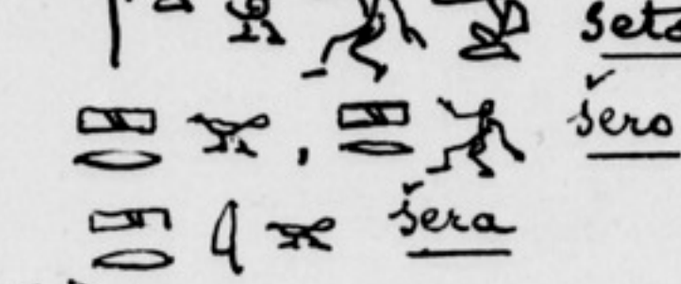

menh

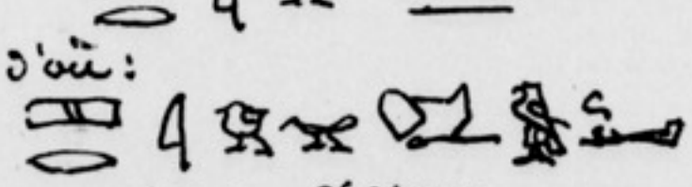

hounnou


hounoun

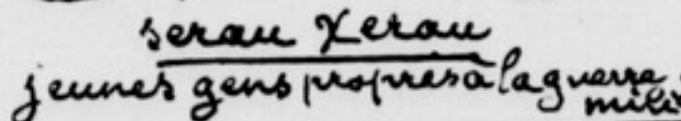

houn


hounoun

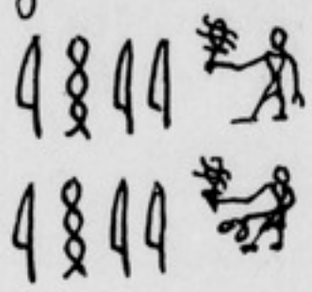

šetou


šero
šera

d'où:


šerau xerau
jeunes gens propres à la guerre
militaires

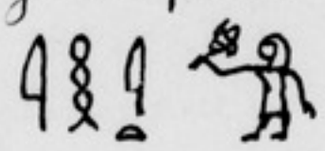
jeune. (suite.)
jeune homme :



àhi

l'un porte le sistre, l'autre le sistre et les crotales, symboles de joie et de jeunesse

jeune fille :



àhàt

elle porte également le sistre.

jeune taureau :



herba

renpe

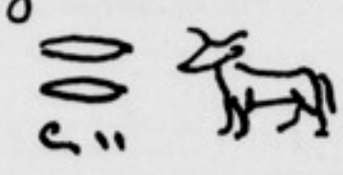
jeune taureau de l'année.

jeune bête femelle :



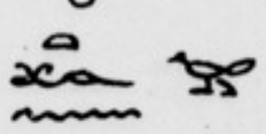
ronit POOYNE (virginité)

jeune bête :



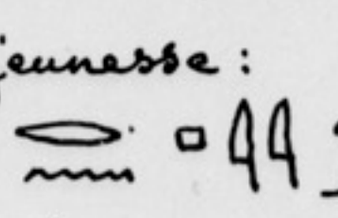
rirou λιλογ (enfant.)

être jeune, tendre :



tefen

jeunesse :



renpi



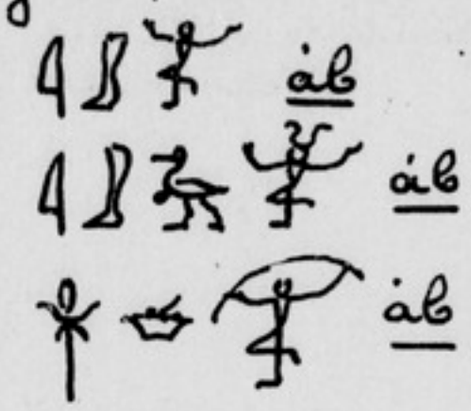
ťam (v. rajeunir)

joaillier : (v. orfèvre)
boutique de joaillier :

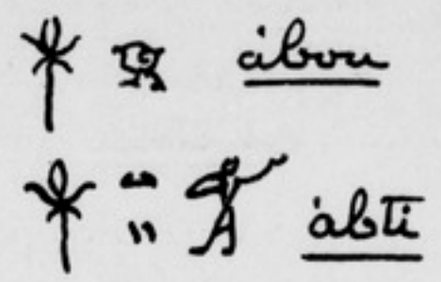


hremakt (v. jaspe)

joie, se livrer à la joie : (v. danser) (chanter)



àb



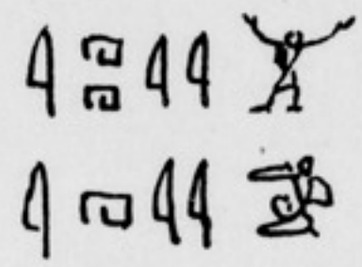
àbou

àbti

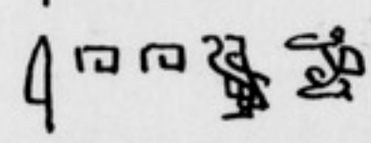
joie, grande joie, plaisirs, délices :



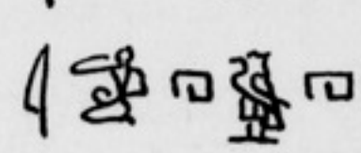
àhab



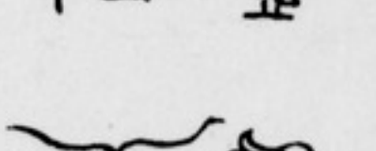
àhi



àhi



àhia



àhahaï



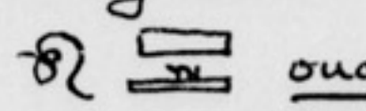
àpe

ϩοπ (noce)



hopek

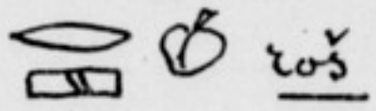
joie, cris de joie, crier, sauter, danser de joie ; plaisir, allégresse :



ouaš ογαιϣ



ouaroš ογραϣ



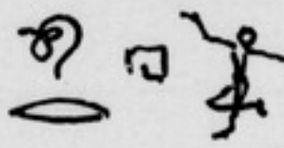
roš ραϣι

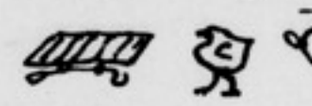
joie, cris de joie, crier, sauter, danser de joie: (suite)

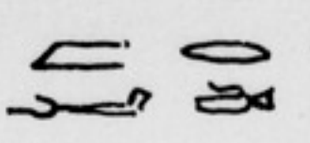

m ros (dans la joie)

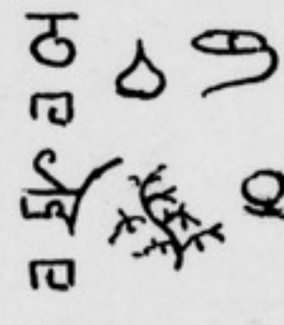
ouarer

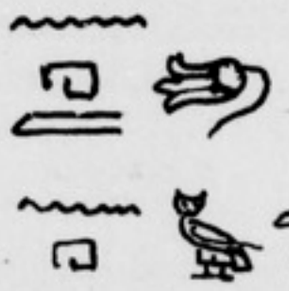

ouahl λογλαι

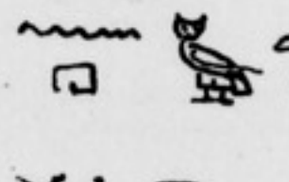

ouahr

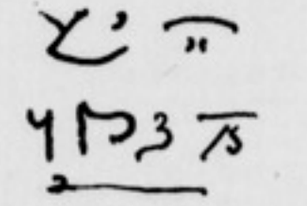

wouhati


xer wouhati
mārt avec joie.

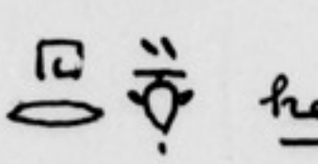

reh

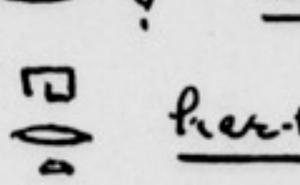

rotem

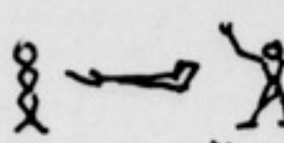

rehem

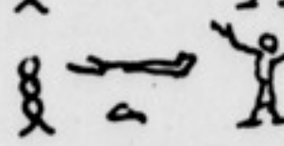

rotem
NOTE

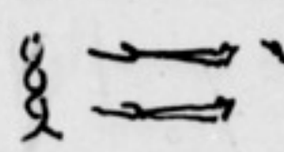

lešou λΗΥΣ

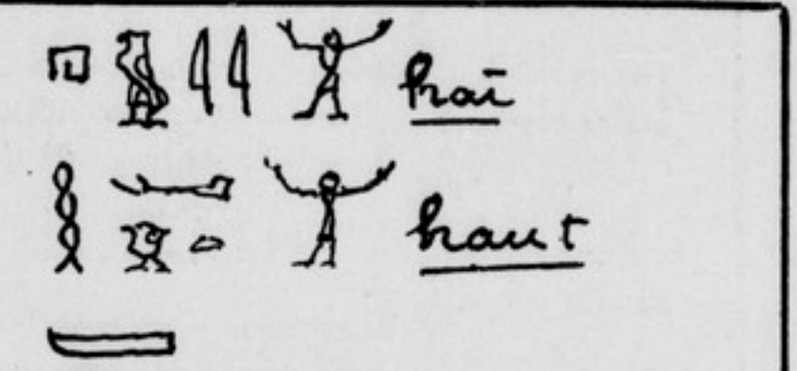

heri hati
(cœur joyeux)


her-t

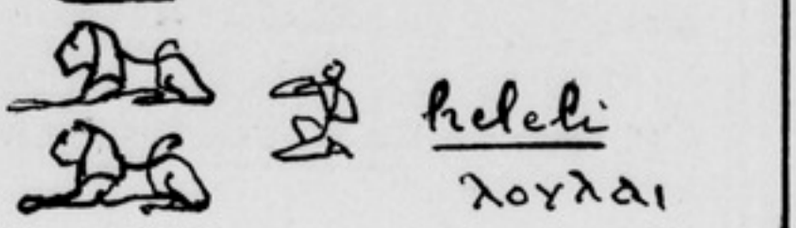

hà

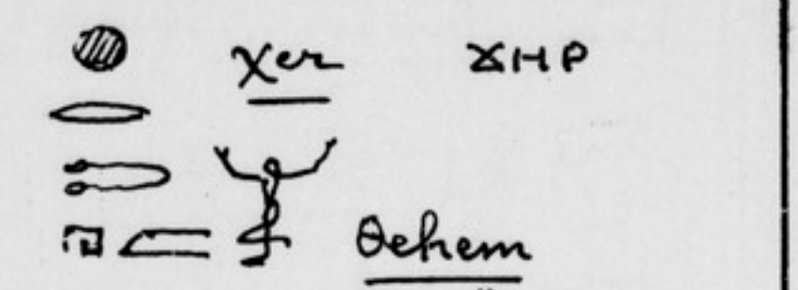

hàt

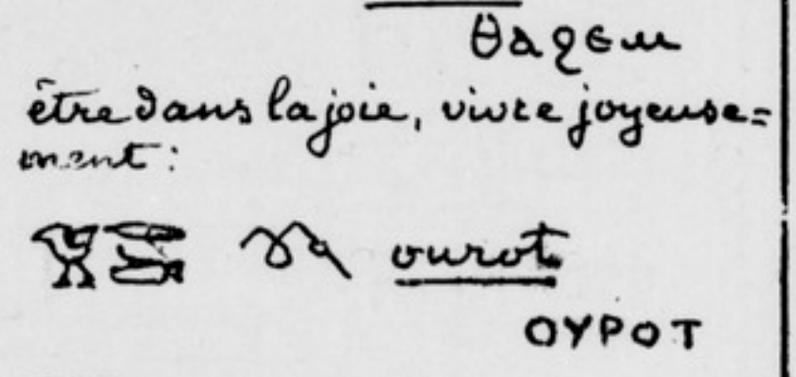

hāā ou hāi


hai

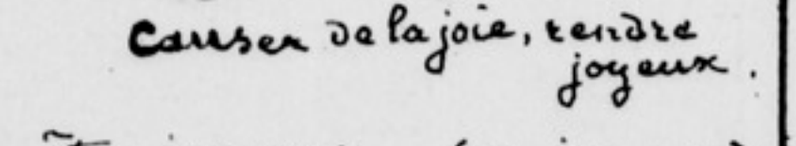
haut

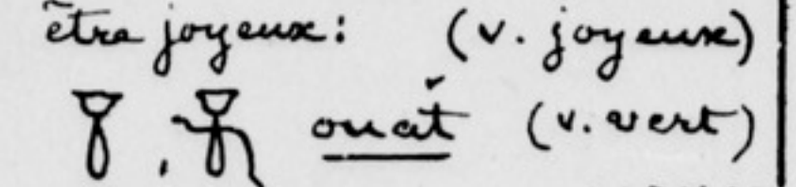

heleli
λογλαι


xer
ΧΗΡ

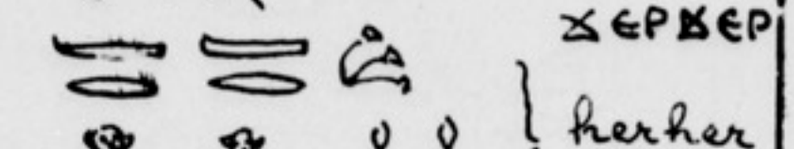

θehem
θαϱεμ

être dans la joie, vivre joyeusement:


ouroti
ΟΥΡΟΤ


rot

d'où:

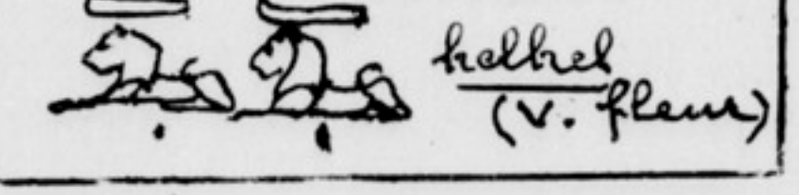

m rot
ϱΝΟΥΟΥΡΟΤ

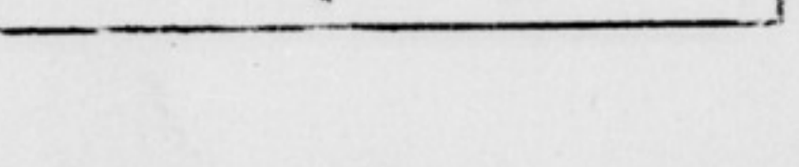
avec joie, joyeusement.


s'ourot

Causer de la joie, rendre joyeux.

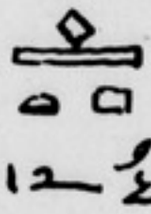
être joyeux: (v. joyeux)

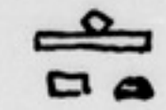

ouāt (v. vert)
ΧΕΡΧΕΡ


herher

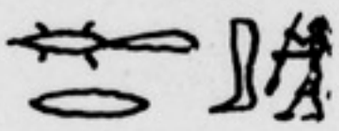

halhel
(v. flam)

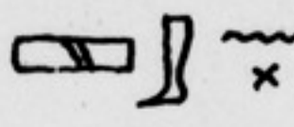
joindre, réunir, assembler; affermir, souder, rapprocher (V. ces mots et bouquet, potier.)

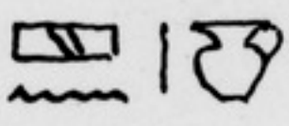

hotep ϩωτπ

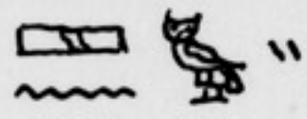

ϩopet ϩωππτ


xroum

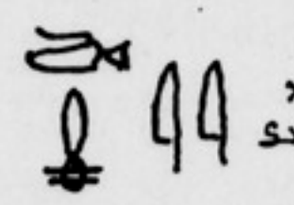

xrob ou xerb


šobn ϣωBN

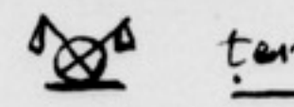

šroum

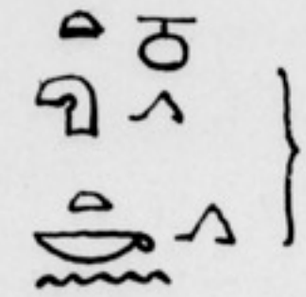

šroumi


ṯām ϯωμ

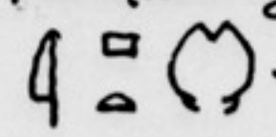

ṯāmi ϯωμι


temt

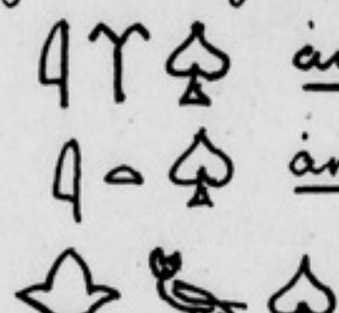

tem

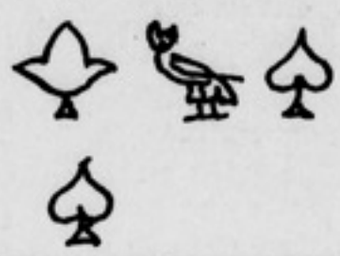

tekn TEG

joint, jointure, assemblage, parqueterie:


ápt

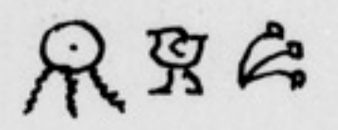
joli, agréable, gracieux:

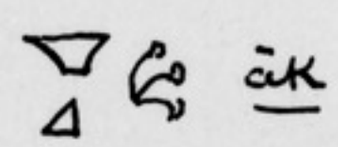

àm

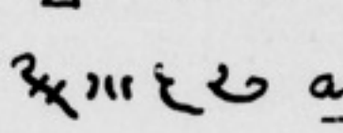

àm

jonc: (V. canne, roseau.)


àx (brillant)


àxou (brillants)

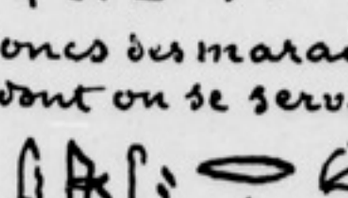

ăk aaKE, aaXI aa§I

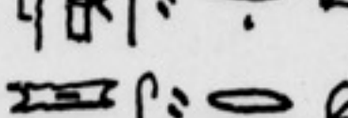

akī

d'où: joncs préparés pour tresser des corbeilles, des paniers, etc:

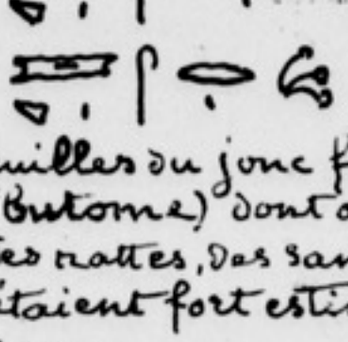

àakou

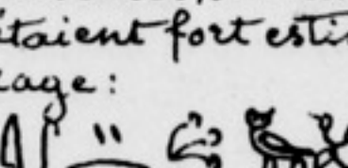

àaḳou


àaktou

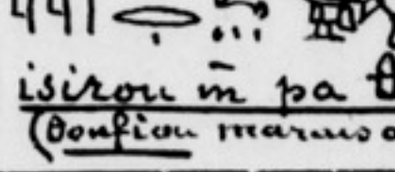

àuktou

joncs des marais de la Basse-Egypte dont on se servait dans les temples:


àsiro


àsro

feuilles du jonc fleuri des marais (Butome) dont on faisait des paniers, des nattes, des sandales etc et qui étaient fort estimées comme fourrage:


isirou m̄ pa ḥoufiou (V. marais)

(ḥoufiou marais où croît le papyrus.)

jonc : (suite)

bi(af)

nebat

xenpi

sebe CEBI EHBE

on se servait du jonc sebe pour faire des flûtes, des (v. jouer de la flûte) chalumeaux et autres instruments de musique ; les tisserands s'en servaient aussi pour diriger leurs fils.

sek (le jonc sek servait également à confectionner l'instrument de musique sek šou)

šou

*Kemi Kame

(v. nasse, corbeille) Kaš Kaw

Kaš

Kašau

jonc de papyrus: (v. papyrus, canne.)

Kam Kame

Kemā

Xemau

jouer de la flûte: (v. jeu)

seb CHBI (flûte.)

jouer du tambourin: (v flûte, tambour.)

ǎpnou

jouer de la harpe : (v. harpe)

ṯentšioui

ouš hos

jouer du luth : (v. frapper, battre)

Deni

l'emploi du signe indique qu'il s'agit d'un instrument à corde.

jouer d'un instrument :

mā teba

litter: avoir le doigté juste.

hos

sekšou (chanter)

šop texen

texen

jouer du chalumeau :

ouaṯan OYWTAN

se jouer de quelqu'un :

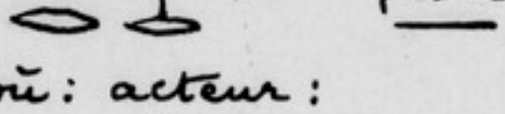
hebā

hebi

hibā

jouer: (suite)
jouer à un jeu (v. jeu.)
jouer au théatre: (v. acteur)

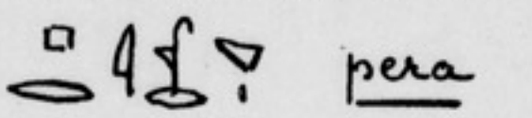

pera


petro

d'où: acteur:


petro

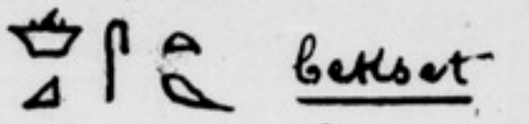
et théatre, scène

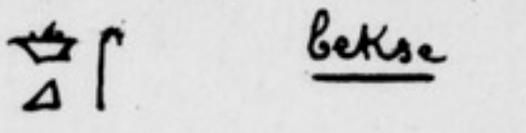

pera

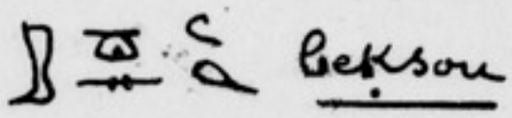

petra

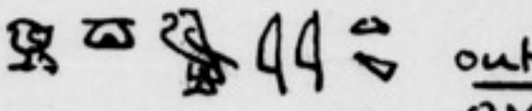

petra-t

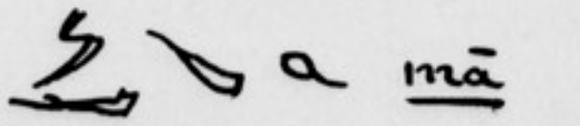
joues; côté:


bekset


beksa


beksou


coté. oukait OYAKI

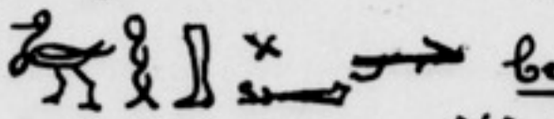

mā

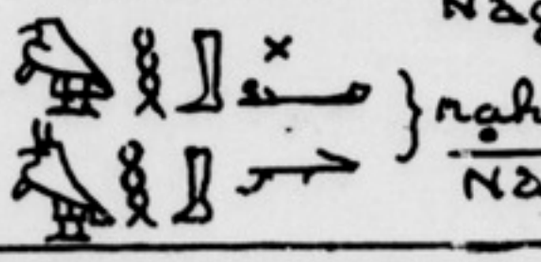
mā-t

mā

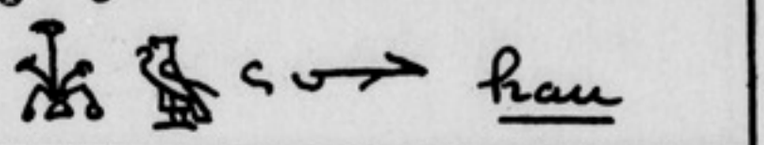
mātī

joug; mettre sous le joug:

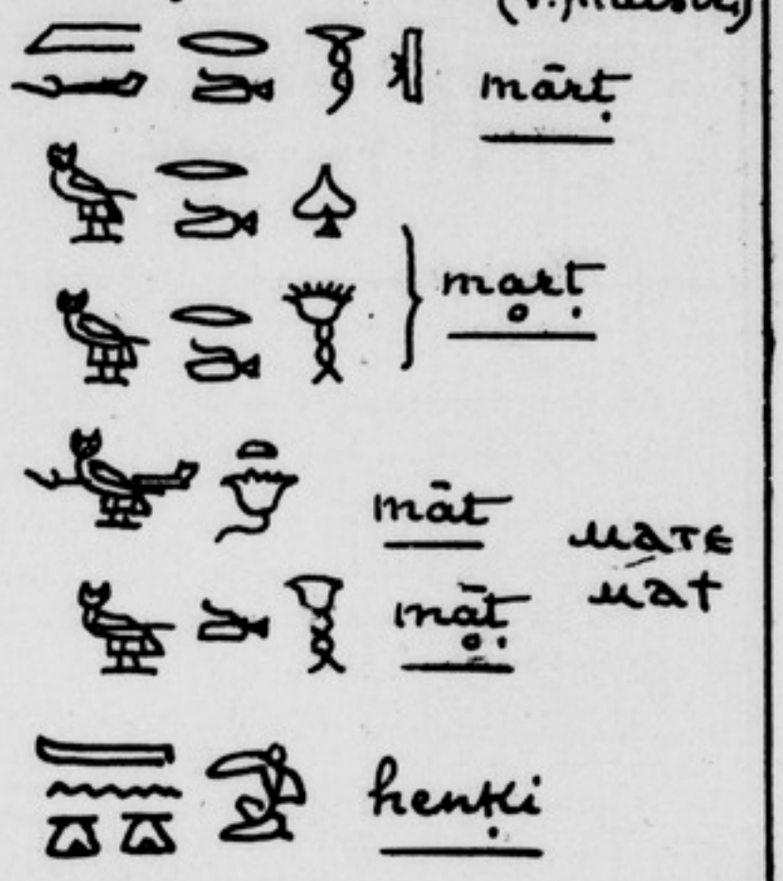

behek NAQBEQ


nahek NAQB

jong: (v. cou)


hau

jouir, jouissance, plaisir: (v. plaisir)


mārt

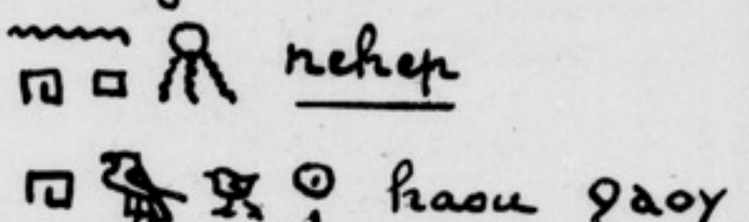
mart

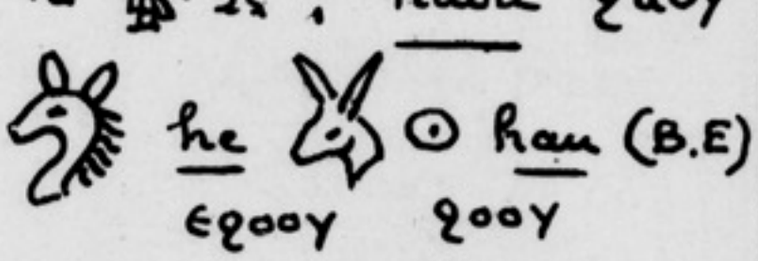
māt mat

mātt

henki

jour, journée:


nehep


haou ḥaoy

he ḥaou (B.E)

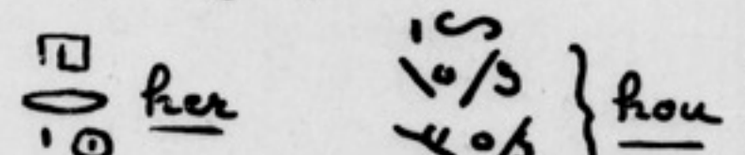
ḥeqoy ḥooy

her

ḥou

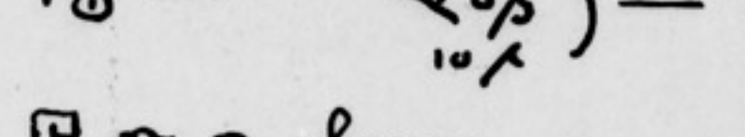
herou

par ex: jour de joie, de plaisir:


herou-t (helhel)

" "

jour de fête, de faire fête:

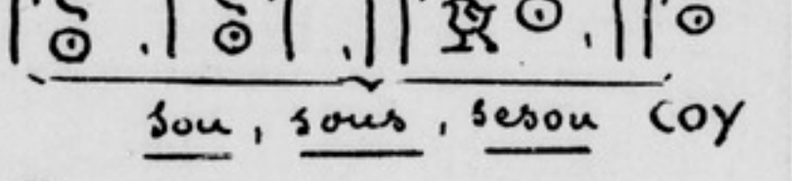

her ti ar heb

litté: jour de faire fête.

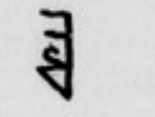
jour : (suite)



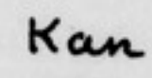
ra



sou, sous, sesou coy

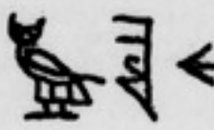


Kan



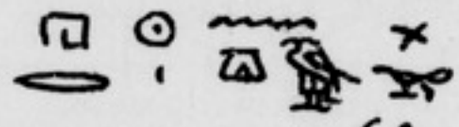
Kanou.

par ex : en commençant une histoire : un jour^{s} ... :



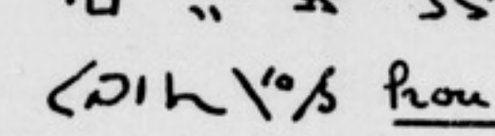
m Kan ou a.

jour funeste, fatal, jour de malheur :



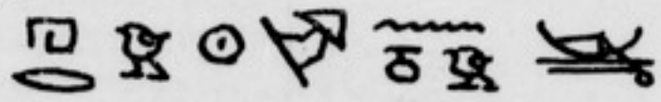
her neka

her i



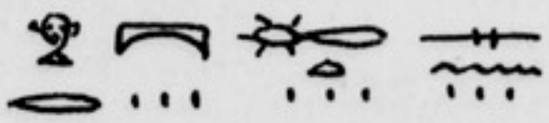
hrou ben

jour du départ du bâteau :



herou xennou

jours épagomènes, les 5 jours qu'on ajoutait au dernier mois de l'année pour compléter les 365 jours : (V. mois, an)



herou xetou sen

les jours surabondants les jours parasites ; car, littéralement cela veut bien dire : les jours (qui sont sur) leurs ventres



herou tou a

(les 5 jours)



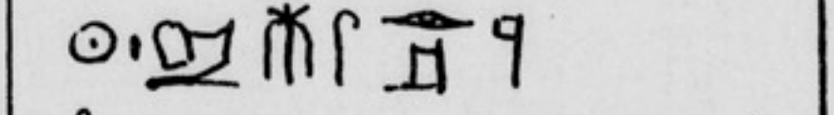
tou a herou renpit

(les 5 jours de la saison)



herou tou a herou tou a renpit

le 1er se nommait :



herou xer mes ousar nouter

la 1re jour où la dieu Osiris lutta pour naître : (Osiris, Set, Isis et Nephtys sont enfants de Neit. la vénérable déesse.)

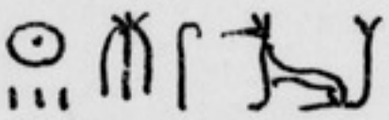
le 2me :



herou sonnou mes Ousar

le 2me le seigneur Osiris naît.

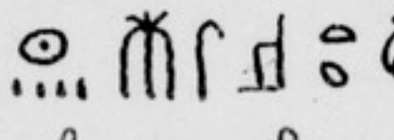
le 3me :



herou xemet mes Set

le 3me jour naît Set. (Set devient l'ennemi de son frère Osiris)

le 4me :

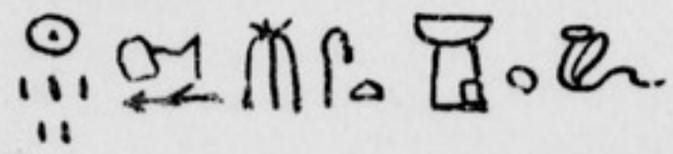


herou aft mes ous-t.

(Isis devient l'épouse de son frère Osiris)

le 4me jour naît Isis.

le 5me :



herou tou a xer mes nepr-t

le 5me jour lutta de la déesse Nephtys pour naître.

Hérodote (liv. II c. LXXXII) dit :

« Entre autres choses que les Egyptiens ont inventées, ils ont imaginé à quel dieu chaque mois et chaque jour du mois sont consacrés. »

En effet si dans notre calendrier un saint, une sainte ou une fête consacrée préside à chaque jour il en était de même en Egypte.

Ceci nous entraîne un peu loin, mais il est indispensable de le noter.

jour : (suite)
Le premier jour de chaque mois du calendrier sacré coïncidait avec la nouvelle lune. Ce jour s'appelait :



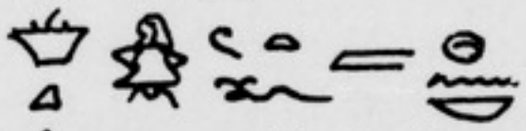
heb n pauṭ

la fête de la nouvelle lune, de la néoménie ;
d'où les 12 néoménies :

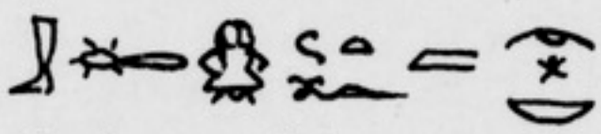


heb n pauṭ 12

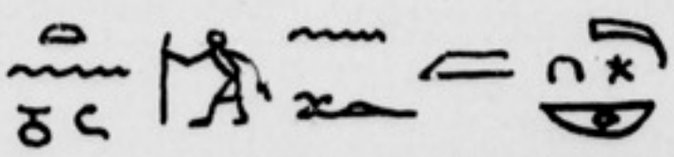
Le dieu lunaire Xonsou, de Thèbes, était censé avoir été conçu le 1er jour et être né le 2ma :



bok out-f in heb n pauṭ
il est conçu le jour de la fête de la néoménie ;



box tou-f in abot heb
il est engendré à la fête du mois
c.à d: le 2me jour.
Conçu donc le 1er jour, né le 2me, le dieu lune arrive à la vieillesse vers le 15 du mois :

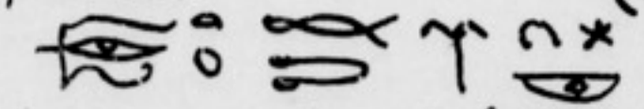


tennou nef in heb abot 15
il est vieux à la fête du 15 du mois

C'est le jour de la pleine lune qui s'appelle :

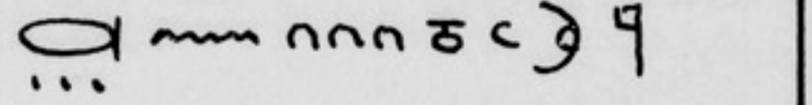


outa l'œil outa (v. outa)
par ex :



outa-t mehṭ in heb 15
l'œil outa est plein à la fête du 15.

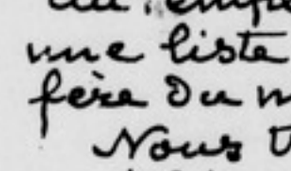
Dans le temple de Denderah on a trouvé une inscription indiquant les 30 jours du mois. Cette inscription commence en ces termes :

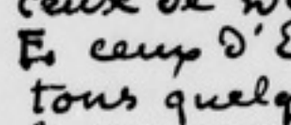


ranou n 30 nou ab
noms des 30 jours lunaires

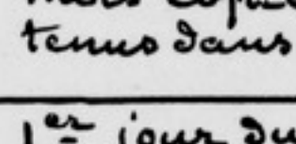
Au temple d'Edfou on a trouvé une liste semblable, qui diffère du moins très peu.
Nous transcrivons ces noms en indiquant par la lettre D ceux de Denderah, par la lettre E ceux d'Edfou. Nous y ajoutons quelques variantes qui se rencontrent dans divers textes ou inscriptions. Nous y ajoutons les signes numéraux et les mots coptes qui ont été maintenus dans leur calendrier.

1er jour du mois lunaire :

D  heb n pauṭ
fête de la nouvelle lune,
) COYA le 1er

E  heb Toth
jour de fête de Toth

2me jour du mois lunaire :

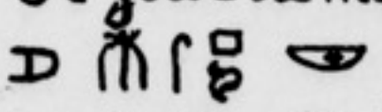


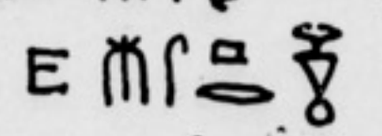
herou abot heb
abot heb
(fête du mois)
2 COYCWAY le 2

E 

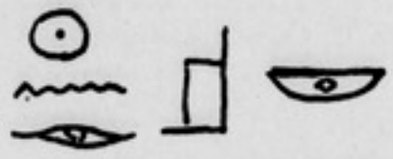
Bor nout-tef heb
fête d'Horus vengeant son père

3e jour du mois lunaire :

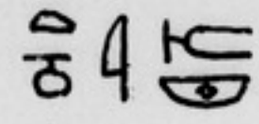
D  inesper heb
fête du 1er quartier

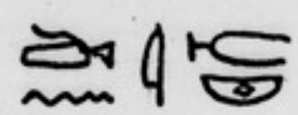
E  inesper tef
commencement du 1er quartier de la lune.

3e jour du mois lunaire: (suite)


ra ỉr ousar heb

jour de la fête d'Osiris

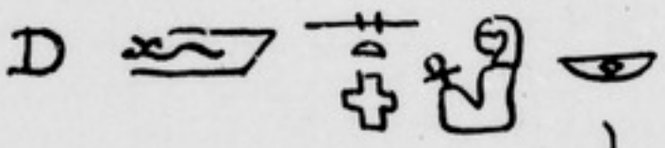

tna heb

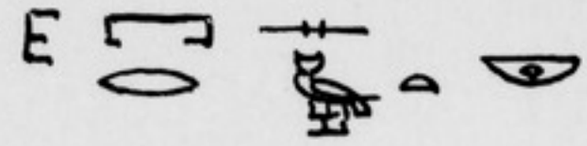

tna heb

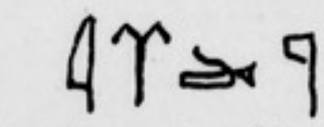
fête de la portion, c.à.d. du quartier de la lune

3 coy ϩ ouant le 3

4e jour du mois lunaire:

D 

E 
} pir amset heb

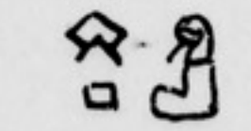

am(set) nouter

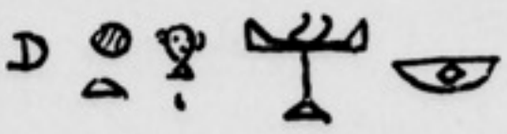
fête de l'apparition d'amset

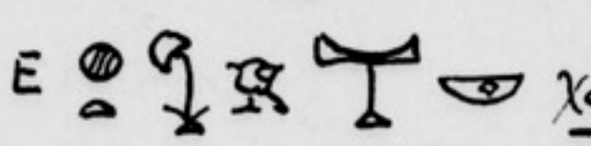
3 coy ϥ tooy le 4

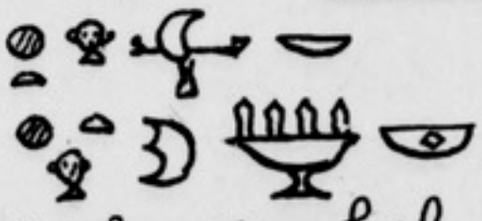
5e jour du mois lunaire:
33 coy toy le 5

jour consacré à Apis:


apou nouter

D 
xet her xau heb

E 
xet xau heb

passim: 
xet her xau heb

fête du sacrifice.

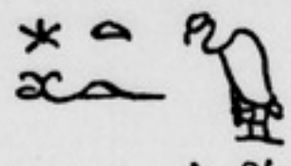
6e jour du mois lunaire:
22 coy cooy le 6

D 
heb ỉr sas

E 
heb sas

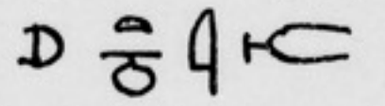
fête du 6

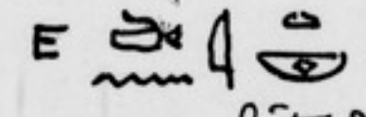
consacré à:


tona mout f

à l'étoile sa mère

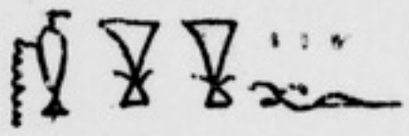
7e jour du mois lunaire:
33 coy cays ϥ le 7

D 
tena

E 
tena-t heb

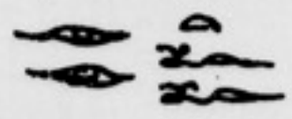
fête du quartier de lune.

devise:

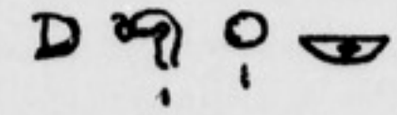

Keb senou-f

8me jour du mois lunaire:
33 coy ϥ ouoyn le 8

devise:


art f art f

il fait ce qu'il fait

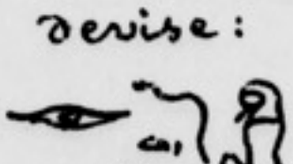
D 

E 
} heb ta tep

fête du commencement.

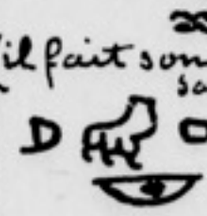
9e jour du mois lunaire:
2 coy ψic le 9

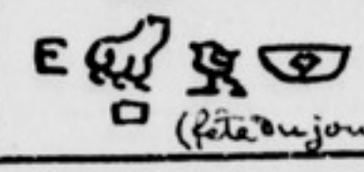
devise:


ar tet f nouter

(il fait son corps, sa forme.)

Pedium qui se regénère lui-même

D 
Kep heb

E 
Kep ou heb

(fête du jour où la lune se cache)

10ème jour du mois lunaire :

1 coy T
coy MET le 10

ar ran ṯesef
il fait son nom lui-même

D
E
saf heb

cwy
(pollueur, violer)

11ème jour du mois lunaire :

11 coy le 11

neṯnout our heb
fête du grand sacrifica du salut

D
E
seti heb

fête du lancement des rayons lumineux.

12ème jour du mois lunaire.

herou ỉr neṯnout ân
le jour de broyer les couleurs du scribe.

mâtenou

D
mâtenou heb

fête des chemins.

13ème jour du mois lunaire :

heroutekken
jour de l'approchement

D
oubenou heb
fête des rayons

E
meroui seti heb
fête des yeux lançant des rayons

14ème jour du mois lunaire :

heroun ṯhonba
le jour de l'esclave du bélier

D
E
heb sa

fête où l'on commence à apercevoir (la lune qui va entrer en son plein.

15ème jour du mois lunaire :

mâoui nouter
l'œil du dieu est dans sa splendeur.

D 15 ỉt heb

E
abot 15 heb
fête du 15

fête du quinze.

mehouta heb
fête de la pleine lune

16ème jour du mois lunaire :

heroun meh-f xrou-f
le jour a rempli sa parole

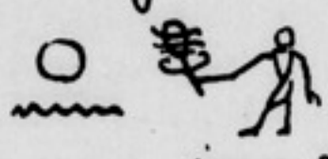
D
mespersonnou

E
mespersonnou heb
fête du 1ère mesper
c'est à dire du 2ème quartier

17ème jour du mois lunaire :
même que le 14ème sa heb

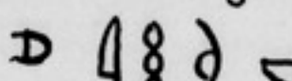
Hor heroua tf
Horus sur sa colonne

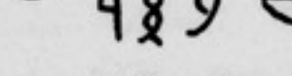
18me jour du mois lunaire:



heroun ah

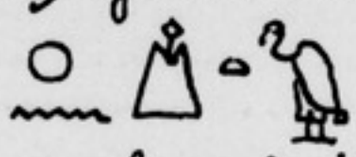
jour de jeunesse.

D  ah heb

E  ah xou.

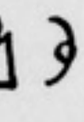
fête de la lune.

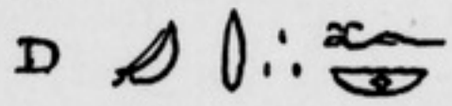
19e jour du mois lunaire:



heroun àh mout f

jour de la mère de la lune.
de sa mère

( àh iog luna)

D  heb stem xrou-f

E  setem xrou-f

il écoute ses paroles

20e jour du mois lunaire:
y coy K le 20

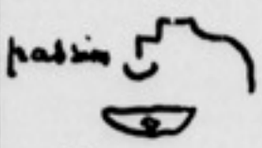


heroun ì anoub

le jour d'Anubis.

D 

E effacé

passim 

heb ànp
ou
heb sotep

fête de l'anp ou du sotep, ces instruments qui servaient à extraire la cervelle des morts.

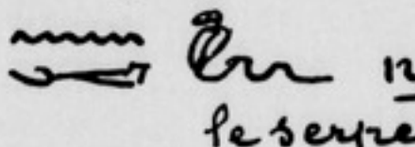
21e jour du mois lunaire:
17 coy le 21



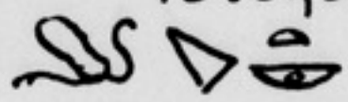
anoub

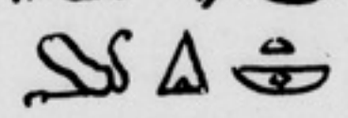
apar heb
la fête de l'étalage

22me jour du mois lunaire:

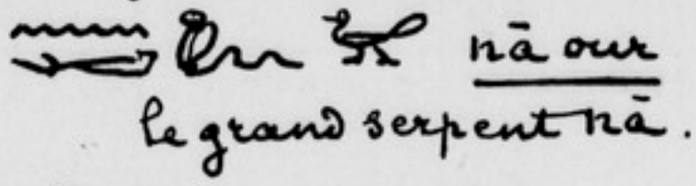


nā
le serpent Na.

D 

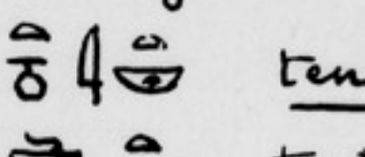
E  } nehou sopt heb.

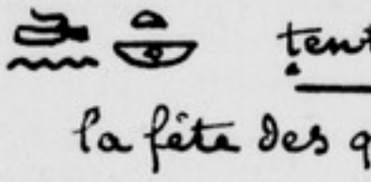
23me jour du mois lunaire:



nā our

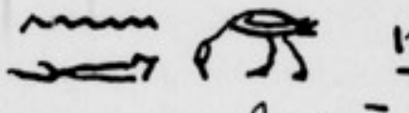
le grand serpent nā.

D  tenathel

E  tent heb

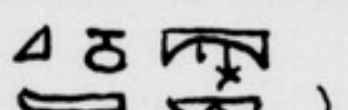
la fête des quartiers

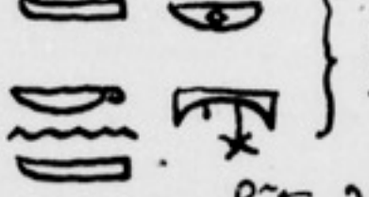
24e jour du mois lunaire:



nā teser

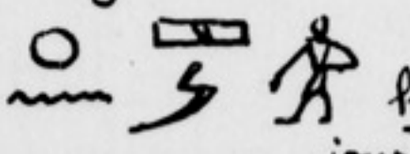
le nā rouge

D 

E  } Kenh heb

fête des ténèbres.

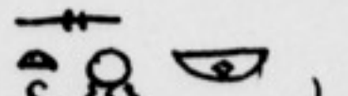
25e jour du mois lunaire:



heroun ì šema

jour du šema.

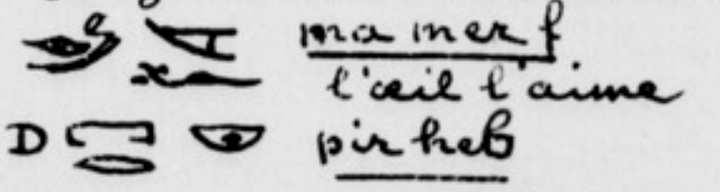
(V. 11e jour)

D 

E  } setou heb

fête des rayons.
où sont versés les rayons?

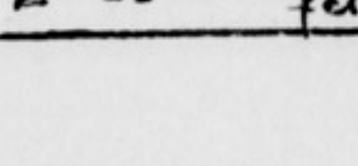
26e jour du mois lunaire:



ma mer f

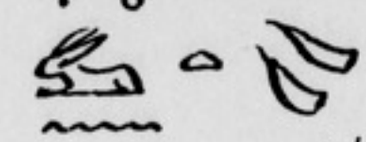
l'œil l'aime

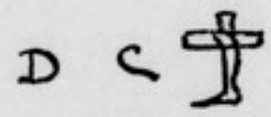
D  pir heb

E  pir ou heb

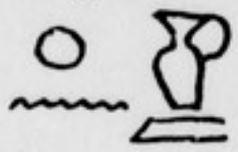
fêtes des sorties.

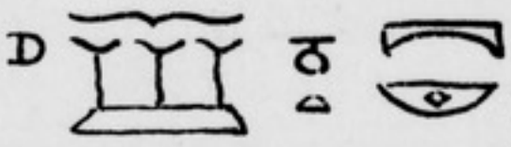
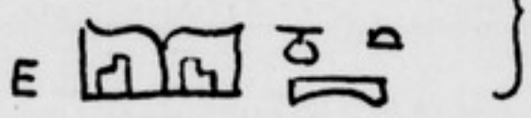
27e jour du mois lunaire:


ounn-t ābouï
sont (réunies) les deux cornes (de la lune).

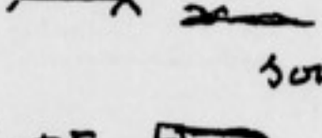
D 
E 
ouŠeb heb
fête de l'obscurité.

28e jour du mois lunaire:


herou ir Xnoum
jour de la réunion.

D 
E 
heb
Seh ir
pet
fête de la grande salle du ciel

29e jour du mois lunaire:


outt tef f
son père l'engendre

D et E 
ahar


ahar heb
fête de la conception.

30e jour du mois lunaire:
(COY λ le dernier
COYWAAB

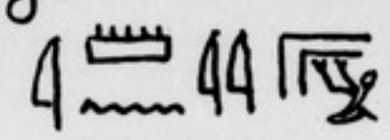
heb nou pet
fête du ciel

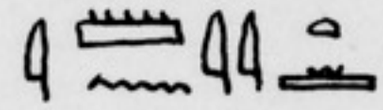
nehes le réveil

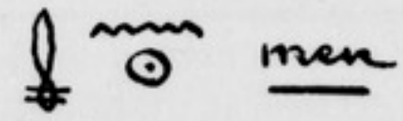
pirt Xm heb
fête de la sortie
(et autres variantes)

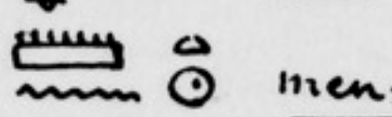
Dans les textes qui précèdent, relatifs aux 30 jours du mois, nous avons traduit aussi bien que possible, mais, ici comme pour les heures du jour et de la nuit (v. heure), nous heurtant à de grandes difficultés, nous ne répondons pas d'avoir toujours réussi et parfois même nous avons préféré nous abstenir complètement. Certains côtés de la religion et de la philosophie égyptiennes sont encore pour nous trop obscurs pour affirmer que nous ayons tout bien interprété. Ces difficultés surtout abondent dans les documents astrologiques et magiques auxquels nous ne sommes pas initié et que nous n'avons ni le temps, ni l'occasion d'approfondir, mais que nous recommandons aux études des jeunes égyptologues, qui y trouveront peut-être la clef de bien des mystères.

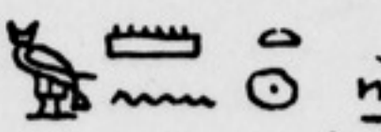
journellement: (v. ammon)


ânnī


ânnī-t
ΔΙΟΥΝΙ


men
ΜΗΝΕ
ΜΗΝΙ


men-t


ir men-t
ϣⲓ ΜΗΝΙ

ir Xer-t-nt taK

tep mennen

jour de naissance:

hou mes

par jour:

Xer hou

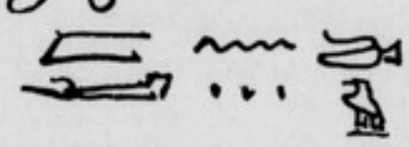
pendant le jour, au jour:

ir pe hou
ϣⲓ ⲡⲉϩⲟⲩ

tous les jours:

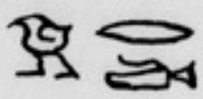
mai ir pe hou ΜΗΝΕ

joyaux: (v. bijoux)



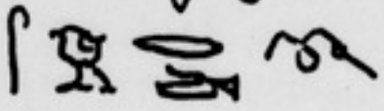
mānoutaba

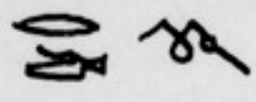
joyeux: (v. joie)

 ourot OYPOT

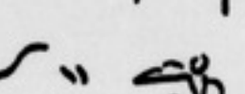
 hel

rendre joyeux:

 s'ourot

 s'rot

juger, juge, arbitre, prononcer une sentence:

 àp àpi

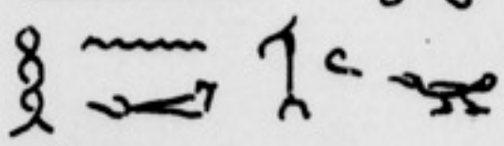
àpi ou oupi

 àp-t ou oup-t

par ex:

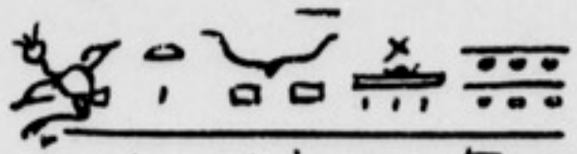


àpi-mar il juge le puissant



henā ousou

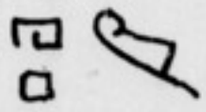
avec le misérable.

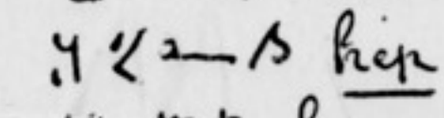


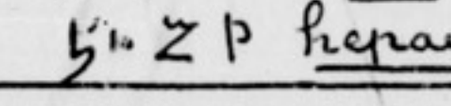
ta-t àpi-ou taoui

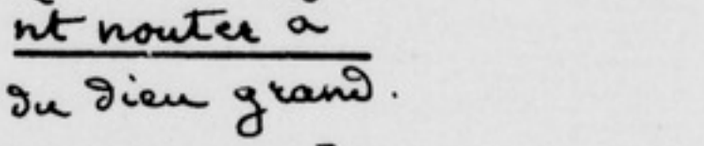
les chefs arbitres des 2 mondes.

jugement, sentence, loi:

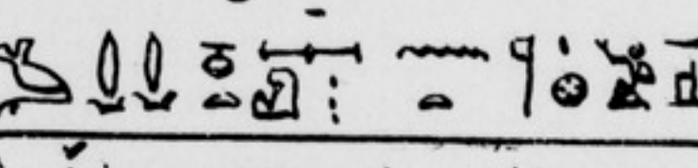
 hep ḥep

 hep

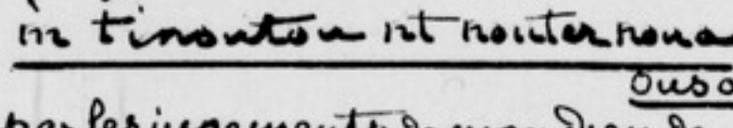
 hepnu



tas

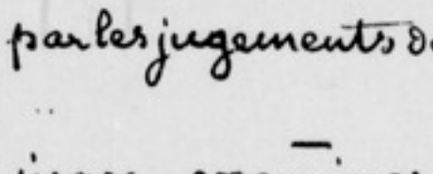
 tinou-t-ou

par ex:



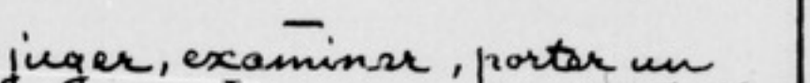
nen xeref tà a in tinoutou

je ne serai pas repoussé par les jugements



nt nouter à

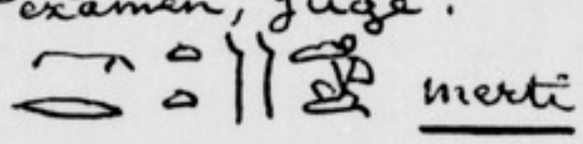
du dieu grand.



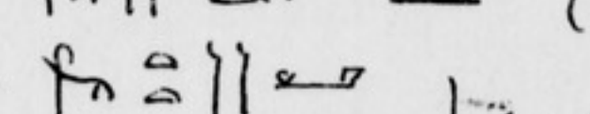
in tinoutou nt nouter nou Ousar.

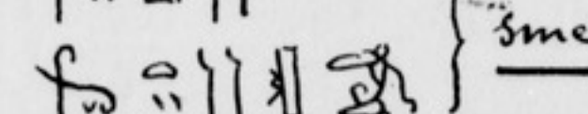
par les jugements de mon dieu de ville Osiris.

juger, examiner, porter un jugement, jugement, estimation, examen; juge:

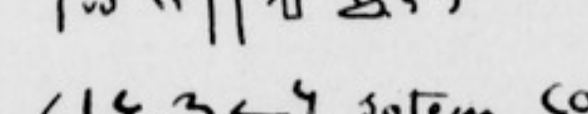
 merti

 sme (écouter) CmH audience

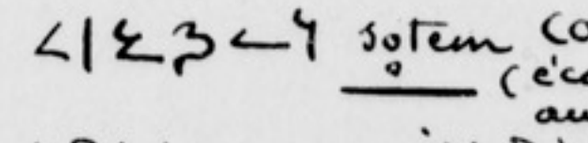
 smeti

 sotem (écouter, audience) CATH

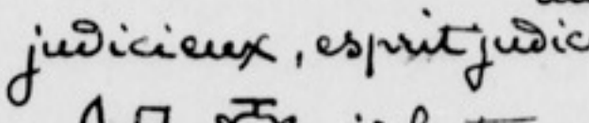
judicieux, esprit judicieux:

 àpḥati

tribunal, lieu où se rend la justice:

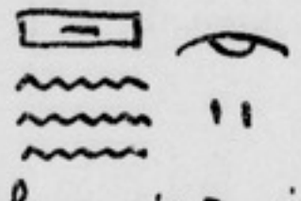


ous-t n àpi

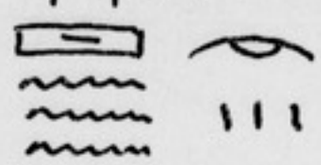


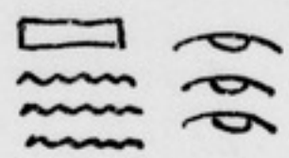
pemen n oupu.

juin (le mois de) correspondait au deuxième mois de l'été, le mois de Payni: (V. mois)

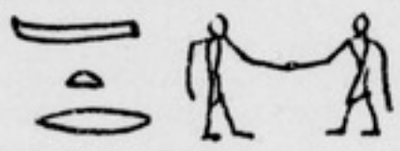

Semou Sor

le mois de juillet répondait au 3me mois d'été, le mois Epiphi:

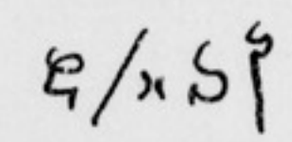

Semou Xemet


"

jumeaux: (V. couple)

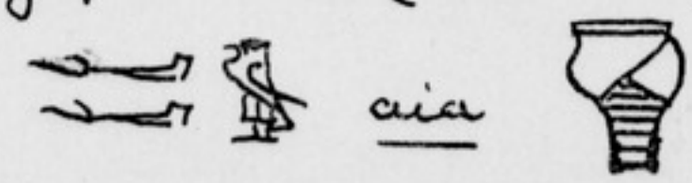

hetro


"

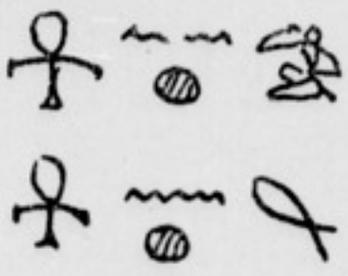

hetaur

ḤATPEEY

jupe: (V. tablier)

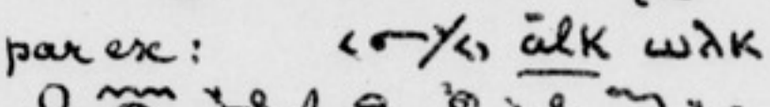

aia

jurer, prêter serment; invoquer un témoignage: (V. serment)


ânx

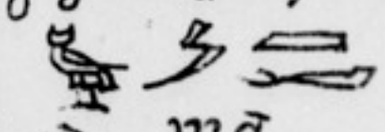
ANAW

par ex: ālK wāK



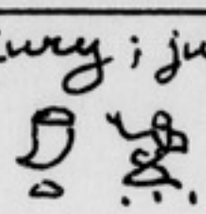
ânx na atef a tet a

je jure (par) mon père, je parle, (jadis)


en vérité

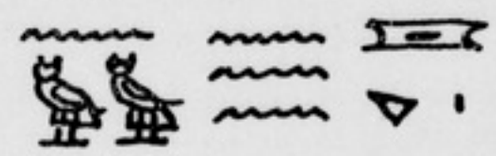
m-a md

jury; jurés:


tatou

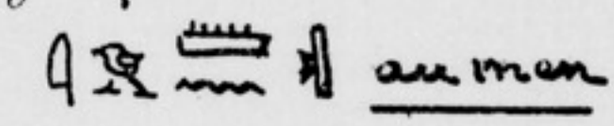
jus (exprimer le) (V. suc, pressoir)

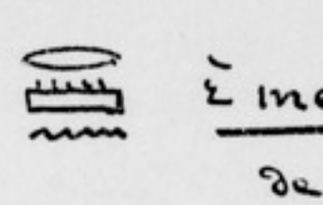

nemou


nemimou

NAWOY (le bon)

jusqu'à:


aumen


r imen

de men rester

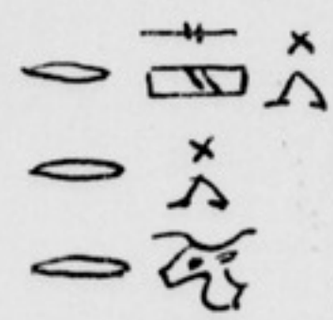

m pehou

de pehou fin

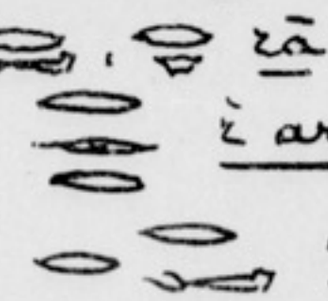

au Kem

r Kem

de Kem accomplir


r seš

de seš entrer


r ar

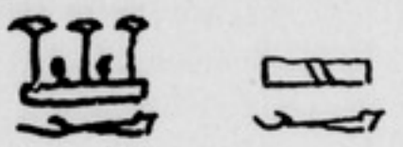
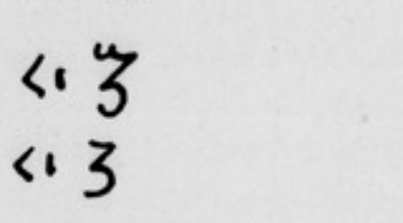
jusqu'à ce jour.

r rā

ar faire: jusqu'à faire

rā donner: jusqu'à donner

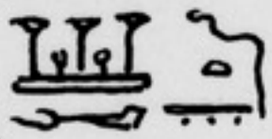
jusqu'à : (suite)

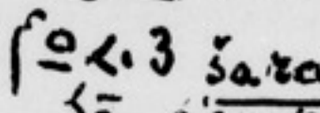

šā

šaà

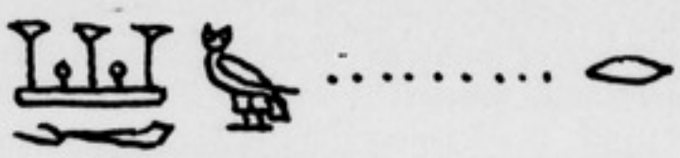
par ex:



šā ṯet jusqu'à l'éternité



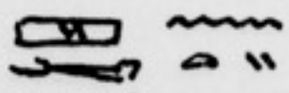
šā s'emploie aussi de la manière et dans le sens suivants:



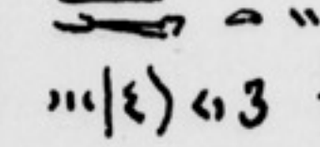
šā m ..... è
depuis ..... jusqu'à

šā r ..... nofrè
depuis ..... jusqu'à

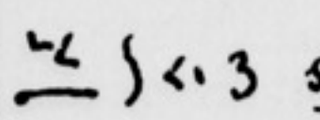
jusqu'à ce que:



šā ntì ỵANTE



šā ntì ỵANTEI
jusqu'à ce que moi

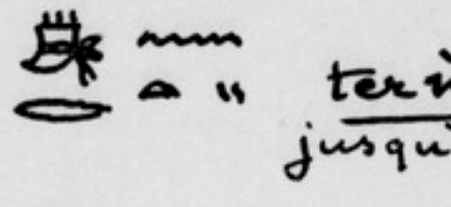


šā ntak ỵANTK
jusqu'à ce que toi

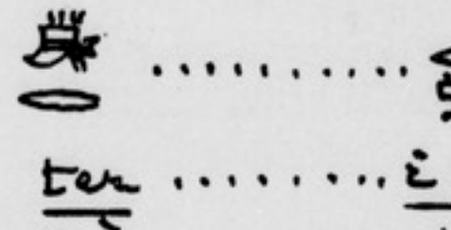


šā ntì-f
jusqu'à ce qu'il.

et ainsi de suite.
On emploie dans le même sens!

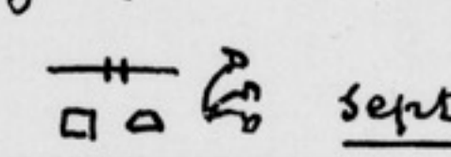


ter ..... ènmen
dès ..... jusqu'à



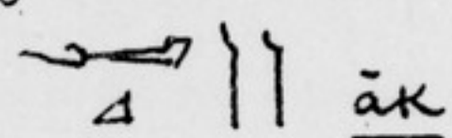
ter ..... è amon
dès ..... jusqu'à.

jusquiame:



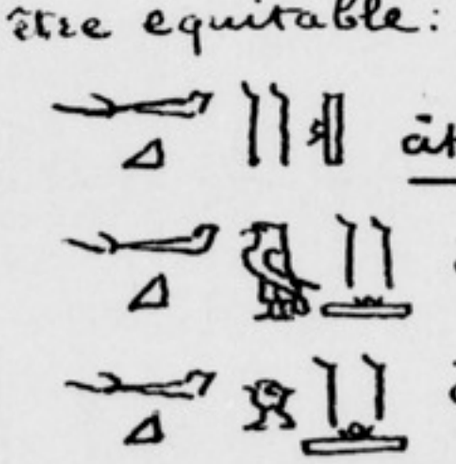
sept caqt

juste, ce qui est de droit:



ākt

juste dans son jugement (être) être équitable:

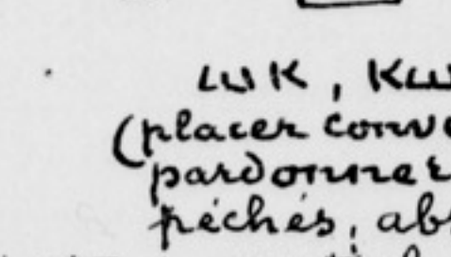


ākt

ākа

ākou

ŁWK, KW, KA, KE
(placer convenablement, pardonner, remettre les péchés, absoudre)
juste, impartial, équitable, vrai, exact, exactitude, soin donné à l'exécution d'un travail:



mā

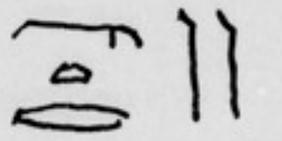
mā

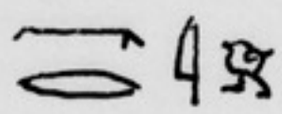
mā

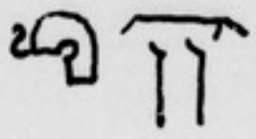
mā mā

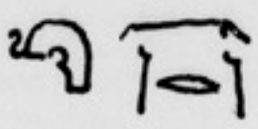
mā
mā1
mā10

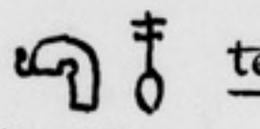
juste : (suite)


metro (témoin) ⲙⲉⲧⲣⲉ

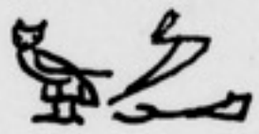

metrau


tep met

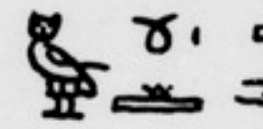

tep metro


tep nofre

justement, véritablement :

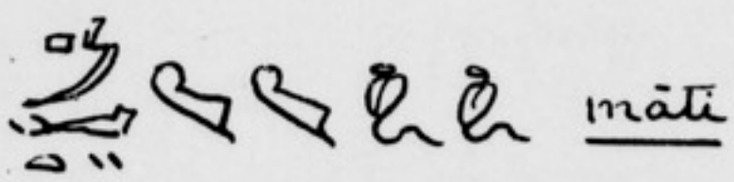

m mā


i metro

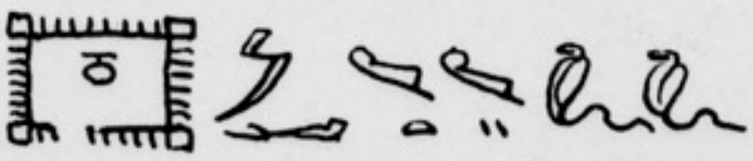

m šes mā

(et autres variantes)

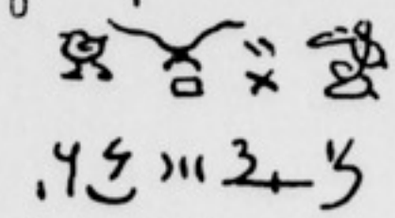
les déesses Justice et Vérité :


māti

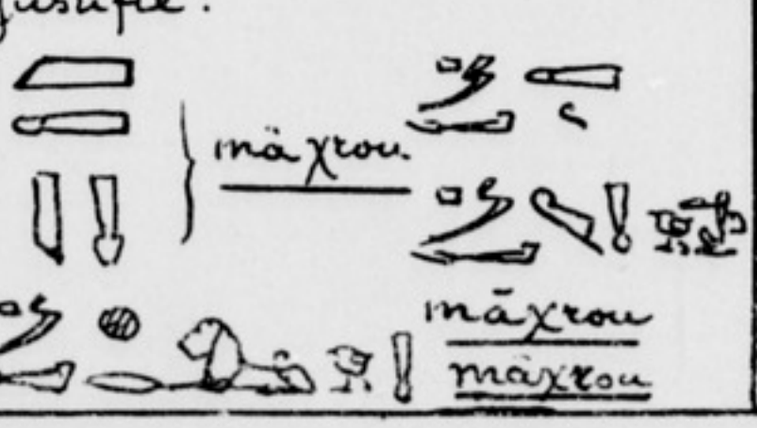
salle de la double vérité :


ousex māti

justification :


oupi

justifié :


māxrou

māxrou

māxrou

Le mot māxrou se trouve toujours à la suite du nom du défunt. Champollion le traduisit justifié, supposant qu'il était accordé aux morts qui s'étaient "justifiés" devant le tribunal présidé par Osiris. Le savant professeur des hautes-études Mr Maspero a restitué à ce groupe son sens réel, ce qui n'empêche que le mot justifié soit resté en usage. En vérité

mā veut dire juste et

xrou voix, dans le sens absolu de "voix humaine, chant d'oiseau, cri d'animal", mais non de parole.


mā xrou (et autres variantes) veut donc dire : voix juste. Ce titre donné aux hommes pieux, surtout en leur qualité d'Osiris après leur mort, n'était pas acquis sans peine. Pour être véritablement dévot, il fallait réciter chaque jour un grand nombre de prières et de formules d'exorcismes dont les rituels déterminaient avec beaucoup de rigueur le ton avec lequel elles devaient être dites, les gestes dont elles devaient être accompagnées. Si on oubliait un mot, si un geste venait mal à propos ; si l'intonation surtout était fausse, la prière était sans efficacité et il fallait la recommencer. De là le titre de juste de voix, à la voix juste, et non pas "le justifié".

K

Karmath :


Kermāθa-u

Ce mot qu'on croit d'origine Syro-araméenne, que signifie-t-il exactement ?

L'érudit et éminent egyptologue Chabas dans son étude sur les Nations connues des Egyptiens

dit que Ramsès III ramena de Teraoui et d'Arami, deux localités dans la direction du Soudan, des nègres parmi lesquels il choisit des cochers, des écuyers et des officiers chargés de porter l'ombrelle derrière lui.

Un manuscrit du Musée Britannique dit que ces nègres du pays de Coush (Ethiopie) étaient chaussés de sandales blanches et tenaient à la main des sacs contenant leurs Karmoth. On voit d'autre part dans le récit d'une bataille que les Egyptiens vainqueurs enlevèrent un butin considérable, mais abandonnèrent dans les camps incendiés de leurs ennemis nombre les Karmoth qui n'avaient aucune valeur à leurs yeux.

Ces sacs de Karmoth que nous voyons d'une part précieusement portés par les nègres, que nous retrouvons en quantité dans leurs camps incendiés, et que d'autre part les Egyptiens dédaignent, ne seraient pas des cauries (cypraea moneta) ou coris ce petit coquillage qui sert encore de monnaie dans certaines contrées de l'Afrique?

Karnak:

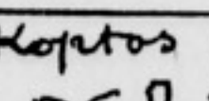


Youmenrou

Khopresch, arme des pharaons. (V. arme, cuisse.)

Khernetet, séjour des bienheureux. (V. enfer.)

Koptos (gouft)



Kobt

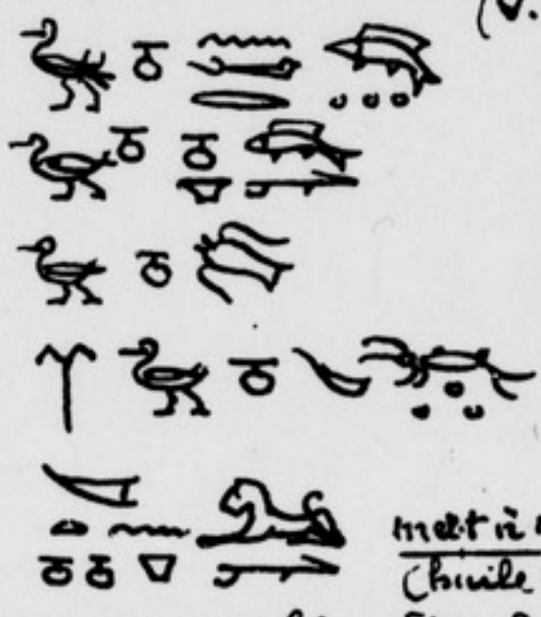
Kyphi:



Kepou

Kep.

Le Kyphi, espèce de pastilles du sérail, qu'on fabriquait en Egypte et qui était très renommé en Grèce sous le nom de Κυφι était un mélange d'aromates qu'on brûlait pour parfumer les appartements et les vêtements. Il existe des textes relatifs au Kyphi dans les temples d'Edfou et de Pilae: c'était en effet un parfum sacré. Le papyrus Ebers en indique la composition. Il y entrait de la myrrhe, des baies de genièvre, l'encens, le cyprès, le bois d'aloès, le calame d'Asie, le mastic, le Styrax, des substances rares et renommées: (V. langouste)



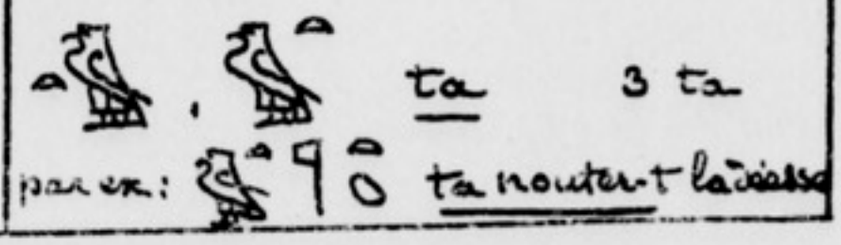
merinā

metrinēl (huile de nard)

qui pourrait bien être de l'ambre. La formule de Dioscoride pour composer le Kyphi se rapproche beaucoup de celle du manuscrit Ebers. Dans l'ouvrage de Isis attribué à Plutarque il est mentionné 16 substances. D'autres auteurs indiquent jusqu'à 28 et 30 ingrédients entrant dans la composition de ce parfum précieux.

L

la:



te TE Ta

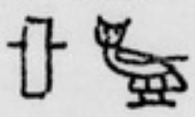
Be

ta 3 ta

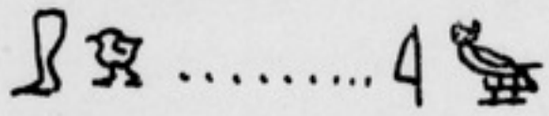
par ex: ta nouter-t la déesse

là, là où, là dedans: (v. dans, près, sur, intérieur)

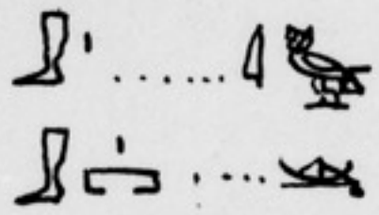

ám


ám (et autres variantes indiquées aux mots dans, intérieur.)


xenti


bou ..... ám
là ..... où

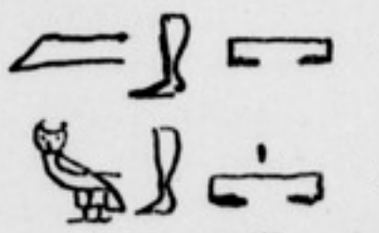
(v. lieu)

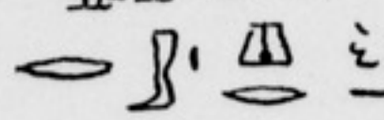

bou .... ám


bou xer

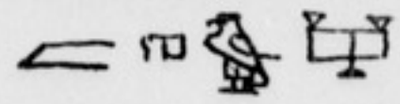
( bou lieu)

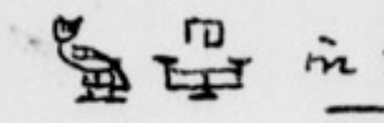

bou xer


m bou

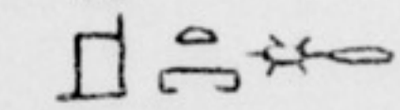

è bou xer


m hau

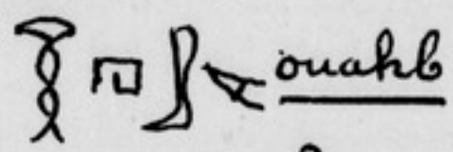

m ha


m ha

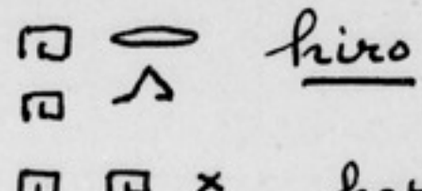

m hou

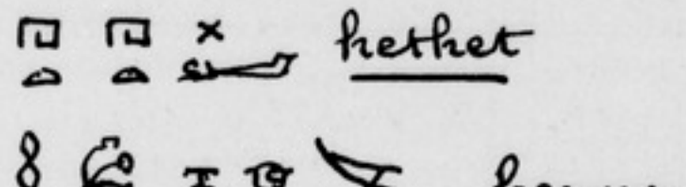

ousekt

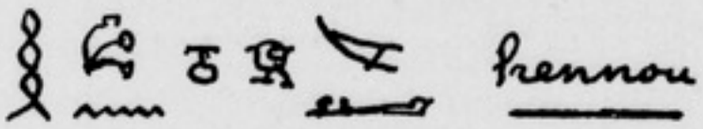
labourer:


ouahb

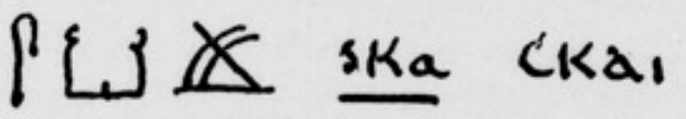

mení


hiro

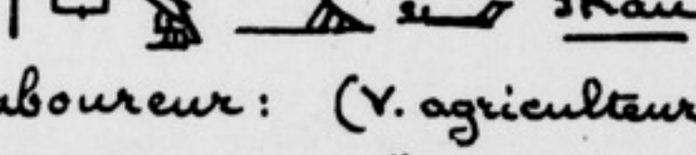

hethet


hennou

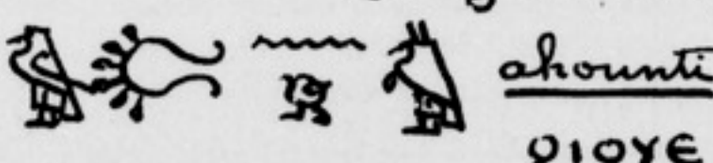

xebes

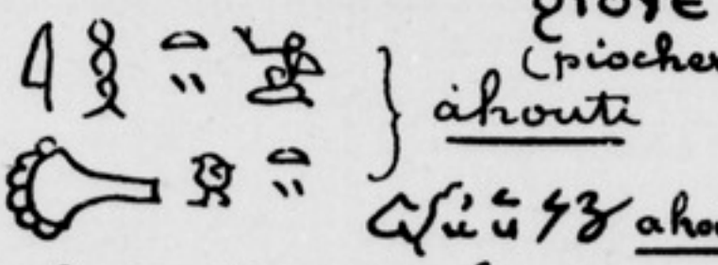

SKa CKAI


SKa


SKau

laboureur: (v. agriculteur)

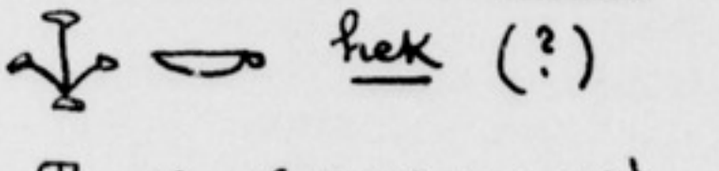

ahounti

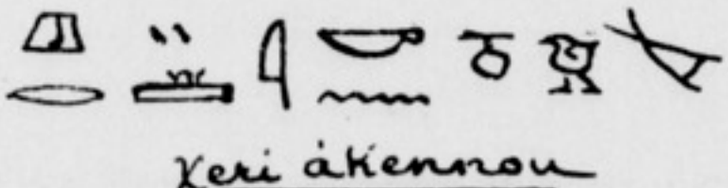

ÇIOYE (piocher)
ahouti
ahoutt


houti


henneti

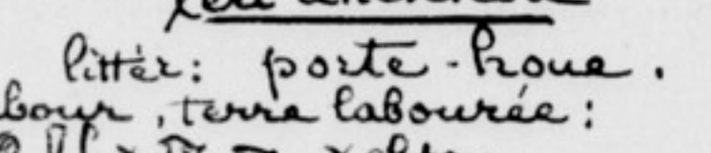

merit


hek (?)

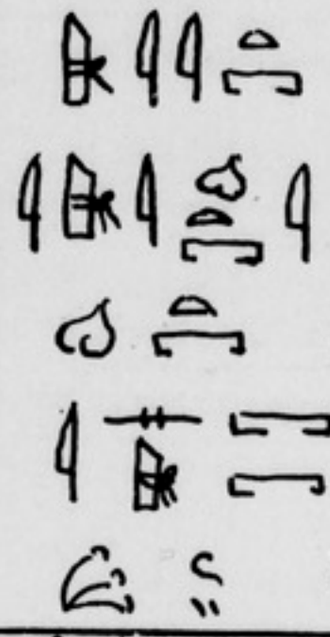

xeri àkennou

litt: porte-roue.

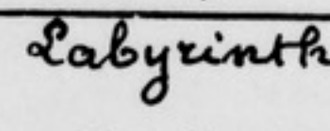
labour, terre labourée:


xebsou

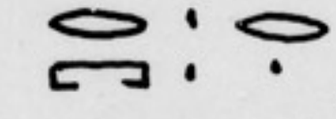
laboratoire du temple, endroit où l'on triturait et fondait les onguents et huiles sacrés:



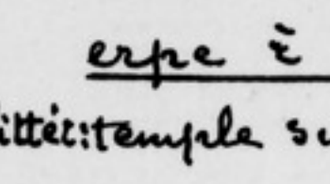
àsi-t



às-t

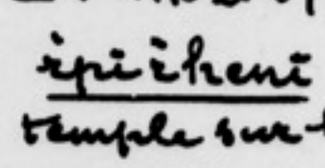


às-(peroui)



àsoui produits du laboratoire

Labyrinthe: (v. lac)



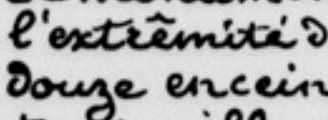
erpe è hen-t

litt.: temple sur le lac (Moeris)

ΕΡΠΕ
(temple)

(De erpe ren t les grecs ont fait λαβύρινθος)

en démot:



ipi ihent

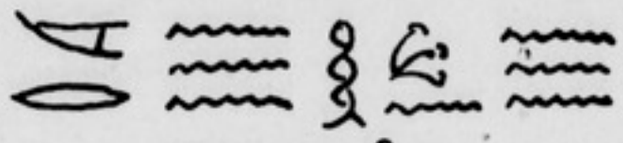
temple sur le lac

Le Labyrinthe, qu'Hérodote put encore voir, était selon lui plus merveilleux que les pyramides. Ce monument colossal, bâti à l'extrémité du Lac Moeris, avait douze enceintes et contenait trois mille chambres. C'est là que se réunissaient, paraît-il, en grande assemblée, les députés des quatre classes, pour légiférer, établir les impôts, décréter les travaux, délibérer sur la paix ou la guerre.

lac:

Le lac Moeris, à l'extrémité duquel était bâti le Labyrinthe dont nous parlons ci dessus.

était nommé:



Imerhen

Hérodote, Strabon, Diodore de Sicile, Pline, Pomponius Mela considéraient le lac Moeris comme le plus admirable et le plus utile de tous les ouvrages des rois d'Egypte. Ce lac servait en effet à régler les inondations du Nil, d'où dépendaient ou abondance ou famine. Hérodote et Diodore de Sicile attribuent au lac Moeris une étendue immense: 1 80 lieues de pourtour et 300 pieds de profondeur. Pomponius Mela ne donne à ce lac qu'un circuit de 20 mille pas, ce qui ferait de 7 à 8 de nos lieues.

—

lac:



hennou (mou)

hen

hennou

hen-t

hen-t

henu

pehoui

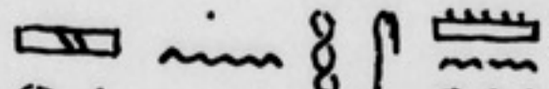
še

šer-t

On a trouvé près de tous les temples les traces des lacs sacrés sur lesquels à certains jours de fête on faisait naviguer l'arche sainte. (V. arche.)

lac : (suite)

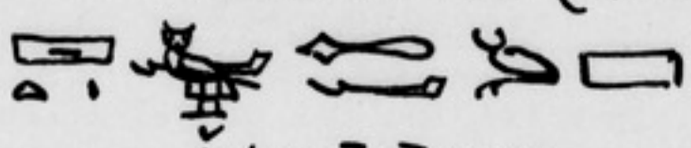
lac salé, mer de natron :



šet n ḥosmen

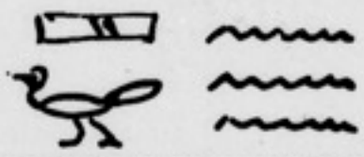
ⲥⲏⲓ ⲛ ϩⲟⲥⲙⲉⲛ

lac de sel (v. sel)



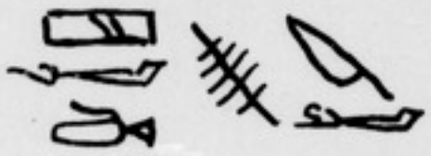
šet mā ā mer

le grand-lac, la mer.
(nom donné à la Méditerranée)



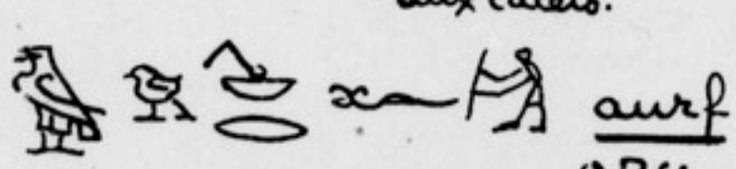
še our.

lacérer :



šāt

lacet : (v. tendre) aux lacets.

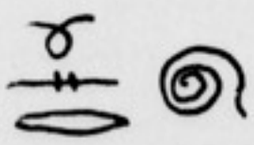


aurf

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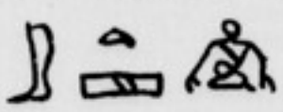


āmāma



šeser

lâche, lâcheté : (v. faible)



beteš



xes



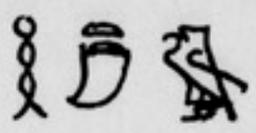
kem ⲕⲁⲙ KHÑQHT

rendre lâche :



s' kem

laidre : (v. avare)

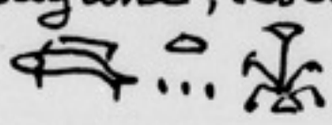


ḥeta ϩⲓⲧⲁ qit

laid, laideur repoussante :

ⲕⲁⲓ/ⲕⲁϫ šalfā ⲥⲁⲗⲫⲁ ⲩⲁⲗⲁϥ

lagune, réservoir :



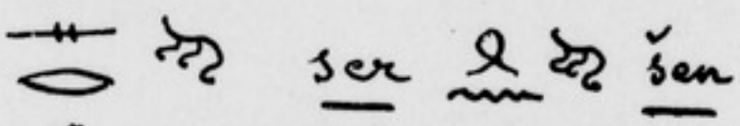
xatouath

marais aux poissons

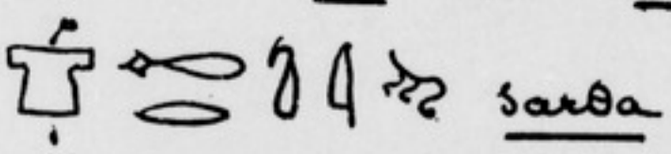
laine :



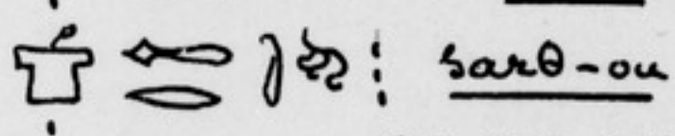
ouatmī



ser ser šen

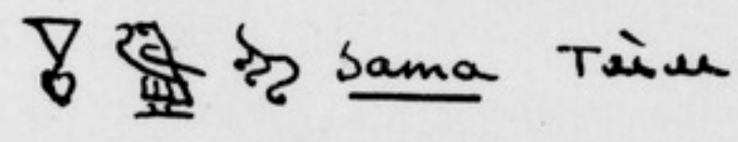


sarθa



sarθ-ou

CAPT, COPT

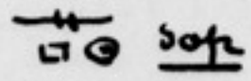


šama ⲥⲁⲙⲁ Tâme

laisser :

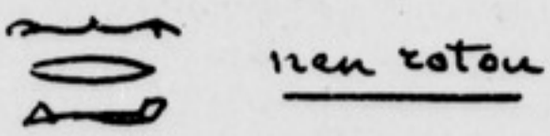


rotou (v. donner)



sop

ne pas laisser :



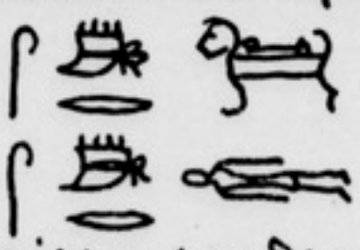
nen rotou

laisse ! accorde !



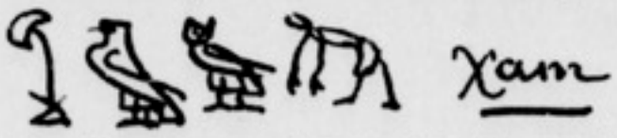
ānitou.

laisser en repos :



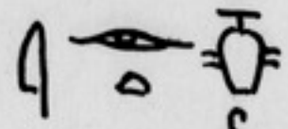
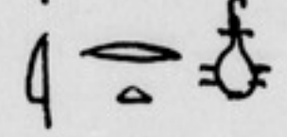
serot CPPAT

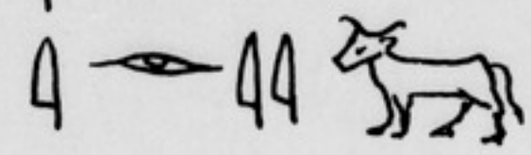
laisser prendre les bras, les mains

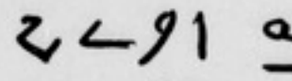


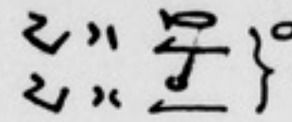
xam

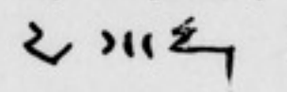
lait:



} àrt ЄРШТЄ

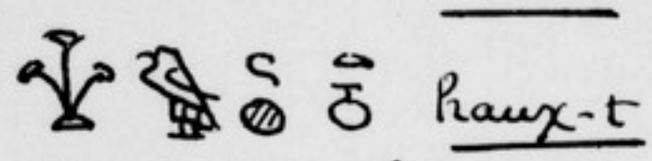

àrī

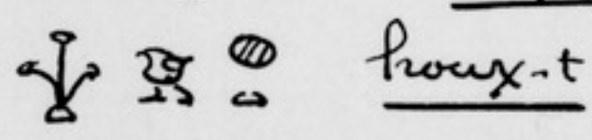

art

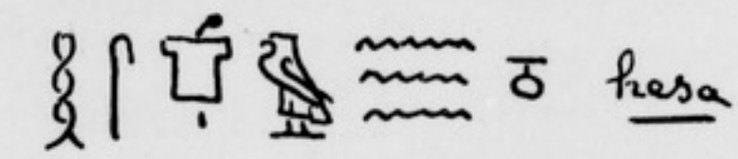

artau

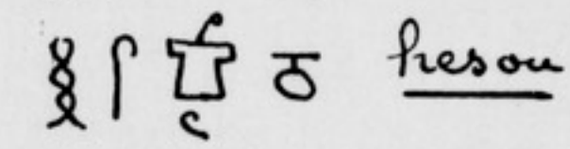

arti


mähen


haux-t

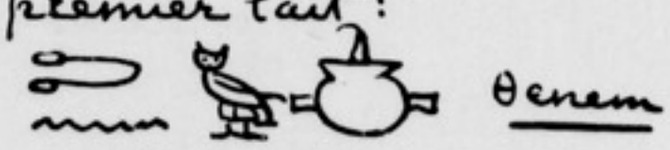

houx-t

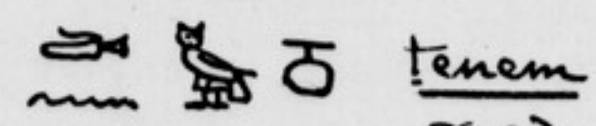

hesa


hesou

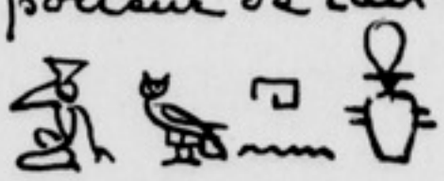
(hesa, hesou et autres variantes se disent aussi des sucs des plantes.)

premier lait:

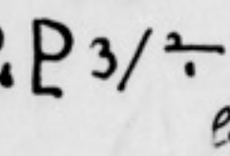

θenem


tenem
θελιμ

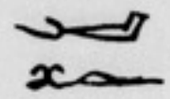
portaur de lait:




} famahen

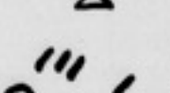

ⲫⲁⲙⲁϩⲉⲛ pafimahen
le porteur de lait.

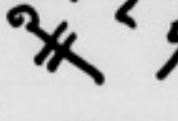
laitue: (plante sacrée.)

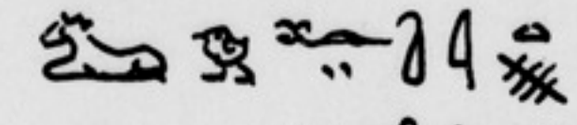


āf ШВ ШВЄ ОУЧ

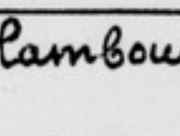

āfa ІШВ


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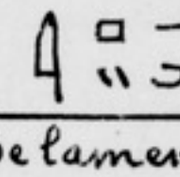
lambourde: (v. ètai, soutien, support.)

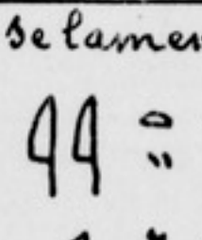

àat


àait

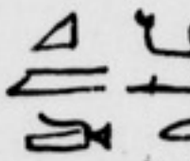

àpis

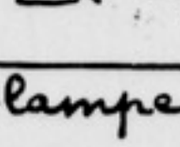
se lamenter, lamentations: (v. se plaindre)

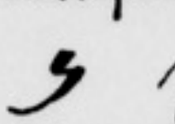

ītiti

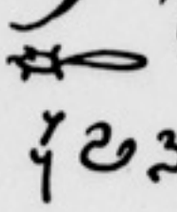

kim tot KIMTOT
(agiter les mains.)

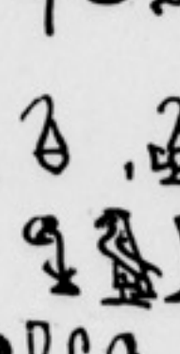
lampe: (v. brûler, allumer!)


max

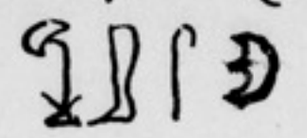

aufmeh
ЄУШОУϩ


abou ou serf


χabousa


χebes
ϩHBC̄
ϧHBC̄

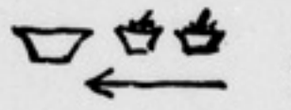
lampe: (suite)

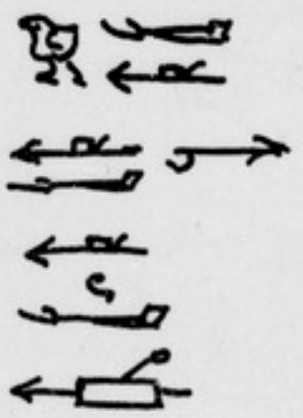

xebes (xont)
lampe de bronze


sete (qui sent)

à l'époque hellénique on avait adopté le mot grec:
λ ⊢ ϩ ⲁⲛ ⲥ ⲩ lampas

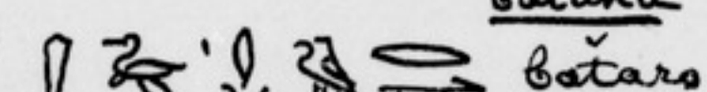
lance: (v. javelot)


âbi

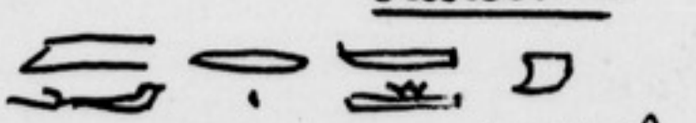

ouâ (v. un)

(v. bâton)

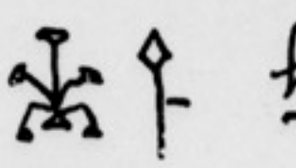

batana

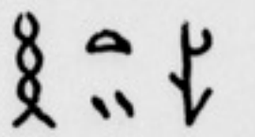

batare

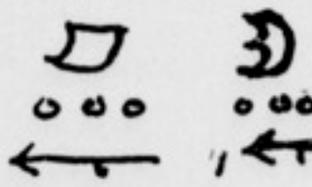

batarou


marok
ⲙⲉⲣⲉϩ

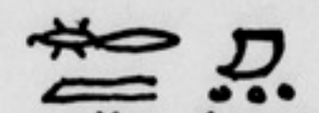

mârex.

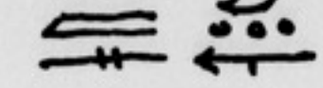

het
QTH

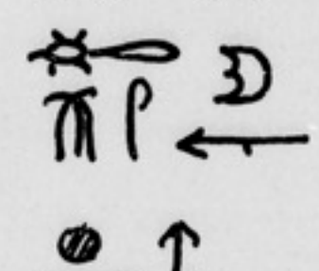

heti

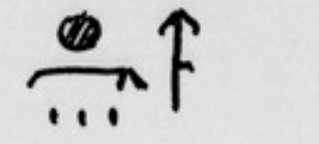

xomt

lancer: (v. décret)

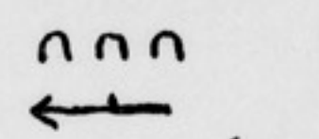

out

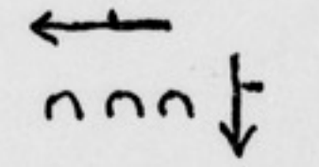

out.t


a out

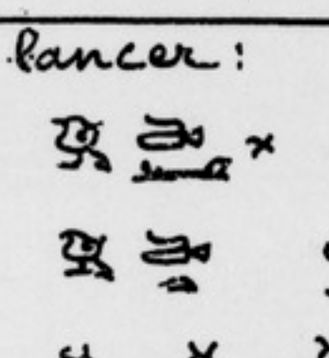

outou


outou
(lancer un décret).

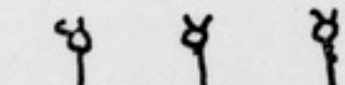

inatat
lancer (du venin) ⲛⲁⲧⲟⲩ


inetou

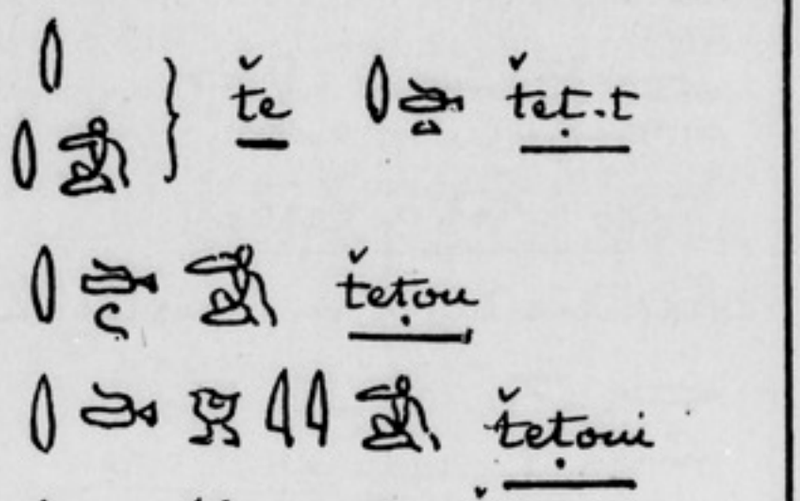
lancer un javelot, une flèche:
démot. hiérat.


set
senk
seti set
cit, cet

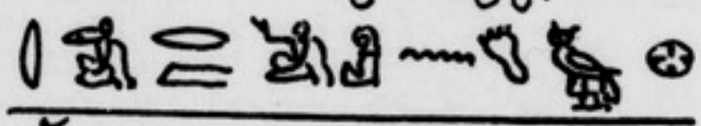
lancer un regard:


seti
cit

langage, langue : (v. dire, parler)

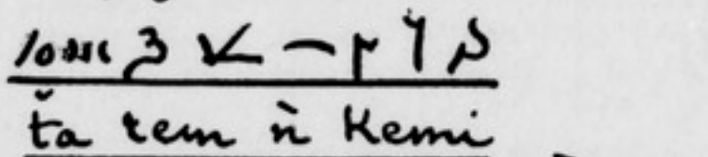


par ex: langue égyptienne



ǰe rem n Kem

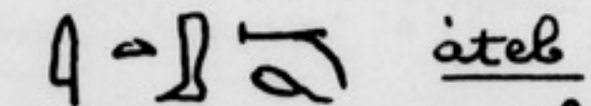
langage des gens d'Egypte



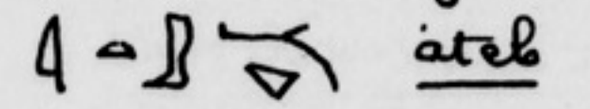
ǰa rem n Kemi

METPEM N KH.w

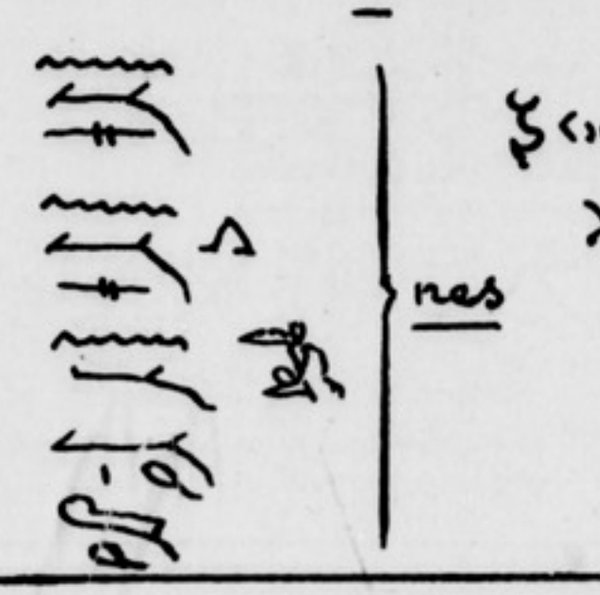
langue, organe du goût et de la parole:

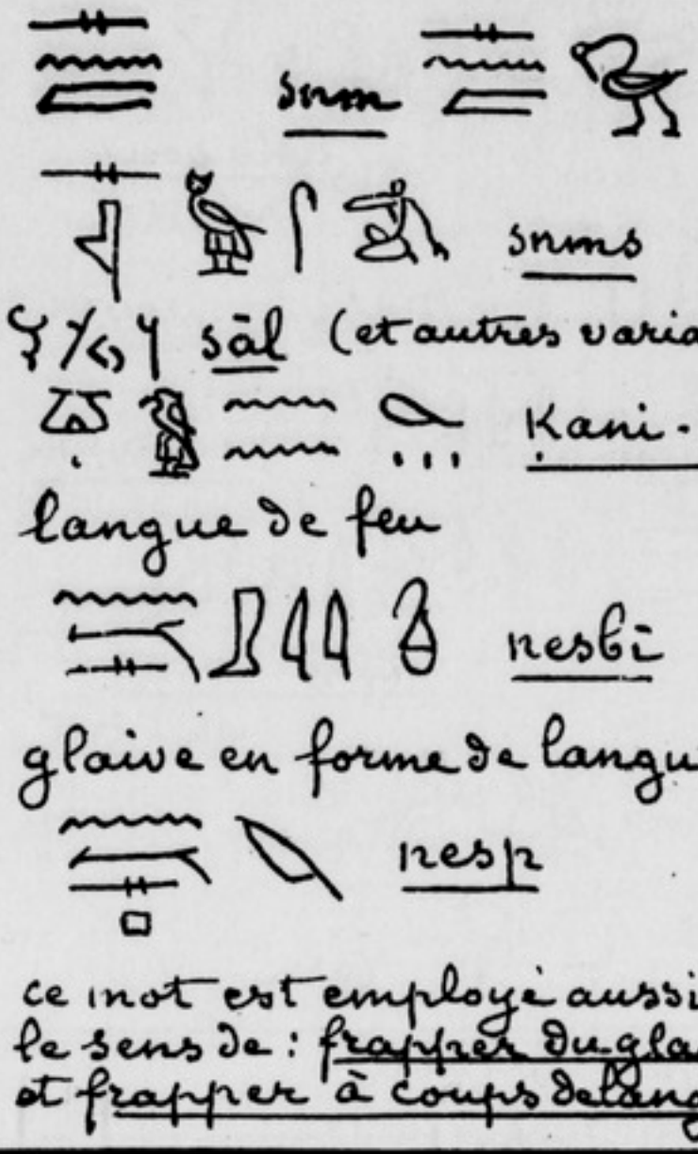


les égyptiens disaient comme nous: une langue de terre:



—



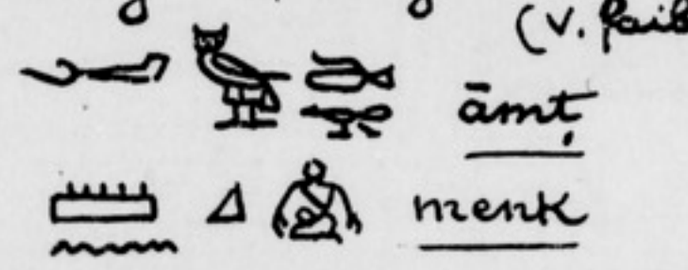


langue de feu

glaive en forme de langue:

ce mot est employé aussi dans le sens de: frapper du glaive et frapper à coups de langue.

languir, languissant: (v. faible)

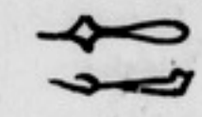


langouste, homard, écrevisse, crevette, pieuvre ou tout animal marin de l'espèce;

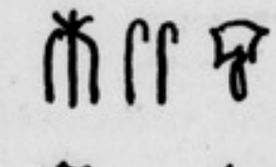


Nous avons vu au mot Kyphi (v. ce mot) que dans cet aromate il entrait une substance provenant du nar et dite: huile de nar ou résine de nar. Nous croyons qu'il s'agit de l'ambre gris, substance musquée, qui sert à aromatiser les huiles, pommades et savons, et qu'on trouve en masses flottantes sur la mer.

lanière de cuir :



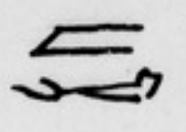
ākasou
ΔKHC



mesi MOYC



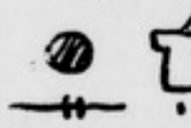
mātaisou



maḇāṭaiau
MTAT



māṭa

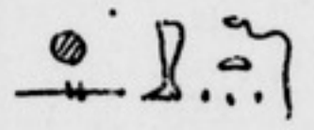


xesa

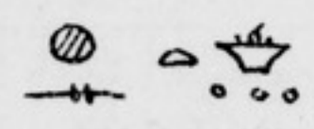
lapis-lazuli :



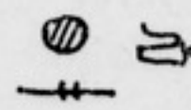
xesbet



xesbeṭ-t

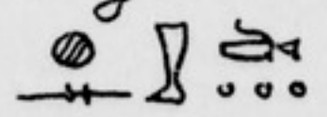


xesteb sesbet



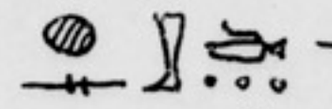
xesṭeb

il y en avait du vrai :



xesbet mā

et de l'imitation :

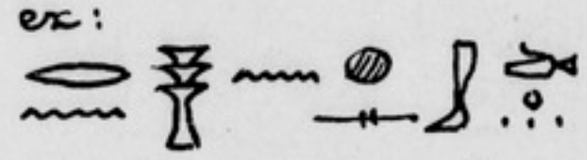


xesbet arit
lapis lazuli artificiel.

Le mot xesbet est d'origine chaldéenne. En Chaldéen il se disait xisb et xasbat.

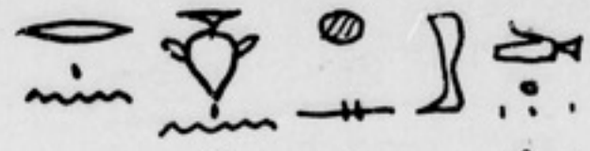
Nous venons de voir qu'on disait xesbet ou xesteb. L'une et l'autre expression se trouvent dans le Rituel funéraire, où il

beaucoup question de cette pierre précieuse, depuis le chapitre CLV à CLX, intitulés par ex :



ro ir tet ir xesbet

Chapitre du tet en lapis lazuli

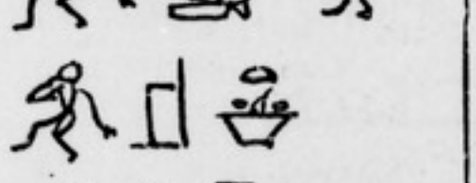


ro ir het ir xesbeṭ

Chapitre du cœur en lapis.

Au temps des Ptolémées et sous la domination romaine on ne trouve plus que xesteb écrit :





xesteb



xesteb

et même :



xesṭeb ou šesṭeb

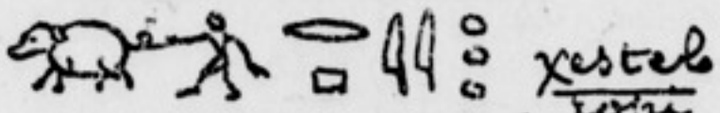
par ex :



tet nou xesteb mā
tet en véritable lapis



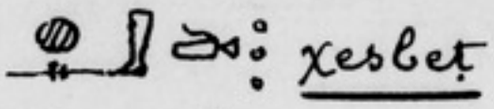
xesṭeb nou mā

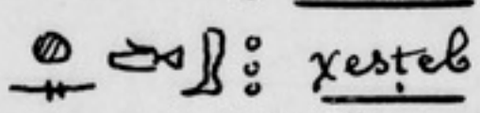


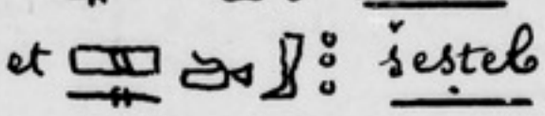
xesteb
nou
figurine en lapis

Voici l'explication que nous croyons pouvoir donner

de ce groupe bizarre. De tout temps les Egyptiens ont pratiqué le rébus et le jeu de mot, d'une façon grave sous l'ancien empire, d'une façon souvent badine à l'époque de la décadence. Nous en avons ici un exemple bien caractéristique. Nous avons vu que lapis lazuli s'écrivait:


xesbeṭ

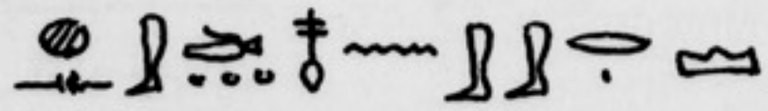

xesteb

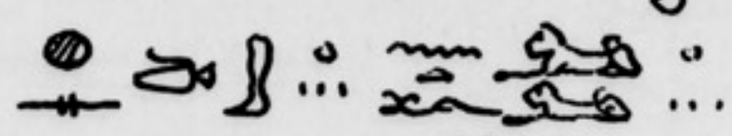
et 
šesteb

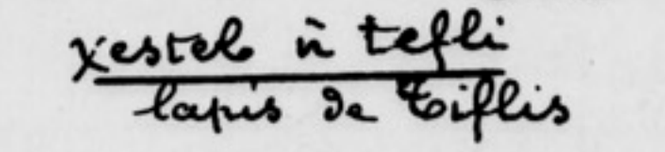
selon que l'on employait le dialecte Memphitique ou Thébain. Or en décomposant , on a šes qui veut dire conduire et teb qui bien que étant le nom de l'hippopotame remplaçait souvent les mots apeh, ṯir ou ṯau, noms véritables du porc, mais qu'on évitait d'employer, comme nous évitons autant que possible le terme: cochon. (v. porc) Šes teb veut donc dire «conduire un porc» et nous avons ainsi l'explication du groupe:


šesteb

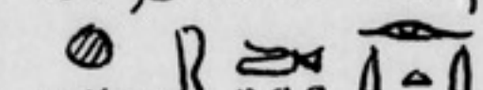
Les textes et les inscriptions font mention de:


xesbeṭ nofer n beber
l'excellent lapis de Babylone


xestel n tefli
lapis de Tiflis

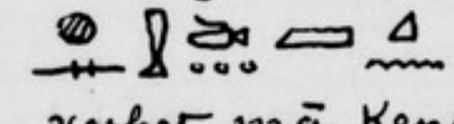

xestel n xent šeti
lapis de Xenset (en Palestine)

Le xesbet artificiel:


xesbet arit

était une matière friable, ressemblant au cyanure de fer, (bleu de Prusse). Il est nommé Khisbi dans les inscriptions cunéiformes de Ninive. Aujourd'hui encore les femmes arabes se tatouent, s'entourent les yeux, se teignent les ongles et les cheveux à l'aide d'une teinture nommée Khadbah et qui est bleue. On a retrouvé des momies de femmes dont les cheveux étaient également teints en bleu.

Quant au célèbre bleu égyptien κυανος Αιγυπτιος il était fait avec du véritable lapis lazuli écrasé, pulvérisé:


xesbeṭ mā Kenken

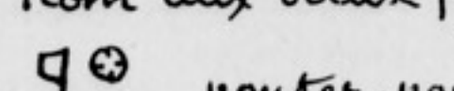
et dilué dans de l'eau gommée:

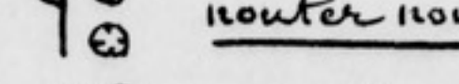

xesbet her mou n Kami.

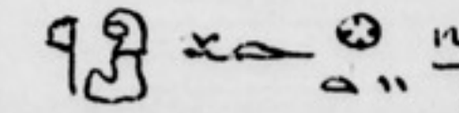
On se servait naturellement aussi de matières moins précieuses, telles que l'oxyde ou le sulfate de cuivre. Mais tout ce qui était teint ou peint en bleu conservait le nom de xesbet ou xestel ou šesteb. (v. bleu, étoffe bleue etc)

Lares (dieux-)

En réalité, les Egyptiens n'avaient pas de dieux lares proprement dits, bien qu'on ait parfois donné ce nom aux dieux patrons des villes

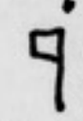

nouter nouti


nouter f nouti
son dieu de ville

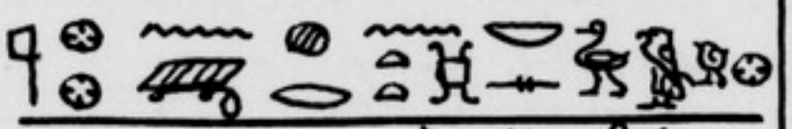

nouter nout
(et autres variantes)

On retrouve des inscriptions mentionnant ces divinités locales jusqu'à la XIII^me dynastie. Elles se rapprochaient beaucoup des dieux lares en ce sens qu'elles étaient particulièrement

honorées comme de saints patrons, des génies protecteurs par ceux dont le nom était formé par celui de l'un ou de l'autre dieu. Ce dieu devenait le Ka protecteur, le double dans l'autre monde de celui qui dans celui-ci lui avait pieusement adressé ses offrandes. (v double) En sa qualité de double, on n'a pas tardé à donner au dieu protecteur les traits du protégé qu'il représentait. De là le sens de statue et de figura qu'on a fini par attacher aux mots



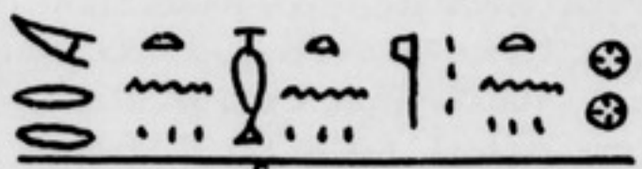
nouter nouti, surtout à l'époque Saïte. (v. Statue) par ex:



nouter nouti n amay ineti neb Saau

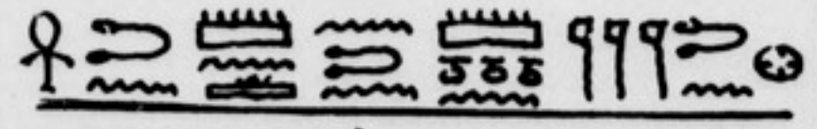
Statue du dévot à Neith maîtresse de Saïs

Voici quelques exemples de passages où il est fait mention de ces dieux de ville auxquels nous conservons le noms de dieux lares pour plus de facilité:



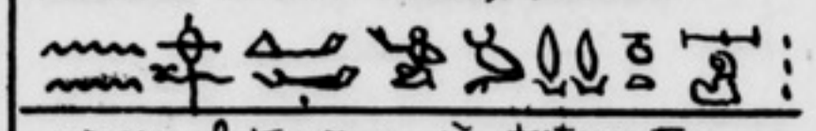
meri-ten hos-ten nouteron noutite

vous qui aimez à ce que vous plaisez à vos dieux lares.



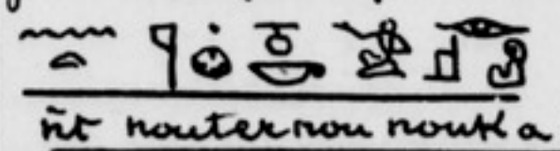
anx ten imen n ten imenou nouteron non ten

vous qui vivez et bâtissez des monuments à vos dieux lares.



ni xesef touā a m tetnoutou

je ne serai pas repoussé par les jugements

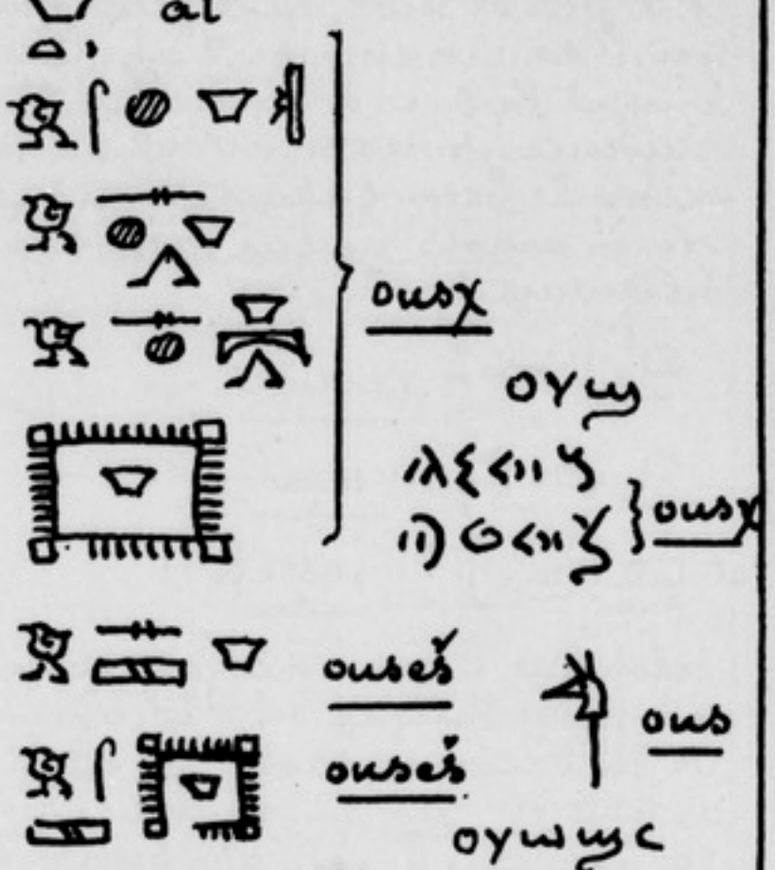


nt nouter nou noutt a ousar

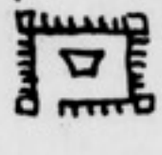
de mon dieu lare Osiris.

Osiris et les autres divinités de l'amenti étaient souvent choisis comme dieux protecteurs.

large; largeur: (v. élargir) (étendue)



(nous ferons remarquer ici qu'il ne faut pas confondre:

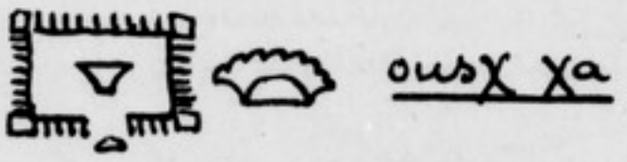


ousx large avec

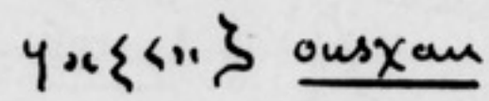


neter purifié)

grande salle de procession ou de couronnement:

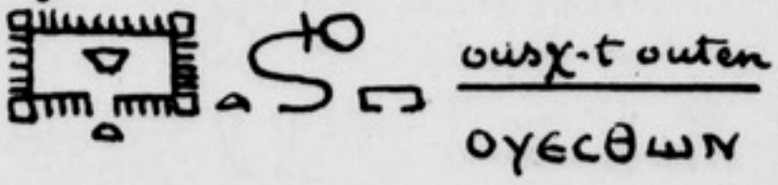


ousx xa



ousxau

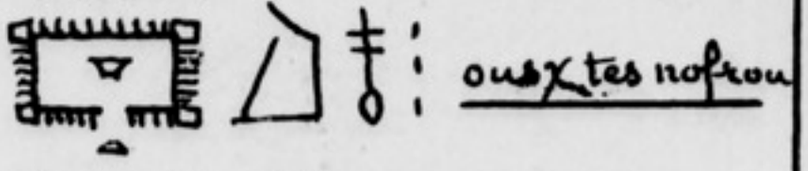
grande salle des libations



ousx-t outen

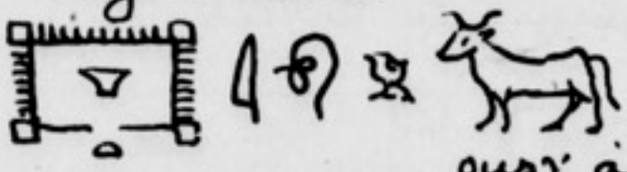
oyecθωn

large salle de la barque du soleil:



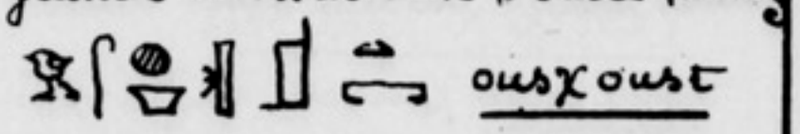
ousx tes nofrou

large étable:

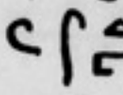
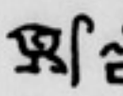
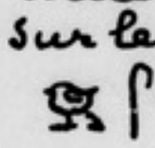
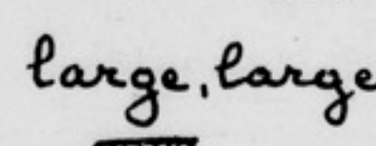


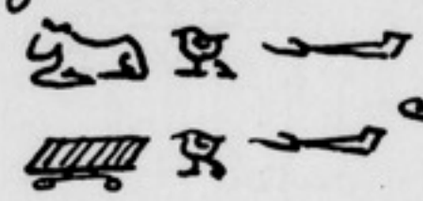
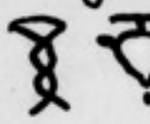
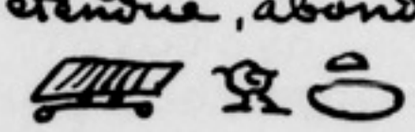
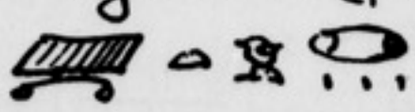
ousx' awou

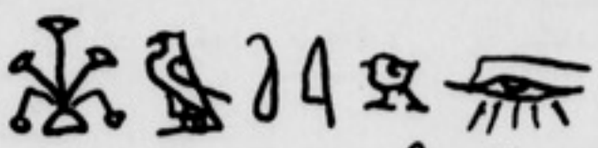
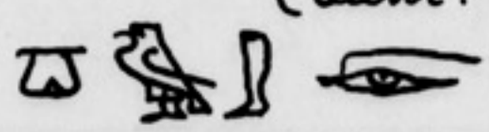
grande construction, salle spatieuse

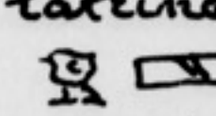


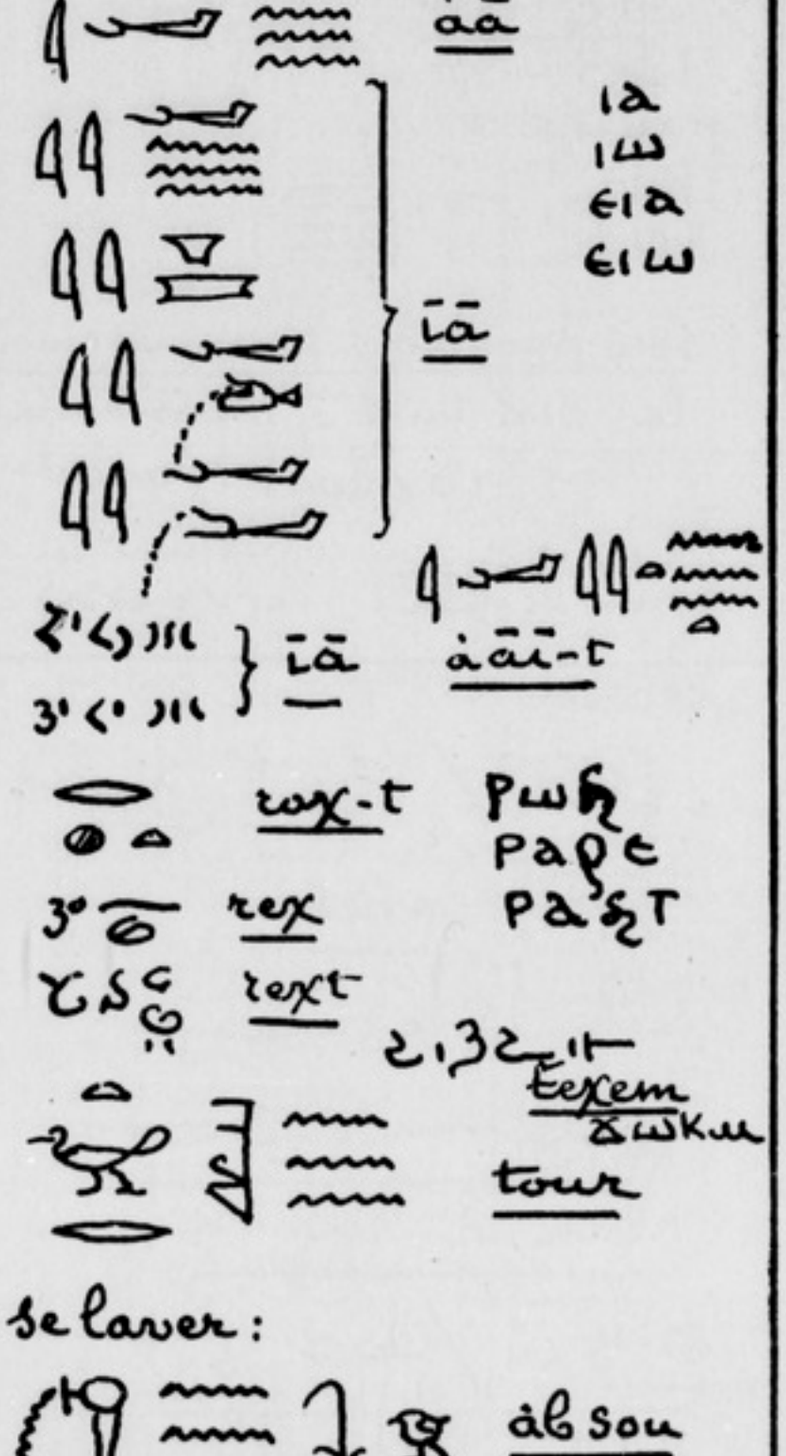
ousxoust

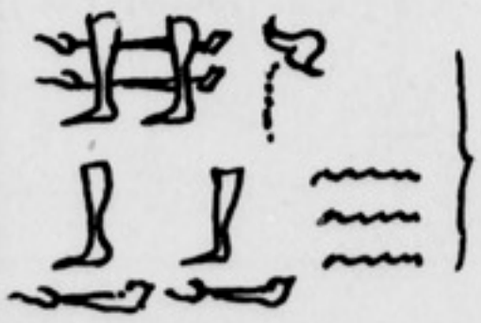
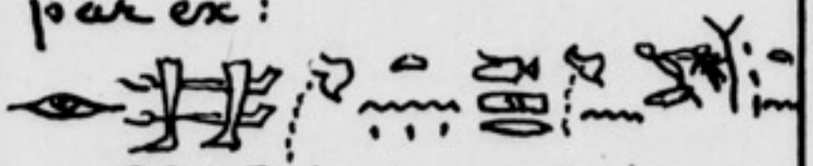
large; largeur: (suite)
largeur d'un monument:

oust

ousten
marcher à grands pas:

ousten
collier qui s'étend largement sur les épaules et la poitrine:

ousx
large, largesse, généreux:

wou OYE
avoir la main large, être généreux:

wou.tot
large de cœur:

ouah hati
largesse, opulence, richesse étendue, abondance de biens:

wou-r
largement (participer)

Woutou

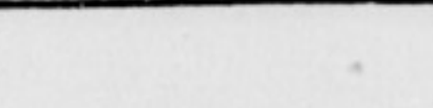
larme: (v. pleurer)

haban
(aussi: rosée)

Kab

latrines:

ouš
ouseš-t
ouseš
seš uyaw
(v. Hérodote I. II c. XXXV)

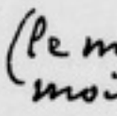
laver, blanchir, faire blanchir du linge:
(v. blanchisseur)

àā
ìa
ìa
àāi-t
wox-t PWϩ
PAϱE
rex PAϩT
rext
2,32 it
texem ϩWKW
tour
se laver:

àb sou

bābā
par ex:

ar bābā ìt teser ì ètennou
se laver dans le sang de l'ennemi

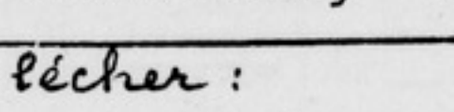
le: (v la, les)

pa

ne
anna
ΠE
ΠH
ΦE

le . (suite)
le (devant une date) se dit:

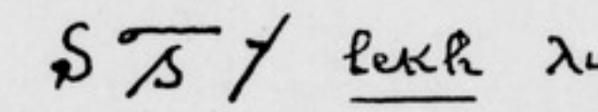

sou coy

par ex:

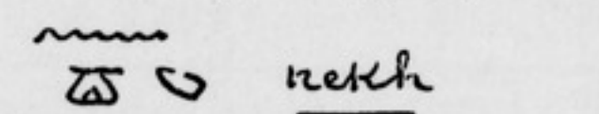


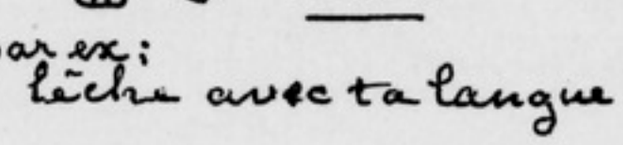
sou sas abot sonnou semou
le six du 2me mois d'été
COY COOY NAW:
(le mois payni correspond au mois de Mai) —(v. mois).

lécher:

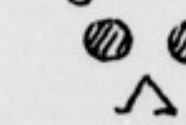

lekh λωΔq
nekh

par ex:
lèche avec ta langue:


nekh ⲛ̀ ner-k


lekh ǹ les-t-k

léger: (v. poussière)


xi ⲯⲓ

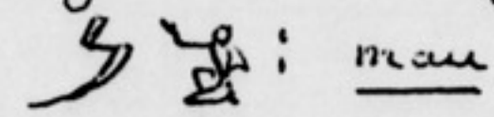
xixi


xax ⲯⲱⲯ

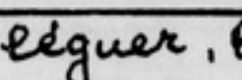
par ex: avoir la main légère


xax tot

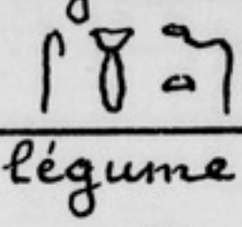
légion: (v. troupe)

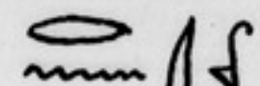

mau

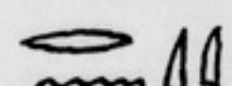
éguer, legs:

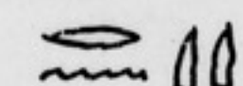

s'ouat·t

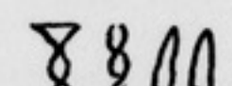
légume:

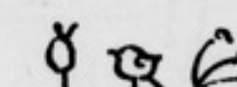

repit

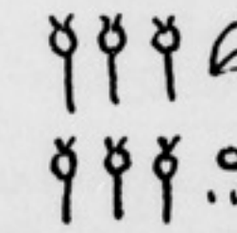

renpa


renpit

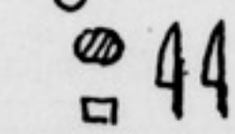

renpit


ouahit
OYOT


outou
(v. endives, chicorées, laitue lentilles etc)

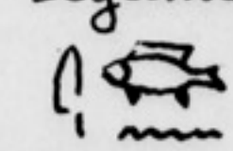

BETBET
OYOTOYET
EΘOYETOYWT

légume, fruit:

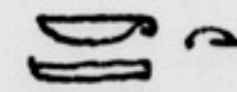

xepi


xens

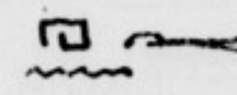
légume sacré:


ânik

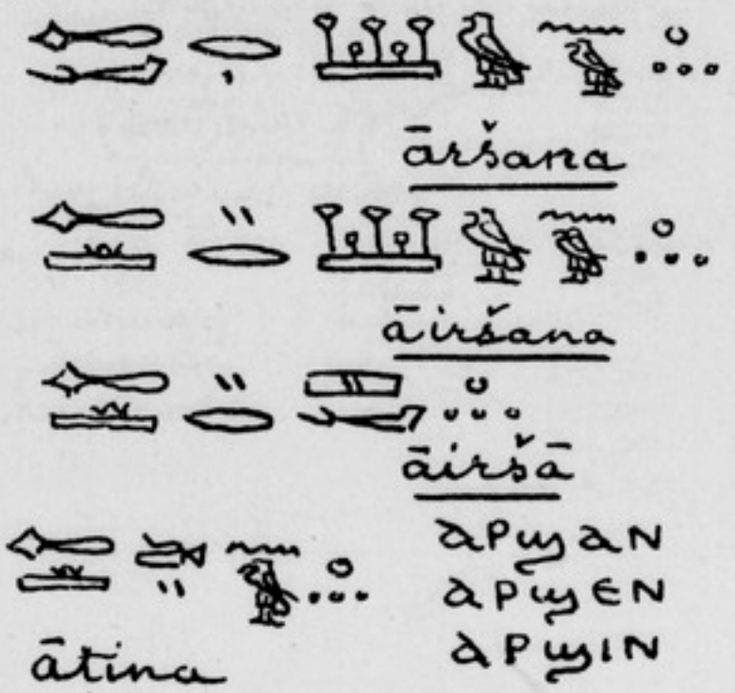
lent., doux; lenteur; lentement, doucement:


Keh

par ex: se mouvoir lentement


hen Keh.

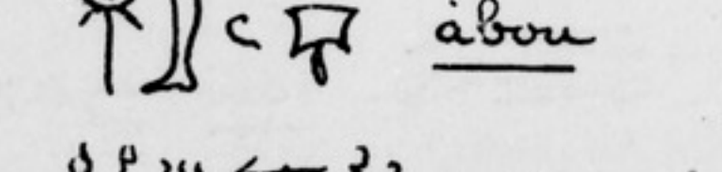
lentilles:



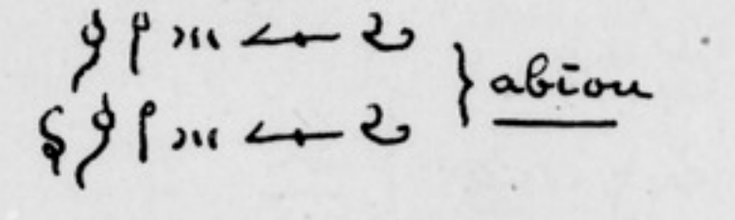
āršana



āiršana



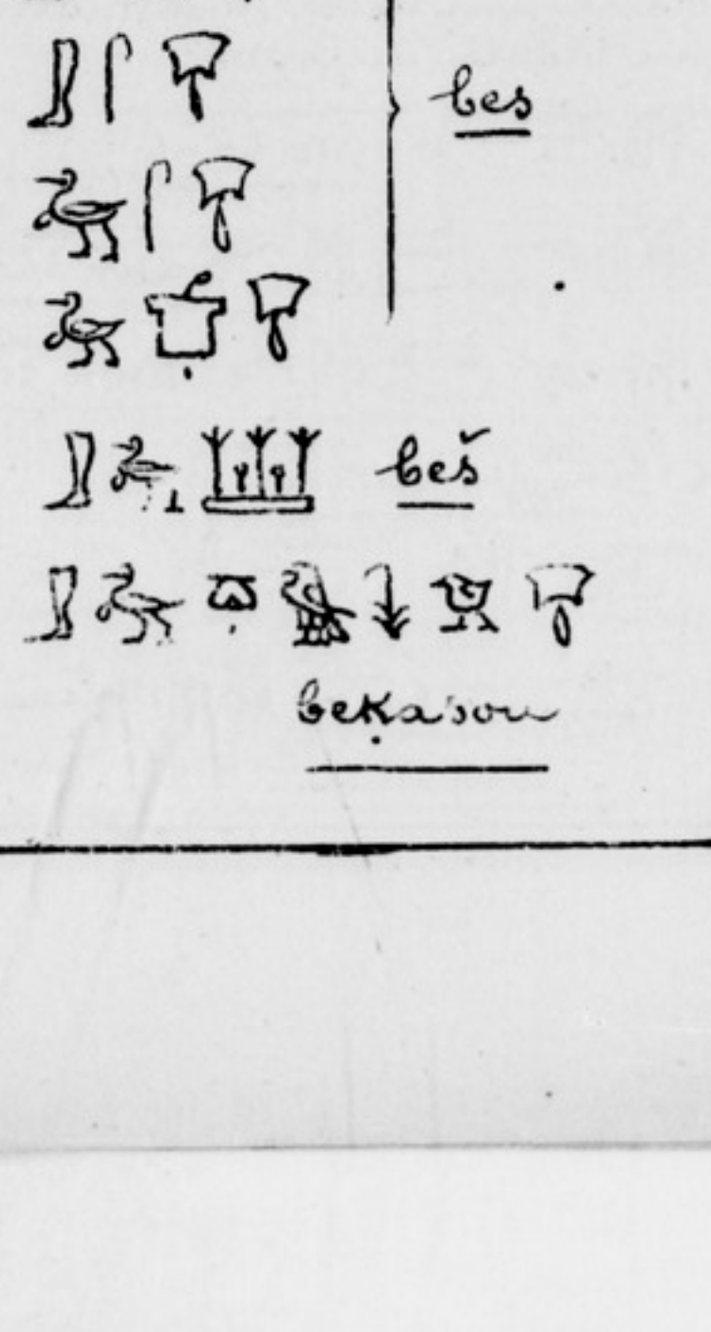
āiršā



āṭina

ĀPYAN
ĀPYEN
ĀPYIN

léopard ou panthère:



àb

àbī

àbou

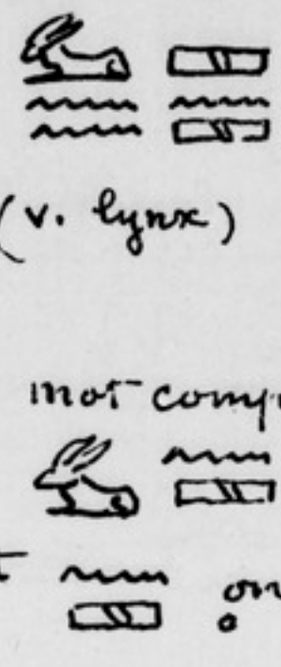
abīou

bes

beš

beḳaṣou

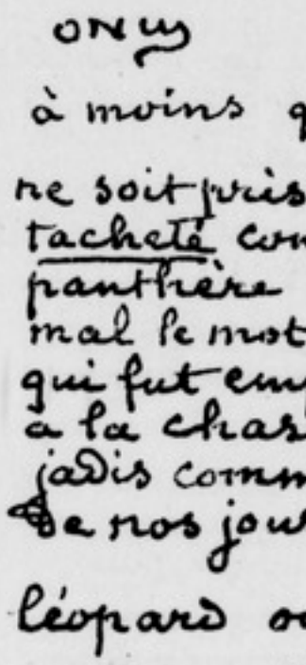
léopard ou guépard:



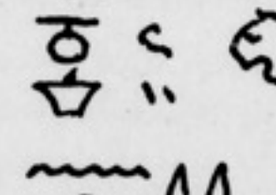
(v. lynx)

ounšonŏ
oywnwy
(loup. cervier, molosse, chien de chasse)
(v. chien, loup)

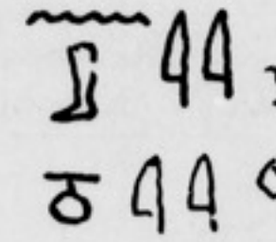
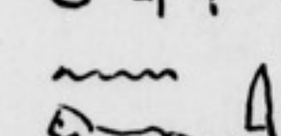
mot composé de



ounš chien

et  onŏ terrible, effrayant, aux poils hérissés.

ONWY

à moins que  onš hérissé ne soit pris pour  ra tacheté comme une peau de panthère, nous y retrouvons mal le mot guépard, le chetah qui fut employé sans doute à la chasse des antilopes, jadis comme il l'est encore de nos jours.

léopard ou panthère:



nebiou

ANEBI (petit chat)

nebīou

n(eb)ī ou nī

n(eb)iou ou niou

lèpre:

aš̌it

šiḥt CEQT

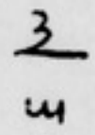
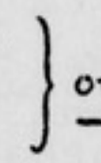
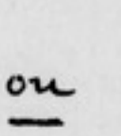
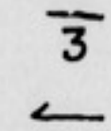
les: (masc. et fém.) (v. la, le)

na

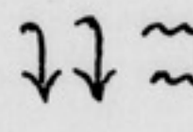
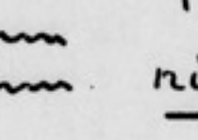
(précèdent le substantif.)

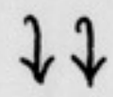
nan

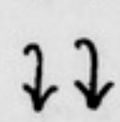
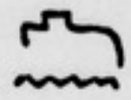
les: (des deux genres) (suite)

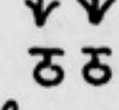


ou


na, nou

(qui se placent à la fin des mots.)

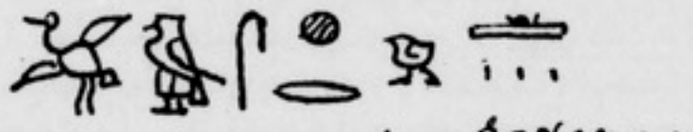

nini



ni

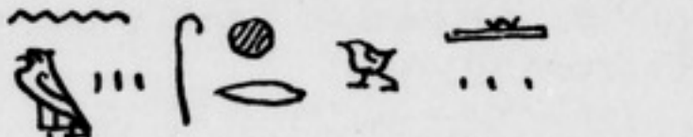


nen


ninou

les articles le ou la remplacent souvent le pluriel les.
Par ex: les plans:


na sexerou

au lieu de:

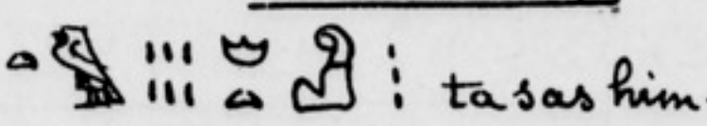

na sexerou

Cette règle est générale quand le substantif est précédé d'un chiffre ou nombre quelconque, mais non quand ce chiffre suit le substantif. Ainsi on disait:

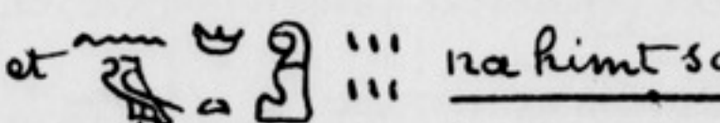

pa aft robou
les 4 hommes

et

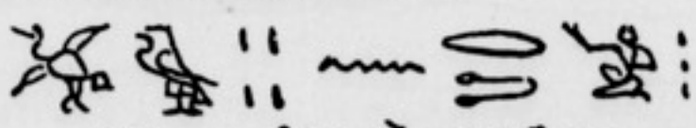

na robou aft


ta sas him-t-ou

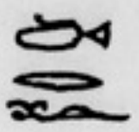
et

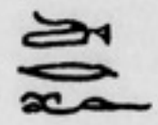

na himt sas

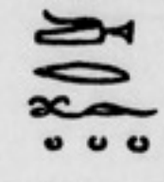
on rencontre aussi:

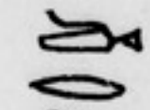

pa aft n robou
les 4 des hommes

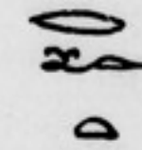
lettre, caractère d'écriture, peinture des lettres:


te rouf (nas)
(mot de la bouche et de la langue)

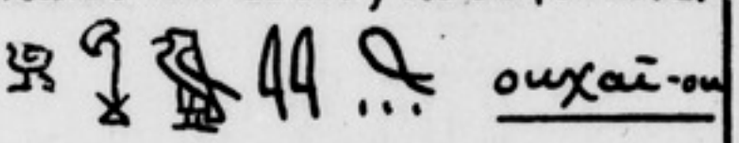

rouf (parole qui vient de la bouche)

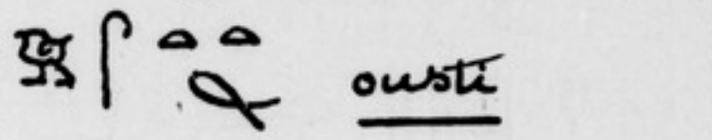

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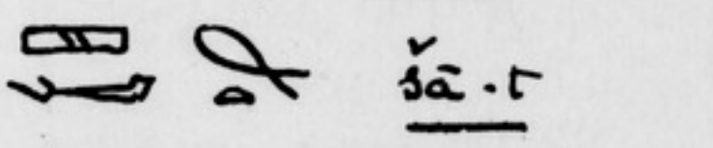

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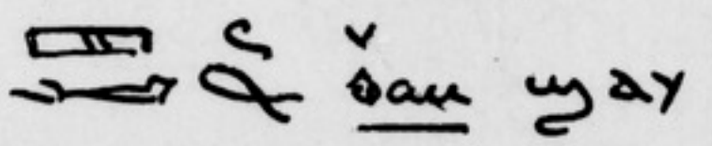

(parole écrite sur un livre)

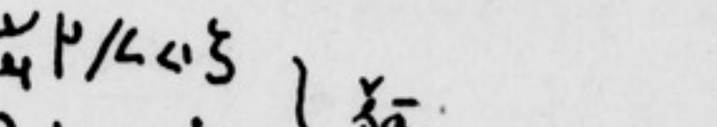
lettre, missive, rouleau contenant un écrit; livre, traité:


ouxaï-ou

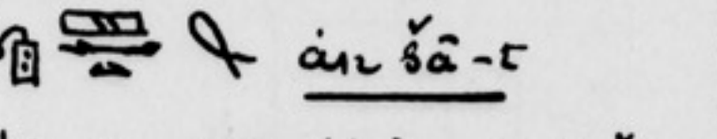

ouxti

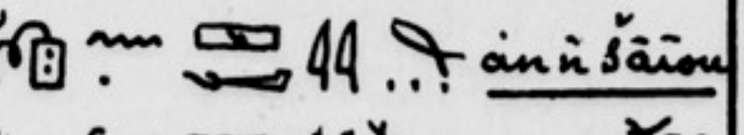

šā-t

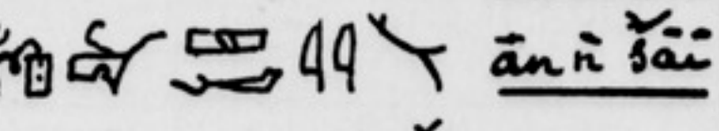

šaou

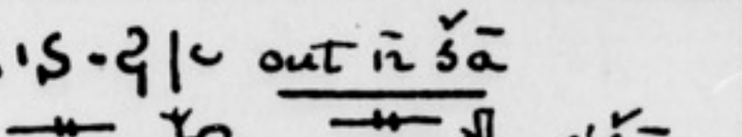

šā

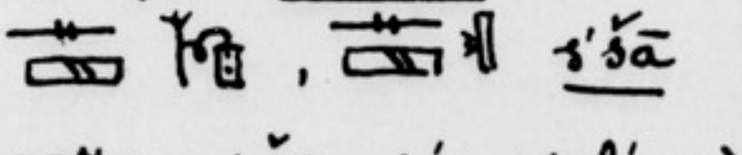
écrire une lettre, une missive, un traité, un livre:

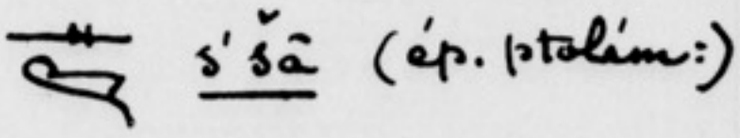

ari šā-t


ari n šaiou


ari n šai

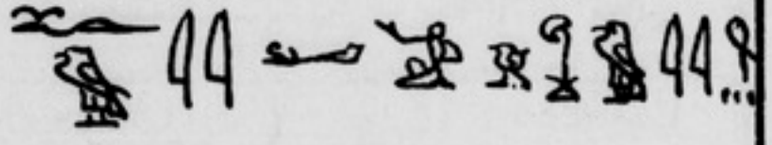

out n šā


s'šā

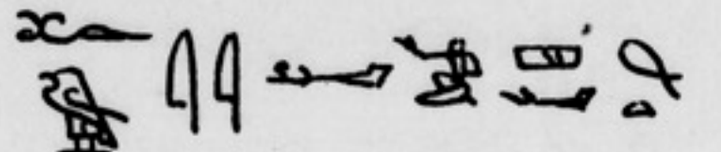

s'šā (ép. ptolém:)

lettre: (suite)

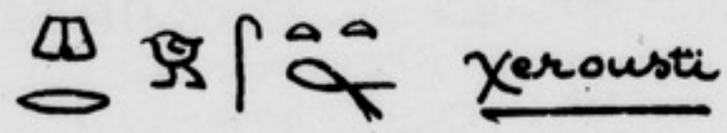
porteur de lettre, de missive, messager chargé de porter des lettres?



fai ouxaïou

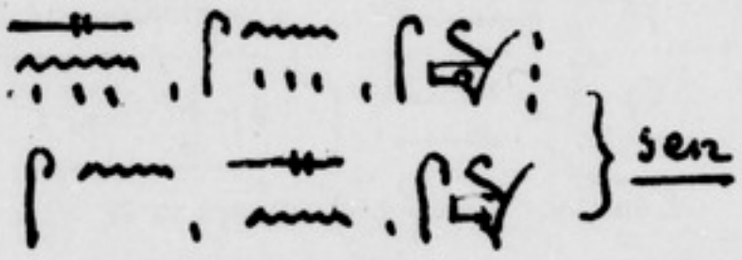


fai šā-t



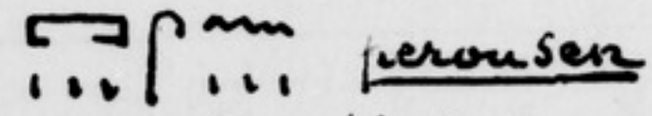
xerousti

leur, leurs:



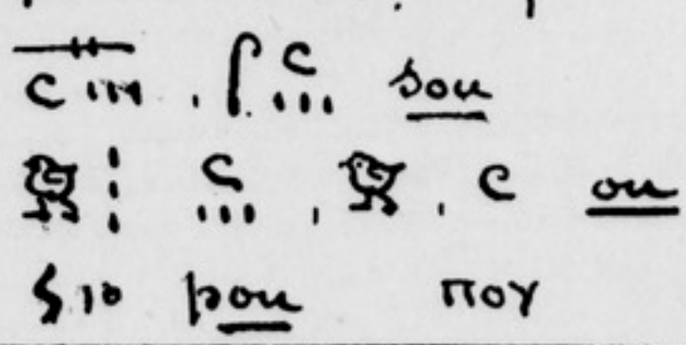
ser

par ex: leurs maisons:



peroušer

on emploie également placé après le substantif:

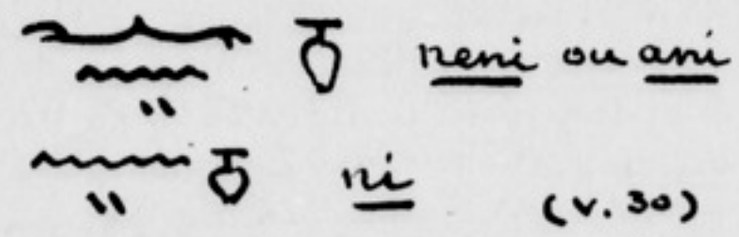


sou

pou

nou

levain:



reni ou ani

ni (v. 30)

xemtni

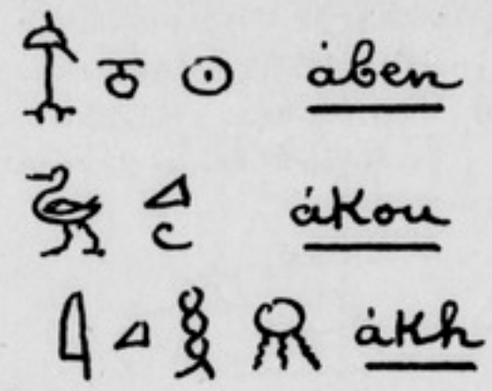
ug. ḥ.ḥ.HP

srem-t ou semer-t

KWTT

kop

lever du soleil:

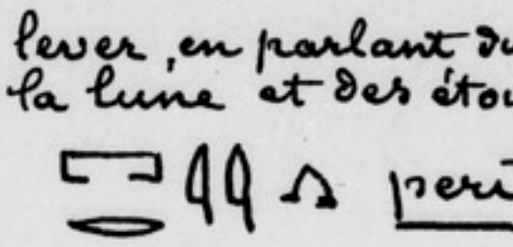


åben

åkou

åkh

lever, en parlant du soleil, de la lune et des étoiles; ou du vent:

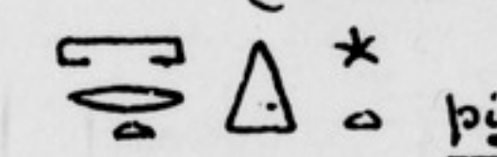


peri ΠΕΙΡΕ

pir ΠΙΡΕ

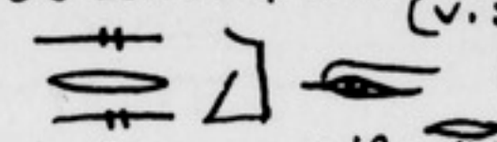
pir (v. sortir)

par ex: lever de Sirius (étoile Sothis)



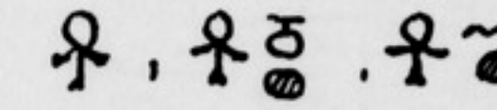
pir-t Sob-t

se lever, s'éveiller: (v. s'éveiller)



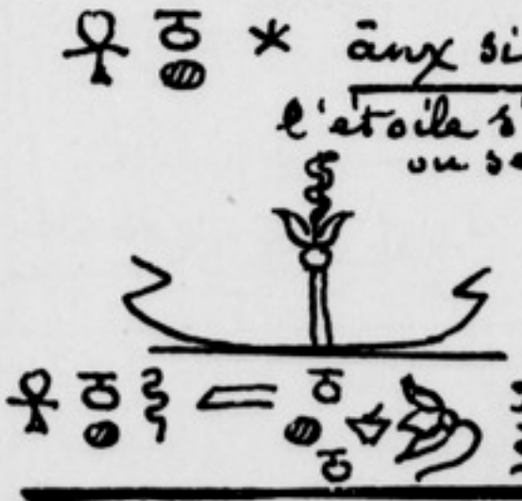
s'ras

se lever, s'élever:



ânx

par ex:



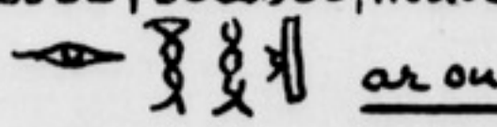
ânx siou

l'étoile s'élève ou se lève.

ânx hof ìn nouxeb nou at

se lève le serpent sur le lotus de la barque sacrée du soleil levant.

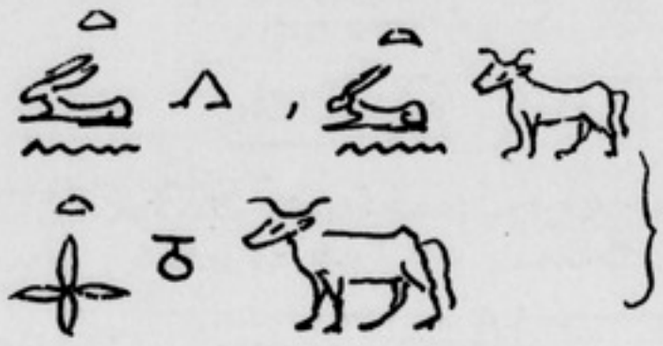
lever, relever, mettre debout:

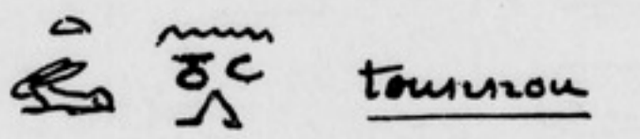


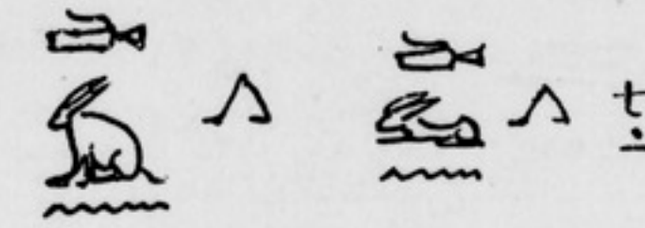
ar ouah

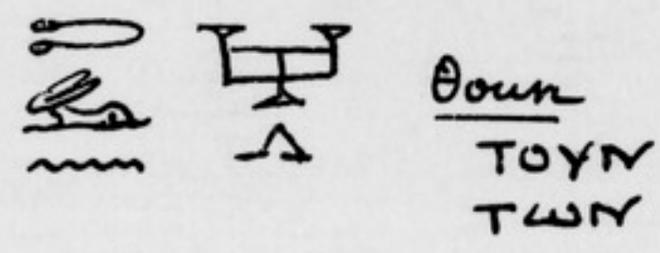
ouah.

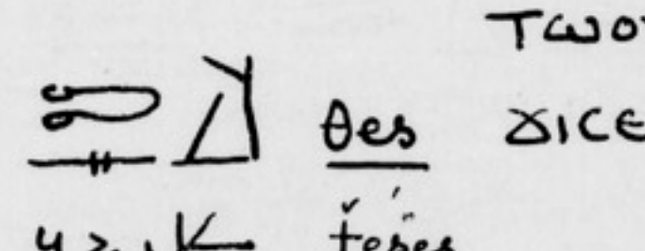
lever : (suite)
lever, relever, se relever, relever, hausser, hisser - porter, supporter - avoir.


tour

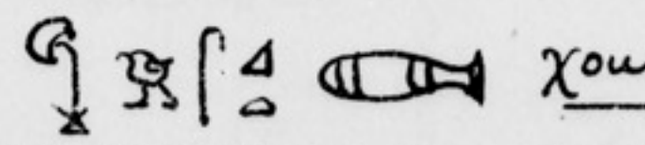

tournou


tour

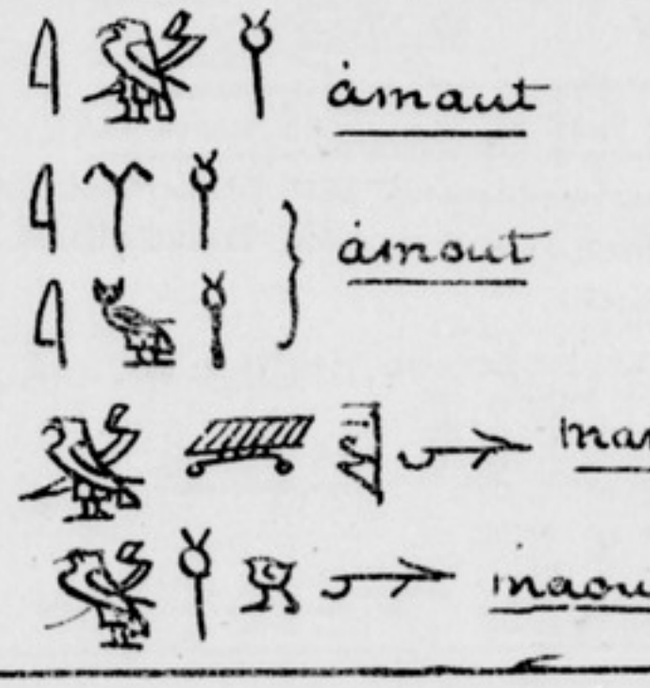

θoun
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TWOYN

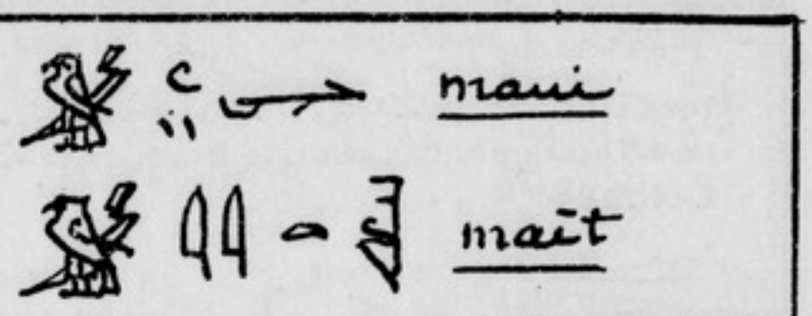

θes δICE
tèses
tèsau

lever la nasse:

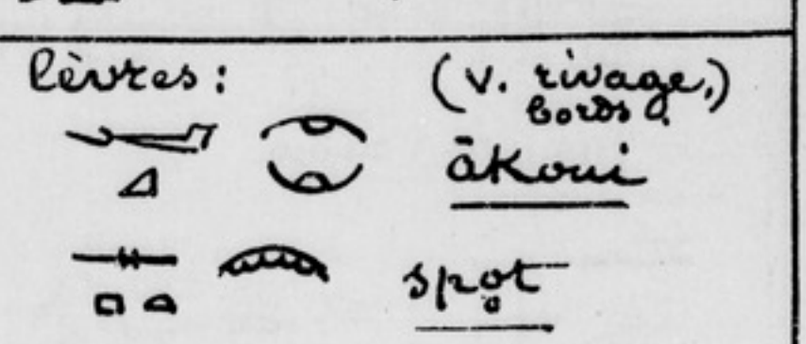

χousk-t

levier, barre, perche, soutien

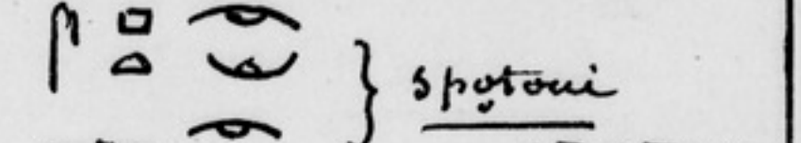

àmaut
àmout
mawout
maoutou


maui
mait

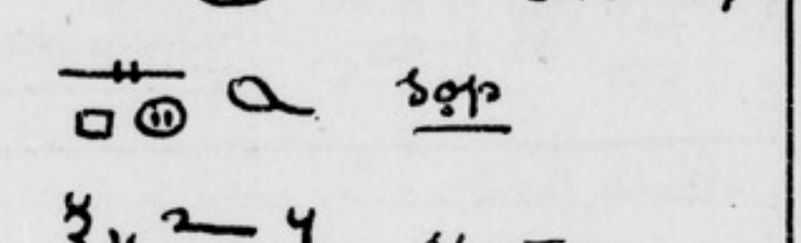
lèvres: (v. rivage, bords)


ākoui
spot
spotoui
CПOTOY
sop
spotau
spotau-t

lèvre inférieure:


sop χri

levrette, lévrier:


ouast

(a donné son nom au sceptre des dieux.)

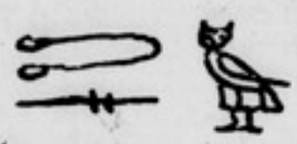
La levrette au fin museau, au joli pelage doux et lustré, plaisait d'une façon toute particulière aux Egyptiens. Ils en firent l'emblème de la propreté, et pureté s'appela ouas. Ils choisirent la tête de la levrette, tête si fine et qui paraît si intelligente, pour en orner le sceptre de leurs dieux, et ce sceptre prit le nom de ouas. Les villes d'Egypte avaient adopté des signes distinctifs, qui étaient déjà de véritables armoiries. Thèbes adopta la tête de levrette et son nom fut ouas, la pure.

Le lévrier, le grand lévrier de chasse, originaire de Poun, (l'Arabie) n'eut pas moins de renommée.

lévrier: (suite) (v. chien)



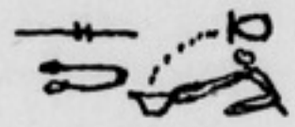
Oesir



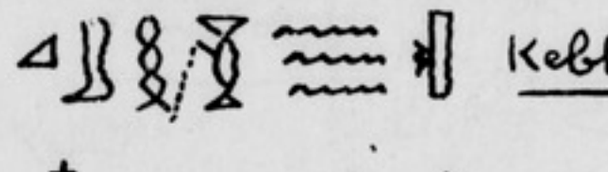
Oesiroui

On voyait, comme à notre moyen âge, des lévriers représentés aux pieds de leur maître. Le lévrier thesem était regardé comme le type de la rapidité. On disait: Courir comme un thesem, agile comme un thesem. « Il est, disait-on, rapide comme la lumière et l'ombre. »
(rel dans les hypogées. Chabas.)

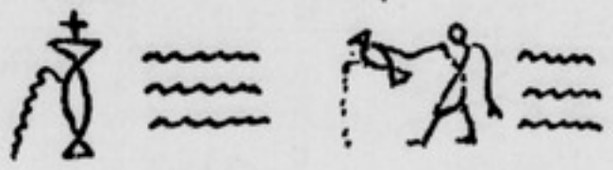
libations, vase des libations. présenter des libations:



Seb



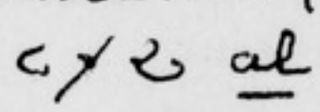
Kebh



Kebh Kebh ou Seb

2,3 9,h 2 } Kebh
3,3 9,h 2 }

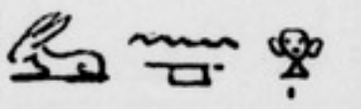
libation funéraire:



al

levure: (v. levain.) lir.

libéral, généreux:



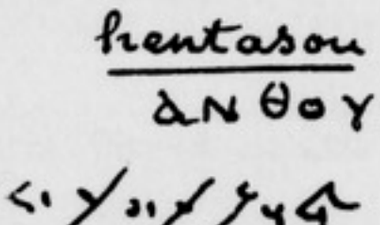
ounher

littér: figure ouverte

lézard:



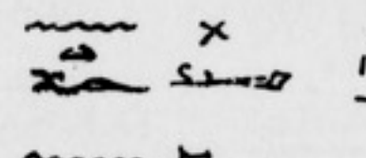
hentasou
ΔNΘOYC



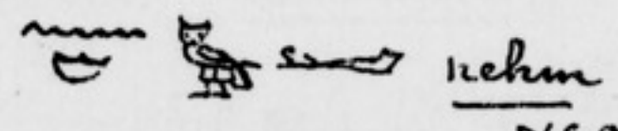
hefslala-r
ϱΔϥλΕΕλε

liaison. (v. ami)

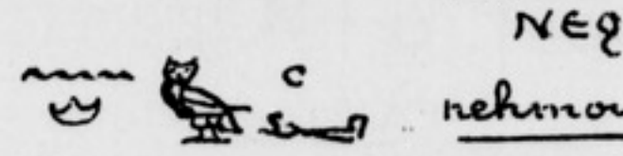
libérer, mettre en liberté:



itef

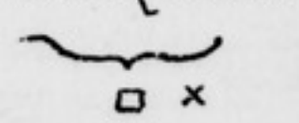


nehm
NEqe

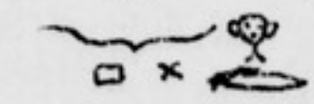


nehmou

libre (rendre libre) délier:

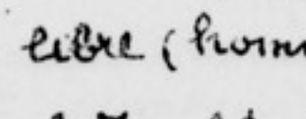


ap



apher

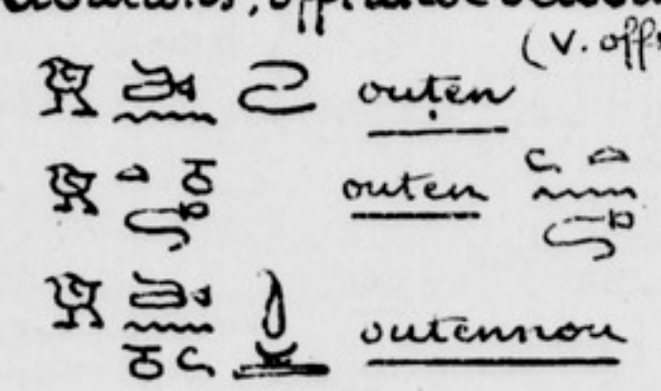
libre (homme)



âmû

Licyens: (v. supplé- à la lettre L page 554

libations, offrande de libations: (v. offrande)



outen

outen

outennou

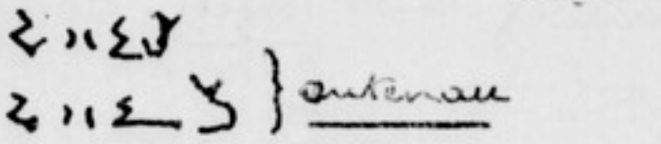
OVLWTN



outenaa

outenou

vase des libations:

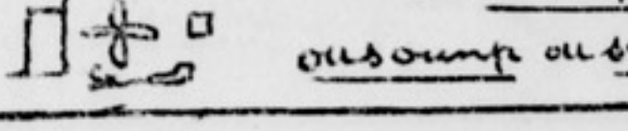


outhou

lice, lieu préparé pour des courses, des joutes, des jeux athlétiques, des jeux de paume et combats du cirque:

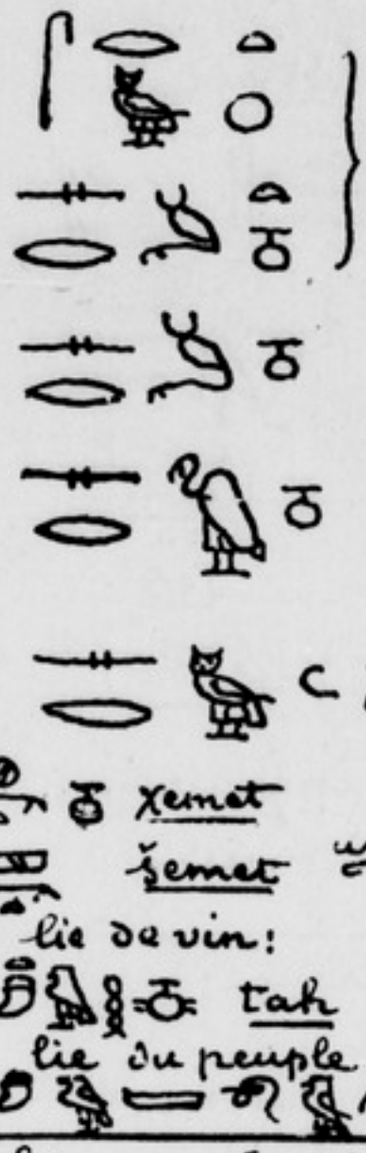


oustoumpt ou setoumpt



ousoumpt ou setoumpt

lie, dépot: (V. levain)



sorem-t — CWPEM COPEM

sorem

sarmou — CAPM

xemet — γεμHP

šemet

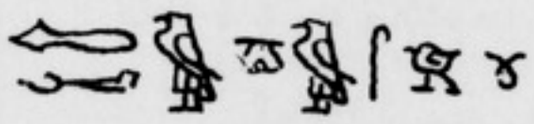
lie de vin:

tah — θοq

lie du peuple:

tahoua

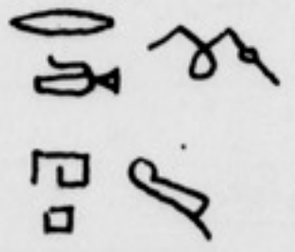
lien, corde, lanière (V. cable, corde, cordon, lanière)



āḳaisou — AKHC (cordon)



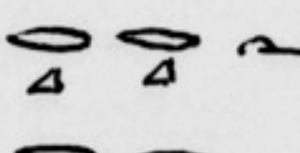
āḳasou (courroie de cuir)



ret — PAITE

hop — ϩοπ

ces deux derniers mots se prennent le plus souvent au figuré: liens de parenté, de famille; liens du mariage; engagement moral; liens imposés par une sentence judiciaire (V. se marier, jugement, sentence.)



zekzek — λοδλεδ

zikzik

lier avec des cordes:



ãam

athou — ωτϥ

out — ot

ouit

ouiti

mãr

(lier un bouquet)

mer — μHP

mãt — μP

μοyt — μοyp

ounouhou

neti — oynωoyt

houtef — ϥωτεπ

houtf

hennak

henb

ret

hop

V. 1ère colonne de cette page

senh — cenϥ

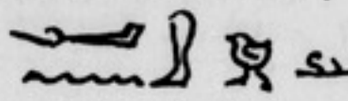
senh

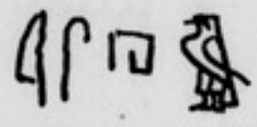
χοτt ωοpt

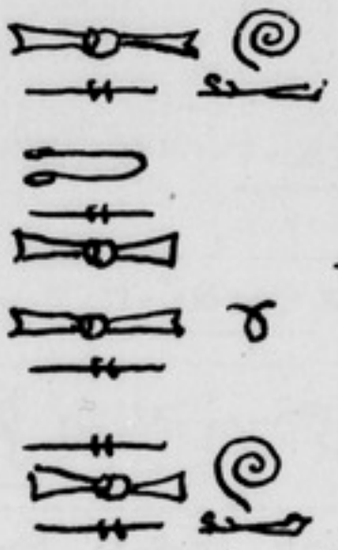
tenhou

kaas — kas

lier, attacher un vêtement
lier autour, ceindre, nouer:

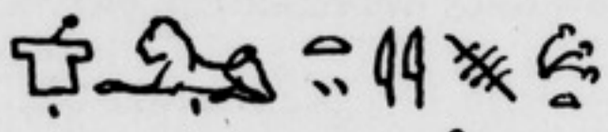

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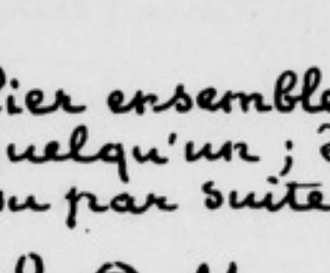

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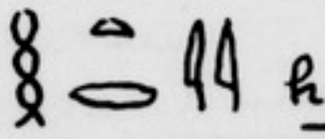
faire lier
s'θes

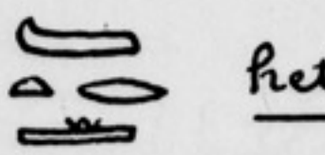
lier des épis de blé:

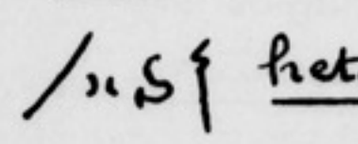

slyt
CPIT

lier ensemble; être lié avec quelqu'un; être lié d'amitié ou par suite d'un engagement


(v. couple)


heteri

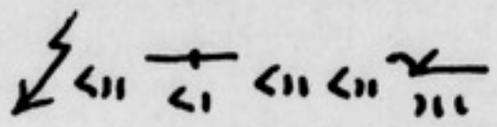

heter
gOTEP


hetaur

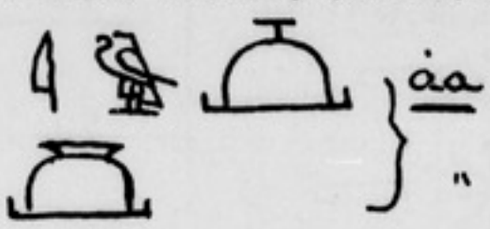
lier ensemble, tenir en tresse
(v compter fronder)


Kras

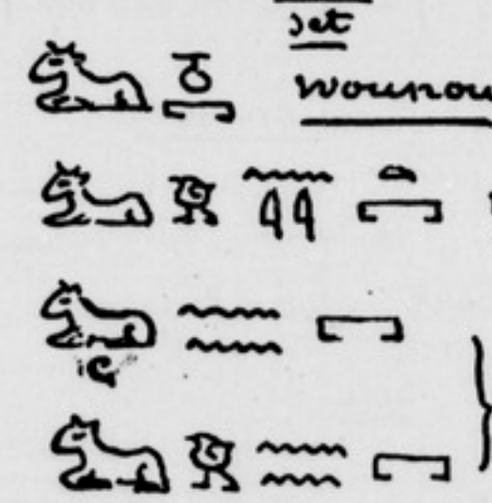
lierre:


Kissas
du mot grec κισσός

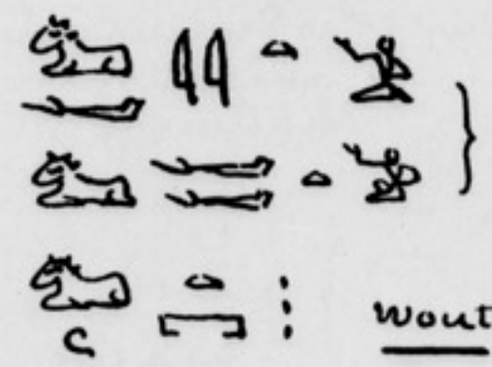
lieu; endroit habité par les dieux ou les hommes:

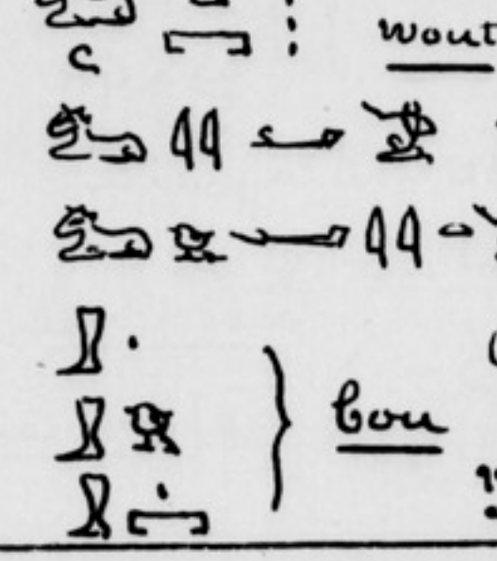

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OYENET
(qui en copte se prononcaient wouent, wouenet.)

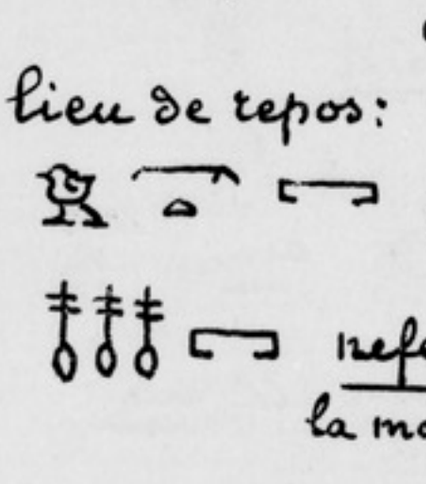

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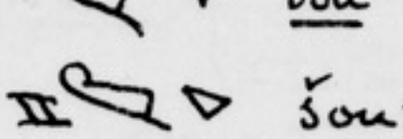
(bou est souvent employé dans les mots indiquant un lieu ou place.)

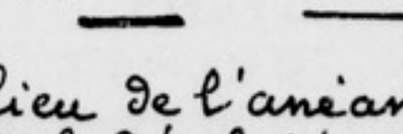
lieu: (suite)
lieu de refuge, asile: (v. amulettes protectrices)

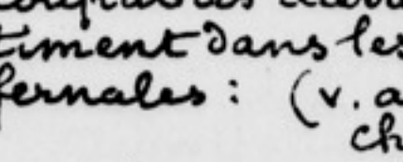

neht


Sotp (sa pet)

CLLITT
lieu de repos: (v. tombeau, maison.)

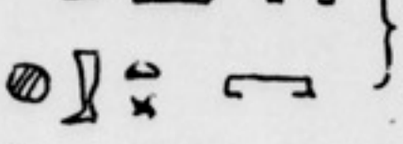

ounet (per)


neferou per
la maison des bonheurs

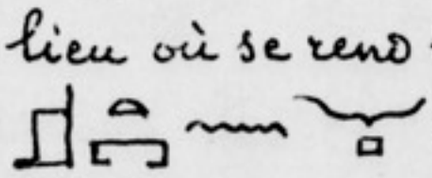

nentper
la maison de paix, de repos, d'apaisement

lieu désert, abandonné:

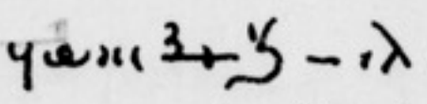

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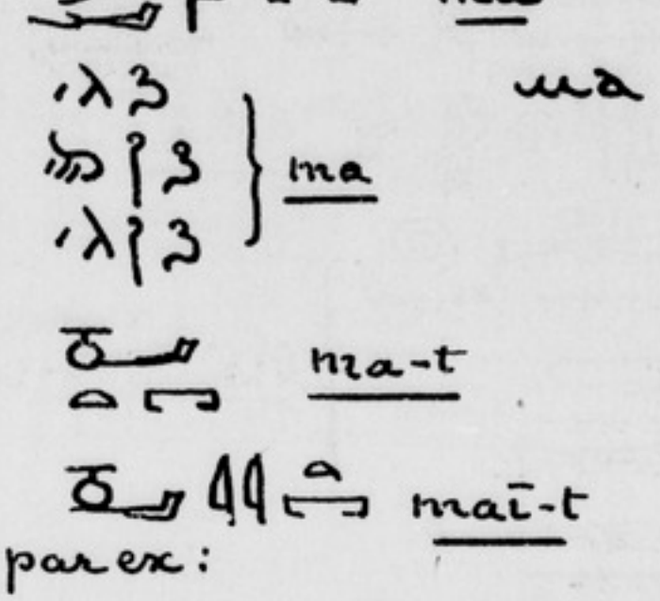
lieu de l'anéantissement, de la désolation; lieu où les coupables recevaient leur châtiment dans les demeures infernales: (v. anéantissement, châtiment.)

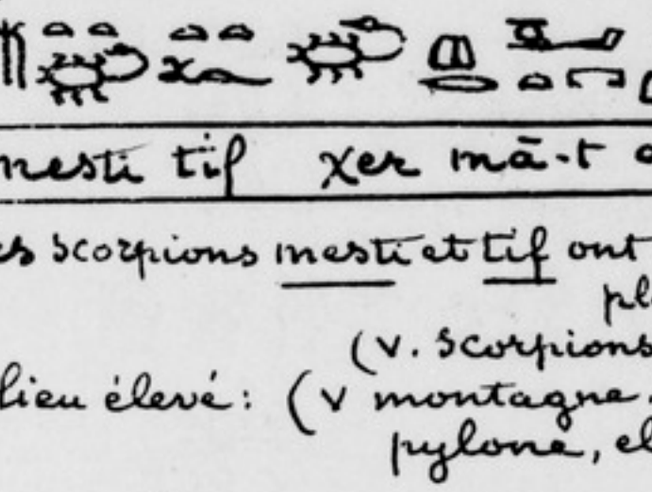

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lieu où se rend la justice:


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mn n3-n-ỉr-ỉ
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lieu, place:


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par ex:

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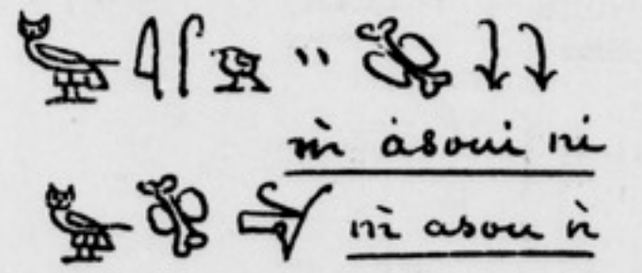
les scorpions mestiet tif ont ma place (v. scorpions)

lieu élevé: (v. montagne, pylone, élevé)

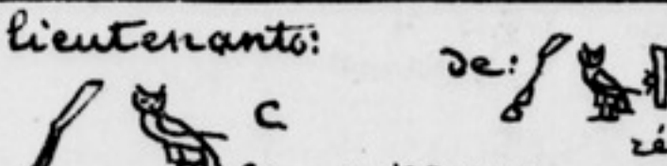
en ce lieu-ci: (v. ici)


māna
mān-t

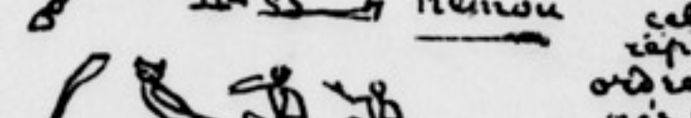
au lieu de:


m ḥsoui ni
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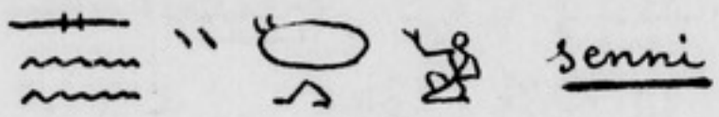
lieu, place:


se
ca

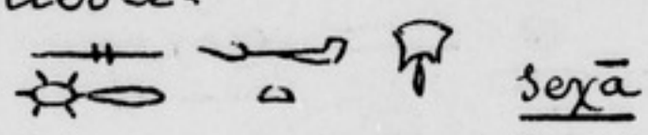
lieutenant: de:


nem
répéter celui qui répète les ordres donnés par le chef.

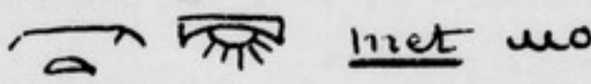
lieutenant: (suite.)
lieutenant de cavalerie:


senni
CINWOY
(courrier)

lièvre:

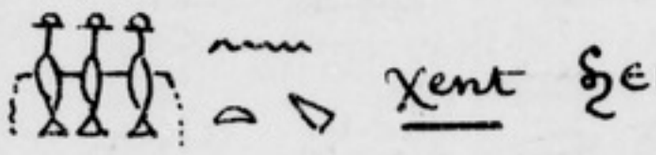

sexā
(le fuyard)
CAPA ϭWOYW

ligament, nerf, tendon:

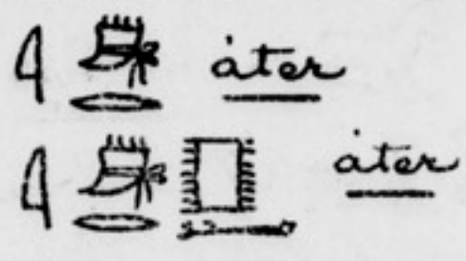

inet MOYT

limite d'un champ:


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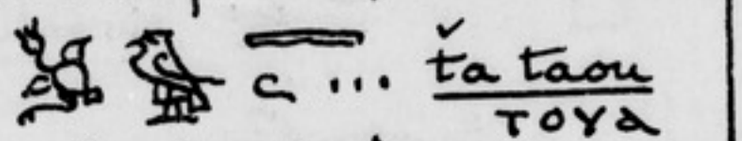

xent ϧENT
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limiter, limites, dernières limites, extrémités:

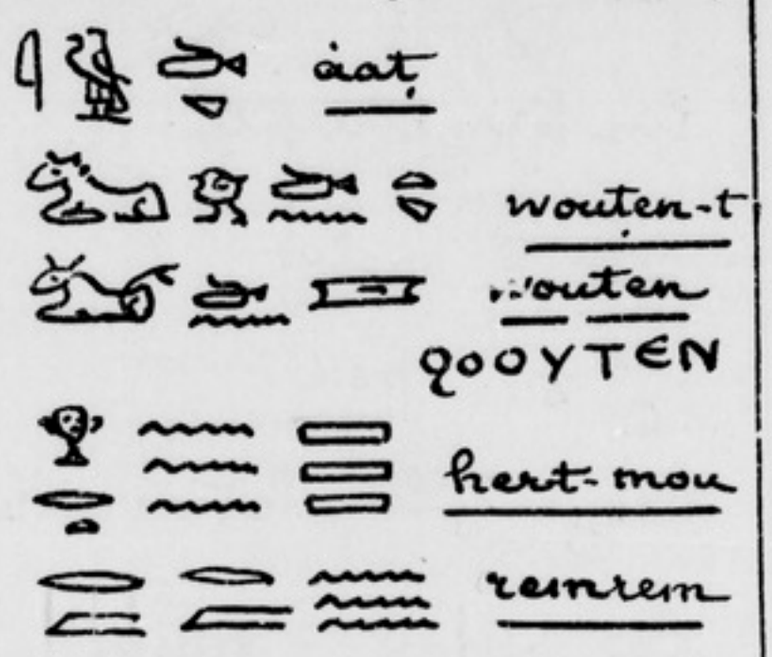

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Sans limites:
neràtroui

limites, séparations entre pays quand elles sont formées par un fleuve, une rivière:


ta taou
TOYϩ
(limites des terres commandées par le fleuve qui les sépare.)

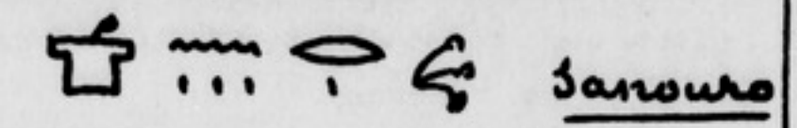
limon: (v. Boue, vase)

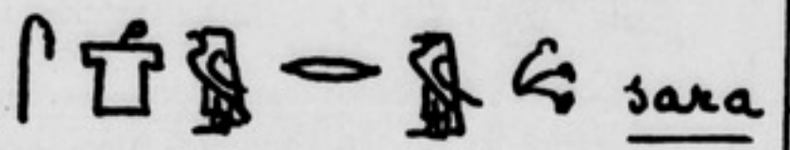

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hert-mou
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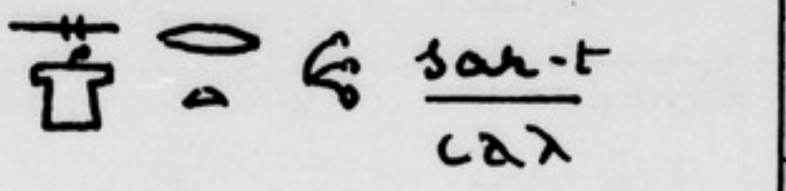
lin: (v. byssus)


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meh
māhi MAϩI
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Kemā lin
Kemā nofer lin 1re qualité
Kemā nofrou lin de qualité Supre

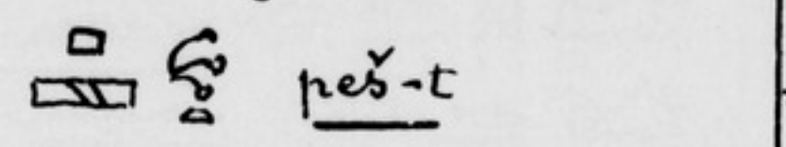
lin : (suite)

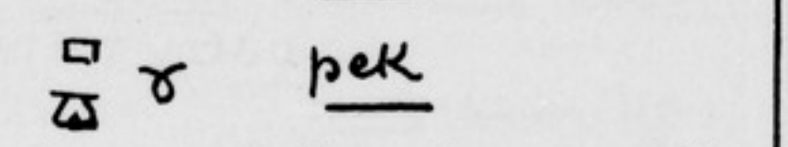

sanoure


sara

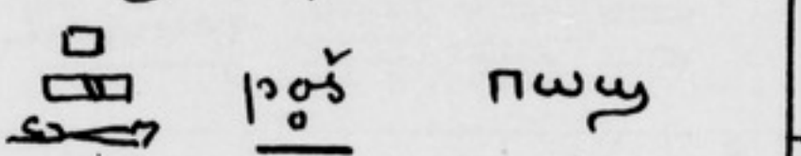

sar-t
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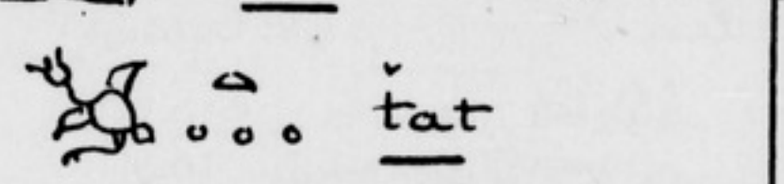
lin broyé et filé :


peš-t


pek

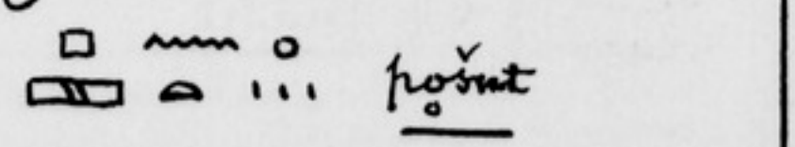
broyer le lin, le travailler :

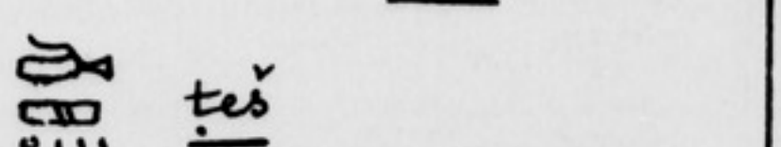

poš ⲡⲱⲩ

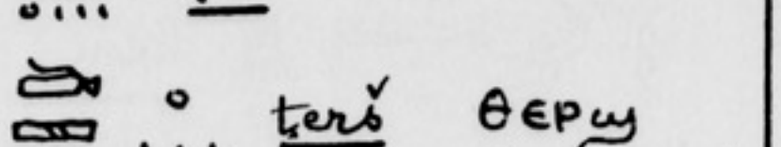

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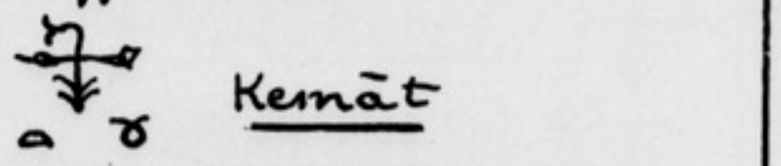
graine de lin :

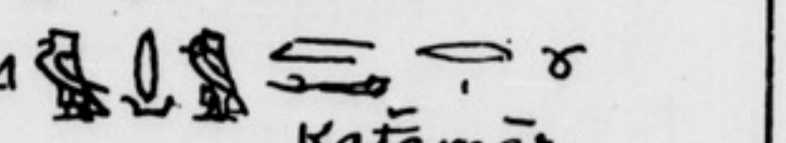

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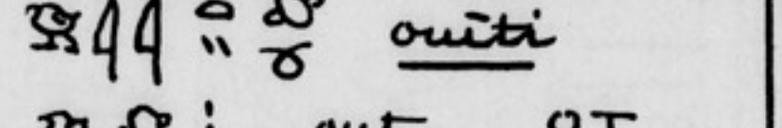

ters ou tešer θερω θερεω

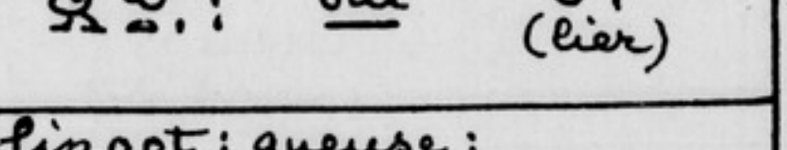
étoffe de lin :


Kemāt

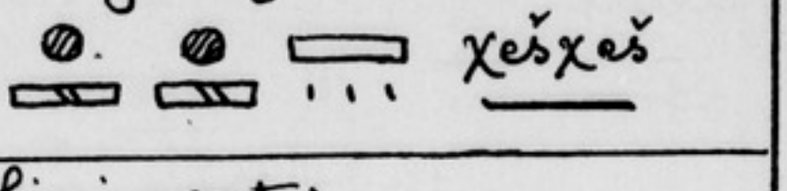

Katāmār
(mot araméen)

linceul : (v. ensevelir)

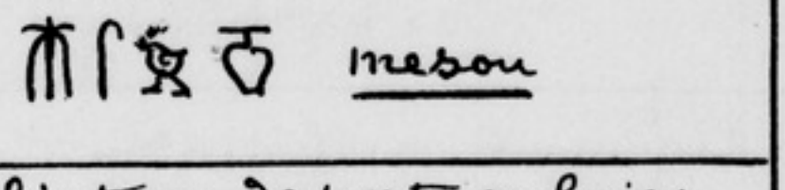

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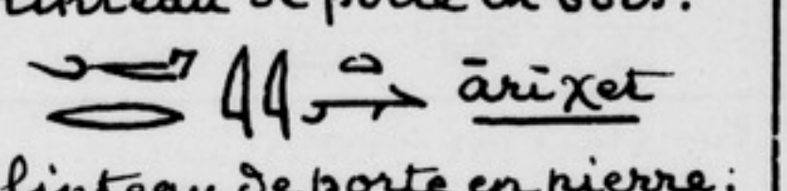
lingot ; gueuse :


xešxeš

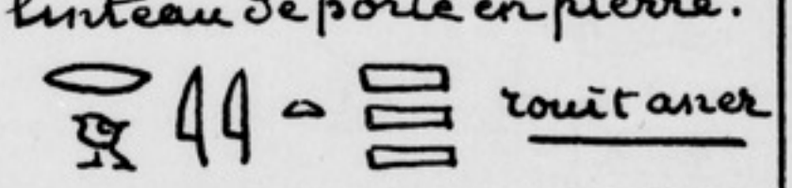
liniment :


mesou

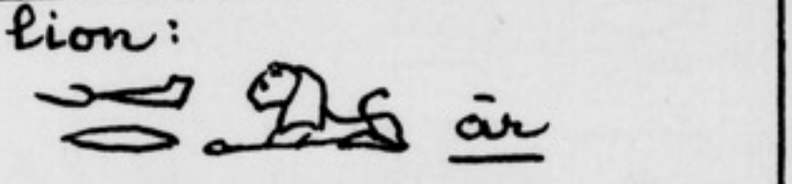
linteau de porte en bois :


ārixet

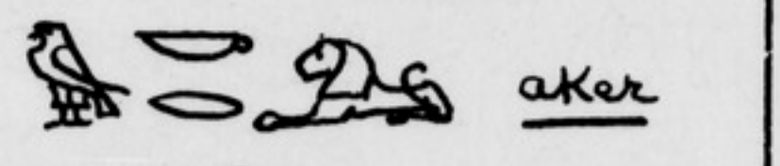
linteau de porte en pierre :

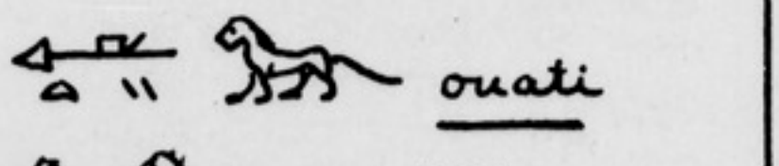

rouitaner

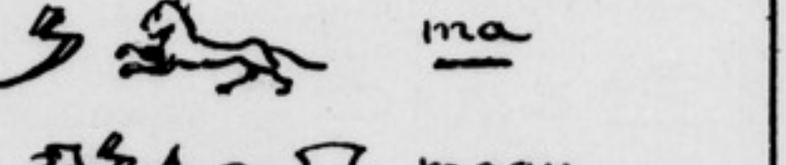
lion :

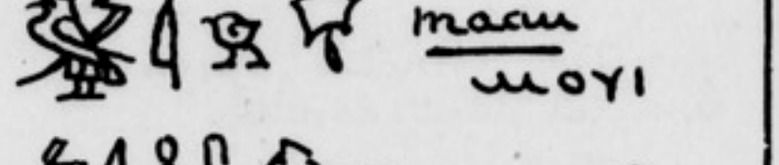

ār


ār

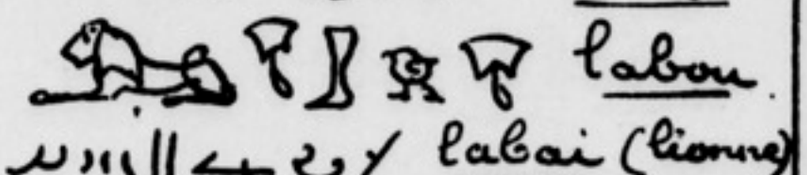

aker


ouati

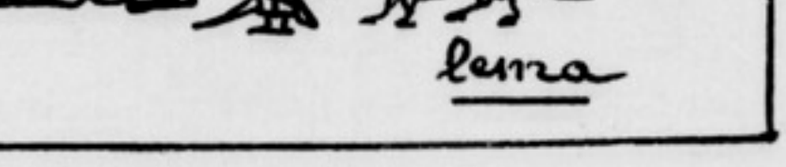

ma


maau
ⲙⲟⲩⲓ


mahes


labou


labai (lionne)
ⲗⲁⲃⲟⲓ (ours)


lenza

lion: (suite.)


šnā


ṯouiou

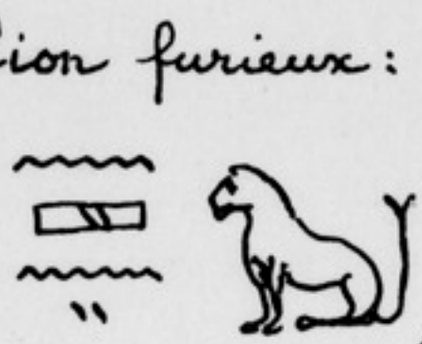

ṯoutou

(mot éthiopien)

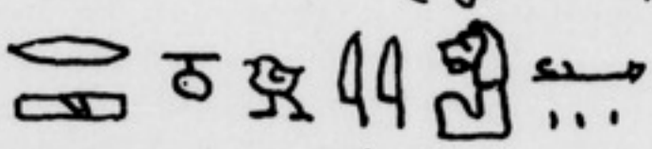
le lion du zodiac:


ouāti

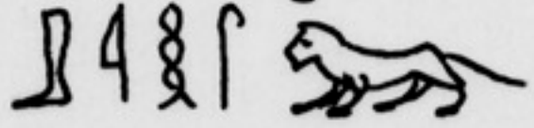
lion furieux:

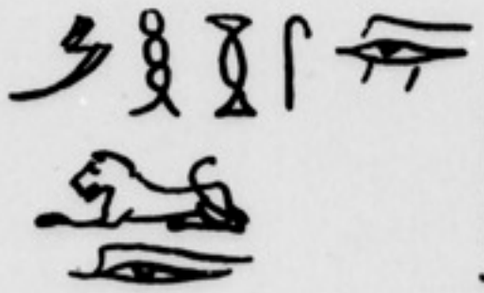

ounšnī

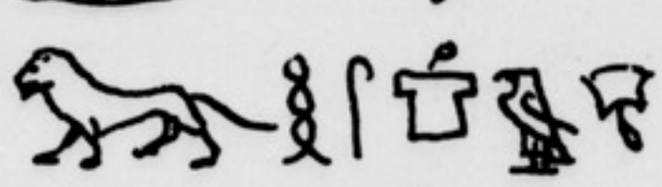
(typhonique)


rešnouīou

lion au regard fascinateur:

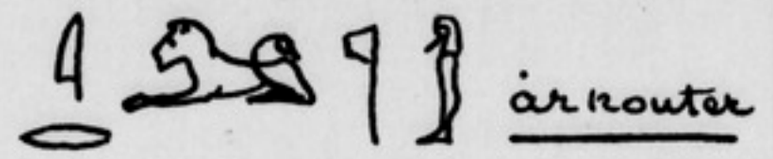

baḥos


maḥos

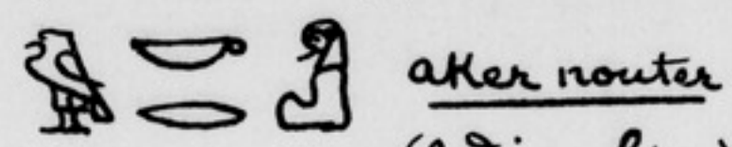

maḥossa


ḥos ḥos

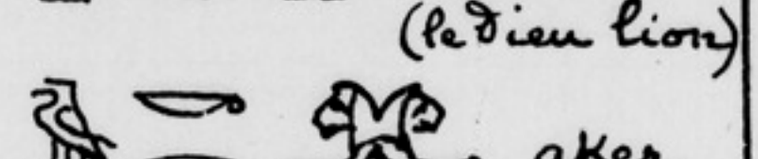
le lion divin, le héros protecteur; (titre de divinités)


ar nouter


nouter aïou


aker nouter

(le dieu lion)

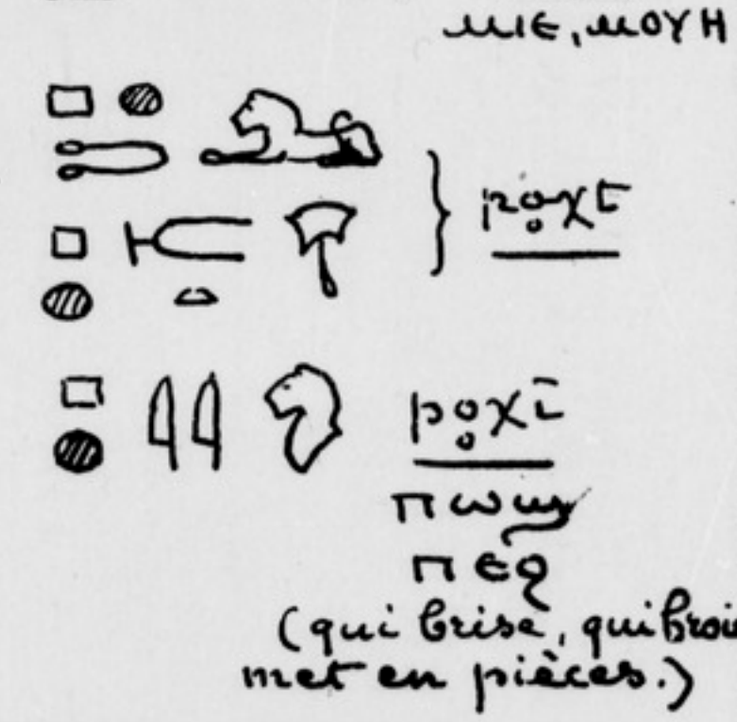

aker

(signe astronomique)

lionne:


ma-t

ⲙⲁⲉ, ⲙⲁⲩ ⲏ


ṗoχt

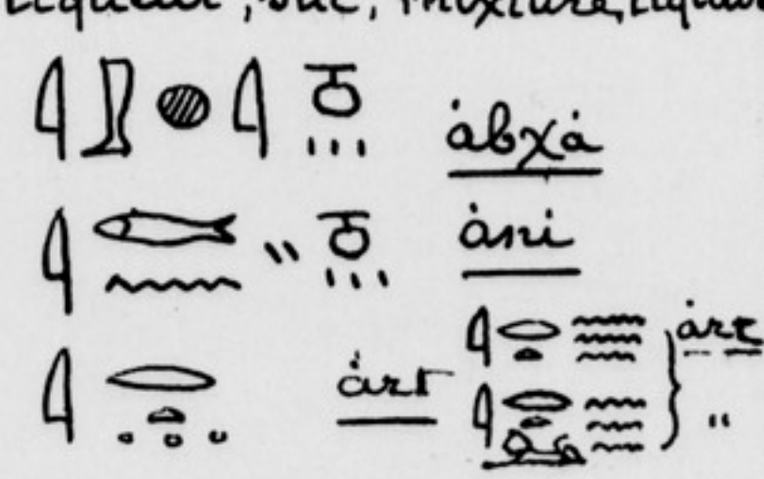
ṗoχī

ⲡⲱⲱⲩ

ⲡⲉϥ

(qui brise, qui broie, met en pièces.)

liqueur, suc, mixture liquide:


abχa

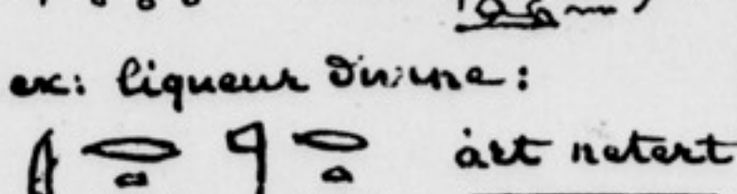
ari

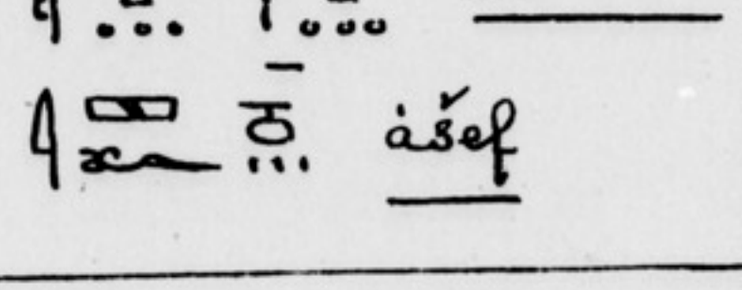
art

art

" "

p. ex: liqueur divine:


art netert

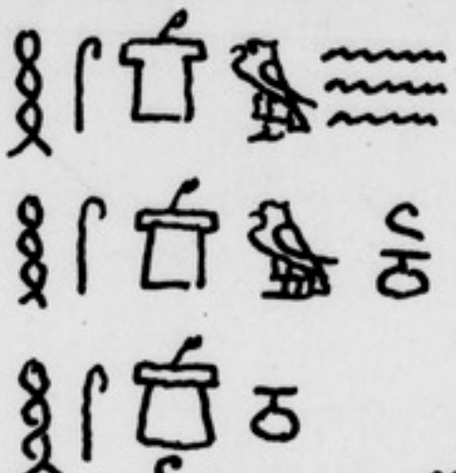

aša

liqueur : (suite.) liquide :

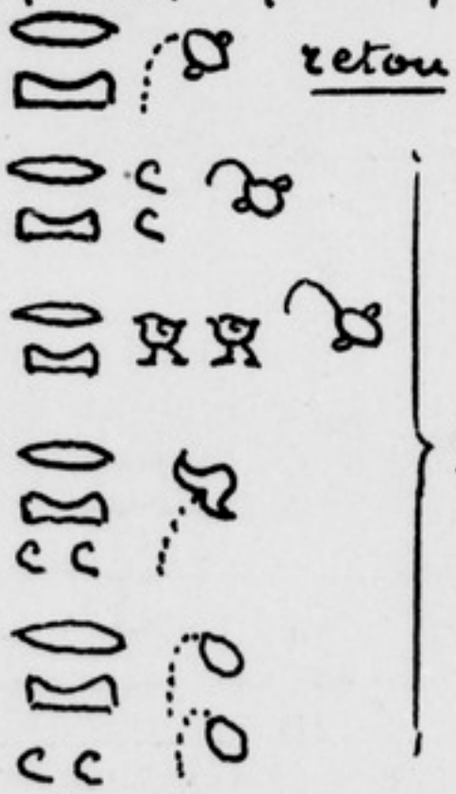

mātekθa

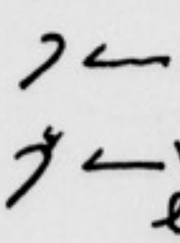

mānoučekθ


mātet

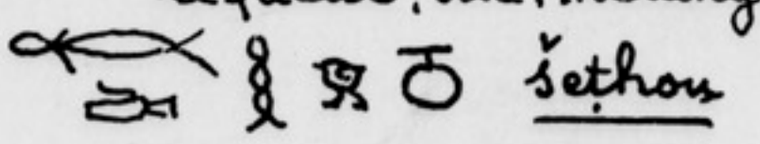

hesa (v. suc de plante, jus de fruits)
hesau

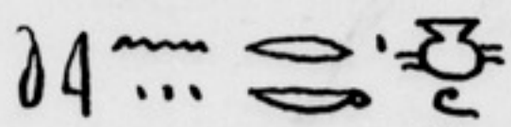
liqueur, liquide, fluide, humide


retou
retouiou


rit

liqueur, suc, mélange :

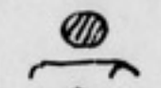

šethou

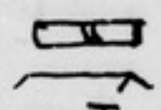

šanourokou
(v. pressoir)

liqueur réconfortante :

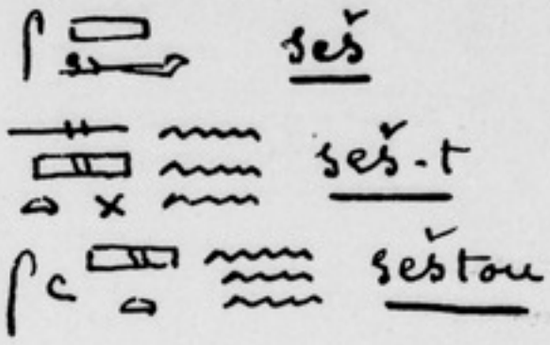

pahatou
ou
paab-ou

liqueur énivrante qui fait oublier (v. oublier)

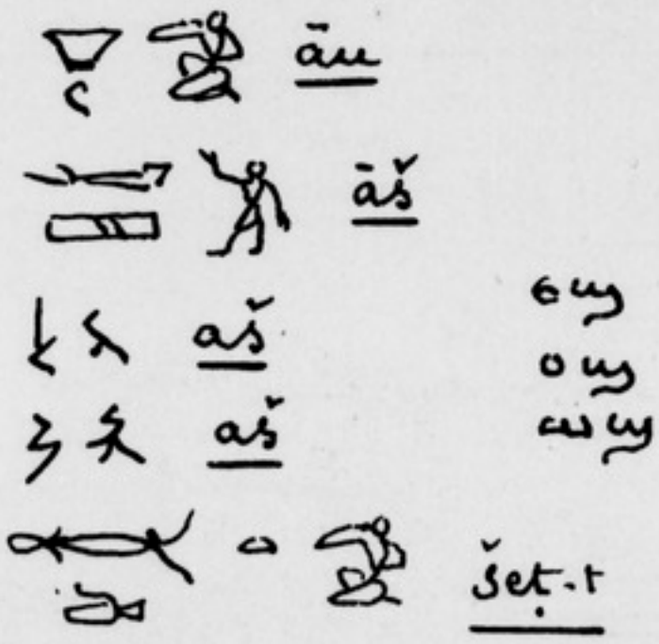

xemet


šemet

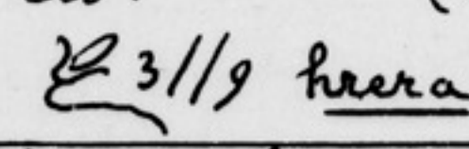
liquidité, limpidité, fluidité :


seš
seš-t
šeštou

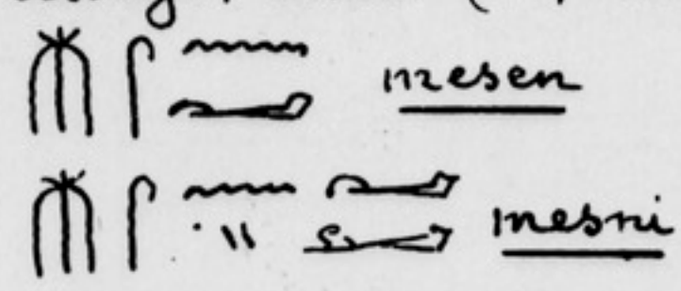
lire ; lecture : lecteur :


āu
āš
aš
aš
šet-t

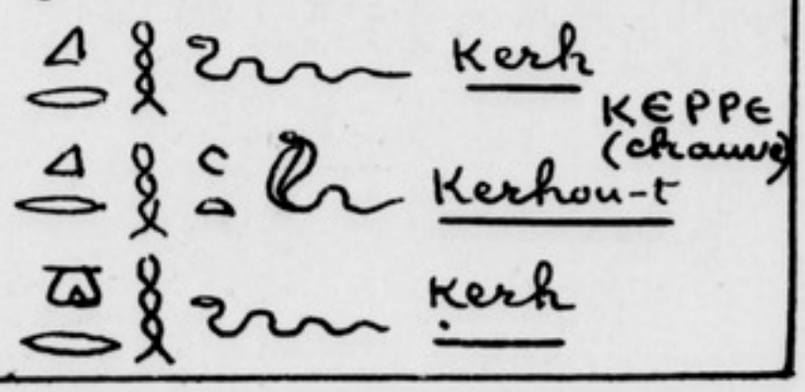
lis : (v. fleur)


hrera ϥPHPE

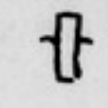
lissage, lisser : (v. polir)

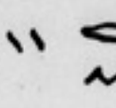

mesen
mesni

Lisse, sans poiles, glabre : (v chauve) (polir)

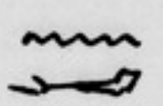

Kerh
KEPPE (chauve)
Kerhou-t
Kerh

liste, catalogue, copie, rouleau; nomenclature; (V. catalogue)

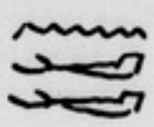




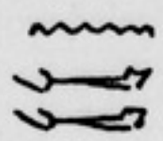
ãni ran (liste nominale)



nã



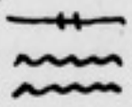
nãi



nãiou

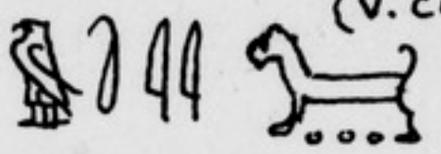


rext (à savoir:)

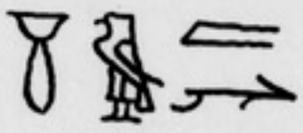


sni

lit; litière; lit funéraire; (V. civière, brancard)



aBī



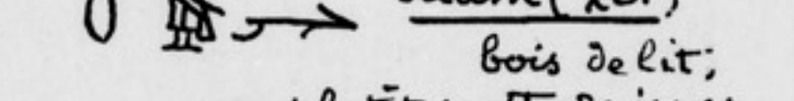
ouam (xet)
bois de lit;
ou plutôt natte de joncs
servant de couchette.

neṭem (lit de repos, chaise longue)

men

menau-t

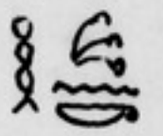
se disait du lit de torture:
par ex:



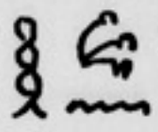
menau-t ỉr ari sebaỉt neb-t
lit à faire tous châtiments
(v. châtiment)



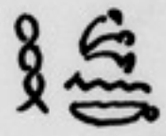
nemia-t
ou
nemma-t



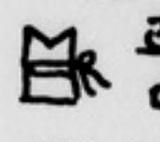
henket
NKOT



henkit



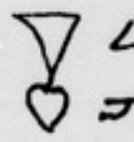
henket



henket

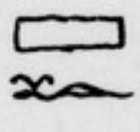


hat



šam
ou
šme

OuH (natte)

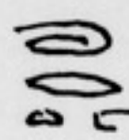


šeftit



ter

(matelas)



ter-t ou ter



tebou
(litière)

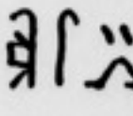
littérature. (v lettres.)

littoral: (v. bord, rivage.)



xefi

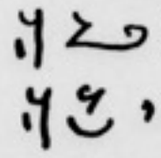
liturgie: (V. service religieux)



šesi

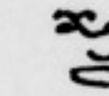
šesi

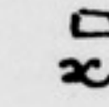
livres liturgiques:

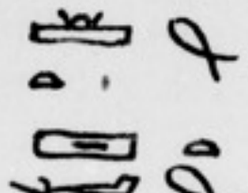


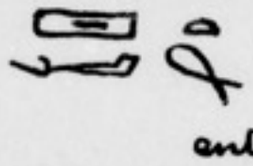
setiou (v. livre)
šat

livre, rouleau de papyrus: (v. bibliothèque, rouleau, etc)

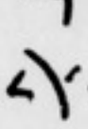

āro


āro-t

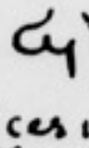

ba B21

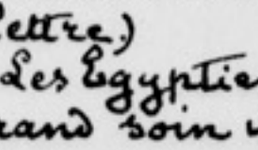

baitou

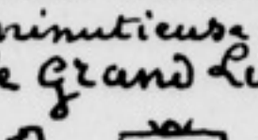

seni


šeft

1/4/16 sexieme


šeft


šeftou

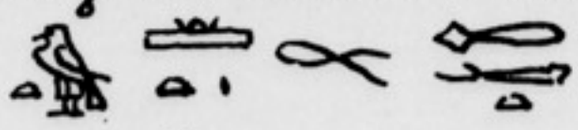

šā-t

(ce nom est donné, entre autres, au livre qui suit le Rituel.)

šā-t

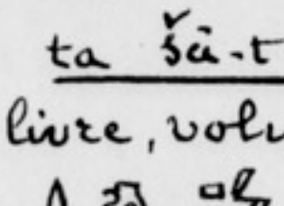
(ces mots veulent dire: livre, traité, lettre.)

Les Egyptiens qui tenaient avec grand soin une comptabilité très minutieuse et très détaillée, avaient "le Grand Livre" nommé:

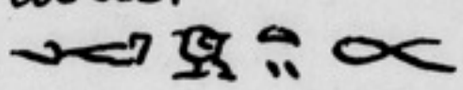


ta šā-t ā-t

livre, volume:

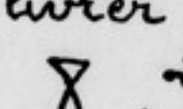

šouse
šwse
tamā
tmā
tamau-t

livret:


āouti

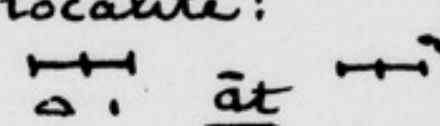
Rôle d'enregistrement, d'inscription. Les ouvriers, les domestiques et les esclaves étaient enregistrés et recensés par les administrations

livrer, fournir: (v. donner)

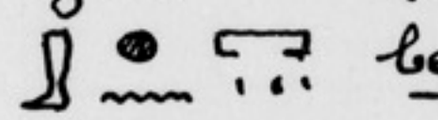

ouaš

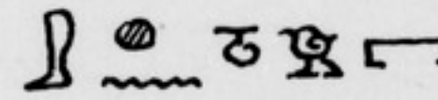

wṯouy

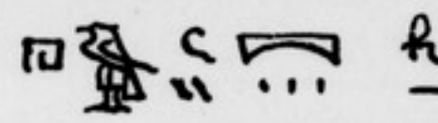
localité:


āt — ā-āš

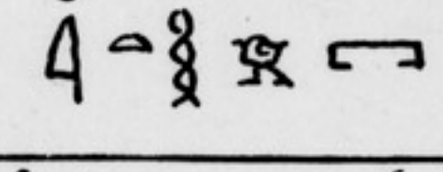
logis: (v. demeure, maison, palais)


hexnou

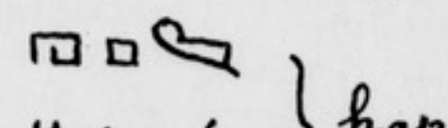

hexennou

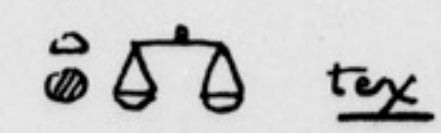

hani-ou

logement d'ouvriers:

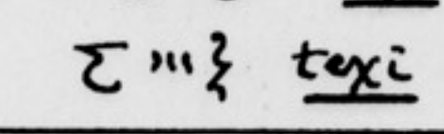

āthou

loi: (v. décret)

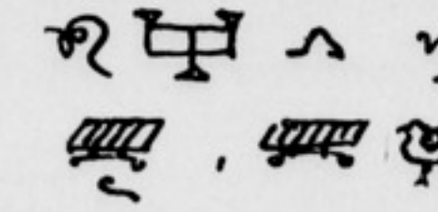

hap


tex

TOUY

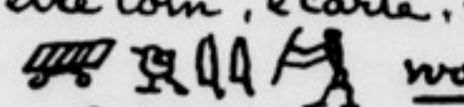

texi

loin; écarté; isolé: OYHOY

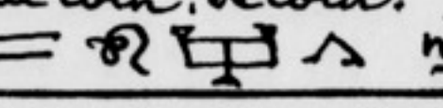

wou OYE

wou

être loin, écarté, isolé, éloigné, distance


wouī

au loin, de loin:


m wou

lombes: (v. reins)

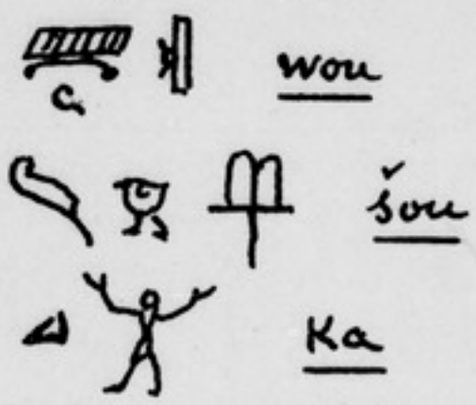


xepa

KEQTE

xerpou (BE)

long, longueur: (v. large) loin

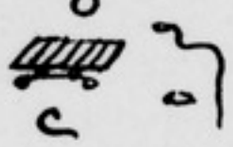


wou

šou

Ka

longuement, éternellement:



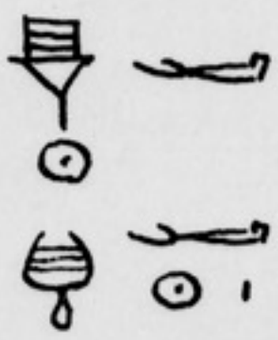
woutet

longanimité:



wouhati (cœur large)

longévité: (v. durée, vie)



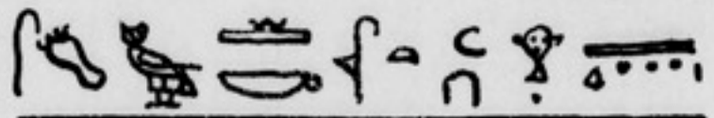
hā

(hā, philtre à travers lequel le liquide passait lentement goutte à goutte, avait été pris comme signe de longueur de temps, de durée.)

Les plus anciens textes égyptiens ne donnent comme extrême limite de la vie que le terme de 110 ans, âge qu'atteignit Joseph: « Puis Joseph mourut, âgé de cent dix ans; et on l'embauma et on le mit dans un cercueil en Egypte. » (Genèse L, 26)

Une fois il est fait mention de 120 ans, mais dans un texte astrologique.

D'après le document le plus ancien connu, papyrus de la XI^e Dynastie qui est lui-même une copie des proverbes de Ptahhotep qui remontent à la VI^e dynastie, il est promis à celui qui aimera dieu de vivre cent dix ans.

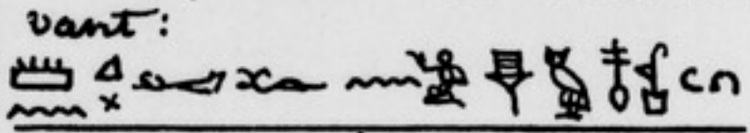


SKem-K renpit 110 her ta

tu vivras 110 ans sur terre.

C'était même devenu un adage qu'on retrouve à toutes les époques. Quand par exemple est fondé un monument, il est promis à ceux qui sauront le préserver de toute atteinte, une existence de 110 ans.

On rencontre aussi le texte suivant:

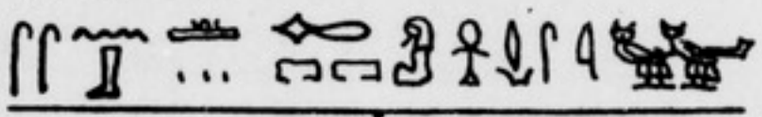


ment-f na hā m renpit nofer 110

qu'il me prépare une durée de 110 ans de bonheur.

Ces vœux de longévité s'étendaient à la vie d'outre-tombe, mais ne se bornent plus à cent dix ans.

Parmi les souhaits adressés aux pharaons, ont rencontre par ex: ceux-ci:



s'senib pirā ā-t-s ammā

qu'il donne la santé au pharaon V.f.s

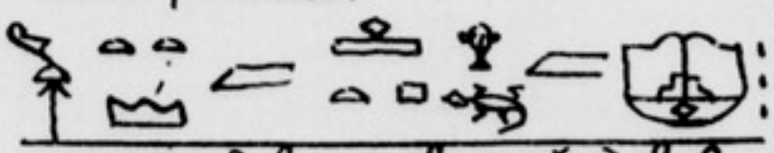


arī-f heh m hebes-t hebou

qu'il passe des millions de panégyries

—

autre formule:

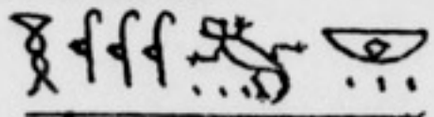


amenti m hotep her aš m hebou

la tombe en paix après des millions de panégyries.

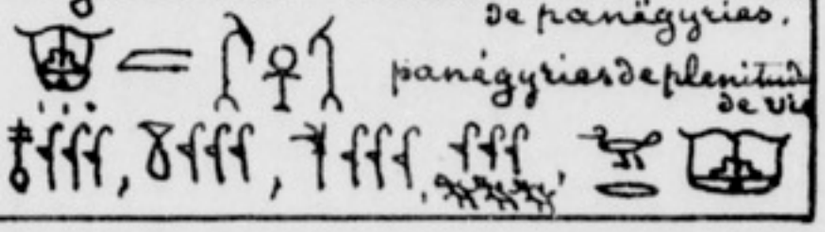
—

ou encore:



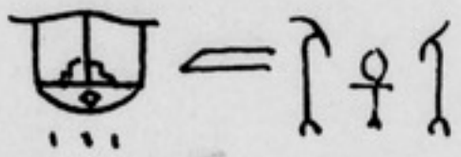
ouha renpit-ou aš-ou hebou

augmentation d'années, multiplication de panégyries.

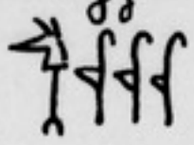


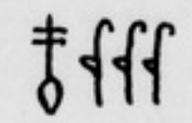
panégyries de plénitude de vie

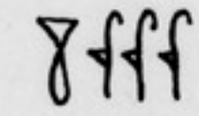
longévité : (suite.)
les formules que nous avons accumulées à la fin de la page précédente se lisent et se traduisent :

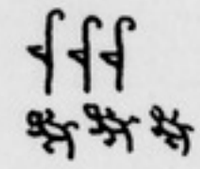


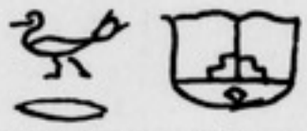
heb-ou m ānx ousarou
panégyries en riches années.

 ousar renpitou années abondantes.

 nofer renpitou années heureuses.

 ouat renpitou années croissantes.

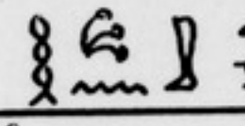
 aš renpitou milliers d'années.

 our heb

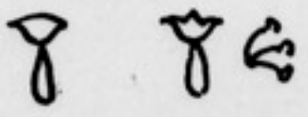
lorsque :  xa xeft

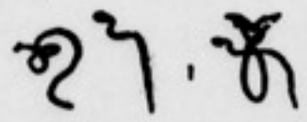
grande panégyrie. (v. fête, filet, panégyrie.)

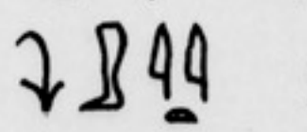
lot de terre arable :

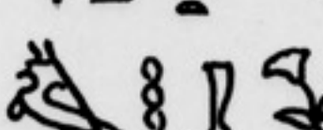
 henb-t

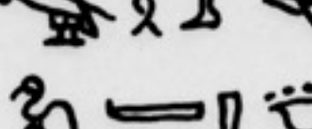
lotus :

 ouaš

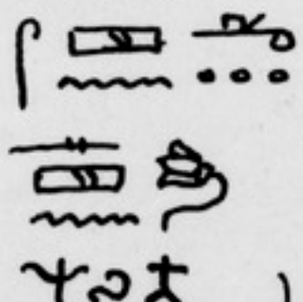
 nebī-t

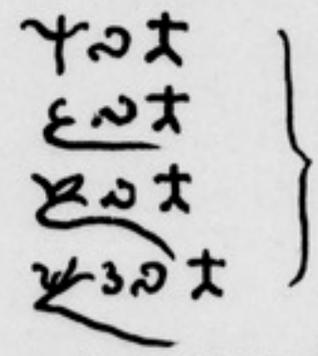
 nehеb

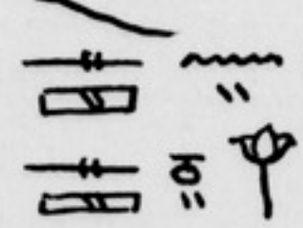
 nehеb-t

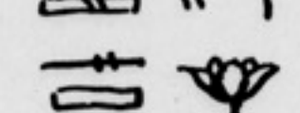
 nexeb

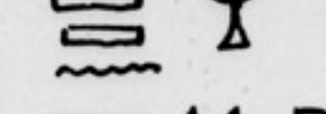
Lotus et tubercules comestibles du lotus :

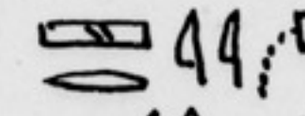
 sešen (ets) en

 sešen

 sešni

 sešin

 šerī

 kī

Hérodote (l. II § XCII) dit :
« Lorsque le fleuve a pris toute sa crue, il paraît dans l'eau une quantité prodigieuse de lis que les égyptiens appellent lotus (?). Ils les cueillent et les font sécher au soleil ; ils en prennent ensuite la

(dans šenau comme dans šena le lion couché n'arrive que comme signe supplémentaire, ma et šena voulant dire : lion. Ces redondances sont assez fréquentes. Inutiles pour les initiés à la lecture secrète des prêtres, elles ne servaient peut être qu'à dérouter le vulgum pecus.)

lotus : (suite)
graine ; cette graine ressemble à celle du pavot et se trouve au milieu du lotus ; ils la pilent et en font du pain qu'ils cuisent au feu. On mange aussi la racine de cette plante ; elle est d'un goût agréable et doux ; elle est ronde et de la grosseur d'une pomme. Il y a une autre espèce de lis, ressemblant aux roses et qui croît aussi dans le Nil. Son fruit a beaucoup de rapport avec les rayons d'un guêpier ; on le recueille sur une tige qui sort de la racine. On y trouve quantité de grains bons à manger de la grosseur d'un noyau d'olive : on les mange verts ou secs. »

Le lotus ou nelumbo porte en effet un fruit qu'on appelle fève d'Egypte.

Le nelumbo élégant ou lis rose du Nil porte des fleurs roses d'une odeur agréable et dont le diamètre est quelquefois de plus de 30 centim. Il a disparu du Nil et on ne le rencontre plus qu'aux Indes. C'est le lotus des Bouddhistes.

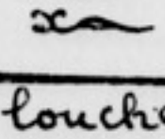
Le nelumbo d'amérique a des graines douces et comestibles comme l'étaient celles des Egyptiens.

La fleur de lotus était un des nombreux symboles de la renaissance promise aux vivants après leur mort.

On en voit souvent à la main des femmes. Elles s'en font aussi d'élégantes coiffures.

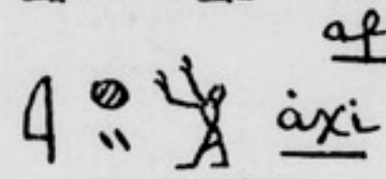
Le lotus entre constamment dans l'ornementation égyptienne.

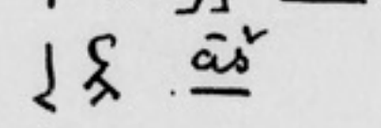
On voit encore de nos jours dans les canaux de la Basse-Egypte, un lotus dont la fleur d'un bleu céleste s'ouvre chaque jour au soleil levant. C'est de lui que les Egyptiens ont fait le symbole gracieux de la venue de l'âme à la lumière éternelle.

bouton ou feuille de lotus :
 xesef (v. bouton de fleur)

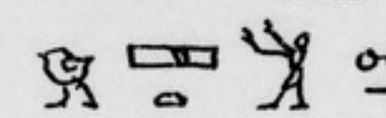
louche :
 sàati

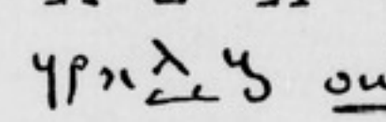
louer, louange : (v. prier, glorifier, adorer, honorer.)
 afaf

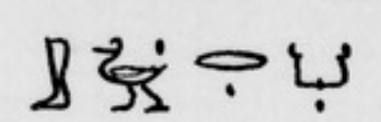
 àxi

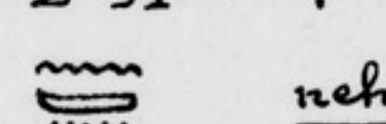
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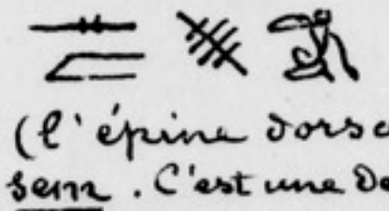
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 hekrou

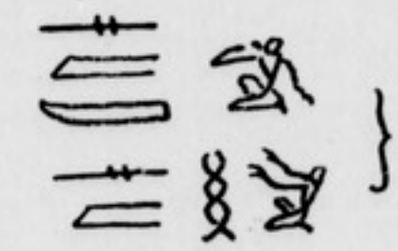
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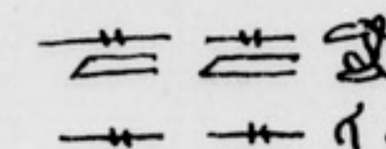
 s'ouaš

 s'ouš

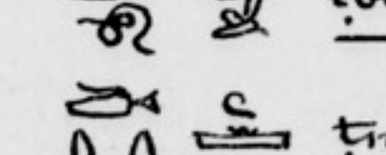
 sem

(l'épine dorsale ⫴ se disait sem. C'est une de ces redondances de signes, comme nous avons déjà eu l'occasion d'en signaler.)

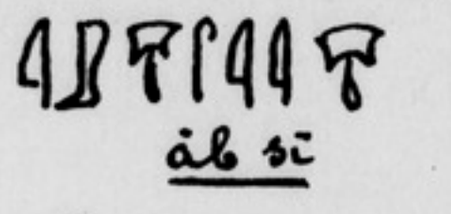
 smeh

 semsem

 toua TAIO

 tinau CNOY

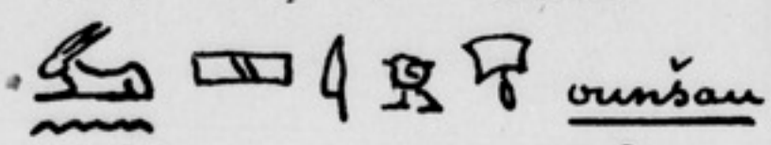
loup: (v. chacal, chien, léopard, lynx.) hyène, renard.)



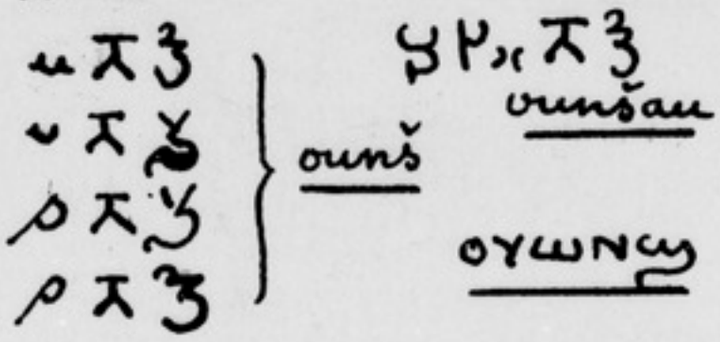
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ounš



ounšau

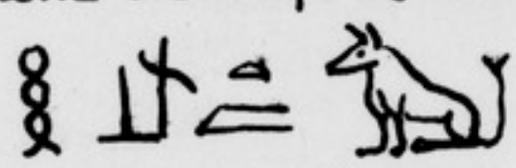


ounšau

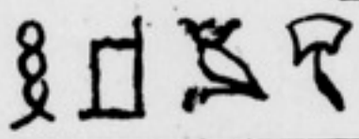
ounš

OYWNC

l'animal destructeur, (surnom du loup et de l'hyène):

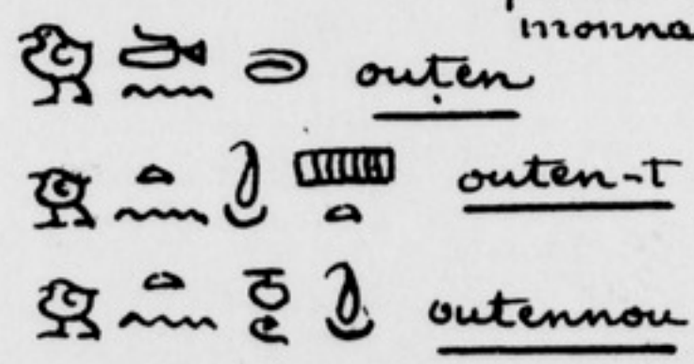


resem-t



resem

lourd: (v. pesant) poids, monnaie)



outen

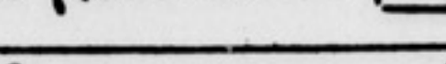
outen-t

outennou

tens-t

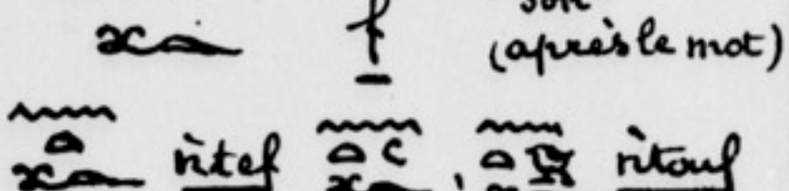
tens

Louqsor:



hapa ΠΑΠΕ

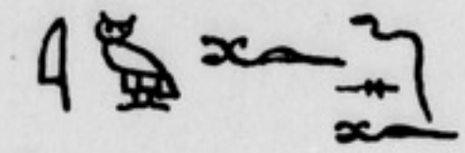
lui: (v. il.) son (après le mot)



ntef ntek

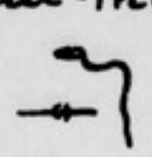
ntou ΝΤΟϥ

lui-même:



àm-ftes-f

lui-même en personne:



tes

d'où: eux-mêmes en personne



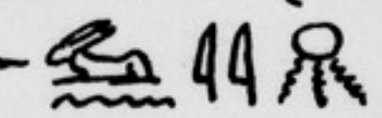
tesou

les personnes elles-mêmes



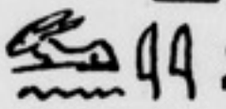
tesou setèb

luire: (v. éclairer) briller

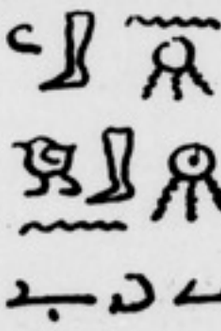


arouni

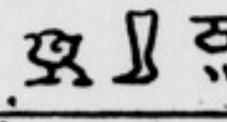
de: ar - faire POYEIN



ouni - lumière.

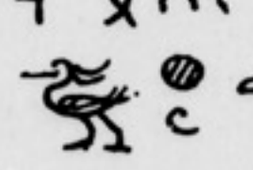


ouben

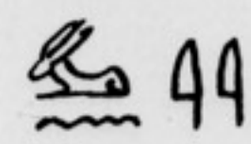


oubni

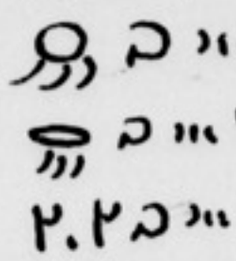
lumière, splendeur, éclat: (v. briller, feu, luire)



àkeh

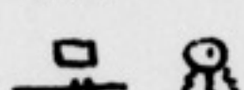


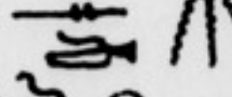
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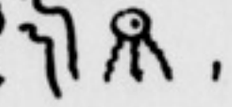


ouni OYOEIN OYWINI

ouin



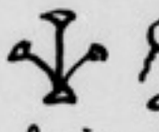




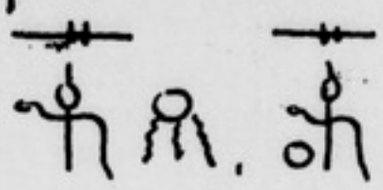
lumière, splendeur: (suite)


ha

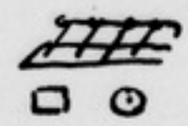

haï


ha-t

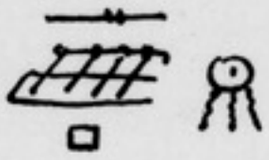
faire la lumière:


s'het

lumière:


šep

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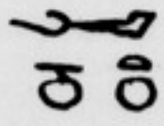

s'šep

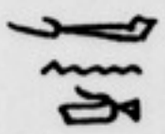

Kaha

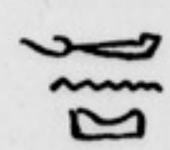

"

(V. colonne suiv:) ⲕⲱϥⲧ

lumière, rayon de lumière:

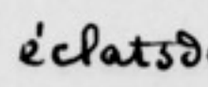

ānt


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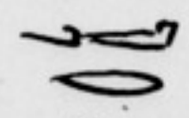

ānṭou


ānṭā

éclats de lumière; étincelles:


mānā

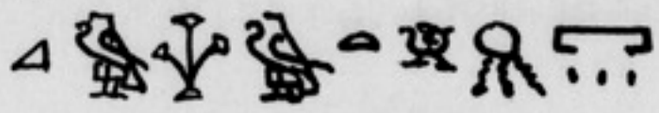
lumière de la flamme:


ār

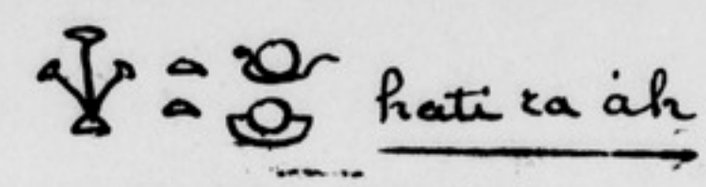
ⲉⲓⲉⲣϥ


ārī

lumière du jour pénétrant par une ouverture:

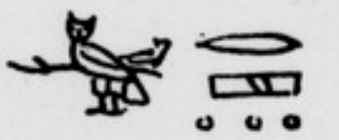

Kahatou

les deux lumières, celle du soleil et celle de la lune:


haṭi ra àh

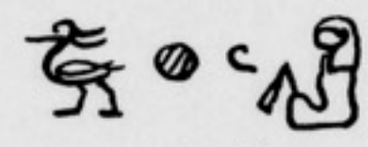

haïṭi ra àh

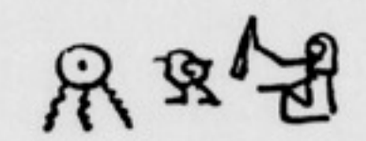
lumineux, brillant: (V. jaune.)


marš

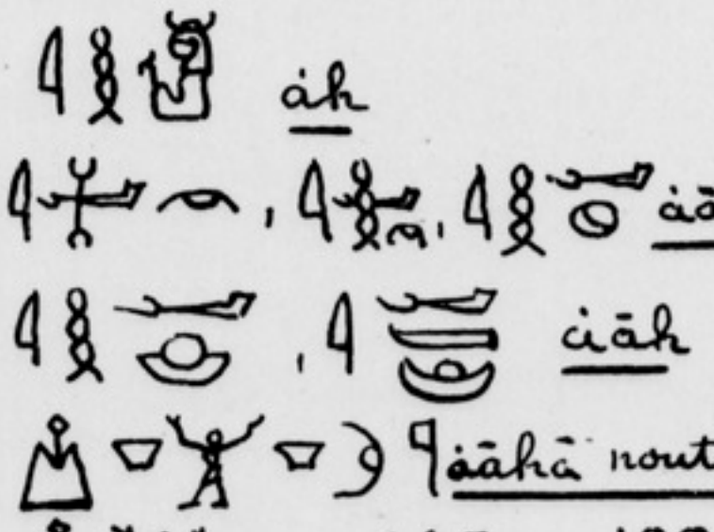
ⲙⲁⲣϣ (jaune)

le lumineux, le resplendissant nom qu'on donnait aux défunts


axou


xou

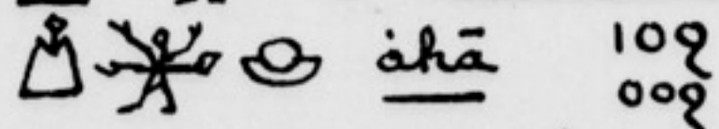
lune: (V. mois lunaire)


àh

àāh

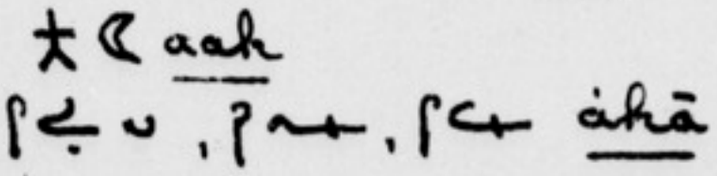
àāh

ḫāàh nouter


àhā 10ϥ 00ϥ

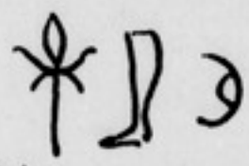
àhā

ⲁⲁϩ

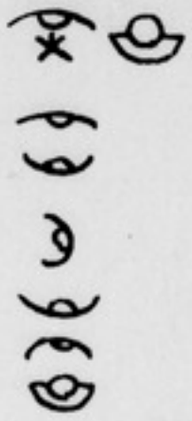

àhā

lune : (suite)

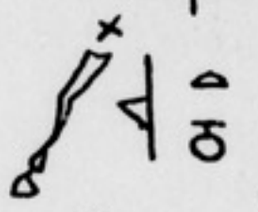
disque lunaire :

 àb

divers croissants de la lune :

 àb ahà

retour périodique de la lune :

 nem Ketnou àāh

litt : renouvellement de la figure de la lune.

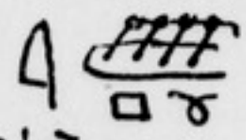
 nem Kaï àāh

fête de la lune :

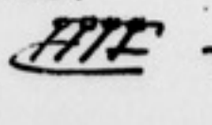
 heb paut

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lustrer des étoffes :

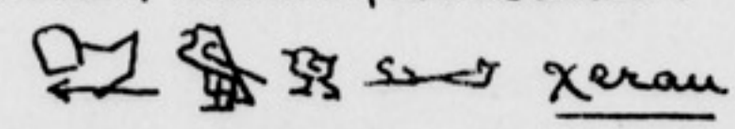
 àšop

d'où :

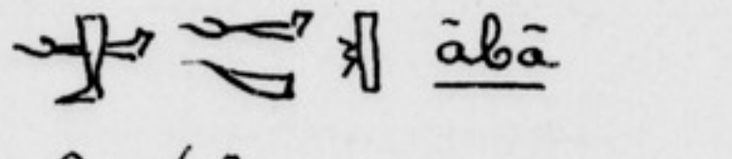
 šop habit de fête

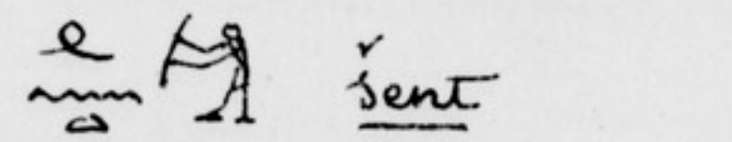
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lutte, lutter, combattre :

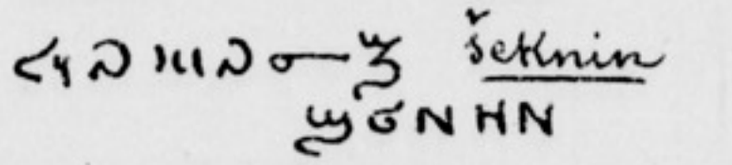
 xerau

lutte, rixe, querelle :

 ābā

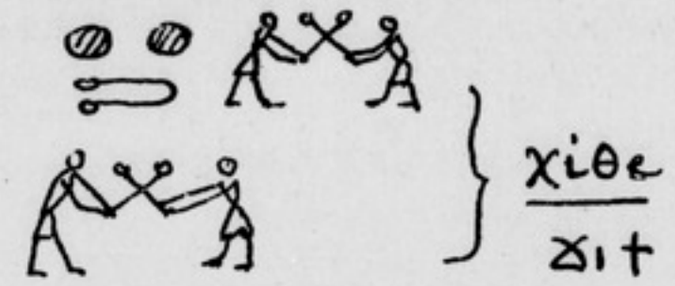
 šent

 šenti

 šetknin

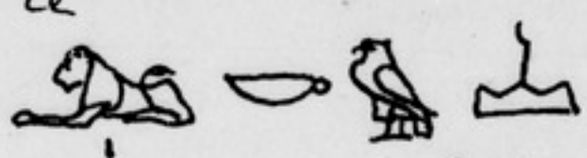
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lutter, lutte, lutteurs. athlète ; — duel.

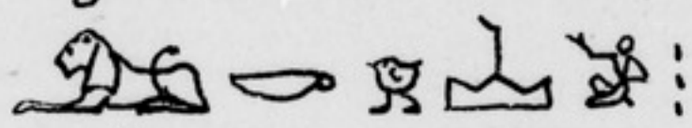
 xiθe / ȣit

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Lyciens (pays des) Lycie. ancienne région de l'asie Mineure

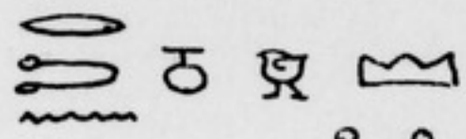
 LeKamen

Lyciens

 LeKou

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Lydie - (pays de l'asie Mineure cap : Sardes)

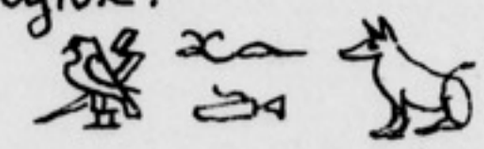
 RoDennou (men

Les Ruten, les Khétas, les Kharou, les Perses etc étaient compris parmi les  Sati c'à d. les asiatiques.

Les Egyptiens après leurs premiers conflits avec les assyriens et les Babyloniens, sous le règne de Thotmes 1er, donnèrent à ceux-ci le nom de Rothennou.

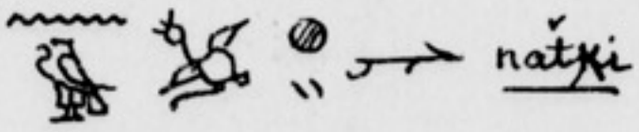
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lynx :

 mafet

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lyre :

 nafxi

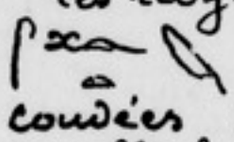
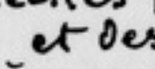
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Supplément à la lettre L

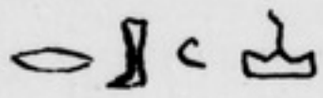
Libyens :

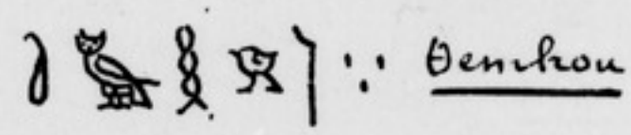
Les Libou ou Libyens n'apparaissent dans les inscriptions de l'Egypte que sous le règne de Ramsès II (XIVe s. av. J.C.) C'est sous le règne de son fils Meneptah - Baienras que

les Libyens se coalisèrent avec leurs voisins les Mashoushas et les Kahakas, les Shardanas (Sardiniens) les Schekkshas (Siciles) les Tourshas (Etrusques), les Likou (Lyciens) les Akaouashas (achaïens) (monument de Karnak) pour envahir l'Egypte. Cette invasion de barbares fut repoussée. Les Libou et les Mashouasha se soumirent et furent incorporés dans les milices égyptiennes. C'est en cette qualité qu'on les retrouve surtout à l'époque des Bubastides.

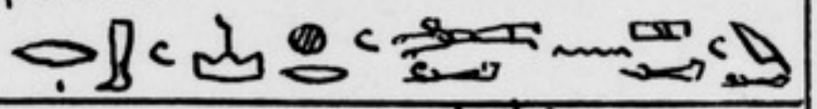
Les Libyens portaient des sabres  sefet longs de 3 à 5 coudées (1 m. 50 à 2 m. 50); des flèches placées dans des carquois et des javelots  ouâ à manches de bois.

On les nommait:

 robou

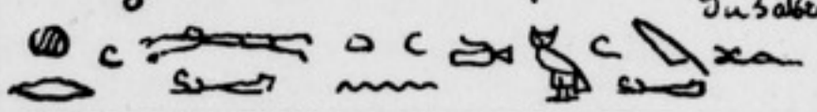
 Oemhou

par ex:



Robou xerou n saou

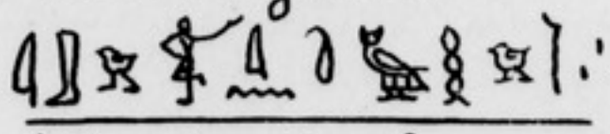
des Libyens sont renversés par le tranchant du sabre



xerou tou n temou-f

ils sont renversés par sa pointe.

Danse Libyenne:



àbou àn Oemhou

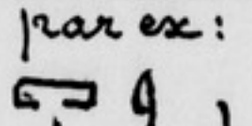
M

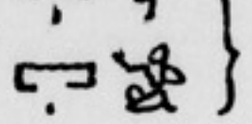
ma, mon, mes:

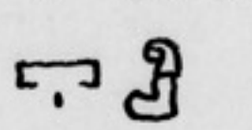
 à masculin

 à féminin

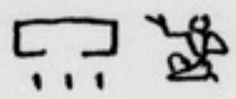
par ex:

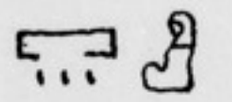
 per à ma maison (à moi homme)

 per à ma maison (à moi femme)

 per à ma maison (à l'homme ou à la femme)

au pluriel le pronom possessif reste le même pour les deux genres le substantif qui le précède prend seul la marque du pluriel. Ainsi

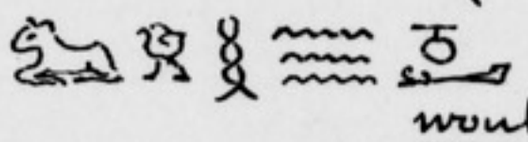
 per-ou à (mes maisons)

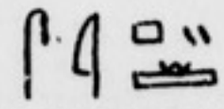
 per-ou à (quand elles appartiennent à une femme)

en démotique et en copte le pronom change selon le genre du subst:

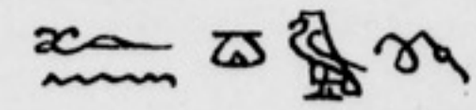
11N	pa	ΠΑ	mon
113	ta	ΤΑ	ma

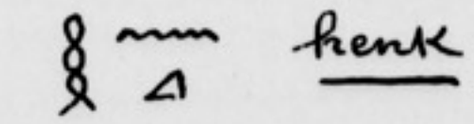
macération, faire macérer: (v. rouir)

 nouk mou

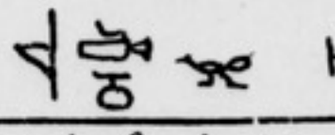
 sâpi

mâcher:

 fenka

 henk

machination, astuce, complot:

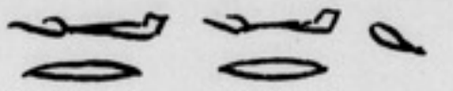
 Ketnou

mâchoire:

 art artait

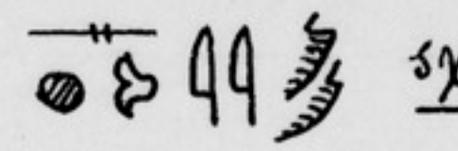
 arti (les 2 mâchoires)

mâchoire : (suite.)


ārār

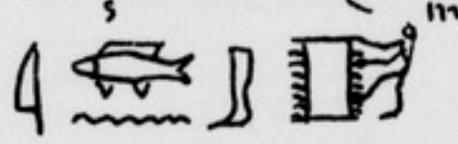

oukaī-t

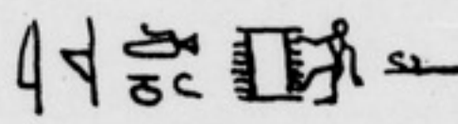

rotex

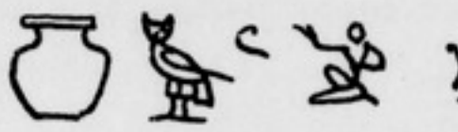

sxrī


šaāro

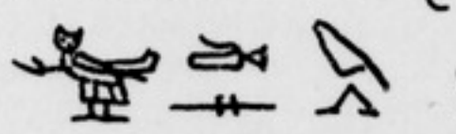
maçon: (v. bâtir, mur.)


ānb

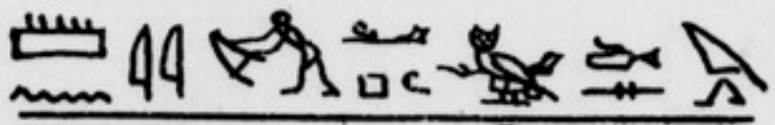

ākethou


Khounou

madré : (v aiguiser)


mātes

par ex:

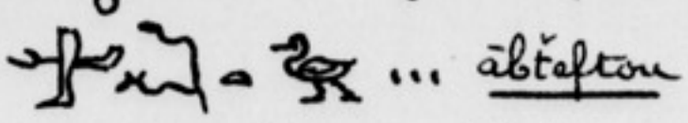


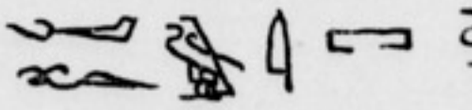
menī pour mātes

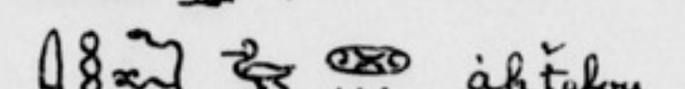
le paysan est madré

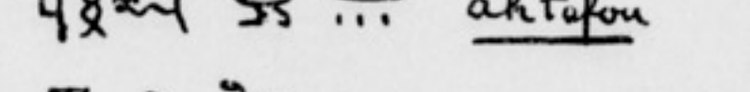
(ce qui prouve que ni paysans ni dictons ne sont changés.)

magasin : (v. entrepôt, halle)

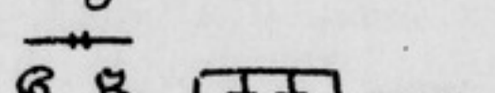

ābšeftou


āfaā

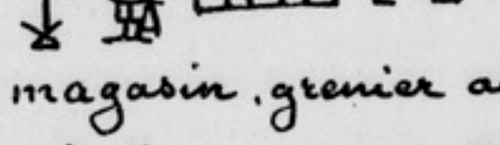

ākšefou

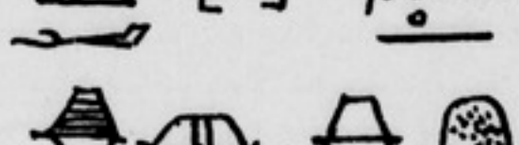

ha-t šefou

magasin :


sexem

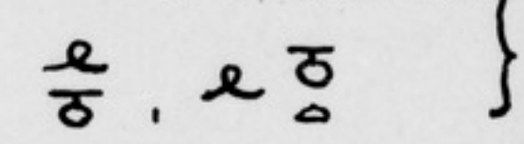
magasin, grenier aux blés:


pirā

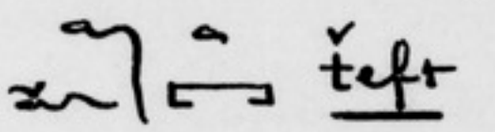

āhā


māxerat

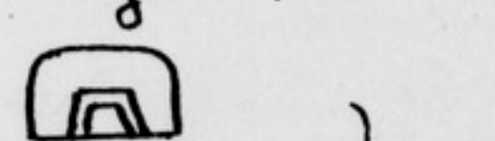

sxou-t


šent

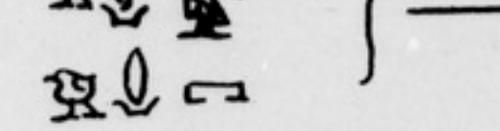

šen


teft

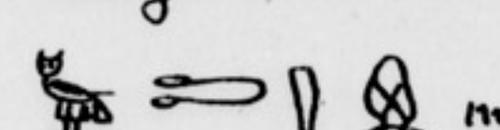
magasin, chantier, calle de navire:


outa

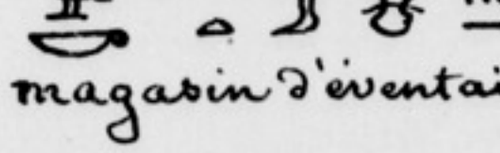
magasin, boutique, atelier:


mek

par ex:
magasin de chaussures:


mek deb-t

magasin d'éventails:


mek nef-t

magie ; pouvoir magique ; puissance des deux :



saxou

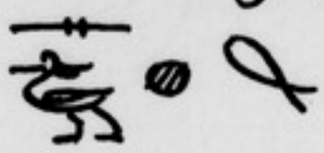
par exemple en parlant d'Isis :



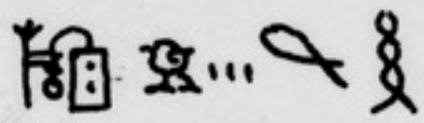
saxou ẖ hek ỉn Senou

(elle a plus de) puissance, de force qu'une innombrable quantité de soldats.

écrit magique :

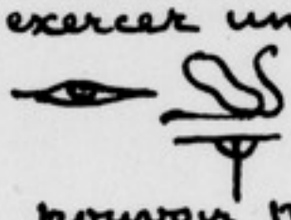


sax šā-t



ānou hekaou

exercer un pouvoir magique :



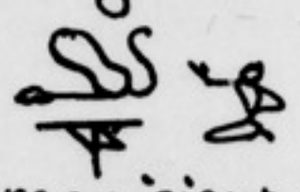
ar hekā-u

pouvoir magique :



hekā

magicien :



hek

aXw (mage)

magiciens :



hekaou

magicienne :



hekt

formule magique :



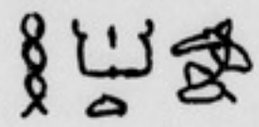
setaouha

(v. chasser les démons)

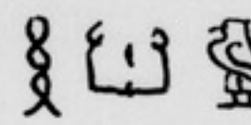
prononcer des formules magiques



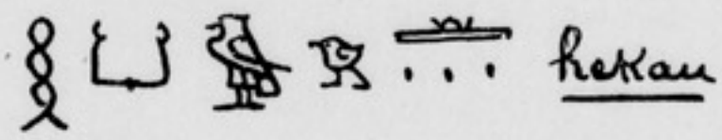
hek



hek-t



heka

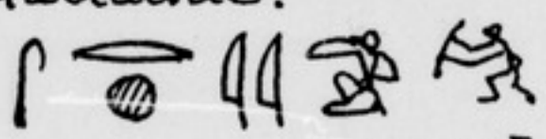


hekau



hekaua

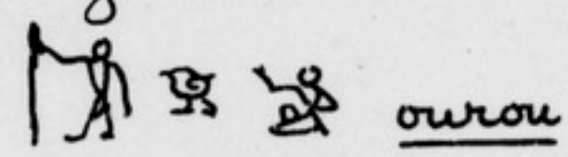
magie, sorcellerie qui inspire la crainte :



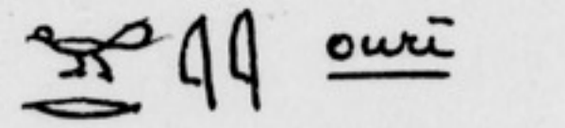
serxī

ugepuy

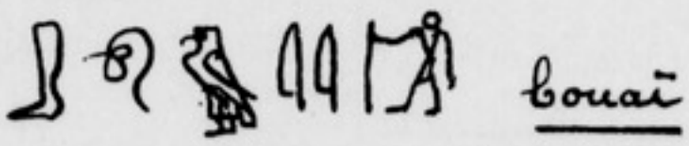
magistrat :



ourou



ourī



bouaī



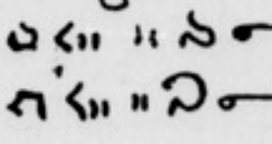
bouy

(v. les xxx)



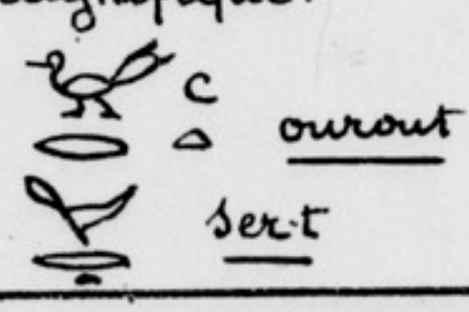
sasp

magnésie :



maknās

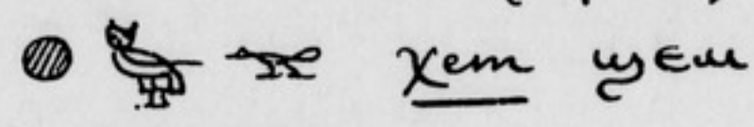
magnifique :



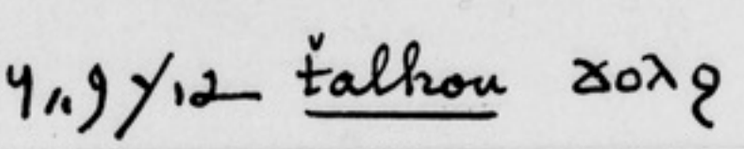
ourout

ser-t

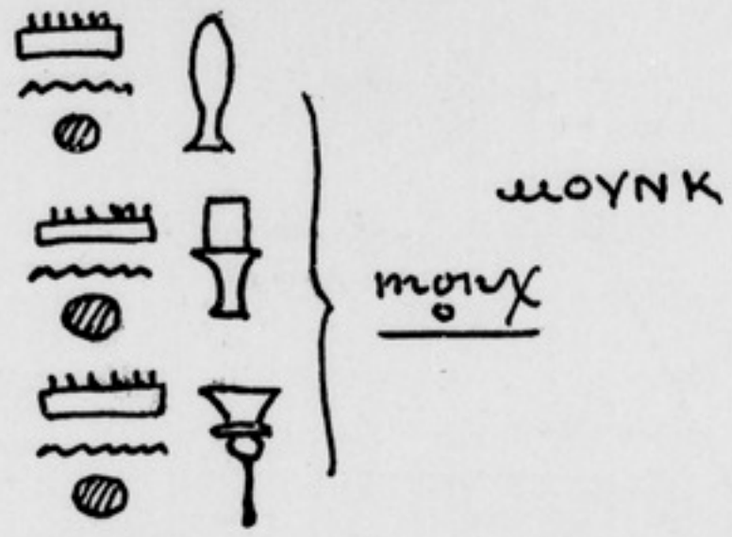
maigre, mince, petit:
(v. petit.)


xem ⲱⲉⲙ

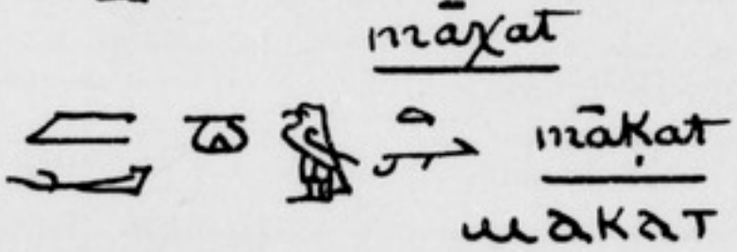

xemarī

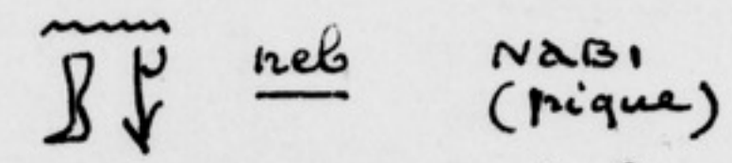

ťalhou ϩⲟⲗϩ

maillet, battoir:

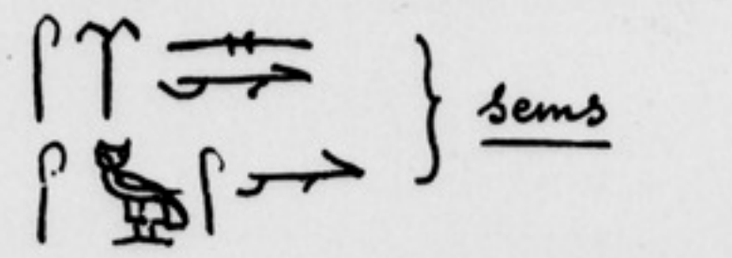

moyx ⲙⲟⲩⲛⲕ


māxat

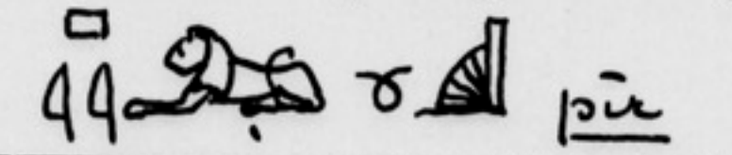

mākat ⲙⲁⲕⲁⲧ


neb ⲛⲁⲃⲓ (pique)

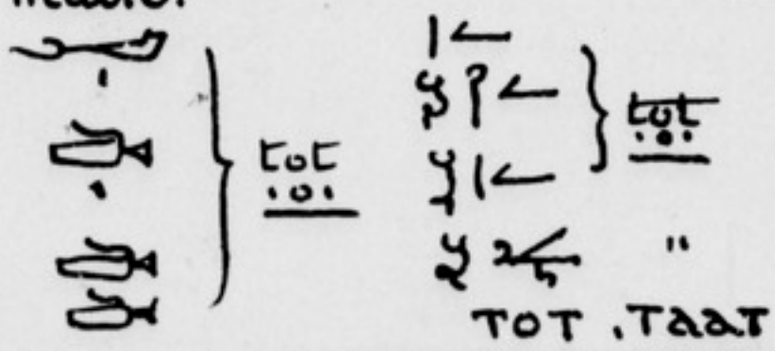
maillet, marteau de bois:


sems

maillot d'enfant: (v. turban)

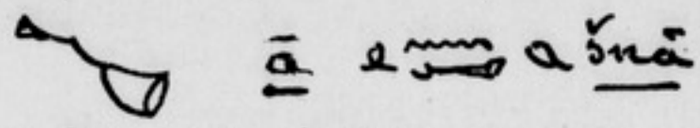

ⲡⲓⲣ

main:

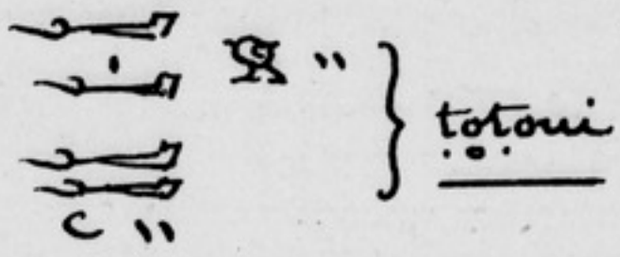

tot

TOT, ⲧⲁⲁⲧ

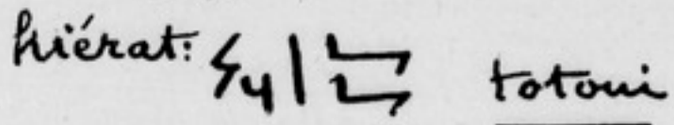
à l'époque ptolémaïque:


ā a ⲁ a ϣⲛⲁ

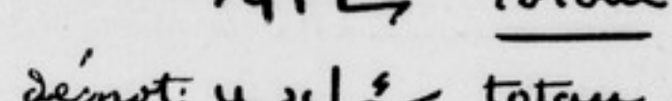
les deux mains:


totoui

hiérat:


totoui

démot:


totou

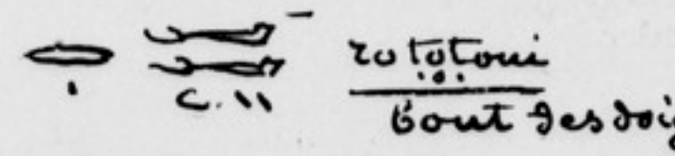
main pleine, poignée:

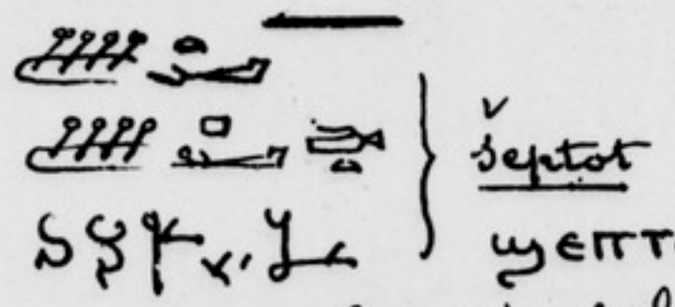

totm

main étroite, serrée, vide
c.ād: avare ou misérable:

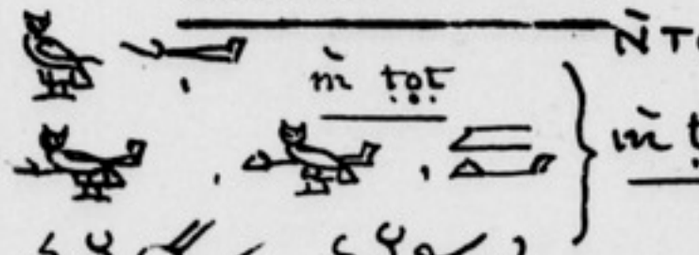

ka tot

le mot tot main; qu'on confond naturellement souvent avec ā, sert à former tant de mots et de locutions que force nous est de nous borner à en citer quelques exemples: on en trouvera d'autres passim.


ro totoui
bout des doigts

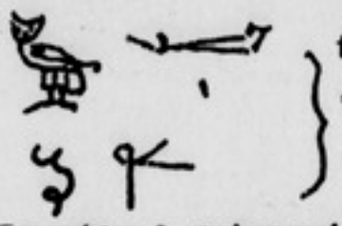

ϣ septot ⲥⲉⲡⲧⲟⲧ

donner la main, saluer.

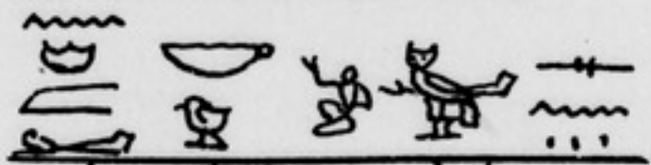

n tot
ⲛ̀ⲧⲟⲧ

par la main, ou, de la main

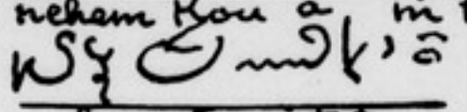
main: (suite)



et autres groupes similaires que nous venons de voir pouvant se présenter dans le sens de: conduire par la main, être protégé par; mais on les trouve surtout employés dans le sens de: de la main, hors des mains. Par ex:

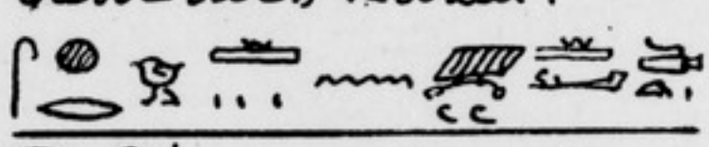


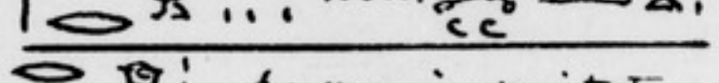
nehem Kou a mi tot sen



nehem ti mitot ou
je suis sauvé de leurs mains.
je suis mis hors de leurs mains.

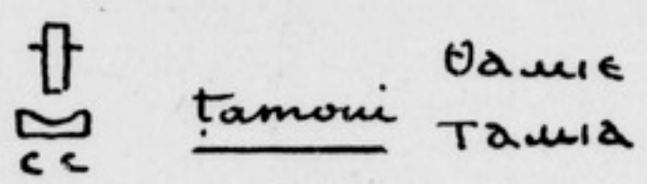
notre locution: «faire main basse sur» se disait:



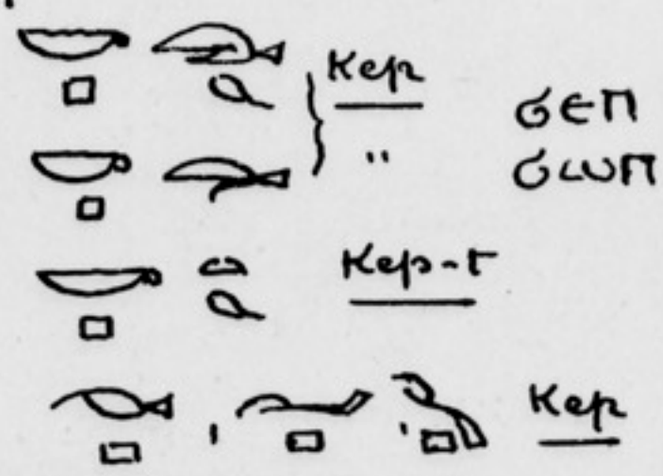


sexrou i wou i tot
le fait d'allonger la main dessus.

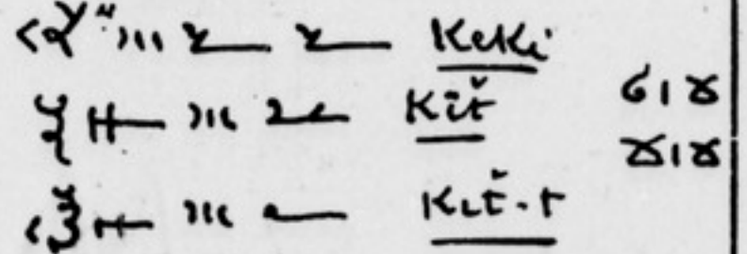
main d'œuvre:



paume de la main:



main:



On rencontre parfois dans les tombeaux des mains en porcelaine bleue ou verte. Ces mains sont fermées: l'extrémité du pouce passe entre l'index et le medium. C'est le geste de la main usité en Italie pour conjurer la jettatura. Cette superstition remontait sans doute aux Egyptiens.

maintenant:



m tai ounnou-t
(en ce jour)
pehou (ce jour)

maintenir:



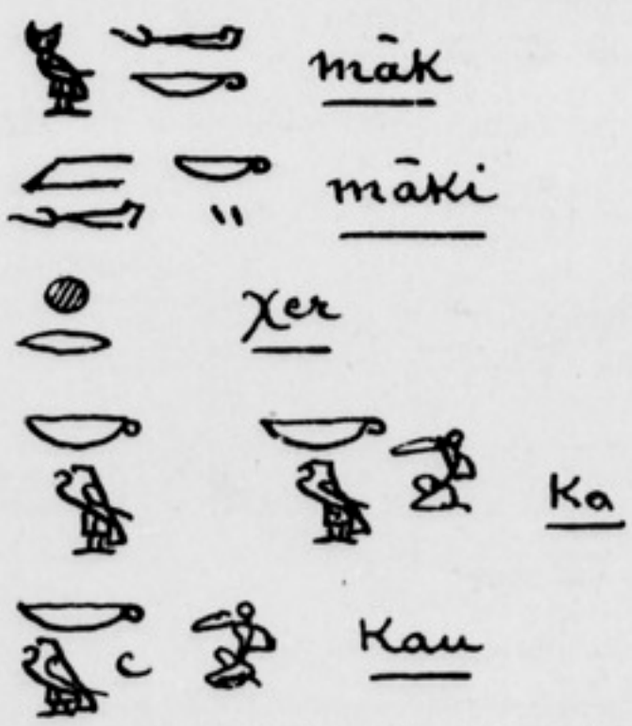
s'men

maints: (v. plusieurs)

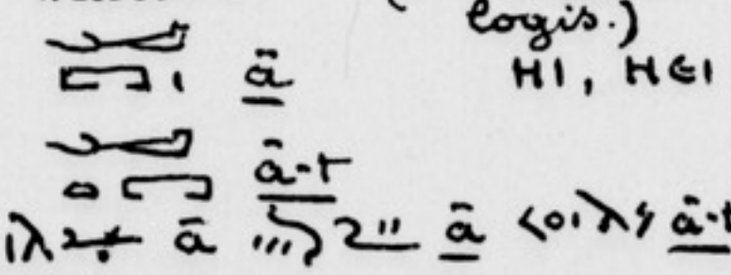


šebennou

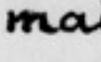
mais: (v. car, alors.)



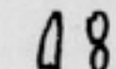
maison: (v. demeure, logis.)



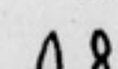
maison. (suite)

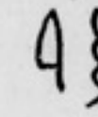

àh

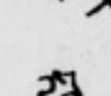
ЄІЄQ
ЄІШQЄ
12Q


àhou


ahū

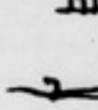

ari-t


ā-t ari-t


āi-t

HI
HEI


āi-t


àpa

(v. petit temple)


àp-t

HΠI
ΔBHT

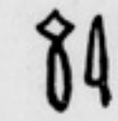

àpi

àn


àn-t

anū-t

surtout: colonnade; temple avec colonnes.


OYEITE


wouait

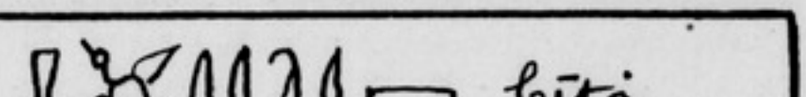


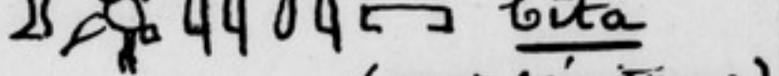
v. demeure.

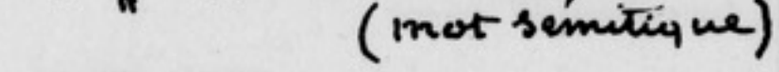

outouti

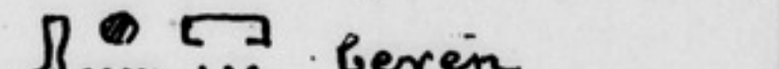

ousxà set

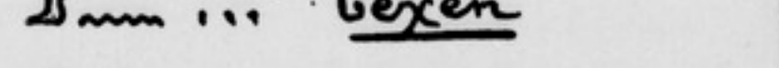
maison spatieuse
V. temple, palais

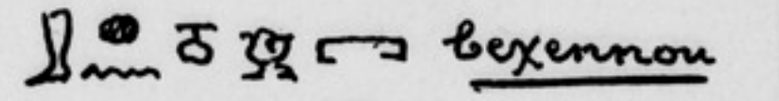

bītà
(mot sémitique)

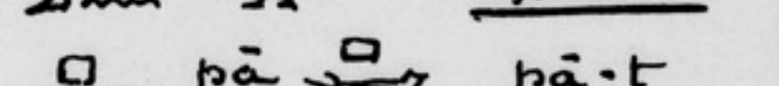

bexen

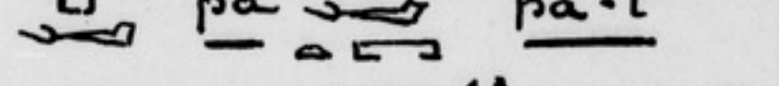

bexennou

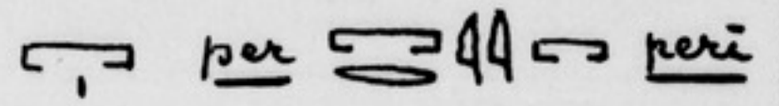

pā pā-t


per peri

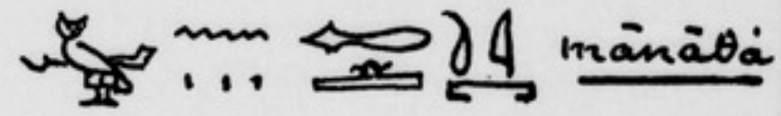

mānābà

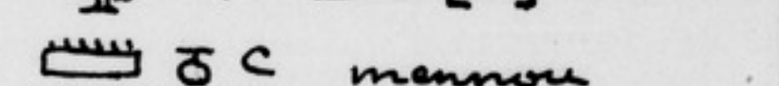

mennou
MONH

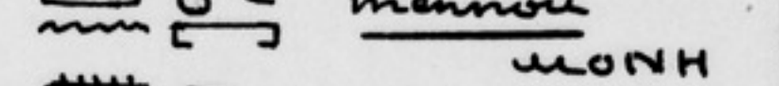

meninou

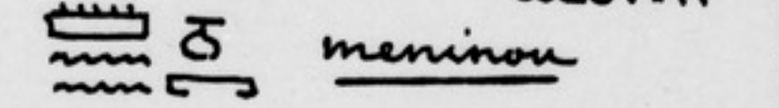

mer merot
MEAWT

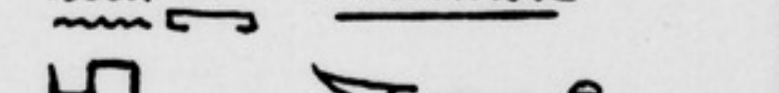

mer merat

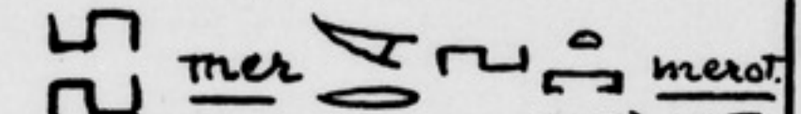

merout-t

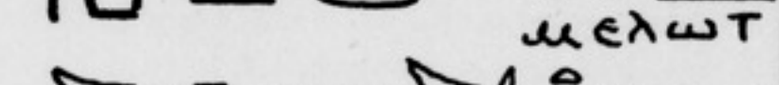

her, heri

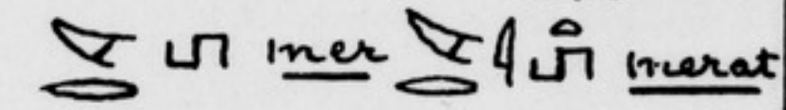

het-t


ta het (la maison)

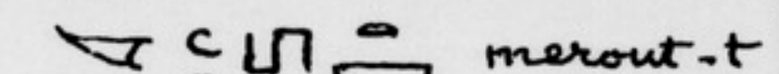

het

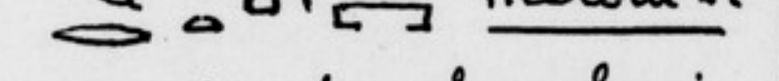

hetou-t

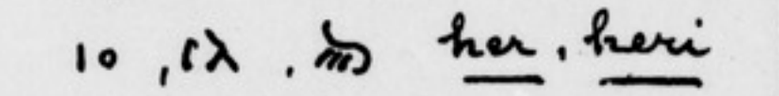

het

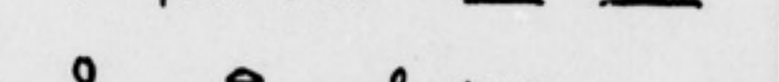

res
rē

Pl
maisonnette.


xàit

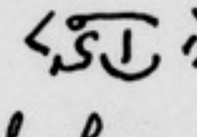

xet

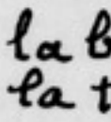

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terit

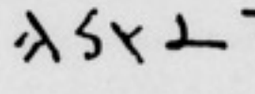
maison: (suite) (v. palais. tombe.)

grande maison:

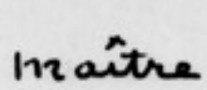
 per ā

 per a

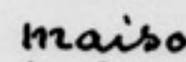
d'où:

 per ā pharaon (v. pharaon)

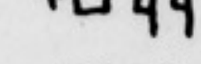
très grande maison (v palais)

 àāā

parex: scribe du palais:

 ànaāāti

la grande maison occidentale, c.à.d: l'endroit à l'occident de Thèbes où l'on déposait les momies:

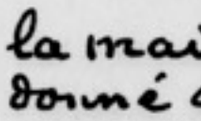
 aāāment

la bonne maison: c.à.d: la tombe:

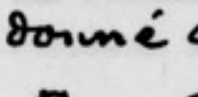
 àāânofer

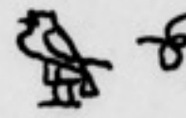
HINOQEB

maître de maison: (v maître)

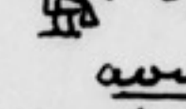
 neb per

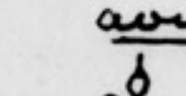
maison paternelle; siège de la famille:

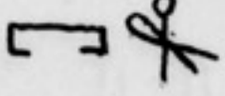
 hīn-t per

 het outi-t (maison de la procréation)

la maison blanche, nom donné au trésor:

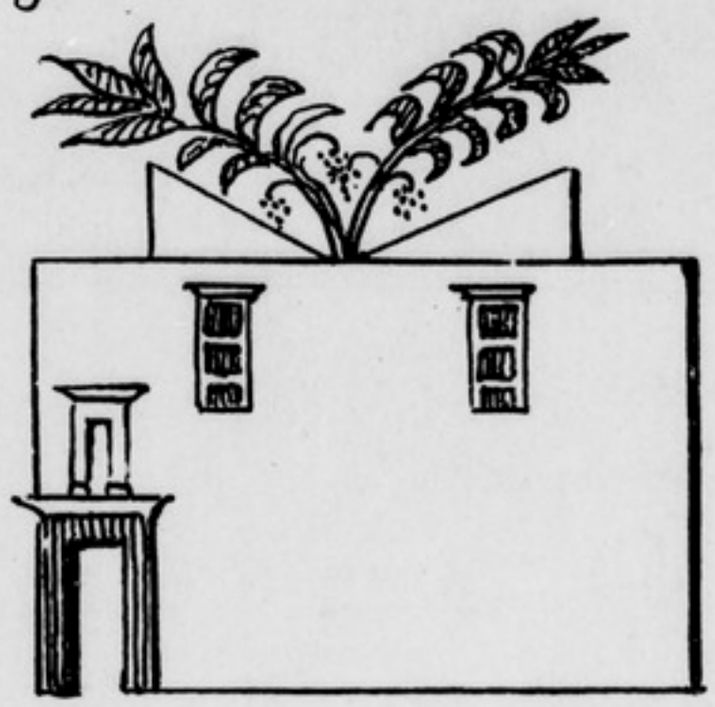
 aou n̄ perihet

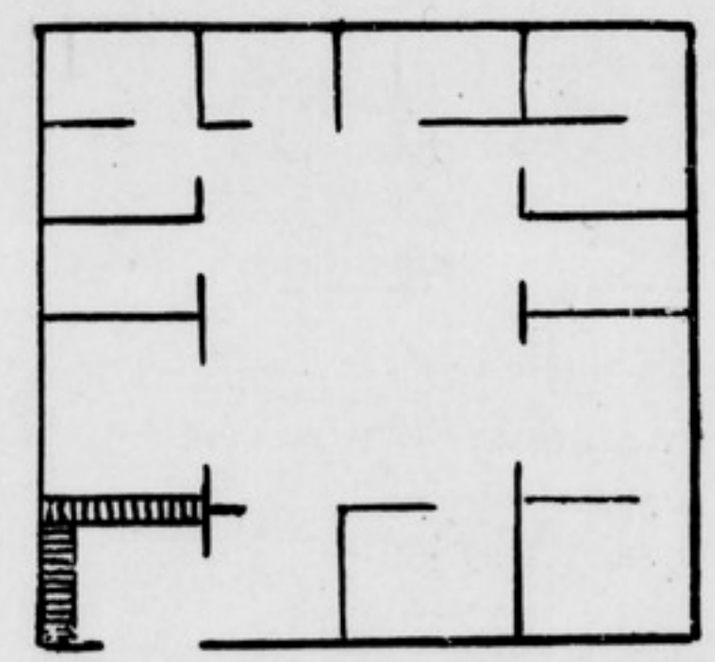
 pr o (trésor)

 perihet

maison blanche (v. trésor)

Les maisons égyptiennes étaient ce qu'elles sont encore dans tout l'orient. Voici deux reproductions de dessins originaux d'Egypte une façade et un plan qui suffisent à donner une idée de ce genre de constructions:





Entrée - vestibule;
cour ouverte au milieu donnant le jour aux douze chambres disposées autour.

De même sans doute à l'étage supérieur, indiqué par la façade ci dessus, où s'ouvrent deux fenêtres à moucharabis comme on en voit encore de nos jours.

Au milieu de la cour se trouvait ordinairement un bassin. Nous voyons ici qu'on y avait planté un dattier.

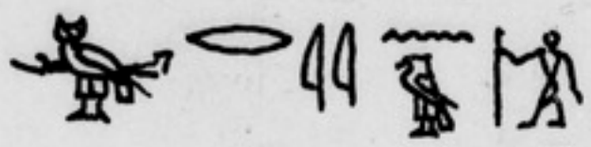
Les maisons pauvres étaient construites en argile, pisé, bouse de chameau; les maisons plus importantes en briques et en pierres.

L'intérieur des chambres était orné de bois plus ou moins précieux, plus ou moins ornés d'incrustations.

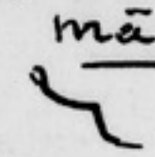
maître : (v. seigneur)

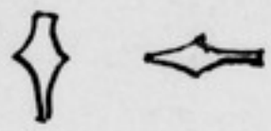

neb NHB


neb (E. ép:)

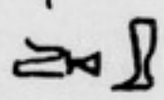

mãrina

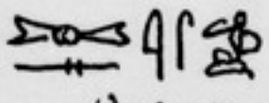

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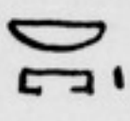

xorp


sexem

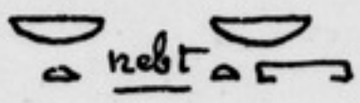

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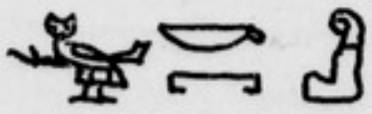

θesas
δοειc

par exc :
maître de la maison,
chef de famille :


neb per NEBHI
ou
neb ãt

maîtresse de maison :


nebt nebt ãt


mãkãt

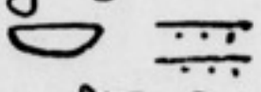
(protectrice de la maison)

par ex :



àm.K ren sšop mãkãt
ne prends tu pas maîtresse de maison
pour : ne te maries-tu pas?

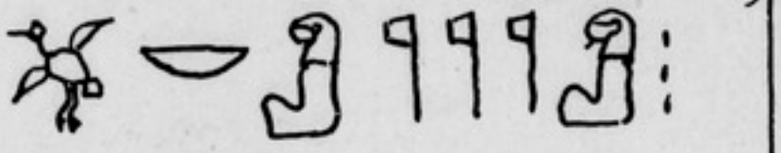
maître des deux mondes, (titre royal) :


neb taoui

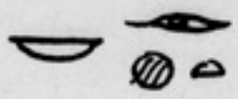
maître des diadèmes : (titre royal)


neb xãu

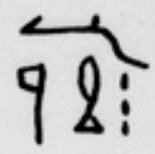
le maître des dieux : (titre divin)


pa neb nouterou

maître de faire les choses : (titre divin et royal) :


neb ar xetou

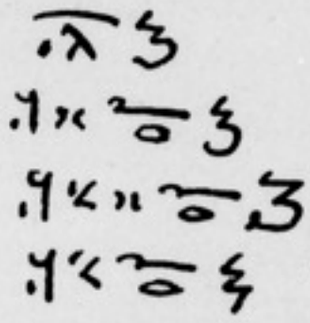
maître des prophètes :


mer honou nouter

(chef des esclaves de dieu)

maître d'hôtel, chambellan, camérier : (v. majordome)


merãt


merãt
en hiératique
111 merãt

maître de la rédaction ; rédacteur en chef des hiérogrammates :

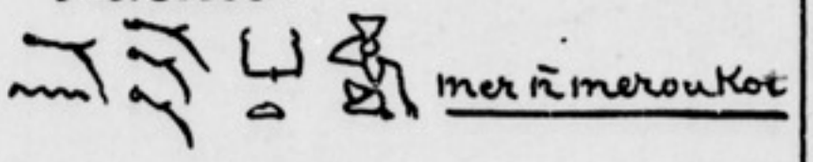

mer apṭ ša


mer apṭ šau

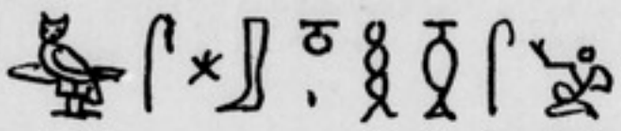
maître ouvrier, contre maître, conducteur des travaux :


mer Kọt

maître en chef des travaux, chef d'atelier :


mer ñ merouKot

maître: (suite.)
maître de chant; de musique



mer seba n hos.
le maître de musique:



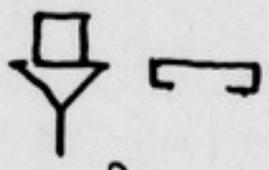
pa mer hos

maître és-arts et sciences,
maître de maîtrise:



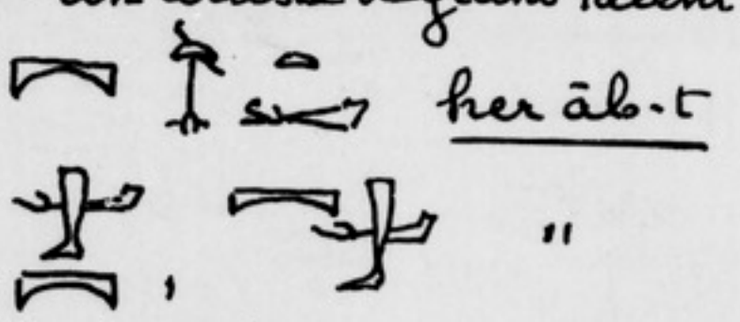
xorp

maître du gynécée:



sexem ât hîm

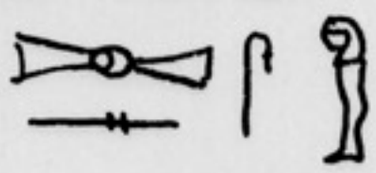
maître (dans le sens que nous donnons à ce mot en parlant d'un artiste de grand talent:



her âb-t

mer âb-t

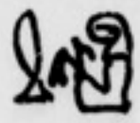
les maîtres:



heses

nom donné aux sept grands esprits, dans le Rituel funéraire.

majesté: (V. esclave)
Sa Majesté, Sa Sainteté:



xa hon-f

littér: son esclave, l'esclave de dieu.

Les rois et les prophètes se disaient seuls esclaves de dieu ne voyant que dieu supérieur à eux. (V. prophète.)

majestueux:



Ka

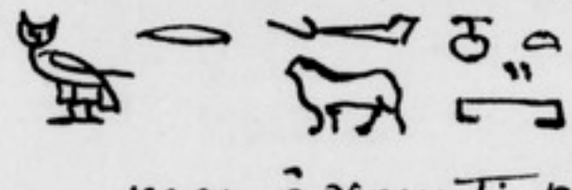
majordome, haute fonction de confiance à la cour:



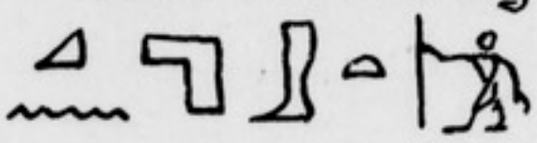
ā ir per
(grand de la maison)



her ā ir per
le grand chef de la maison (royale)

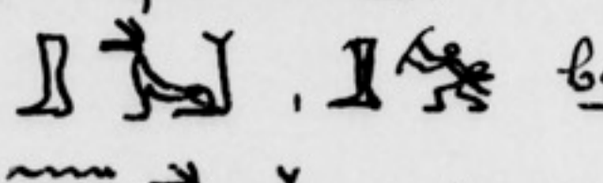


mer āxounti per
chef de l'intérieur,
ministre de l'intérieur.
de la maison royale.

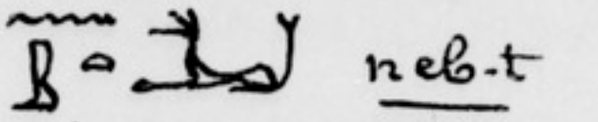


Kenb-t
(celui qui règle tout.)

mal, le mal. (V. dépendu, mauvais, méchant.)
principe du mal:

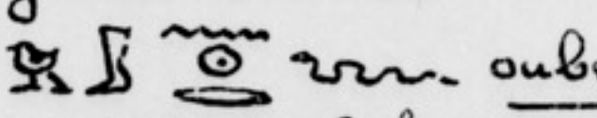


be



neb-t

génie du mal:



oubonto

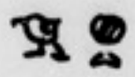
esprit du mal, le mauvais esprit

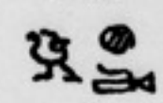


Set

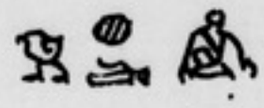
mal: (suite) (V. maladie)

mal physique:

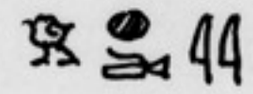
 ouxet

 ouxet

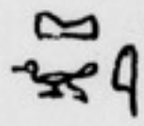
mal moral:

 ouxet

être accablé de maux:

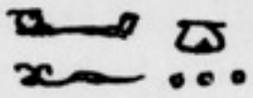
 ouxeti

faire du mal:

 tou šera

malachite: (V. émeraude)

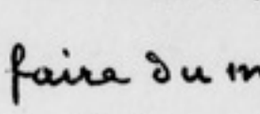
 mak

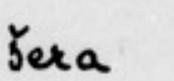
 mafek

 mafek (?)

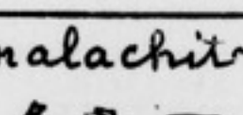
malade, maladie; infirmité:

 àoun

 àat-t

 menton (V. 2ème colonne suivante)

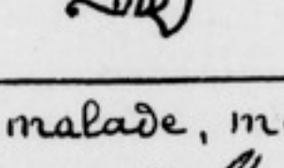
 neka

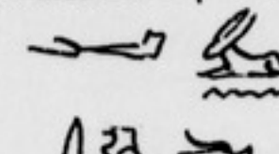
 nek

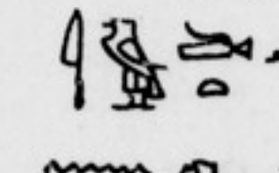
 nest (contusion)

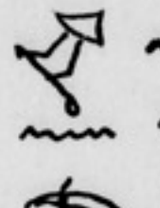
 nethneth

λαχλεχ

 xne

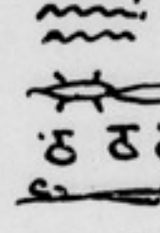
 xni

 xnou

 xnini

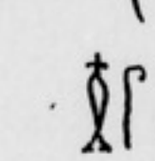
 xni

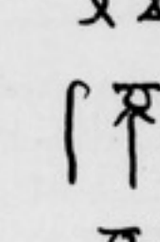
ⲛⲩϭⲛⲏⲛ

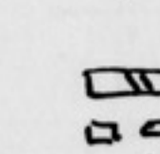
 xnou

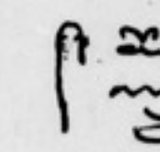
 xnoum

 roṭou

 hosmer (être bouché) (constipation)

 šemer

 šept

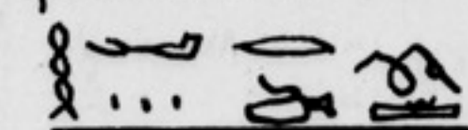
 sfent

un des vœux exprimés souvent, est celui-ci:



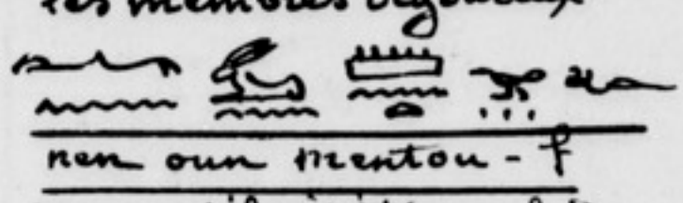
ren a xer hosou souten

n'arriver à la vieillesse qu'avec les faveurs du roi



hāu roṭou

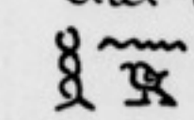
les membres vigoureux



ren oun menṭou-f

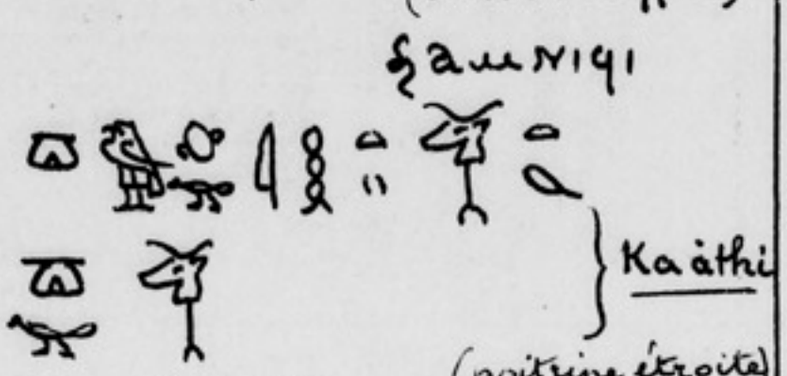
sans qu'il ait été malade.

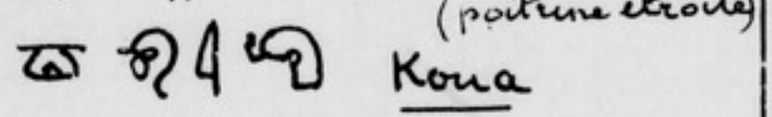
état maladif:

 henouhi

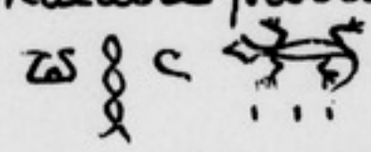
malade, maladie, mal, maux:
maladie de poitrine, oppression, asthme; asthmatique:


xennef (sans souffle)

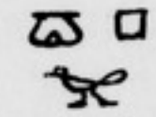

Kaàthi (poitrine étroite)


Koua

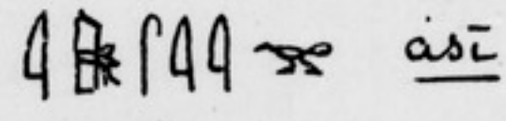
maladie pédiculaire (phtiriasis)

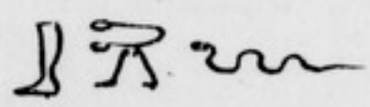

Kehou (aš) (plein de poux)
KATKE (pouilleux)

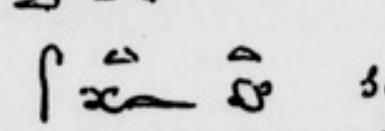
mal de mer, nausées:


Kop ϬOΠ

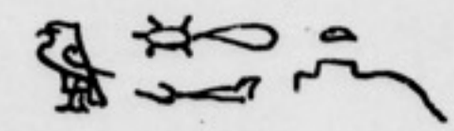
maladie des intestins, coliques, maux de ventre: (v. coliques, contorsions)

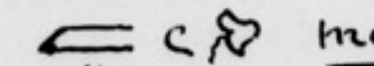

àsī


bebet BIBI

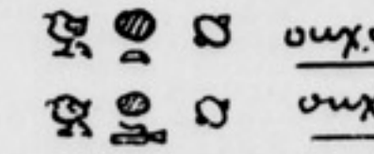

sotef-r COTϘ

maladie de femme:

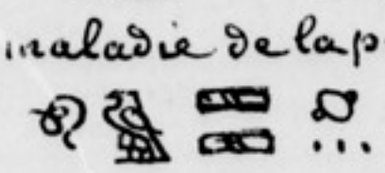

axā-t

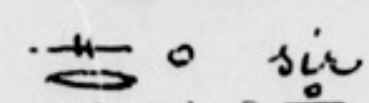

mesou (menstrues)

maladie vénérienne:

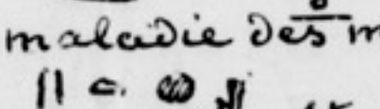

ouxet
ouxet

maladie de la peau; lèpre:

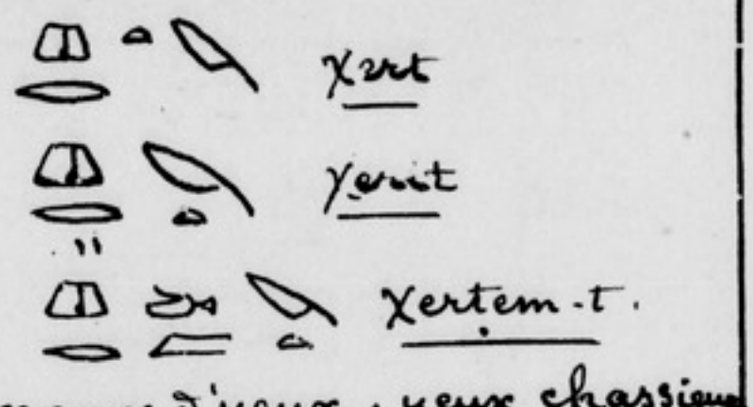

ouaši


sir CIP (tache)

maladie des membres:


stoux

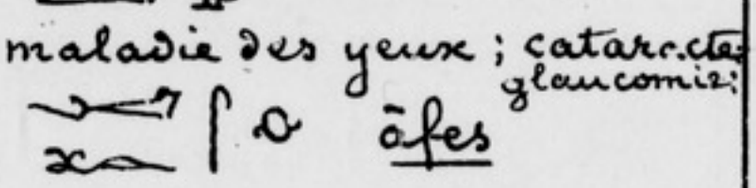
maladie de l'épine dorsale, douleurs lancinantes:

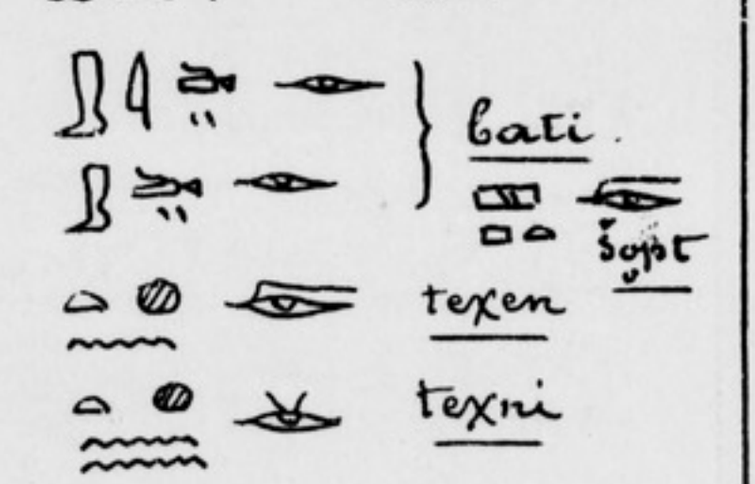

xert
yert
xertem-t.

maux d'yeux, yeux chassieux, chassie:

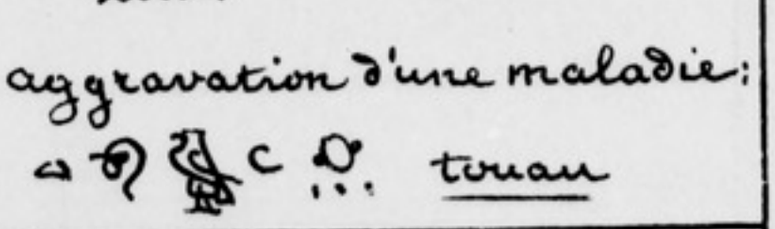

hat
hati
ϩit
šau

maladie des yeux; cataracte, glaucome:


āfes


bati
šopt
texen
texni

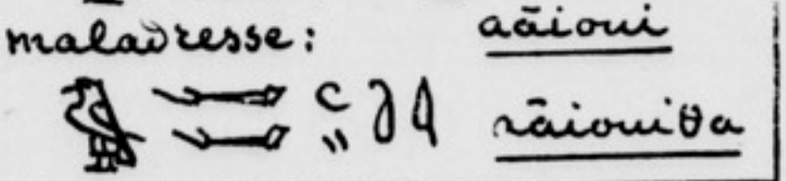
aggravation d'une maladie:


touau

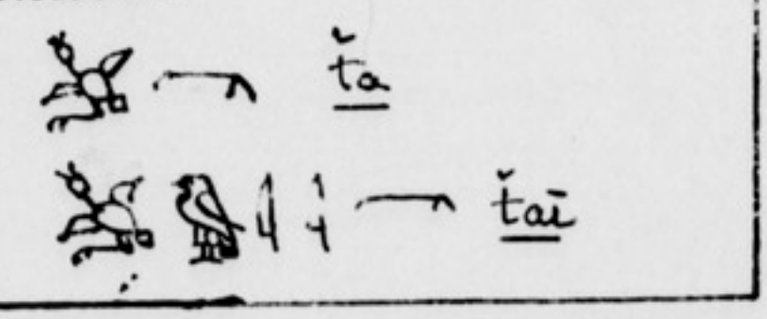
maladroit:


aāiou
aāioui

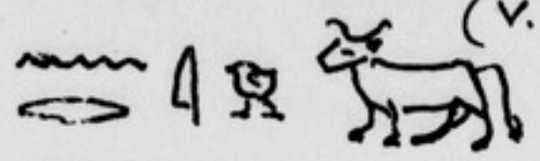
maladresse:

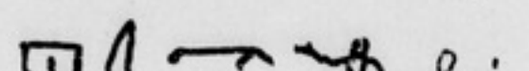

rāiouiba

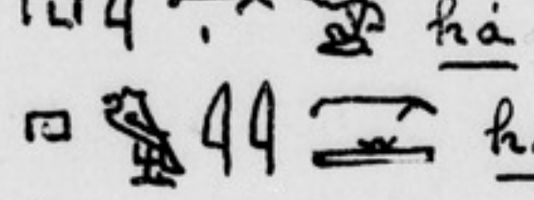
mâle:

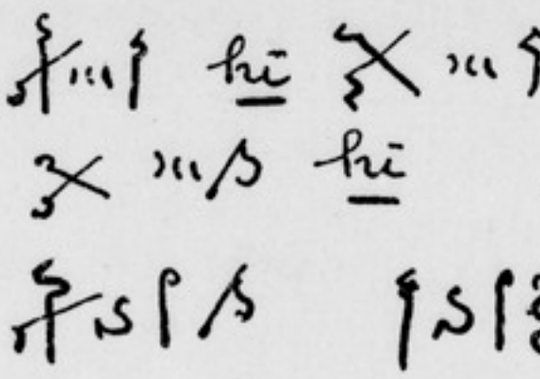

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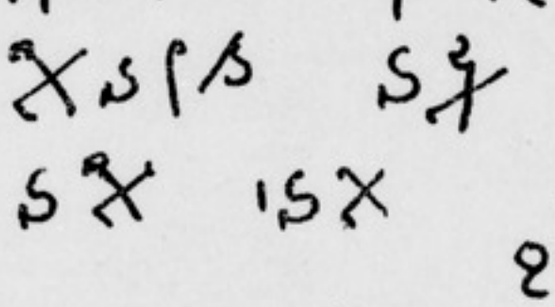
mâle, viril : (suite).

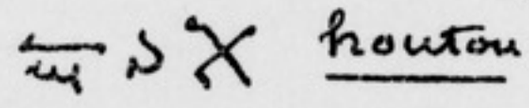

(V. mari, viril)
nerau

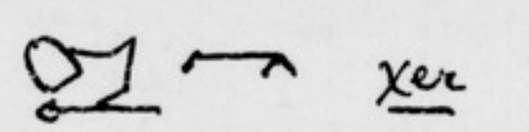

hà

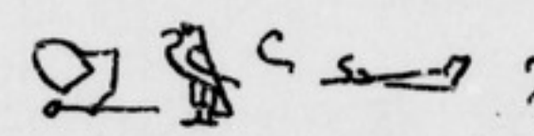

hau

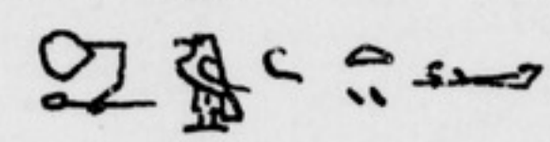

houi


houit


houton

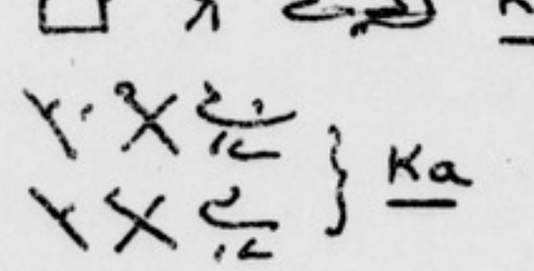

xer


xerau


xerautiu


Ka

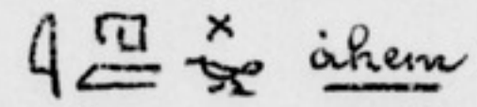

Ka


Ka

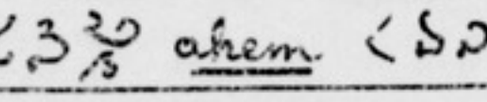
malfaiteur :


âta

malheur ; être malheureux :


âhem

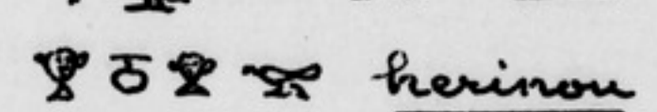
EBIHN

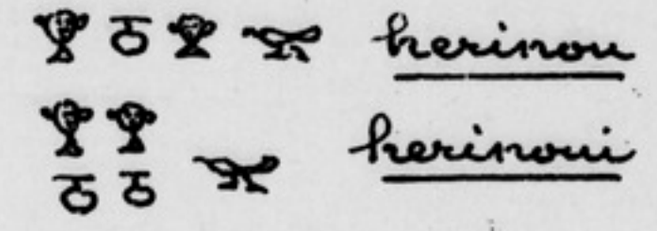

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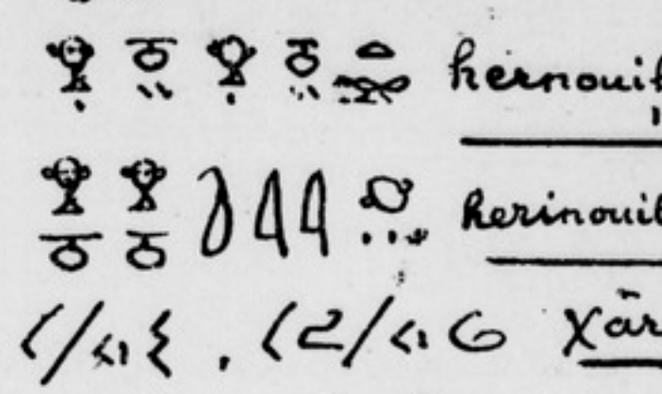
âbin-t

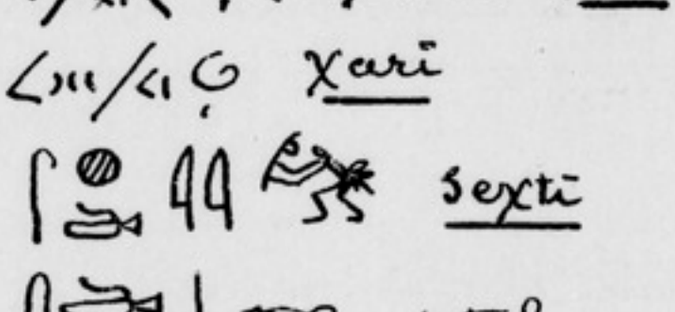
malheur, adversité, revers, désastre :

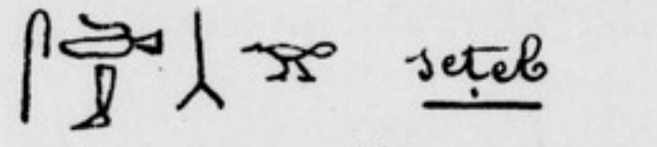

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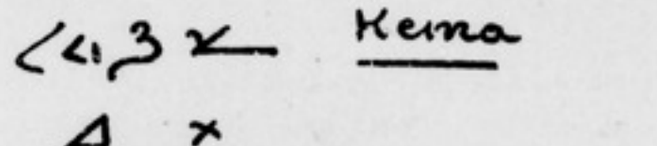

herinou

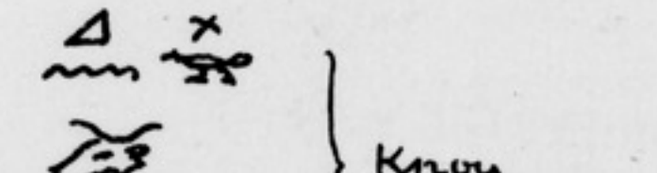

herinoui

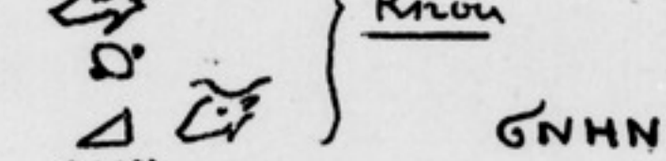

herinouiher

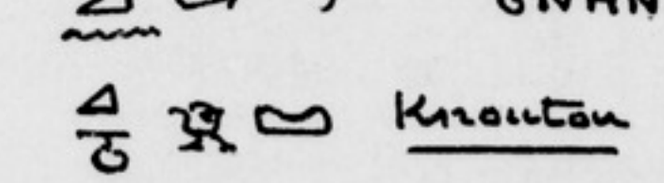

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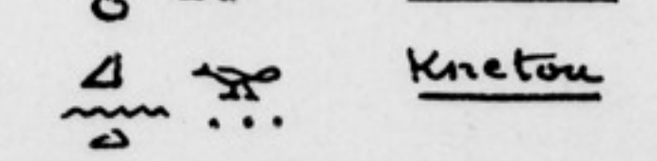

xâr


xari

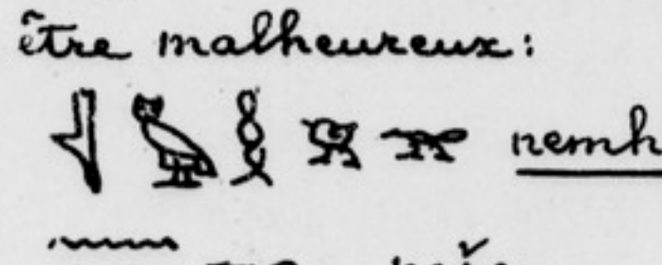

sexti

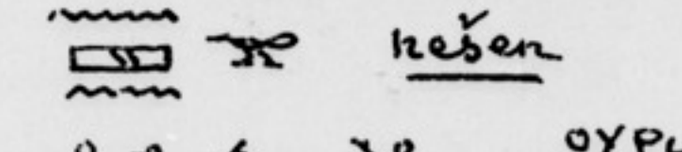

seteb


kema

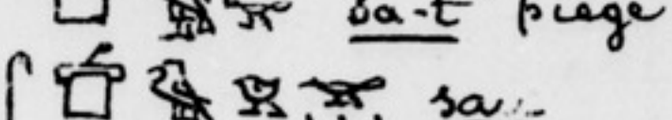

knou

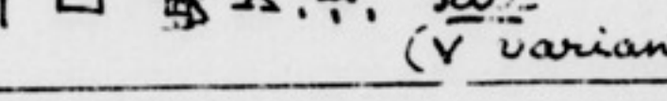
GNHN


knouton


knetou

être malheureux :


nemhou

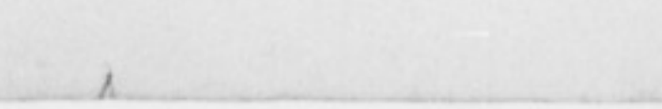

nešen

OYPW

houro

malice : (V. méchanceté, perversité, piége.)

sa-t

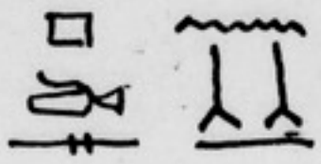

sa...

(V variantes.)

malle, valise, sac de voyage (v. sac)


c kemou

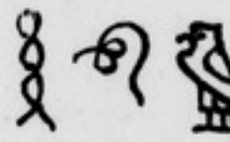

c kemou


petes ir menx

(
petes veut dire: couverture, enveloppe.

et 
menx étoffe, toile.)

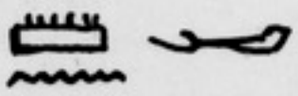
malpropre: (v. sale)


houau

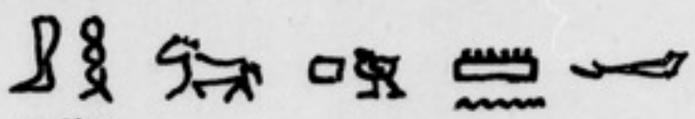

ťanouŭ

ΣINIPI

mamelle: (v. seins, nourrice)

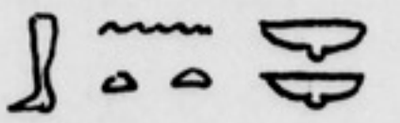

menā

par ex:

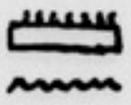

ťehs pou menā

c'est un veau à la mamelle.

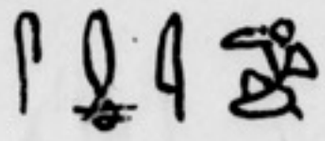
mamelles:

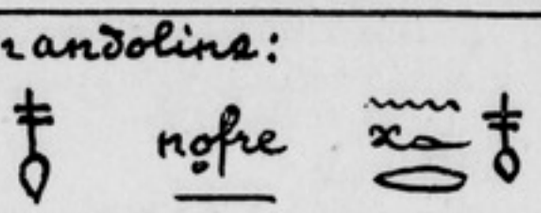

ťenti


menoť
uNOT

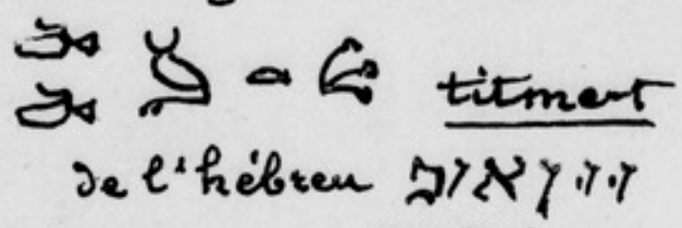

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mander:

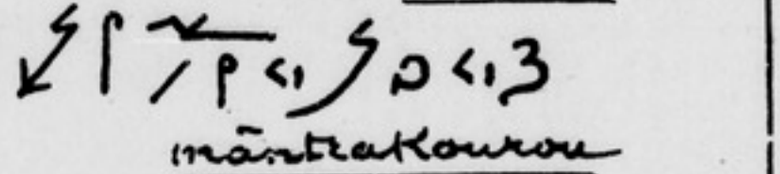

smā

mandoline: 
nofre

mandragore:


titmert

de l'hébreu דודאים
dudaim


mānrakoure

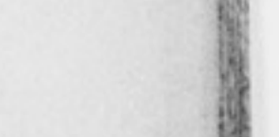
manège:


ťahabou

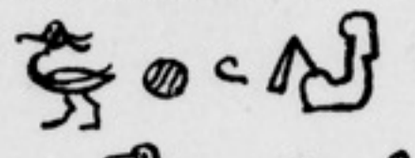
mânes: (v. âme, esprit, kherneter.)

touatiŭ

séjour des mânes:

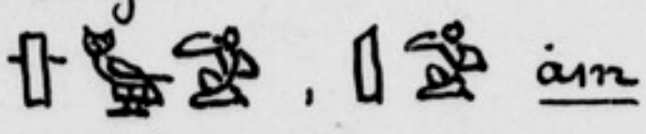

touau-t

mânes, les lumineux

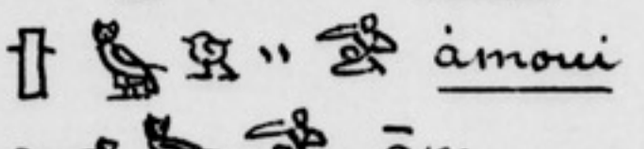

axou

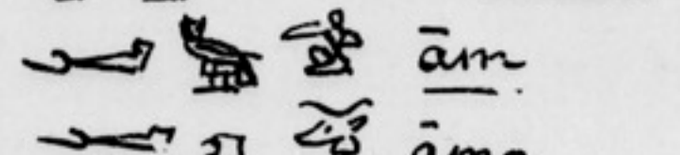

xou

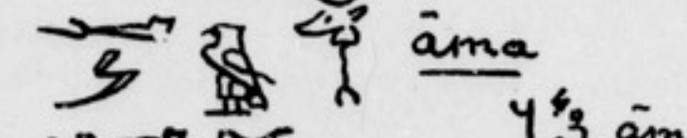
manger:

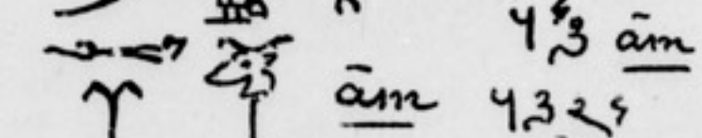

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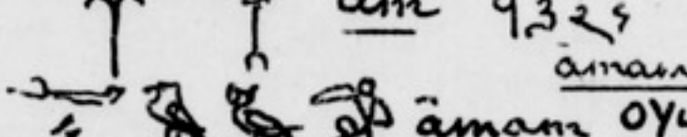

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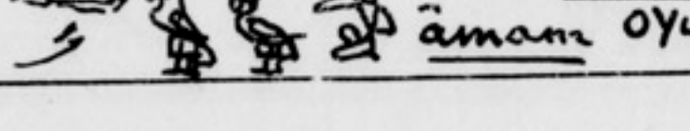

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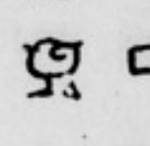
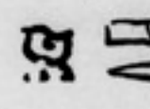
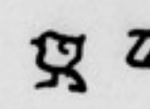
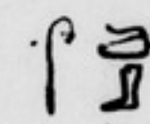
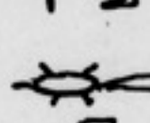
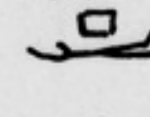
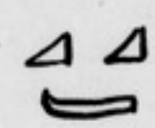
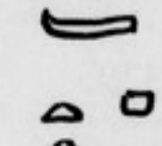
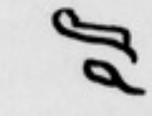
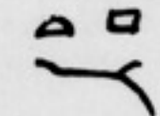
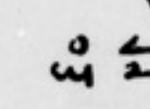
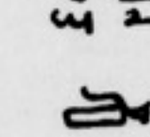
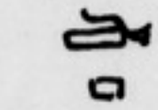
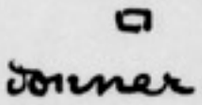
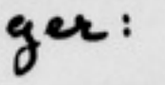
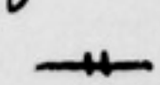
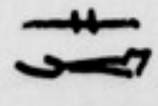
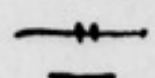
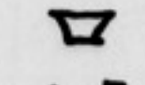
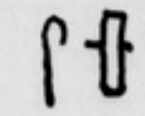
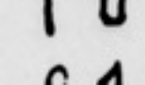
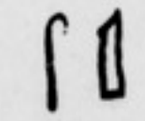
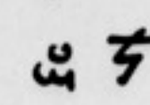
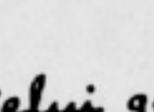
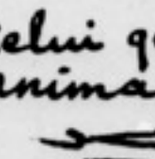
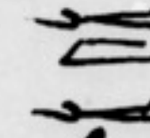

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manger : (suite)


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χερā (boat, bol)

KiKh

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donner à manger, faire manger : (v. nourrir)

s'ām

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s'am

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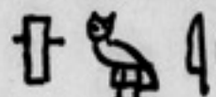
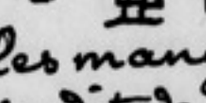
celui qui mange, qui dévore, animal dévorant

āmām

āmamou

ămiou les mangeurs, les dévorants, se dit de tous les animaux en général.

Ce qui se mange, ce qui est bon à manger :

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am-t-ou

ami

am

amiou

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axou

tepou

tepau-t

tepau-t

tepū

ce qui est mauvais à manger

tepau-t

manier avec soin :

setp sa

ar setp sa

manière d'être, façon, espèce ; forme (v. ce mot)

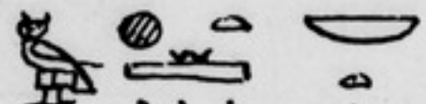
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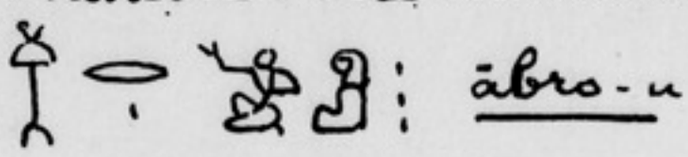
manière: (suite)
être de manière....

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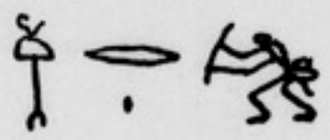
De toute manière:

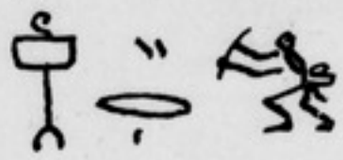
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manière d'être des vivants:

 ābro-u

manière d'être des démons

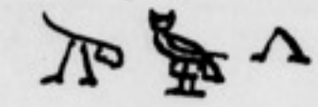
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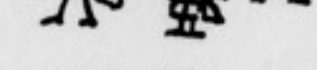
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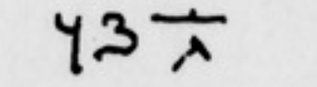
manifeste, évident: (v authentique)

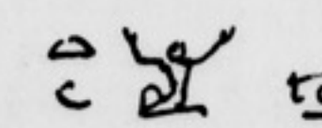
 wouna

manifester:

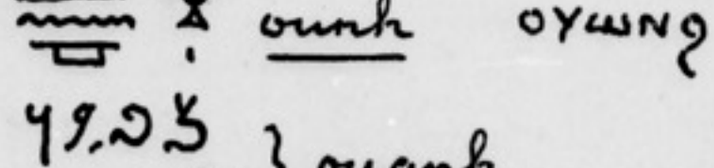
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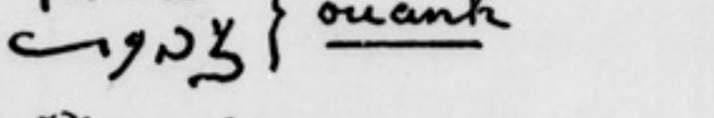
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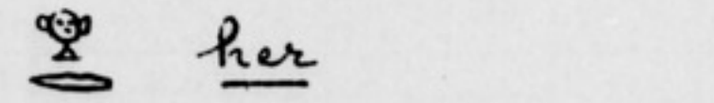
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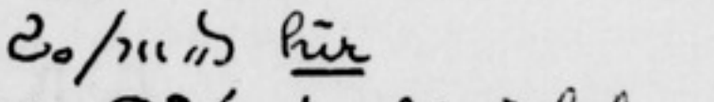
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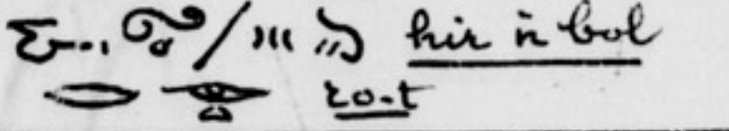
se manifester, apparaître: (v. apparaître)

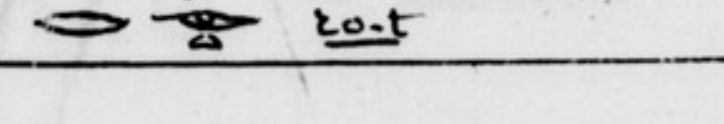
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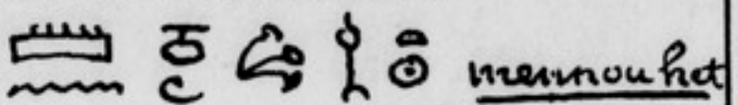
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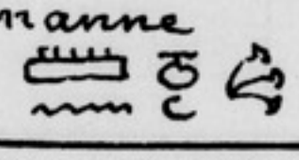
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manne blanche:

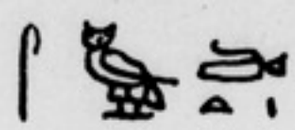
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de l'hébreux: מאן

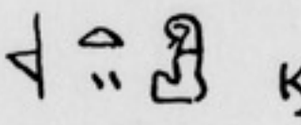
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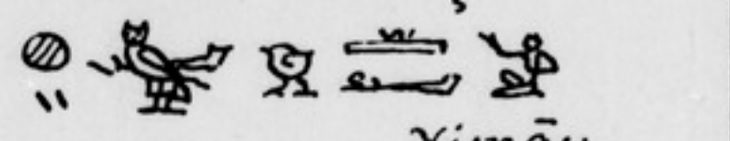
manœuvre, manœuvrier:

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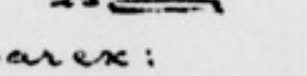
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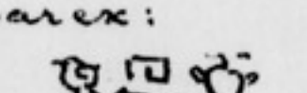
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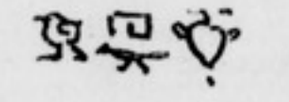
manœuvre maçon:

 ximāu

manque, manquer de:

 àhou aqe

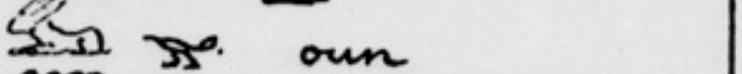
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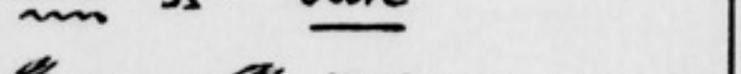
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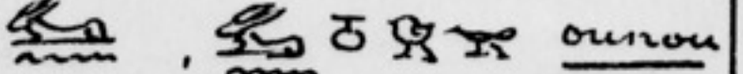
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par ex:

 ouh hati

manquer de cœur

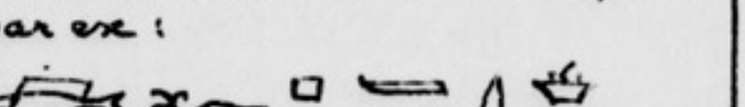
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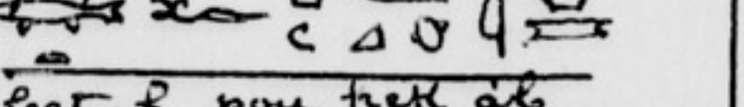
a aussi le sens de n'avoir pas.

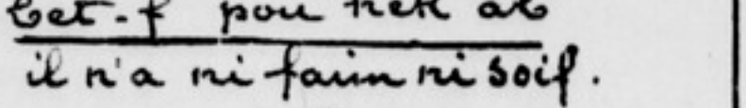
par ex:



bet-f pou hekt ab

il n'a ni faim ni soif.

 ben

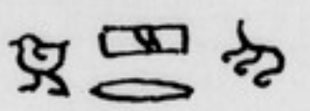
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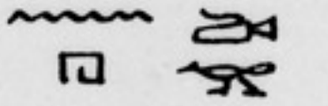
manque, manquer de, privation, être privé de, être pauvre, n'avoir pas, être sans: (suite)

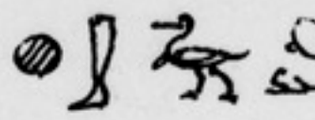

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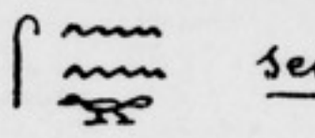

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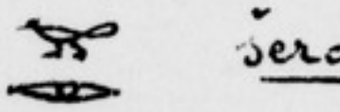

neht (v. pew)


χob

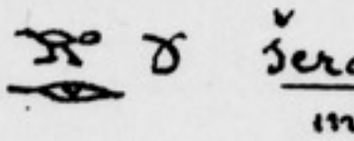
ɑwb
yon

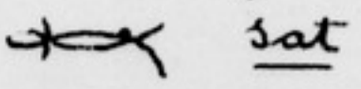

χat
(manquer de forces)

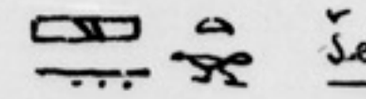

seni CINI

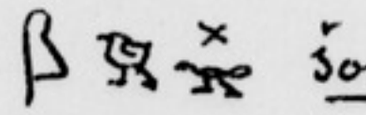

šerar

par ex:

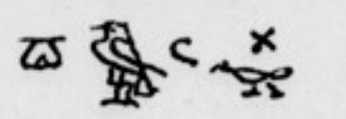

šerar šes
manquer de vêtements


šat yat

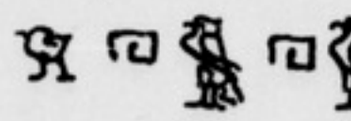

šetat yatt


šouou yowu

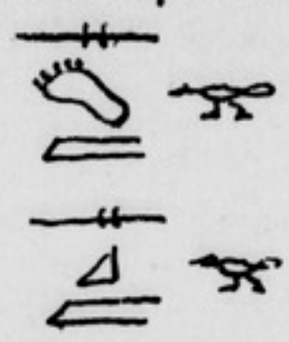

Kat


Kauou ɑwoy

manquer, faire défaut, n'être pas présent:

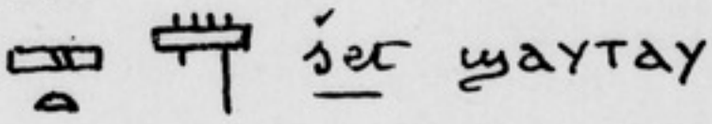

ouhaha

manquer de courage:

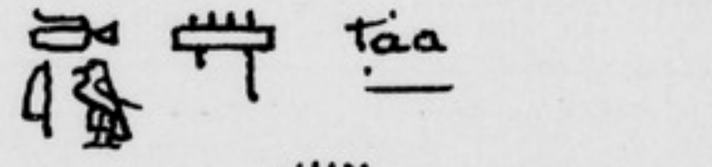

šKem
TOKMÈQHT

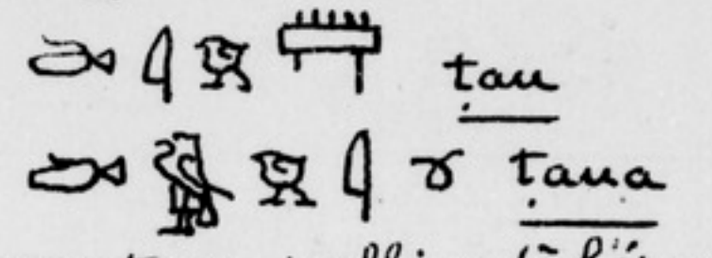
manteau:

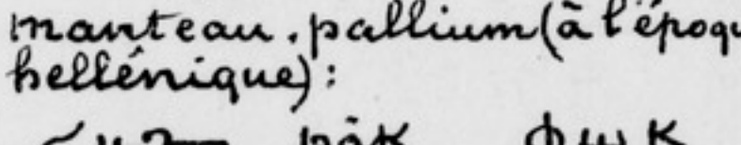

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šet yaytay

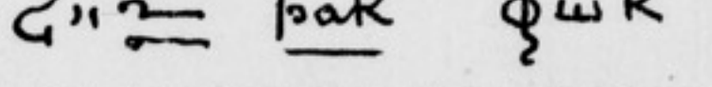

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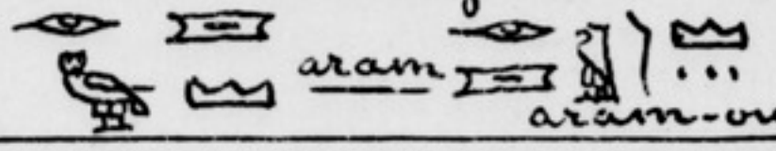
manteau, pallium (à l'époque hellénique):


pak φωκ

manufacturer: (v. tisser) tissage, tisserand, tissu.)

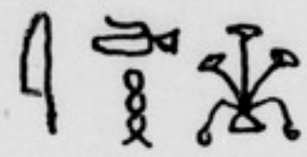

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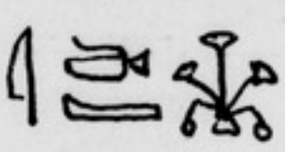
marais; pays humide, bas, contrée marécageuse:

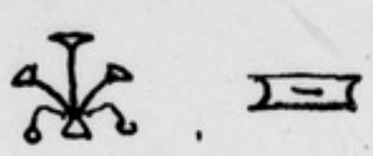

aram
aram-ou

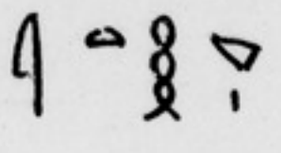
marais; pays marécageux, humide, bas: (suite). (v. mare)


ath

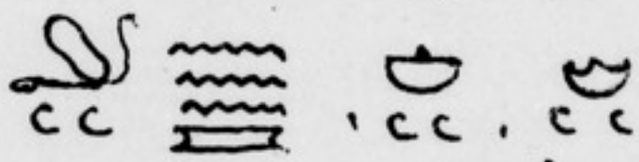

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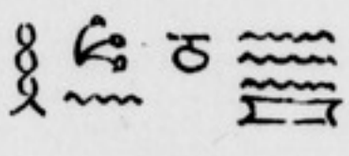

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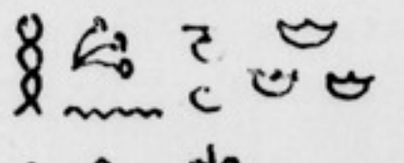

oθe

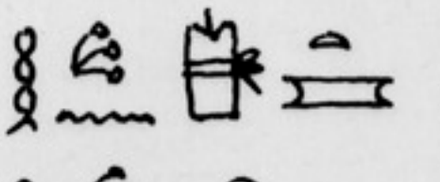

àth

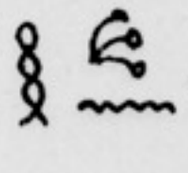

pehou ou hou

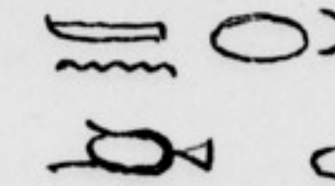

pehou ou hou


hennou

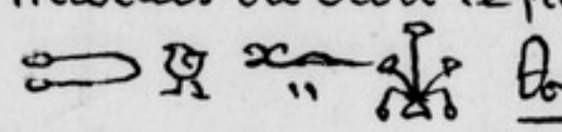

hen-t

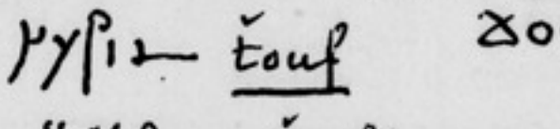

hen

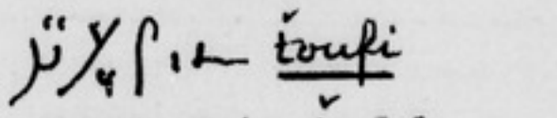

se (veut dire: jardin mais est parfois pris dans le sens de terre humide.)

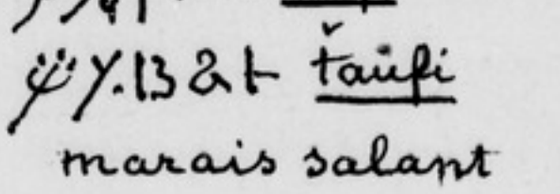

ses (ainsi indiqué à cause des nids cachés dans les roseaux des marais.

marais où croît le papyrus:

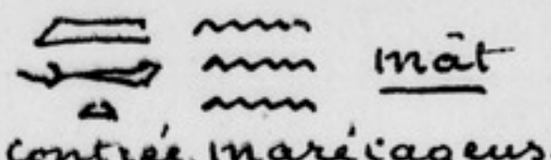

toufi


touf

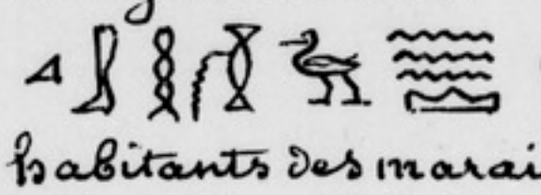

toufi


toufi

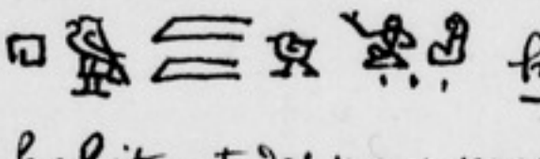
marais salant (v. sel.)


mât

contrée marécageuse où abonde le gibier d'eau:


Kehb

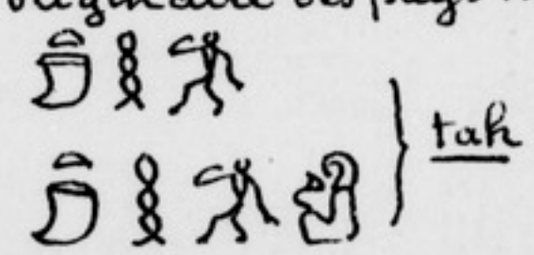
habitants des marais. pêcheurs


hamiou

habitants des pays marécageux: (v. habitant.)

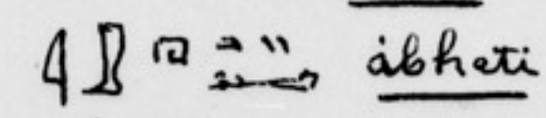

tahou

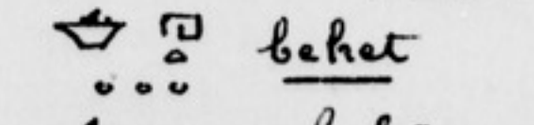
originaire des pays marécageux

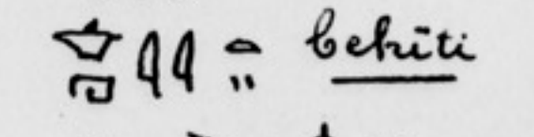

tah

marbre blanc: v. albâtre


àbhet

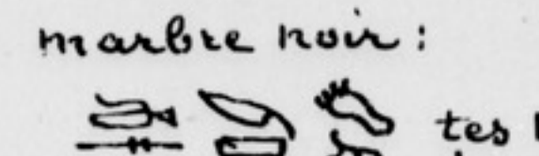

àbheti


behet

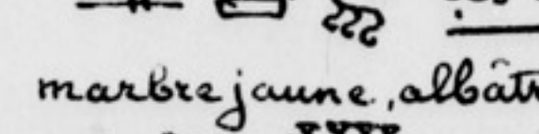

behiti


tes het

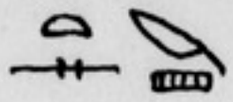
marbre noir:

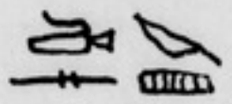

tes Kem

marbre jaune, albâtre oriental

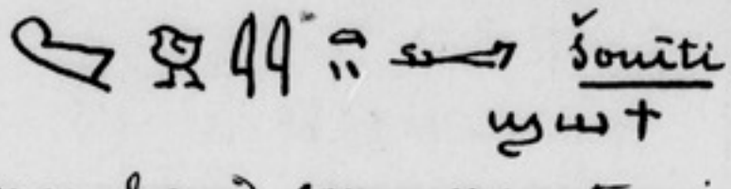

tes Oehem

marbre : (v. page précéd.)


tes

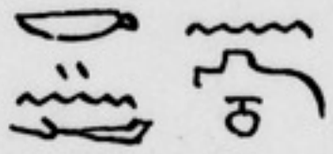

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marchand, commerçant:

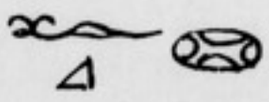

šouīti

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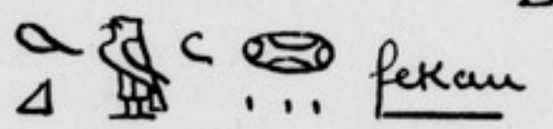
marchand, commerçant qui transporte des marchandises, des paquets : (v. paquet.)


Kinānen

marchandises:

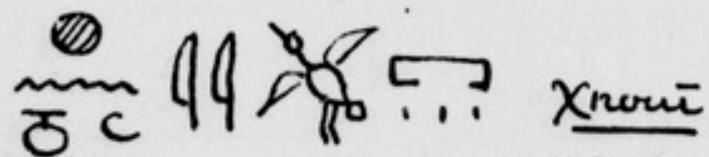

fek

BEKE


fekau

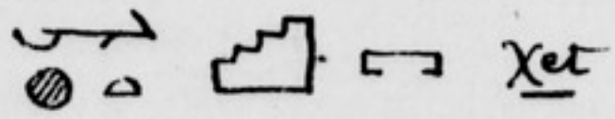

mākoulau

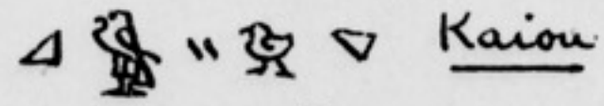
marché, foire:


xnouī

ϣNAY

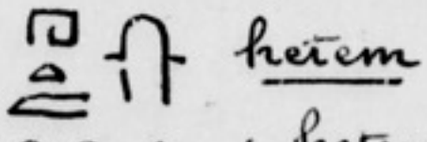
marches d'escalier:

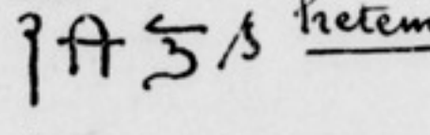

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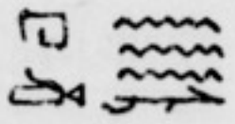

Kaiou


xit

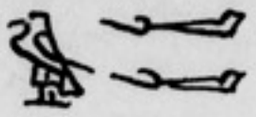
marche-pied, escabeau: (v. escabeau)


hetem

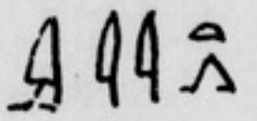

hetem

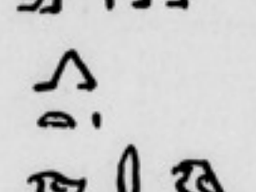

hetmou

marcher; marche; pas:

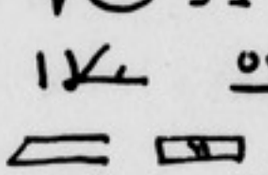

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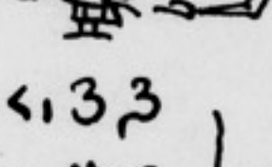

āi-r


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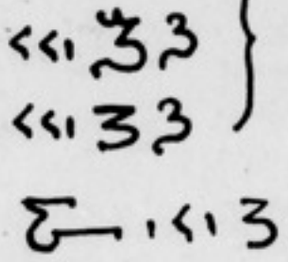

i-r


ouŭa


ouŭou

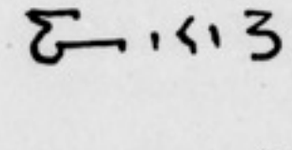

ouŭa

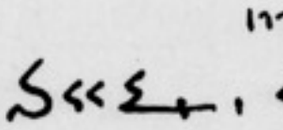
TOOTϵ


māšā

ϻοοϣϵ

ϻοϣι


mešā


mešā ṅ bol

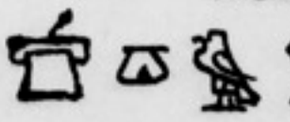
ϻοϣι ϵBολ

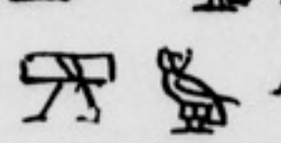
marcher hors, sortir

mešā ṅ rat

ϻοϣι ν ρατϥ

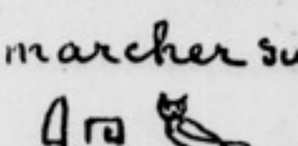
marcher à pied.


saka


šem


šemi

marcher sur, vers; au devant

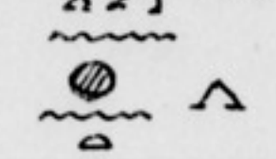

àḥ ṅ

ογωϥ

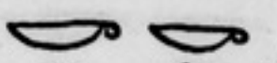

àḥa ṅ

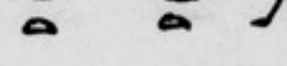

xen

ϥϵN

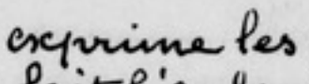

xen-t

marcher: (suite)
marcher à grands pas:

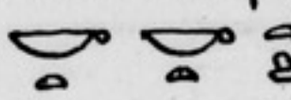

ousten


i.t ousexà

marcher à petits pas:

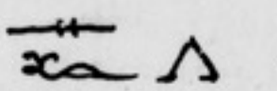

KetKet

exprime les premiers pas que fait l'enfant pour marcher, de même que:

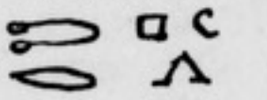

KetKet
ΔαΔλαc

exprime les premiers efforts de l'enfant pour parler. (v. Bégayer).

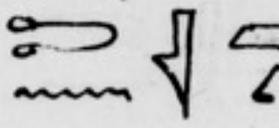
marcher lentement:


sfen

marcher comme une oie:

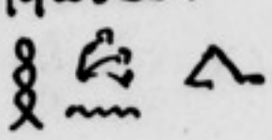

θerpou.

marcher à reculons, marcher en arrière, reculer, retourner sur ses pas:

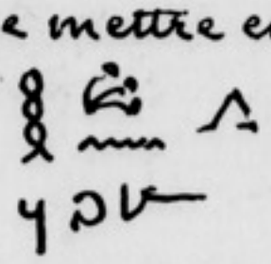

θnom
TNOuc

sillon que le laboureur trace en allant et en revenant, le Βουστροφηδον des Grecs.

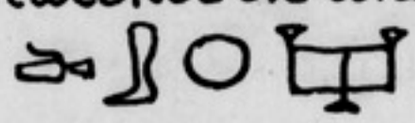
marcher dans une direction opposée:

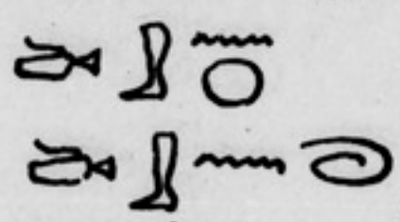

hen

se mettre en marche:

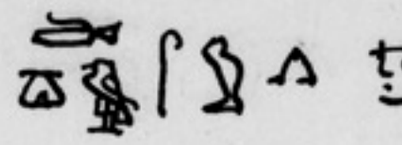

hen
"
hennou

marcher en rond, ronde: (v. circuler)

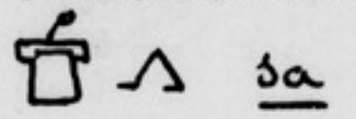

teb


teben

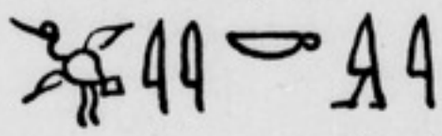
marcher sur la trace:


tekas
TATC

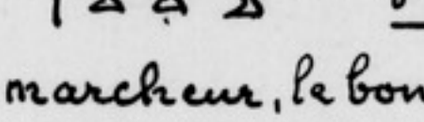
marcher derrière, suivre:


sa

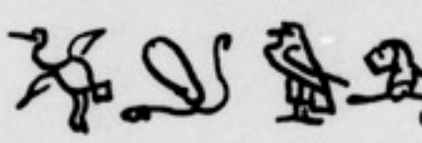
la marche, l'action de marcher:


paikai

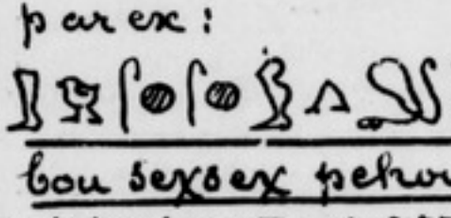
faire marcher:


s'outout.

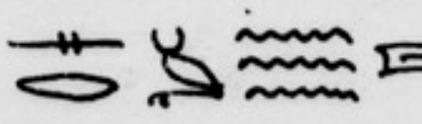
marcheur, le bon marcheur:

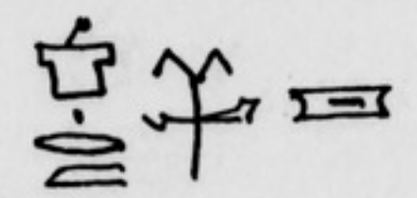

pa pehari

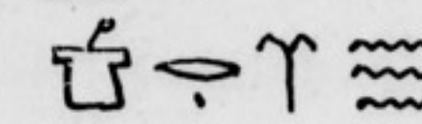
par ex:


bou sexoex pehoui pa pehari
ne se pressant pas, arrive le marcheur (maxime du Scribe ani.)

mare, flaque d'eau: (v lie, dépôt)

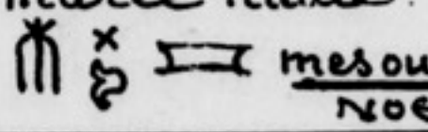

sarem

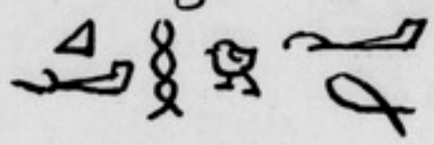

sarmâ


sarem mou

CAPUL lie, dépot
MOOYNCWPEM
eau du fond

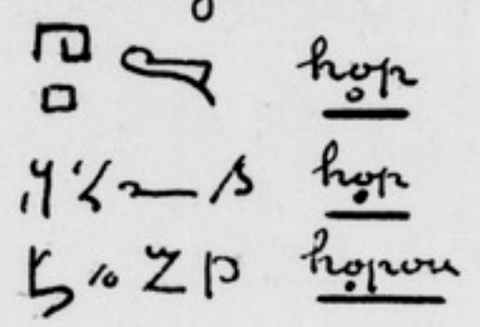
marée haute:

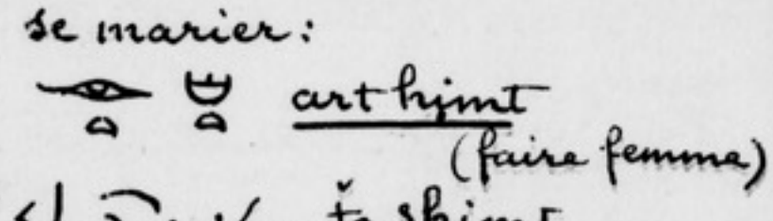

mesour
NOEIN
renouï

marge d'un livre:

Kâhou
ϫNHQ1
(bord.)

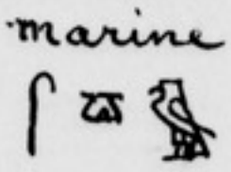
mari: (V. mâle) (taureau)

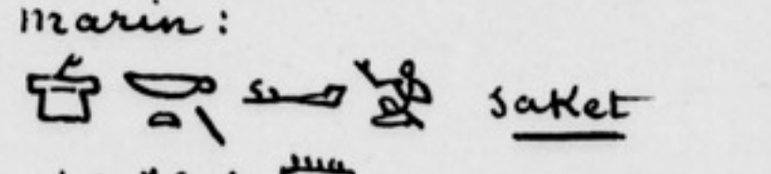
ϱa1
ϱe1

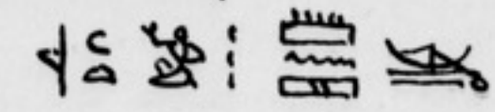
mariage:

ϱoπ
(noces)

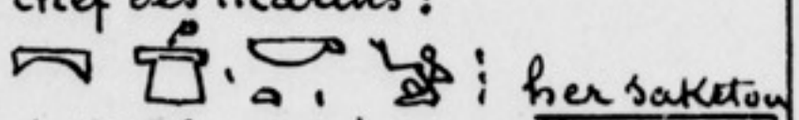
se marier:

art hjmt
(faire femme)
ta shimt
ϫICQ1ME

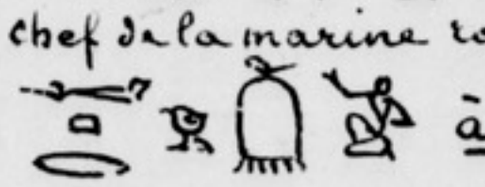

sšop mākat
choisir une maîtresse de maison

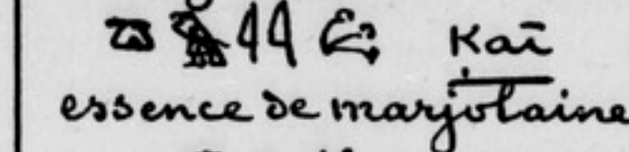
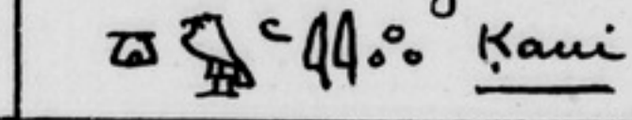
marine, flotte:

seka

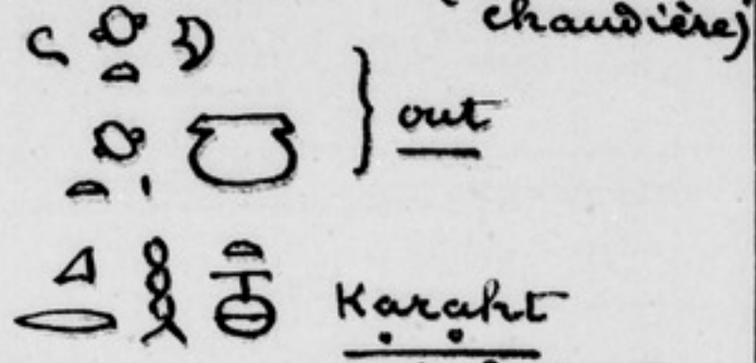
marin:

saket

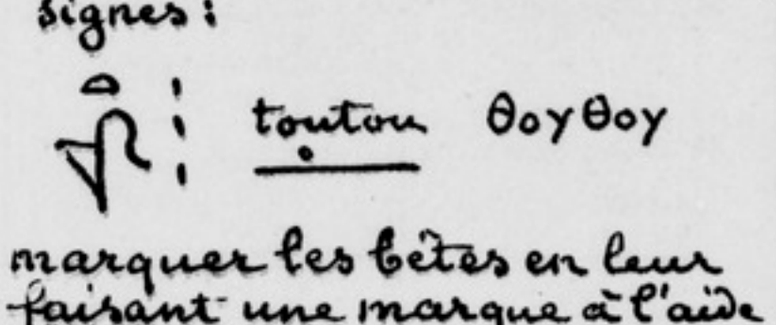

Kotou mešˇ

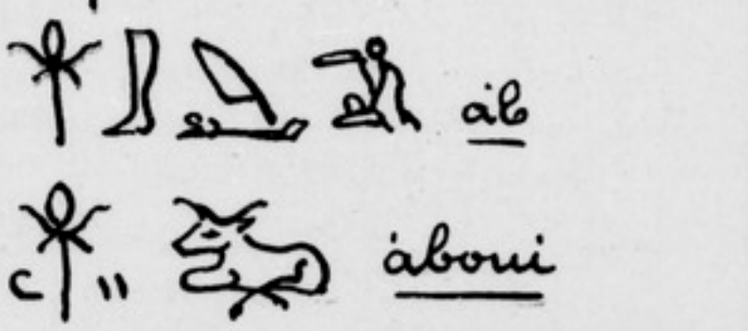
chef des marins:

her saketou

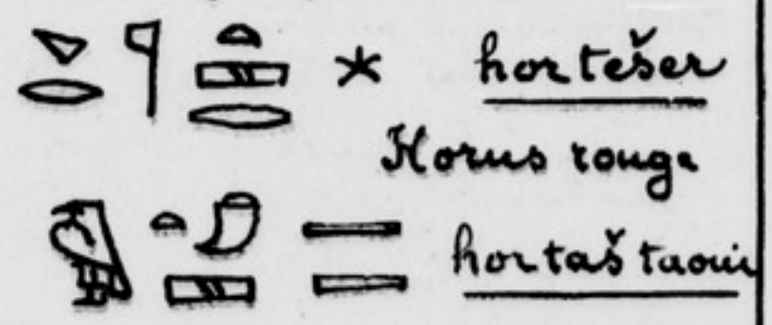
chef de la marine royale:

âpirou

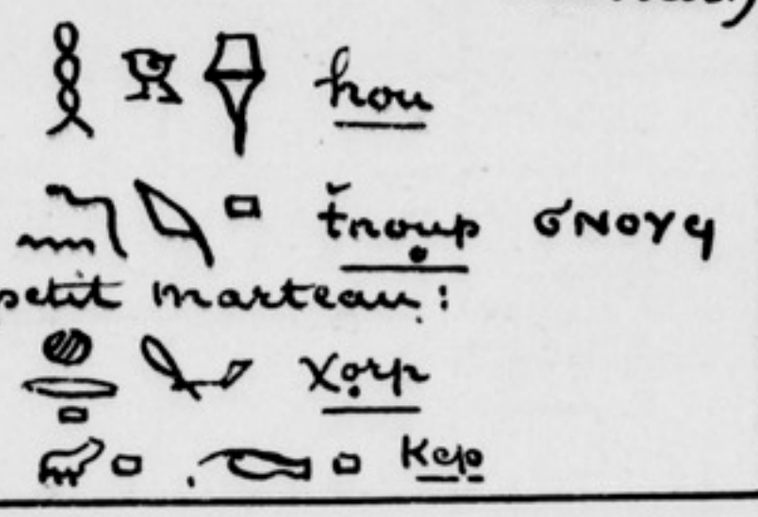
marjolaine:

Kaï
essence de marjolaine:

Kaui KIWOY

marmite: (V. chaudron, chaudière)

out
Karaht
ϬaλaqT

marques, marques distinctives, signes:

touton θoyθoy

marquer les bêtes en leur faisant une marque à l'aide d'un couteau ou d'un fer rougi au feu:

âb
âbou

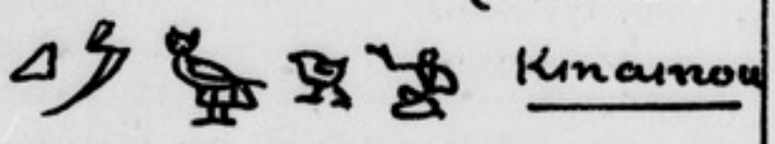
Mars (la planète):

horteš er
Horus rouge
hortaš taou

marteau: (V. battoir maillet)

hou
ťroup ϬNOYϥ
petit marteau:
Xorp
Kep

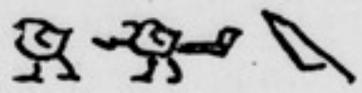
marteau : (suite, marteler, celui qui marteille les métaux : (V. forgeron)

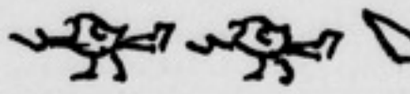

inter

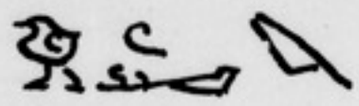
ΔΘΕΡ
ΔΝΘΗΡ
ϘΑΤΗΡ

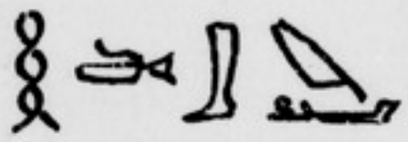

Knaanou

massacre, massacrer : (V. tuer)

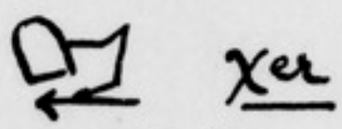

ouāōu


ouāouā


ouou
ΟΥω


hotch
ϩωτΒ


roteb


xer ϩΕΡ


sma

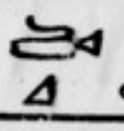
le massacreur, titre d'Horus vainqueur de Set :

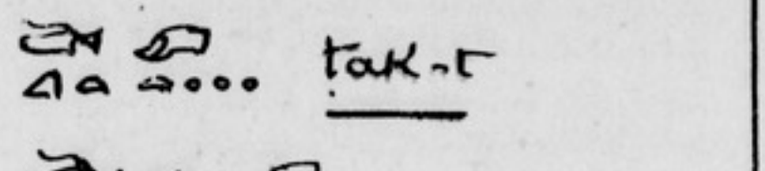

ciaut

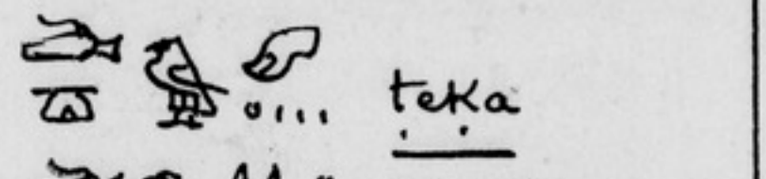

aût

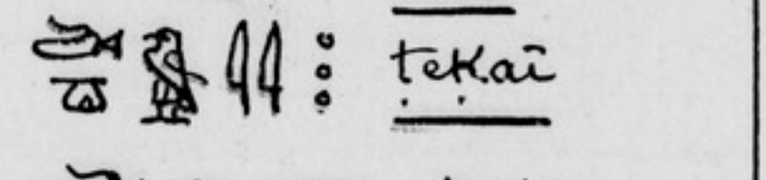

aut

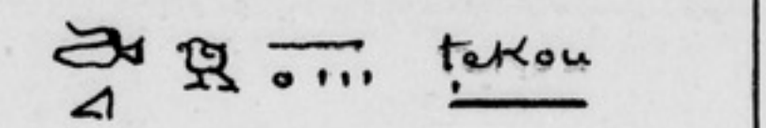
masse, motte, masse compacte comme un gâteau de cire, un cabas de figues ou de dattes comprimées : — se dit aussi des fruits encore sur l'arbre, mais qu'on se prépare à cueillir :

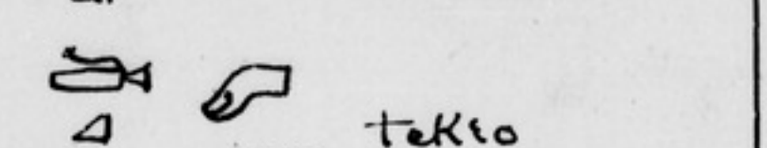

tak TAG


takt

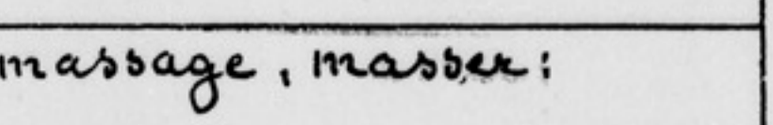

teka


tekai

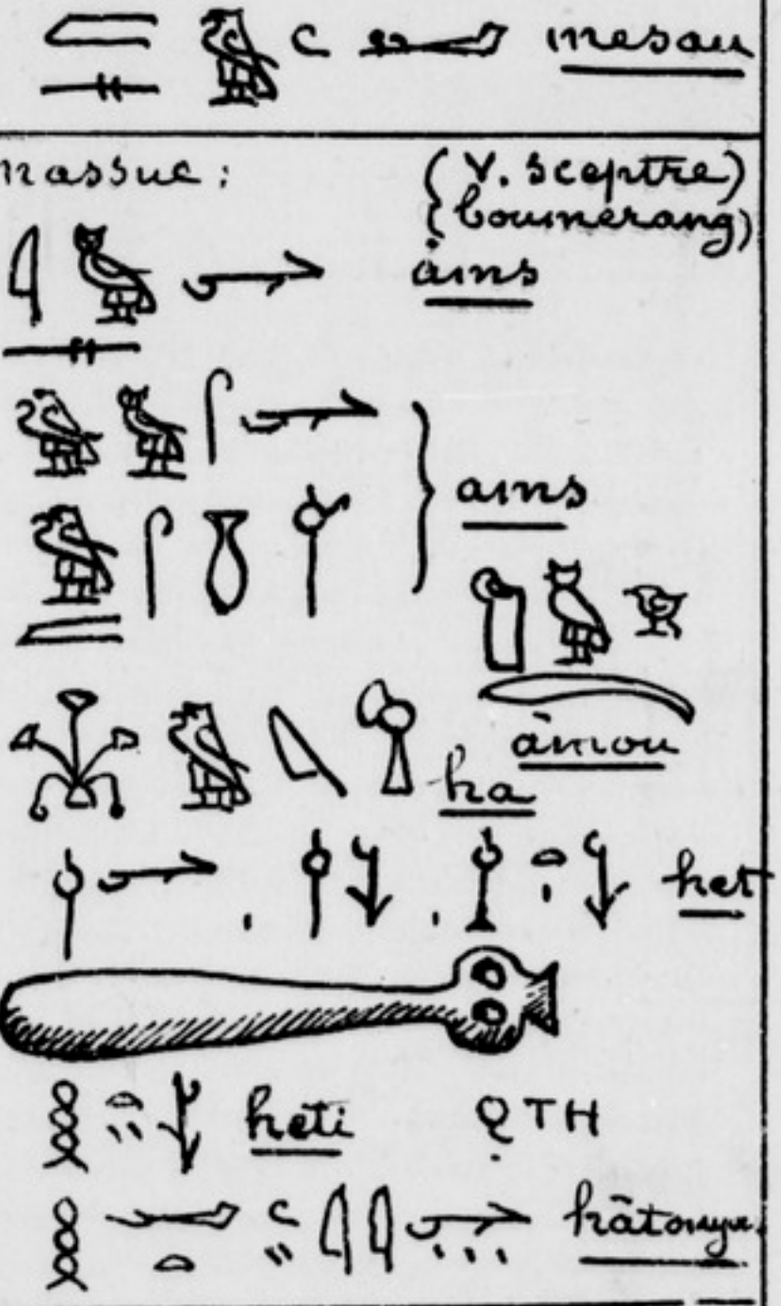

tekou


tekio

massage, masser :

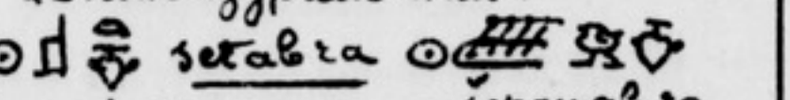

mesau

massue : (V. sceptre) (boumerang)


àins
àinou
ha
het
heti ϘΤΗ
hâtonya

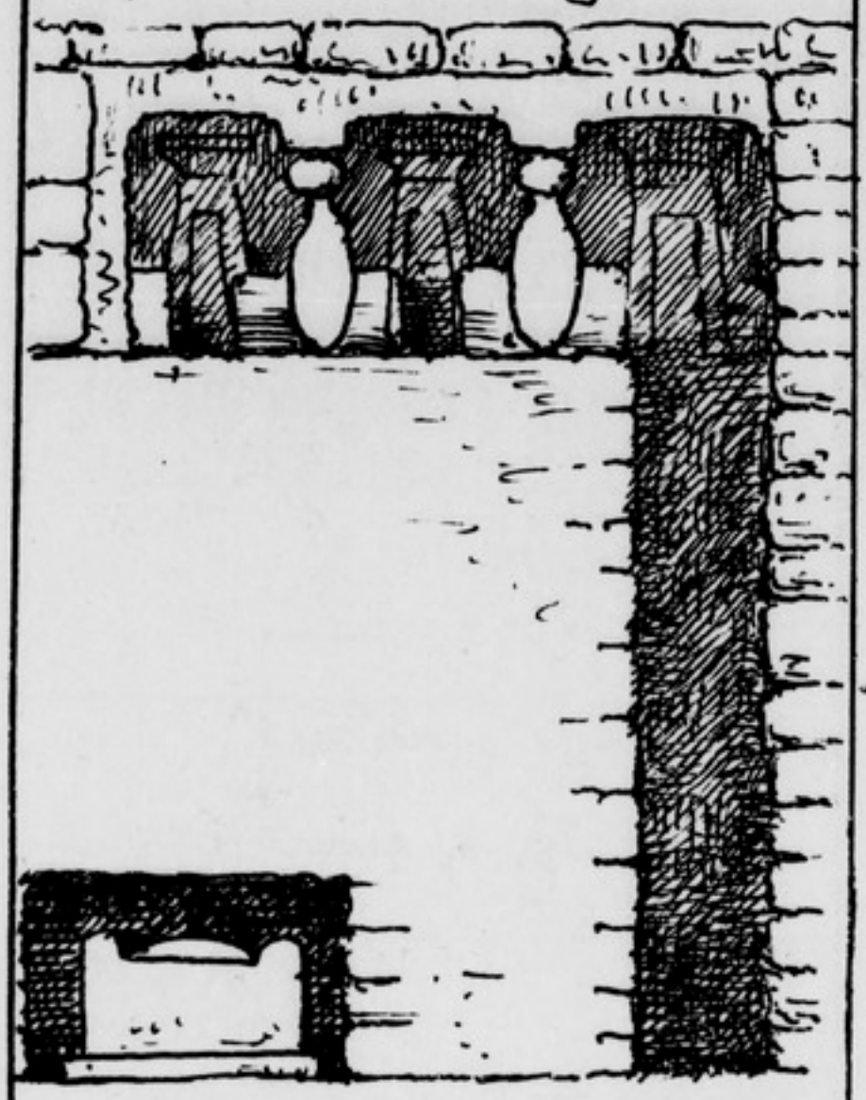
mastaba. — C'est le nom arabe adopté par Mariette-Bey pour désigner certaines tombes réservées aux grands personnages de l'empire, comme les pyramides l'étaient pour les rois et les reines.

Le nom égyptien était :


setabra
sepouabra

réceptacle du cœur de Ra

Voici un dessin de mastaba d'après Mariette-Bey :



on entrait dans le tombeau par une galerie supérieure dont les linteaux des portes étaient ornés d'inscriptions, commençant par une formule de prière et suivies de l'énumération des dons funéraires qui devaient, pendant toute l'éternité, être offerts à certains anniversaires au défunt Osiris. Les parois des murs étaient ornées de tableaux montrant le défunt entouré de sa famille, ou présidant aux travaux des champs ; recevant les produits de ses fermes ; chassant dans les roseaux ; assistant à des sacrifices. On y rencontre aussi de grandes stèles. Les portes s'ouvrent sur des chambres mortuaires dont le mobilier, sous l'ancien empire, se composait de tables d'offrandes, de corbeilles de pains sacrés, de fruits, de victuailles, de vases remplis de bière et de vin.

Avant la VI^e dynastie, Anubis était la seule divinité représentée et le nom d'Osiris était rare.

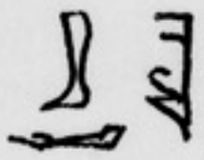
Sous la XI^e dynastie on a trouvé de ces monuments funéraires que dans la partie de Thèbes appelée Drah-abou'l-neggah :

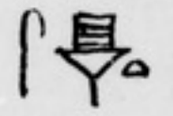
Durant les XI^e, XII^e et XIII^e dynasties le mobilier funéraire se compose de têtes de bœufs, de poteries rouges ; de quelques figures de bois représentant Osiris, Isis et Nephtys et de quelques statuettes de pierre avec la légende ordinaire du proscynème et l'énumération des offrandes.

Un puits conduit au caveau souterrain. Il mesure ordinairement de 10 à 12 mètres de profondeur, et en atteint parfois jusqu'à 30.

Un couloir mène au caveau même où est déposé le sarcophage. (V. sarcophage)

mat, mai, mat de cocagne :


tā (V. palmier)


sekha-t ou sexem-t

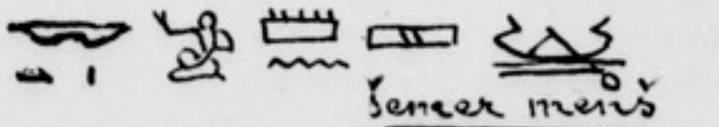

ḥa (support du mat)

mat de navire :

matelas, coussin : (V. quatre se coucher)

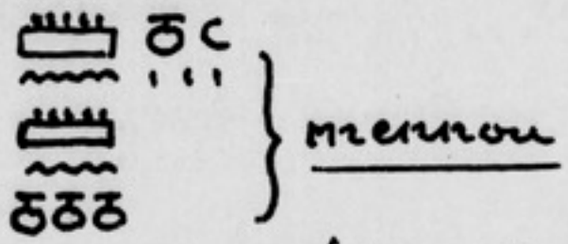


matelot : (V. marin)

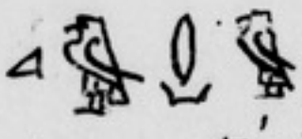


(matelots armés de l'arc à bord d'un navire de guerre ?

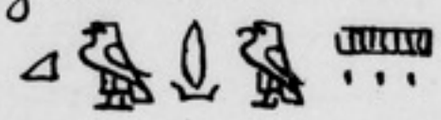
matériaux :


mennou

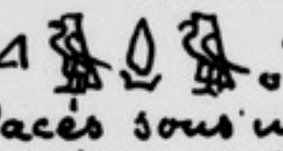
menus matériaux de prix :

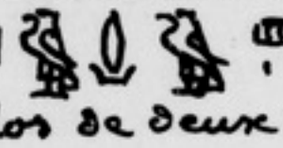

Kaŭa

gros matériaux :

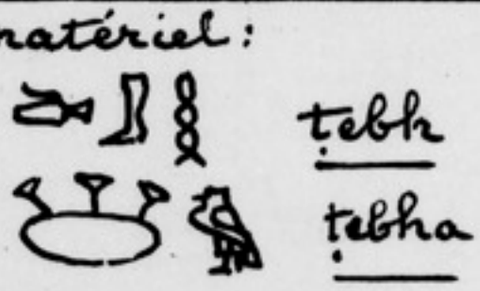

Kaŭa-u

L'emploi de ces deux mots se retrouve dans les Inscriptions sur matières dures du Musée Britannique, où il est question d'un sac de métaux précieux :


Kaŭa placés sous un entassement de matériaux de forte dimension

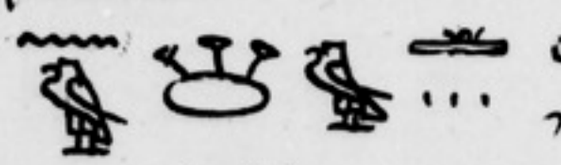

Kaŭau et clos de deux pierres de taille.

matériel :

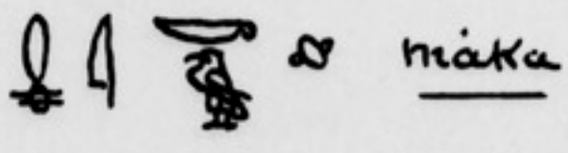

ṯebh

ṯebha

par ex :

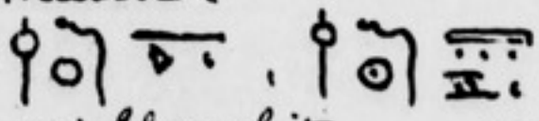

matériel na tebha-u par exemple

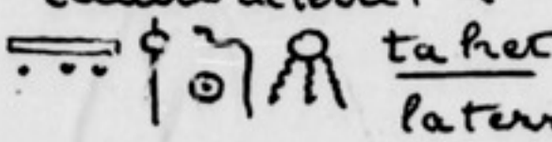
matière :

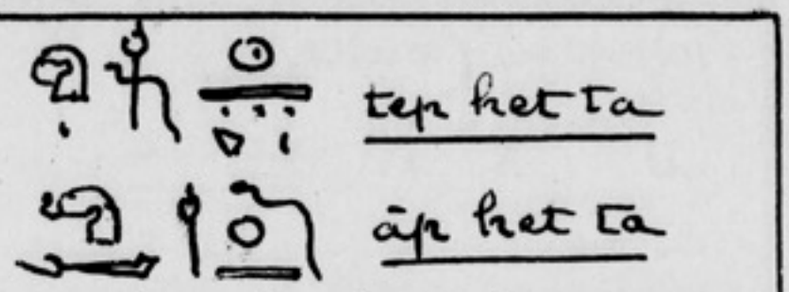

mâkka

houh

matin :


het-ta qui blanchit, éclaire la terre.

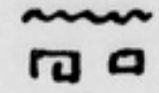

ta-het la terre éclairée


ṯep-het-ta

ȧp-het-ta

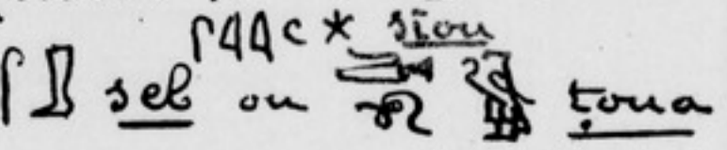
pointe du jour, commencement de la lumière qui éclaire la terre.

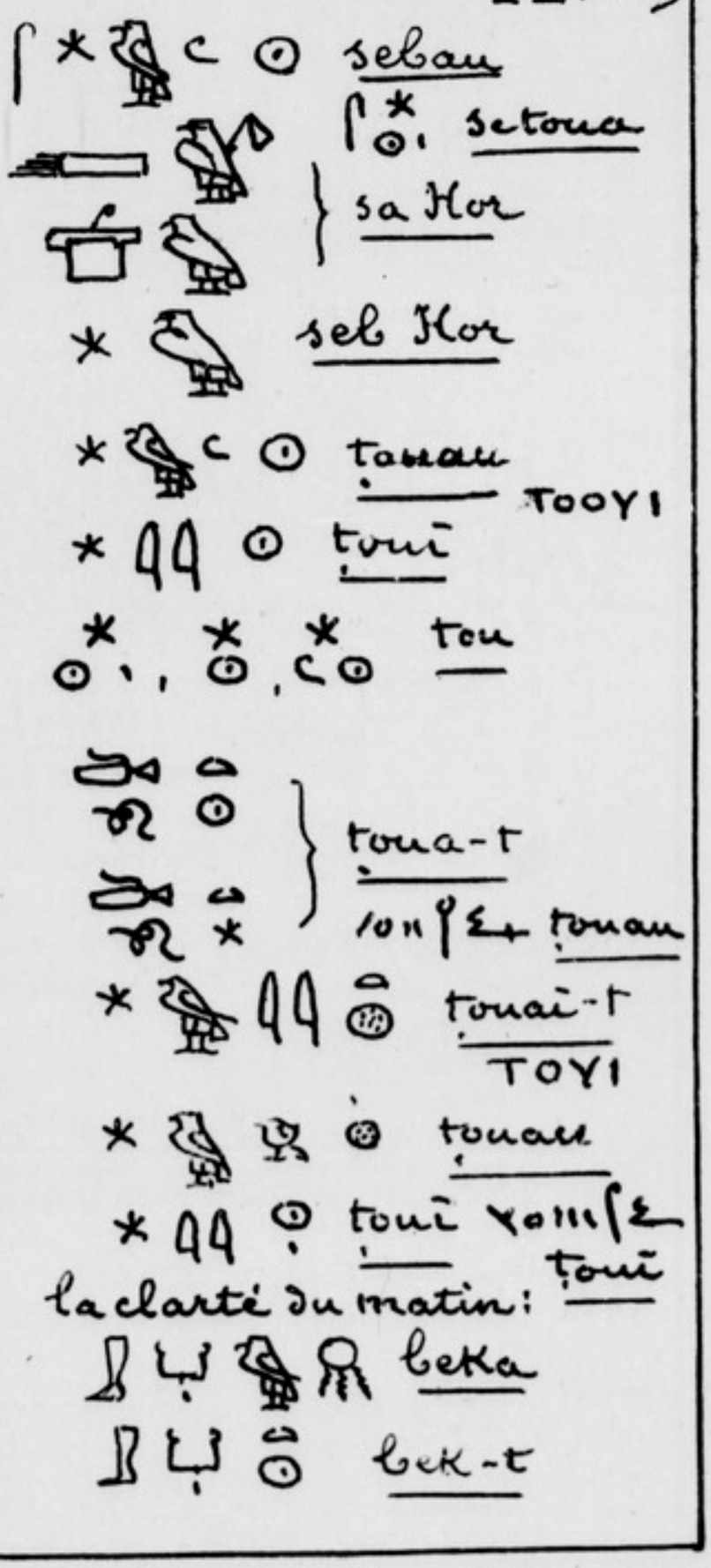
matin, aurore (v. aurore)


ri-hep

l'étoile du matin : (v. étoile

(étoile * ou ⊛ se disait


sebȧ ou ṯoua et à la basse-époque xebs)


sebau

setoua

sa Hor

seb Hor

ṯouau TOOY1

ṯouī

tou

ṯoua-t

ṯouau

ṯouai-t TOOY1

ṯouau

ṯouī

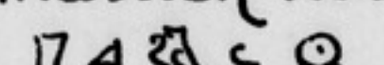
ṯouī

la clarté du matin :

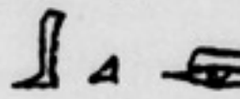
beka

bek-t

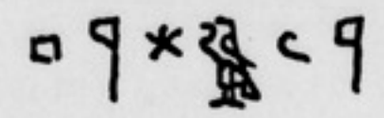
matin: (suite)

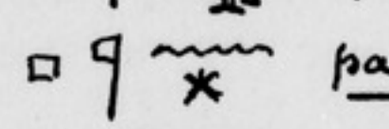

bekau

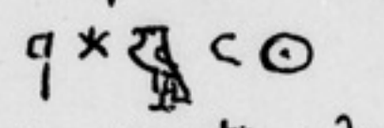

bek-t


bek (et autres variantes)

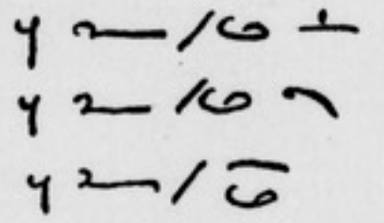
le dieu du matin:


pa nouter ṭouau


pa nouter ì ṭouau

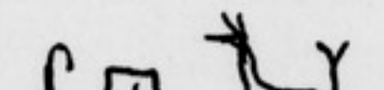

nouter ṭouau

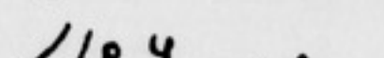
au matin, de bonne heure:


ì xerp
ⲱⲱⲡⲓⲧ

maudire, malédiction: (v. blasphème)


ouā ⲟⲩⲁ (blasphème)


seh ⲥⲁϩⲟⲩ


sehour

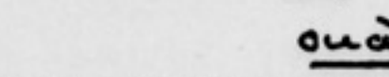

sehoura
ⲥϩⲟⲩⲣ

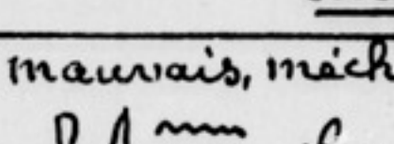

soukou

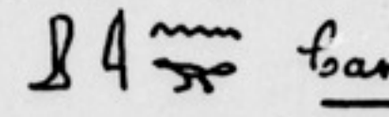
maudit de Dieu: (v. athée, réprouvé)

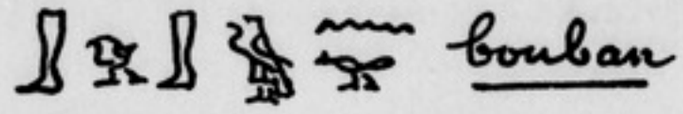

ouà her nouter.

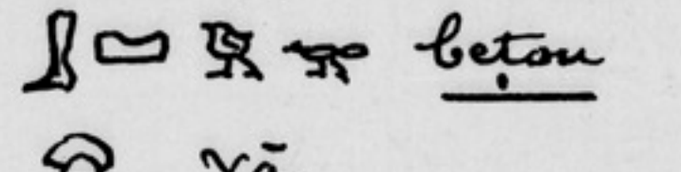
mauvais, méchant, douloureux:


ban ⲃⲱⲛ

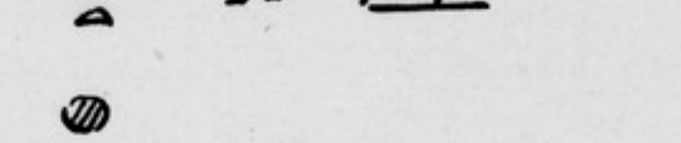

ben

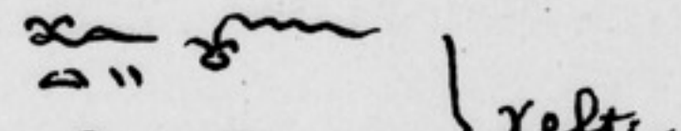

benou

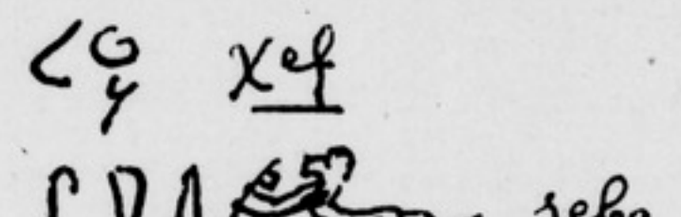

bouban

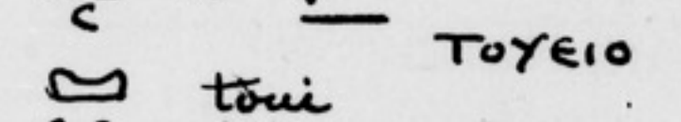

beṭou


xā


xeft


xefte


xef

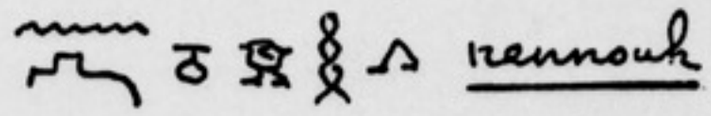

seba

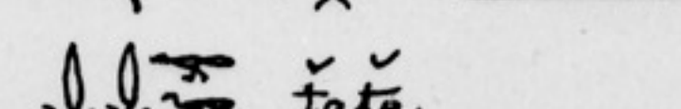

ṭou ⲧⲟⲩⲉⲓⲟ

ṭouì

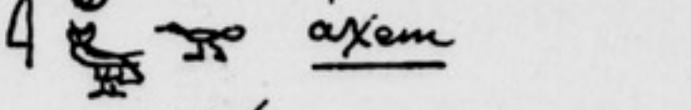

ṭa

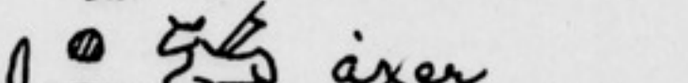
mauvaise action, action honteuse


rennouh

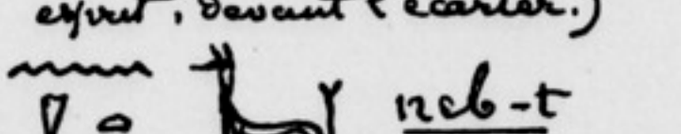

ṭaṭa

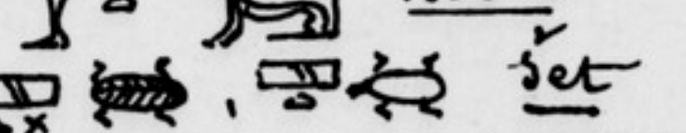
le mauvais esprit, l'ennemi: (v. le méchant)


àxem


àxer

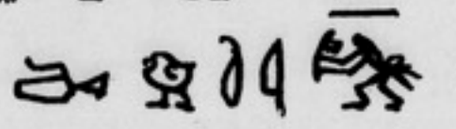
ce mot veut dire «bête offerte en sacrifice» - (le bouc d'Azaël - pris parfois comme mauvais esprit, devant l'écarter.)


neb-t


set

mauvais : (suite)
mauvais esprit :


ṭeb

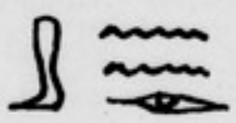

ṭouba


ṭouti

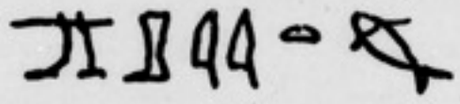
les mauvais, les réprouvés :


tomi
Τωμι
(foule)

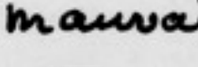
le mauvais œil : (v. œil


ban

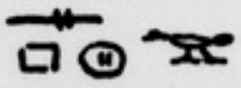
mauvais mets, poisson :


sebit

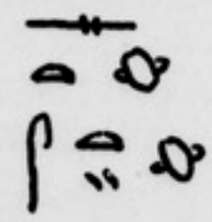
mauvais compagnon :


sma

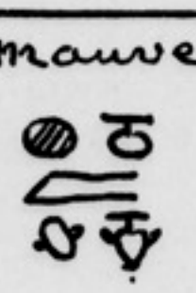
mauvais sujet :


sop ϹϢΠ

mauvaise odeur :


sti ϹΤΙ

mauve (tisane de) :


χnoum ψλωμ
ϧΝϵ
(mauve.)

maux d'yeux : (v. mal, maladie)

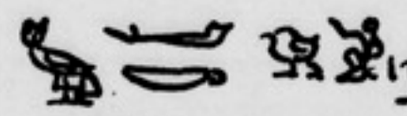

hat

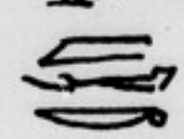
hatou

maximes : (v. proverbe) parabole)


mâten-ou

me voici ! (v. figurines funéraires)


mâkoua

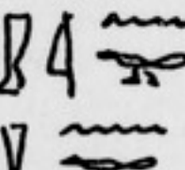

mâ-k


mâka

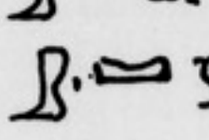

mâkou

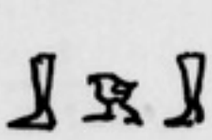
méchant : (v. mauvais.)
le méchant, l'ennemi, l'impur-impur-méchanceté ; mauvaise action (v. péché, crime.)

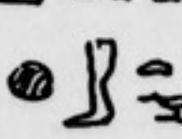

axem

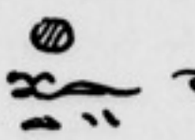

ban

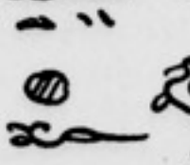

boute
BOTE
(poisson)

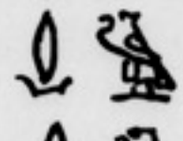

beton
ou
boute

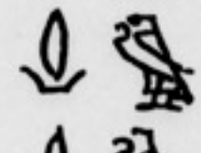

bouban


χebt ψαγτ


χefti
ψαγτε

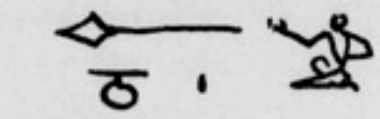

χefti

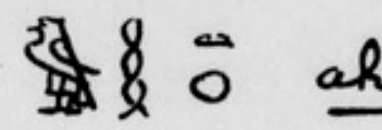

ta

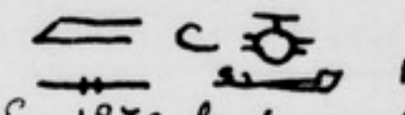

tai


tai-t


taiou

médecin, chirurgien:  soun CAEIN CHINI.

médicament: (v. remède, pilule)  aht

 mesou

En 1873, le savant Egyptologue Ebers acheta à un copte de Louqsor un papyrus composé de 108 feuilles chacune de 20 à 22 lignes. D'après Ebers, ce manuscrit d'une admirable conservation, écrit en beaux caractères hiératiques, remonterait aux années 1553 à 1550 av. J.C.

C'est ce qu'on nomme le papyrus médical Ebers.

Cet ouvrage dont l'auteur est inconnu donne une idée complète des connaissances médicales de cette époque.

Il y est parlé d'un grand nombre de maladies, avec indication des remèdes à employer pour les combattre.

L'auteur débute en prononçant la phrase sacramentelle « Je viens d'Héliopolis .... je viens de Saïs sous la protection des dieux » Suit une invocation « O Isis, grande magicienne .... O Ka! O Osiris! protégez moi contre les œuvres mauvaises de Set, contre les fièvres démoniaques et mortelles. »

On se trouve dès la première feuille au milieu de formules demi-mystérieuses, demi réelles.

A côté de formules très scientifiques se rencontrent de véritables réclames charlatanesques. Par exemple: « C'est le dieu Ka, lui-même, qui a employé ce médicament pour son propre usage » dit la page 46. « C'est la déesse Tefnut, est-il dit ailleurs, qui l'avait employé contre les maux de tête du dieu Ka. »

La maladie des yeux étant fort répandue en Egypte, elle est l'objet d'une étude toute spéciale.

Voici une recette pour ce genre de maladie qui peut s'employer dans tous les cas et dans toutes les saisons, est-il observé.

« Fiel humain partagé en deux moitiés; en mettre une partie sur du miel et s'en frotter l'œil le soir; puis faire sécher l'autre moitié, piler fin et s'en frotter l'œil le matin. »

L'auteur au reste, au chapitre des yeux, s'occupe des moindres détails: il indique un remède pour les poils agglutinés dans l'œil; un autre pour empêcher les sourcils de blanchir ou les cils de pousser lorsqu'ils se retournent dans l'œil.

Il consacre également une partie de son livre aux cosmétiques qui font croître les cheveux sur les têtes les plus chauves et de les faire repousser à l'endroit où il y a eu une plaie. L'une de ces recettes est attribuée à la reine Shasta, mère du roi Téta de la VI^e^ dynas.

Dans son introduction sur les maladies de cœur, l'auteur dit:

« Ici commence le secret du médecin: il comprend la connaissance du cœur et de ce qui le concerne; il décrit les vaisseaux de tout le corps. Son contenu intéresse tout médecin, tout prêtre, tout magicien, alors que l'opérateur étend les doigts sur la tête et son contenu, sur les mains, sur la région du cœur, sur les deux bras, sur les jambes; surtout lorsqu'il tâte le cœur, lorsqu'il applique ses remèdes sur tous les membres. »

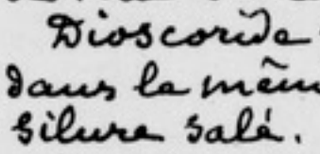
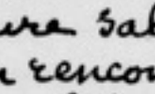
C'est une sorte d'anatomie égyptienne, accompagnée d'une théorie pathologique des plus bizarres. Ce qui n'est pas moins bizarre ce sont les remèdes indiqués et dont plusieurs rappellent la pharmacopée du moyen-âge.

Prenons au hasard quelques unes de ces recettes.

« Remède qui détruit les boutons chez les enfants. Son de blé blanc .... (lacune) Faire mettre dans un vase de lait et faire boire par l'enfant. »

« Liniment qui détruit la brûlure: herba aschi, bois Khet, miel semi et lait; faire boire à la personne; appliquer au lit: tout mal qui en est oint se guérit aussi. »

« Remède qui détruit les élancements douloureux en été et en hiver, dans tous les membres: encens, corne de

corne de cerf, délayés dans du hekt doux (bière douce)  hekt notem. et grain àau  (graine de lin?). »

« Remède pour détruire les cheveux blancs : sabot d'âne grillé ; chiffons de linge broyés sur l'huile ; serpent noir ; vers qui se trouvent dans les excréments cuits dans l'huile ; se pommader avec cela. »

Autre recette pour retirer les épines ou échardes qui ont pénétré dans la chair :

« Cervelle de silure (poisson d'eau douce) bouillie dans l'huile, appliquer sur la place de l'écharde : elle sortira. »

Dioscoride prescrivait plus tard dans le même cas la chair de silure salé.

On rencontre comme entrant le plus fréquemment dans la préparation des remèdes : le lait de femme, de vache, de chèvre et d'ânesse ; le sang d'homme, de bœuf, d'âne, d'hippopotame, de porc, de chien, de chèvre, de génisse noire, d'oies, d'hirondelles, de vautour, de lézard, de chauve-souris.

On se servait aussi beaucoup de graisses et d'huiles animales : huile de pied de bœuf, de pied d'hippopotame ; graisses d'ibex, de porc, de crocodile, de certains serpents, d'oies et de vers.

Les excréments de quelques oiseaux et même d'insectes étaient souverains dans certains cas, ainsi d'ailleurs que ceux de l'homme, de l'âne, du porc, du chat, du lion, de l'hippopotame, du lézard, du crocodile.

La foie cru ou grillé du bœuf ou de l'âne est également indiqué, ainsi que la corne de bœuf noir, la corne de cerf, comme nous l'avons déjà vu, la défense de sanglier, la peau d'hippopotame ; la peau et la cervelle de chat ; la cervelle et l'écaille de tortue ; l'œuf de vautour ; les piquants de hérisson, les testicules de plusieurs animaux qu'on a vu réapparaître dans la médecine moderne.

Le miel était d'un usage constant et remplaçait notre sirop de sucre.

Les plantes étaient naturellement mises largement à profit. On trouve mentionnés : le lait de sycomore ; la graisse de cèdre, la sciure et les copeaux de certains bois ; les figues, les dattes, les sabestes ; l'acanthe, la myrrhe, le mastic, l'absinthe, l'aloès, le cumin, le coriandre, le fenouil, le safran, les baies de genièvre, la jusquiame la mandragore, le cyprès, le lotus, le lin.

On recommandait aussi certaines eaux spéciales et même la rosée.

L'auteur entre encore dans d'autres détails qui sortent quelque peu de ses attributions médicales.

Il indique par exemple le moyen de se débarrasser de certaines bêtes ou insectes.

« Pour faire que les rats ne touchent à rien, oignez tout d'huile de chat. »

« Mettez du natron au bord du trou, le serpent ne sortira pas. »

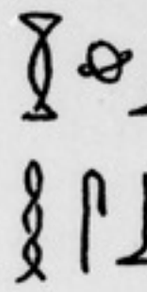
« Pour ne pas laisser les oiseaux consommer (les récoltes) prendre un pieu d'acacia et le dresser ; puis que l'homme dise : Horus, entraîné de la ville à la campagne, eut soif à la campagne ; un oiseau il fit cuire et le mangea. Ces paroles se disent sur un poteau d'acacia sur lequel on place la nourriture : cela empêche les oiseaux de manger (les récoltes). »

L'auteur étant bien de son temps, s'occupe aussi des formules magiques, de formules d'incantation pour faire dépérir les ennemis.

Les Egyptiens, tout comme il y a fort peu de siècles, formaient des figures de cire à l'image de la personne que l'on voulait faire souffrir ou même mourir.

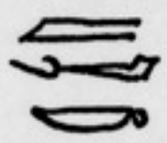
les matières minérales n'entrent qu'exceptionnellement dans la pharmacopée égyptienne. On n'y voit figurer ni l'or, ni l'argent ni l'étain. Dans l'ouvrage que nous citons nous ne voyons figurer que le sel ordinaire, le sel gemme, le sel du Nord (sel de mer) la rouille et la limaille de fer, le cuivre calciné, l'asem (électrum) et le plomb qu'on employait en fragments, associés aux excréments de chien et de chats.

méditer, calculer:



hosb

méditer, réfléchir:

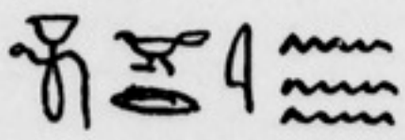


māk

Méditerranée:

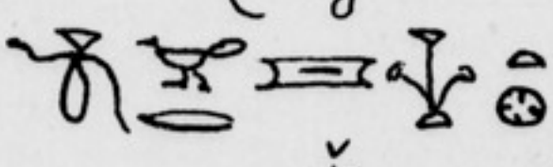


ouaṯour



ouaṯouŕa

(la grande eau verte)



ouaṯ our mehet

(le grand lac vert du Nord)

meilleur:



āinem



noṯem NOTEM

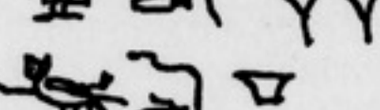
ces mots, comme la prouvé Mr E. Revillout, sont souvent pris dans le sens de la meilleur"

Pour dire la meilleur produit d'un pays, on disait:



Desī

mais le mot le plus employé était:

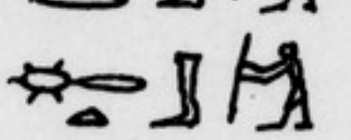


Sotp

CWTП

c. à. d. de choix

et également:

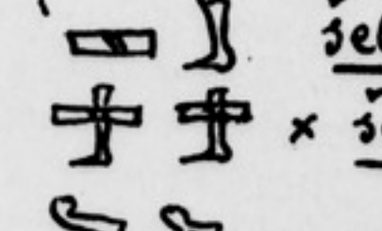


àpi (choisi)

(v. choisir)

mélanger, mélange:

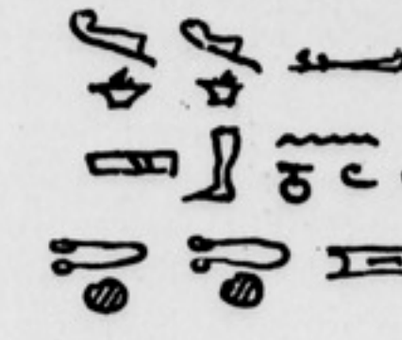
(v. mixture)



amiou

ouŝem

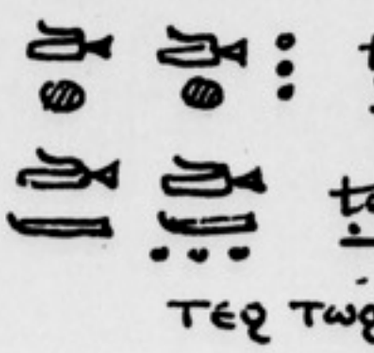
māt



māṯet

"

MEXT



xeb

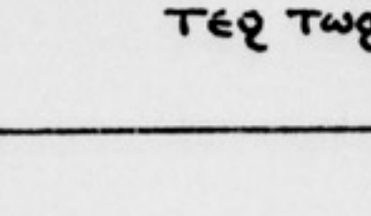
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THQ

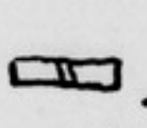
TEQ TWQ. TAQ TWQ

TAḪ TWQ

mélange de liquides; mixtures

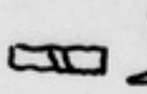


mānoutekbā



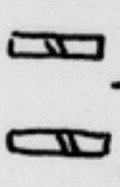
šebtou

mélange de matières diverses pour faire des baumes, des parfums, des encens:



šebtou

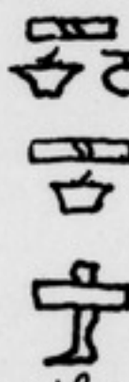
mélange de paille et de foin.



šobe ϣωBE

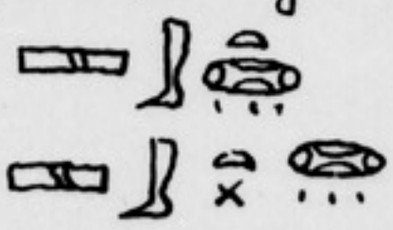
šobi

mélange d'ingrediens divers pour faire l'huile sacrée hekn

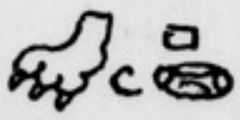


šeben

mélange de viandes et de légumes; ragout:

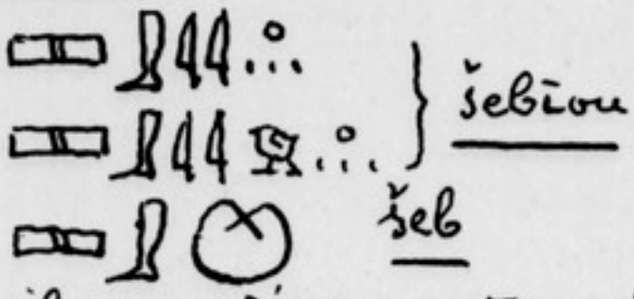


šebtou



Kopou

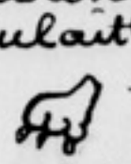
mélange de pierres et de perles pour former un collier; d'ou collier:



šebiou

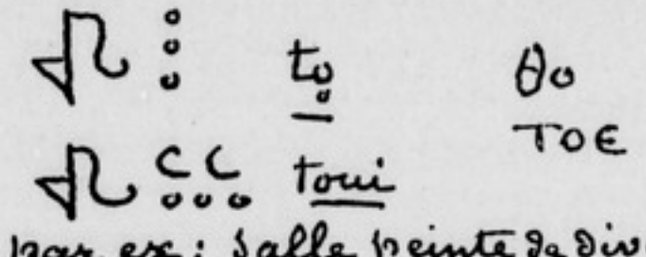
šeb

mélange d'aromates qu'on brulait:



Kops (v. Koufi

mélange de couleurs, jaspé, peint de diverses couleurs:

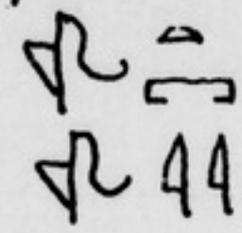


to

Θo TOE

toui

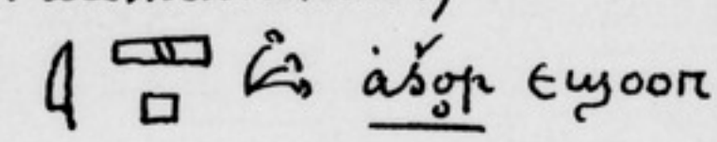
par ex: salle peinte de diverses couleurs:



to-t

toui-t

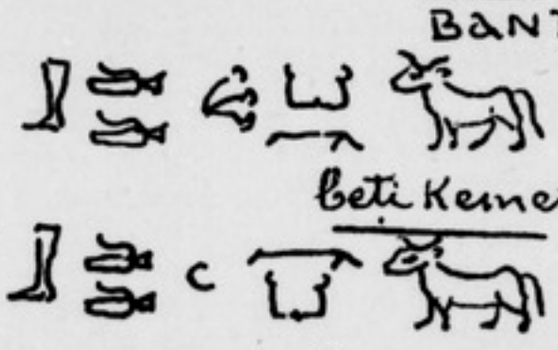
melon, concombre, melon d'eau: (les cucurbitacées jouent un rôle important dans l'alimentation.)



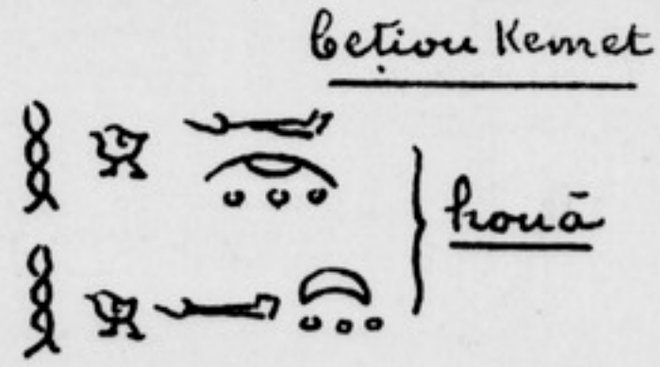
àšop ϵϣOOΠ

ouā

bantī BANT

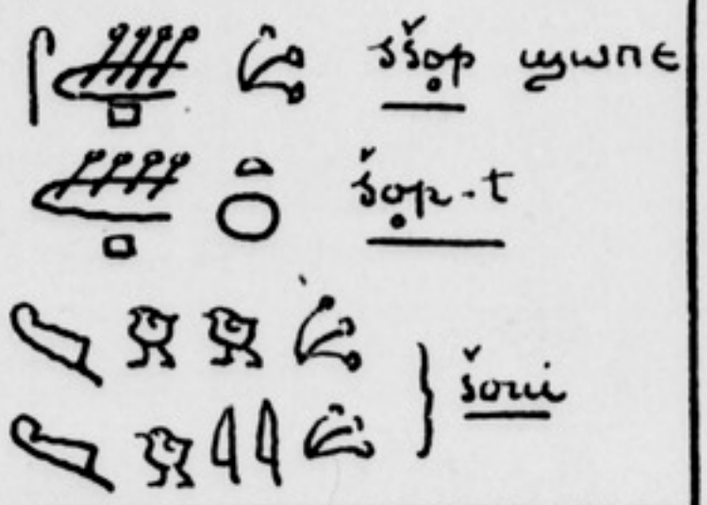


beti Kemet



betiou Kemet

houā



šop ϣωΠϵ

šop-t

šoui

membres:

On a beaucoup disserté sur l'origine du signe déterminatif de membres, chair, viande. Les uns avec Champollion y ont

vu une goutte de sang ; d'autres avec le Vte de Rougé croient que c'est un morceau de chair. K. Piehl croit qu'il faut y reconnaître la glande qui forme l'extrémité de la queue du scorpion qui a en effet la forme . Selon ce savant égyptologue, le scorpion étant très commun en Egypte et cette extrémité de la queue très visible, la crainte qu'elle ne pénétrât dans les membres aurait suggéré le choix de ce déterminatif.

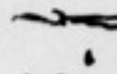
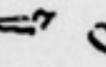
Brugsch-Bay donne dans sa grammaire hiéroglyphique au signe :

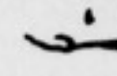
 la valeur  àuf

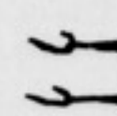
et à :

 la valeur  hā

 ā  ā-tou

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 à-u

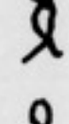
 } totou

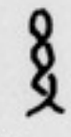
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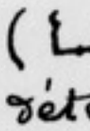
 } hā ou āh

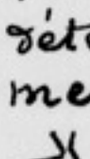
  àhti-t

 àhti

 hā-u

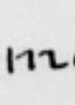
 hā-t

 } hā-t-ou

 } hā-ou

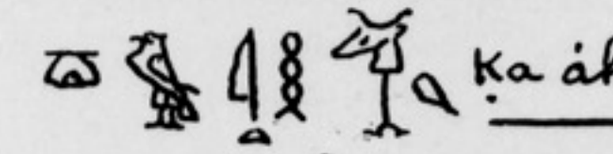


 hou

 hā-u ou hāK-ou

(est peut être ici comme déterminatif.)

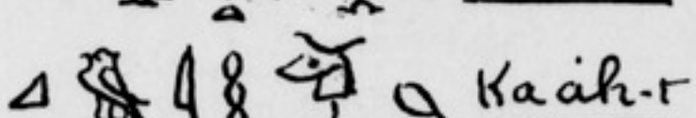
membres intacts :

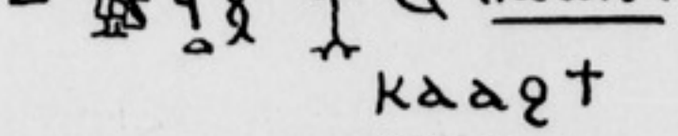


ouser àh-t

(membre riche)

membre mutilé :

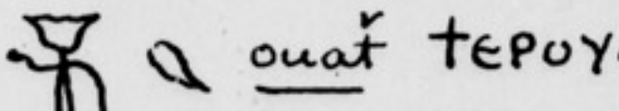
 Ka àh-t

 Kaàh-t

KAAQT

GANAQ

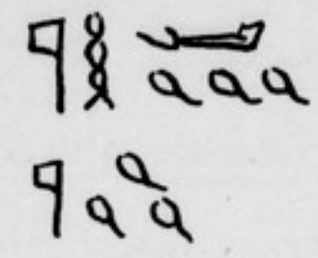
membre ayant repris sa vigueur, sa verdeur : (v. verdeur)

 ouaš TEPOYCWT

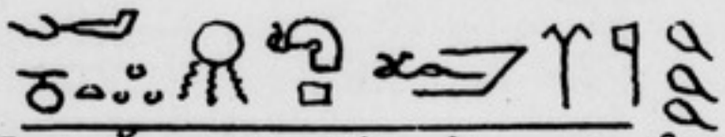
Les légendes de quelques sarcophages prouvent que les défunts offraient aux divinités les diverses parties de leur corps, par ex : à Apou les oreilles, à Net les cheveux, à Ra la face, les yeux à Hathor etc les mettant ainsi sous la protection des dieux, jusqu'au jour où l'âme reviendrait animer le corps qu'elle ne quittait que momentanément.

Tout produit de choix était censé provenir des membres ou d'une partie du corps des divinités supérieures, jambe, dos, os, œil etc (v. ces mots.) Tout produit inférieur ou mauvais était censé provenir au contraire des mêmes parties du corps de Set et d'autres génies typhoniques.

membres divins :


nouter hâ

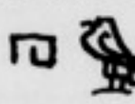
par ex :

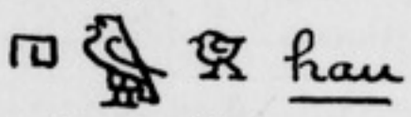

ânt sou tep pir in nouter hâ

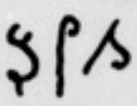
l'encens de 1re qualité sort des membres divins.

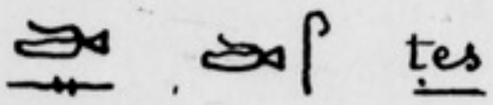
(V. encens.)

même :

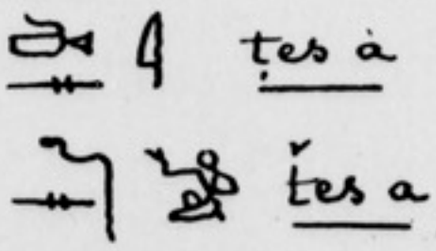

ha


hau


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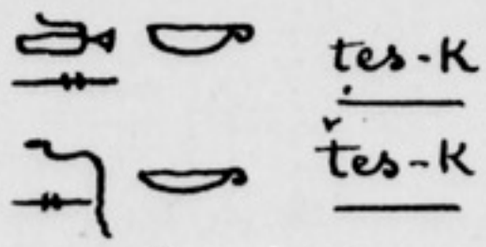

ṯes

ṯes


ṯes à

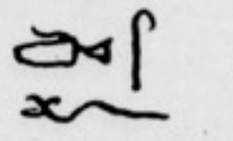
ṯes a

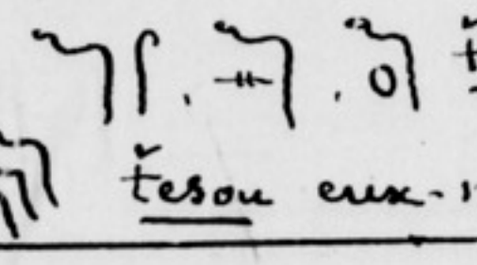
toi même


ṯes-K

ṯes-K

toi même


ṯes-f

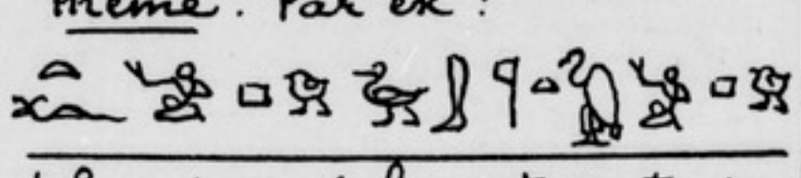

ṯes

lui-même etc

ṯesou eux-mêmes

le même :

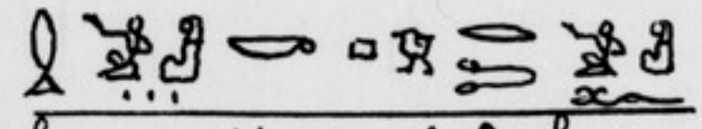
Le Page Renouf dans sa grammaire fait remarquer que □ 𓂋 pou qui ne change jamais n'est pas à proprement dire un verbe auxiliaire bien qu'il soit pris comme tel. Il traduit □ 𓂋 pour par le même. Par ex :


tef-a pou seb nouter mat-a pou

mon père (est) le même dieu Seb, ma mère (est) la même


nout. tema-K pou Baxten

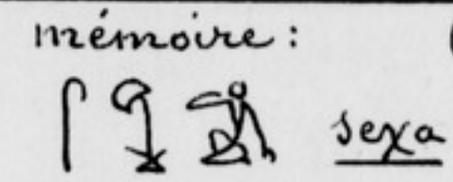
Nout. ta ville (est) la même Bachtan.


hon. ou-K pou teθ-f

tes esclaves (sont) les mêmes que ses peuples.

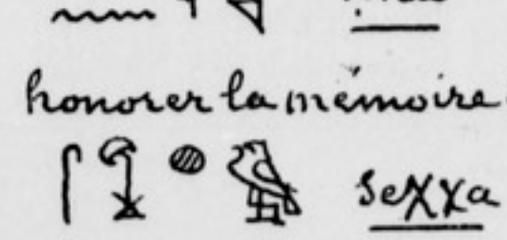
pour dire : Seb est mon père, Nout est ma mère ; Bachtan est ta ville ses peuples sont tes esclaves.

mémoire : (v. souvenir.)

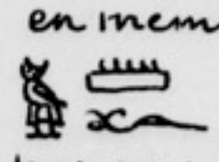

sexa

Kna

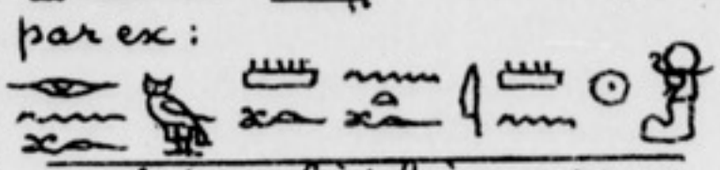
honorer la mémoire de quelqu'un :


seXXa

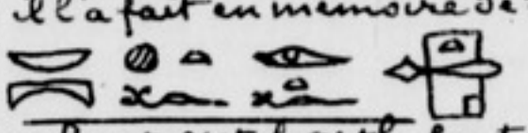
en mémoire :


inmef MHOYEIT

par ex :


ar.nef in mef itef ânn ra

il l'a fait en mémoire de son père Amon Ra


neb pet χet-f artf hatâ

seigneur du ciel quand il a fait le grand temple

Memphis.

Cette ville, d'après Hérodote, aurait eu Menès comme fondateur. Ce ne serait, paraît-il, qu'une légende égyptienne basée sur la syllabe men qui entre dans la formation du nom du roi et de celui de la ville. D'après Ermann il semble bien constaté que Memphis doit son nom et son origine à la pyramide que fit construire le Pharaon Pepi 1er de la VIe Dynastie, et qui fut nommée « la belle pyramide. »

men nofer

mennofer

On nommait aussi cette ville:

anbou het

la ville aux blanches murailles.

d'où:

anbouhetti

habitant de Memphis.

Comme cette ville était consacrée à Phtah on la nommait également

Ptahhatka

le temple de Phtah.

Menchérès:

menkara

Chéops, Chefren et Menchérès rois de la IVe dynastie élevèrent les pyramides de Giseh et le Sphinx. Cheops et Chefren s'écrivaient:

Xoufou

Xafra

menacer, gronder, blâmer, injurier: (v accuser.)

nesouaoui ⲩⲥTOYHT

adresser des menaces:

tou nesouaoui TONY

hebok ϩⲱⲃⲕ

menace de danger:

naha

Mendès:

tout-t

habitant de Mendès:

amoutout

mendier, prier, solliciter:

behtā

nemhou

toubehtā

TOBϩ
TⲱBϩ } mendier
PϩYTⲱBⲁϩ
(mendiant.)

mener: (v. conduire)

an an

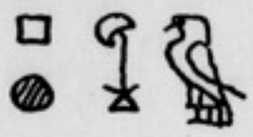
nen Xep Xep-t

SOK CⲱK

SOKti

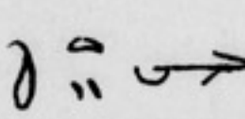
SOKti

menottes ; entraves (V. boucler)



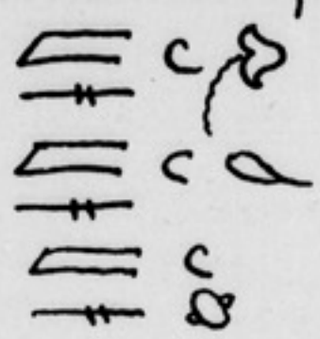
pexa-r

παγ



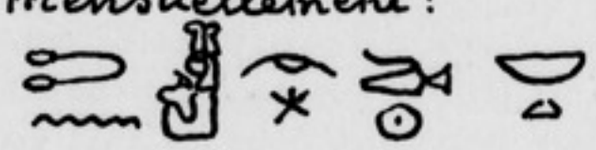
θeti

menstrues, flux, hémorragie: (V. purger purifier)



mebou

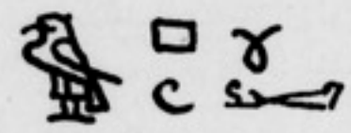
mensuellement:



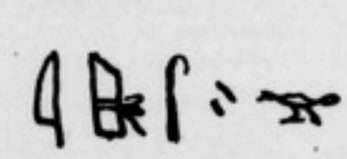
θen abot neb-t

chaque mois

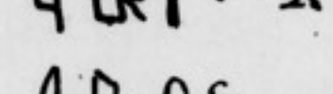
mentir, mensonge:



apou (cacher)



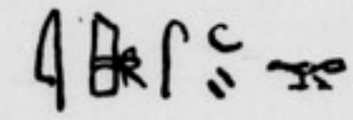
àsi (v. péché, fraude, injustice iniquité)



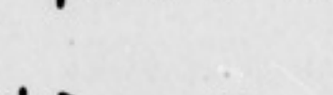
àsoui

ΔCOYI

(d'où: menteur, pécheur

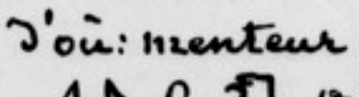


àsti)



prou

ΕΠΡΑ



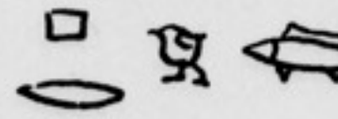
Xmiba (v. ruse, piège)



Xer



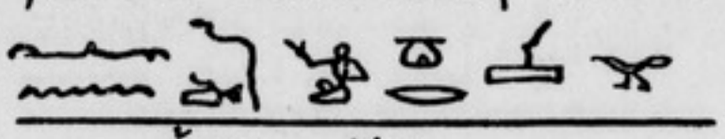
Ker ou Kor



ϬΟλ

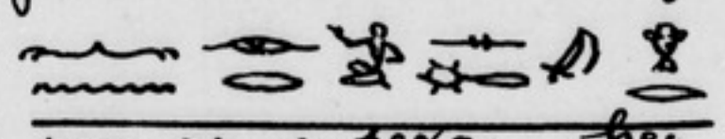
Ker ou Kor

par ex: du Rituel funéraire.



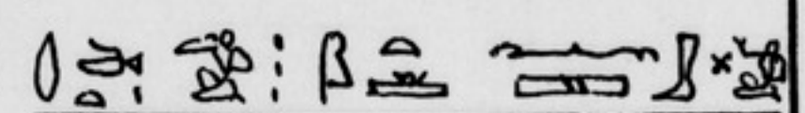
nen ḥet-a her

je n'ai pas dit de mensonge,



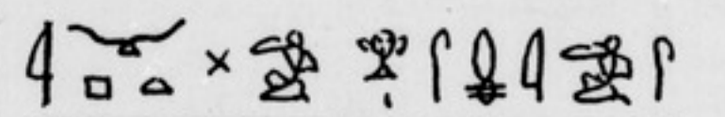
nen ar-a sexa her

je n'ai pas fait le sourd aux



ṯetu-t ma-t nen šeb-a

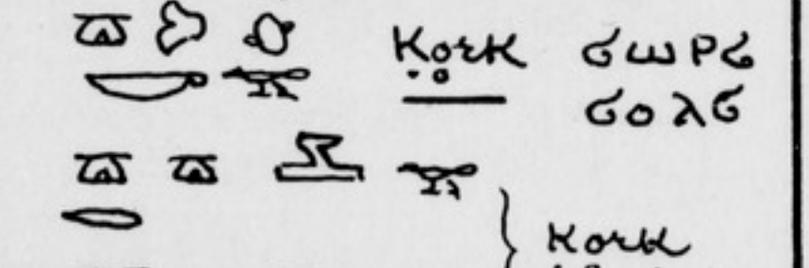
paroles de vérité, je n'ai pas altéré



àpt her sema-s

un récit en le narrant.

mensonga, ruse, fausseté:



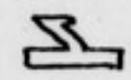
Kork

ϬωΡϬ

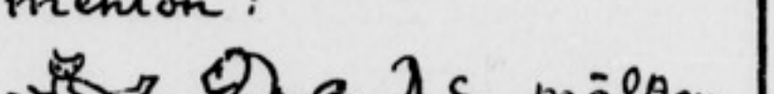
ϬοΛϬ

Kork

(et autres var.)

( représente un piège.)

menton:

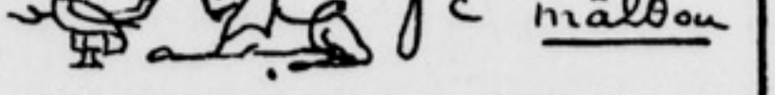


mālθou

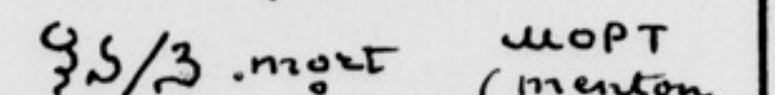
ϥϩϩ/ϩ. mort

ΜΟΡΤ (menton, barbe)

menuisier, charpentier:



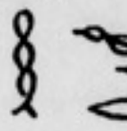
menx

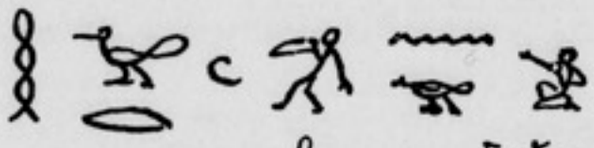


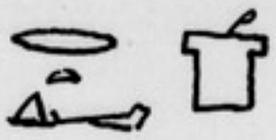
šam àKa-u

(celui qui rassemble les morceaux découpés.)

mépriser: (v. misérable.)
ϩογρω

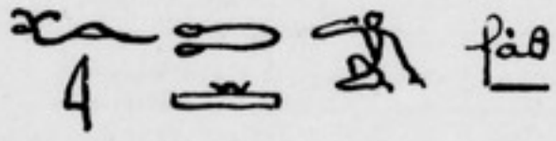

c hourou


hourou n šera
(mépriser comme trop petit, comme indigne de soi.)


rotousa
montrer le dos par geste de mépris.

mépriser, braver:

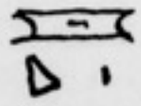

ba

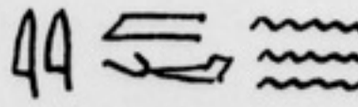

ϫab

mépriser, dédaigner, chasser:


saxarā

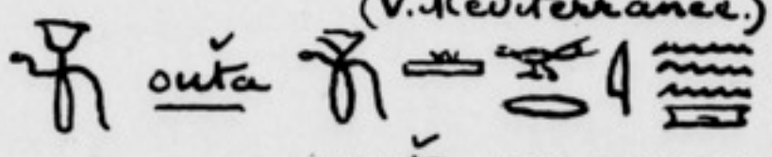
mer — ce nom était souvent donné au Nil:


à

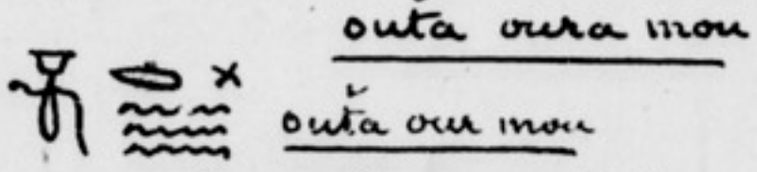

īām

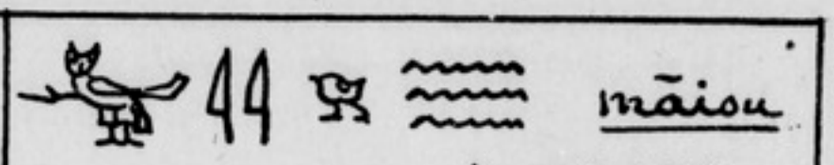

ioumā

3123 im 12 ss
2123 īām 10 ss
3123 īām Ϭ10 ss
pl. m. ΔΜΔΙΟΟΥ
(V. Méditerranée.)


ouŭa

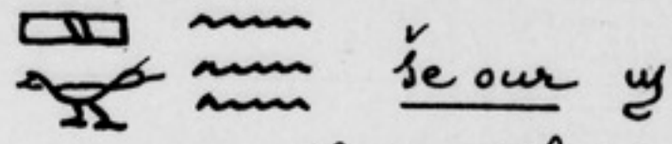
ouŭa oura mou


ouŭa our mou
(la grande eau verte)


māiou
ΔΜΑΙΟΥ
(les eaux)

2132 māi
parexi 2132 1 2132

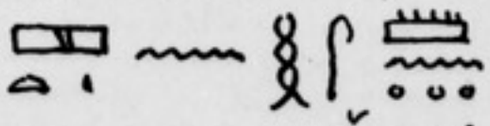
ne rimou n pe mai
les poissons de la mer.


šeour ΨΗΙ
(le grand lac)

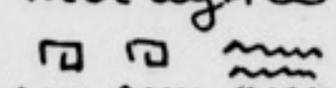
Mer rouge: ΨΔΡΙ
ΨΔΡΙ était le nom copte donné à la Mer rouge.

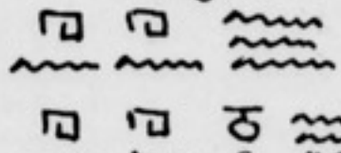
Pline parle de la plante βαρις espèce de papyrus qui croissait dans les marais d'Egypte: Sari circa Nilum crescens, d'où ϕιωϣ N ΨΔΡΙ, mer des algues, des joncs, nom qui répond à l'hébreu יַם סוּף, mer des algues — Mais comme le mot copte ΨΔΡΙ veut dire percutere, on a nommé la Mer Rouge la mer de la persécution, en souvenir du passage des hébreux. D'autre part ΨΔ veut dire Orient PI soleil et le ΨΔΡΙ des coptes signifierait mer orientale.
(V. diction. copte de Peyron)

mer de natron, lac salé


šet n hosmen
ΨΗΙ N ϩοϲϣε

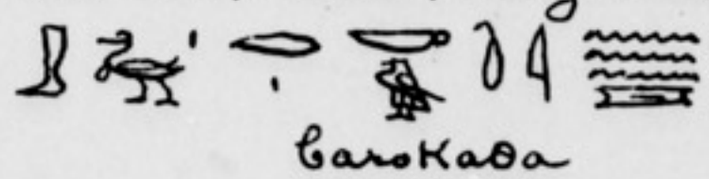
mer agitée: (V. vagues.)


henhen


henhenmou


hanmou

mer, lac, piscine, étang, vivier:

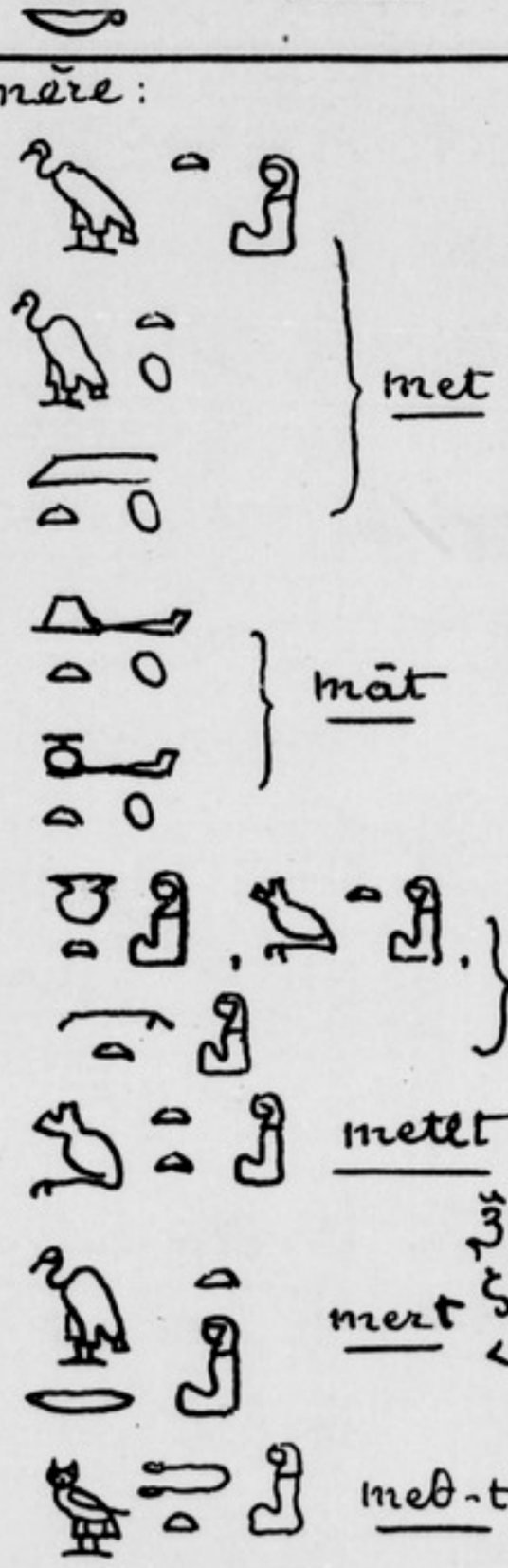

ϭαϩκαϑα

Mercure (planète) (V. planète)



sebek

mère:



met

mât

meoy
may
maay
maoy
mey
mayt

met

metet

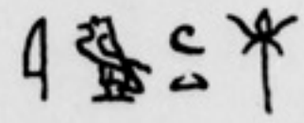
mert

3x t3
5t t3
<x t3

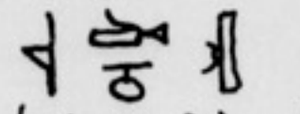
mou

meh-t

mérite: (v. qualités)

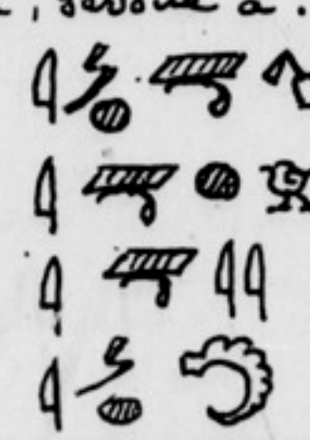


àaut



Ketnou

mérite, dignité, mériter, être honoré, être capable, digne de, devoué à:



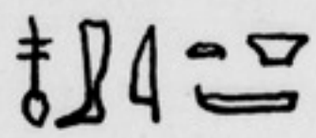
àmax

àmaxou

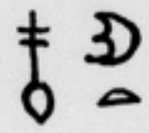
àmaxi

àmax

On rencontre pour dire « homme de mérite; homme ayant bien mérité » une curieuse expression



nofer bat



nofer xomt

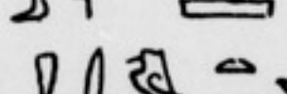
Bon métal.

de même que nous disons: cœur d'or, tête de fer etc.

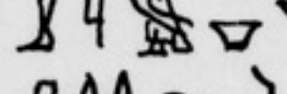
Meroé:

meroua

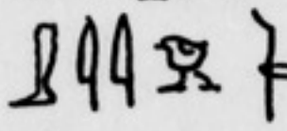
merveille, merveilleux: (V. miracle)



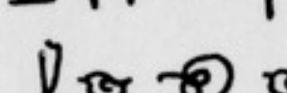
bak-ou EBH



baa-t



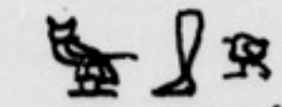
biou



bouwou-t

merveilleusement, étonnamment

à merveille:

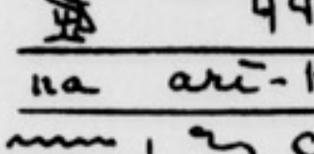


in bouwou-t-ou

par ex:



na ari-k in bouwout-ou



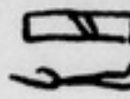
Tu les fais à merveille les paroles de toi.

na tetou-k

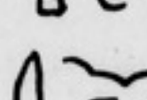
c.à-d. Tu parles à merveille

mes: (v. ma)

message: (v. lettre)

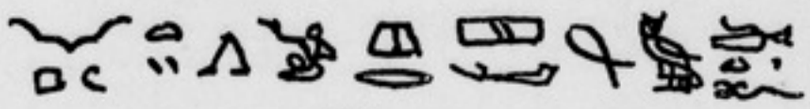

šā-t

messager:



ápou

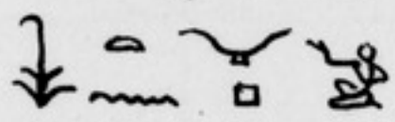
ápouti

apouti

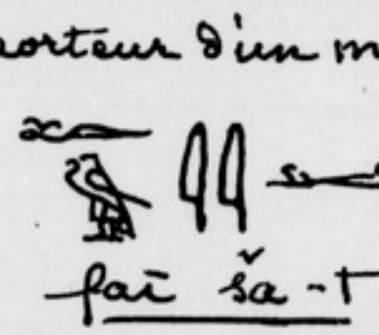

apouti χer šā in ṭot.f.

messager apportant une lettre dans sa main.

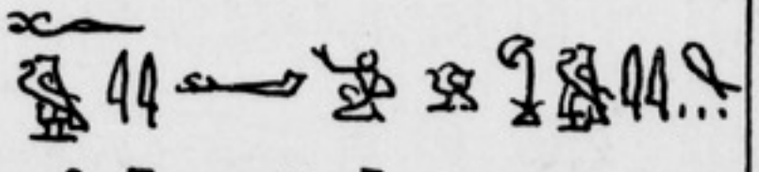
messager royal:

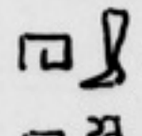

soutenap

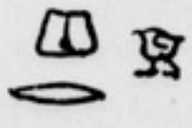
porteur d'un message:


faï ša-t

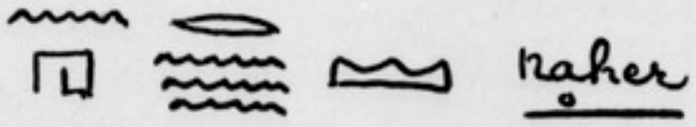
porteur de lettres:


faï ouχaï-ou


ḥab ḫwb


χerousti

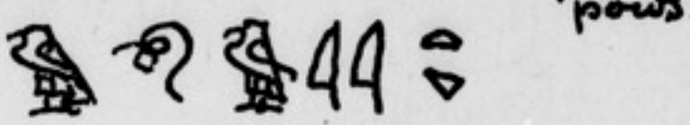
Mesopotamie:

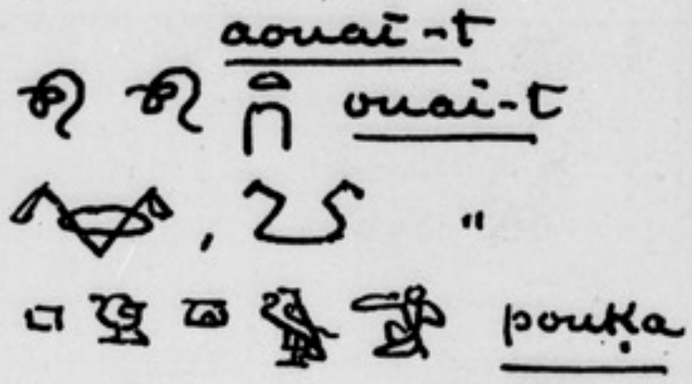

naḫer


šat

mesure, mesurer: (v. coudée palme pouce)

peser:


aouaï-t


ouaï-t

ḫa


ḫaï

ḫaï

ḫeft ou ḫetf

šetef

šetaf-t

šau

Debou

Kabou

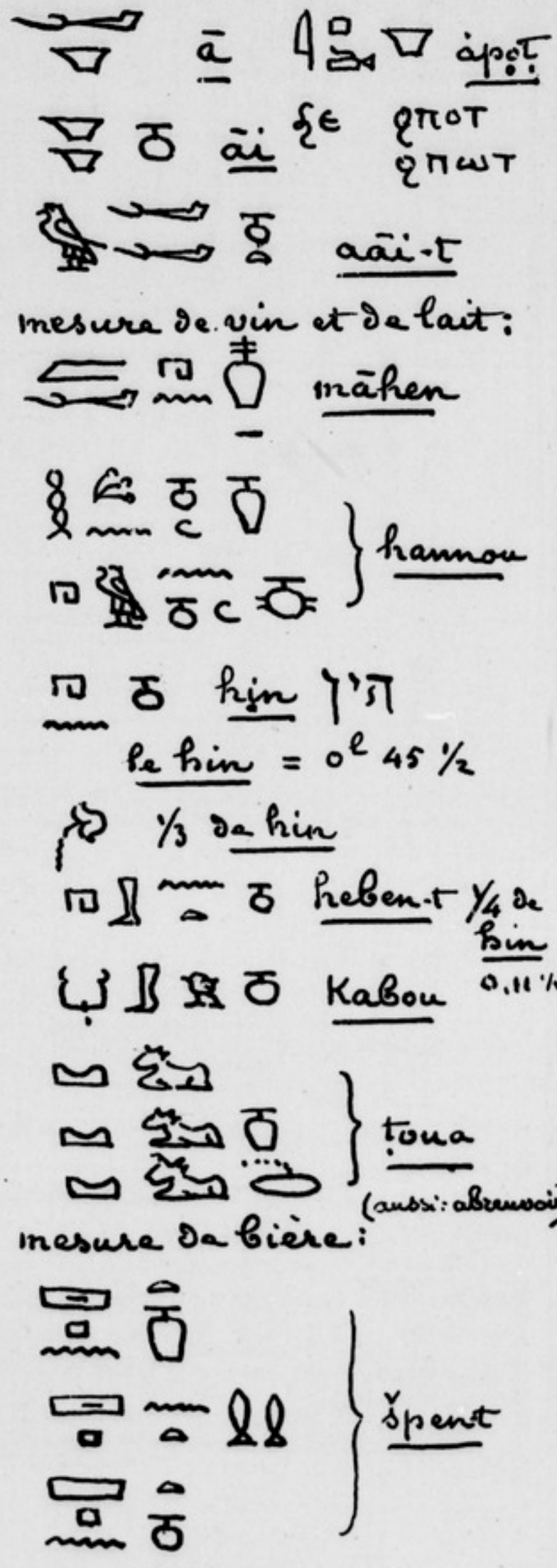
mesure de liquides

Kabousa
mesure de sacs de blé

mesure de sacs de charbons

ZAIBEC

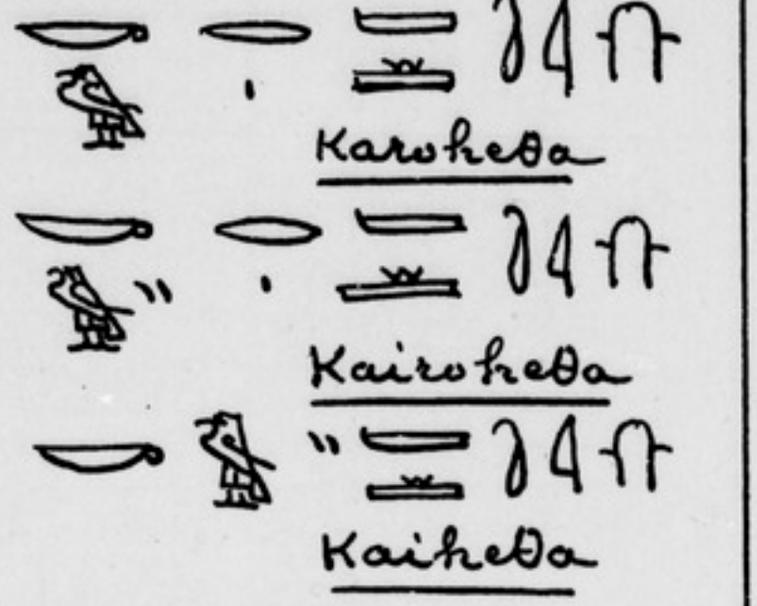
mesures de liquides: (suite).



mesure de fruits



mesure de fruits secs, de denrées:

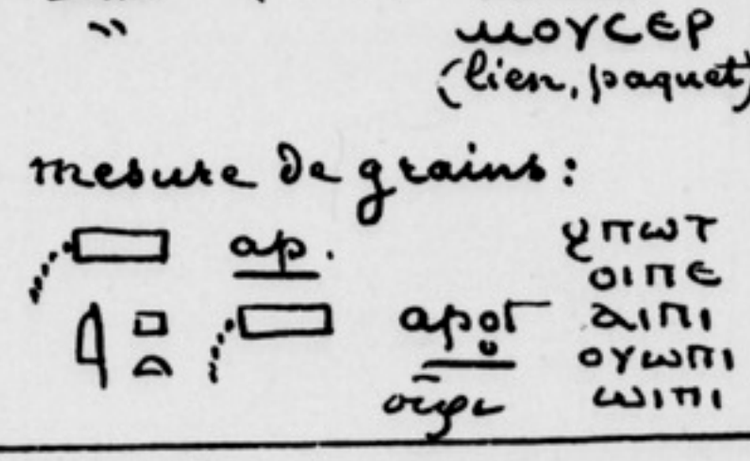


mesure-sac:

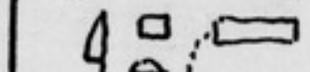


mesurer, mesure, partager, diviser, division, partage:

mesure de grains:

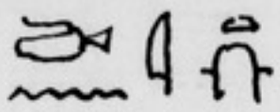


mesure de capacité pour les grains (suite)

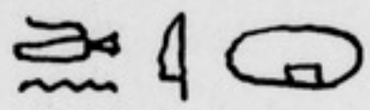
 ap-t (qqwt, la mesure ephа contenait 10 hin soit 4l.60

Comme mesure de grain on lui donnait le nom de sa,

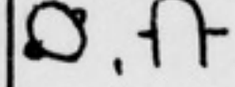
Il fallait 2 ephas ou 9l.20 pour faire un:

 tna-t

quantité obtenue sur une superficie de terre nommée:

 tna

Et il fallait 8 tna-t pour faire un:

 tama d'environ 73l.60

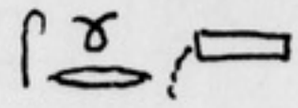
Lepsius et Brugsch donnent comme suit les fractions de la mesure sa:

 = ½ sa  = 1/30 sa

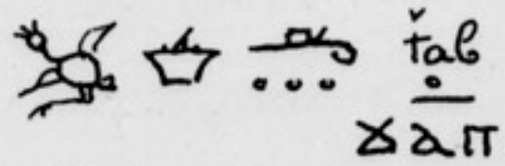
 = ¼ " = 1/60 "

On rencontre aussi les mesures:

 ba 2l.7

 sser

 tab-t

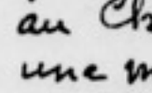
 tab

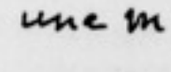
ΔΑΠΑΣΙ

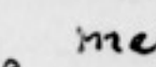
qui répond au χοινιξ des Grecs au Chœnix des Latins et qui était une mesure de produits secs.

mesures agraires:

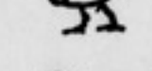
Les auteurs cités plus haut indiquent

 sat ou set

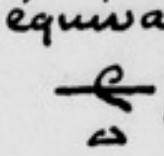
 remen = ½ sat

 -hesp = ¼ "

 sa = 1/8 de sat

 sou = 1/16 "

 roma = 1/32 "

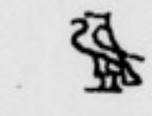
On rencontre aussi comme équivalent à  set:

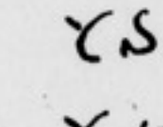
 seti ah-t

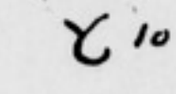
CEΘIOQI

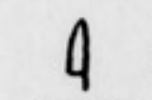
 ah-t seti

 ah-t set

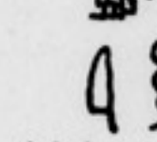
 ah seton

 ast

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 ar

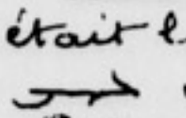
 ah-t

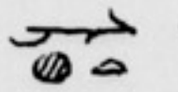
 ah-t ξε

Hérodote (liv. II ch CLXVIII) dit « L'aroure est une pièce de terre qui contient cent coudées d'Egypte en tout sens. »

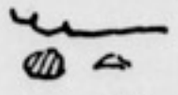
L'arourè contenait donc 10,000 coudées. La coudée royale (v. coudée) étant de 525 mill., l'aroure représentait 52 ares, soit un peu plus d'un demi hectare.

Une subdivision de l'arou était le:

 χeta

 χeti

 χeti-t

 χetau.

pied de 0.278 tandis que le πους grec était de 0,308.

Nous devons faire remarquer qu'il résulte de l'examen des comptes qui nous sont parvenus qu'il existait une différence entre les mesures de la Haute et de la Basse-Egypte.
Pour le prouver voici un extrait de comptes d'offrandes de pains et de bières, remontant à Ramsès III.

					bat-pain d'of. Haute	fournées 30	m sa de sa	cuit	15
					(v. pain)	30	"	"	20
					pes de 10 pain rich.	20	"	"	44
					tep-t-hat pain blanc	80	"	gateaux	4
					hekntes Bière et cruchons	20	"	cruches	15

		total des pains en offrande au temple 80 de cruches de bière 15

Ce qui fait pour la H. Eg: 1/2 1/4 1/30 1/60 de sa
pour la B. Eg. 2/5 de sa de Blé
} total 1 toma de blé.

Il y a donc entre la Haute-Egypte et la Basse-Egypte une différence de 0. 2/5 dans les mesures de blé.

Il nous reste à mentionner la mesure ser, subdivision de la coudée (V. Coudée) mesure de 4 palmes ou 16 doigts, ce qui fait 2/3 de la petite coudée, soit 0,308 mill. la coudée étant de 0,462
ser répond donc au pied grec.
La mesure persanne, αρταβη en grec, mesure équivalant au médimne attique, se nommait en démotique:
ϩιοει, υιοει carton ερτωβ, ερτοπ, ελταβ

métal: (V. or, argent, electrum, bronze, acier, fer, plomb etc)

abennou

abount

ahem

bet

bet

figures de dieux en métal:

beti

nebi

kata κατα

kou ou kmou (métal)

keb (espèce de minerai)

sni sroumi (métal indéterminé)

métal en fusion:

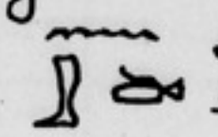
tešteš ζωγ ζεγ

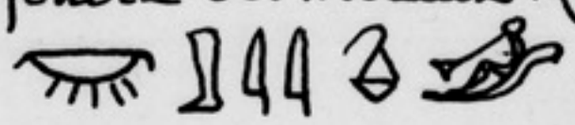
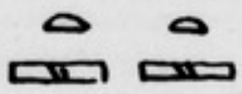
coulée de métaux:

mesen

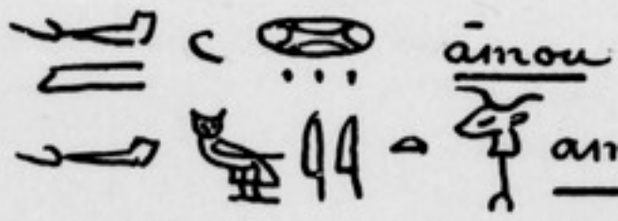
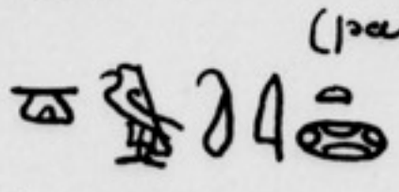
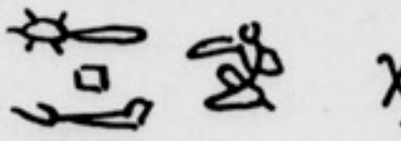
(représente sans doute le moule)

métaux. (suite)
fonderie de métaux:

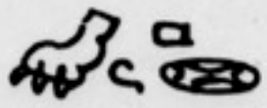
mes en at
garnir de métal, ferrer: (v. ferrer)

nebt

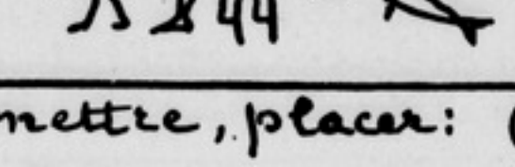
nebt
fondre des métaux: (v. joaillier)

nebi

teštešou
χεως
χαϩσε
mélange de métaux:

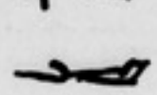
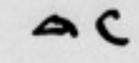
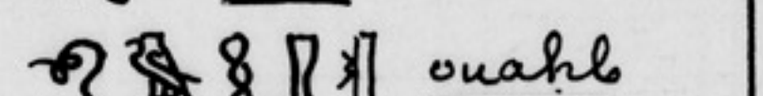
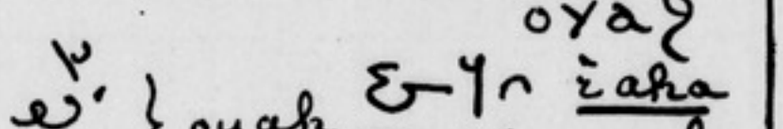
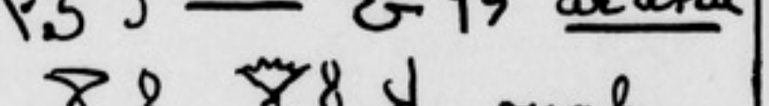
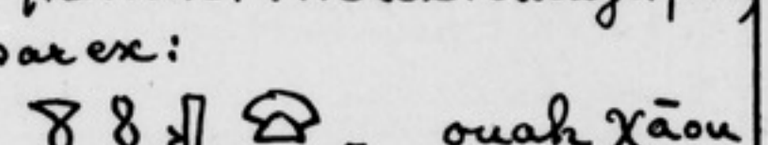
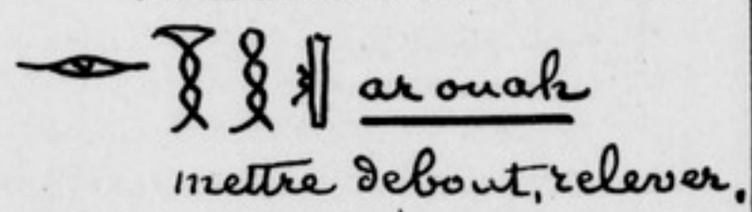
smanou

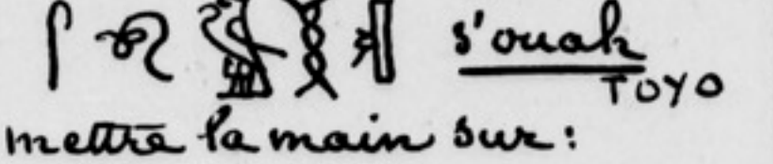
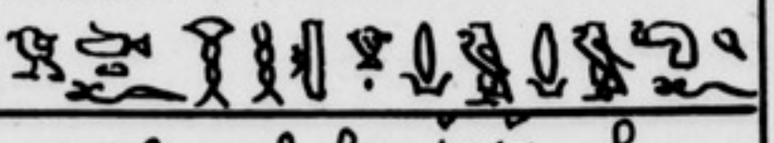
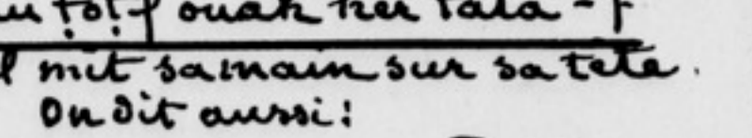
mets, aliment:

ãnou
anit
ãnãm
pãt
hotep
(pains d'offrande)

Kaθat

χepã

χet
ϭοϫ
ϭογϫ

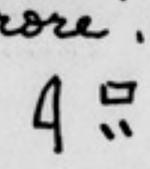
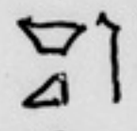
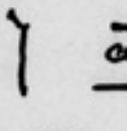
Kounk

Kopou

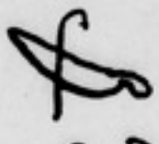
mauvais mets:

sbi-t

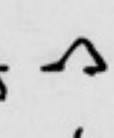
mettre, placer: (v. placer)

ãu
ãtou

ãtou

ouahb
oyaϩ

ouah
ẖaha
araha

ouah
(ce mot entre dans la composition d'une foule d'expressions. V. le Lex. Hiérogl. franç.)
par ex:

ouah χãou
mettre bas les armes.

ar ouah
mettre debout, relever.
par ex:

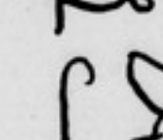
ar ouah outou pen
mets cette stèle debout.
mettre auprès, ajouter:

s'ouah
TOYO
mettre la main sur:

au toϥ ouah her tata-f
il mit sa main sur sa tête.
On dit aussi:

ro toϥ ..... ha(tep)
mettre la main .... sur quelqu'un

mettre, placer, poser, disposer, apprêter, mettre en ordre, diriger:

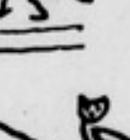
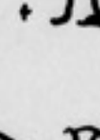

ārār


ālāl



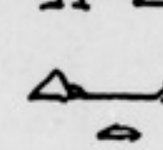
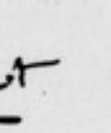

āK ou Kā KW KA




sem

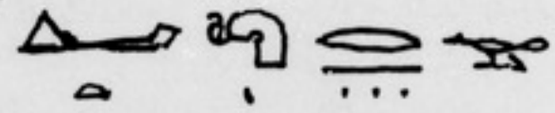



sirou


Kou KW, KA


tout

tout
tau


tou m TAYO

parexemple:
mettre la tête sur la terre, pour dire: mourir »



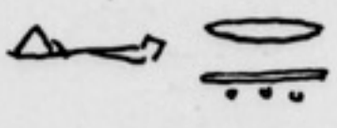
tou-t tep è ta

mettre à terre, mettre au monde; engendrer:



tou è ta

mettre à terre, jeter, rejeter:

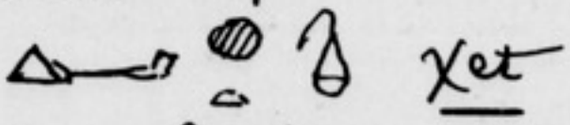


tou è ta



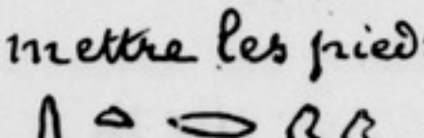
rotou è ta

mettre le feu, incendier:



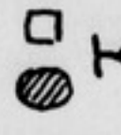
Xet

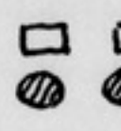
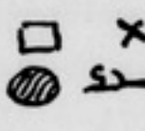
mettre les pieds sur:

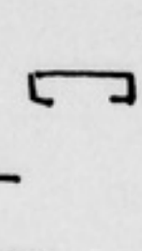


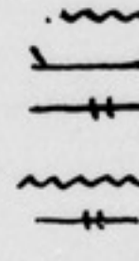
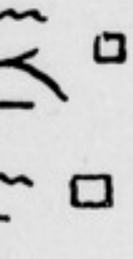
tou-t rotou

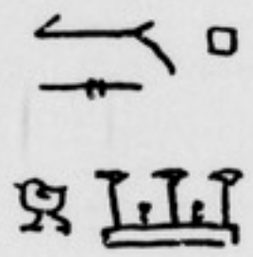
mettre en pièces, saccager, briser, broyer, tuer: (v. ce mot)


rex πεw

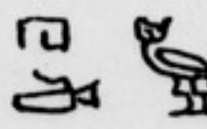


rexrex
φαwφαw

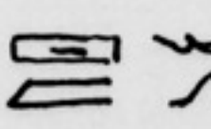


nesr

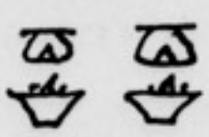


nesrou

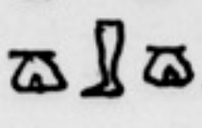

ouša ouša
ou ouašouaš
oyεwoywwy


hom
qwwi

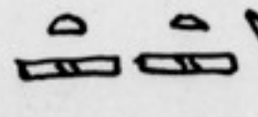

hetem


šmā


KebKeb


KebKebou
GIBGIB
(pièces, morceaux, fragments.)

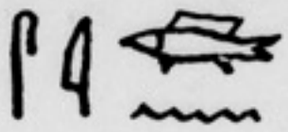
tešteš


tešešou
ΔωwyΔεyy

mettre des entraves:

 henb

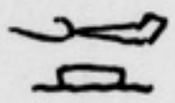
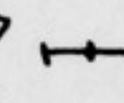
mettre, appliquer un on-guent: (voindre)

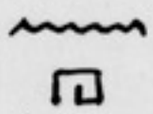
 san

mettre de côté:

 xep  xep-t

mettre séparément, choisir, séparer: (v. séparer, isoler.)

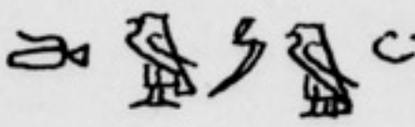
  ar OYET

 nek

 sāh CAGE CAQHY (trier)

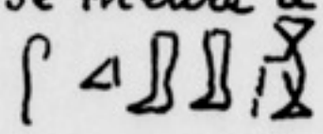
mettre ensemble des denrées dans des sacs servant de mesure: (V. mesure)

 tamam

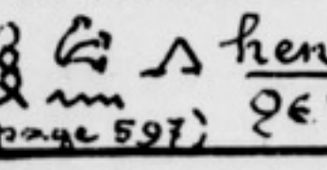
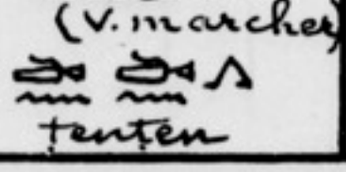
 ťamau TOUJE

 tammou

se mettre à l'ombre:

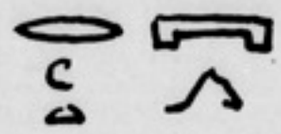
 s'Kebi

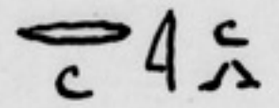
se mettre en route: (V. marcher)

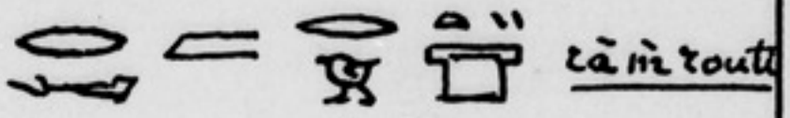
 hen QEN  tenten

(V. page 597)

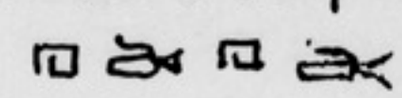
mettre dehors, mettre à la porte: (V. chasser, repousser)

 rou-t

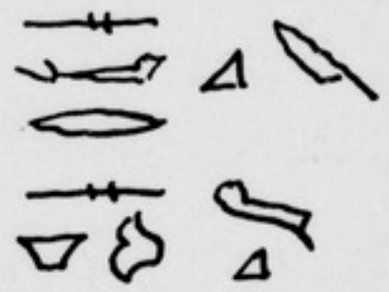
 rouău

 rà in route

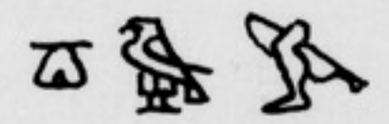
mettre en fuite:

 hethet

mettre fin, mettre un terme:

 sārk TAλGE (mettre fin)

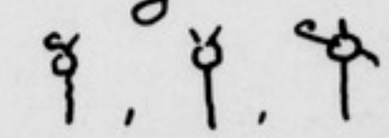
mettre obstacle: (V. empêcher)

 ka GHOY

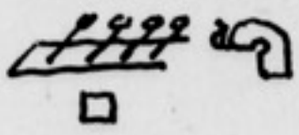
mettre en danger; menacer:

 naha

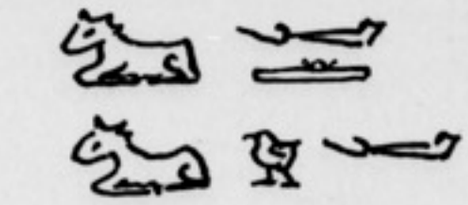
mettre en avant, produire, envoyer, émettre:

 out

se mettre en avant, prendre l'initiative:

 sšop tep

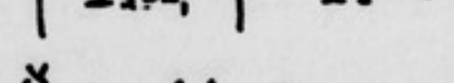
mettre la main à: (V. aider)

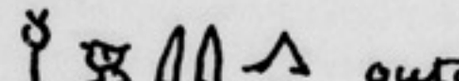
 wou-t

 wou-t

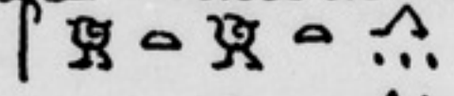
 ša t-t

Se mettre en route, en marche, partir en voyage pour remplir une mission: (V. page 59 G)


outou


outou-t

faire mettre en marche etc.


s'outou

mettre à profit:

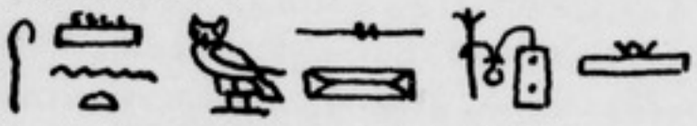

ša tot

(V. p. 596. mettre la main à) wsaY (utile, profit)

Se mettre à:


fa i

mettre par écrit; passer un contrat:

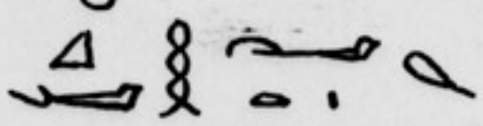

s'men mi seš

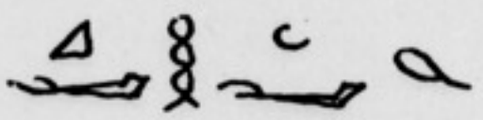
mettre en équilibre, exécuter un travail avec symétrie, examiner avec précision: (V. balance)

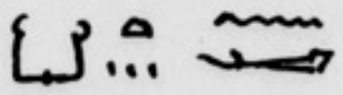

māxe

wd.ye

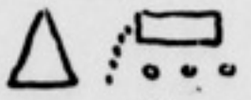
Se mettre sur le coude, s'appuyer; se reposer: (V. bras)

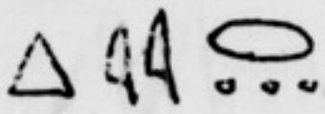

Kāh-t


Kāhou

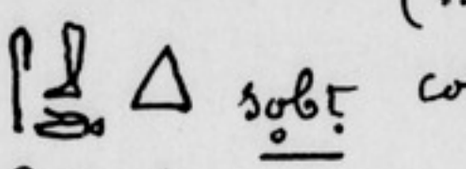

Ka-t i tot

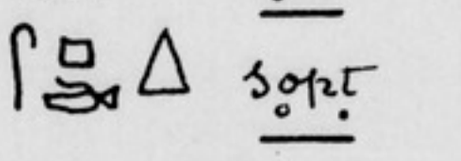
mettre en ordre, arranger, meubler, meuble, mobilier, provision.

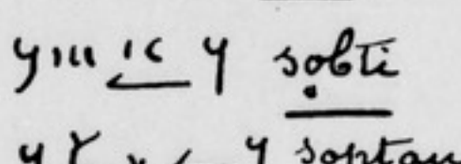

sopte COBTE

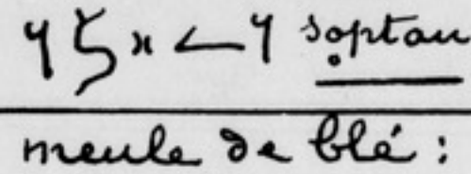

Sopti COBT

meuble, meubler: (V. mettre en ordre col. précéd.)

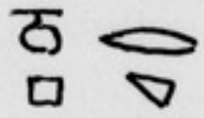

sobt


sopt

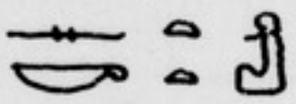

sobti


soptau

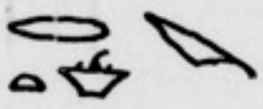
meule de blé:


nouer

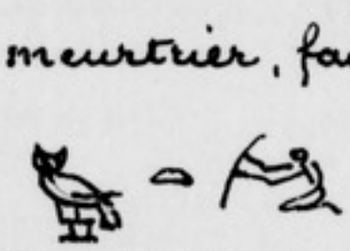
meunier: (V. moudre)


SKeti ou Sekti

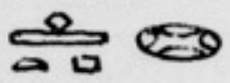
meurtre:


roteb PUSTEB (être couché)

meurtrier, faire mourir: (V. mourir, tuer)

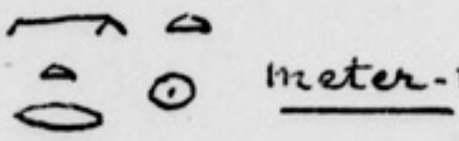

mout MEYT

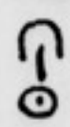
miche de pain:


hotep

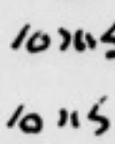
midi, moitié du jour: (V. heure: 6h du matin milieu.)

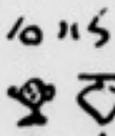

āhā

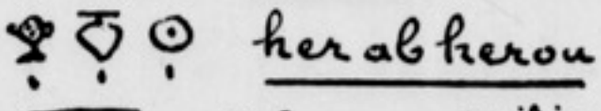

meter-t


meter

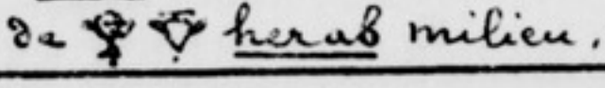
6e heure du jour


meri MEPI (juste milieu)

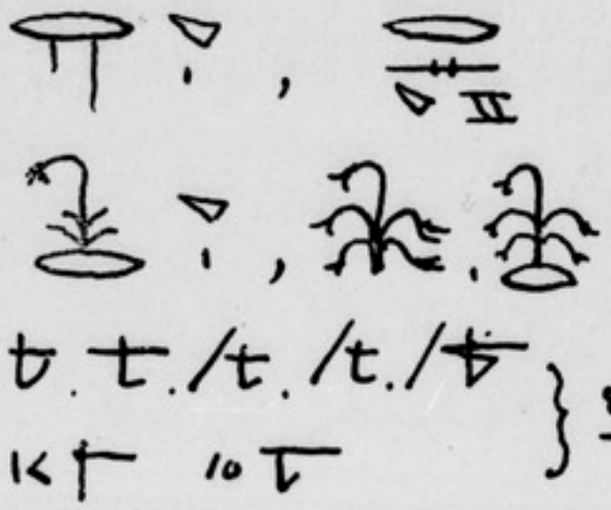

i merā m MEEPE

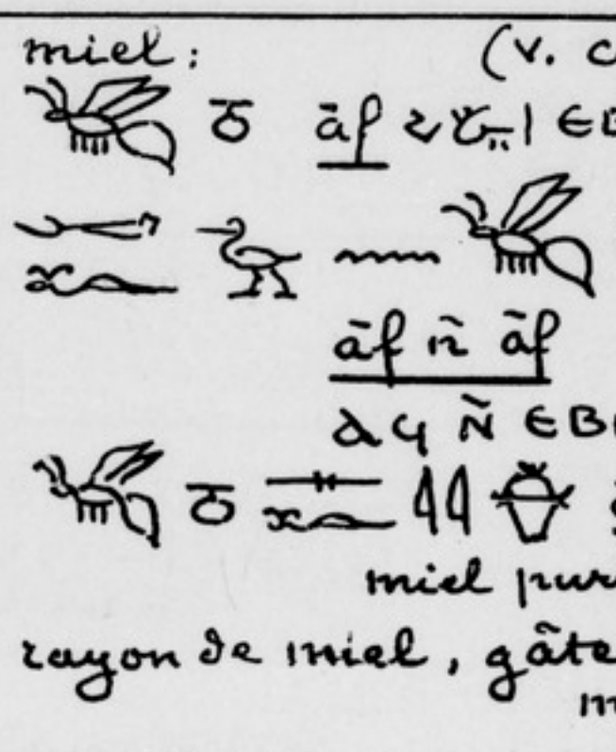

her ab herou


ab herou milieu du jour

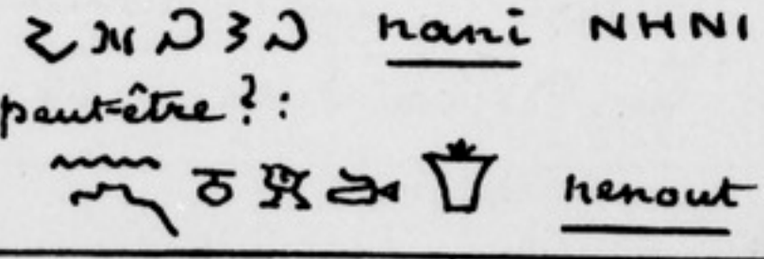

herab milieu, centre.

midi (le), région méridionale


res
PHC

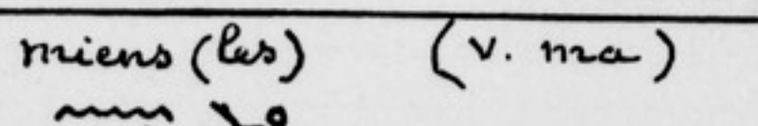

res

miel: (v. cire)



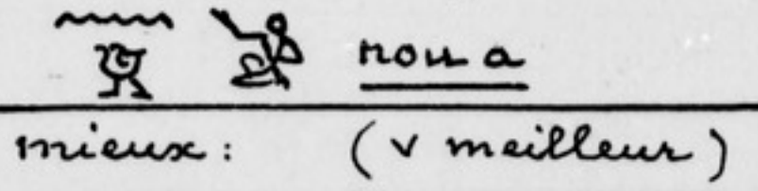
āf šefi — miel purifié.

rayon de miel, gâteau de miel:



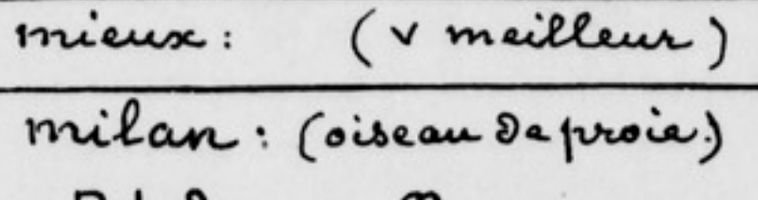
nani NHNI

peut-être?:



nenout

miens (les) (v. ma)



nouа

mieux: (v meilleur)

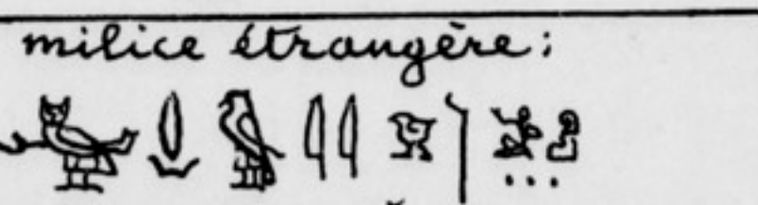
milan: (oiseau de proie)



bak

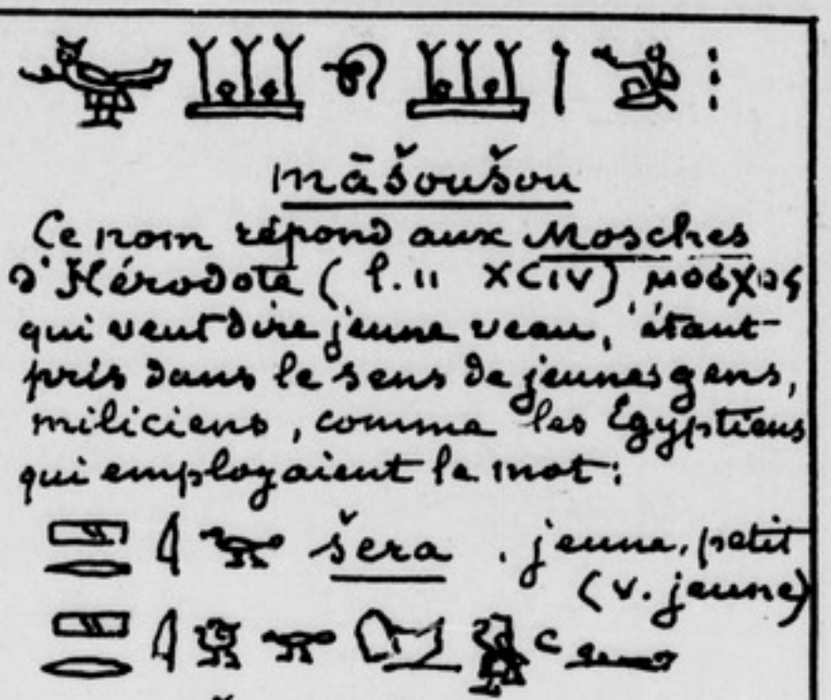
bak hor

milice étrangère:



mētaïou

meti " mat



māšouša

Ce nom répond aux Mosches d'Hérodote (l. II XCIV) μοσχοι qui veut dire jeune veau, étant pris dans le sens de jeunes gens, miliciens, comme les Egyptiens qui employaient le mot:

šera. jeune, petit (v. jeune)

šeraw ϫraw

jeunes gens propres à la guerre, miliciens.

Mais les mots mataiou, mašouša venaient de ce que les milices étrangères furent d'abord formées de Mèdes vaincus et soumis, comme un peu plus tard elles le furent des Lidiens des Lyciens et de toutes les autres peuplades qui après avoir voulu envahir l'Egypte furent réduites à devenir des troupes mercenaires. Le mot resta chez les coptes qui nommèrent les miliciens ⲙⲁⲥⲙⲁⲧⲟⲓ et les soldats ⲙⲁⲧ, ⲙⲁⲧⲟⲓ.

milieu; juste milieu; aussi impartial, juste:

āk

meter ⲙⲏⲧⲉ

meti ⲙⲏⲧ

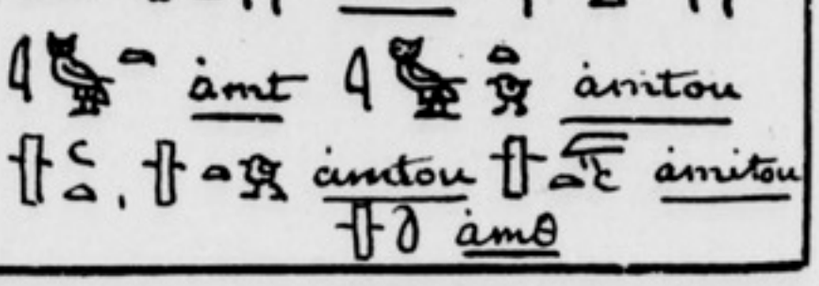
meraw

metaw ⲙⲏⲧⲁⲩ metiw ⲙⲏⲧⲓⲩ

milieu, centre:

her ab (le coeur étant au milieu.)

au milieu de, du milieu de:

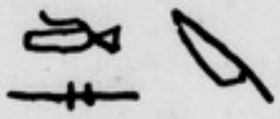


milieu (au): (suite).

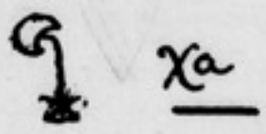

mi Keb

i wout

milieu, moitié; couper par le milieu; couper la moitié:

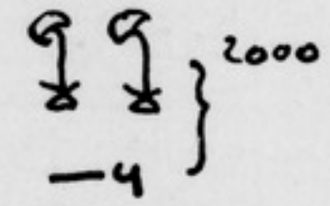

tes ⲥⲉⲥ

mille:

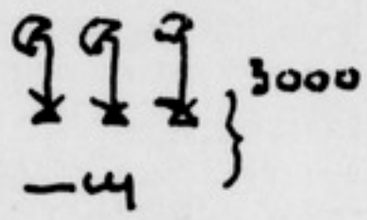

χa ⲩⲁ, ⲩⲟ

1000 = ⅅ

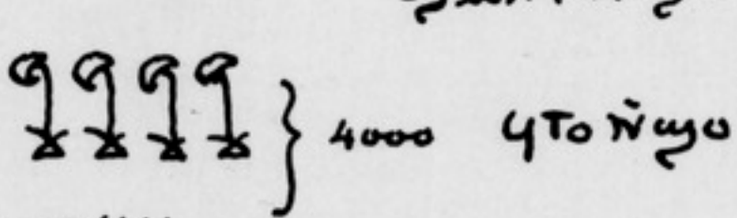
deux mille = ⅡⅠ = Ⅱ

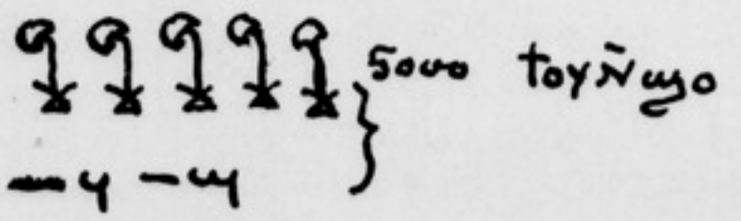

2000 — 4

ⲭⲟⲩⲱⲧⲛ̄ⲩⲉ
20 x 100
ⲥⲛⲁⲩⲛ̀ⲩⲟ

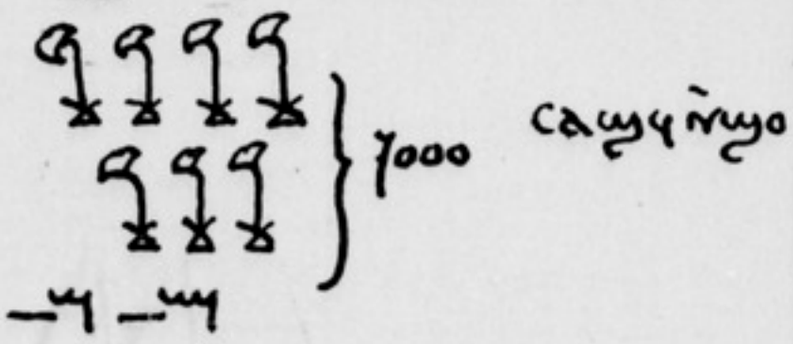

3000 — 4

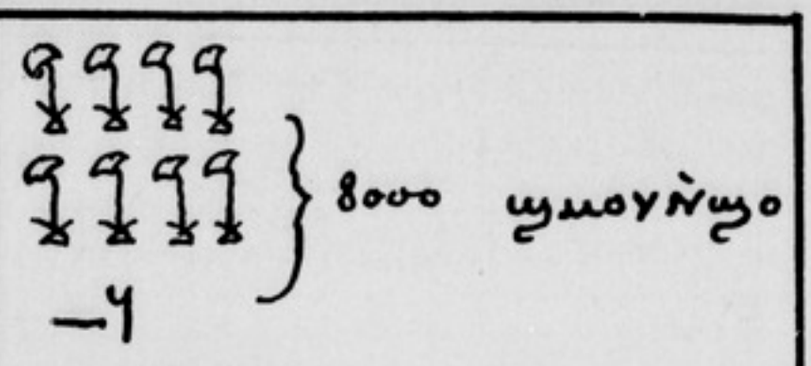
ⲩⲁⲙⲛ̄ⲧⲛ̄ⲩⲟ
ⲩⲙⲛⲧⲛ̄ⲩⲟ


4000 — 4 ⲧⲟⲛ̄ⲩⲟ

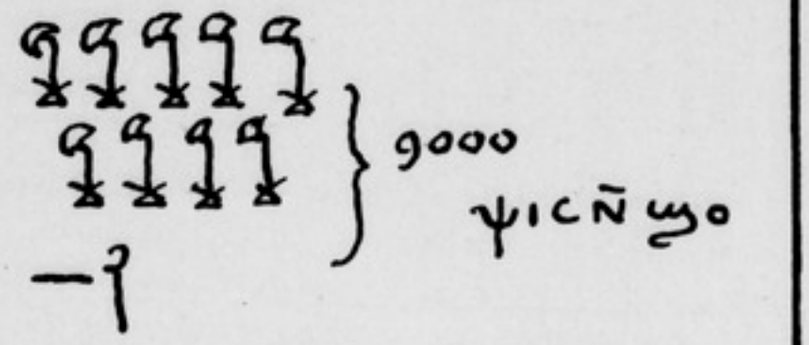

5000 — 4 — 4 ⲧⲟⲩⲛ̄ⲩⲟ


6000 — 4 ⲥⲟⲛ̄ⲩⲟ

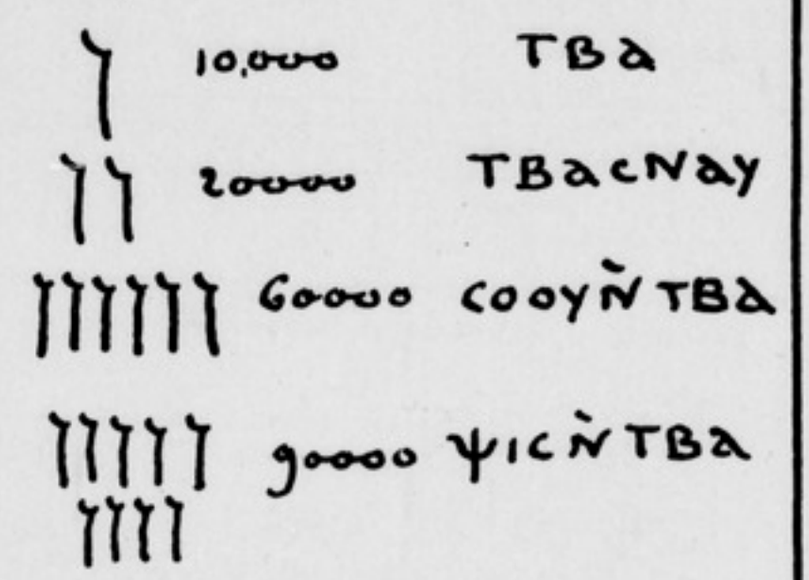

7000 — 4 — 4 ⲥⲁⲩⲩ4ⲛ̀ⲩⲟ


8000 ⲩⲙⲟⲩⲛ̄ⲩⲟ

— 4


9000 ⲫⲓⲥⲛ̄ⲩⲟ

— 7

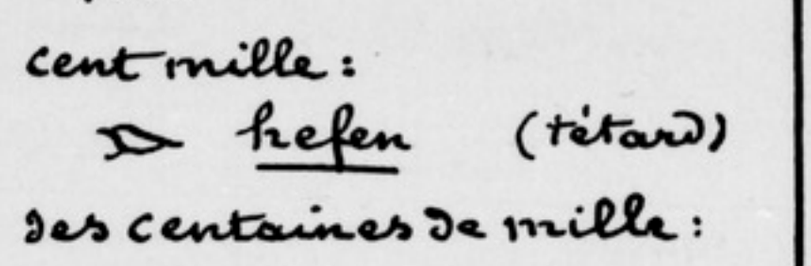

10,000 Ⲧⲃⲁ

20000 Ⲧⲃⲁⲥⲛⲁⲩ

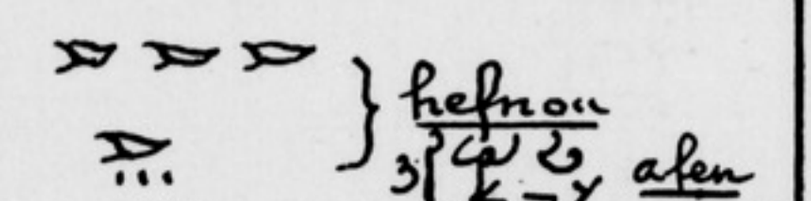
60000 ⲥⲟⲟⲩⲛ̄ⲧⲃⲁ

90000 ⲫⲓⲥⲛ̄ⲧⲃⲁ

cent mille:

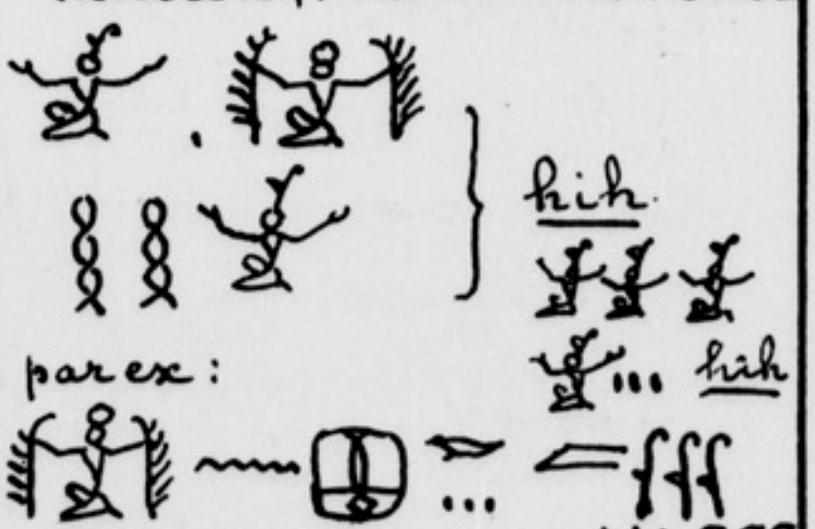

hefen (têtard)

des centaines de mille:


hefnou

3 4 2 — y alen

million, nombre innombrable

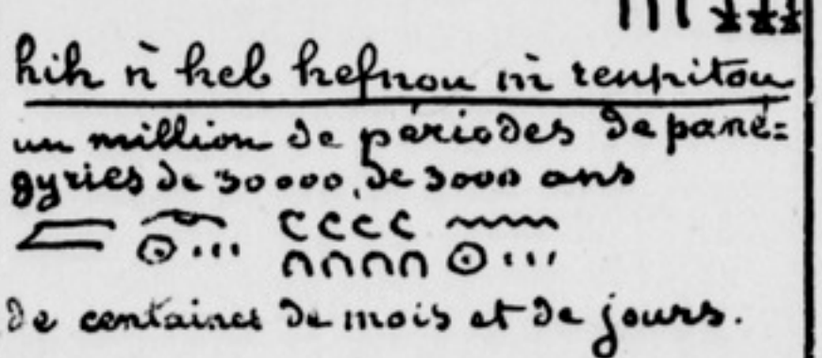

hih

hih

par ex:

hih n̄ heb hefnou m̄ renpitou

un million de périodes de panégyries de 30000, de 3000 ans



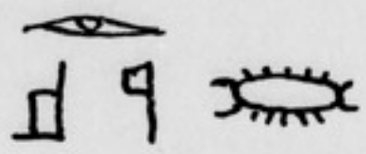
de centaines de mois et de jours.

mille-pattes ou mille-pieds ou clopsorte:



sepai ou sepati

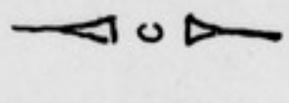
d'où:



ousar sepati

c'est à dire: Osiris-larve, osiris à l'état de momie, crysalide d'où il sortira pour ressusciter à une vie nouvelle, comme le papillon. (V. âme.)

Min ou Monti, dieu de Coptos:



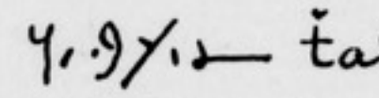
mince, maigre, petit:



xem ugem

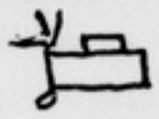


xemai

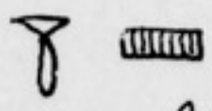


talbou χολϱ

mine:

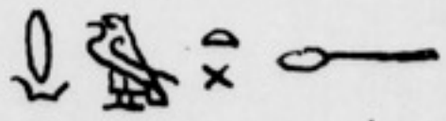


ba



ouaṯ

miner; bêcher; fouiller:



ṯau-t

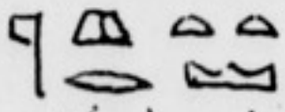
mineur, ouvrier des mines:



xerti

xeti

ce nom vient de: (V. Khernetet)



xer nouter

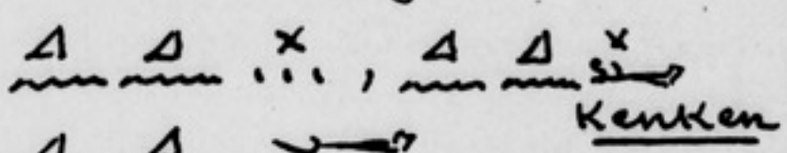
région inférieure, séjour des mânes

minerai de fer, d'argent etc:

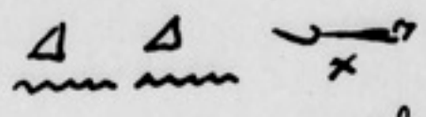


ât

minerai broyé, pilé:



Kenken

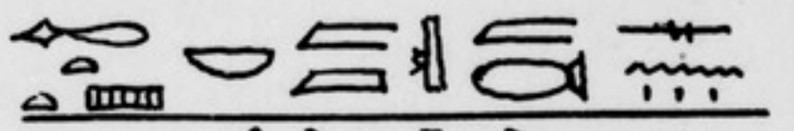


Kenken toṯ

broyé à la main.

minéraux:

une inscription de Denderah donne la liste suivante des pierres précieuses. Nous devons avouer que les égyptologues ne sont pas tous d'accord sur le sens véritable qu'il faut donner à ces dénominations:



ât-t neb n mâ n ran sen

tous les minéraux frais avec leurs noms.



noub or

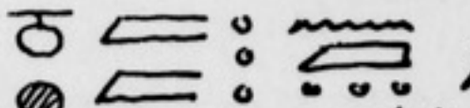


het argent



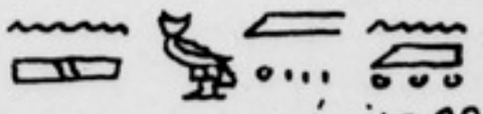
xesbet n mâ

véritable lapis-lazuli



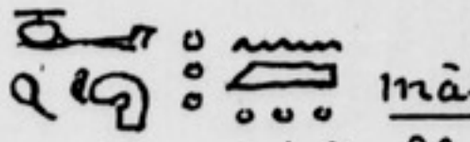
xnoumi n mâ

véritable rubis.



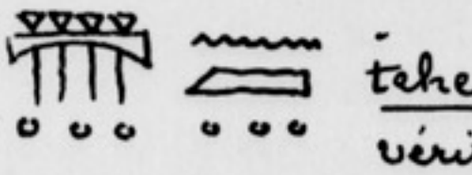
nešem n mâ

véritable turquoise



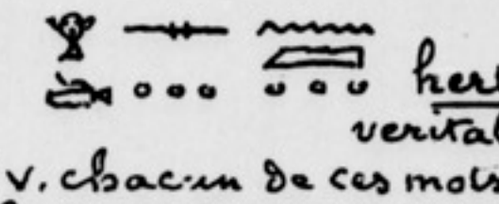
mâfek n mâ

véritable émeraude.



tehen n mâ

véritable topaze

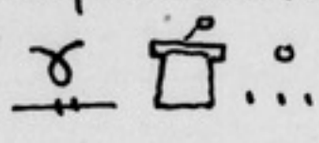


hertes n mâ

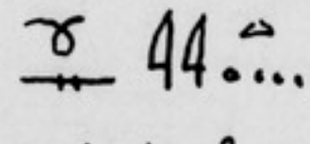
veritable saphir.

(V. chacun de ces mots dans notre lexique où nous donnons les diverses interprétations)

minérale (terre) servant à la fabrication des couleurs:

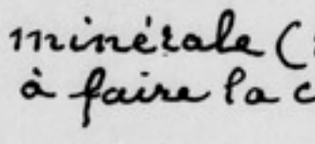


šesa (poussière)



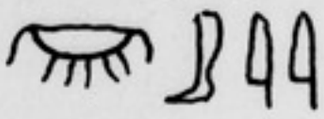
šesī-t (poussière)

minérale (substance) servant à faire la couleur verte: (v. couleurs)



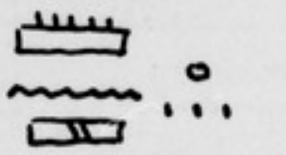
šesmet

minéral:



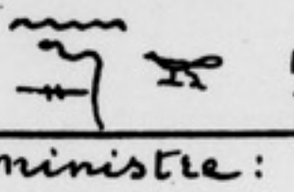
nebī

minium: (v. jaune, rouge)



menš ocre

minime: (v. petit)



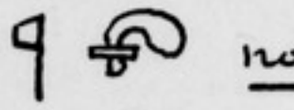
nečes

ministre: (v. chef, intendant, surintendant)

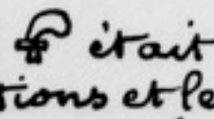


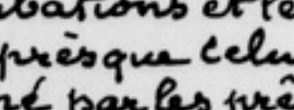
mer sexet

ministre du culte (v. prêtre)



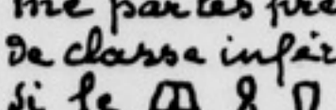
nouter sexet

le était chargé de faire les libations et les prières sur le défunt après que celui-ci avait été embaumé par les prêtres embaumeurs de classe inférieure. Il avait aussi le  xerheb ou chef préposé aux panégyries; il faisait fonction de diacre et présidait à l'ordonnance des choses du culte, facilité dans son office par ses suivants:



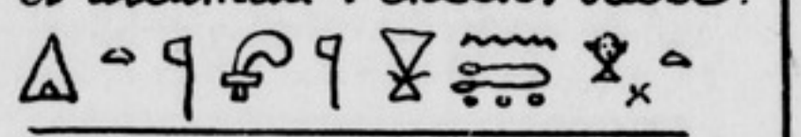
šesou ȝemȝe

ses acolytes:



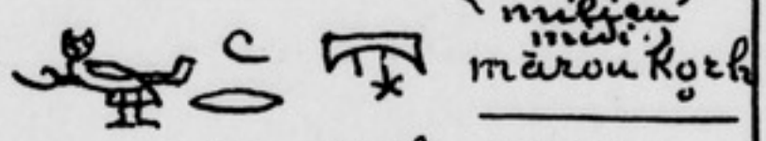
smerī-ou

et allumait l'encens sacré:

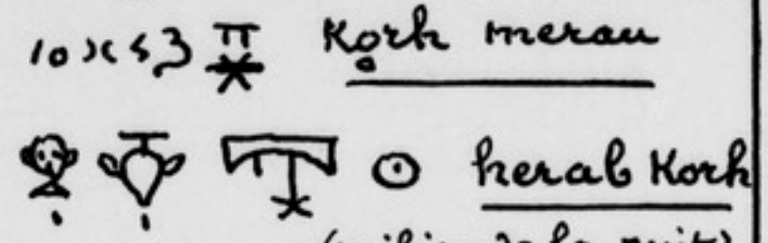


tout nouter sexet nouter sonb heat

minuit: (heure (v. nuit) milieu mid.)



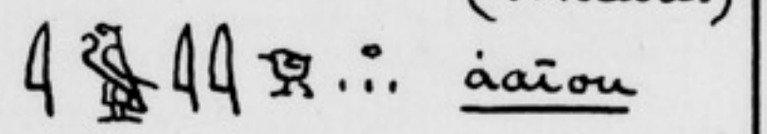
mârou Ḳorḥ



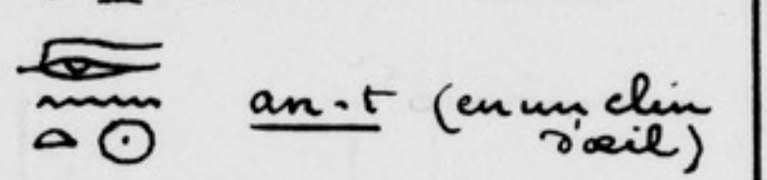
Ḳorḥ merau

herab Ḳorḥ (milieu de la nuit)

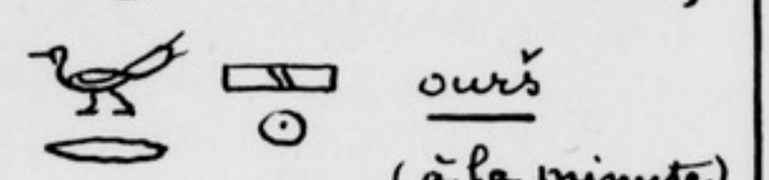
minute, seconde, moment (v. heures)



ȧaīou

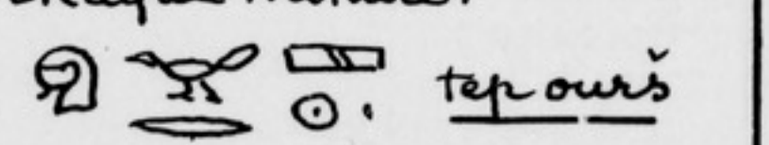


an-t (en un clin d'œil)



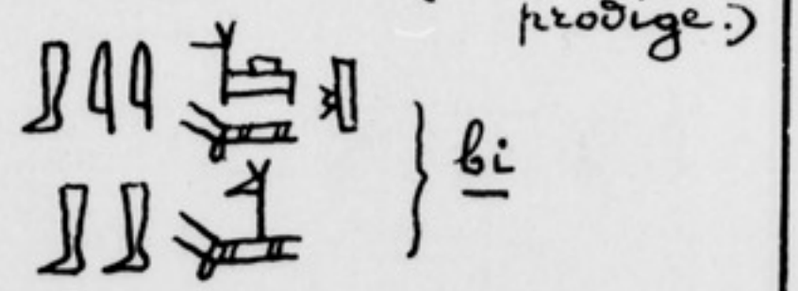
ours (à la minute)

chaque minute:



tep ours

miracle, faire des miracles: (v. merveille, prodige)

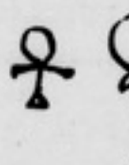


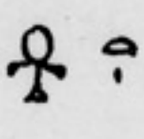
bi

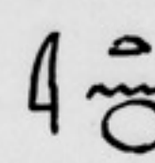
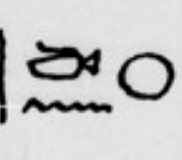
miroir:

Les miroirs égyptiens étaient d'un alliage métallique, où le cuivre entrait pour la grande part. Le métal était soigneusement travaillé et parfaitement poli. Le nouter le disque était revêtu d'une sorte de vernis d'or qui avait la propriété de réfléchir les objets, comme on peut encore l'observer sur quelques miroirs bien conservés. Les Egyptiens ont su donner à ces petits meubles les formes les plus élégantes. Le manche imité

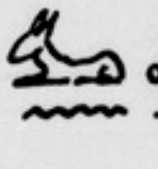
miroir: (suite)
ordinairement la tige et la fleur épanouie du papyrus ou du lotus:

 ānx (qui reflète la vie)

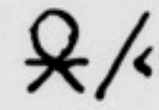
 ānx-t

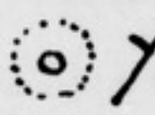
 ȧten  ȧten

 oun her

 oun-t her (montre le visage)

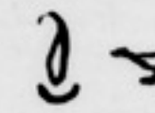
en démotique:

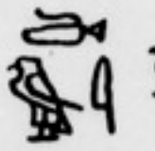
 iār

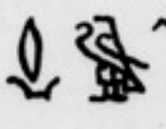
 iāl

ιαλ, ειαλ

misère:

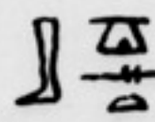
 mer

 ṭaȧuθ
6004

 ṭanana

ΔNΔΔΥ
ΔΔNH

misérable, pauvre (v. pauvre)

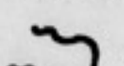
 beḳest

 wou

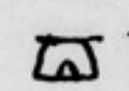
 ⁱnmehou

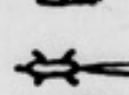
 ⁱnmen

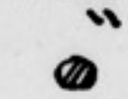
misérable, infirme:

 ṯef

misérable, méprisable:

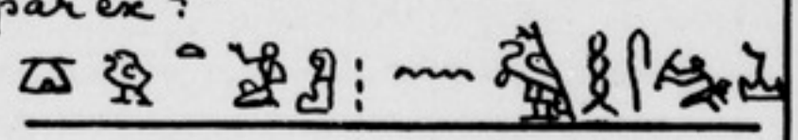
 Kout

 Koutou

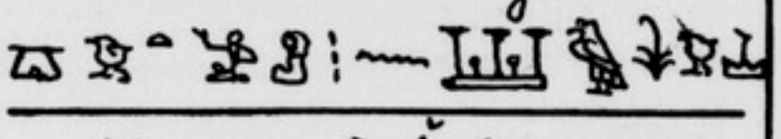
 χesi

 χer

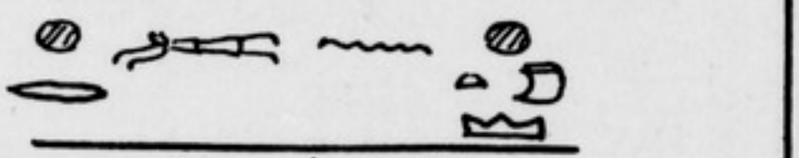
ces épithètes injurieuses s'appliquaient à tous les ennemis de l'Egypte:
par ex:



Ḳouṭou n nahs
misérables nègres



Ḳouṭou n ṣasou
misérables ṣasou (Bédouins)



χer n χeta

misérables Khétas

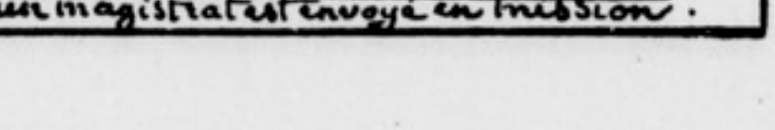
Les Khétas, connus par les Egyptiens dès le XVI^e s. av. notre ère, habitaient le nord de la Syrie. Ils s'étendirent vers le sud, dans le pays de Kuhašše dans les environs d'Alep, de Hamath et jusqu'à Qadesch. Au temps de Ramsès II, ils dominaient sur les bords de l'Euphrate, en Cilicie, et même dans certaines parties de l'Asie Mineure. (V. de la Race et de la langue des Hittites par Léon de Lantsheere.)

miséricordieux p. 603

mission: (v. message)

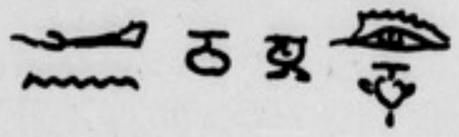


parer:



ar ṭrab ṯou ouṯou n aṯoutȧ-u
si un magistrat est envoyé en mission.

miséricordieux: (V. pitié.)

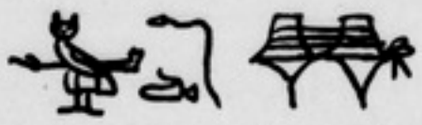


āmmou het
NAQHT

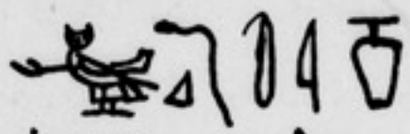
mixture: (V. mélange, médicament.)



māt

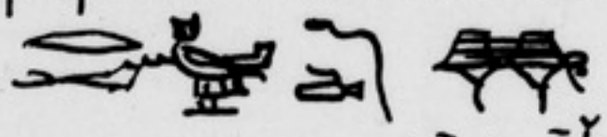


mātet



mātekda

préparer ou donner une potion

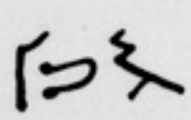


rà mātet

Mnévis, le dieu taureau d'Héliopolis:



ourmer



ourmer

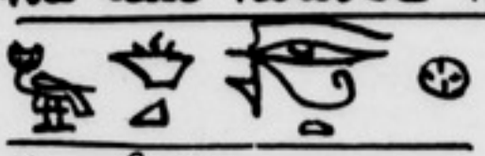
parex:



Hapi ourmer

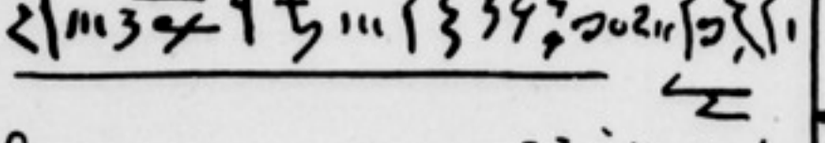


hā aut nouter neb xou



m bek.

en démotique:

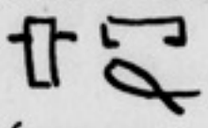


hap ourmer au pe sopa āa ìt xou

n Kemì.

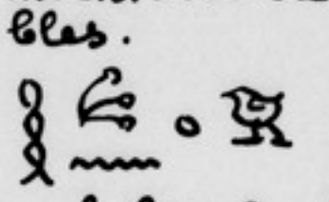
Nous donnons ces deux phrases qui marquent la différence entre les idiomes. Toutes deux disent: Apis, Mnévis et tous les animaux sacrés conservés en Egypte.

mobilier:



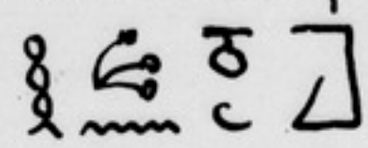
amper

(amper signifia: ce qui est dans la maison. ⊏ annonce que la tout a été inscrit, qu'il s'agit d'un inventaire ou d'une liste de meubles.

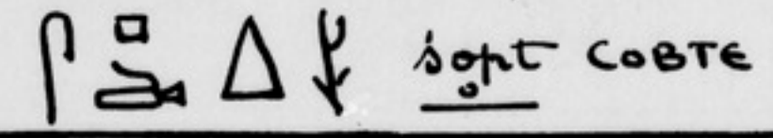


henou ϩNO

mobilier de forme:



henou



ŝopt COBTE

modeler, former, construire:

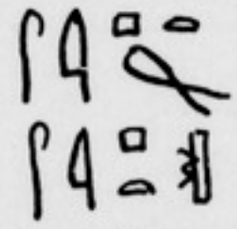


aha

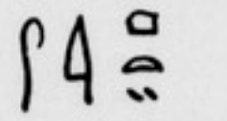


xnoum

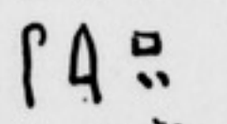
modèle, plan, esquisse: (V. exemple)



ŝapt CAΠT (choisir)

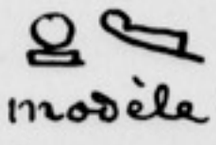


sapta



sapi

modèle d'écriture:



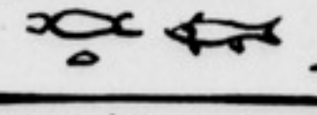
šen

modèle de dessin:



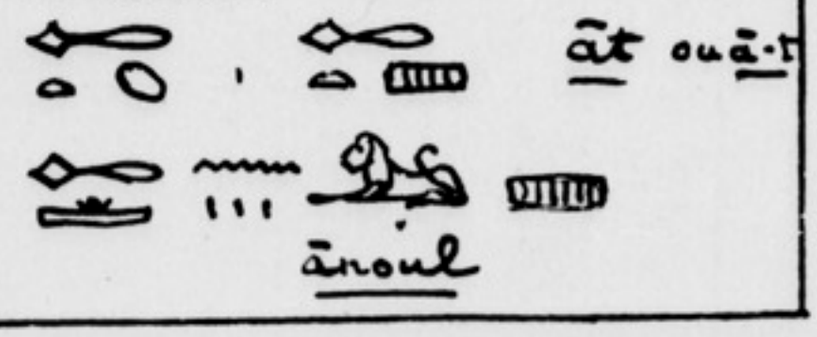
smo̱t CMOT

modérer:



āt θωτ

moelle:



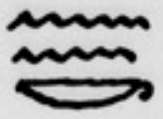
āt ouā·t

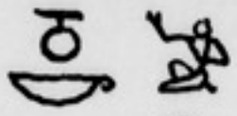
āroul

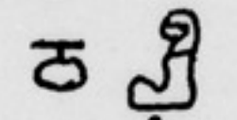
moi: (v. je)

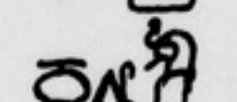
 ànouk ANOK

 nouk

 ñnouk

 nouk moi homme

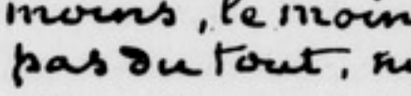
 nouk moi femme

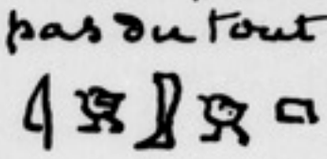
 nouk moi roi

moineau:

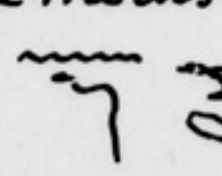
 θουθου
ϭαϫ
ϫαϰογλ

moins, le moins possible, pas du tout, nullement, nepas

 aubou pou

 boupou
ємπє

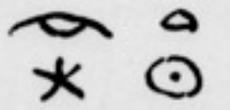
le moins:

 net

 χοιν

mois: (v. an, jour

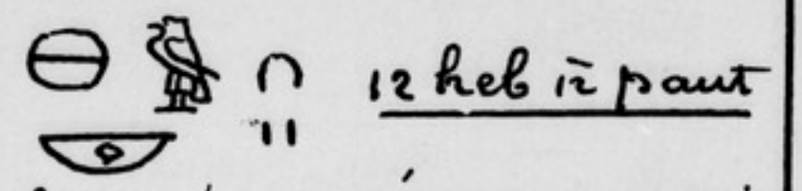
 ἀāh (lune)

 abot ABOT

 heb abot fête du mois.

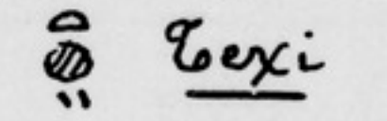
 heb abot haron
jour de la fête du mois.

chaque mois commençait par la fête de la nouvelle lune. Ces 12 fêtes de l'année se disaient:

 12 heb ir paut

L'année sacrée commençait le 1er Thot qui correspondait au 1er août.

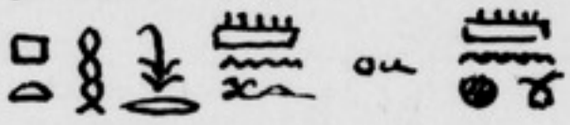
Ier mois, consacré à la déesse

 Texi

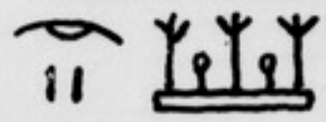
mois de Thot

 ΘΩΟΥΤ

IIe mois (commençait le 31 août) consacré à:

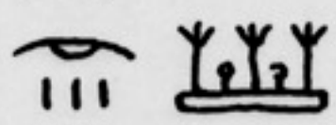
 ou

Ptah soutenement ou mieux

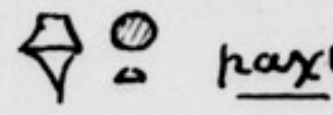
 mois de Paophi
ΠΑΟΦΙ

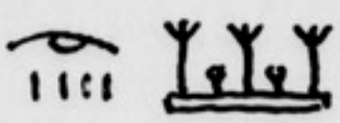
IIIe mois (commençait le 30 7bre) consacré à:

 Hathor ΑΘΩΡ
octobre



IVe mois (commençait le 30 8bre)

 paxt ou Kahorka

 mois de choiax ΧΟΙΑΚ
novembre

C'étaient les quatre mois du commencement de l'extension et de la fin de la grande inondation périodique. La crue commençait en réalité vers la fin de Juin, atteignoit sa hauteur maxima entre le 20 et 30 7bre et commençait

Descendre vers le milieu d'octobre ou mois d'Athor.

Les 4 premiers mois s'écrivaient en:

hiératique — en démotique à diverses époques

1er mois de Thot

2me mois de Paophi

3me mois de Athor

4me mois de Choiak

viennent ensuite les 4 mois d'hiver:

Ve 1er - (mois de décembre) consacré au dieu Khnyphis allique représenté avec un épi:

ou

šef bot
qui crée le froment

1 abot pro
1er mois d'hiver

ter pro
Commencement de l'hiver

mois de Tybi
TWBI

ΠΡΩ
ΦΡΩ
} hiver

2me - VIe janvier, le mois de l'hippopotame.

ou

rekhour — rekh ourhek

Le grand feu, fête du grand feu.

11 2e abot pro
2me mois d'hiver
Mèchir ΜΕΧΙΡ

3e VII mois de février

ou

rekh netes
le petit feu

111 3me abot pro
3me mois d'hiver
mois de Phamenoth
ΦΑΜΕΝΩΘ

4e VIII mois de Mars consacré à la déesse des moissons:

ou

Renouti — Reni

1111 4e abot pro
4me mois d'hiver
mois de Pharmouti
ΦΑΡΜΟΥΤ

Les quatre mois d'hiver étaient écrits en:

hiératique — en démotique

1er mois d'hiver

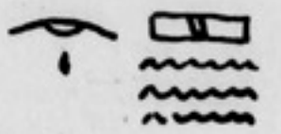
2me mois d'hiver

3me mois d'hiver

4me mois d'hiver

viennent ensuite les quatre mois d'été, ou des moissons, Semou (V. moisson) consacré au dieu thébain Xensou:

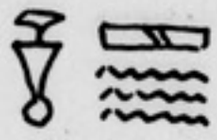
Xensou



1er abot šemou

1er mois d'été

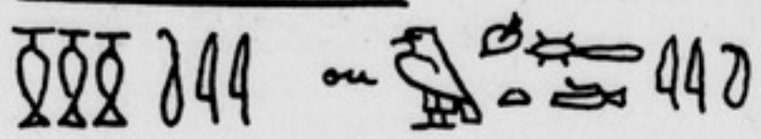
mois de Pachon ΠΑΧΩΝC

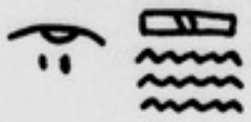


tep šemou

Commencement de l'été

2e X.e mois de Mai consacré à Horus Xnoumti :



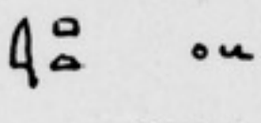


2me abot šemou

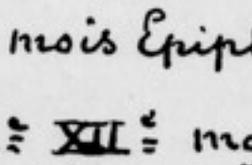
2me mois d'été

mois Payni ΠΑΩΝΙ

3e XI.e mois de Juin consacré à la déesse apet à tête d'épervier



apet

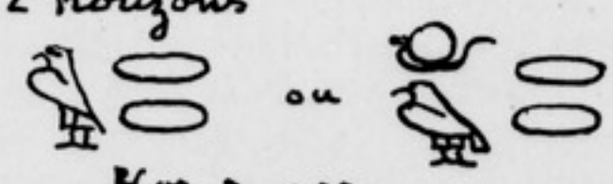


3e abot šemou

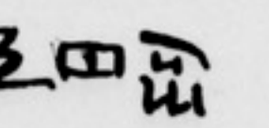
3e mois d'été

mois Epiphi ΕΠΗΠ

4e XII.e mois de Juillet consacré à Horus Hermaxou, l'Horus des 2 horizons



Hor maxou



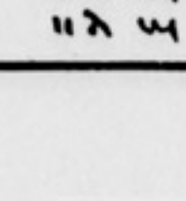
4e abot šemou

4me mois d'été

mois de Mesori ΜΕCΩΡΗ

Ces quatre derniers mois de l'année étaient écrits en hiératique

en demotique



1er mois d'été

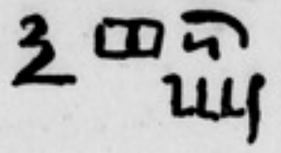




2me mois d'été



3me mois d'été

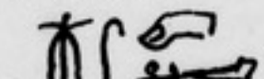


Venaient ensuite les cinq jours complémentaires. (V. jour.)

Moïse :

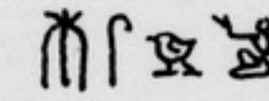
on a généralement admis que le nom égyptien de Moïse voulait dire "sauvé des eaux"...

Sauvé des eaux en Egyptien s'écrit :



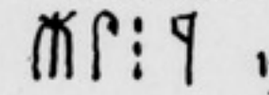
mesmou

en hébreu Moïse s'écrit משה ou משׁה qui nous semble se rapprocher bien plus de l'Egyptien :



meson, l'enfant, le fils.

comme par ex :



meson nouter

fils de dieu.

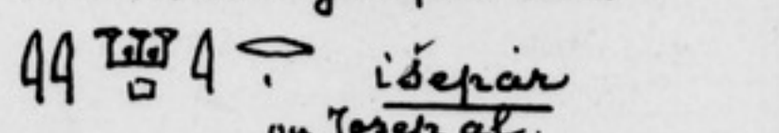
disons à ce propos que le nom de Jacob pourrait bien se retrouver dans le nom de lieu



iakbaal

d'où Jacob aar (sequens Deum)

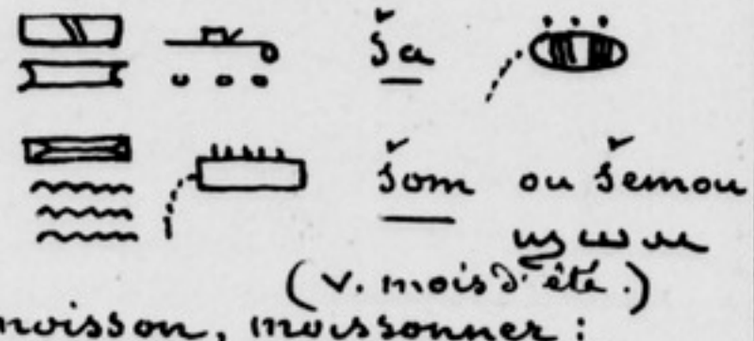
et le nom de Joseph dans



išepar

ou Josephal.

moisson, récolte, tribut :



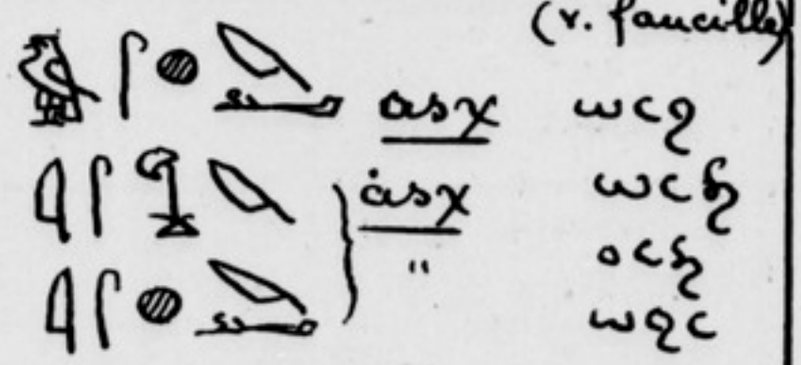
ša

šom ou šemou

(V. mois d'été.)

moisson, moissonner :

(V. faucille)



asx

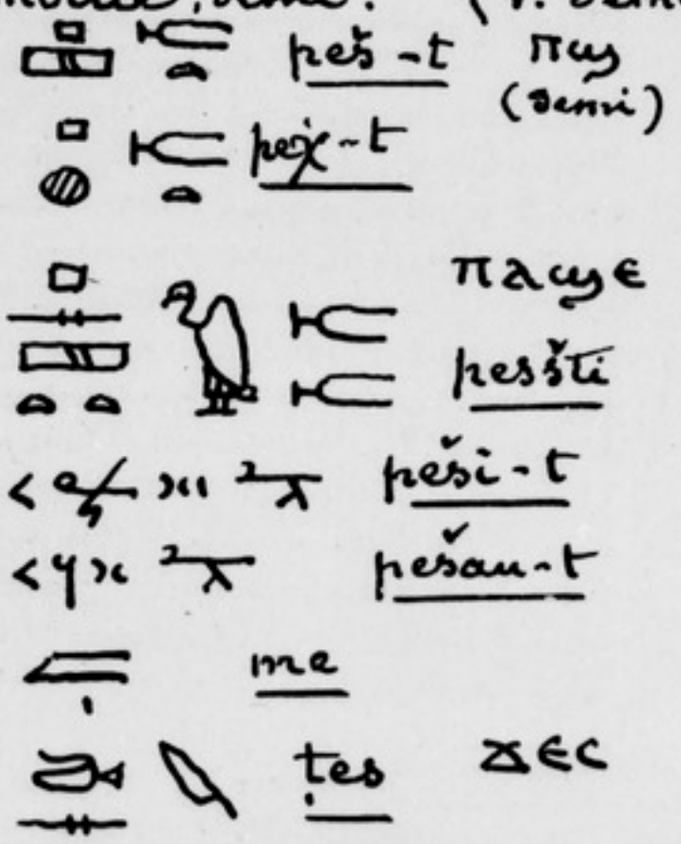
"

moisson, moissonner: (suite)

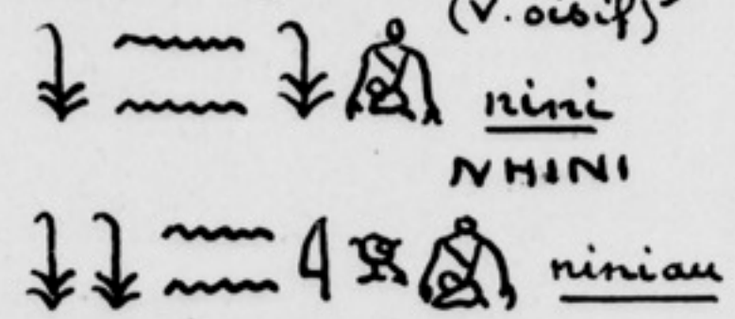


La moisson se faisait, comme encore aujourd'hui, en févr. mars dans la Haute-Egypte; en avril dans la Basse-Egypte.

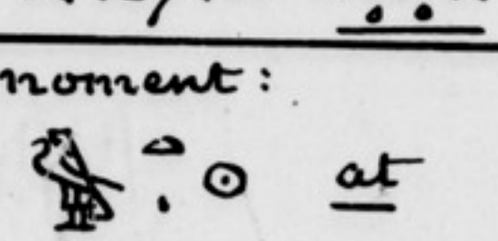
moitié, demi: (v. Demi)



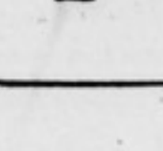
molesse (vivre dans la) (v. oisif)

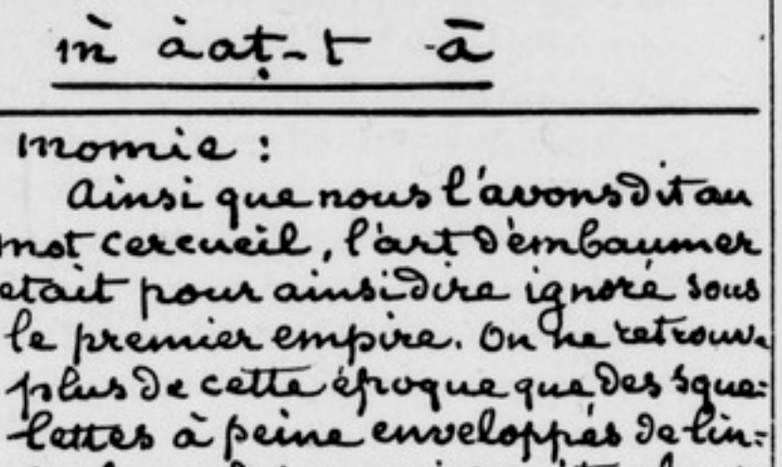


Molok (nom donné à une étoile par les Egyptiens:



moment:





pendant un grand moment, pendant longtemps:

momie:

Ainsi que nous l'avons dit au mot cercueil, l'art d'embaumer était pour ainsi dire ignoré sous le premier empire. On ne retrouve plus de cette époque que des squelettes à peine enveloppés de linceuls ou des momies qui tombent en poussière au premier contact de l'air, mais d'où s'échappe encore une légère odeur de bitume.

Sous le moyen-empire les procédés d'embaumement ne se sont guère améliorés et les momies qu'on retrouve de cette époque sont ou desséchées complétement et une fois sur trois réduites à l'état de squelette. Celles qu'on retrouve les plus intactes sont jaunes, tandis que celles de la XII^e et de la XIII^e dynasties sont noires, mais fort mal emmaillotées.

Sous la nouvel empire les soins les plus parfaits sont donnés aux momies et à leurs enveloppes. Mais chaque dynastie est reconnaissable au mode d'ensevelissement employé et de plus celui-ci se modifie selon les lieux ainsi il n'est pas le même à Memphis qu'à Thèbes.

A Memphis les momies sont noires et fort desséchées. La cavité de la poitrine est remplie d'amulettes

momie: (suite)

De la XVIII^e^ à la XXI^e^ dyn. on y trouve des amandes en cornaline, des colonnettes, des grenouilles en feldspath vert ou en porphyre, des tat en porcelaine. On commença aussi à trouver de gros scarabées en pierre dure, sur le plat desquels se lit la formule du chap. XXX du Rituel relatif au cœur.

A Thèbes par contre pas d'amulettes, mais l'art de l'embaumement y atteint la perfection. Les momies étroitement enveloppées dans leurs bandelettes, sont jaunes, un peu luisantes: les membres ont conservé leur flexibilité; le doigt peut s'enfoncer dans les chairs encore souples. Les ongles des pieds et des mains des momies de cette époque sont teints en henné.

Ainsi qu'aux époques précédentes la main gauche est ornée de bagues avec scarabées. Quelquefois, très rarement par malheur, des papyrus sont déposés dans une caisse ou déroulés sur la tête.

Durant le second âge des momies du nouvel Empire la scission entre Thèbes et Memphis devient complète. Depuis la XXII^e^ dynastie jusqu'à la fin de la XXVI^e^ les cercueils de Thèbes sont éclatants de peintures. Les uns sont à fond noir, les autres à fond couleur bois. Les masques sont rouges, les coiffures surchargées d'ornements des momies portent des bretelles marquées de cartouches royaux.

Puis succède une mode nouvelle: les caisses blanches remplacent les caisses noires (v. Sarcophages)

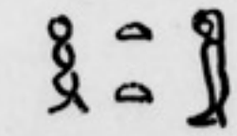
Durant cette période, à Memphis les sépultures sont pauvres et négligées.

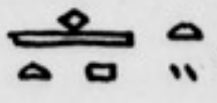
Pendant la 3^e^ période, c. à d. depuis les Saïtes jusqu'à Alexandre, un grand changement s'opéra à Memphis: les cercueils sont de granit et de basalte, travaillé avec un soin minutieux; les momies sont chargées d'amulettes, de scarabées, de figurines en toutes matières, mais les procédés d'embaumement sont en pleine décadence.

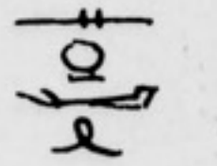
Sous les Grecs et plus tard sous les Romains, les bandelettes sont cachées par des masques dorés, des chevelures teintes en bleu; par d'élégants cartonnages peints qui couvrent le corps tout entier dans une gaine l'emboitant jusqu'aux pieds. La cavité de la poitrine est remplie de statuettes, d'amulettes mais les momies sont noires, pesantes ne formant plus qu'une masse compacte et dure.

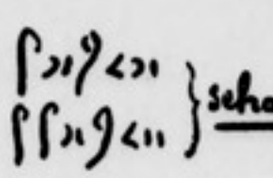
On a calculé que plus de 400 millions de momies ont été faites en Egypte, depuis l'art d'embaumer, sans compter naturellement les momies d'animaux sacrés. Sakkarah et la nécropole de Thèbes en ont fourni le plus grand nombre. Une énorme quantité de momies ont été brulées en guise de bois de chauffage par les Arabes. Un nombre non moins considérable a servi de lest aux navires anglais qui les transportaient comme engrais. Les plus belles ont été réservées aux principaux Musées du Caire, de l'Europe et de l'amérique, et Ramsès II ainsi que Cléopatre dorment leur dernier sommeil, presque côte à côte, sous les brouillards de Londres.

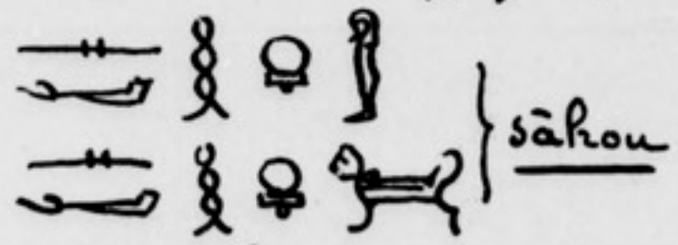
Momie se disait:

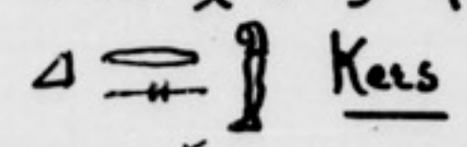

hetti goyat (ancêtre)

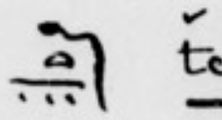

hotepti


sah

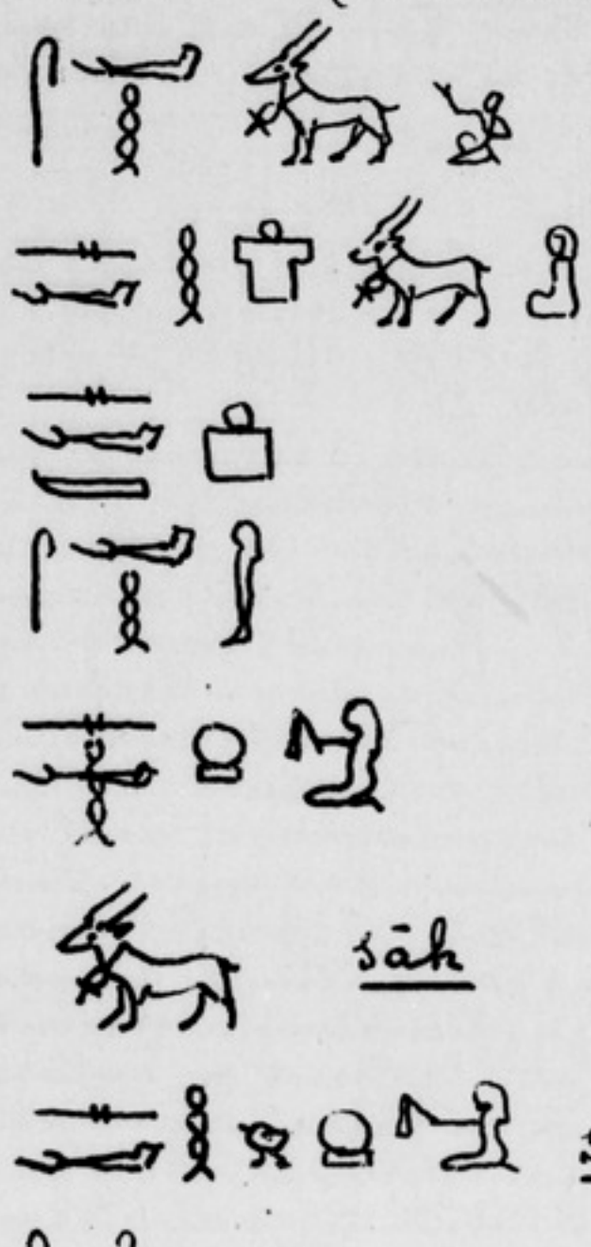

sehau


sâhou

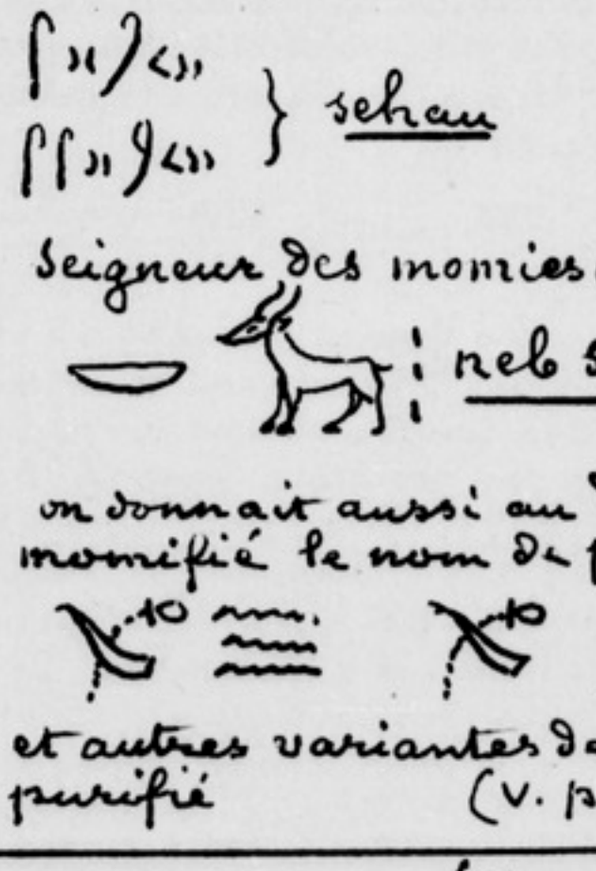

Kers


tet (sans fin, éternel)

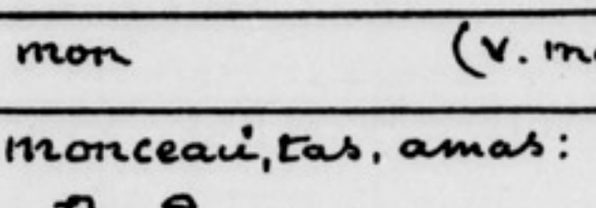
momie: (suite)
arranger une momie, l'ensevelir: (v. embaumer.)



sāh

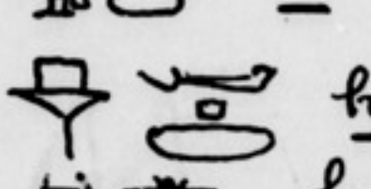


sāhou



sehau

Seigneur des momies (titre d'Osiris)



neb sāhou.

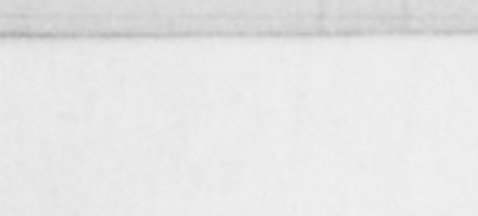
on donnait aussi au défunt momifié le nom de purifié:

āb

et autres variantes de pur purifié (v. pur).

mon (v. ma)

monceau, tas, amas:

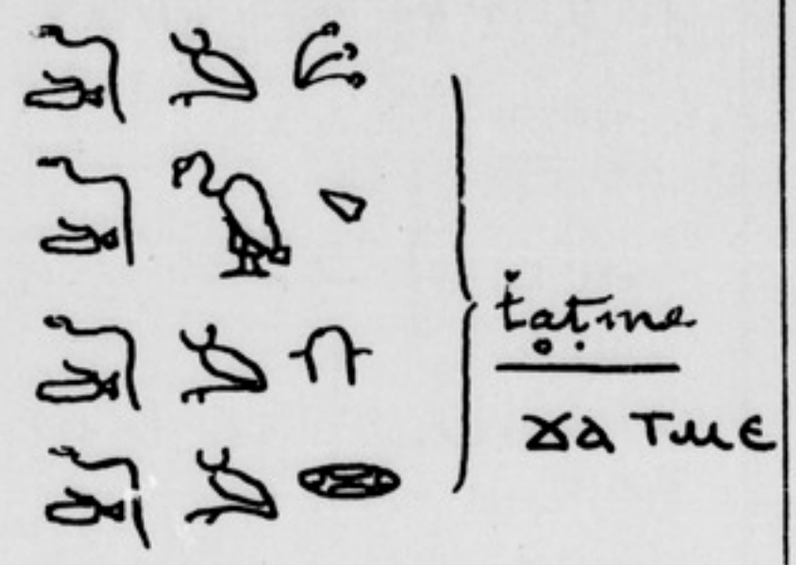


at

hâp

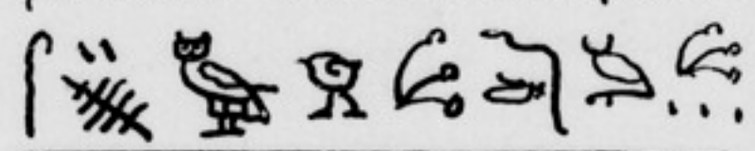
hau

mon Kna GNWOY



tatine

par ex: monceau de foin:



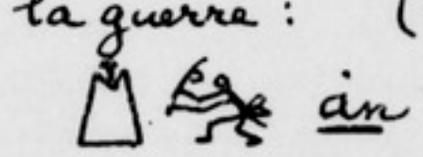
sinou tatmou.

monceau de fleurs:



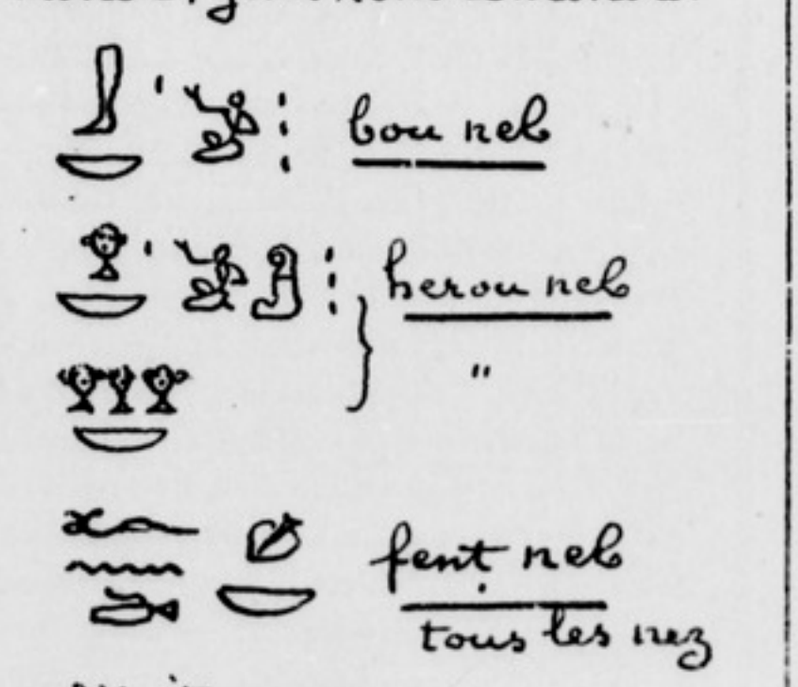
heleli tatine

monceau d'ennemis tués à la guerre: (v. tumulus)



an ENNO (fouler aux pieds.)

monde, gens, tout le monde:



bou neb

herou neb

"

fent neb

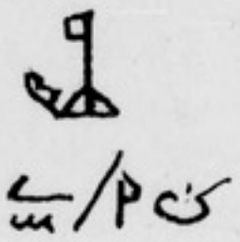
tous les nez

on disait par ex:
"leur nez est fini" pour "ils sont morts, ils ne respirent plus;
"il a anéanti leurs nez" en parlant d'un vainqueur qui a anéanti ses ennemis.

monde, la terre V. terre
les 2 mondes, c'est à dire la H. et la B. Egypte:


taouï

le monde inférieur, le séjour des mânes:
(V. enfer, Khernoutet)

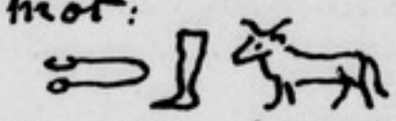

xernoutet

monnaie:

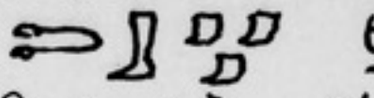
on ne connait jusqu'ici aucune pièce de monnaie qu'on puisse attribuer aux temps pharaoniques. Elles n'apparaissent qu'à l'époque de la conquête de l'Egypte par Cambyse, 525 av. J.C.

Son successeur Darius Ier introduisit l'usage des monnaies persannes en or nommées dariques. Le gouverneur Aryandès que Cambyse avait imposé à l'Egypte fit frapper des monnaies d'argent dites aryandiques. Darius arrivé au pouvoir lui fit payer de la vie cette innovation regardée comme une rebellion. Les deux monnaies, celles d'or et celles d'argent, sont du métal le plus pur. Les dariques sont rares, les aryandiques le sont un peu moins. Sous les Ptoléméés, à partir d'Alexandre le Grand, 324 av. l'ère Chrétienne, les successeurs de ce conquérant continuèrent comme lui à faire battre des monnaies d'or, d'argent et de bronze. Les cabinets de médailles en contiennent un grand nombre.

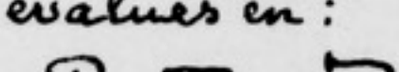
Pour ce qui est des premiers empires, aux époques les plus reculées le système d'échange était en usage. Les peuples nomades avaient adopté comme instrument d'échange le chameau; les Egyptiens se servirent de chevaux et c'est ainsi que hetar veut à la fois dire cheval, tribut, contribution. Boeufs, veaux, moutons servaient au même usage et c'est ainsi que le mot:


Ueb qui

signifie bétail (pecus) est conservé à la monnaie:


Ueb TEBI

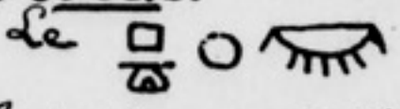
Le système d'échange par animaux offraient de grands inconvénients. On se servit bientôt de lingots d'airain fondu, frappés sans doute de l'image d'une brebis ou d'un boeuf dont ils représentaient la valeur. Ces lardeaux étaient fort incommodes et pour une somme un peu importante il fallait un chariot pour la transporter. Aussi comme les Egyptiens connaissaient l'or et l'argent, on ne tarda pas à en faire des anneaux de grandeurs variables qui servirent de monnaies de compte dans les transactions commerciales. Ces anneaux étaient évalués en:


outen

(V. poids.) poids

Dans les scènes peintes sur les parois des tombes, contemporaines de la construction des pyramides, on voit des bazars, des marchés publics, où les marchands assis devant leurs étaux débitent du poisson, des vases, des rubans, des sandales, des éventails, des colliers etc. Ils pèsent dans des balances des anneaux d'or, d'argent et de bronze.

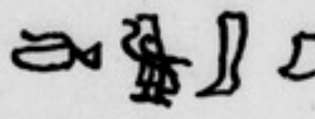
L'outen de bronze était la monnaie courante. Cet outen de bronze pesait 91 grammes. Il y avait des 1/2 outen, des 1/4 d'outen.

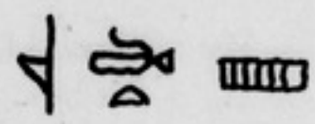
Le 
pek noub

le pek ou nak d'or pesait 1/128 d'outen, c. à d. 71 centigr.

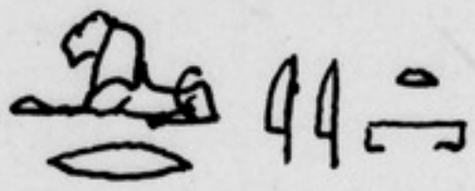
A l'époque des Ramessides

la valeur de l'or était à celle de l'argent comme 5 est à 3, tandis qu'elle est aujourd'hui de 17 à 1 au moins.
Monnaie se disait aussi:


tab

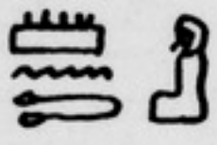

Ket-t KITE (drachme)

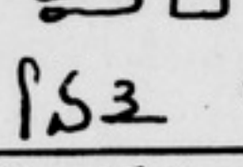
Monolithe:



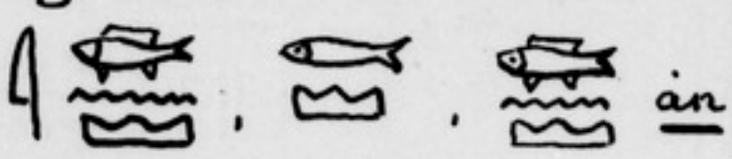
Brugsch pense qu'il faut lire ārit.

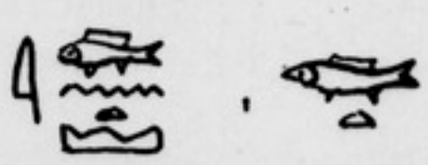
Mont, Dieu de la guerre:

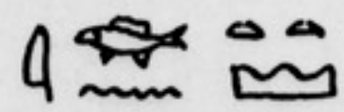

monθ


mont

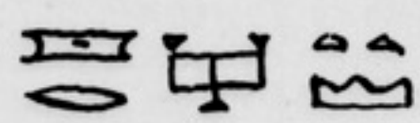
mont, montagne, pays montagneux, aussi vallée:


àn

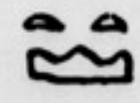

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àn(menti)

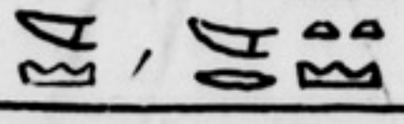

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ar(menti)


mer


menti


meron

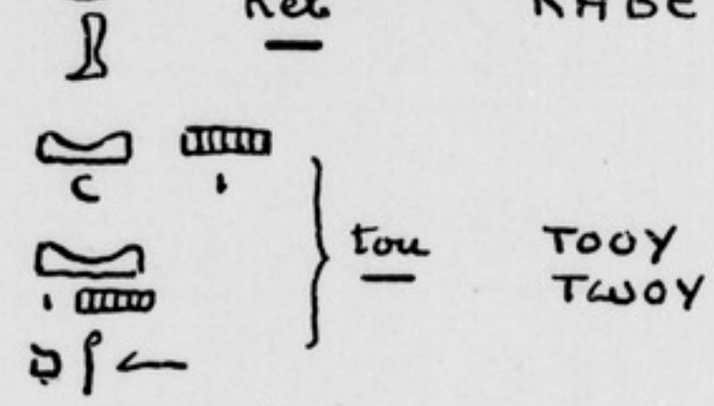

mer(menti)

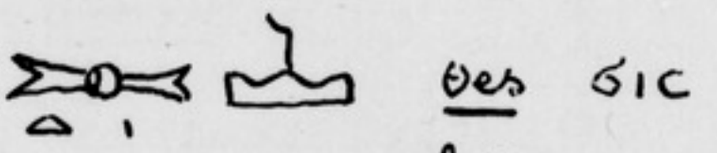

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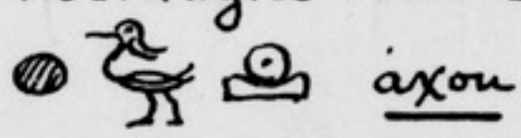
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Kel KHBE

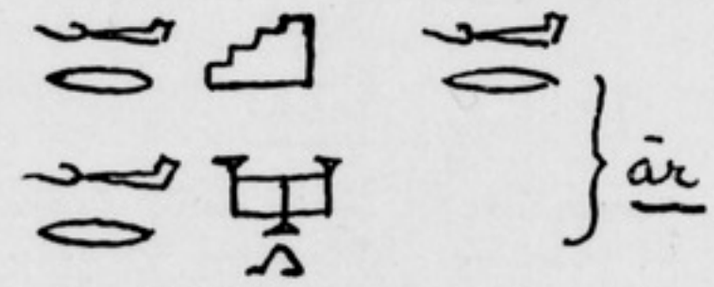

tou TOOY TWOY


θes GIC

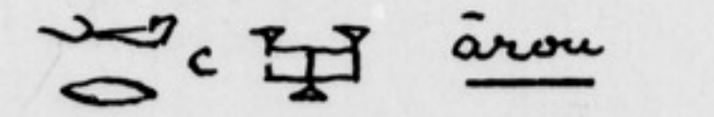
montagne solaire:

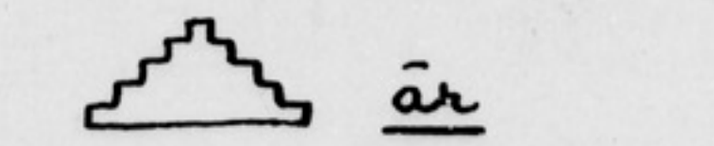

àxou

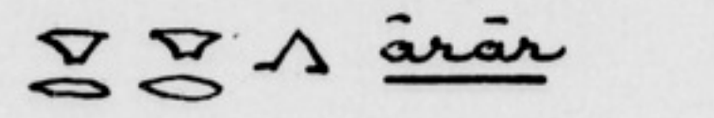
monter:

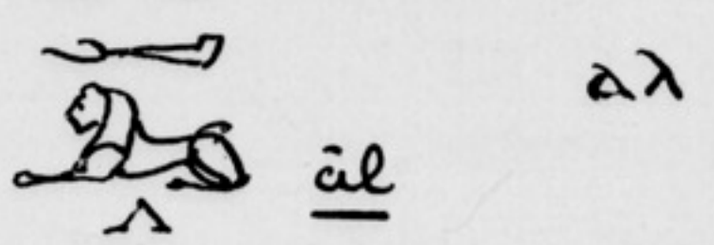

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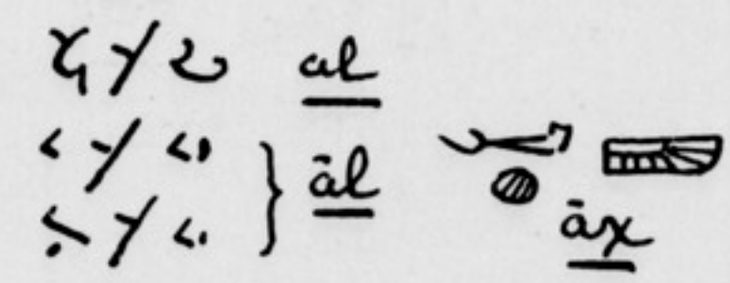

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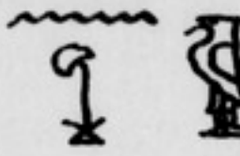

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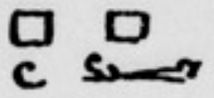

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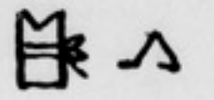
āl

àx

monter: (suite)

 nexai

 poup

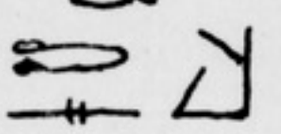
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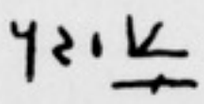
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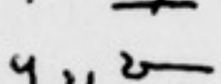
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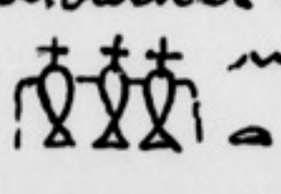
 χont ϩωντ

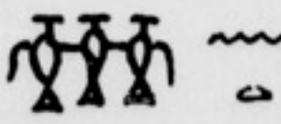
 θes ϫice

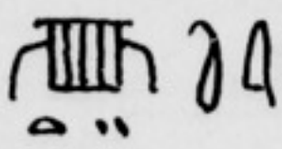
 ťeses

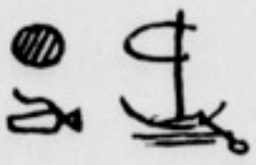
 ťesau

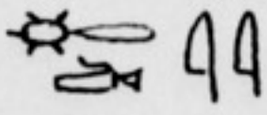
monter le courant, remonter le fleuve, aller en voyage; retourner au port:

 ϩωντ χonti

 χontθi-ϭ

 χontiθi-ϯ

 χet

 χeti

monter un fardeau:

 faher

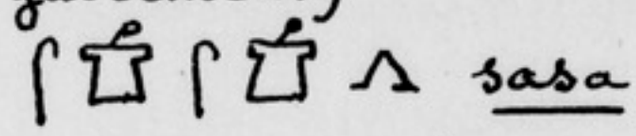
monter, venir à:

 ϩi ϩher ειερραι

monter derrière, suivre, traverser:

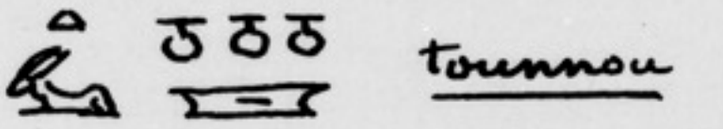
 sa

monter sur le dos, suivre de tout près, avoir quelqu'un sur le dos (comme on dit vulgairement):

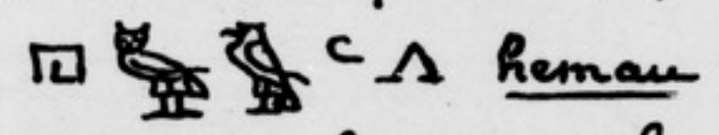
 sasa

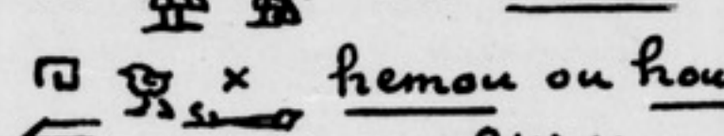
monter: (en parlant de l'eau de l'inondation:)

 por ϩωρ

 tounnou

monter sur, fouler aux pieds

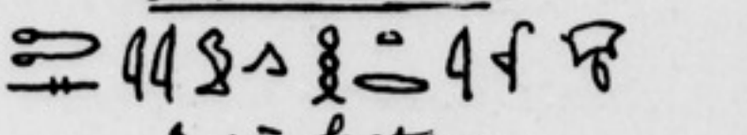
 hemau

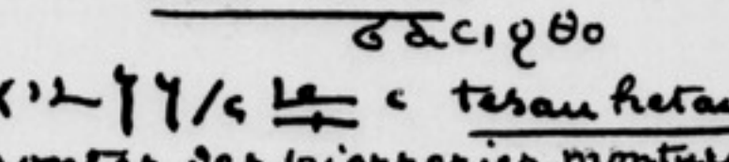
 hemou ou houm ϩωϣ ϩωϣϣ

 hetem

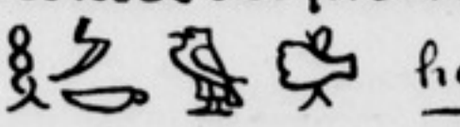
monter à cheval:

 θes semsem

 θesi hetia ϭϩϲιϥθο

 tesau hetau

monter des pierreries, montule:

 hemaka

 hemaka

monter en grade, en dignités:

tena TEN (s'élever)

monter, hausser, rehausser, s'élever, soulever, (et aussi: être couché, opposition qui se rencontre souvent en égyptien).
(v. exalter)

des ΔICE

s'des

s'desi

montrer, indiquer le chemin; servir de guide, guide:

àp

àpouti

apti

àpou

tou ouat

montrer, se montrer, se manifester, apparaître:

oun her (montrer le visage)

ounh

râu

sem

sma

smou

s'ses

tou tep

tou sou ẖatep

montrer le dos en signe de mépris, d'abandon:

tou sa

rotousa

montrer, faire montre:

pera

par ex:

her pera n Xet-f pehoui-f
pour faire montre de sa force et de sa valeur.

monument commémoratif: (V. tombeau)

men

men

mennou

grand monument:

mennou our

monuments royaux:

âbmerou

Il est à remarquer que dans la plupart des groupes où il est question soit d'une résidence royale, soit d'un monument, d'un tombeau, d'une pyramide royale, le déterminatif est redoublé

moqueur: (V. aiguiser) plaisanter)

mâtesab

se moquer de quelqu'un:

nehem.

morale, parler morale, moraliste (v. philosophe)

tas

morceau de bois, bois découpé, planche, poutre:

parx-t

pek

pek pek

pekr

pekrro

menī-t

hou

hwuā

les morceaux de bois servaient de signes symboliques dans les mystères d'Isis:

τὸ ξύλον ἐν ἱερῷ κείμενον

Ἴσιδος (Plut. de Is. et Os. Cap. 16-6')

morceau, fragment, débris: (V. moitié, dans)

hex πεως

πωως

pesš-t

pourba πωρως

nākou

refref λεγλιγε

šā

Kenken

tna

morceau: (suite.)
morceau de bois sculpté, image, figure, œuvre d'art:
menī

morceaux de bois, bûches, fagots, charbon de bois:
mennou

gros morceau de bois, souche
hask ⲡⲁϫⲓ
hoš-t ⲡⲱϫⲉ
xet

morceau, parcelle de terrain
xet
šet
šetī

morceau, tranche de pain
tna
ṭna

morceau d'étoffe:
mennoū

morceau découpé:
nesṗou

mordre, piquer; morsure, piqûre; meurtrissure:
resek

ṭetṭeb
ṭeṭbou ⲦⲈⲃⲥ
ṭeṭem

mort: (v. mourir)
mer
mer
démot: mer
hiérat. mer
met

faire mettre à mort, exécuter
ṭout mer-t tou

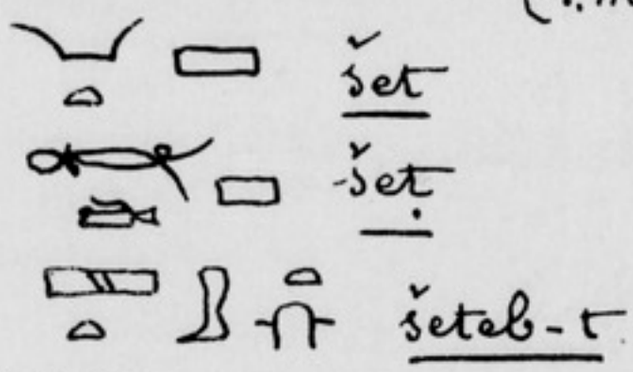
ceux qui donnent la mort:
na ṭou mer-tou

les mortels:
pāu
pautōu

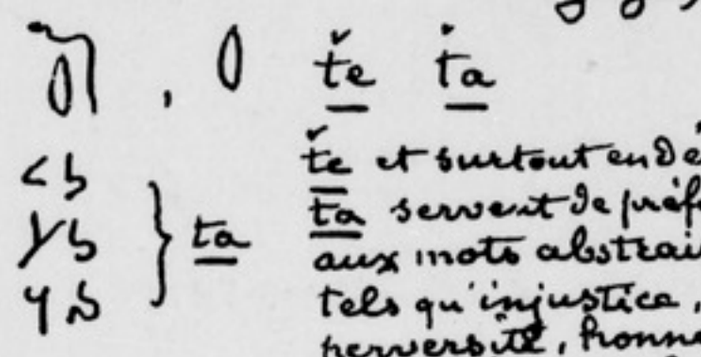
les mortelles:
pati

mortier:
maïro
ⲙⲁϊⲣⲟ

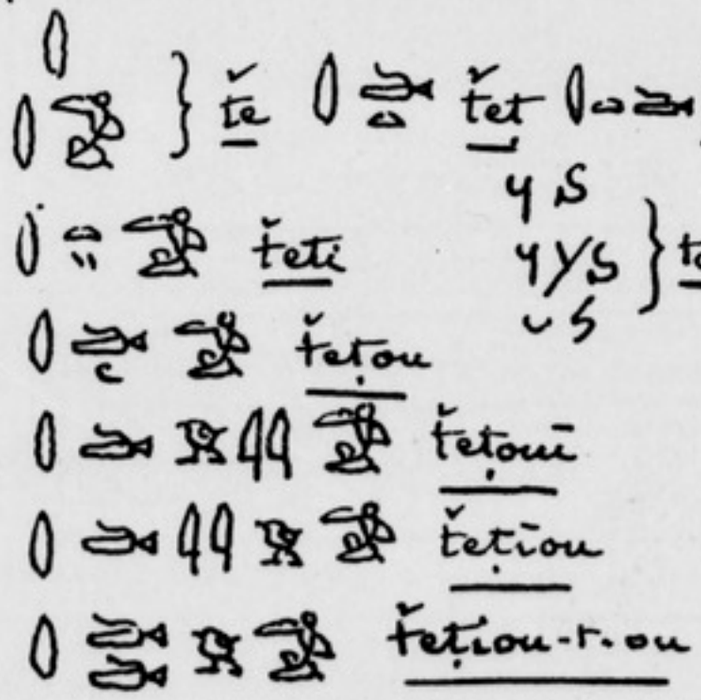
mortier: (suite) (v. moudre)



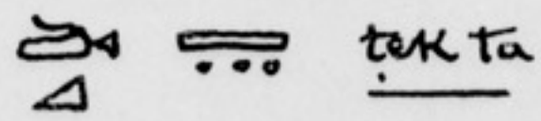
mot: (v. parole, langage)



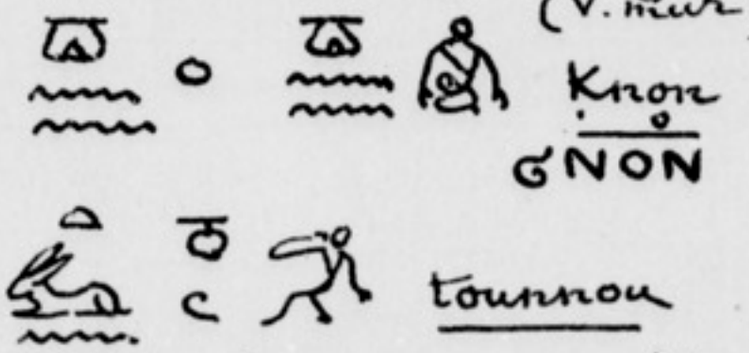
prononcer des mots:



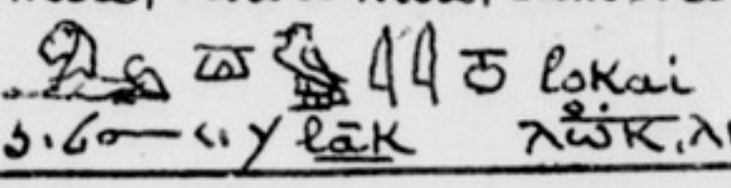
motte de terre:



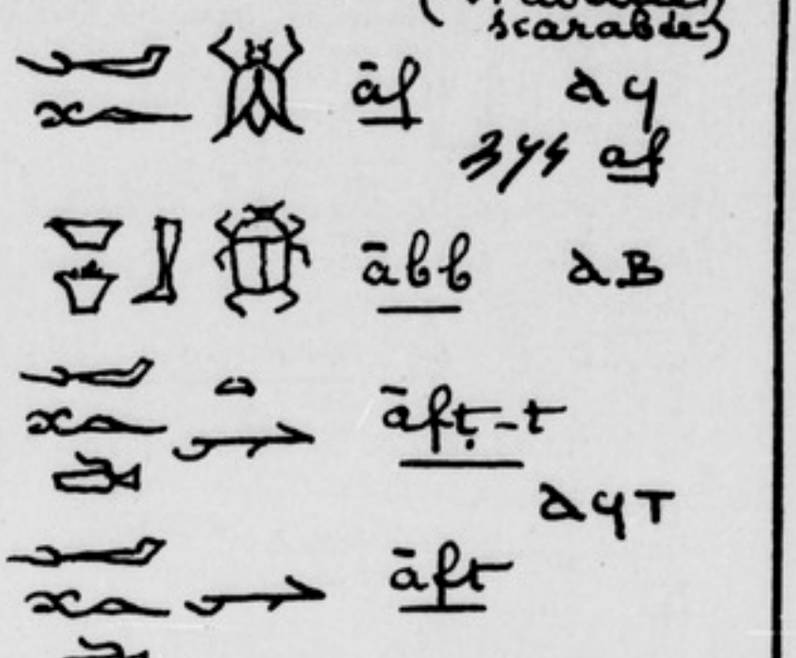
mou, molesse; tendre, jeune: (v. mûr)



mou, rendre mou, ramollir:



mouche, abeille, scarabée: (v. abeille, scarabée)

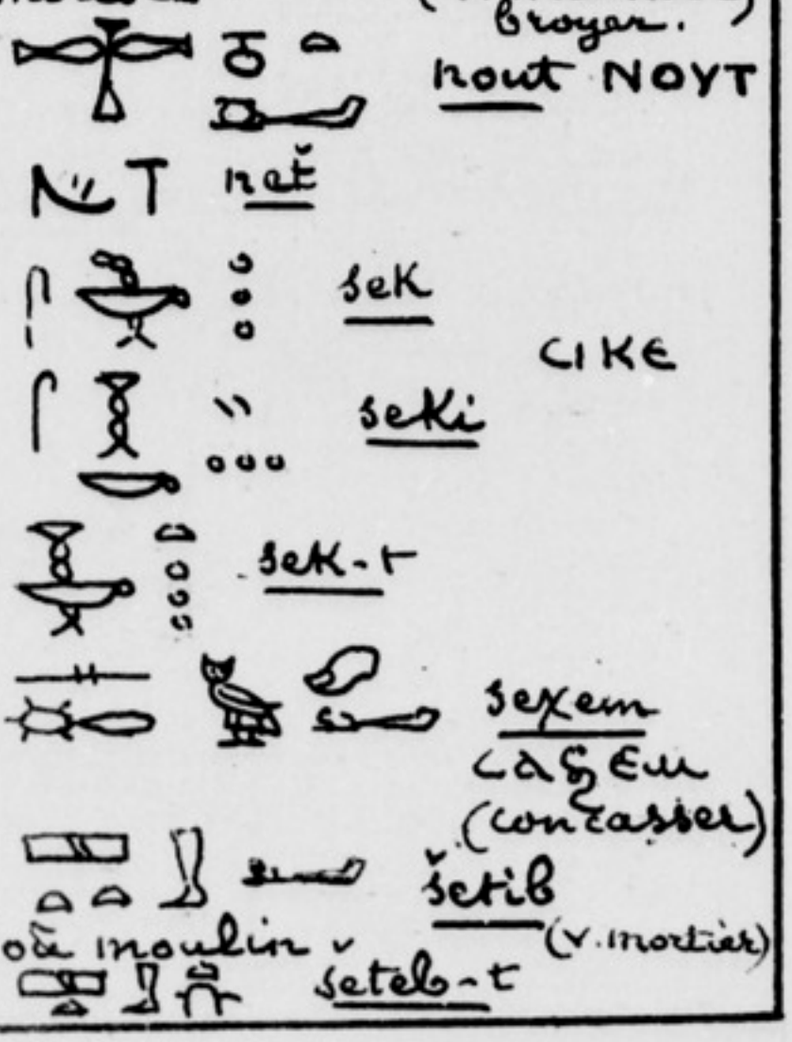


Dans les entretiens philosophiques d'une chatte éthiopienne et d'un petit chacal Koufi (Mon. de Leyde – traduct. de E. Revillout) il est question d'une mouche sir

« La mouche sir dévore l'insecte ta front ou haut, celui ci dévora l'animal nommé skenkes, le skenkes dévore le serpent ofhi que dévore le faucon

La mouche passe pour avoir été une décoration, comme le fut le lion d'or. On a trouvé souvent des mouches d'or pendues au cou des momies.

moudre: (v. meunier) broyer.



mouiller, humecter, arroser:

nef-t

nāb

texel

texebou

Kebeh

mouler:

poup

sexet

parex:

Sexet ṭeb-t à Ketnou
mouler la brique pour bâtir.

mourir, mort, la mort (v. mort)

àm

māau

mout

mout

mou

af mout ЄҰ ϣOOYT (être mort)

mout ϣOYP

mour

mour

hiérat: Dém:

mour

hotep

hotepti

(enseveli, momie ceux qui reposent en paix

hat

morts, défunts (les lumineux les resplendissants.)

ax

axou

axaner

peine de mort:

ā ñ mour-t

mousse, mousseux: (v. écume)

sfetou
ϹƁNNTЄ

faire mousser:

Oekhouat

moût de vin: (v. vin)

raour

artouat
(vin vert)

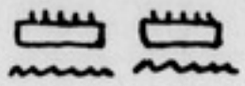
mouton, brebis: (v. bélier, bergerie)

sa-t

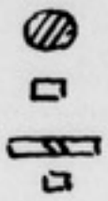
sau
ЄϹAY
ЄϹOY

sou

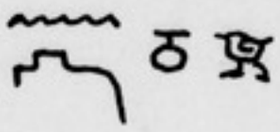
mouvoir, bouger:

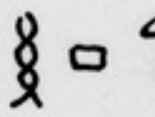

mermer


mer nen

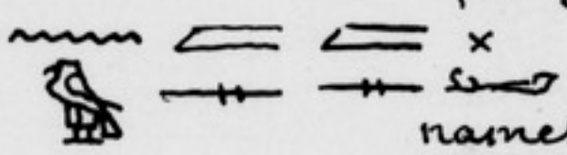

xop
šop
ywn

mouvement circulaire des astres:


nenrou
NOY

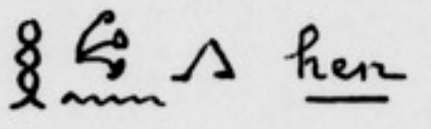

hep.

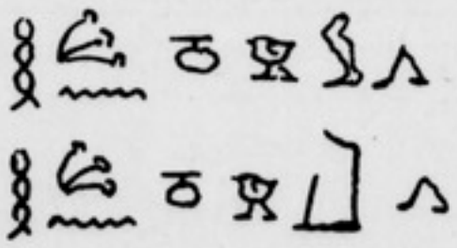
se mouvoir vivement, surtout en parlant des eaux de l'inondation: (v. déborder, plonger.)

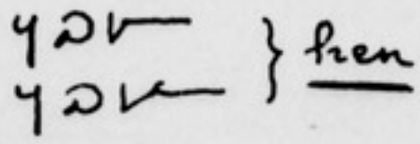

nanesmes


nanesnesi

mouvoir les bras, les jambes, les ailes; se mettre en mouvement:


hen GEN

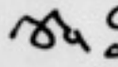

henrou


hen


hefti

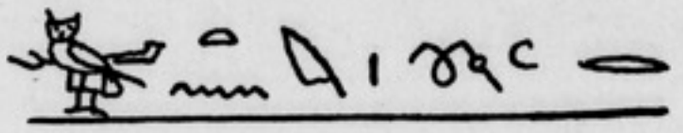

hil

être en mouvement, se mouvoir, agiter une arme, brandir un glaive:


sotou

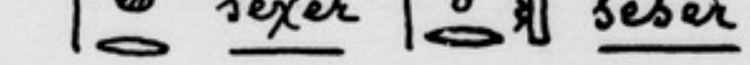
par ex: mon glaive se meut

pour tuer l'ennemi:

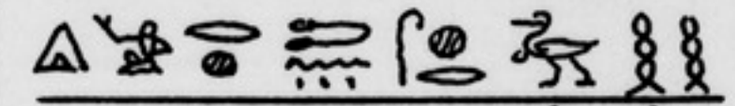

mātem a rotou ḫ


ma seb-t-ou

moyen:


sexer sešer

par ex:

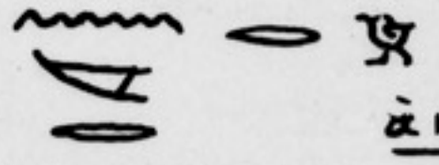

tou a rexoen sexer ba hih

je vous donne de connaître le moyen d'être éternel

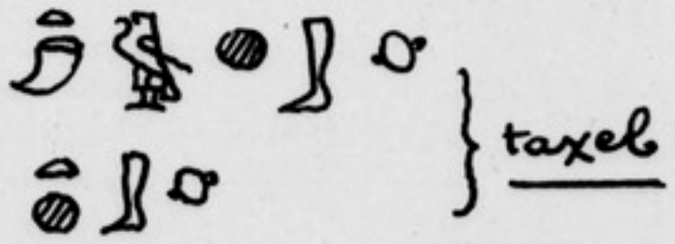

sešer ānx māāu

le moyen de vivre de nouveau

au moyen de:

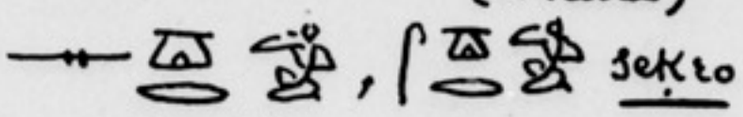

à merrou

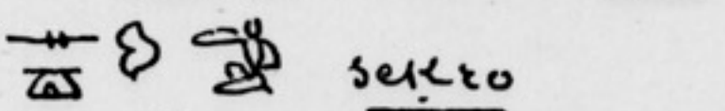
mucosités nasales:

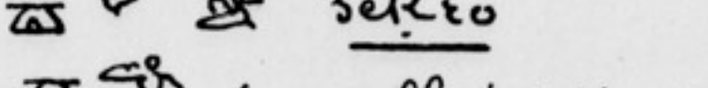

taxel

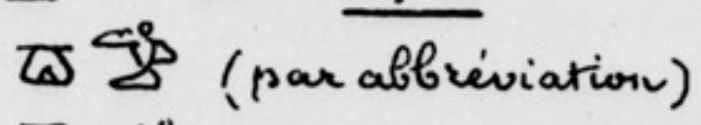
(se dit aussi de la transpiration des pieds)

muet, être muet, se taire, rendre muet, faire taire: (v. taire)

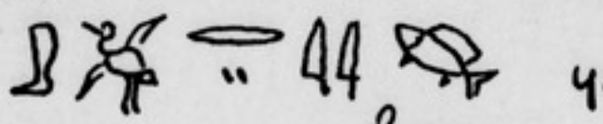

sekro


sekro

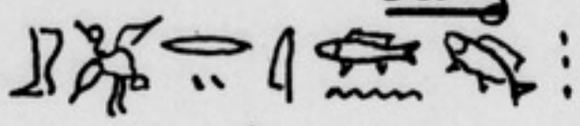

(par abbréviation)


karo KAPO

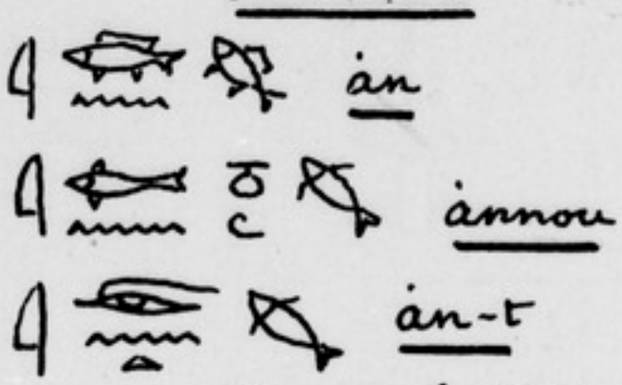
muge ou mulet tacheté, poisson de mer dont les Egyptiens faisaient une grande consommation, bien que les prescriptions religieuses regardassent en général le poisson comme chose impure:



bary



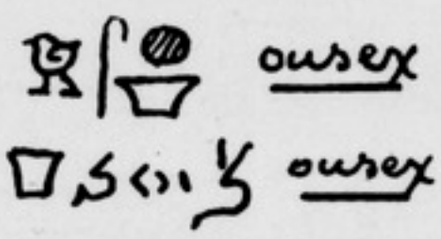
bariânou



(le moucheté)

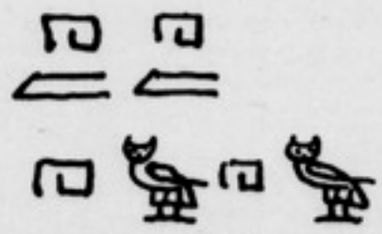
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muid, sceau:



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mugir, rugir, beugler, hennir etc:



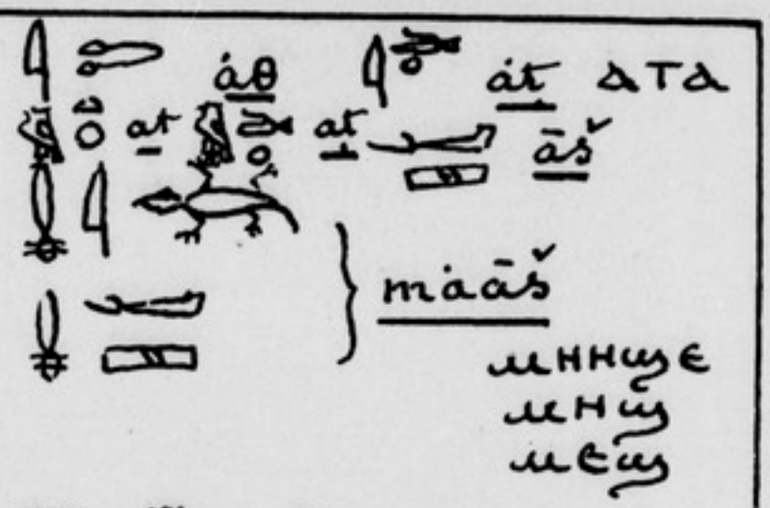
hemhem
qùqù

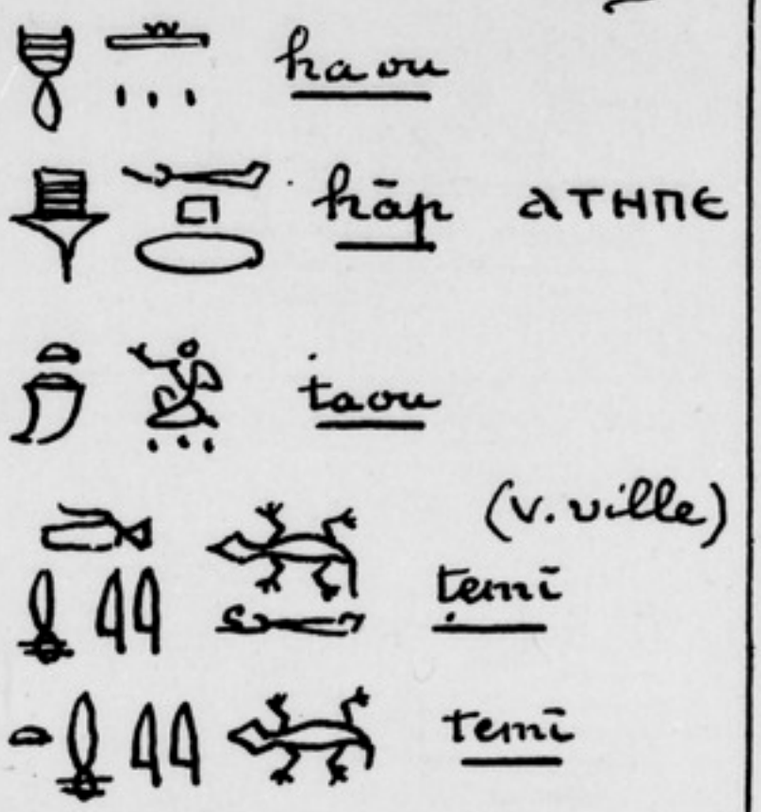
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multiplier:



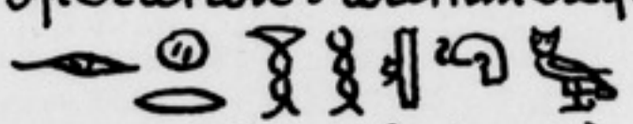
multitude, foule, nombreux:



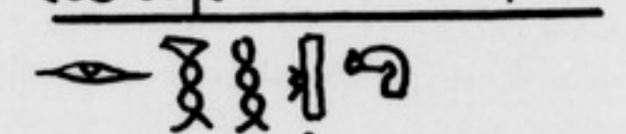


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multiplier, multiplication, opération d'arithmétique:

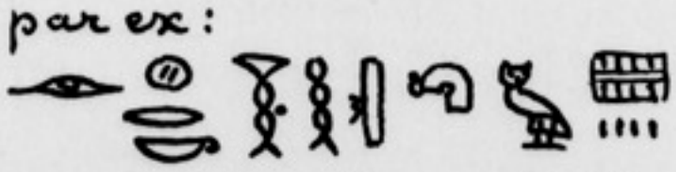


ar sop i ouah tep in

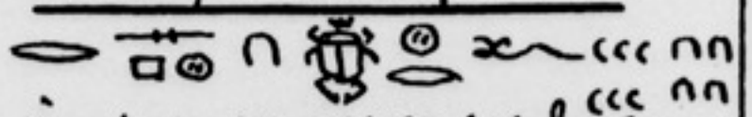


ar ouah tep

par ex:



ar K sop ouah tep in 64

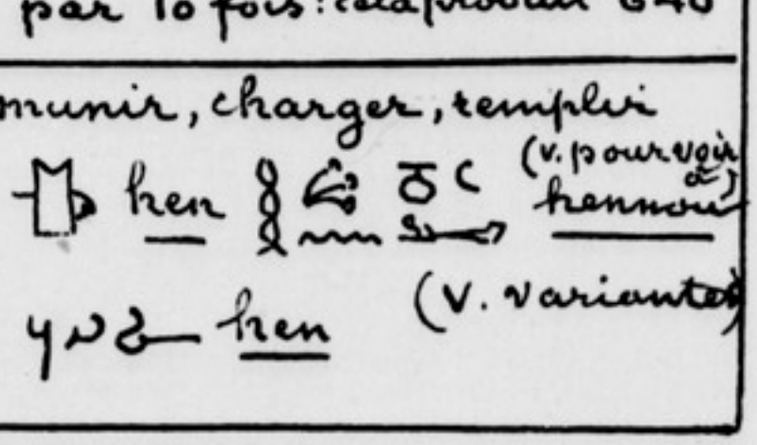


i sop 10 xeper sopf 640

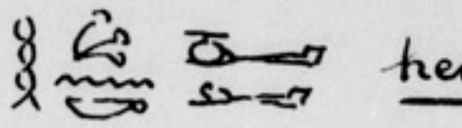
faites la multiplication de 64 par 10 fois: cela produit 640

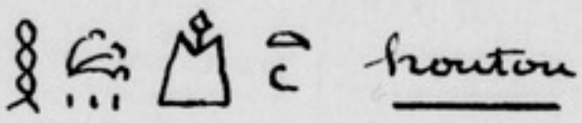
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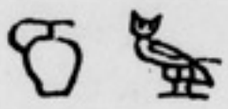
munir, charger, remplir



munir de: (suite) (v. consacrer offrir)


henk


hrouton


xnoum

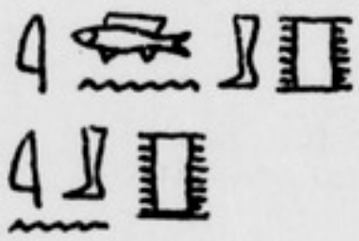
par ex:

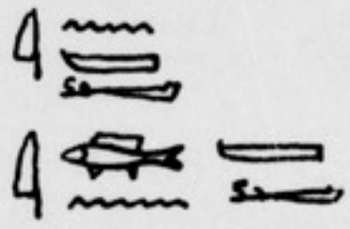


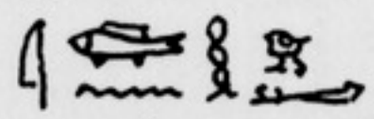
xnoum m̄ senib

munir de santé

mur, muraille, emmurailler:

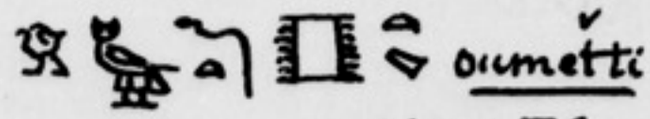

ànb (v. variantes)

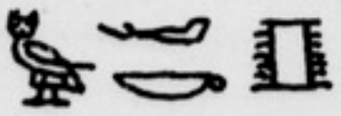

ành ONQ


ànhou

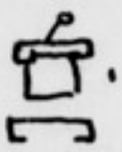
murs, fortifications, forteresse, murs d'enceinte d'une ville; murailles, parois, enceinte, barrière: (v. rempart)


oumet


oumetti OYOMTE


māk ànb

muraille qui protège.


sa

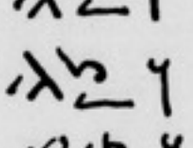

sau

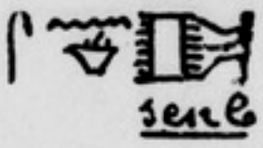

sai


sau-t

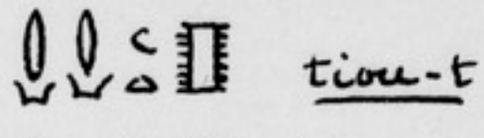
sobti COBT


seron


sobt (septum. cloture)

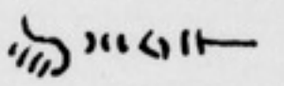

senb

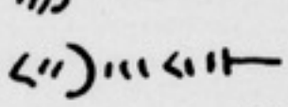

ters


tiou-t

tioun-t

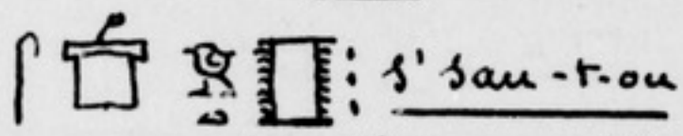
XOI


tai

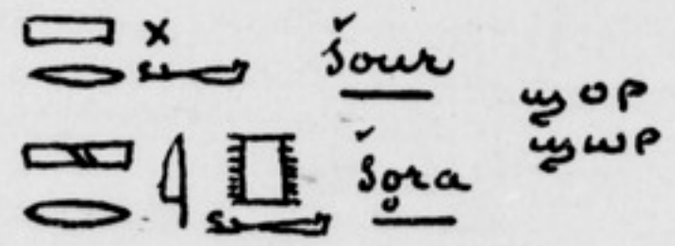

tai-t

emmurailler, ceindre de murs:


s'ba-t


s'sau-t-ou

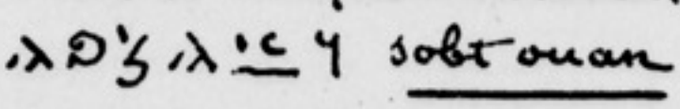
murer, boucher, combler:


šour

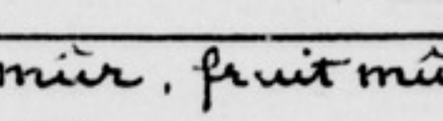
šora

WOP WWP

mur et rempart de terre:


sobt ouan

mûr, fruit mûr:


Knon GNON (mou. tendre)

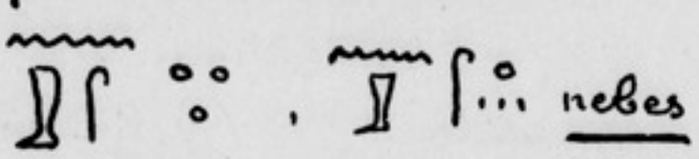
murier noir:

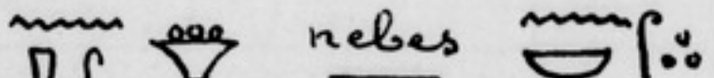

nebes

nebes

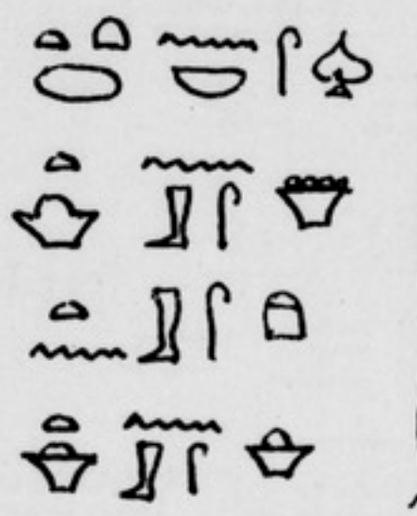
murier : (suite).

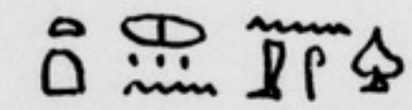
fruits du murier noir :

 nebes

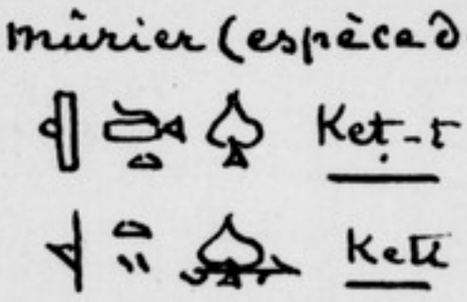
 nebes

gâteaux, tartes de mûres :

 ta nebes

 tanènebes

murier (espèce de) :

 Ket-t

KATUIC

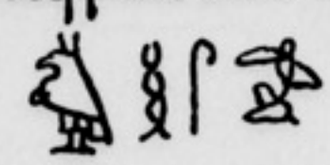
 Ketī

murmurer, murmure, gémir, gémissement, grogner, grognement :

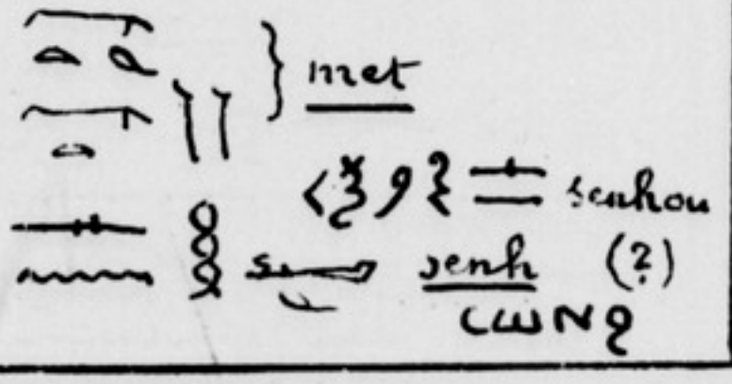
 nema.

(v. torturer)

murmurer, murmure, siffler, sifflement, souffler bas dans l'oreille :

 nehes.

muscle :

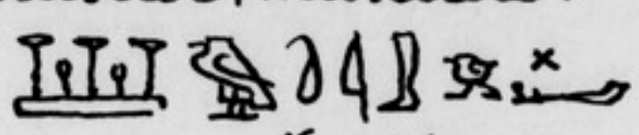
 met

senkou

senh (?)

CWNϩ

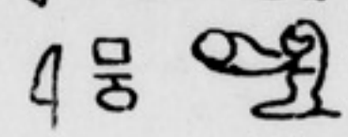
museler, muselière :

 šabâbou

ψϵTB

musique, faire de la musique
musicien, musicienne : (v. jouer)

 nofernu

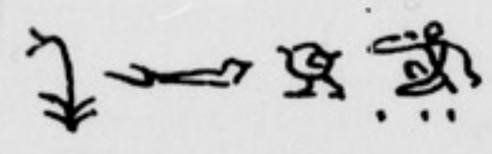
 âpnow

jouer du tambourin

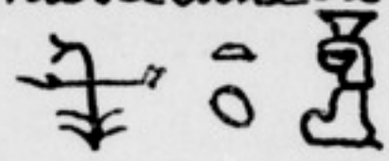


Kemā

 Kemā

 Kemaw (chœurs)

musicienne du temple

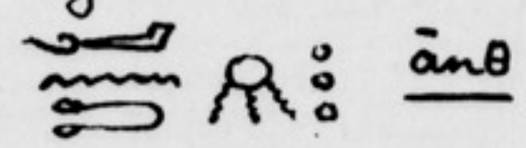
 Kemā-t

Kemāī

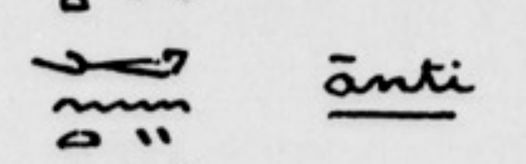
(V. instruments de musique : sistre, harpe, flûte etc)

mutilé : V membre mutilé

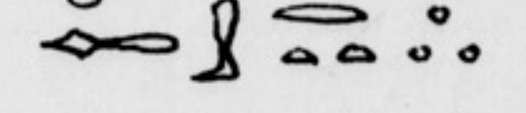
myrrhe blanche de 1ère qualité

 ânθ

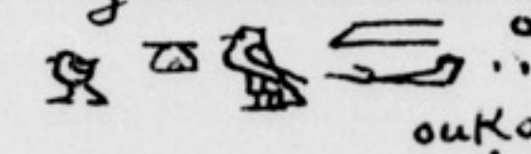
 ânt

 ânti

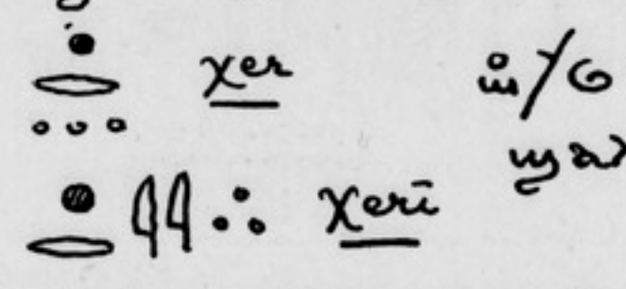
myrrhe lacrimans :

 âbenti

myrrhe ordinaire :

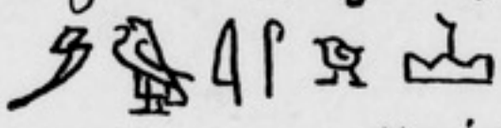
 oukamâ

myrrhe: (suite.)



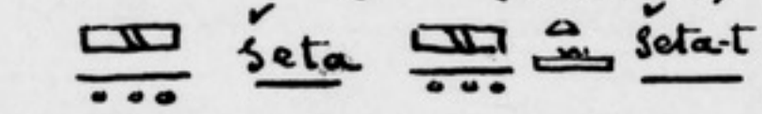
(traduit parfois: «confitures de roses») ygagi

Mysiens (pays des):

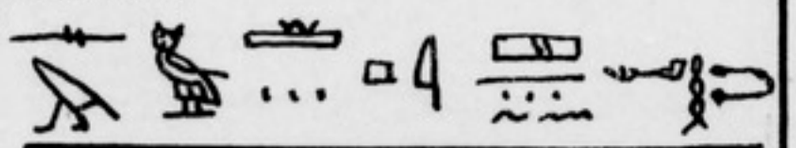


les Mysiens qui occupaient la Troade apparaissent pour la première fois au XIV^e S. sous le règne de Ramsès III.

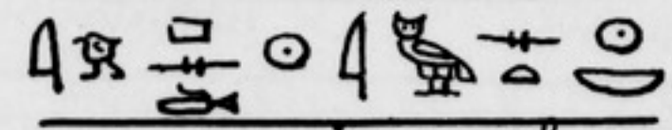
mystère, mystérieux: (v. secret)



par ex:



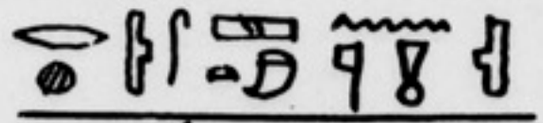
sem pa šeta ỉr ābḫ



au pset ra am:s ethe rou neb

ceci est l'image mystérieuse de la chambre ou resplendit Ra chaque jour.

autre ex:



rex šeta ỉr nouter xrou

connaître le mystère de la parole divine.

c. à. d. avoir la clef de l'écriture hiéroglyphique, être initié à son secret.

N

nacelle: (v. bateau, barque.

nager, surnager, flotter, plonger:



NEBI



NEEBE
NHHBE

neb

(v. fondre métaux, dérivé de la même expression, les métaux nageant dans le liquide incandescent pendant la fusion.)

nain; avorton:



naître:



pir

PIPE (germer, sortir)

naître : (suite)

pi mxet

sortir des flancs.

mes ḫʿ.i, ẖʿ.i } mes

mec ḏ.t, ḏ.t } mes

faire naître, donner naissance (V. créer)

ari mes

BOK BOKi

(accoucher)

s'mes

xeprer

naissance :

mesou-t

lieu de naissance :

mesxer

né de (avec le nom de la mère)

mes ir.t MICE

naos : (V. pylone)

ārī

āriou-t

naos portatif :

hnet (le blanc parce qu'ils étaient peints en blanc)

sem







ΕΛΕΕΠΕΙΦΠΤΕΝΣΗΝΕΙΘΕΩΙΜΕΓΙΣΤΩΙΠΤΟΛΕΜΑΙΟΣ
ΟΓΡΑΜΜΑΤΕΥΣΤΩΝΕΤΟΙΜΕΡΙΕΛΕΦΑΝΤΙΝΗΔΥΝΑΜΙΩΝ

Nous donnons ici trois figures de naos portés sur des barques sacrées. Ces naos étaient censés renfermer des reliques d'Osiris. Le premier est en forme de trône et recouvert de draperies. Le second en forme de temple. Nous les reproduisons d'après Maspero. Le 3ème naos porté par 8 prêtres, à la tête rasée, fait partie d'une procession que nous avons décrite d'après une toile peinte égyptienne de l'époque ptolémaïque, en 1892 dans les annales de la Société d'archéologie de Bruxelles. Cette toile, qui faisait partie de notre collection, se trouve maintenant au Musée R. d'antiquités de Bruxelles. On y voit le nom de Ptolémée

écrit en hiéroglyphes dans un cartouche royal, en démotique. Une inscription grecque que nous avons tenu à reproduire nous fait croire qu'il s'agit de Ptolémée Soter ou de Ptolémée Philadelphe. Elle se lit:

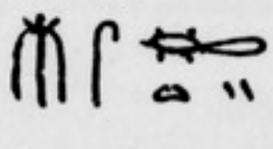
"Ε(τους) ΛΕ ἐπὶ Ρ τενβηνει θεω μεγιστω Πτολεμαιος ὁ γραμματευς των ἐ(ν) τω πρὸ Ἐλεφαντινης δυναμεων

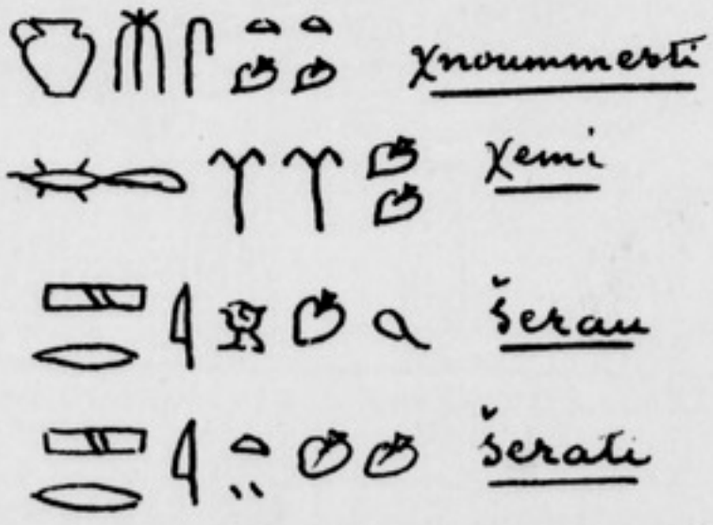
C'est à dire:

«L'an 35, au mois d'Epiphi, à Ptensen le dieu très grand, Ptolémée, le grammate des troupes dans le territoire d'Eléphantine.»

Ptolémée Soter a régné 38 ans et quelques mois; Ptolémée Philadelphe, son fils, en régna 40. Les autres Ptolémées ayant régné moins de 35 ans, il ne peut être question que de l'un de ceux-ci. La procession dont il s'agit eut donc lieu en l'an 288 ou en l'an 244 av. notre ère. (Ptensen, divinité égyp. fut plus tard assimilé par les Grecs à Hermès ou Mercure)

narines: (V. nez)


mesχeti


χnoummesti

χemi

šerau

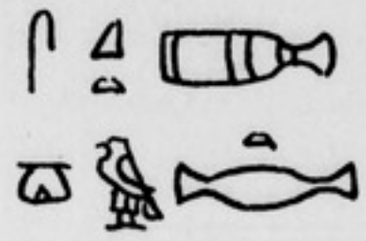
šeratj

narval: (V. guerrier)


χera ou χra

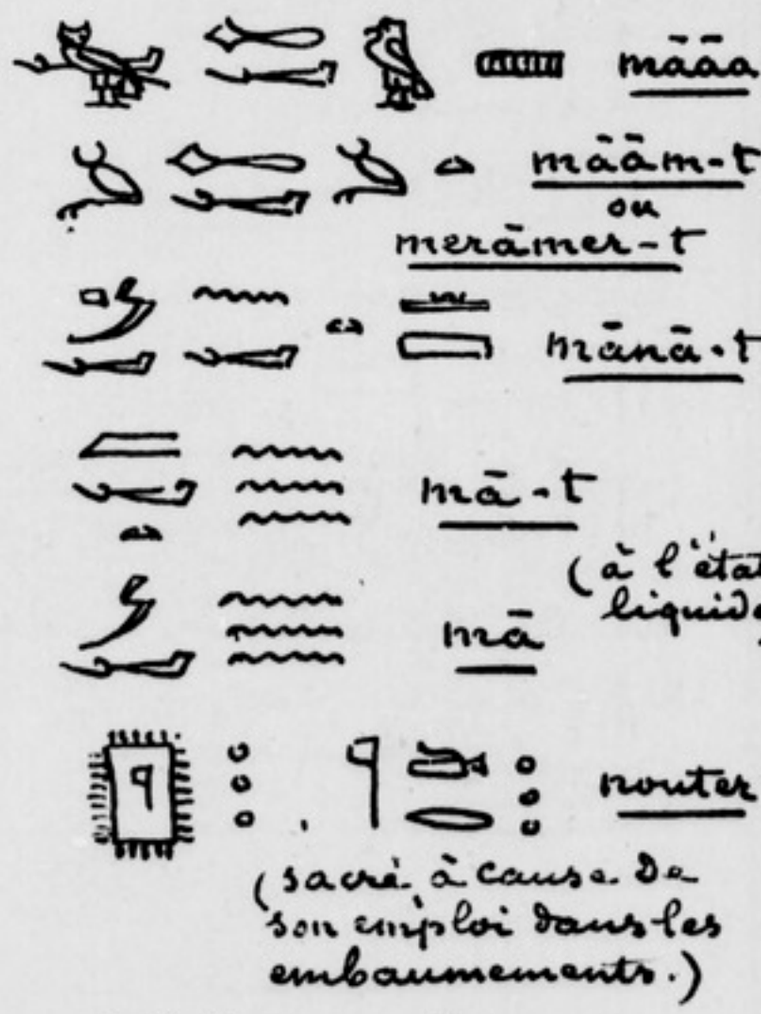
C'est improprement que le nom de narval, effacé des mers arctiques, a été donné au poisson χera ou χra qui doit être l'espadon qui de tous temps a fréquenté la Méditerranée. Il était à juste titre nommé «le poisson guerrier» par les Egyptiens, car ce combattant, long de 4 à 7 m. attaque ses ennemis, sans en redouter aucun, de l'épée longue et aplatie dont est armé son museau.

nasse: (V. filet)


sok-t COK

Ka-t

natron ou natrum (V. sel) (carbonate de soude, solide et naturel, ordinairement mêlé à du sel marin et à du sulfate de soude. Plusieurs lacs d'Egypte fournissent beaucoup de natron. On s'en servait pour embaumer)


māāa

māām-t ou merāmer-t

mānā-t

mā-t (à l'état liquide)

mā

nouter (sacré à cause de son emploi dans les embaumements.)

hosem

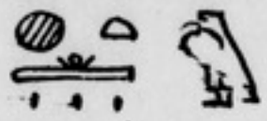
hosm

Pesmen

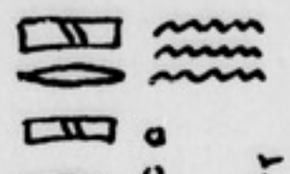
"

Pesnia

natron: (suite)


xethor

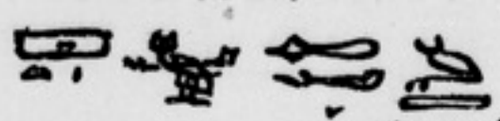

šepa

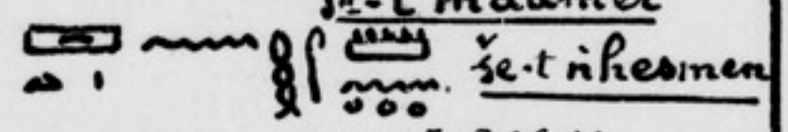

šer ⲥⲓⲡⲉ


šerp


šerpou

lac de natrum:

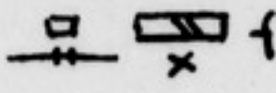

šeⁿ-t mâāner

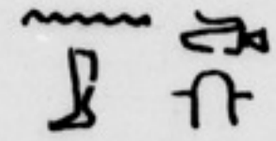

šeⁿ-t nhesmen
ϣⲏⲉⲛϩⲟⲥⲉ
lit: mer de sel.

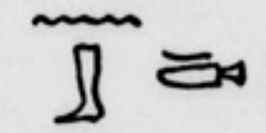
natte, natte servant de couche, de couverture: (v. tapis, velum, jonc.)

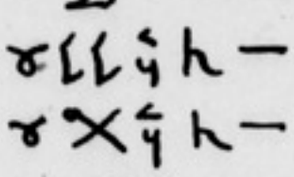

ouaťam

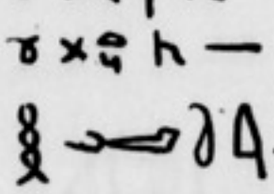

baïark


peseš


nebte

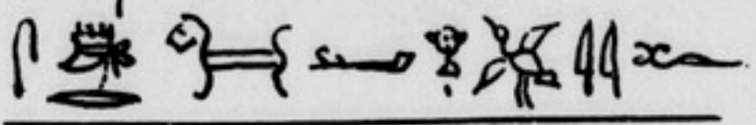

nebtou


nebti NEBT

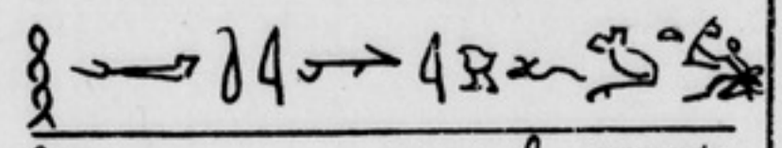

hâta

par ex: dans le conte des Deux frères

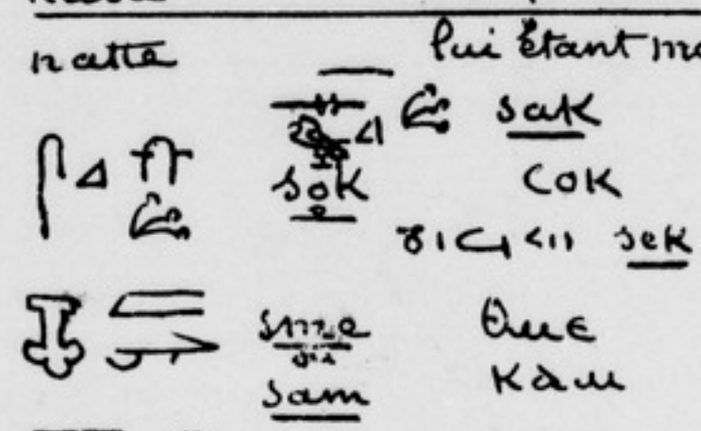
Baïta meurt subitement et son frère le retrouve:



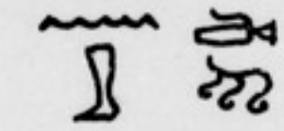
s'ter	her	naïf
couché	sur	sa



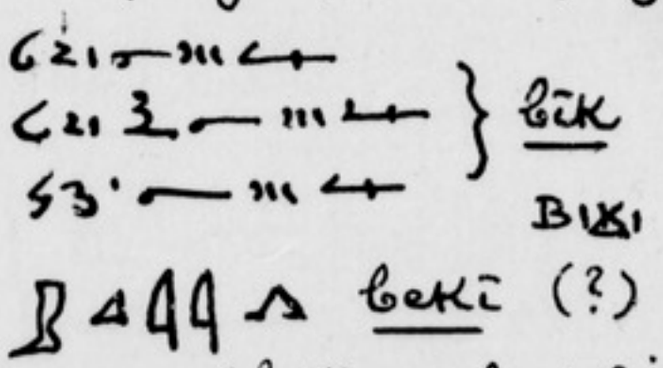
hâta	au-f	mort
natte		lui étant mort.


sak COK
sok
sme ϭⲓⲙⲉ
sam
ouer kaw
šenp

natter:


noubt NOYBT

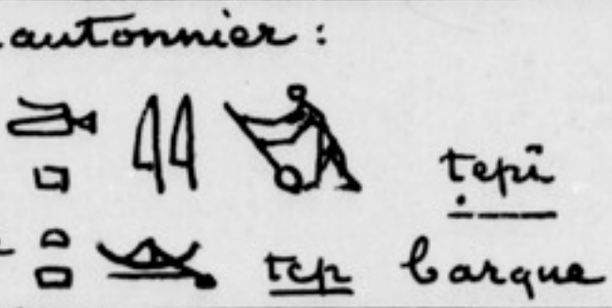
naufrage, faire naufrage:


bik
BIKI
bekî (?)
(bekî voulant dire: baisser, descendre)

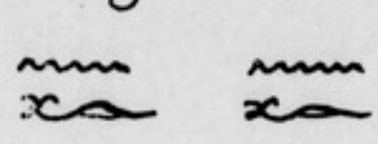
nausée, avoir des nausées, avoir le mal de mer:

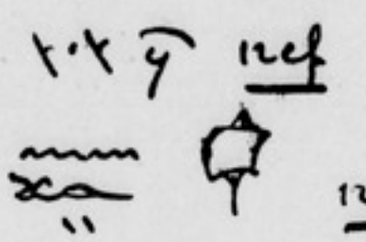

ouâa-t
kop COП

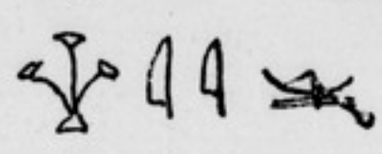
nautonnier:

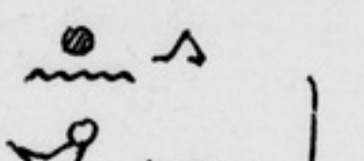

tepi
de tep barque.

naviguer, navigation :

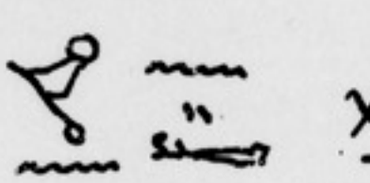

nef

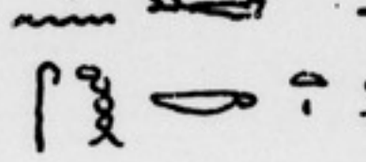

nef NEq


nefi NIqi
(aussi : navigateur)

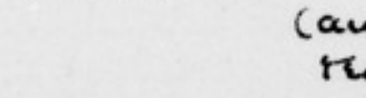

hai qut

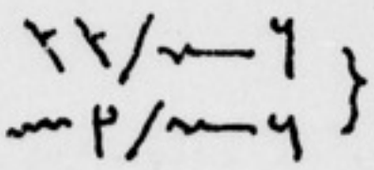

xen ΔINEqut

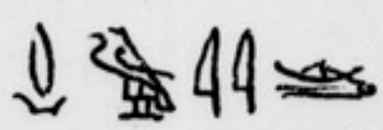

xen
xenau
xeni


xenni

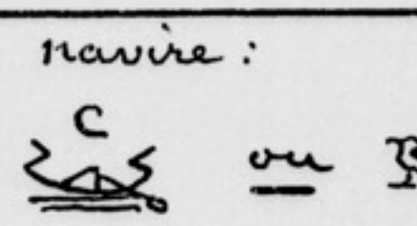

sok
cwk

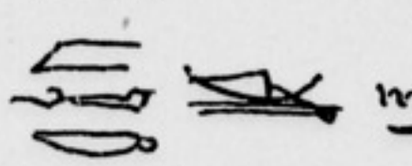

sokti
(aussi barque de transport)


sKer CGHP


tai
(navigateur.)

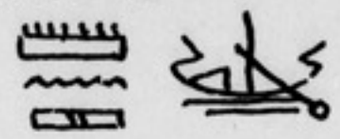
navire : (v. barque)


ou ouia


mãk. mãkou

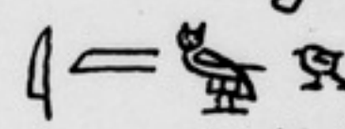

WOKI (vase)

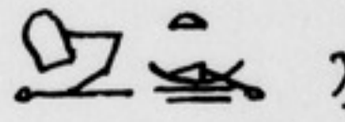
(mãk, bir BIP se disaient aussi de vases en forme de barque, ce qui nous rappelle, ainsi que le mot nef (naviguer), la nef de table du moyen âge. Au reste le mot vaisselle nous vient de vaisseau.)

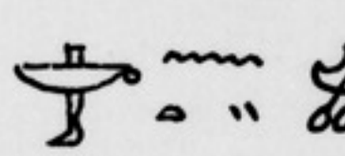

menš
grand navire de commerce


šan

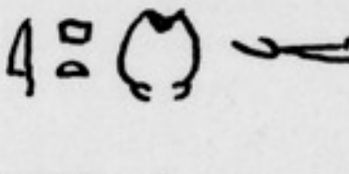
navire de guerre :

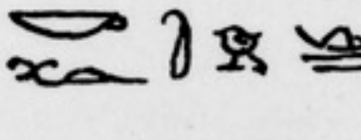

ammou
(se dit aussi d'une barque sacrée.)


xer-t

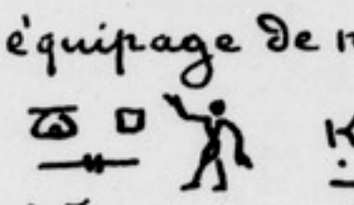

kebenti

construction de navire :

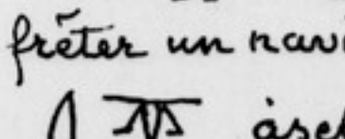

àpot
qnut


Keftou

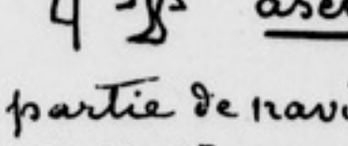
équipage de navire :

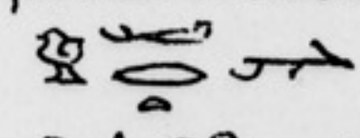

Kops

fréter un navire : (v. cargaison)

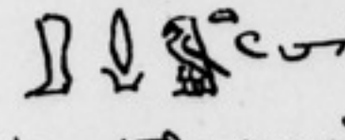

àseb

partie de navire :

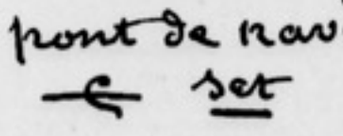

ouar-t


bešau-t

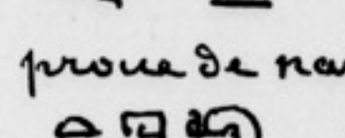
pont de navire :


set

proue de navire : (v. proue)


tchen hat

poupe de navire : (v. poupe)


mabou
pehou aqoy

navire : (suite)
pompe de navire, aussi carène :
topo-t TOTT
topti
carène de navire :
oukа-t
oukai (se dit surtout de la carcasse d'un navire naufragé)
oukh-t gi) ϪOI
topo TOTT
C C taroui TAP

na, nepas ; non :
an ou nen
nen B. E.
an ou nen
AN
ānt NE
hiérat. nen
démot. an
i nen (quand) (sans que)
anī
àm
n ù, eu
eun
n ar
n — ù nen
nen

nè ou nen NE
nè (rare)
nini
bou
ih bou (v. avant que ne)
ben
tem
TEM TIM
tem
item (pourquoi ne)
tem
xtem yTEM
ne pas (forme impérative)
anK
nè nK
nè
nè ar (ne fais pas)
(B. époque) àm.K
àm àm
àmtè

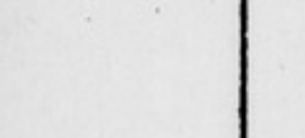
ne pas (forme de négation interrogative :

par ex: n'as-tu pas ignoré ?

ân âu xem nekk

(le verbe auxiliaire ân accompagne le plus souvent la formule interrogative.)

Voici quelques autres ex. de l'emploi des négations indiquées page précédente :



ren xem ranek

qu'il ne soit pas ignorant. Donne

rex f

qu'il sache.

C.ad: ne le laisse pas dans l'ignorance ; donne lui le savoir.

am xet

ne ferme pas.



amti sekk

qu'il ne soit pas détruit



ám-k amou xetou

ne mange aucunes choses

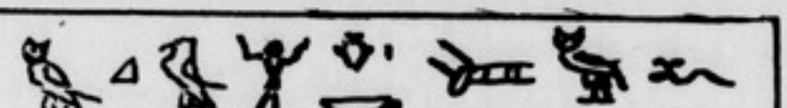


ben au-k her a

ne sois pas contre moi

nn ar peh

n'approche pas !



nn Ka ab-K tem-f



teha

que ton cœur ne sois pas fier pour qu'il ne soit pas humilié

nécessaire, nécessité, utilité, profit :

htor

ḥTOP

šau ωAY

nécessaire, ce qui est nécessaire à la vie, d'où : désirer le nécessaire, désir, envie, convoiter des yeux :

tebh

tebh

teb

ce qui est nécessaire dans un ménage : (vases et ustensiles)

tebh

ce qui est nécessaire dans l'industrie (instruments) :

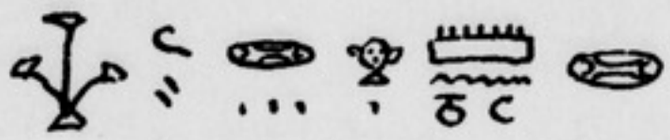
tebhou nou râ-t

ce qui est nécessaire à la nourriture (grains) :

tebh

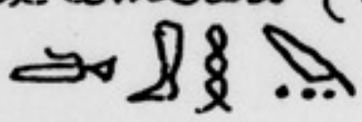
tebh

nécessaire : (suite)
ce qui est nécessaire à la vie, la quantité de nourriture nécessaire pour vivre, se disait aussi :

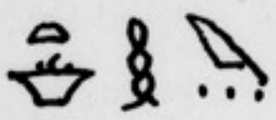


hraui her mennou
(quantités comme portions)

ce qui est nécessaire à la guerre aux combats (armes) :



tebh-ou

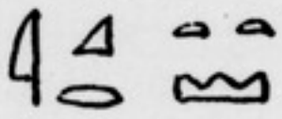


tebh-ou

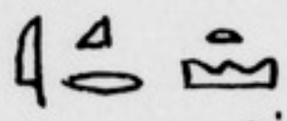


tebh

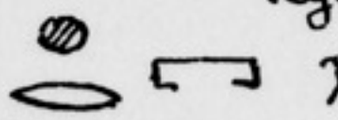
nécropole :



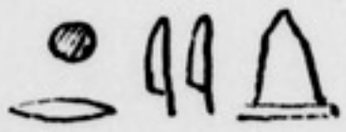
aker (menti)



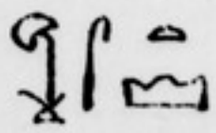
aker (inent)
région de la perfection



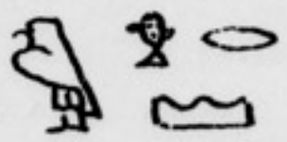
Xerat.



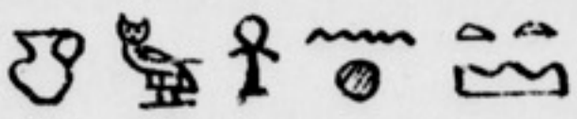
Xeri



Xes men-t

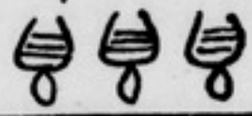


Hor. her meu
la région d'Horus



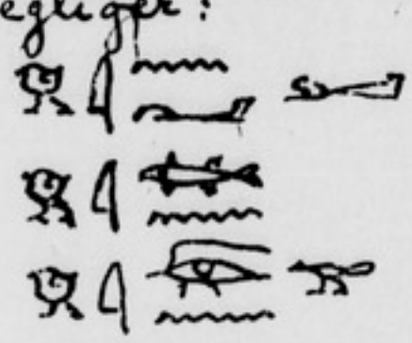
Xnoum ânx menti
la région de la réunion de la vie, le lieu où viennent finalement se réunir tous ceux qui ont vécu ici bas.)

néfastes (jours) (v. calendrier)

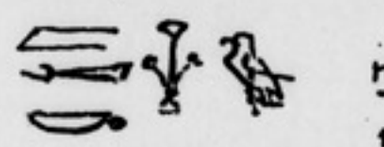


ahou

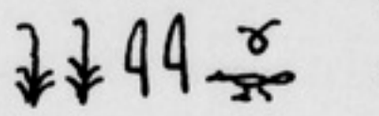
négliger :



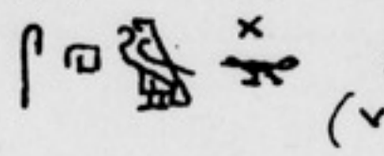
ouan



mākha ou mākah

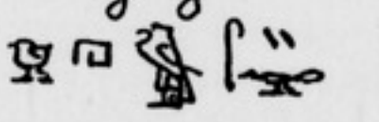


nisi



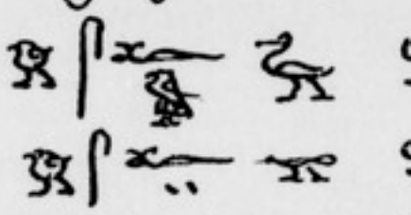
seha cage
(v. éloigner, écarter)

se négliger :



ouhasi

négligence, paresse :



ousfa

ouskhi

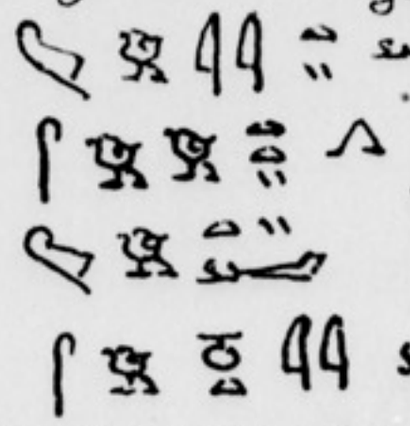
оүшсч

négligent, nonchalant :



Kah

négociant, marchand ; négoce, négocier :



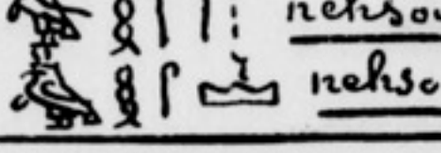
souiti

souiti-t

souti usr t

sounti.

nègres : (v. Nubiens).



nehsou

nehsou (men) pays des nègres.

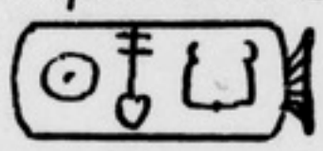
Neith (déesse):
La déesse Neith, mère du Soleil s'identifiait plus particulièrement avec le ciel du jour, tandis que sous le nom de Nout elle représente la voûte céleste qui personnifie le ciel nocturne.



neti

neti neb Saau
Neith, Dame de Saïs.

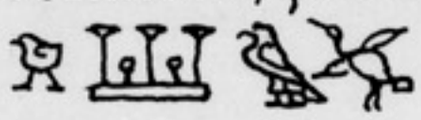
Nepherchéres, roi de la VI^e dy:



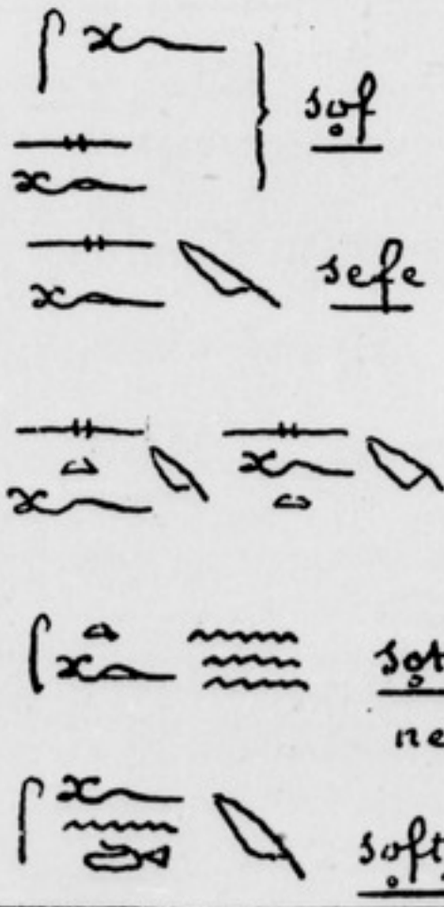
noferKara

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nettoyer, polir, frotter, aiguiser, décanter, filtrer:



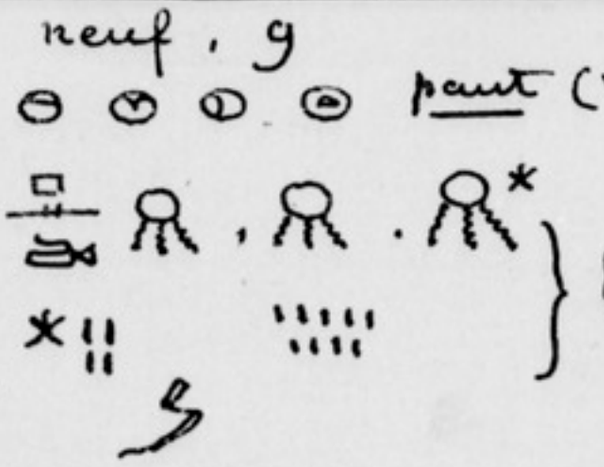
ouša



sof — CWq (filtrer)
sefe — CHqE (glaive aiguisé)
sotf — COTq (être propre)
sotf mou — nettoyer avec de l'eau.
soften

---

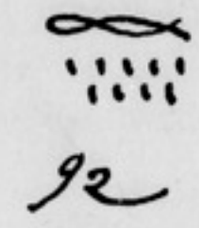
neuf, 9



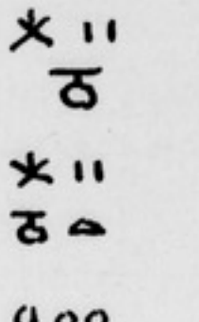
paut (v. cycle)
pset — ψIT — πCIT

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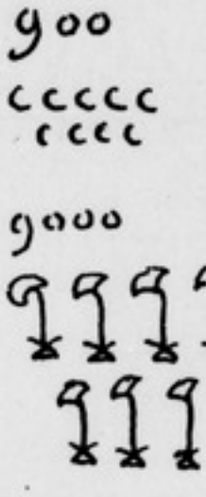
neuvième:



mehpset
" maqψIC



psetnou (masc.)
psetnout (fém.)



psetiš šaā — ψICNωE
psetiš ša — ψICNωO

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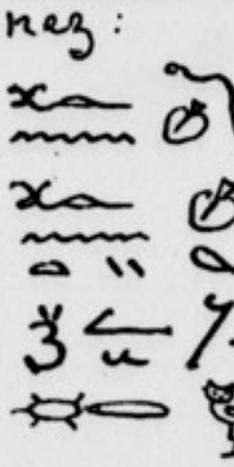
neuf: (v. nouveau)
remettre à neuf, restaurer, rendre de la vigueur, rajeunir:



s'mani — faire briller
s'ma|de — ma briller (v. briller)
s'rout — rendre vigoureux.
(de tou rout — rout vigueur)
s'rerout — rerout devenir jeune
faire rajeunir: de

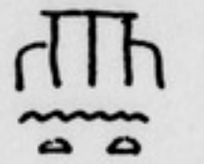
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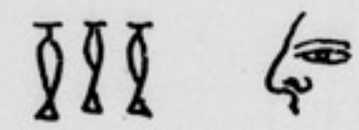
nez: (v. narines; tout le monde; bosse du nez)



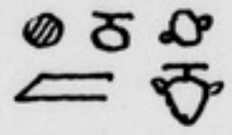
fent
fenti
xemt ωANT

nez : (suite)

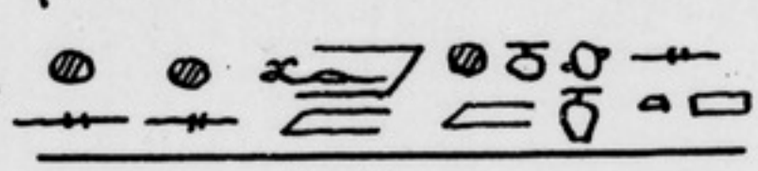

xenti


xent (v. bosse proéminence jardin)


xmiti narines

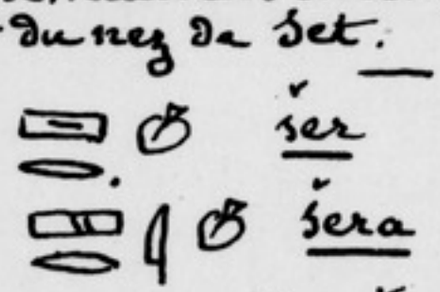

xnoum (vase, odeur, pris pr. nez

par ex:

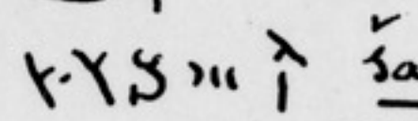


xesxes pir in xnoum set

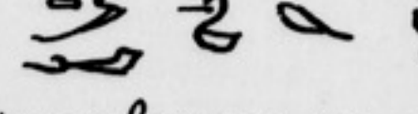
(le mauvais encens) xesxes sort du nez de Set.


ser

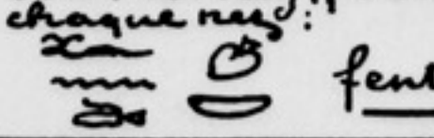
šera


šai yai

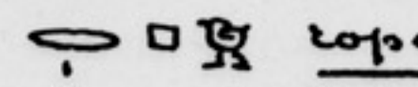
os du nez et du front:

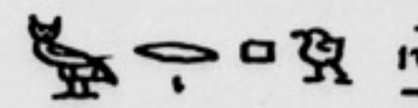

mā

tous les nez: pour: tout le monde,
chaque nez: chacun:

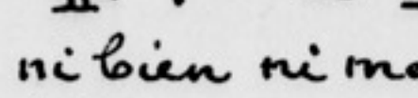

fent neb

ni: (v. ou)

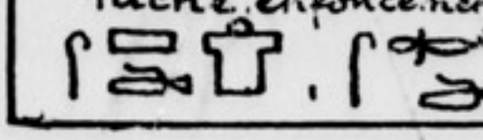

ropou


m ropou

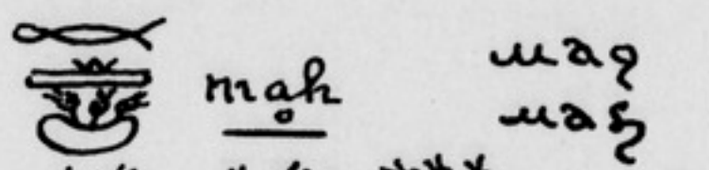
ni bien ni mal:

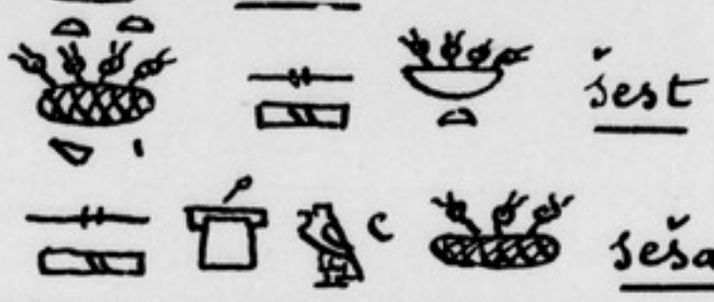

nofer m ropou bain

niche, enfoncement pratiqué dans un mur:


šest

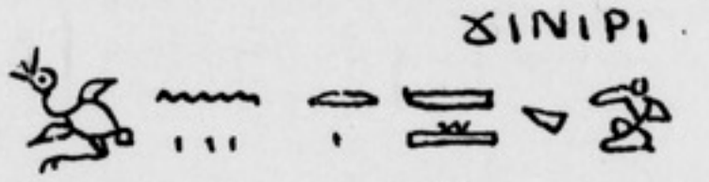
nid: (v. berceau)


mah
mag
mah ou šest
šesti
šest

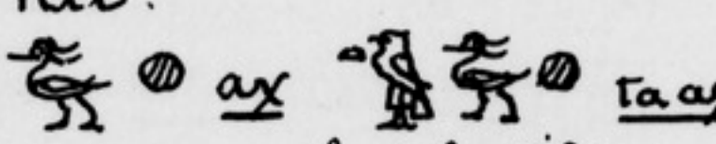

šešau

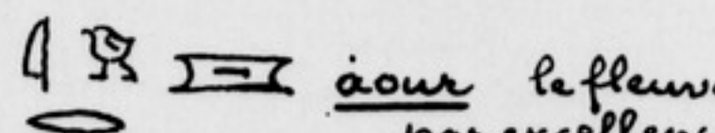
. nier, aussi: refuser:

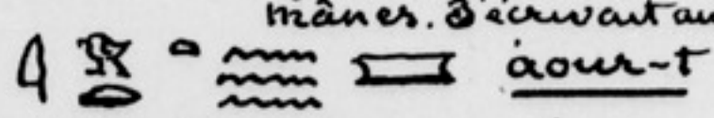

taro χελ χολ
tairo
χINIPI

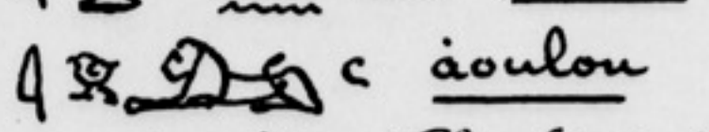

ťanouroheh
ťanouro

Nil:

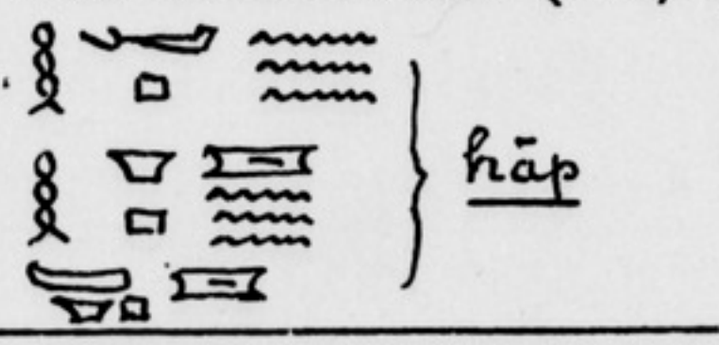

ax
taax
le splendide


àour le fleuve par excellence dont les eaux parcouraient l'Elysée Egyptien, Nil céleste dont les canaux entouraient l'arou, séjour bienheureux des mânes. S'écrivait aussi

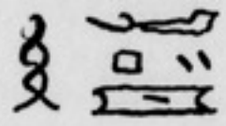

àour-t

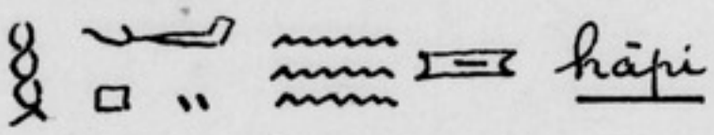

àoulou

nom sacré du Nil: (v. apis)


hāp

Nil : (suite)
nom sacré du Nil :

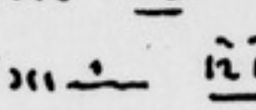

hāpi

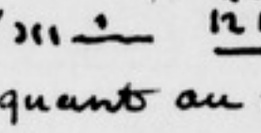

hāpi


hāpou

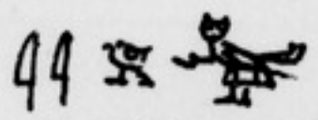
(De qqq hā membres, à cause des membres d'Osiris que Set jeta dans le Nil, et de à la B. E. pou)

Quant au mot Nil lui-même qui ne se rencontre pas dans l'ancienne langue, ne serait-il pas trop audacieux d'en trouver l'étymologie dans le démotique?


il flot


nil dans le flot

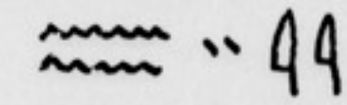
quant au mot hiéroglyphique :


toumā eiou


iam, iaw

qui veut dire mer, fleuve et servait aussi à désigner le Nil, il s'éloigne trop du nom moderne de ce fleuve, pour qu'on puisse l'y rattacher. (V. fleuve)

Ninive :


ninā

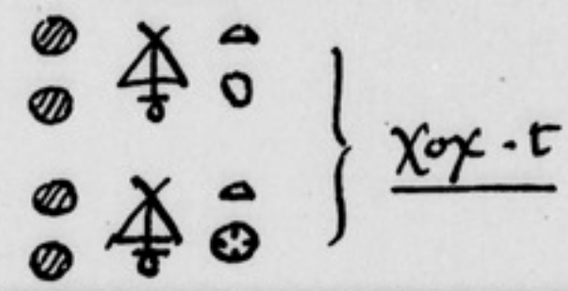
niveau, niveler : (v. égalité)


s' xox

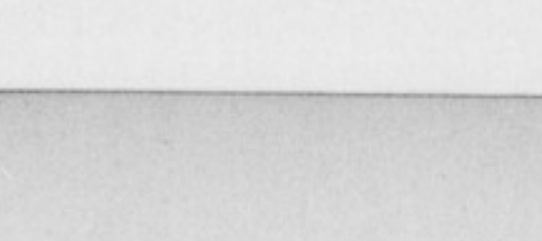
placer de niveau, mettre en équilibre : (v. équilibrer)

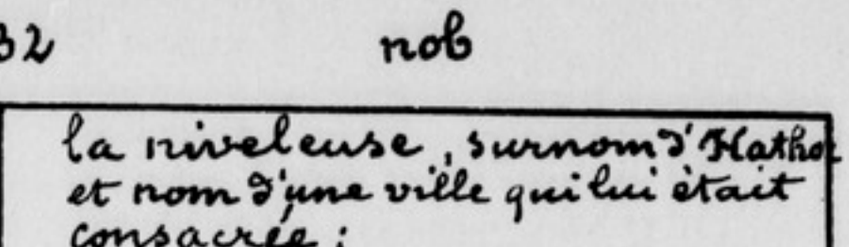

ṭaro

la niveleuse, surnom d'Hathor et nom d'une ville qui lui était consacrée :


xox-t

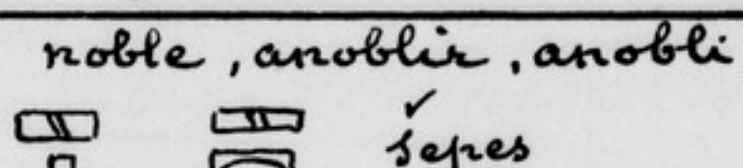
noble, anoblir, anobli :

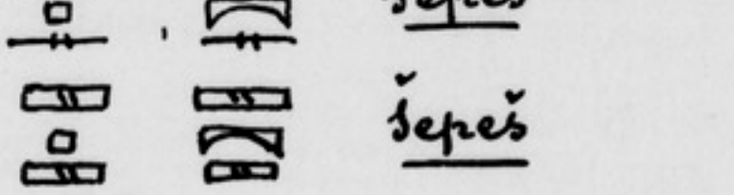

šepes


šepes šepsi

šepsou

femme noble :


šepset

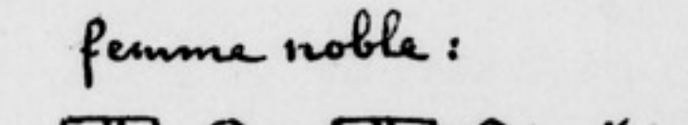

šepšet

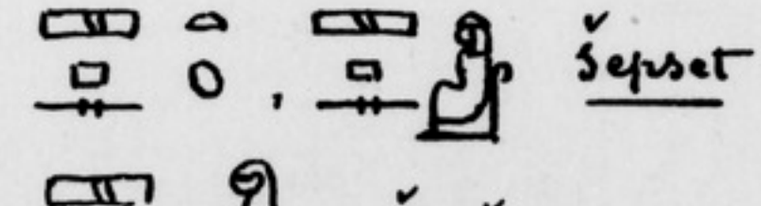

šepset

femmes de la noblesse :


šepsiou

noble dame, souvent titre de divinité :


šepset


šepšet

(et autres variantes)

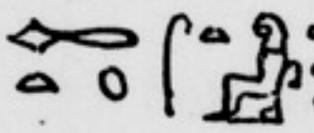
noble : (suite) (v. choisir, élire) ce mot ne s'appliquait pas seulement aux hommes et aux femmes, mais à toute espèce de choses.
par ex:
noble plante :


šepes hen

(de même qu'en allemand on dit Edelweiss, la noble blanche, pour désigner une fleur des Alpes neigeuses.)

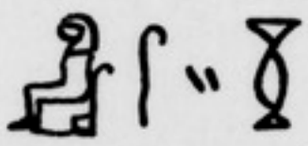
pierre noble, grande pierre noble, pour pierre précieuse :


šepes aner

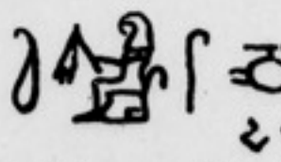

šit sepest aneron

noble bure:


šepest hen


šepsi hos

huile noble, réservée aux temples :


θešepes
ršešepes

on rencontre aussi pour dire noble dame :


ouset

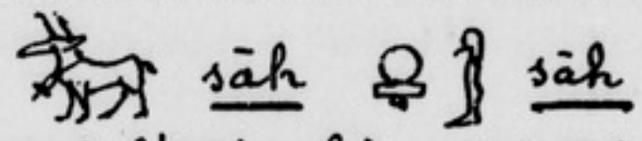
la classe des nobles, les nobles :


šepsou ou sahou

par ex :

ar kibt ìt sahou
faire de l'ombre sur les nobles
c'est à dire : porter au dessus de leur tête le parasol, auquel leur rang, leur donnait droit.

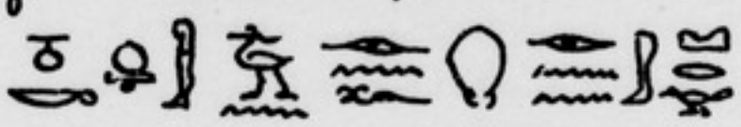
Nous venons d'employer le mot sah pour noble ; en effet ce terme était employé dans ce sens et il s'écrivait :


sāh (nom de l'animal.) sāh (cage)

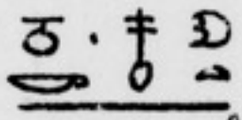
par ex :



nouk a sah mennou
je suis noble de fondation

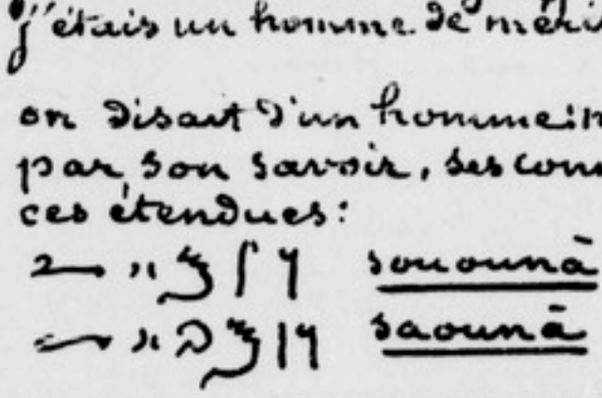


nouk sah xouī ar nef ren arii ḥetou
j'ai été un noble illustre par ce qu'il a fait ; il n'a pas fait des choses défendues :



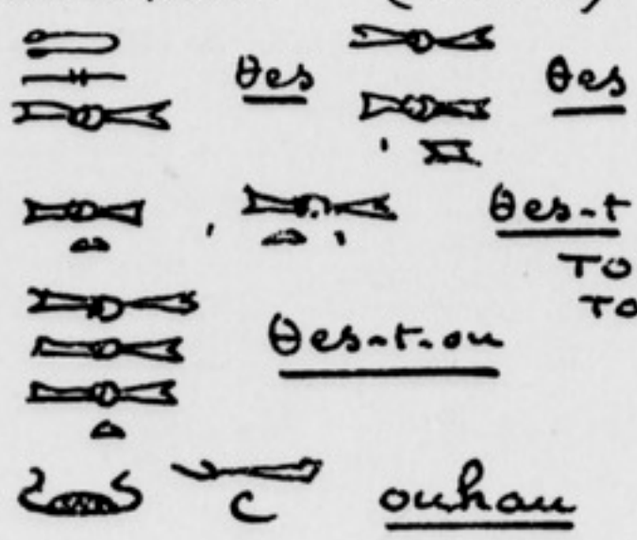
nouk nofer xomt
je suis de bon bronze. (pour dire j'étais un homme de mérite.)

on disait d'un homme noble par son savoir, ses connaissances étendues :


sounnà
saounà

---

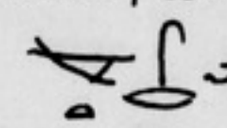
noeud, nœud ; attacher, arranger ; border ; broder ; filocher, etc : (v. lier)


θes
θes
θes-t
TOEIC
TOIC
θes-t-ou
ouhau

faire nouer, attacher, lier :


s' θes

noir, couleur noire (v. Egypte)

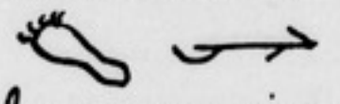

mer-t MEPAB (v. noyer.)


Kem KHM

fumée, suie et aussi pierre noire:


Kam.

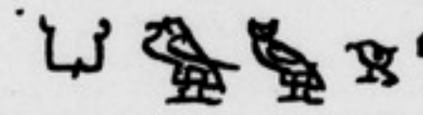
bois noir:


Kem xet

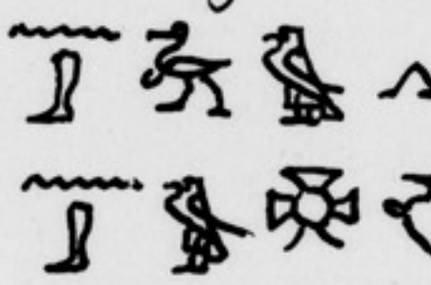
cheveux noirs:


Kem šen

endroit obscur, noir; cave etc

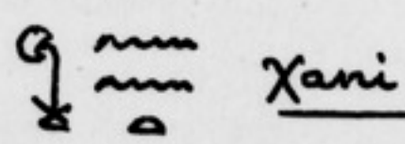

Kamou

noix, noyaux, amande, cœur:

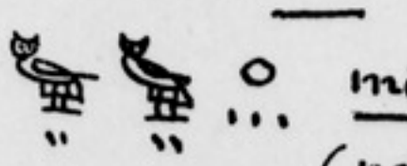

neba

o xanini

ZINIPI


xani-t

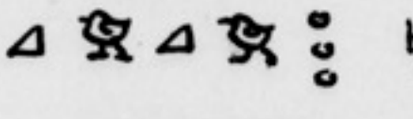

Kai-ou

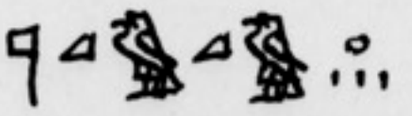

mimi

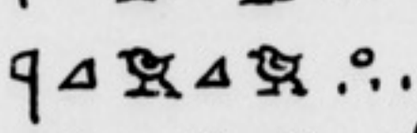
(noix de coco selon Maspero; orange, citron d'après d'autres égyptol:)

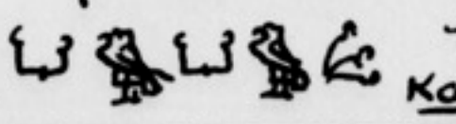
noix de coco:


KaKa-u

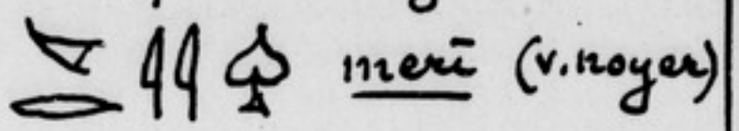

KouKou KY KY


nouter KaKa


nouter KouKou


fruit divin. KaKa

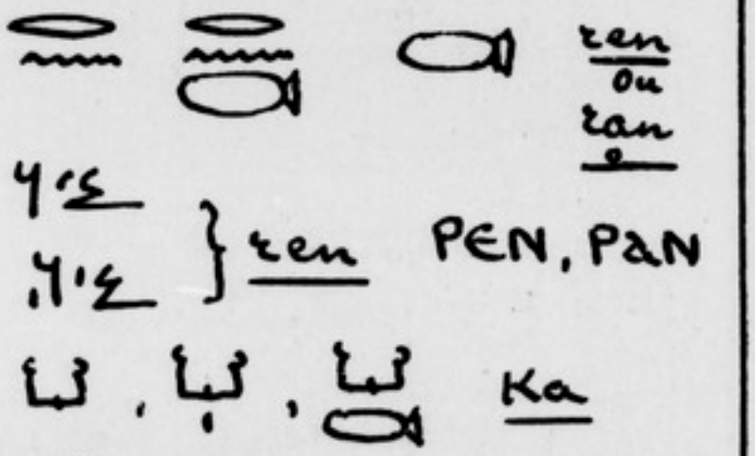
noix, fruit du noyer:


meri (v. noyer)

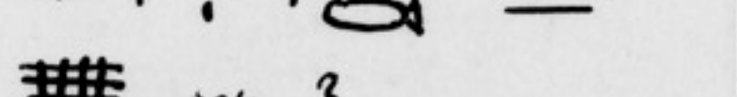
nom:

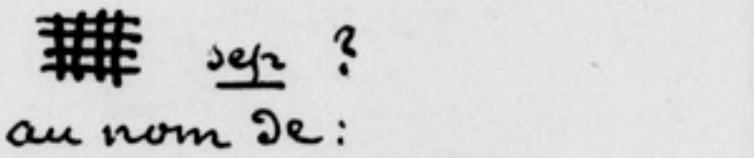
Chaque dynastie a ses noms bien caractérisés. Mais il serait trop long, d'en donner des exemples, d'ailleurs trop écourtés Chaque nom avait sa signification. Tantôt c'est: l'aimé de dieu, l'aimé d'Ammon, la chérie d'Isis; le dévoué à telle ou telle divinité. Tantôt ce sont des noms d'origine: le Syrien, l'Asiatique etc. Beaucoup ont des noms d'animaux: le loup, le chien, la chatte, la petite chatte. On rencontre aussi des: La Louche, le borgne, le bègue, le Clair etc.

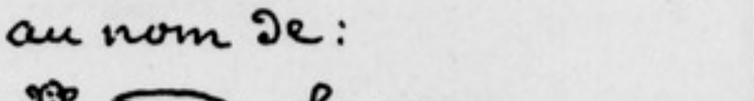
nom:


ren ou ran

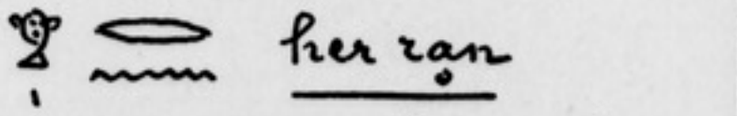
PEN, PAN


ren

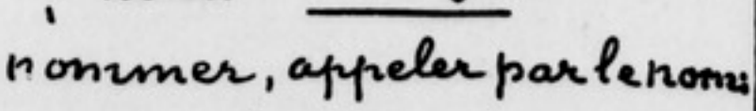

Ka

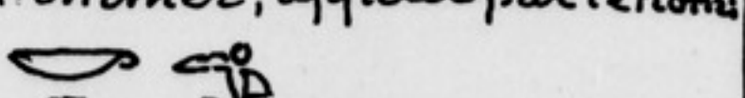

ser ?

au nom de:

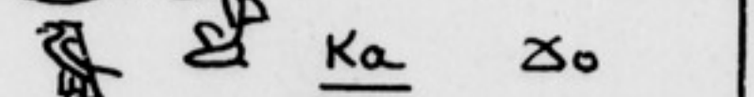

her ran

nommer, appeler par le nom:

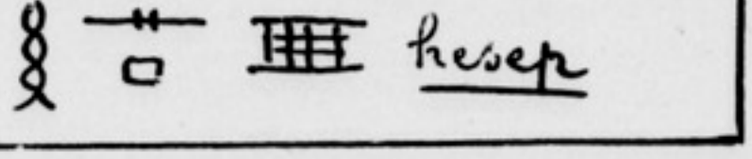

Ka ZO


tet

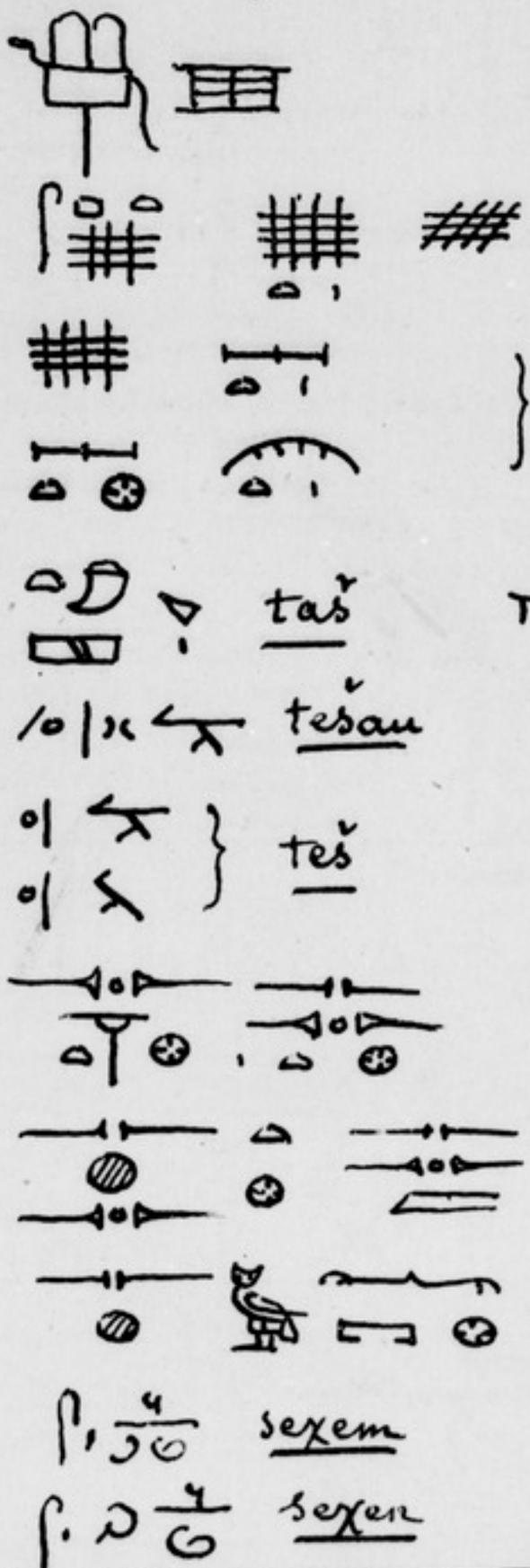
se nommer, être nommé:


xro xro

nome; département; province:


hesep

nome : (suite



} Sept

} Sept

} Sept

tas

Tay

tesau

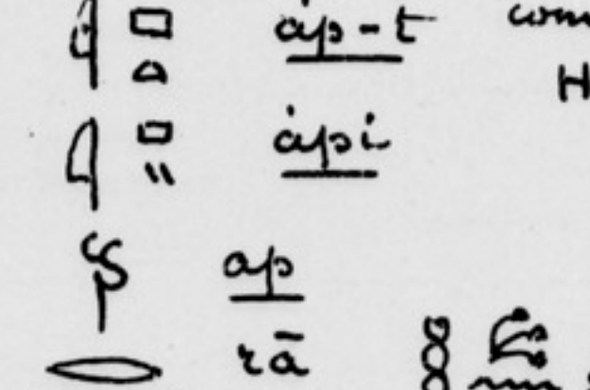
} tes

} Sexem

sexem

sexen

nombre : (v. beaucoup) pièces, compter.)



ȧp-t HΠE

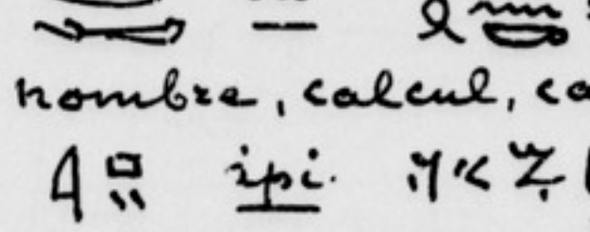
ȧpi

ȧp

rā

Trend -t

nombre, calcul, calculer:



ipi ΔΠC

ȧps

nombreux : (v. beaucoup, multitudes)

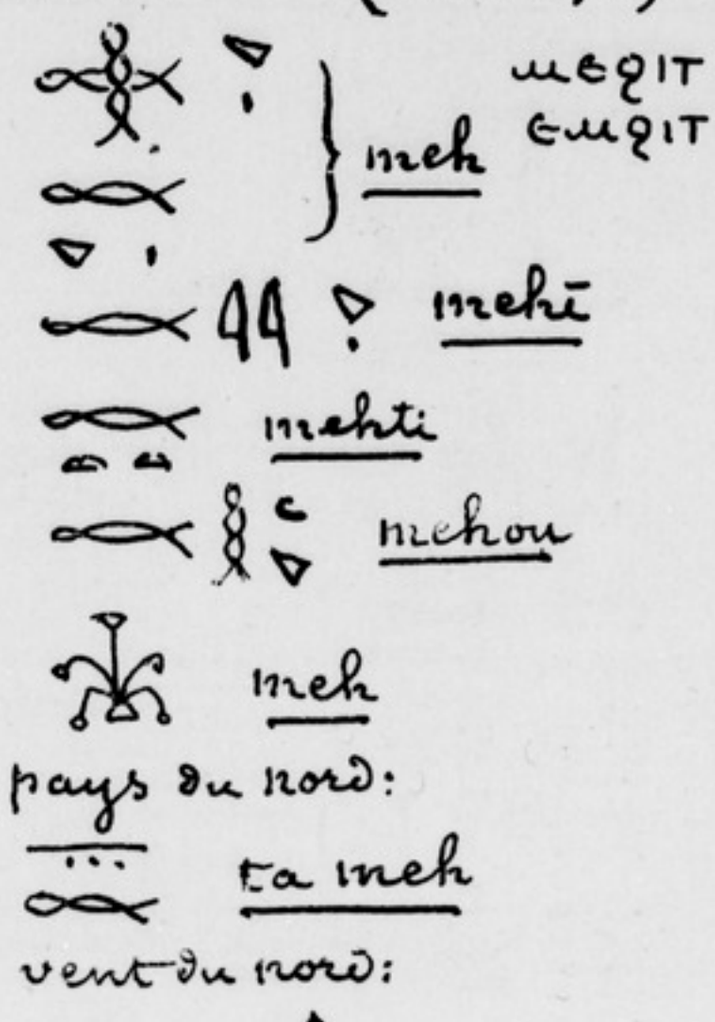
nombril : (v. ombilic)



Χepou

non : (v. ne pas)

nord : (v. Europe)



} meh

meqit

emqit

mehī

mehti

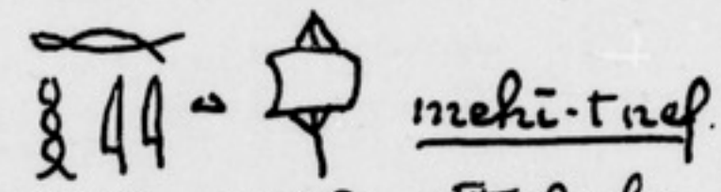
mehou

meh

pays du nord:

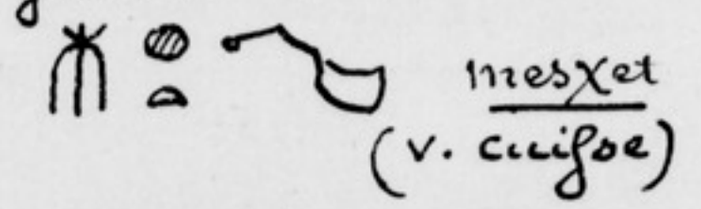
ta meh

vent du nord:



mehī-tref

côté du nord., côté de la grande-ourse:



mesxet

(v. cuisse)

noria, machine hydraulique servant à irriguer, encore en usage en Egypte et surtout la côte africaine

ouath OYOTΘ

notre, nos:

affixes 

suffixes

(autres vari.)

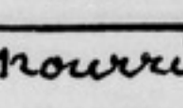
} pan

ΠEN

Noun : v. Nout (V. Neith, (abîme.)

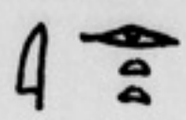


NOYN



noun

nourrice :



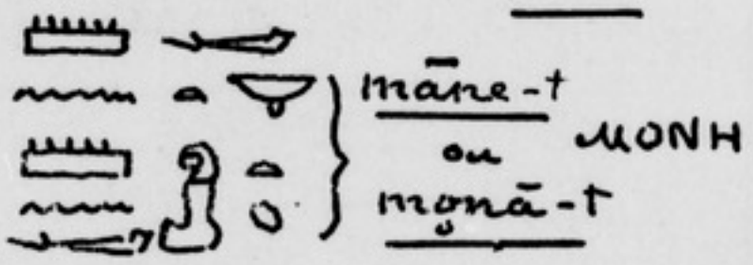
àrti



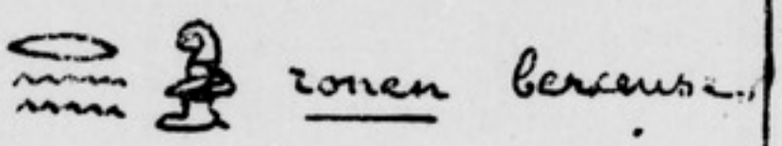
àkti



ati abī-t



mānе-t ou monā-t MONH



zonen berceuse



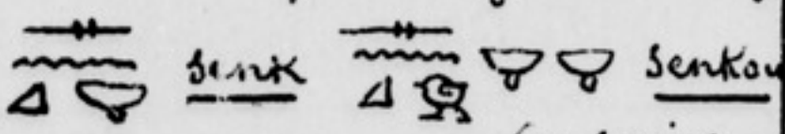
xnem

xnemi



xnemti

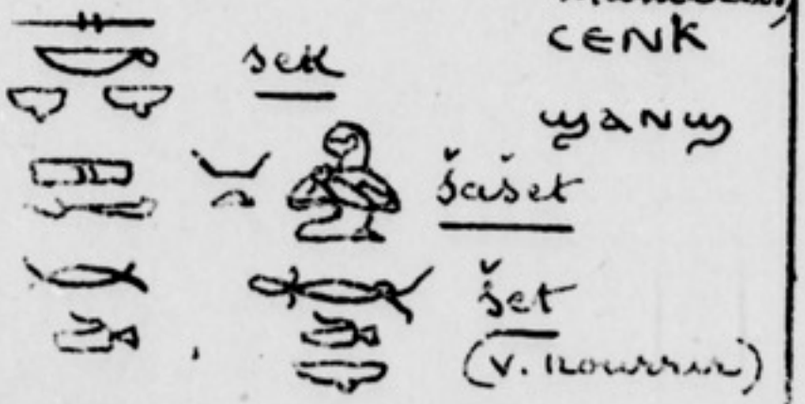
(se dit aussi d'une ancienne nourrice devenue bonne d'enfant ou gouvernante)



senk

senkou

(v. seins, mamelles) CENK



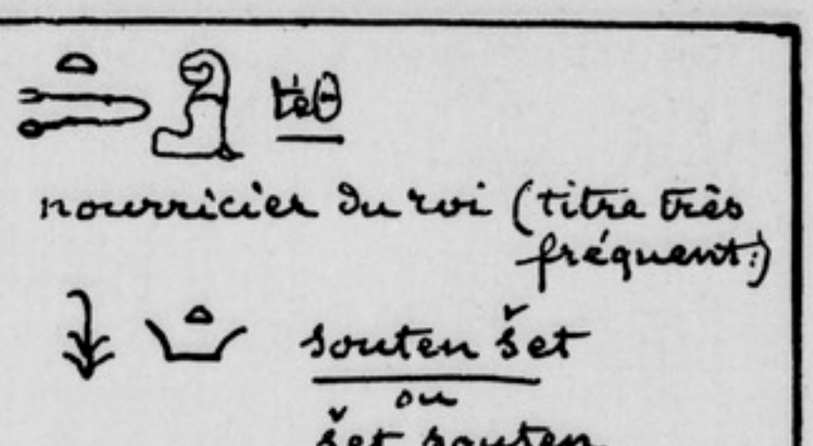
sek

šaset

šet

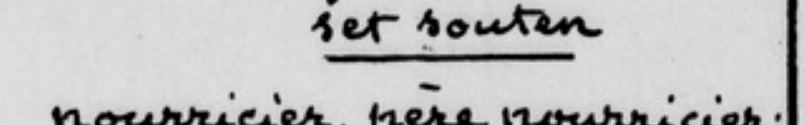
(v. nourrir)

yanw



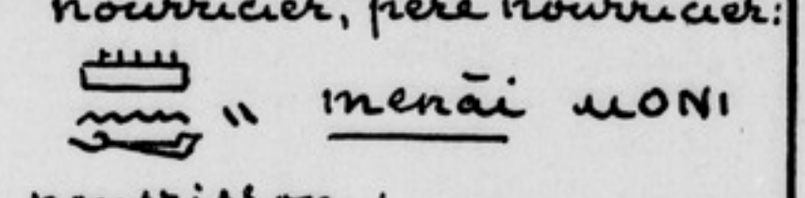
tet

nourricier du roi (titre très fréquent)



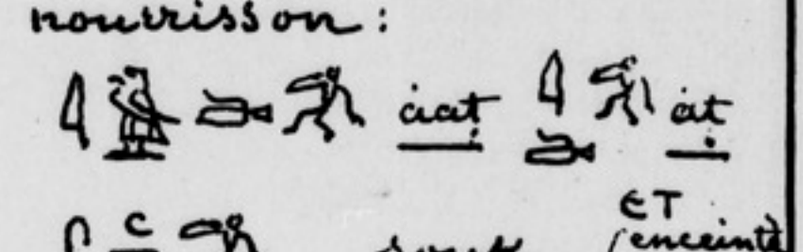
souten šet ou šet souten

nourricier, père nourricier:

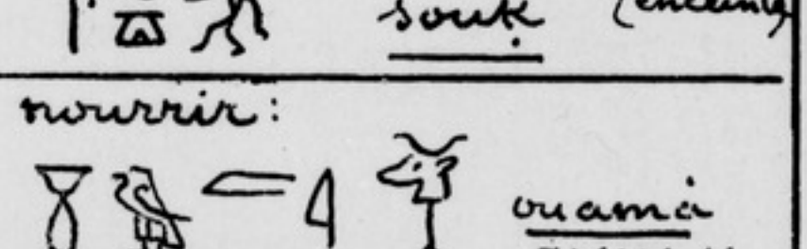


menāi MONI

nourrisson :

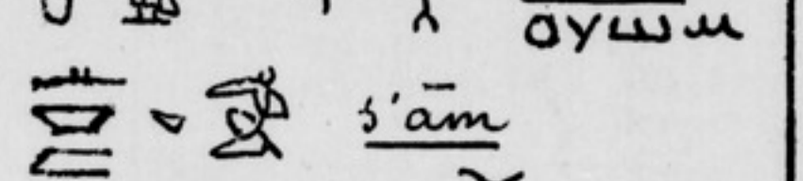


àat àt ET (enceinte)

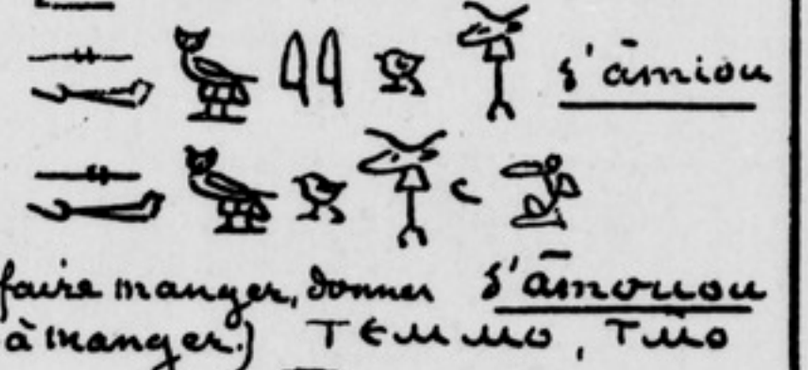


souk

nourrir :



ouamà OYWM

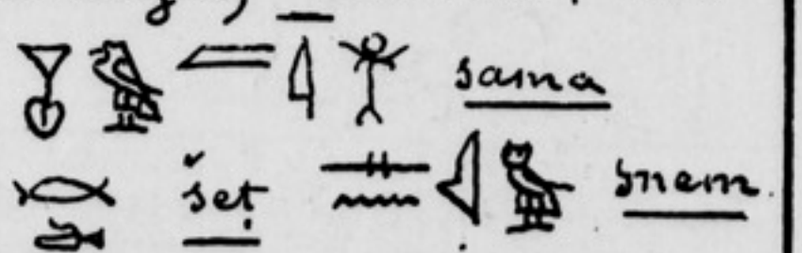


s'ām

s'āmiou

(faire manger, donner à manger.)

s'āmiou TEMMO, TMO

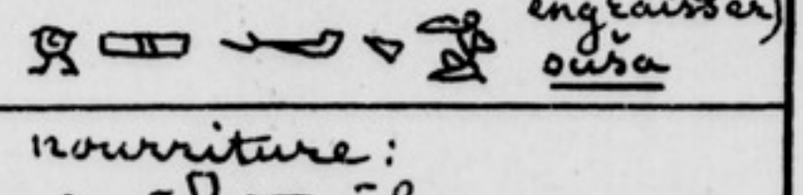


šana

šet

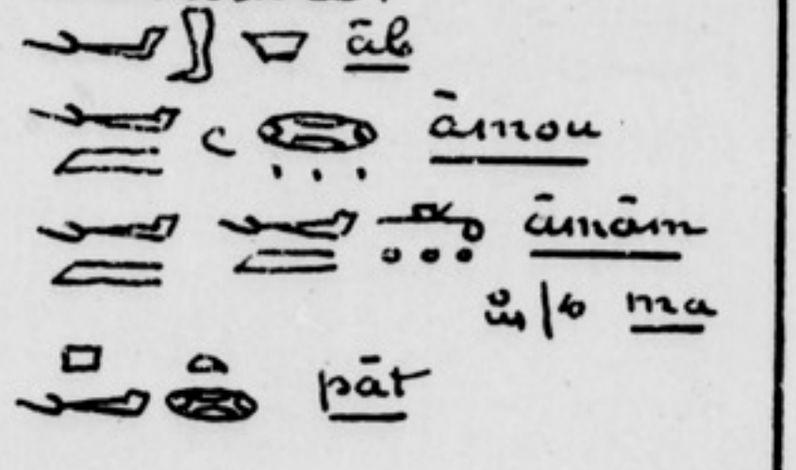
šmem

se nourrir, manger : (v. manger, engraisser)



ouša

nourriture :



āb

āmou

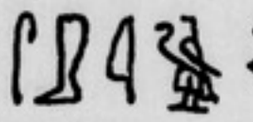
āmām

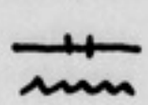
ou/o ma

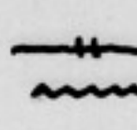
pāt

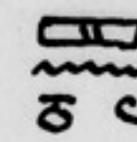
nourriture: (suite)

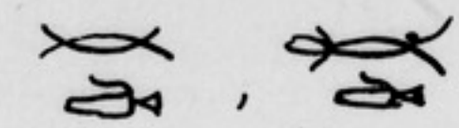

sai CE1
si C1


sbaat

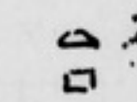

sennou

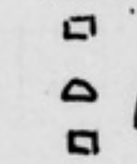

snem

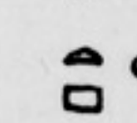

šennou

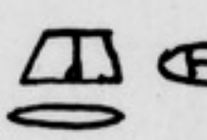

šet

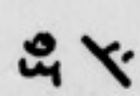

ta (produits de la terre)

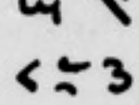

tepau-t


tepū


tepou

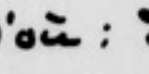

xto qpe
ḫpe


xrau

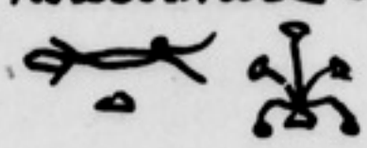

xra-t

xra

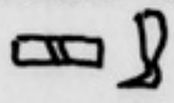
d'où: donner la nourriture:

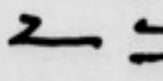

ar xra-t
tqpe

nourriture du bétail:

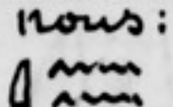

šet ath
(v. paturage)

nourriture composée d'ingrédiens divers: (v. mélange, ragout)

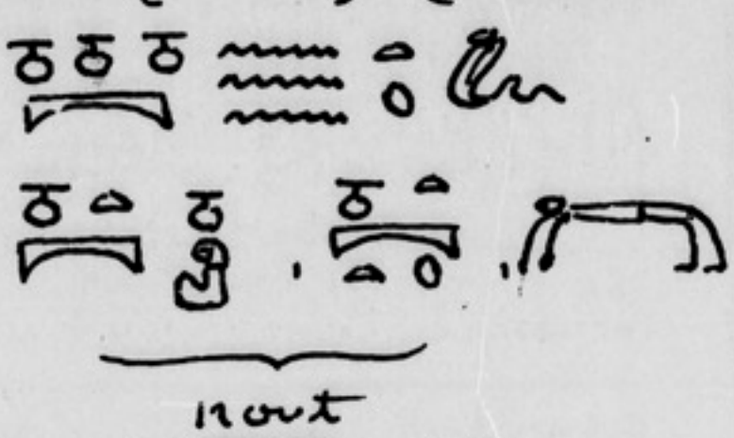

šeb


šeben (mélanger)

nous:


anon
ANON

Nout (déesse) (v Neith


nout

C'est la voûte du ciel nocturne. Cette même déesse avait le nom de Neith quand elle représentait la voûte du ciel diurne. Neith ou Nout était épouse de Seb et mère d'Osiris et de Set, ces frères ennemis, fils l'un de la nuit, l'autre du jour.

nouveau, neuf. (v. neuf)
de nouveau, répéter:


ān ON


nem

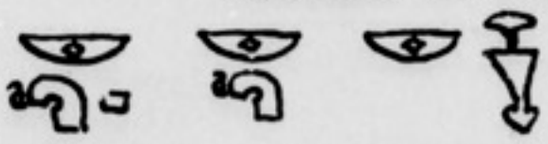

m nem


m nem sopa
pour une nouvelle fois

nouvel an, fête du nouvel an: (v. an)

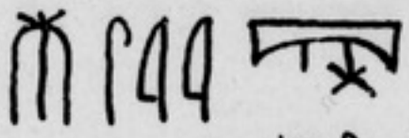

heb ap renpi
heb ap
fête du commencement de l'année
heb apū-t

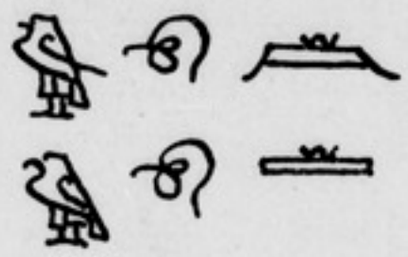
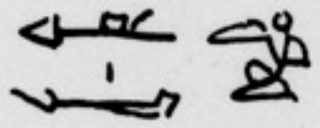
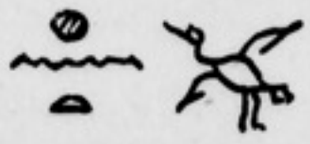
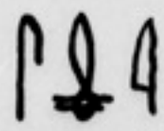
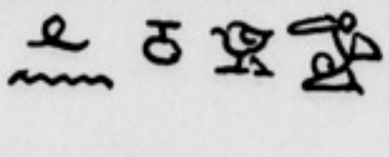

harou ap renpi heb
jour de la fête du commencement de l'année.


heb tep
1re fête

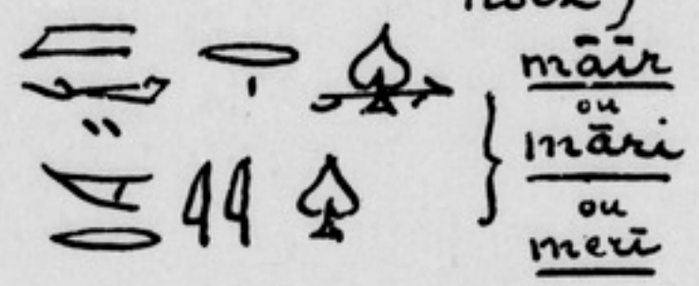
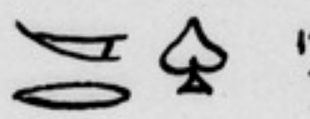
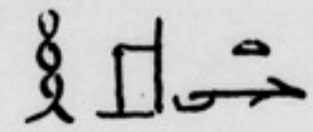
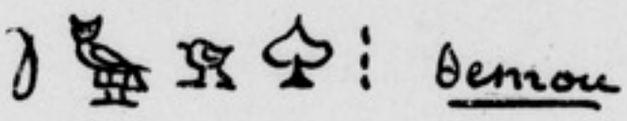
nous:

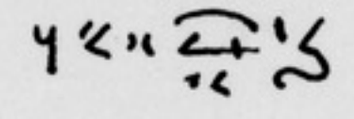
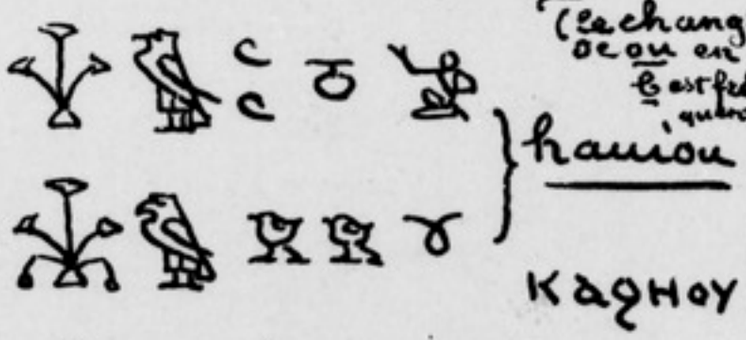
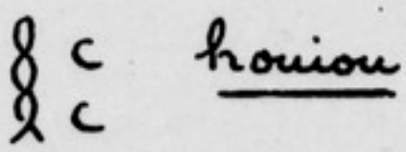
anon
ANON

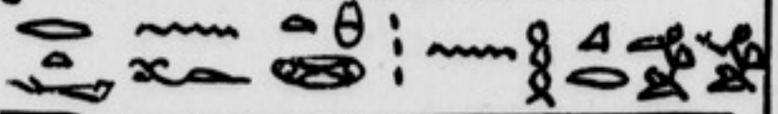
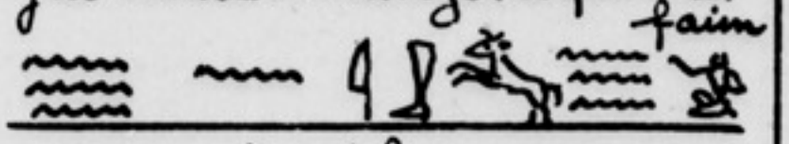
nouveau : (suite)
nuit du nouvel an :
 mesī (Kerh)
nuit de la naissance (de l'année)
nouvelle lune : (v lune)

nouvelles, annonce de nouvelles, renommée, rumeur:
 aou
 ouā OYAI
d'où messager, annoncer des nouvelles:
 ouō.
répandre des nouvelles; la renommée:
 xen
 xen-t
 xeni
ΨINI
 sema
demander des nouvelles:
 šerou
ΨINE
faire prendre des nouvelles par écrit:
 šeser

noyau : (v. noix)

noyer : (v. broudenoir, noir, noix)
 māir ou māri ou meri
 mer
 heset
 Demou
(On brûlait dans les temples de l'huile de tam (v. huile). Était ce de l'huile de noix ou de l'huile de palme?)

nu, nudité :
 ouaxa
Bwy
(le changt de ou en ḥ est fréquent)
 hauiou
KAϩHOY
 hauiou

nous rappelons de nouveau, ici les paroles pour ainsi dire évangéliques du livre des morts:

rota nef ta-u ir heker a
j'ai donné à manger à qui avait faim

mou ir ab a
de l'eau à qui avait soif,

heber.ou ir ḥauiou a
des habits à qui était nu.

nu : (suite)
mettre à nu : (v. dépouiller)
s'ha

nuage : (v. obscurité, pluie.)
ãnb (orage.)
ákep
ákep
ákepī
ĠHΠЄ ĠHΠI
Kep
Kep
sans nuages :
nen Kep
ciel nuageux :
Kebhti
Kebht
vent qui pousse les nuages :
nef NIϤЄ
obscurité produite par les nuages :
šam
région des nuages ; régions élevées :
θes
šeθes

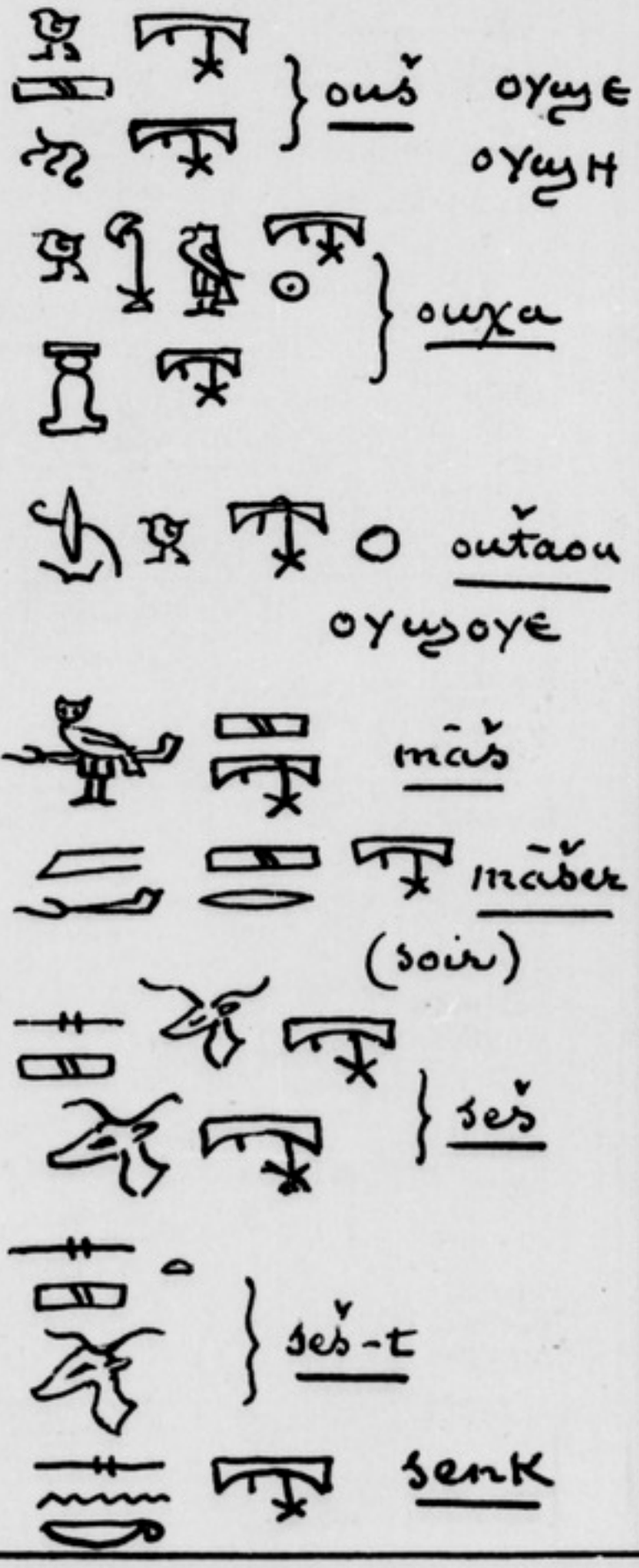
Nubien ; nègre ; africain :
nahsou
xontou
ánou xontiou
án xont
Nubie, terre de Nubie :
ánta
ánti
taxont
tatep
(v. gares.)

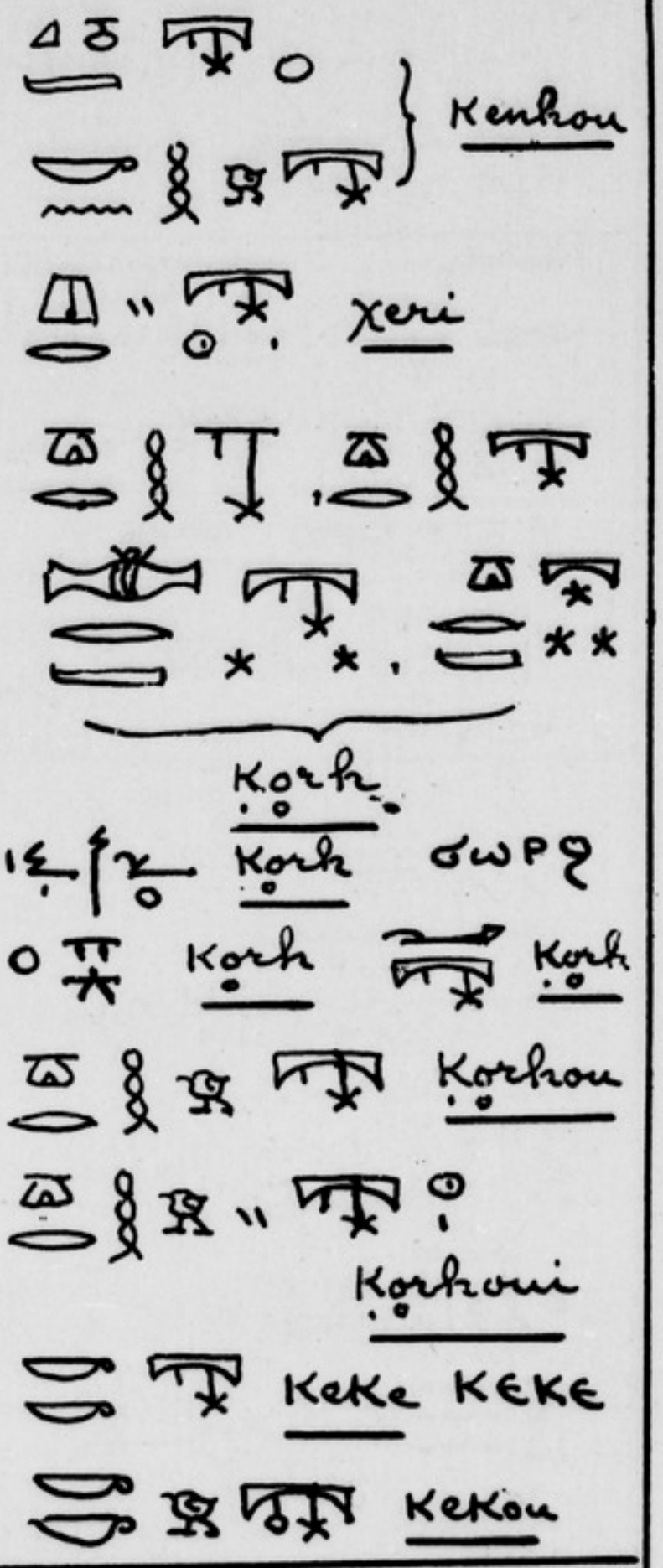
nubile : (v. jeune homme jeune fille.)
menhet

nuire :
ãua
ãšak
ωϢϵ
xakki
ωϢϵ
fekam ou plutôt fauke
ϤωϢϵ ϤωϢI
nuisible (produit) :
Kent

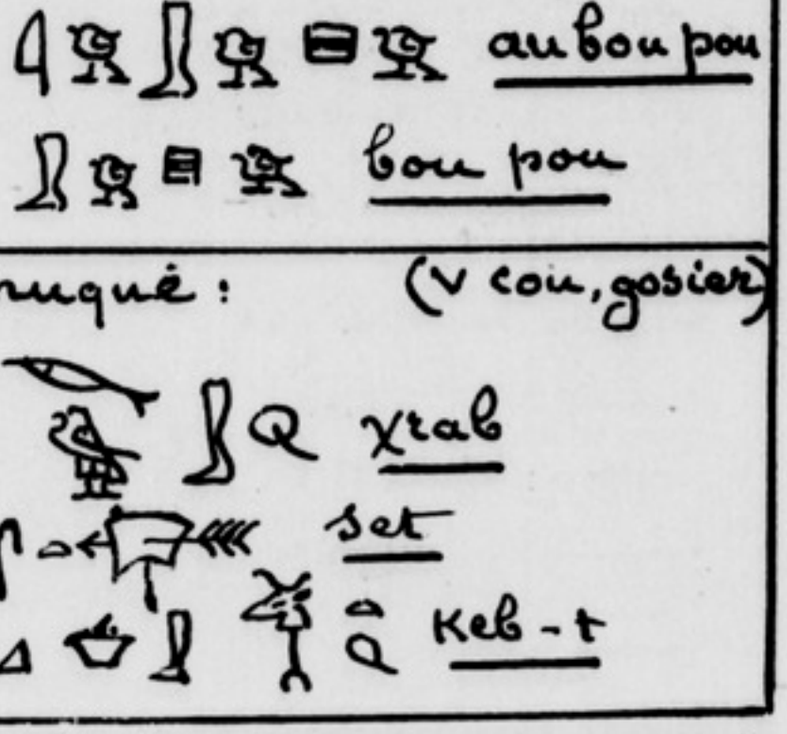
nuit; obscurité, ténèbres:







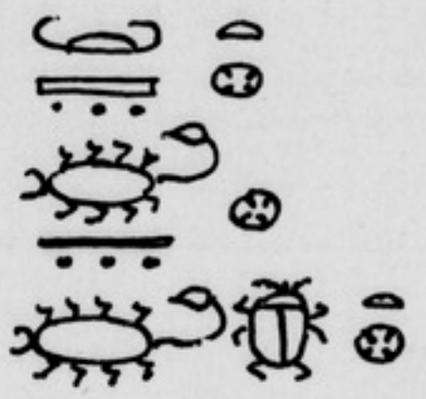
nul: (v. aucun, rien)
nullement, pas du tout:



nuqué: (v cou, gosier)

O

oasis :



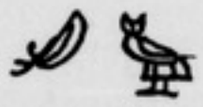
ta ouha-t

OYAQE (oasis)

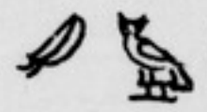
OYOQE (scorpion)

la terre aux scorpions, la région des scorpions.

obéir, obéissance : (v. écouter, entendre)

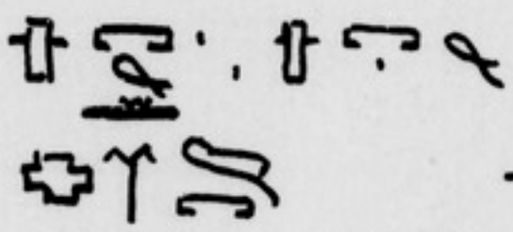


setem CETM



setmī

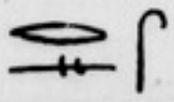
obeir, être obeissant, servir, serviteur : (v. servir)



amper

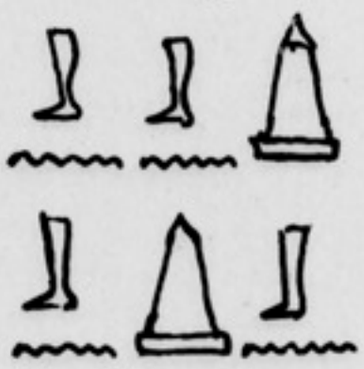
(ce qui est à l'intérieur de la maison)

obéissance :



rosset

obélisque : (v. rayon)



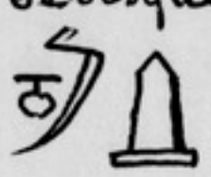
benben



beben (pyramidion de l'obélisque)

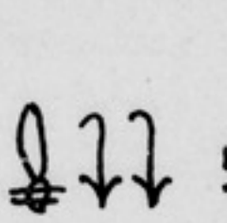
L'obélisque figurait un rayon du dieu soleil, on ornait le pyramidion de plaques d'électrum brillant comme l'or. (v. électrum)

obélisque se disait aussi :

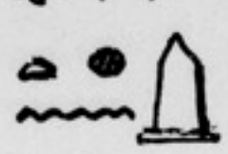


menou

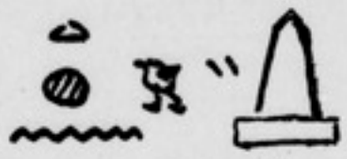
(monument qui doit demeurer, rester)



meni (2 obélisques)

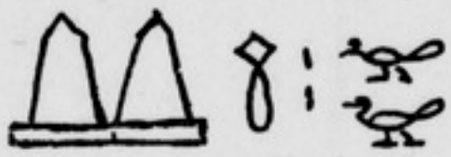


texen



texnoui 2

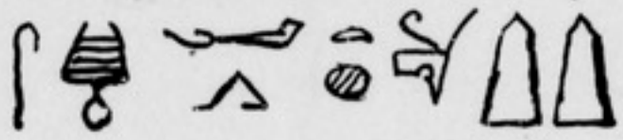
les 2 obélisques.



texnoui ā 2 ourou

les deux grands obélisques.

élever deux obelisques :

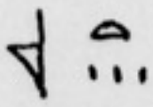


s'hā texnoui

objets : (v. choses)

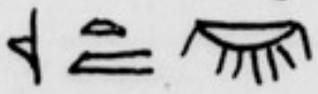


xetou



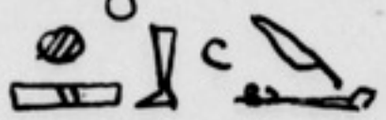
Ketou

par ex : objet en or :



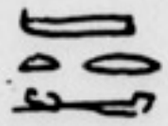
Ket in noub

obliger, contraindre :



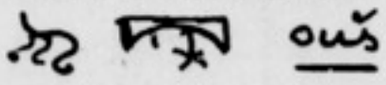
xešbou

être obligé, obligation :



hoter QOTEP

obscur, obscurité : (v. nuit)



ouš

obscur, obscurité (suite.) (v. nuit, ténèbres, crépuscule)

ous-t (place où il fait sombre)

Kem
KHM

sam

soui

samoui

KeKoui KAKI

KeKe

KAKE
KEKE

KeKe

KeK

KeKau

KeKoui

répandre l'obscurité:

s'KeK ou s'KaKi

rendre obscur, devenir obscur; être dans l'obscurité; être aveugle:

Kamen
XEMC
XEMC

obséder:

tou in sa

littér: être à dos.

observer d'un lieu élevé: (v. tour)

bex

observer: (v. voir)

Kemh (chercher des yeux)

Kemhou

Kamh

Kamhou

obstacle (mettre), empêcher, retarder:

Ka

obstiné (être). (v. désobeissant)

ābro

ābri

ābrou

BOPE

obstruer: (v. fermer)

hetes

occident, ouest, région de l'ouest. (la vaste région des barbares et aussi l'enfer) les régions inférieures)

iment

imenti

iment

EMNT
EMENT
CAMENT
AMENTI

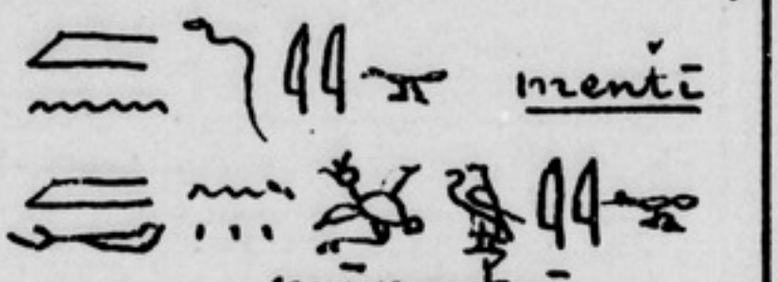
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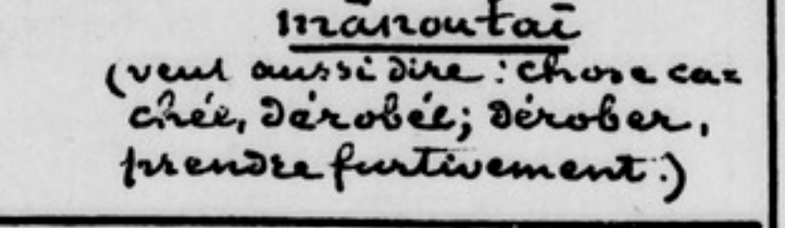
iment

amour (vastes pays des barbares)

occulte (chose.) (v. caché)



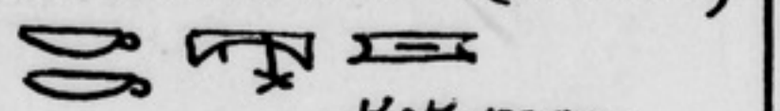
inentī



inārautaī

(veut aussi dire: chose cachée, dérobée; dérober, prendre furtivement.)

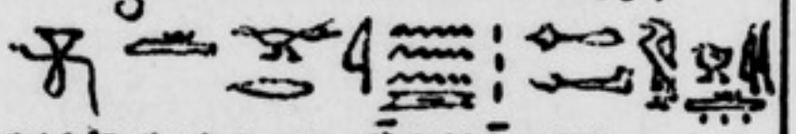
océan céleste, la voûte du ciel nocturne: (v. nuit)



Kekmou

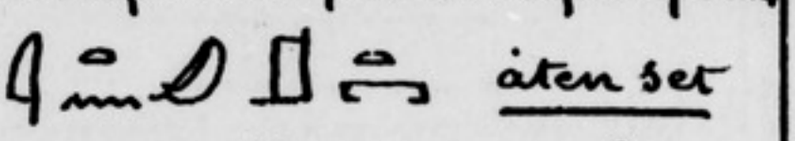
l'eau des ténèbres.

les grands océans verts:



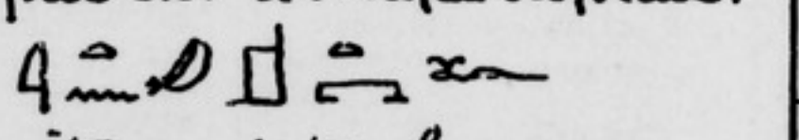
ouat ourā-u āaui-ou

occuper la place de quelqu'un



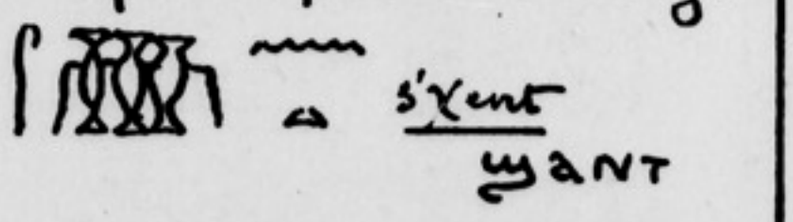
āten set

par ex: il occupe sa place:



āten set f

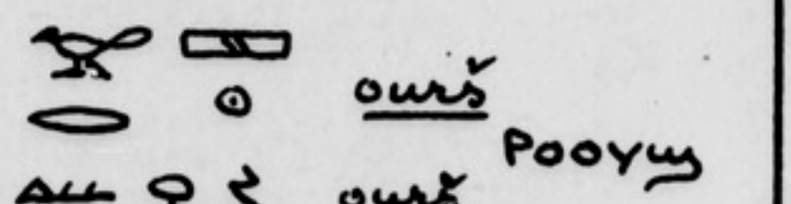
occuper le premier rang:



s'xent

ꜣANT

s'occuper, avoir soin de, passer le temps à:

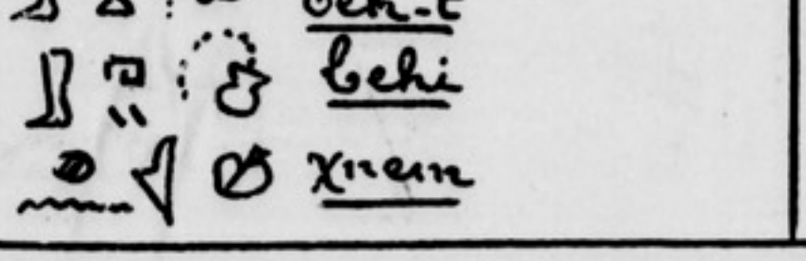


ourš

POOYꜤ

ourš

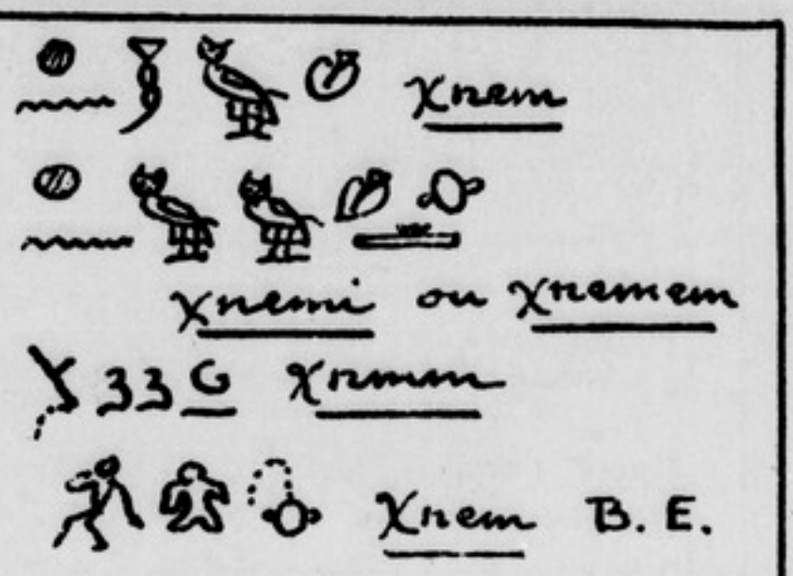
odeur, parfum, exhaler de l'odeur: (flairer, sentir)



tch-t

tchi

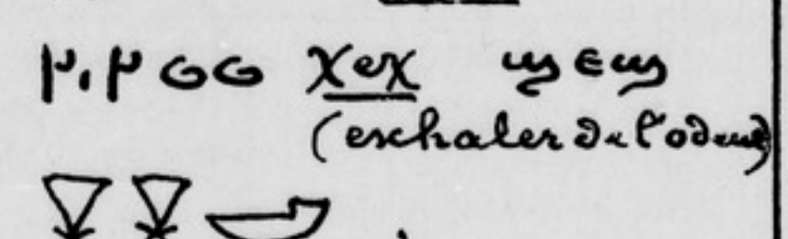
xnem



xnem

xnemi ou xnemem

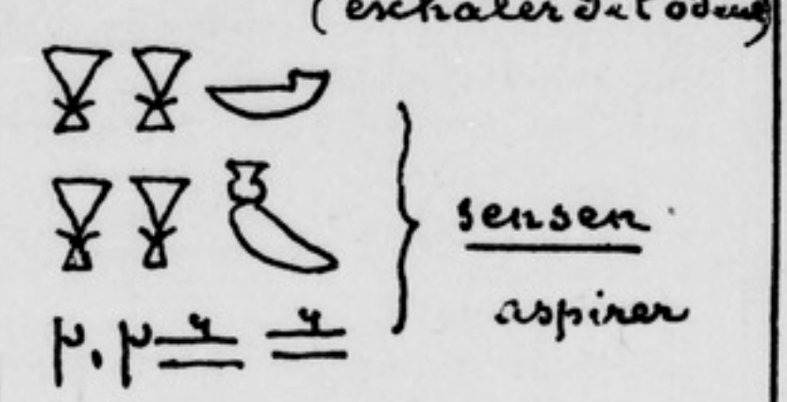
xnmm



xnem B.E.

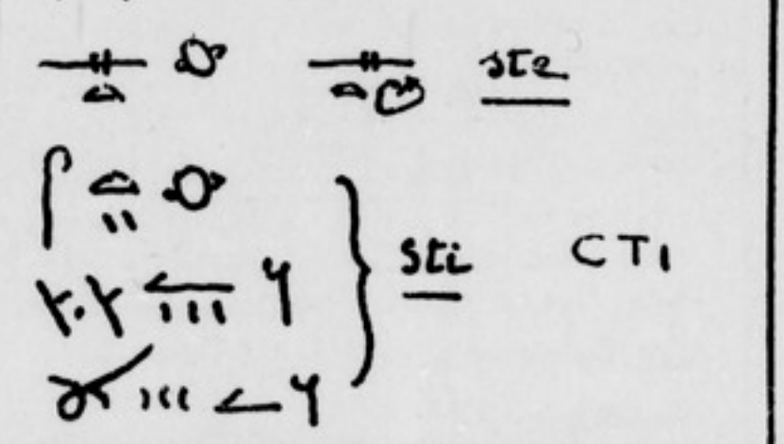
xkx ỉꜣbwy

(exhaler de l'odeur)



sensen

aspirer

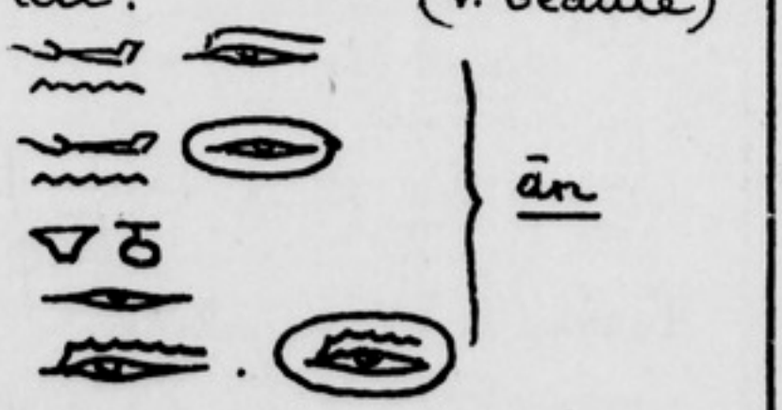


stt

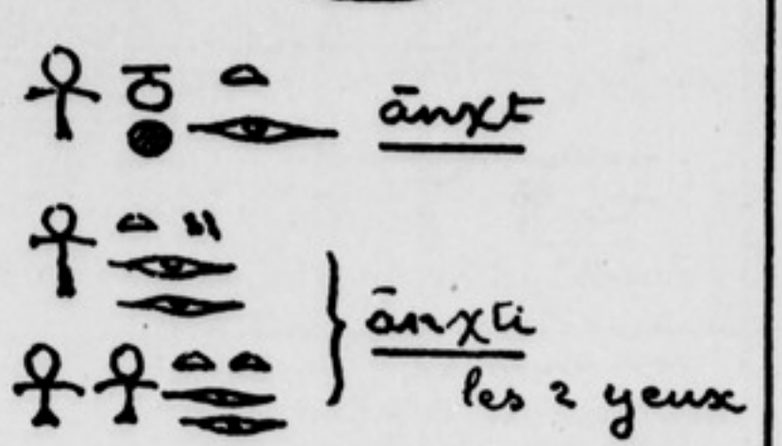
sti

CT1

œil: (v. beauté)



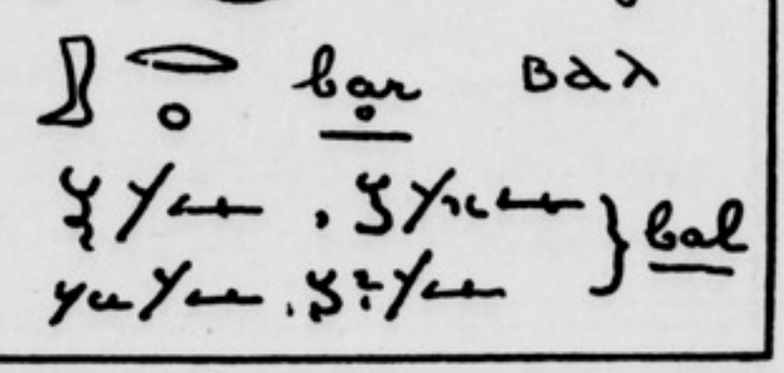
ān



ānxt

ānxti

les 2 yeux

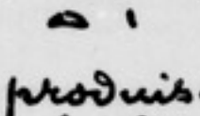


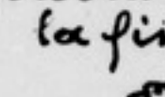
bꜣ

BAA

bꜣl

œil : (suite)

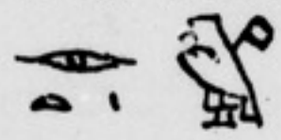
 ma

 ma-t

 " maou les 2 yeux

tout ce qui est bon sortait des membres et surtout des yeux des divinités supérieures ; tout ce qui est mauvais ou de qualité inférieure provenait des membres de Set et de ses acolytes.

C'est ainsi que l'œil d'Horus

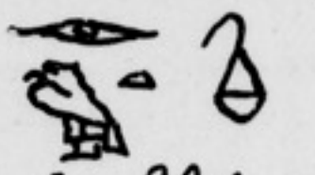
 mat-hour.

produisait :

la fine étoffe de lin blanc :

 ma-t hrour (het mer)

le feu qui réchauffe, la flamme qui sert à cuire les mets la lumière qui éclaire :

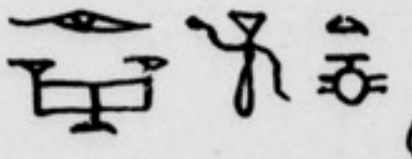
 mat hour (max)

le blé :

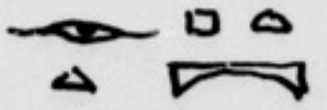
 ma-t hour (hek-t)

le vin de 1ère qualité :

 ma-thour (ouath ur)

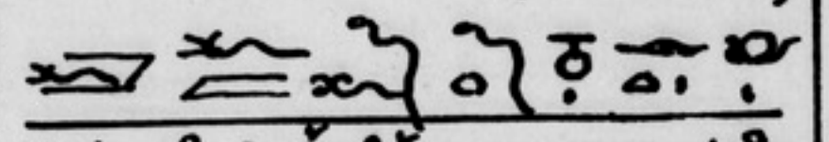
 " (et autres var.)

un métal précieux nommé "œil du ciel" :

 ma-t pet

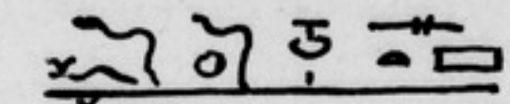
certains encens précieux sortaient de la pupille

De Ra : (V. encens)



pir-f in tefet nou ma-t Ra

tandis que de mauvais encens sortaient de la pupille de l'œil de Set :



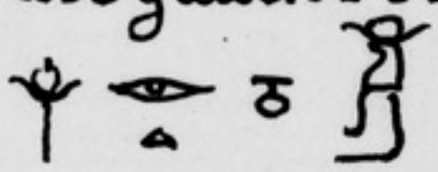
tfé nou Set.

œil droit de Ra (le Soleil) (V. droite)



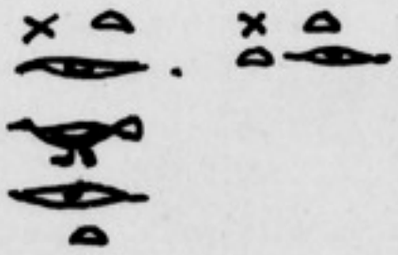
ounem ma-t n Ra

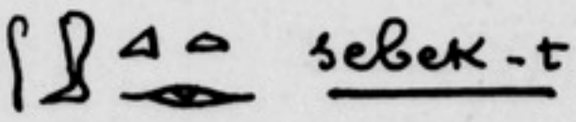
œil gauche de Ra : (V. gauche)



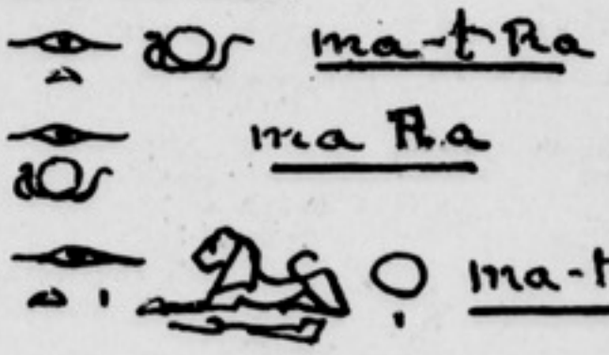
âb ma-t n Ra

œil de la Lune : (disque lunaire)

 our-t la grand œil

 sebek-t

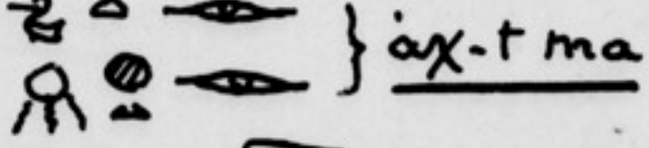
œil de Ra :

 ma-t Ra

ma Ra

ma-t Ra

œil d'Osiris : (l'œil brillant)

 ax-t ma

ax-t outa

ax mati

œil : (suite)
œil divin (d'Osiris)



nouter ma-t

œil d'Horus : (v. plus haut)



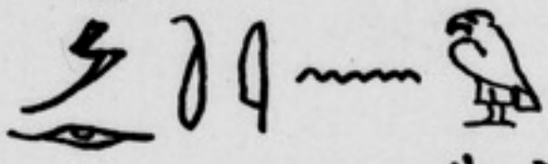
ma-t hour



ma hour

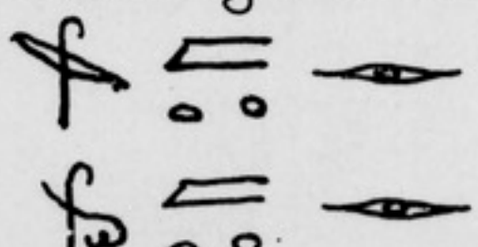


maben



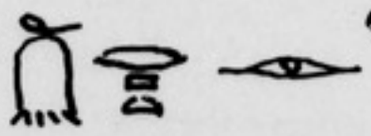
mabaï hour

Le mot ma œil (ainsi lu du moins par Brugsch et lecture admise par plusieurs Egyptologues), nous a éloigné des autres mots employés pour dire l'organe de la vue :

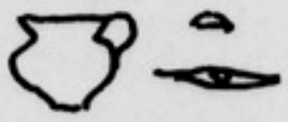


sem t

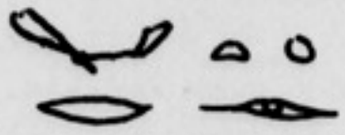
œil sacré, constellations : (v. constellat:)



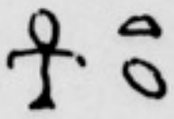
aper-t



χnoum-t



ser-t



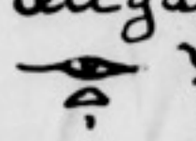
ânχ-t

mauvais œil : (v. fascines)



hos her

œil gauche :

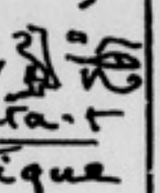


ma-t âb

œil droit : (v. talisman)



ouŏa

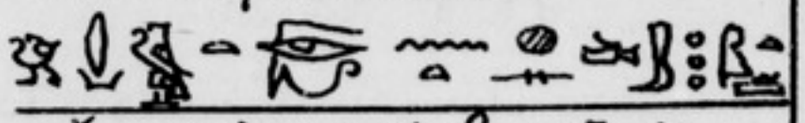


ouŏa-t

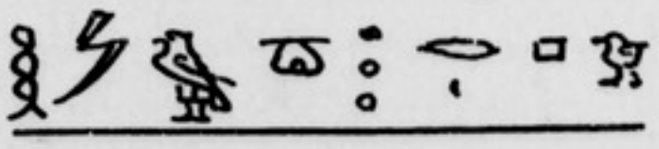
« L'ouŏa ou œil mystique est un emblème qui est répandu à profusion dans toutes les tombes, particulièrement depuis la XXVIe dyn: On l'appelle tantôt l'œil d'Horus, tantôt l'œil du Soleil et de la Lune. Dans le grand combat d'Horus et de Typhon celui-ci arrache l'œil de son ennemi, l'avale, puis le rend au Soleil. C'est l'éclipse passagère de l'âme, succombant sous le péché ; mais l'âme ne sort que plus brillante des ténèbres qui l'ont un moment enveloppée : ses épreuves sont maintenant accomplies : elle va jouir de la plénitude des Biens célestes. L'ouŏa semble aussi signifier le terme resplendissant de la période de justification que l'on doit traverser avant d'être admis dans le sein du dieu suprême. »

Mariette-Bey.
(Musée de Boulaq.)

On trouve souvent de ces amulettes en matières plus ou moins précieuses :

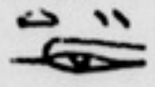


ouŏa-t ìt χesteb mā-t
œil ouŏa en lapis-lazuli vrai



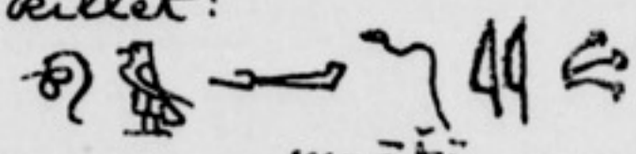
hemaka ropou
ou en cornaline.

coup d'œil ; jeter un coup d'œil. (v. jeter)



set

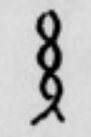
œillet :

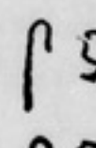


waōti

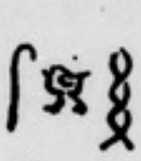
œuf, ovoïde:

 aper-t

 hou-t

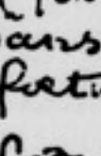
 cooyqe

 south

 souh

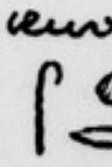
 souhti

(pris aussi dans le sens de fœtus.)

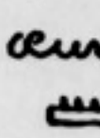
 souhti-t (testicules)

 souh (graines de résineux de forme ovoïde)

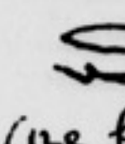
œuvres d'intelligence:

 sexerou

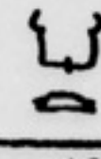
œuvre d'art:

 meni

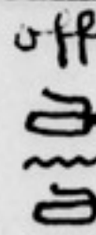
œuvre, produit d'un travail matériel:

 rā-t

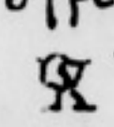
(ne faudrait-il pas lire plutôt ỉ tot fait à la main?)

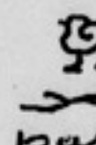
 Kot Kotou KWT

offenser, offense: (v. heurter)

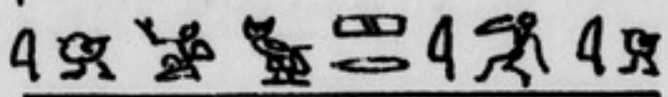
 tent TWNT

officier: (v. capitaine)

 ouāou

 ouāouā

par ex:



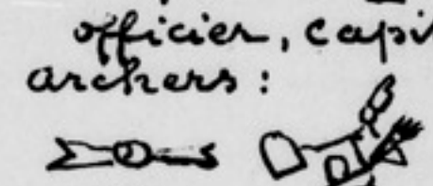
an-a ỉn ṣera an

j'étais comme enfant, était

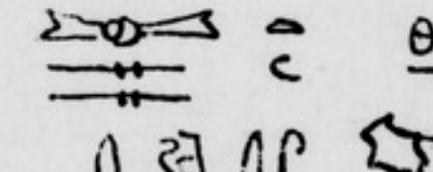


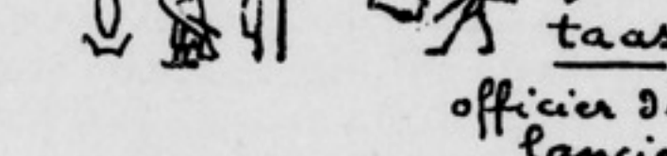
àtef-a ỉn ouạouā

mon père comme officier. officier, capitaine des archers:

 ḥes

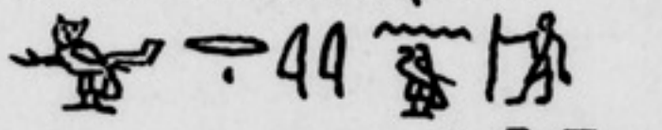
 ḥesi-t

 ḥesi-t-ou

 ťaas

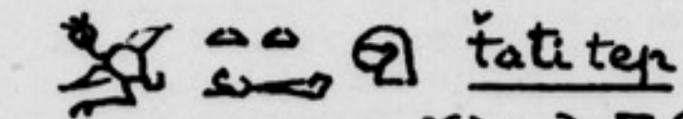
officier de lanciers.

officier supérieur des auxiliaires asiatiques:

 māṛna

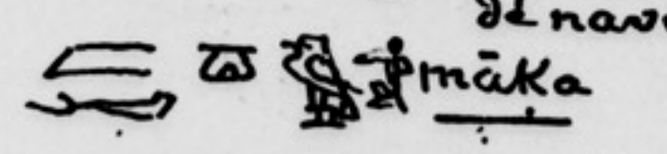
du chaldéen מָרָן maran

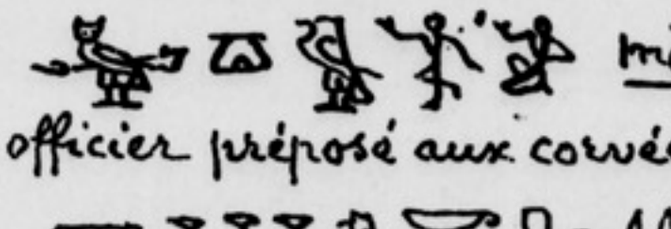
officier des troupes d'élite:

 ťati tep

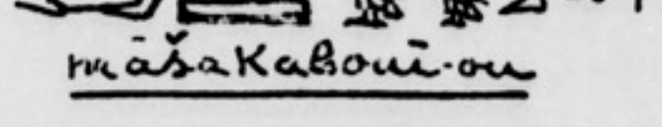
ΧΑΙ ΑΠΕ

officier commandant des armées de terre et de mer: (v. capitaine de navire)

 māka

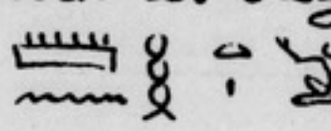
 māko

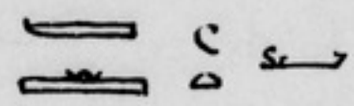
officier préposé aux corvées:

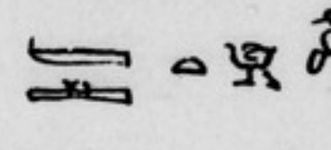
 māšaKabouī-ou

officier (suite)

sous-officier chargé de conduire les brigades aux travaux

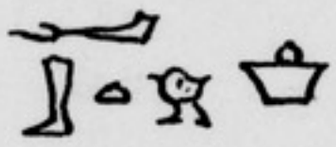

menhet ou menhout

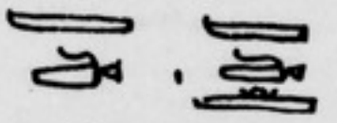

hout


houti

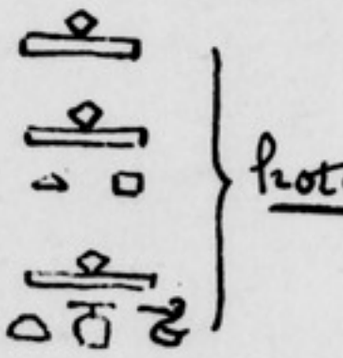
offrande, offrir; sacrifice: (v. récompense)

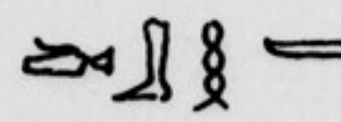

āb

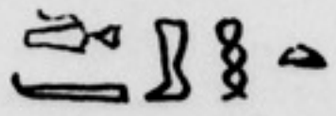

ābtou


ḥet

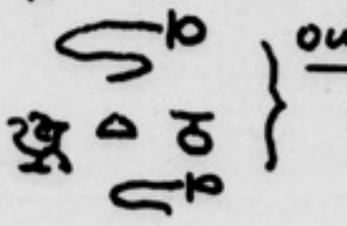
(v. table d'offrandes)


ḥotep

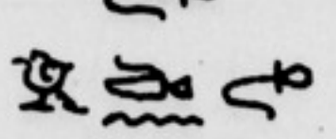

ṯehebh

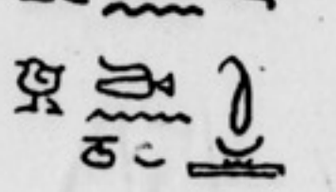

ṯehebh-t

offrande de libation:

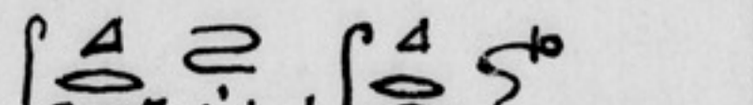

outen OYWTN

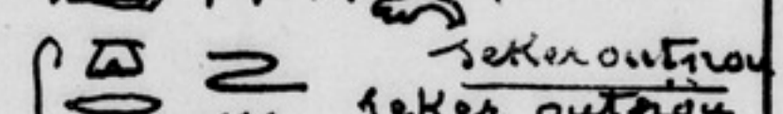
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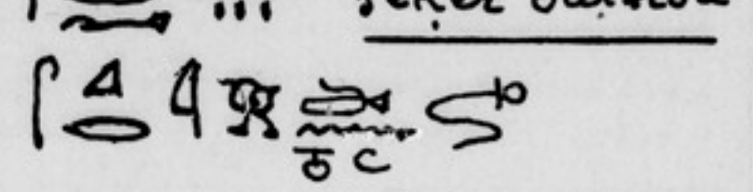

outen

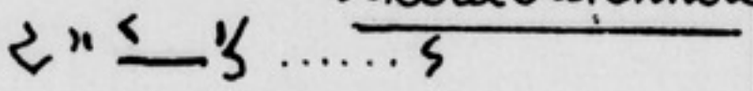

outennou

faire une offrande de libation, se dit: frapper, ouvrir une libation:

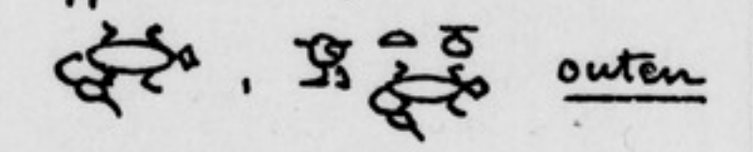

sekerouti


sekerou

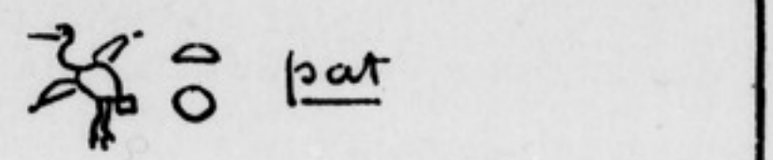

sekeraoutennou

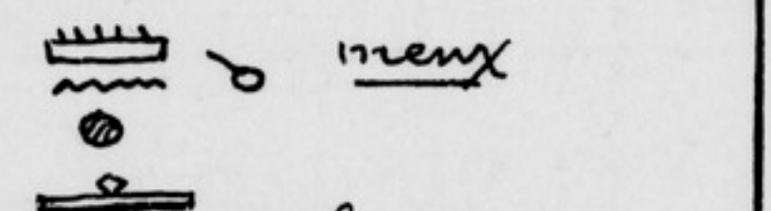

ar ..... outerou

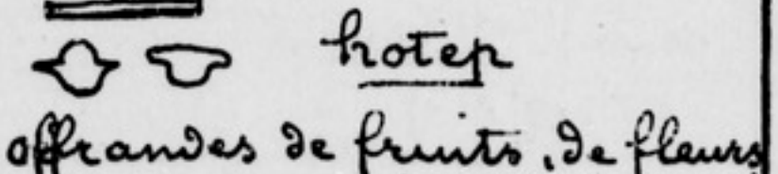
offrande de poules:


outen

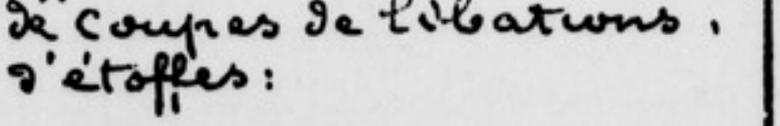
offrande de fruits et de gâteaux:

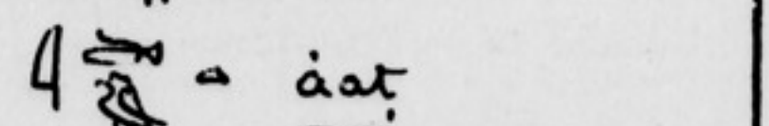

pat

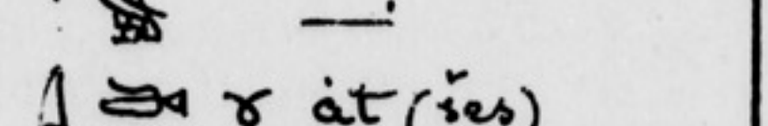

nenx

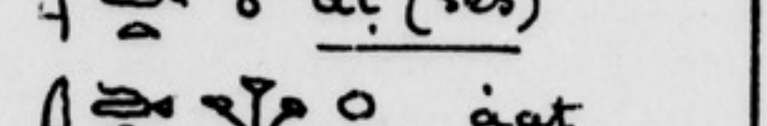

ḥotep

offrandes de fruits, de fleurs, de coupes de libations, d'étoffes:


àat


àṯ (ṷes)


àat

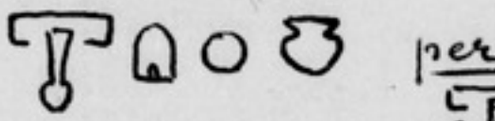

àatou


àṯ nṯ ṯou ...

l'm: offrande de dons, de fleurs, libations

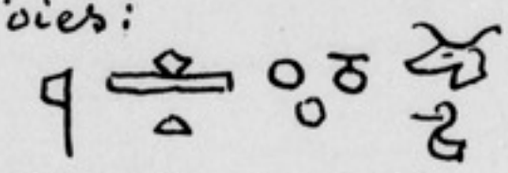
offrande: (suite)

cérémonie de l'offrande de mets et de boissons dans le temple:


per χerou

per ỉ χerou

cérémonie de l'offrande de pains, bières, bœufs, poules, oies:

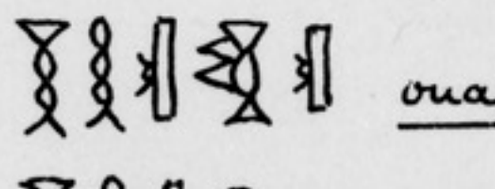

nouter hotep

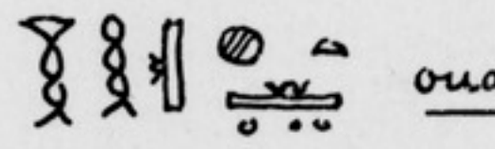
offrande, sacrifice, offrande d'animaux à immoler pour le sacrifice:


àam


àamou

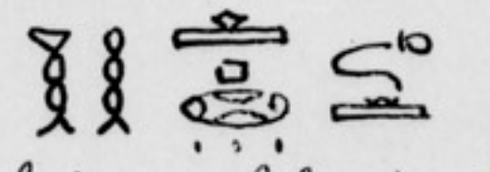
faire des offrandes de sacrifice:


ouah ab

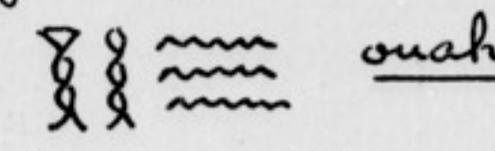

ouah χetou


de Χet offrande de pains, etc

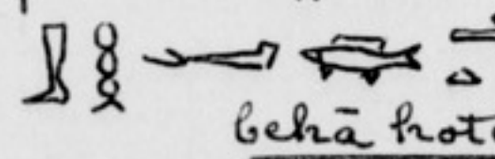
fonder des oblations, offrandes de mets et de libations:

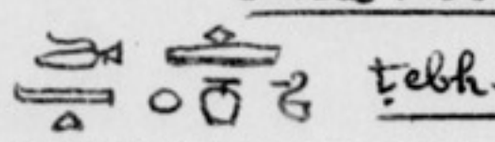

ouah hotepou

faire une libation d'eau en signe d'offrande:

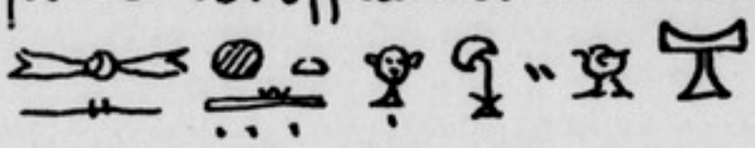

ouah mou

faire des offrandes:


behā hotepou.


ṯebh-t hotepou

porter ses offrandes sur l'autel:

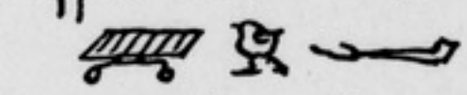

ḥes χetou her χaou

on disait en effet:

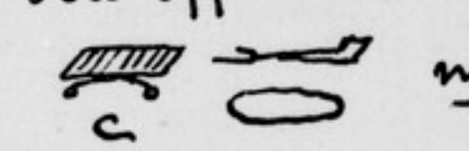
ḥes χetou

litt: offrir des choses

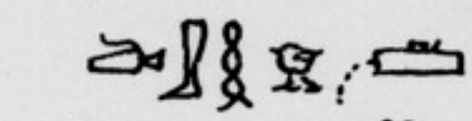
offrir la main; aider:


wou ṯot

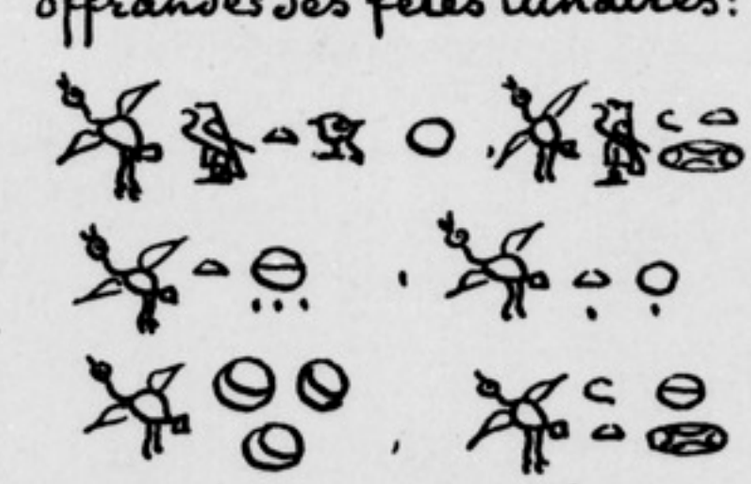
d'où offrande:


wou ṯot

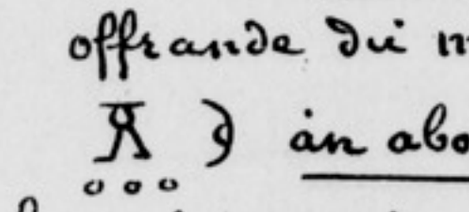
offrande de blé:


ṯebhou

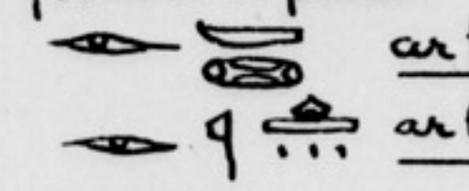
offrandes des fêtes lunaires:

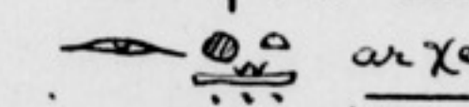

paut

offrande du mois:

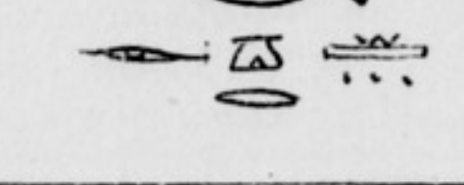

àn abot

formules exprimant l'idée d'offrandes à faire:


ar ḥe

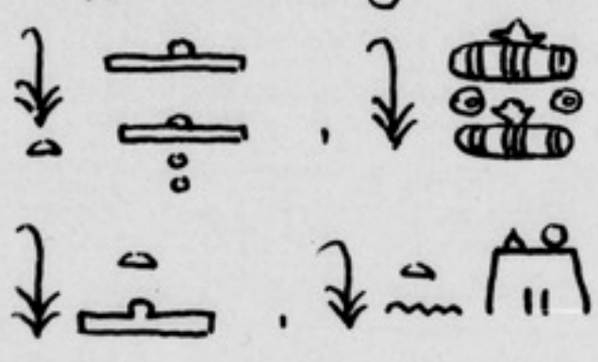

ar ḥotepou nouter


ar χetou

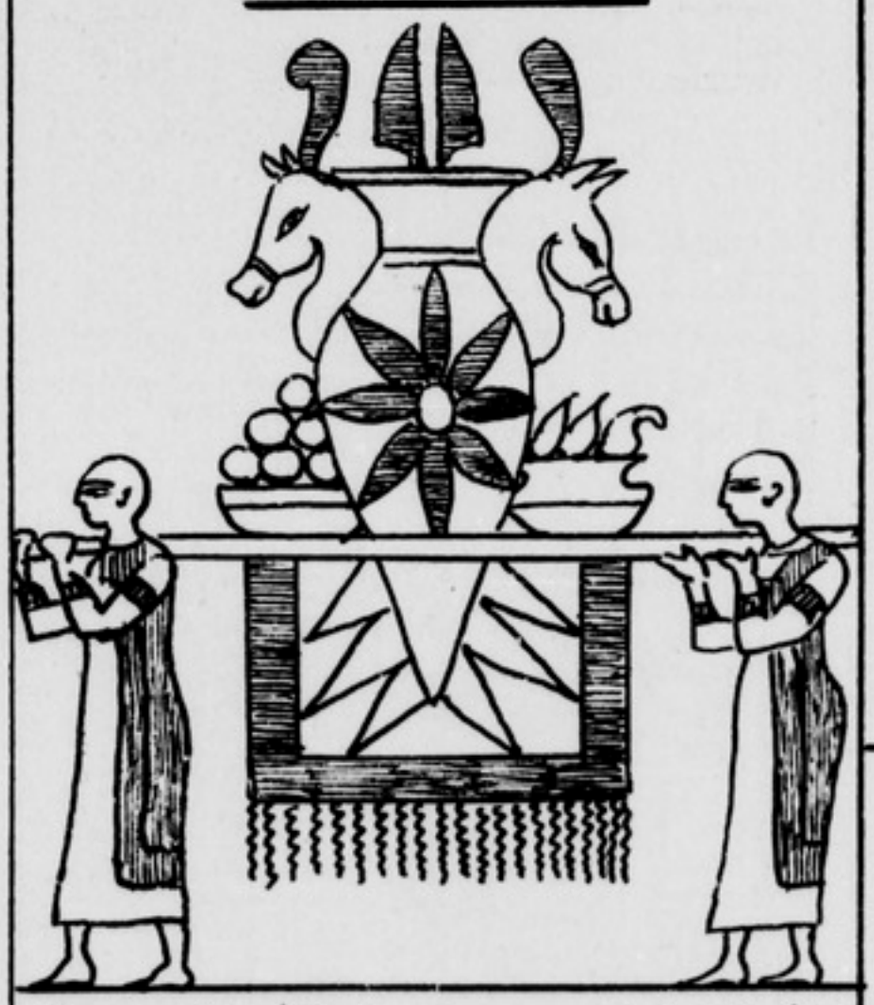

ar χet nebt nofer

ar ḥerou

offrande: (suite)
offrande royale:

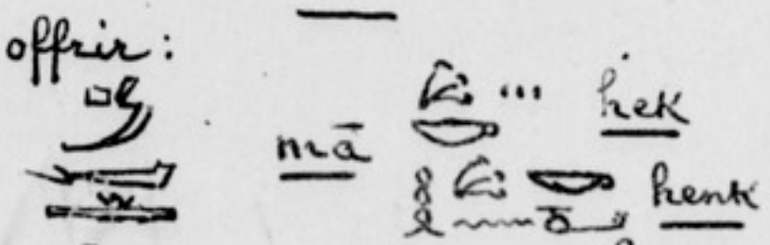


souten hotepti

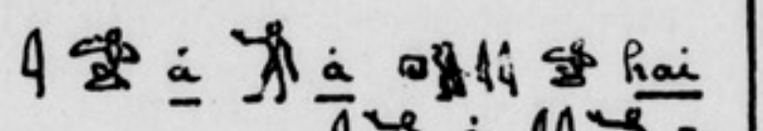


au mot naos nous avons reproduit un naos porté par des prêtres dans une procession à l'éléphantine. d'après une peinture sur toile de l'époque ptolémaïque qui se trouve au Musée R. d'antiquités de Bruxelles. Nous reproduisons ici un autre groupe de cette procession nous montrant les offrandes royales que deux prêtres portent au temple.

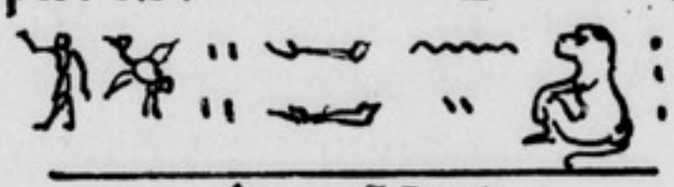
offrir:



oh! ah!

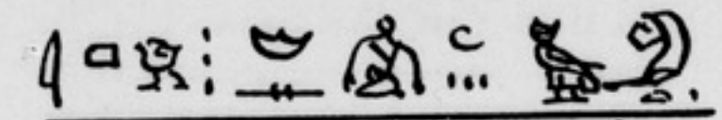


parer:



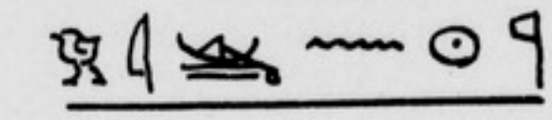
a pa aftou āānion

oh! (vous) les quatre cynocéphales



àpou hems-ou ìn hat

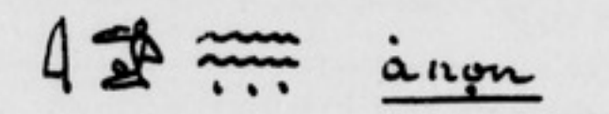
ceux assis sur le devant



oua ì ra nouter

de la barque du dieu soleil

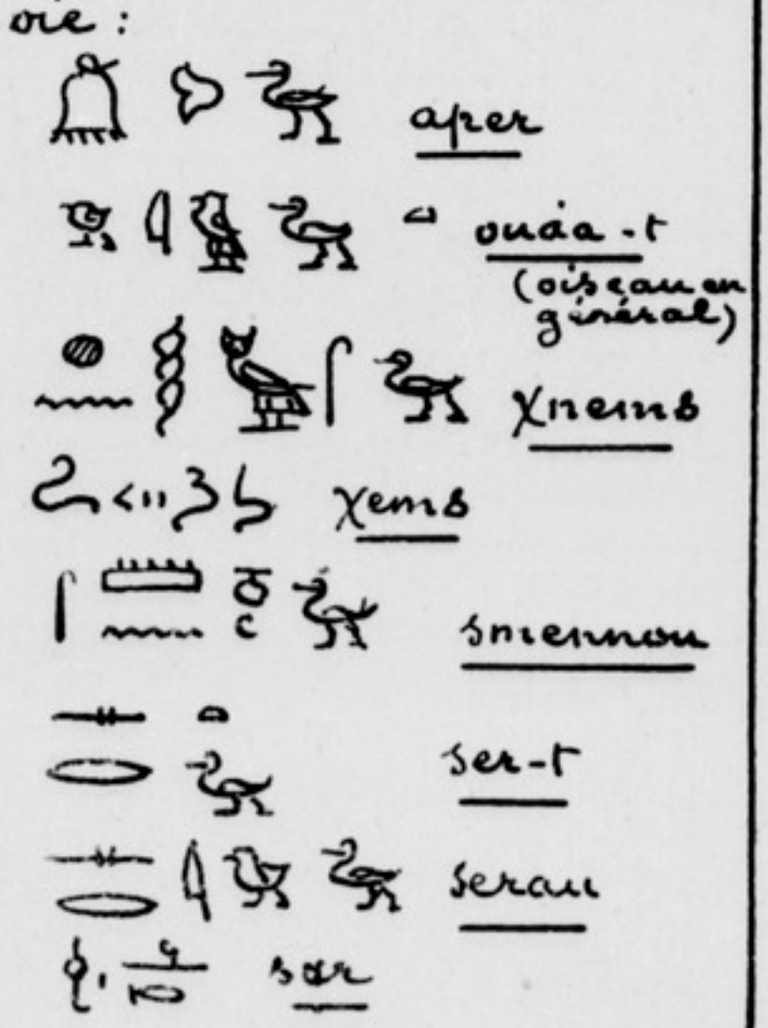
oh! ohé! à nous!



oh! viens!



oie:



aper

ouàa-t (oiseau en général)

xnems

xems

snemmou

ser-t

serau

ser

hana

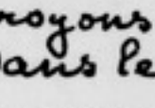
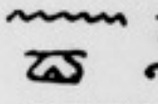
ha

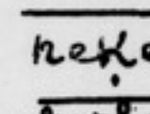
hek

henk

mā

sem

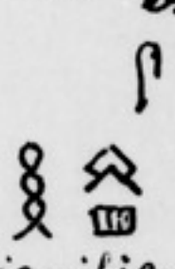
oie: (suite)
espèce d'oie:
  hai

 Ret (l'oiseau blanc peut indiquer tout autre oiseau que l'oie tel que le cygne, le canard etc

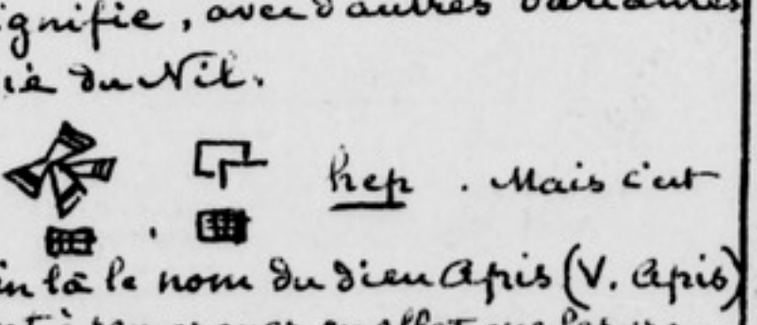
dans les inscriptions d'offrandes les oies et canards sont figurés par une tête d'oiseau:



marcher comme une oie, d'après Maspero:

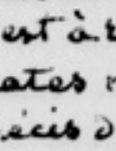
 θurpu

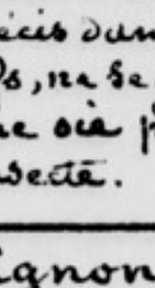
nous croyons que oie et canard ont été souvent confondus. Nous croyons reconnaître des canards dans le texte suivant:

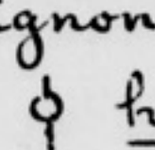


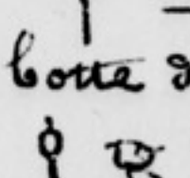
nefekh in smennou

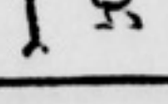
barboter comme des canards

 canard, dont la valeur est d'après Brugsch:

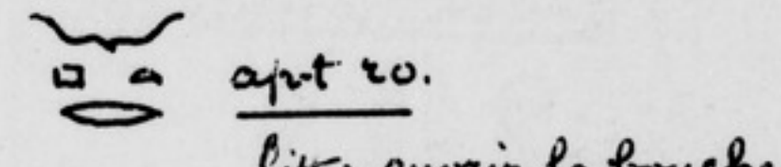
 hep

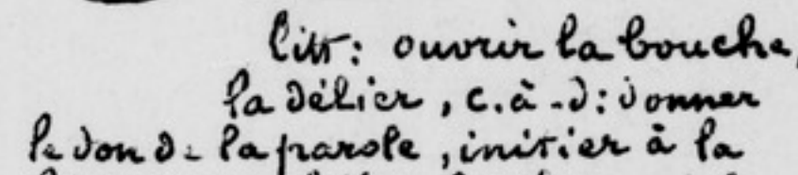
 hep, d'après Brugsch signifie, avec d'autres variantes oie du Nil.

 hep. Mais c'est bien là le nom du dieu Apis (V. Apis) Il est à remarquer en effet que les grammates ne se montraient pas toujours très précis dans le choix de leurs déterminatifs, ne se gênant guère pour dessiner une oie pour indiquer un bœuf ou un insecte.

oignon:
 het ..ΨΤΙΤ

botte d'oignons:
 Peton

 tar-t
ṯor

oignon, scille maritime:


mākar-t ĥt šps-t mou
c.à.d. oignon du bord de l'eau.

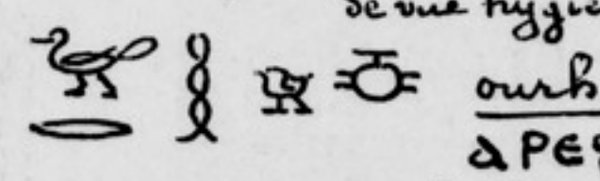
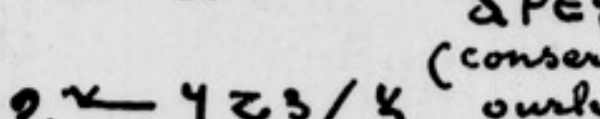
oindre, consacrer, consécration

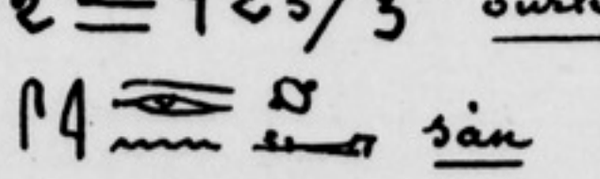
 aps ro
"

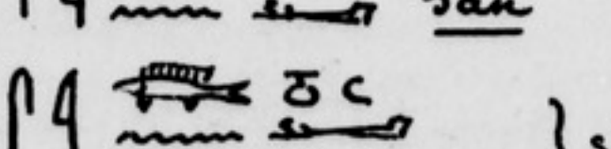
 aps-t ro.

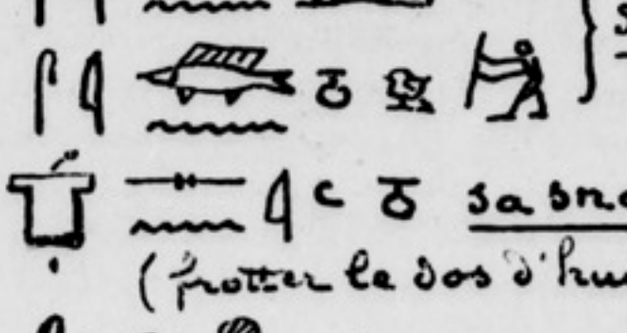
litt: ouvrir la bouche, la délier, c.à.d: donner le don de la parole, initier à la lecture des hiéroglyphes et à la science sacerdotale. La cérémonie de l'initiation religieuse s'accomplissait par l'onction de l'huile sacrée.

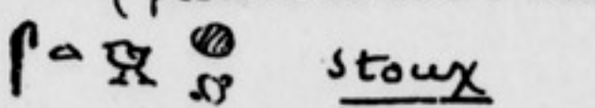
oindre, frotter d'huile: (au point de vue hygiénique)

 ourhou
ḥPEq (conserver)
 ourhsetken

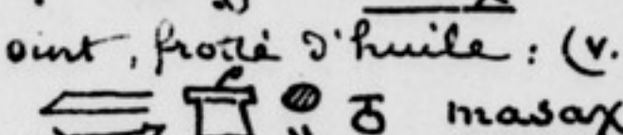
 šan

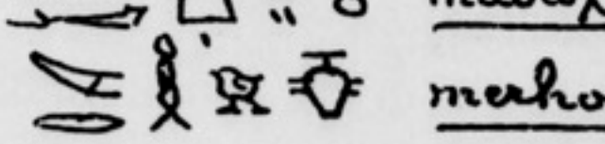
 šannou

 sasnau
(frotter le dos d'huile)

 stoux

oint, frotté d'huile: (v. huile)

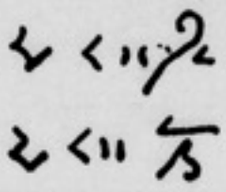
 masaxi

 merhou

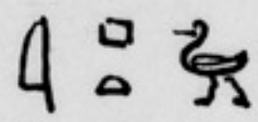
oindre: (suite)
oindre, frotter d'huile.
parfumer: (V. onguent) huile)

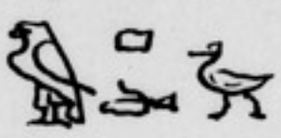

sbek.t
(seoindre à l'huile d'olives)

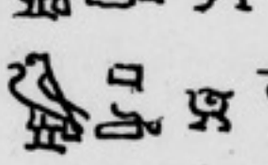

tehesou

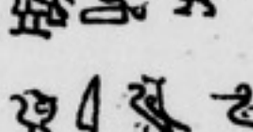

TEQC
TAQC

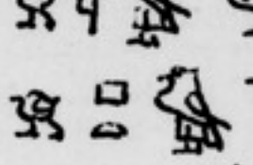
oiseau:


apt

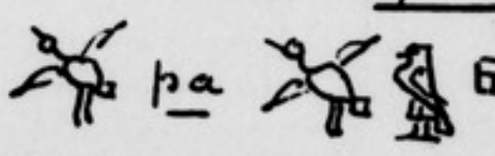

apṭ

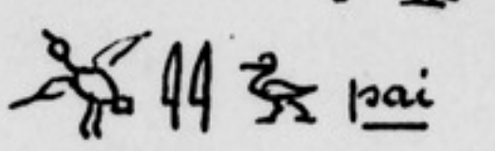

aptou

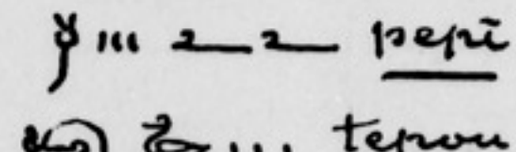

ouaa-t

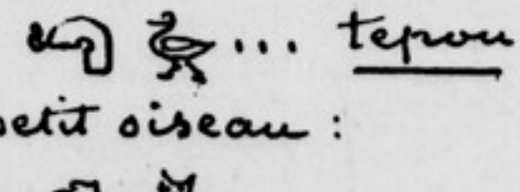

ouṗtā

peut être par inversion pour aptou


pa
pa
πHI


pai

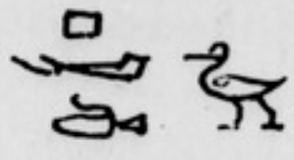

peṗī
ΠΑΠΟΙ


tepou

petit oiseau:

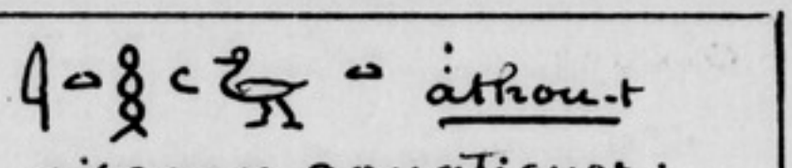

amā

oiseau consacré aux offrandes

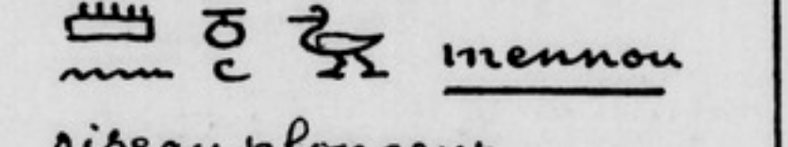

ṗāṭ-t

oiseau de passage, passage d'oiseaux:

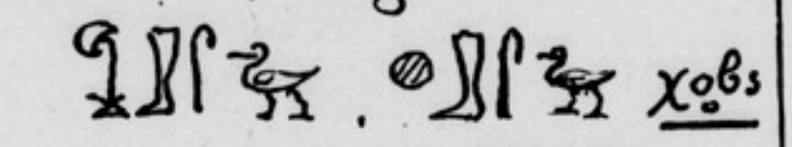

art
āḫ.t-wsir


àthou.t

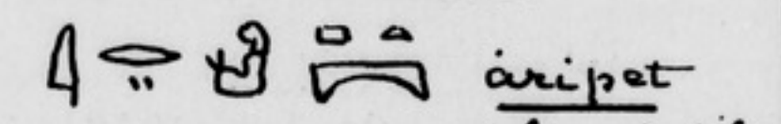
oiseaux aquatiques:


mennou

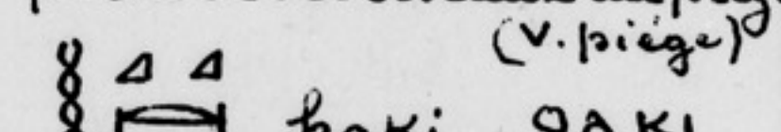
oiseau plongeur


χobs
ΧΩΒC
(incliner la tête)

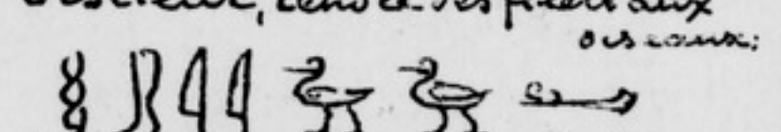
oiseau se dit aussi:

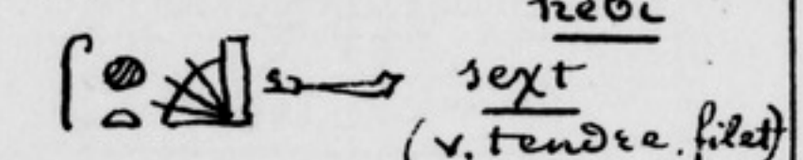

àripet
qui est au ciel. qui s'élève vers le ciel.

prendre des oiseaux au piège (V. piège)

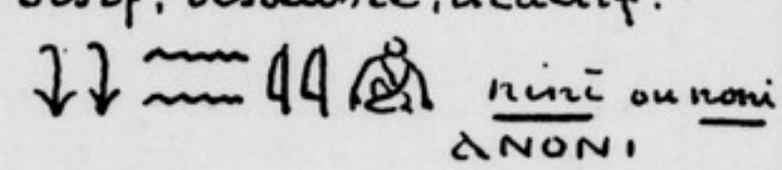

ḥaki
ϤΑΚΙ

oiseleur, tendre des filets aux oiseaux:

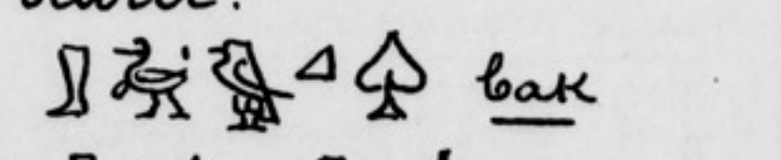

ḥebī

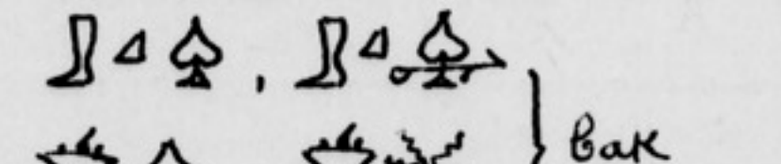

sext
(v. tendre. filet)

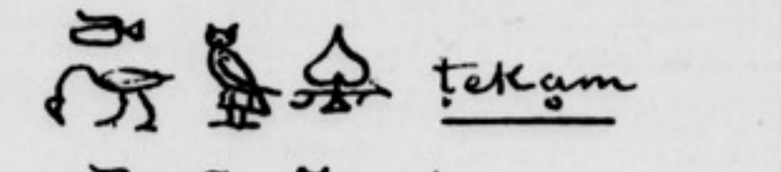
oisif, désœuvré, inactif:


nīnī ou nonī
ΔNONI
ϬENNE

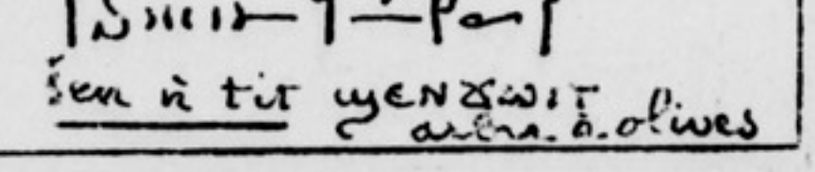
olivier:


ḳak


ḳak


ṭekam


ṭekam


ṣen n tit ⲩENΔWIT arbre à olives

Olives:

titou

tettou

ⲍⲉⲉⲓⲧ
ⲍⲟⲉⲓⲧ
ⲍⲱⲓⲧ

titou kra arton
fruits de l'olivier

heb ṭekam
fruit de l'olivier

Huile d'olives:

ỉkeni n ṭekam

bak

huile verte d'olives:

bak ouaṭ

huile douce d'olives:

bak notem

ombilic:

Xepa ϩⲁⲡⲉ

Ombos: (Koum-Ombo)

noubi-t
pays de l'or

ombre, ombrage, frais, fraîcheur:

ouatem

xab-t

xaib-t
ϩHIBI
ϩHIBI

xib-t
(v. tente, pavillon)

sam

simi-t

ser-t
"

d'où ombrelle; éventail; parasol
(v. éventail)

seri-t

seri

Keb

Kebi ϩHIBI

Kebou

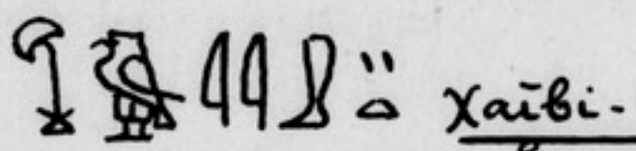
Keb
šeb-t

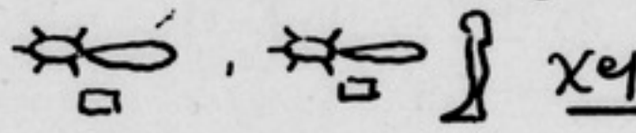
šebi-t
ou
šoubi-t
ϣⲟⲟⲩ

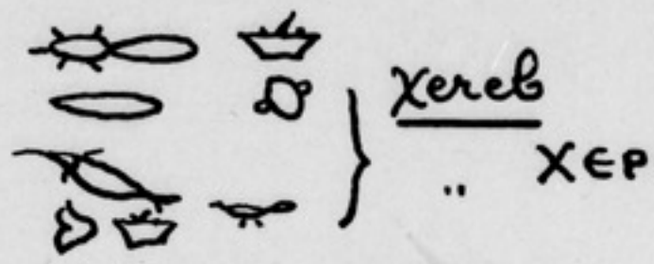
šoubou

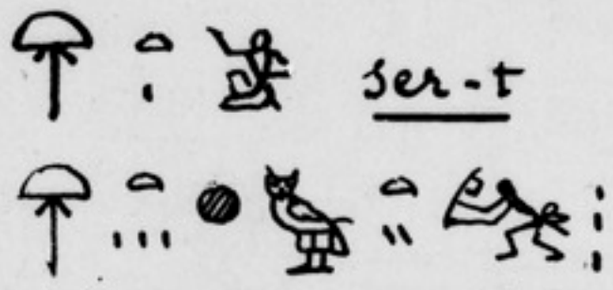
šai-t

ombre, spectre, fantôme : (v. fantôme.)


xaibi-t
ḫHIBI

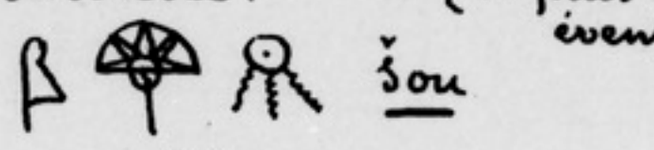

xep


xereb
XEPEB


ser-t

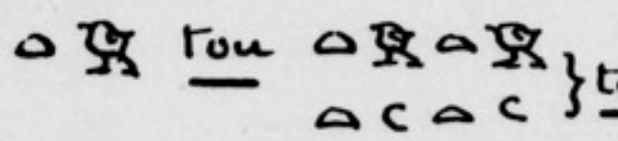
serou xemtiou

ombrelle : (v. plus haut, éventail)

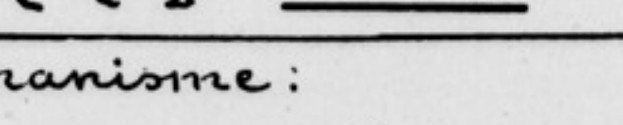

šou


seri-t

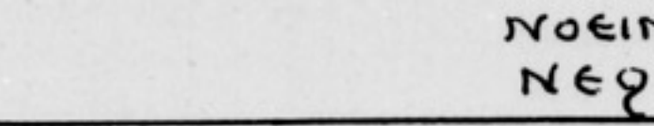
on ; on est ; on fut

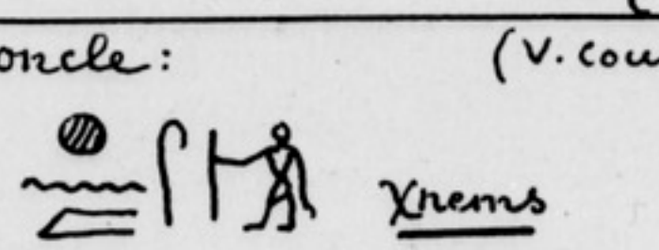

tou
toutou
toutouher

organisme :

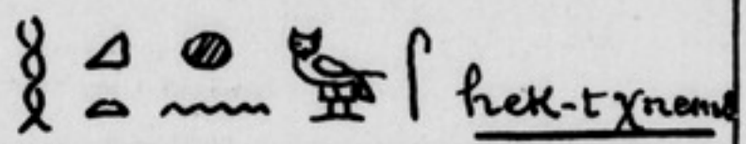

nennoub
NOEIN
NEQ

oncle : (v. cousin)

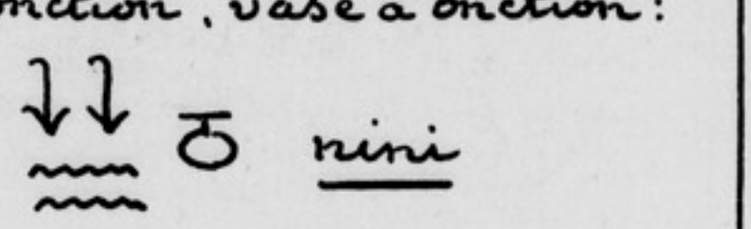

xrems


son ainé mout
litt: frère de la mère
CONNTWAY, YERWAY

on donnait à certaine bière le nom de « bière de l'oncle »


hekt-t xnemt

onction, vase à onction :

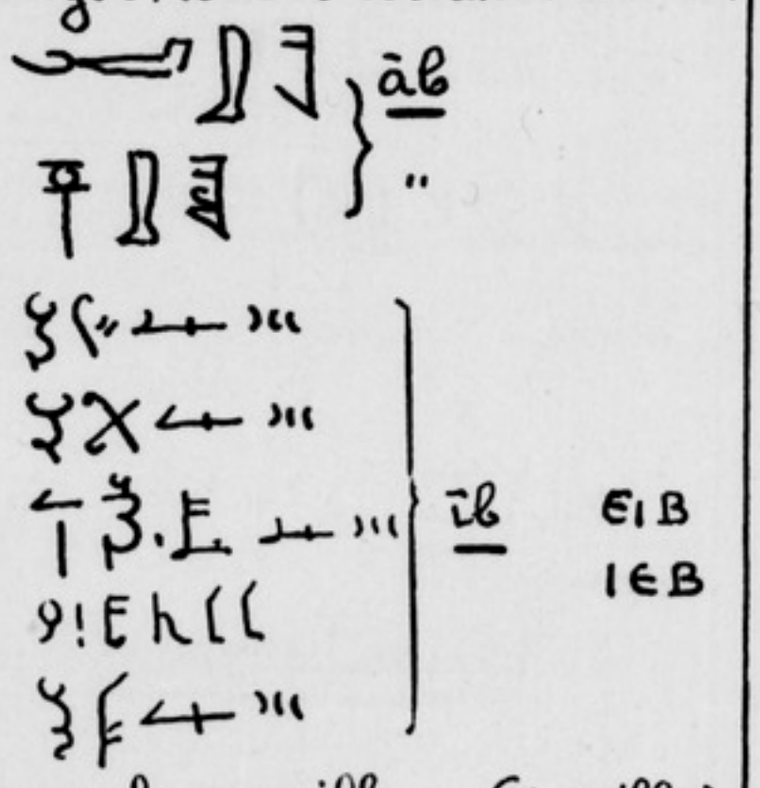

nini

onctueux. (v. fondu. onguent.)

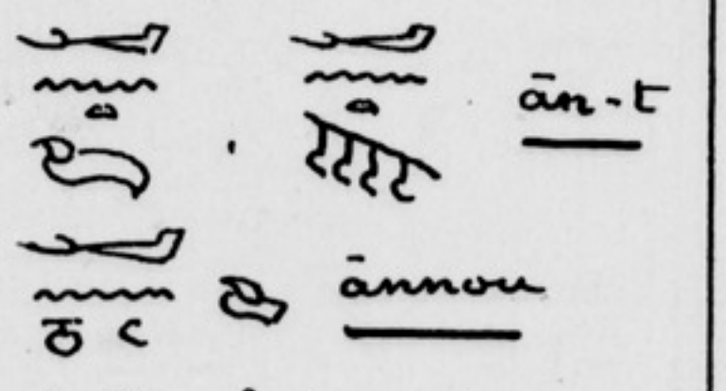
ondée. (v. pluie)

onéreux (v. peser)

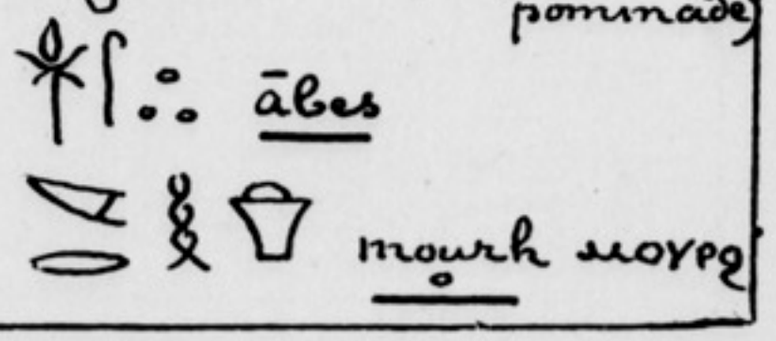
ongle, toute substance cornée :


àb
ib
EIB
IEB

ongle, griffe : (v. griffe)


ān-t
ānnou
het
YET
(blanc)

onguent : (v. fard, huile, pommade)


ābes
mourh MOYPQ

onguent : (suite)

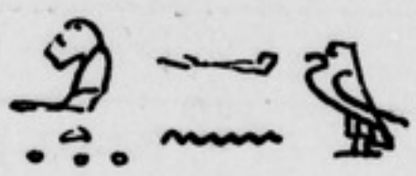

mouth ⲙⲟⲩⲣⲡ

merhou

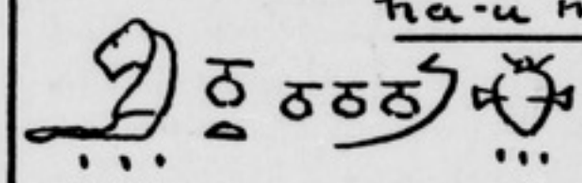

mesou

(probablement mauvais onguent comme semble l'indiquer le petit oiseau)

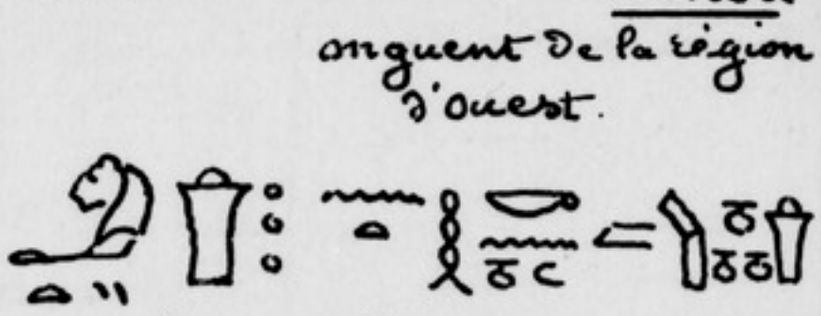

hât

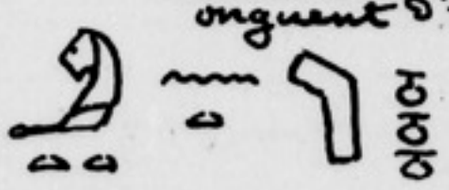

ha-t ana

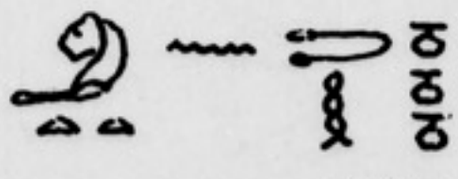

ha-u meron


haunt meron

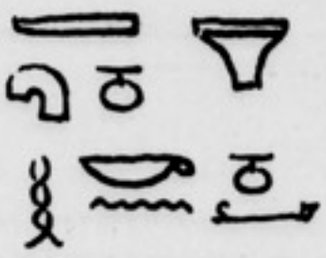
onguent de la région d'ouest.

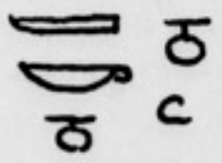

hâti nt Hetennou in tehenou
onguent d'huile de Lybie

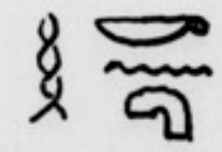

hâti nt tehenou

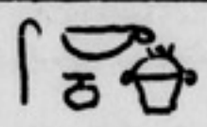

hâti n tehennou

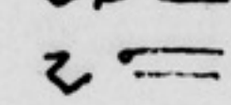
onguent Lybique


heken
"

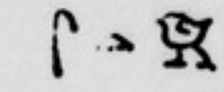

hekennou

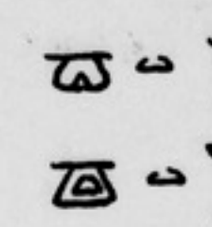

hekenk ϩⲟⲗϫ
ϩⲟⲗⲅ
(doux, suave)

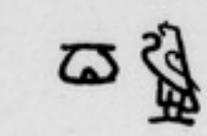

sokeu
sokeu
cogn
coxen


sokhnen

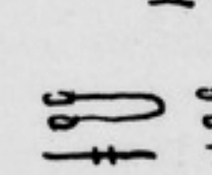
sokeu


setoux


ket

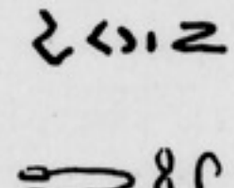

keta

onguent asiatique

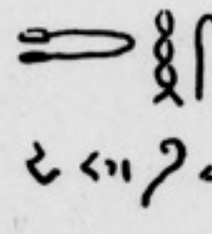

θesθes

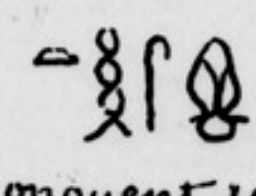
onguent de prix

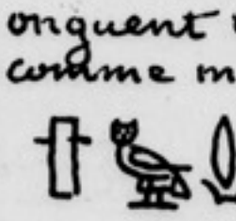

θeš̌eps


teš̌eps

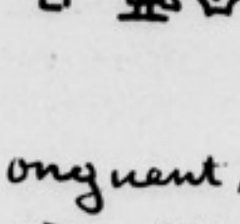
onguent noble


θohes

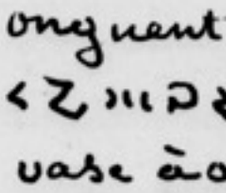

tehes θωϩc
τεϩc
τaϩc


tehesou

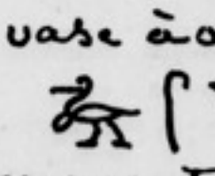
onguent rouge dont on se servait comme médicament :


amt̆ar
ⲁⲛⲧⲓⲣ
(couleur)

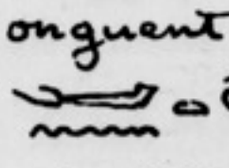
onguent, vase à onguent

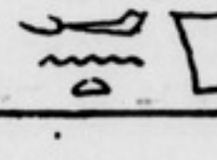

nami-t

vase à onguents sacrés


bes (v. dieu Bes)

onguent sacré : (v myrrhe, encens)


ânta


ânt

onguent: (suite.)
onguents sacrés:



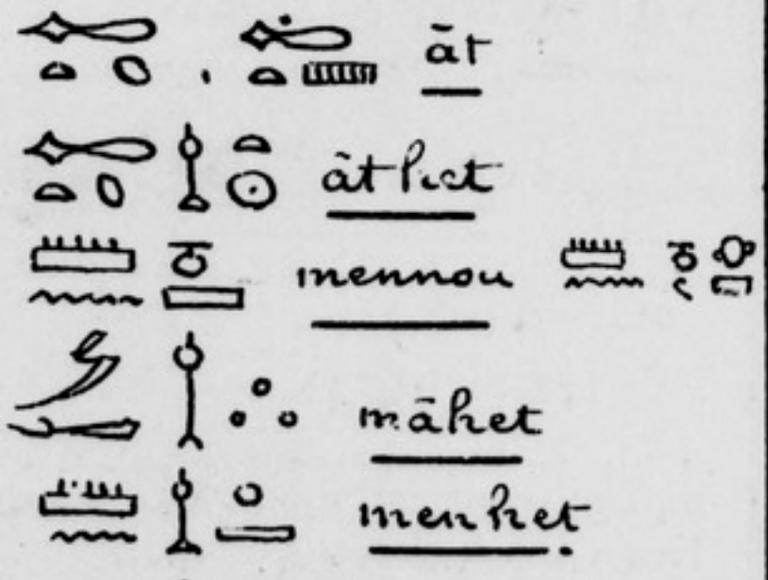
seb heb



seti heb

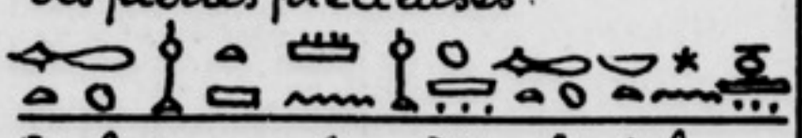
onguent de fête ou fête des parfums.

onyx, jaspe blanc: (v. agate)



àt
àt het
mennou
māhet
menhet

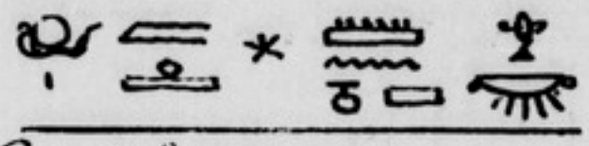
l'onyx, l'agate onyx, le jaspe onyx, de diverses couleurs et qui se trouvent en Egypte, étaient placés par les Egyptiens au nombre des pierres précieuses:



àt het men het àt nebt sebenou

onyx blanc, men blanc et diverses pierres précieuses.

Seulement la pierre mennou était le nom peut-être de l'escarboucle, ce que tendraient à prouver les deux phrases suivantes:



Ra mn hotep toua mennou hernoub

Etoile du Soleil couchant en menna à l'aspect d'or.



maoui-k mn mennou

tes yeux (brillent) comme la pierre mennou.

opale:

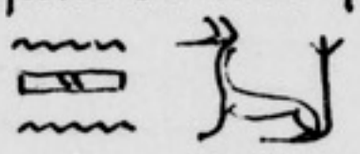


neš

nešen

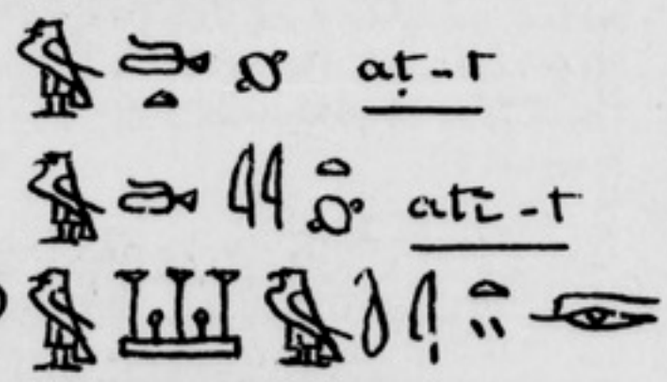
NHGE

Quelques personnes superstitieuses ont l'opale en certaine appréhension. Cette appréhension était elle partagée par les Egyptiens et nous l'auraient ils transmise? Ce serait à croire car le nom de l'opale nešen répond au mot fatal, funeste:



nešen.

ophtalmie:

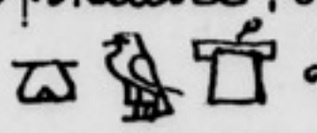


at-r

ati-r

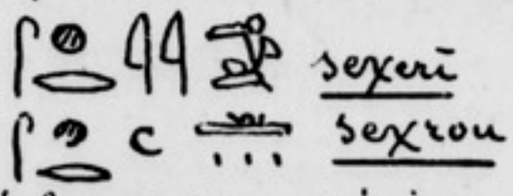
ouašaḥati

opiniâtre, obstiné:



kasa

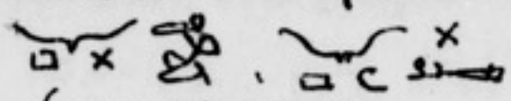
opinion, idée: (v. projet, plan



sexeri

sexrou

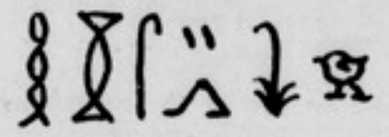
déclarer son opinion:



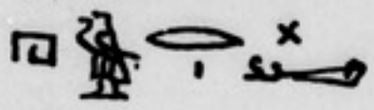
(v. variantes.)

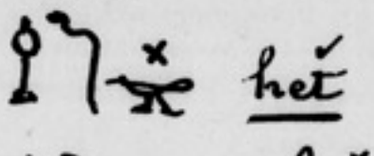
aprou ou ouḫsou

s'opposer, résister:


hosi sou

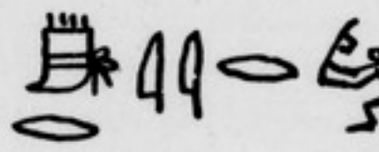
opprimer, oppression, affliger, affliction, comprimer, compression


haron ϱειλα


het het-t

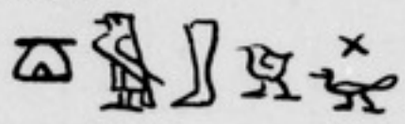
hettou
ϱοχϱχ
ϱεχϱοχ


heten hetenten

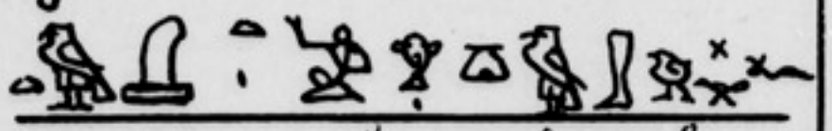

terr

ϫHP, ϫωPI

opprimer, rendre triste, misérable:


Kabou

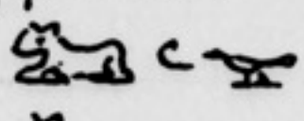
Cette expression se trouve dans une prière à Ammon au sujet de la partialité des juges qui oppriment le misérable et traitent le puissant avec indulgence:



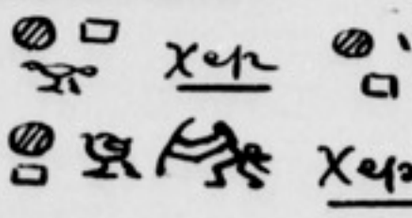
ta tat her Kabou-f

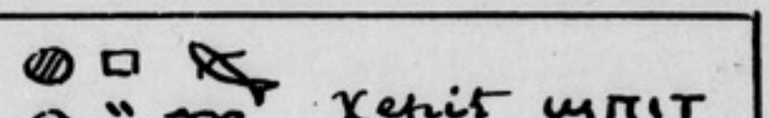
le tribunal (est) à opprimer lui (le misérable)

opprobre:

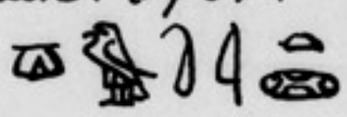

wou ογει

opprobre, commettre des choses honteuses:

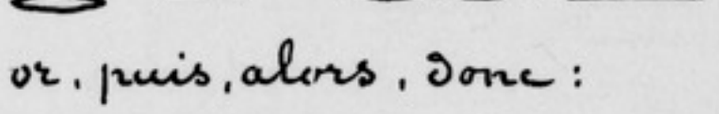

xep xipe ογιπε
xepsou


xepit ογπιτ
ϫero pou au ογρω

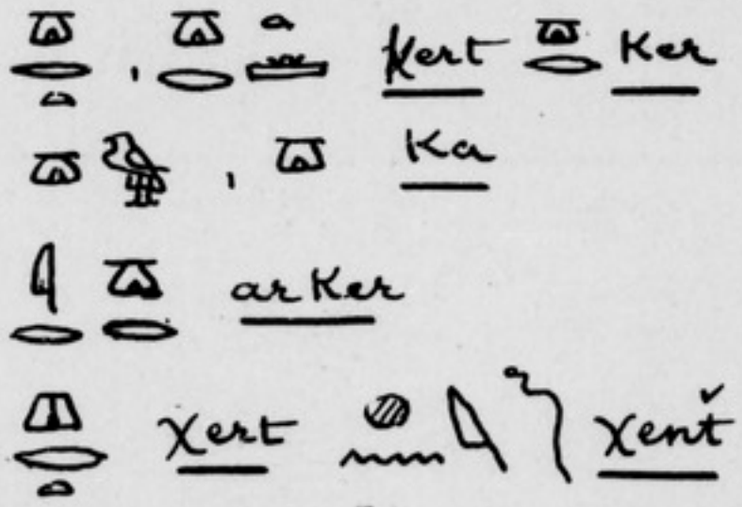
opsonium des grecs et des latins mets cuit qu'on mangeait avec du pain: ὄψον:


Kaba-t
ϲογϫ

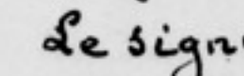
or, donc, ainsi:
or, puis, mais (au commencement de la phrase) suivi d'alors à la suivante:


xer xer ar

or, puis, alors, donc:

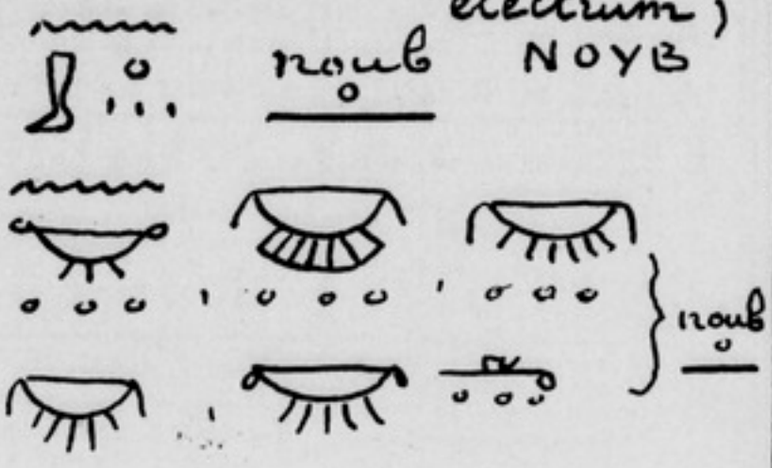

kert Ker
Ka
arKer
xert xent

or (métal):

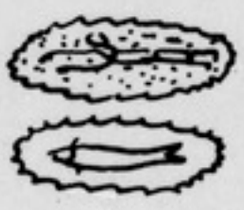
Le signe  qui se lit noub et qui a servi à désigner l'or durant toute la durée de la monarchie égyptienne, figure un collier. C'est pour indiquer le précieux métal que déjà il est gravé sur le monument de Snefrou (de la IIIe dynastie) au Sinaï: c'est la plus ancienne titre historique, avec cartouche royal, parvenu à nous jusqu'ici.

On sait encore que dès la Ve dynastie il y eut des expéditions militaires pour aller à la recherche de l'or. Mais ce n'est en réalité qu'au début du nouvel empire que des scènes où l'on voit présenter des métaux précieux deviennent nombreuses. (V. monnaie)

or : suite (v. monnaie) électrum)

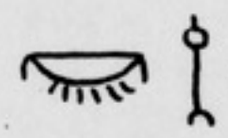






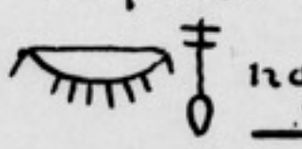
noub (v. nager) coulée.
B. E.

or blanc, c. à d. argent: (v. argent)



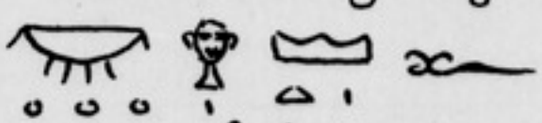
noub hetⁿ

or pur:



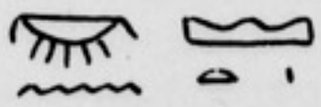
noub nofer

or dans sa gangue:



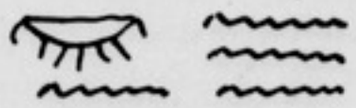
noub her inen-t f..

or de roche:



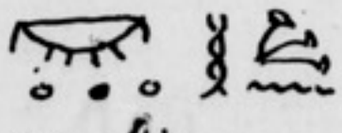
noub ⁿ inen-t

paillettes d'or, poudre d'or qu'on retrouve dans le sable des cours d'eau:



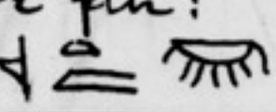
noub ⁿ inou

or provenant de la fonte de vases:

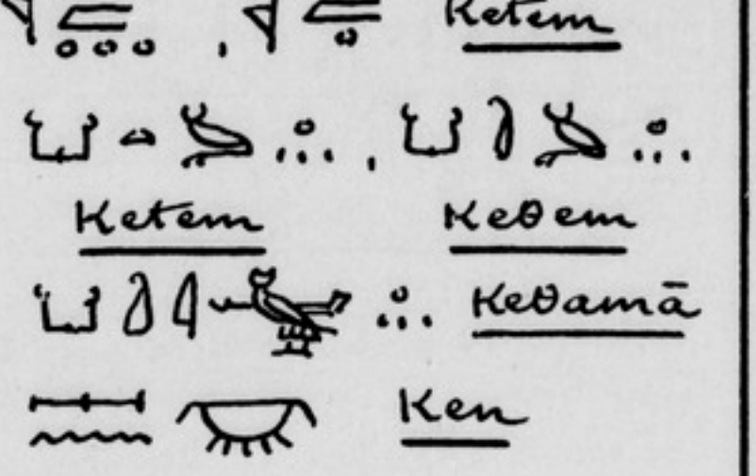


noub henna

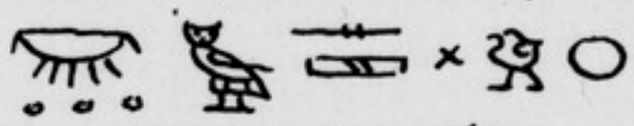
or fin:



Ketem

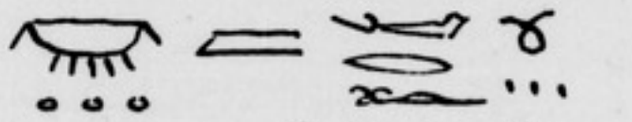


or en anneaux : (v. monnaie)

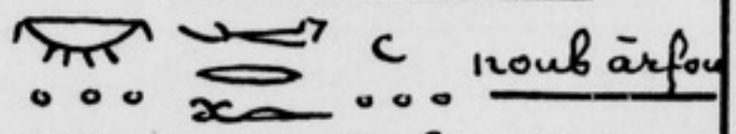


noub ⁿ šešou

or en bourse, bourse d'or:

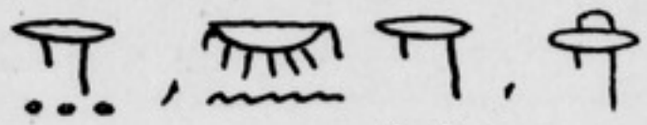


noub ⁿ ārfou



noub ārfou

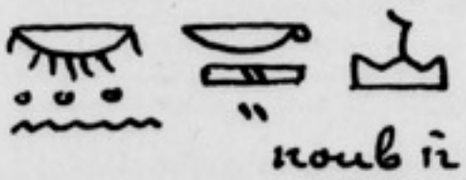
or du midi, de l'orient:



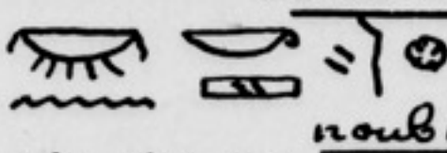
noub ⁿ res

collier d'or (v. collier)

or de Kousch (Ethiopie):

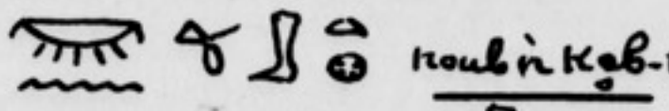


noub ⁿ Kouši

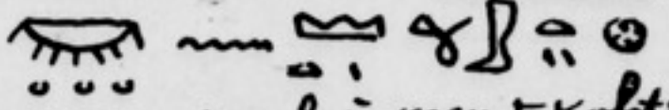


noub ⁿ Kouši (gouft)

or de Koptos:

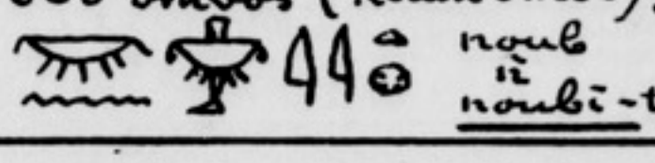


noub ⁿ Kebt



noub ⁿ ment Kobti

or d'ombos (Koum ombo):



noub ⁿ noubi-t

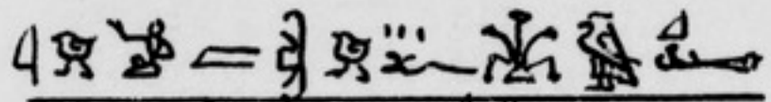
or : (suite)

or de Teb : (Edfou)



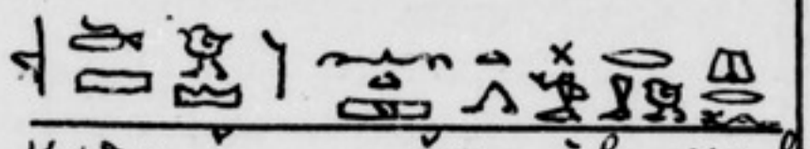
noub ṉ teb.

Dans l'inscription du tombeau d'Amonenheb (du temps de Thoutmes III) où cet officier a fait relater le récit de ses nombreux exploits dans la campagne entreprise par son roi sur les bords de l'Euphrate, il est souvent question de récompenses en or et entre autres d'un certain lion d'or qui paraît bien être une espèce de récompense honorifique, une véritable décoration. Nous lisons :



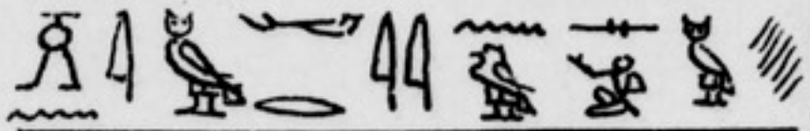
au-a m sesou-f hak

j'étais à sa suite à la prise de



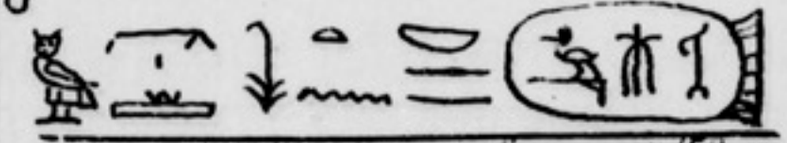
Kedous nen set a i bou xer-f

Kadesch. Je ne m'écartai pas du lieu où il était



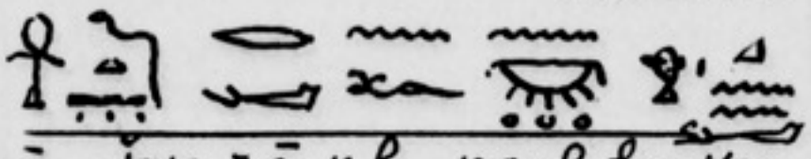
ana marinas 2 m (âmx)

je ramenai deux chefs en (vie)



m met souten neb taoui Thotmes

en présence du roi maître des 2 mondes Thoutmès



ânx tet râ nf noub her ken

vivant. il donna de l'or pour (ma) vaillance éternellement



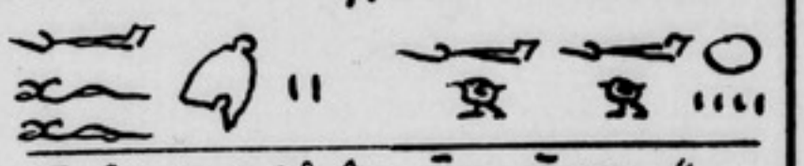
m met abou neb hext ari

en présence de tous, à savoir :



noub ṉ ken maou sebi

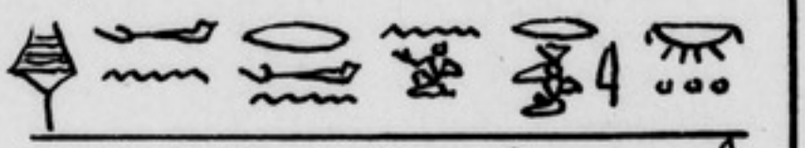
le lion en or affiné, des colliers



âfi (ou) âfef 2 âouâou 4

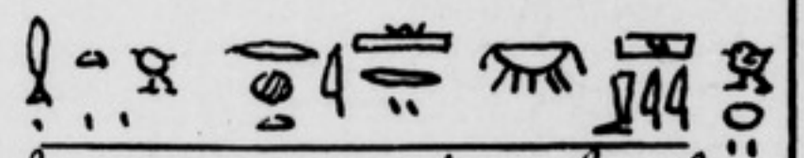
deux casques, quatre bracelets

Et plus loin, après d'autres exploits :



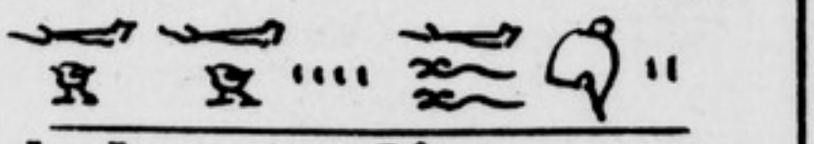
hân râ ṉ na i fa noub

alors il me donna en don de l'or



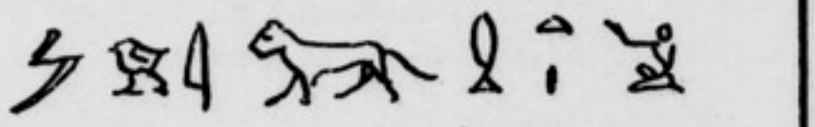
hostou rext ari noub sebiou 2

en récompense; à savoir : deux colliers d'or



âouâou 4 âfi 2

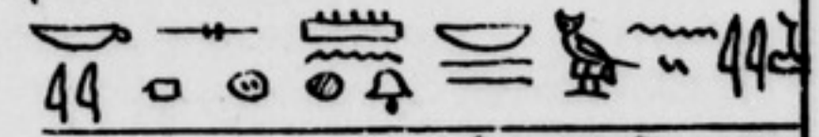
quatre bracelets, deux casques



mâou hemf-t 1

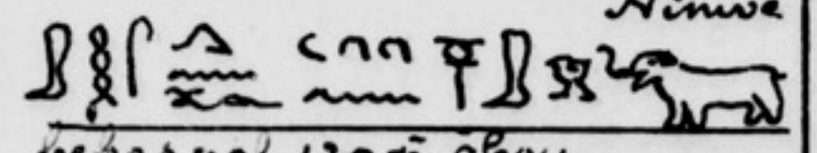
le lion une esclave

C'est durant cette campagne que Amonenheb :



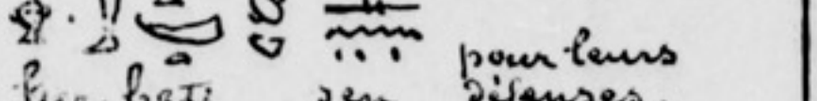
Kî sop menk neb taui m nîi

vit une autre fois un exploit accompli par le maître des deux mondes dans le pays de Ninive



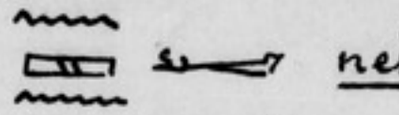
bekas nef 120 ṉ âbou

il prit à la chasse 120 éléphants

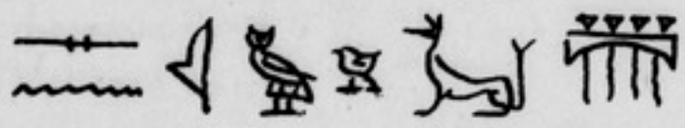


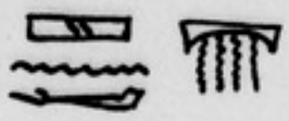
pour leur dépenses.

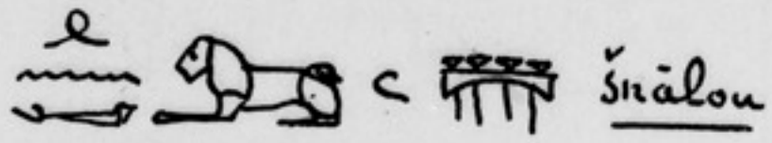
orage, temps orageux, tempête: (v. éclair, tempête)

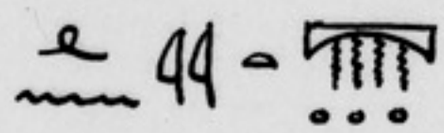

nešen (v. fléau, funeste, fatal.)

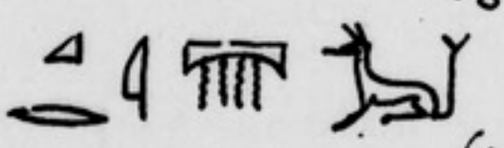

snem


snemon


šnā


šnālou


šnī-t (grêle)

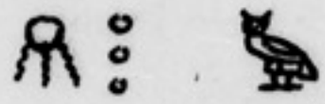

Kea (v. tonnerre)

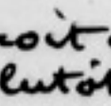
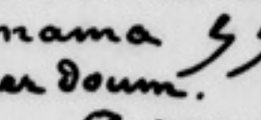
orange: (pomme brillante comme l'indique le déterminatif (v. briller)


mimi

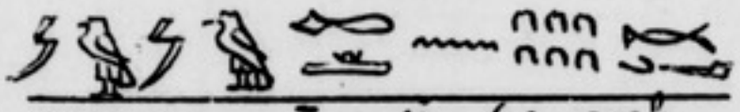

mimou ou mamou


mima ou mama


ma

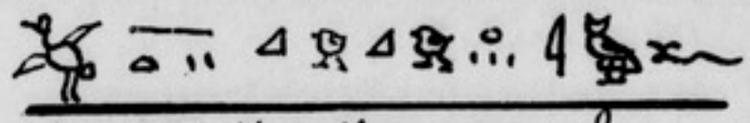
Maspero croit que ces mots désignent plutôt la noix de coco; en effet le mama  est le palmier doum. et le  est le cocotier. (v. cocotier.)

D'après le tombeau d'un grand pépiniériste de l'époque de Thoutmès, il est même parlé d'un noix:



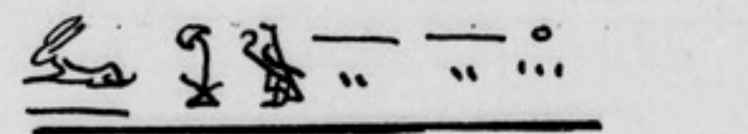
mama ā n 60 neh

palmier haut de 60 coudées



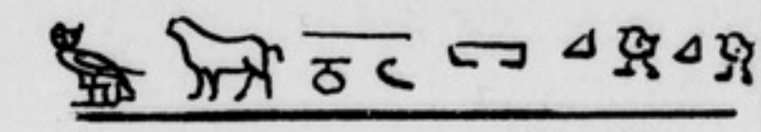
pauti Koukou am-f

qui a des noix de coco sur lui



ou Xanini-ou

il y a de la pulpe



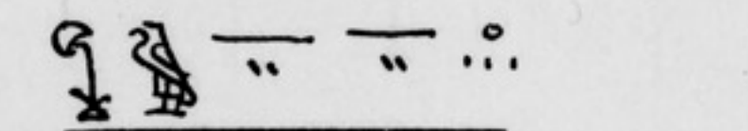
in xoun Koukou

dans l'intérieur des cocos



an mou in xoun

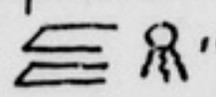
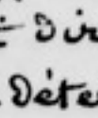
il y a de l'eau dans l'intérieur



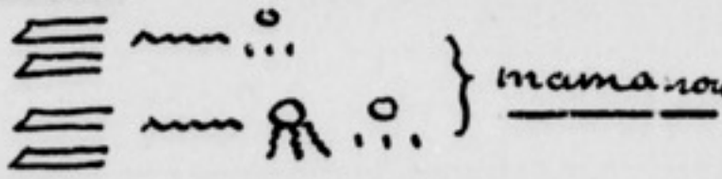
Xanini-ou

de la pulpe.

Ceux qui voudront bien nous consulter nous pardonneront une digression qui n'est jamais inutile dans un lexique comme celui-ci. Le fruit du cocotier, la noix de coco, est donc bien déterminé. Mais la noix de coco n'a rien de bien brillant, ce qui n'est pas le cas de la pomme d'or, la pomme des Hesperides.

Les mots ,  et  ma, māmā, mama veulent dire briller et en ajoutant le déterminatif  fruit on a le nom de l'orange.

Orange s'écrivait d'ailleurs aussi:


} mama ou

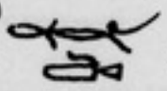
qui repoid exactement au mot

MANNON orange, en copte

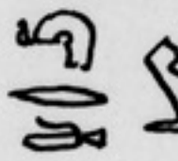
orateur :

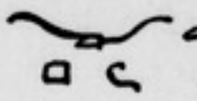
 tepro (premier par la bouche.)

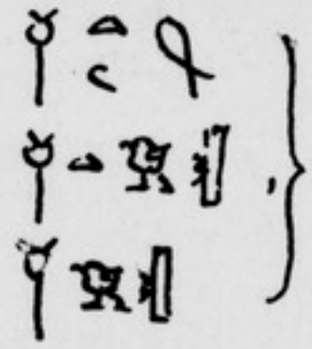
orbite des astres (v. cercle)

 šen  sešet

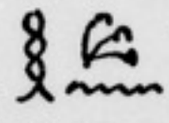
ordonnance, publier une ordonnance, envoyer un ordre (v. décret, décréter)

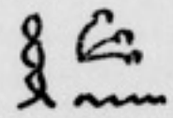
 tep rot θPO

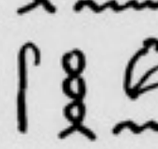
 oupou

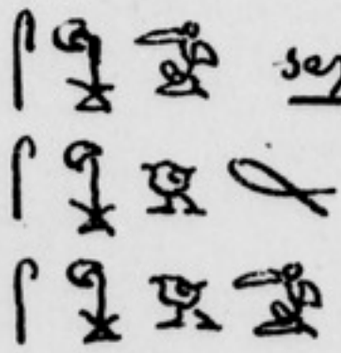
 outou (v. variantes) (v. décret, stèle)

ordre, donner un ordre ; ordonner : (v. commander)

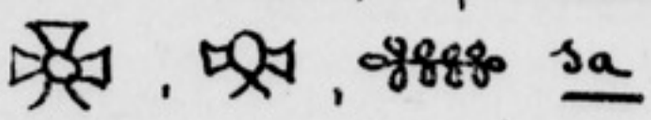
 houn QWN

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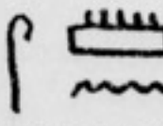
 s'hennou

 sexa sexou (par écrit par message)

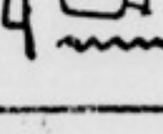
ordre, classe, corporation :

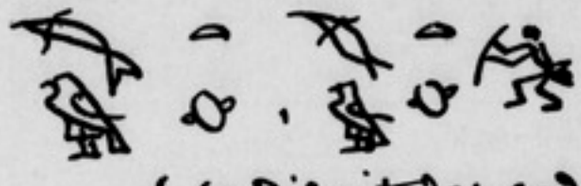
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mettre en ordre :

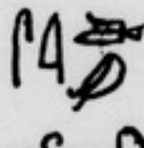
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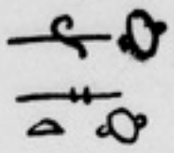
ordure : (v. fumier, excréments) (v. cérumen)

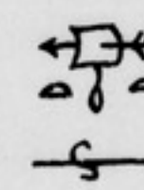
 ätennou EITN

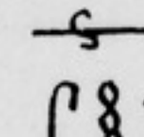
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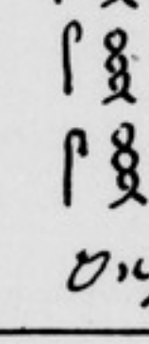
(se disait des cadavres, surtout des cadavres d'ennemis)

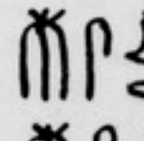
 sat (v. cadavre, charogne) QOEIλE

 set QOEIPE, QOIPE

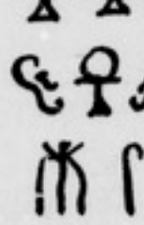
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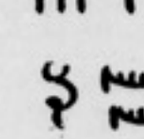
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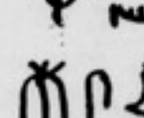
 sehou sehoui

 sohrou CAQPOY

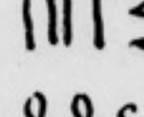
oreilles : (v. écouter, entendre)

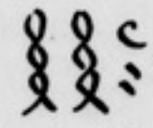
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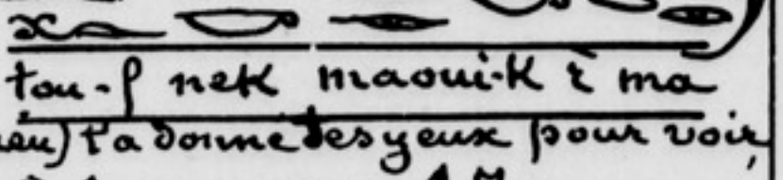
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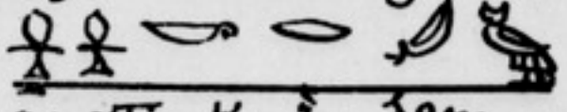
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par ex :



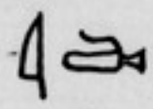
tou-f nek maoui-k ẖ ma (dieu) t'a donné tes yeux pour voir,

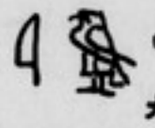


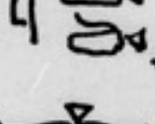
anxti-k ẖ sem.

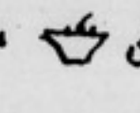
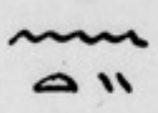
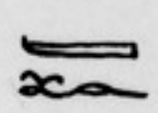
tes oreilles pour entendre.

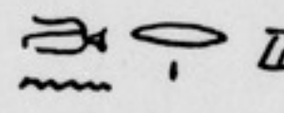
phrase dont il est inutile de faire ressortir le style biblique.

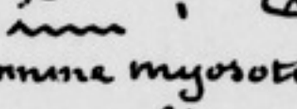
oreille: (suite)
prêter l'oreille, écouter, entendre: (v. ces mots)

ât

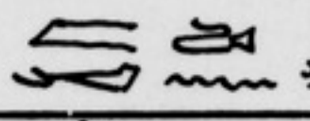
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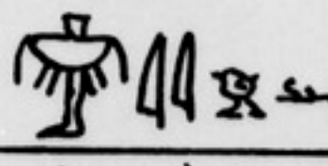
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cîti-t action d'écouter.

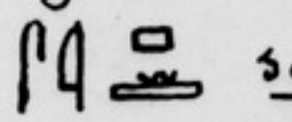
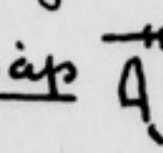

nečeb

netib

hefhef

dresser l'oreille:

ṭenroḳa

ce même mot avec le déterminatif  indique une plante:
Il est aussi écrit dans ce cas:

ṭenroḳa
comme myosotis qui veut dire: oreille de souris,

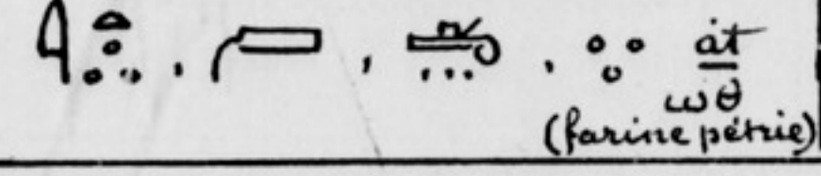
avoir l'oreille fine: (v. aiguisé)

mâten

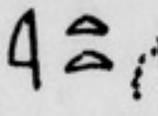
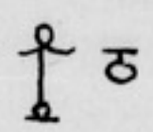
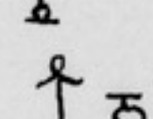
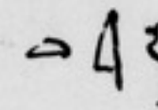
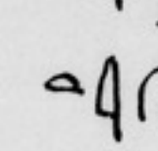
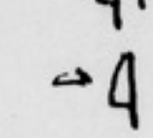
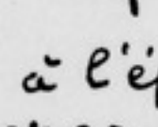
orfèvre: (v. fondre, or, fondeur nager, plonger.)

noubiou

organiser, organisation:

sâp

sâpi
CEBTE

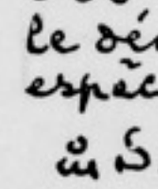
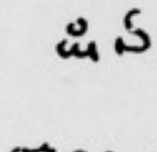
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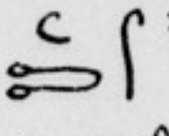
sapi Kebenti-ou m ouaṭ ou mou
organisation de la flotte de mer

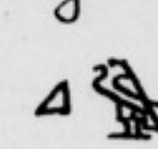
orge: (v blé, farine)

ât
ωθ
(farine pétrie)

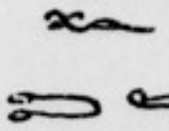
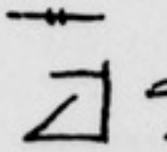

âti
EIWT
IWT

šenou

šenou-t
(et variantes)


tâa

tâ

tau
(et variantes)

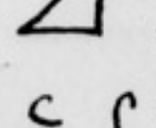
à l'époque ptolemaïque orge était écrit:

et

le démotique signale une espèce d'orge:

abount-t
ABUNIA

orge ou blé en fleur:

âtâxi

orgueilleux: (v. arrogant, hautain, insolent.)

Ka

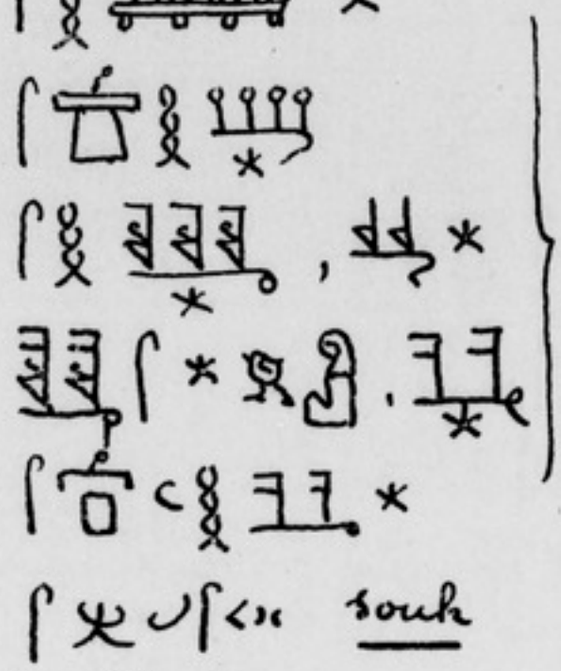
Kefa

Ḥes
ΧΙΘΙ
ΘΟΘΙ

oudes

cœur fier, orgueilleux:

âa ab
grand cœur

Ḥes ḥet
ΧΑCΝΘΗΤ
le petit oiseau  détermine par sa présence les sentiments d'orgueil mal placés.

Orient (v. midi)

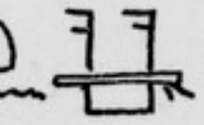
Orion (constellation d') (v. constellat.)



sah
sah
souh

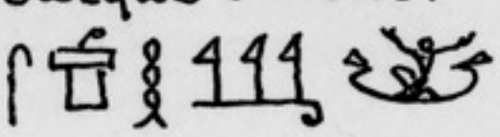
souh

tête d'orion:



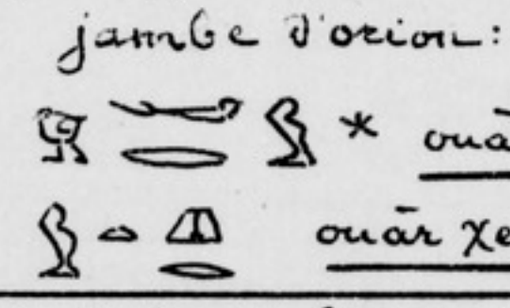
tep en sah

barque d'orion:

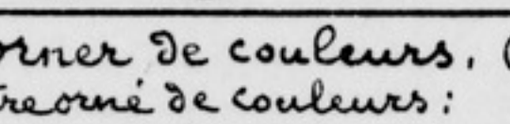


sah

jambe d'orion:



ouâr



ouâr xer

origine: p. 663

orner de couleurs, (v. peindre, émailler, décorer)
être orné de couleurs:



ân

án

nâi

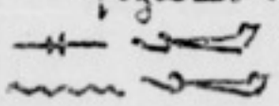
nout

par ex:



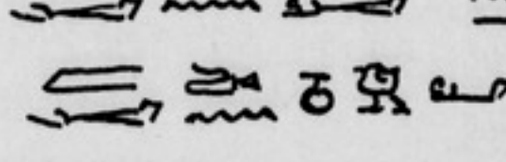
nout ẖ nofer (nouterou)

orner de belles peintures (des figures de divinités)



sânâ CANO

orner, ornements:

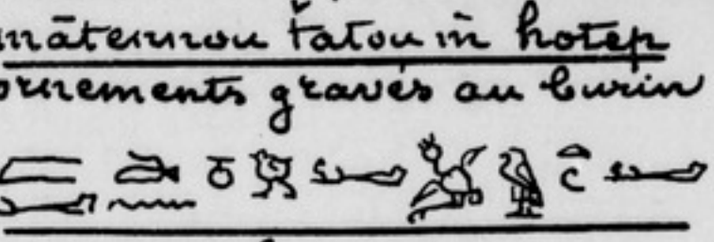


mâtennou

mâtennou

par ex:

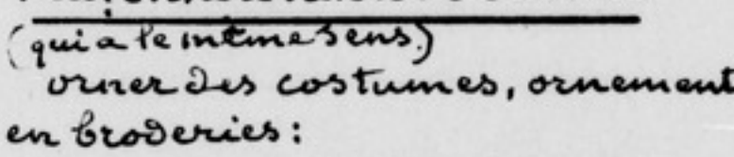
mâtennou tatou in hotep
ornements gravés au burin



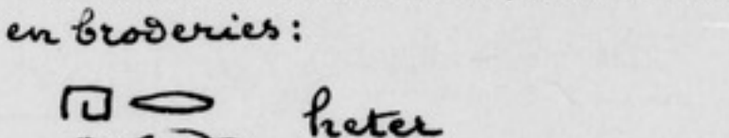
mâtennou tatou in basnet
(qui a le intimes sens)
orner des costumes, ornements en broderies:



heter

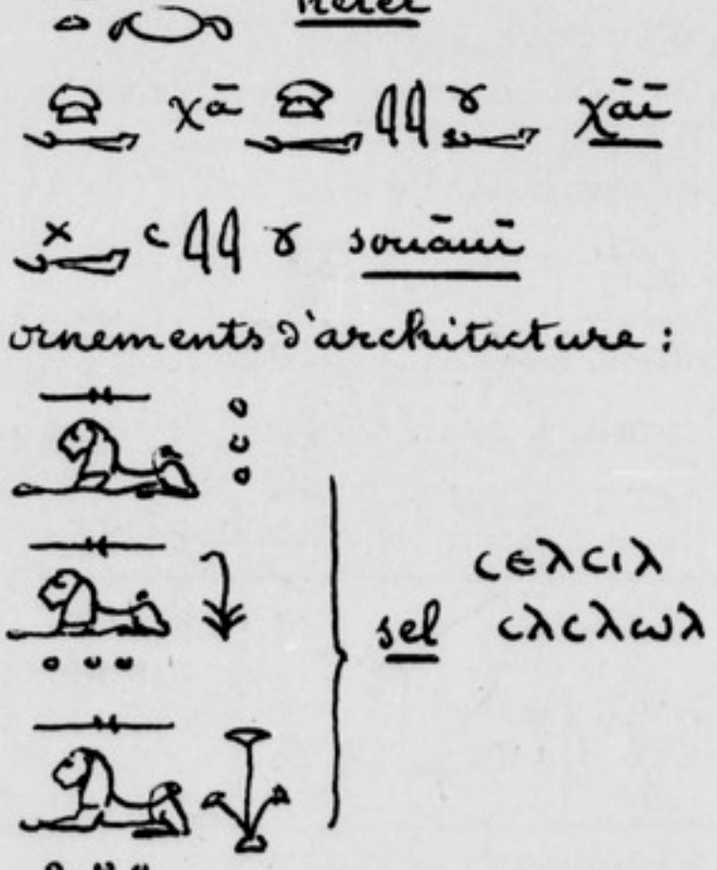


xâi



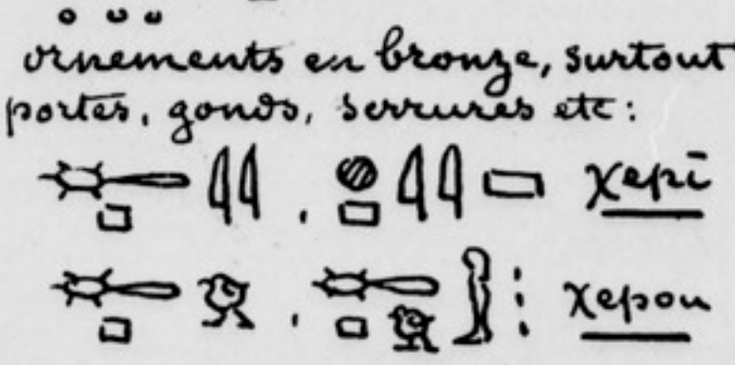
souâni

ornements d'architecture:



sel cελcιλ clcλωλ

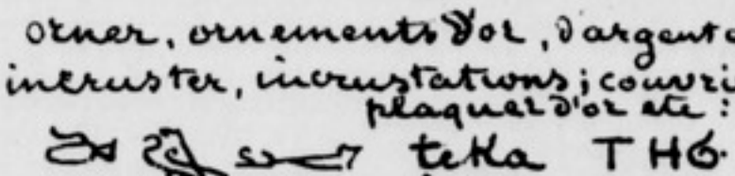
ornements en bronze, surtout des portes, gonds, serrures etc:



xepi

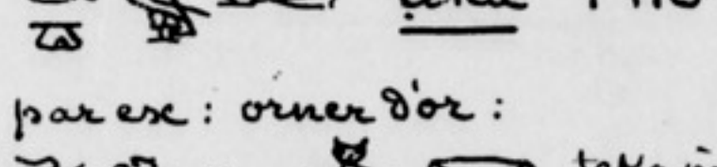
xepou

orner, ornements d'or, d'argent etc, incruster, incrustations; couvrir; plaquer d'or etc:



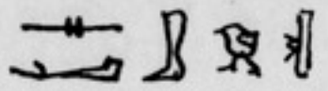
teka THG

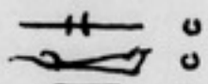
par ex: orner d'or:

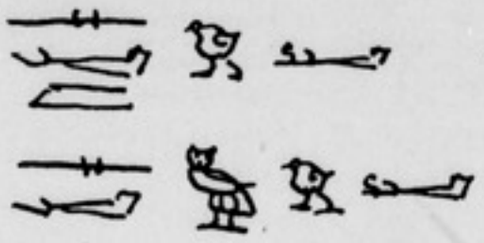


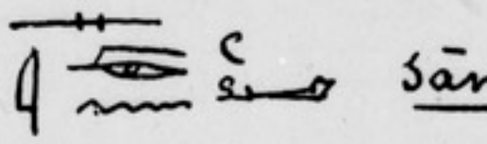
teka in noub

orner : (suite)


šābou COYBHT (etre honnête) CEBTE (orner)

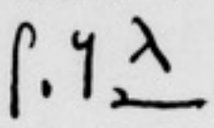

šām


šāmou

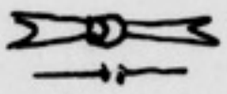

šānou CANO

orner, décorer, rendre beau, illustre, distinguer, anoblir:

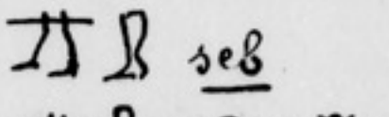

šeres

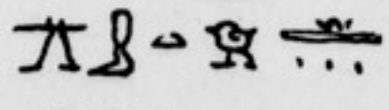

šeres (v. anoblir) noble.

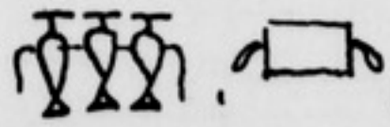
orner, ornement, arrangement:

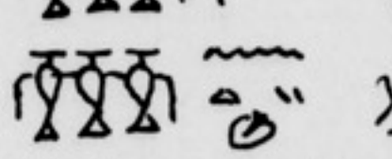

tes TOδC

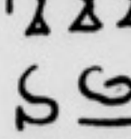
origine : (v. commencement, principe, première, sommet.)


seb

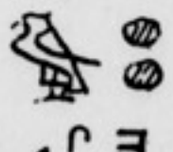

sebtou


xen

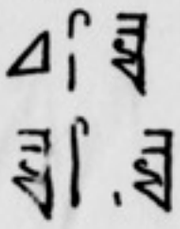

xenti (v. vari.)

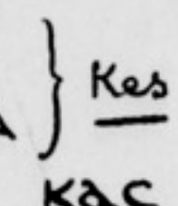

xent

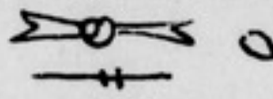
os ; articulation :


axi

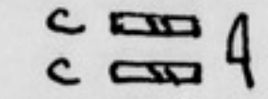
axi (jonc)


Kes KAC

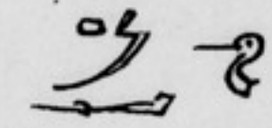

Kes Kesau


a ȧes (ce qui soutient)

à l'époque ptolémaïque :


oušouša

os du nez et du front :


mā (v. menton)

(D'après G. Zoëga, qui publia à Rome en 1810 le catalogue des manuscrits coptes du Musée Borgiase l'ancienne monnaie égyptienne se nommait KAC, os, parce qu'elle portait l'empreinte d'une broche, espèce de pointe d'os, d'où le nom de ὀβελός (broche) donné à cette monnaie de minime valeur, plus tard ὀβολός, obole, d'où également obélisque.)

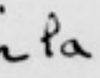
osciller, tituber :


Kis ou Kekes

Kisi ou Kekesi

Osiris : (v. âme)

à l'origine du monde, Osiris est le soleil nocturne, la nuit primordiale qui a précédé la lumière de Ra.

Selon la doctrine égyptienne Osiris était descendu sur la terre. Etre bon par excellence, d'où son surnom ounnofer , il avait adouci les mœurs  des hommes par la persuasion et la bienfaisance. Mais il succomba sous les embûches de son frère Set (v. Keith et Nout) le génie du mal, qui découpa son corps en morceaux et dispersa les membres dans le Nil. Isis sœur et femme d'Osiris et son autre sœur Nephtys repêchèrent ces membres. Mais sur les entrefaites Osiris ressuscita et apparut à son fils Horus, qu'il institua son vengeur.

Osiris, continuant son rôle bienfaisant, devint le guide de l'âme du défunt qui s'identifiait à lui

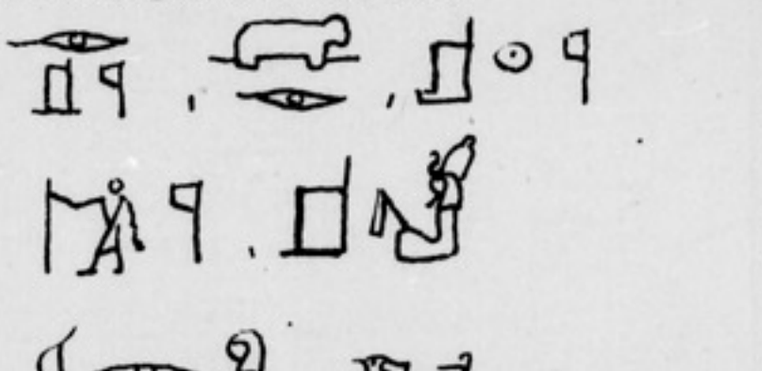
au point de devenir un Osiris lui-même se soumettant à toutes les épreuves, fléchissant les gardiens des pylones que l'âme doit traverser, combattant les monstres, compagnons de la nuit et de la mort. Puis rentrant dans son Ôle de divinité protectrice; le dieu Osiris, assisté de son fils Horus, s'assied au tribunal de la Suprême justice prend la défense du défunt et fait tous ses efforts pour ouvrir à l'âme les portes du séjour éternel.

Le culte d'Osiris s'étendait depuis la Méditerranée jusqu'aux cataractes; il est constamment nommé: seigneur d'Abydos, seigneur de l'amenti, dieu grand



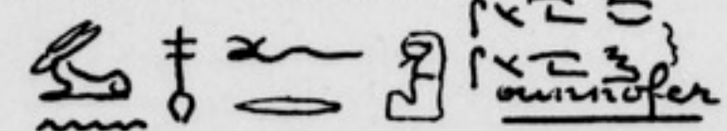
ousar nebt amenti router à nebo abt

son nom s'écrivait:

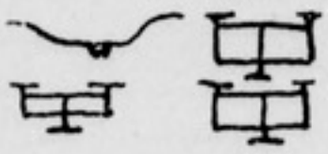


(ép. ptolém:)
(v. apis. Isis)

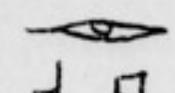
surnoms d'Osiris:



ounnofer
(l'être bon)



àpouaou
le guide (le conducteur des âmes)

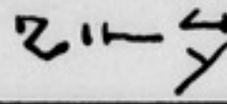


ousar sap
osiris larve
(v. mille pieds)



Ka n ousar
le double d'Osiris
(v. Double)

ostracon - tesson de pot, sur lequel on écrivait pour réparer la dépense du papier:



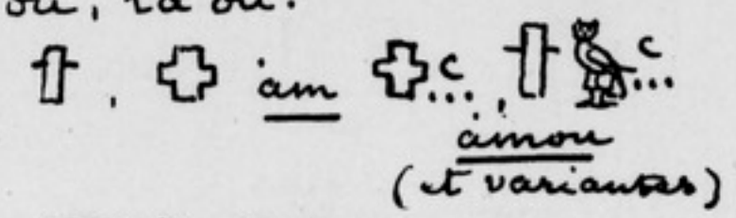
Celt BELT

oter: (v. enlever)



xenp ԓWNԓ
s'hetem
sxert
serem
ԓELEM
(evaginare)
tami

où, là où:



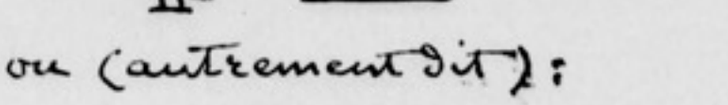
am
amon
(et variantes)
n ha
n heroui
(au jour de)
n hou
n hau

où?



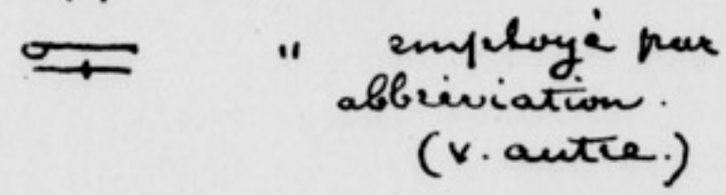
ašes
tennou TWN
ẖ tennou

où? par où?



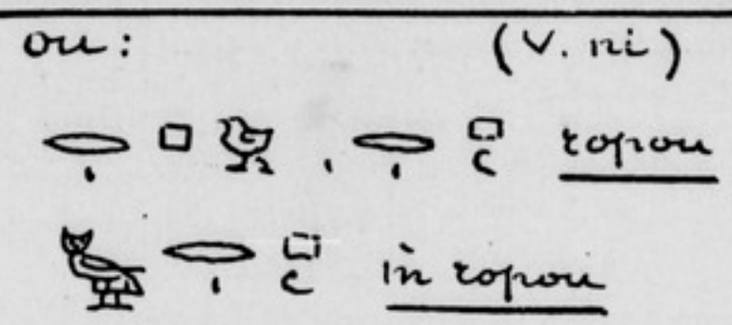
hermā

ou (autrement dit):



Kitet
" employé par abbréviation.
(v. autre.)

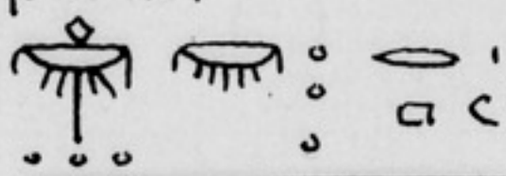
ou: (v. ni)



ropou

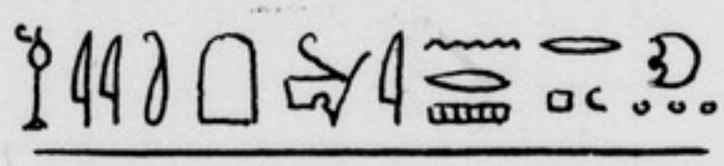
in ropou

par ex:



het noub ropou

de l'argent ou de l'or.



ouiD ir aner ropou xomt

une stèle en pierre ou en bronze.

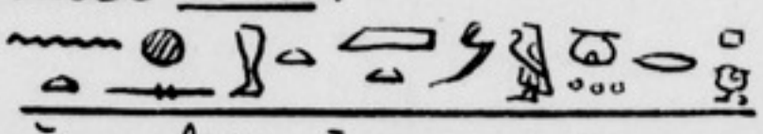
Autres ex: Le Rituel funéraire prescrit (Ch. 141) des litanies qui devaient se dire à toutes les fêtes funéraires par toute personne:



z tef-f mout-f ropou

pour son père ou sa mère.

Au chap. 140, il est dit comment il faut consacrer l'œil sacré outa:

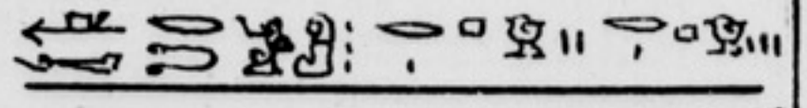


irt xesbet mā-t mafk ropou

en lapis vrai ou en malachite.

—

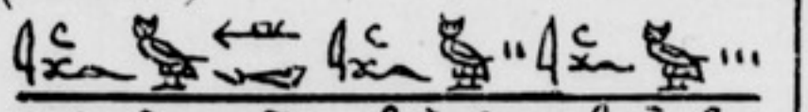
pour dire: «un homme ou deux ou trois» on s'exprimait de deux manières:



ouā ro0 ropou sen ropou xemt

un homme ou deux ou trois

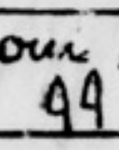
(ou bien:)



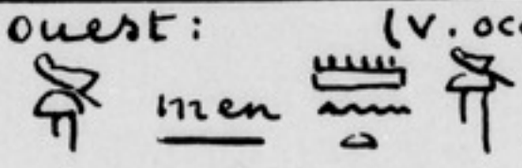
auf ir ouā auf ir 2 auf ir 3

(un nombre) soit d'un, soit de 2, soit de 3

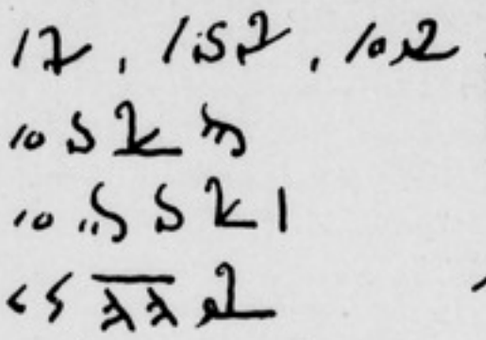
ouā, oh oui! (v. affirmation)



ouest: (v. occident)



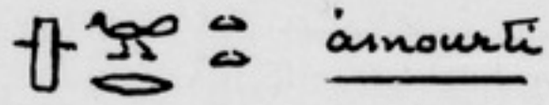
men ment



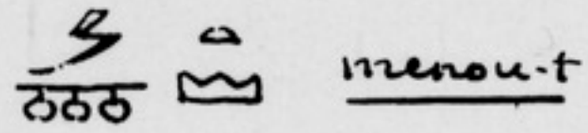
ament

EMENT

région de l'ouest:

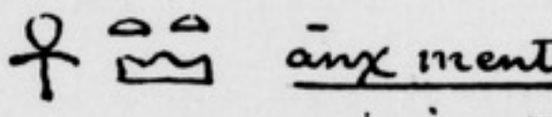


amourti



menou-t

habitant de l'Ouest:



anx menti

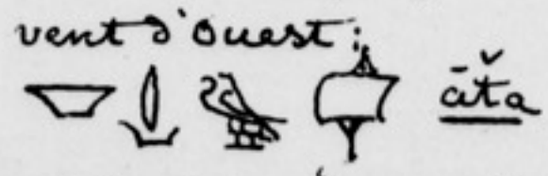
(ceux qui vivent dans les pays d'ouest)



menti

(se disait des défunts habitants des régions de l'ouest où les Egyptiens placaient leur enfer.) (v. enfer)

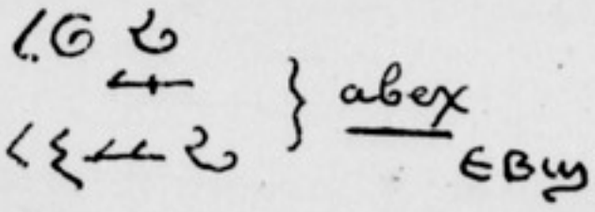
vent d'ouest:



ātā

houtā

oubli, oublier:



abex

EBy1

WBy

oubli, oublier : (suite).

xem

xemet

faire oublier :

sexem-t cahe.u

eau d'oubli, comme l'un des fleuves des enfers, nommé par les Grecs Léthé, le fleuve d'oubli ; les ombres qui buvaient de cette eau oubliaient complétement le passé ; les mêmes idées n'existant pas en Egypte, il s'agissait sans doute d'une variante du mot suivant :

xemet mou

liqueur enivrante, boisson capiteuse qui fait oublier :

xemet šemet

ourse (la grande) (v. constellation, cuisse.)

ours :

labou

ce mot est ordinairement traduit : lion ou lionne, mais le copte λABOI, qui veut dire ours, nous fait croire que c'est en effet le nom de ce plantigrade.

ourlet, bordure de costume : (v. franges.)

tat ΤΩΤΕ

outil de menuisier, ciseau, doloire, scie, marteau, herminette etc (v. ces mots)

ā

šenb

nexa

xā xāi

xāu

outils :

ouxeš ḥ ṭot

outils de mains.

outils de sculpteur :

āb oub

ām

outre, de plus ; au delà :

heron

en outre, en dehors de :

ḥapou her

herouì

herou ḥer

herouì

ḥau her

ìn ḥau ì

(v. variantes)

ìn ḥeron

outre de cuir, de peau de bouc :

mānoutiba

mātekba

xeti

ϩOT, ϩWT

xeṭou ou xouṭ

porteur d'outre :

xeti ou xoṭī

outre de vin :

šethou

outrepasser, transgresser, violer :

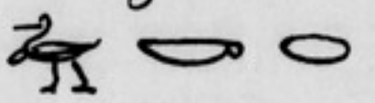
teh teh-t

ΤΟϩ

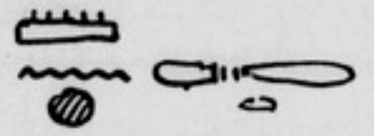
teha

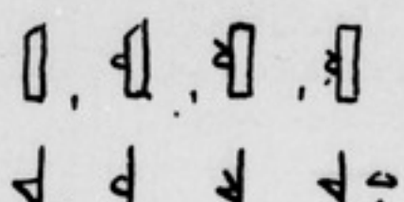
ΤΑϩΕ

ouvrage, travail:


bok
BWK


bokou

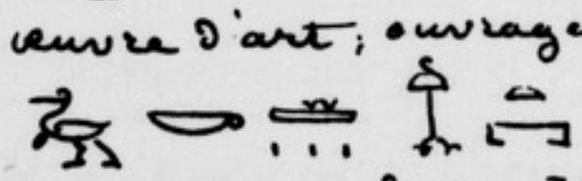

menx-t

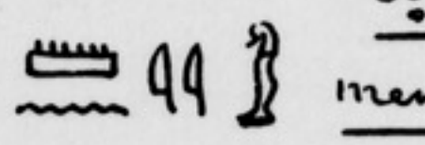

Kot KOT


Kotou

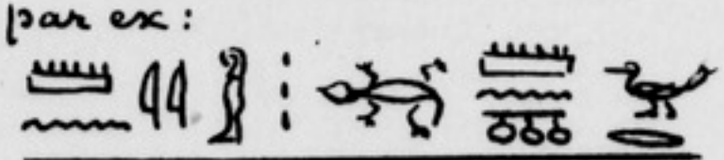

Kot

ouvrage d'art; ouvrages d'art:


bokou ab.t

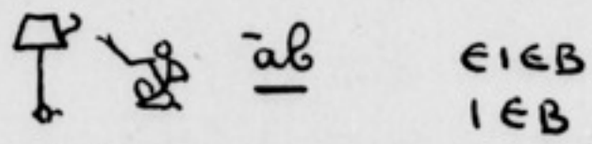

menī

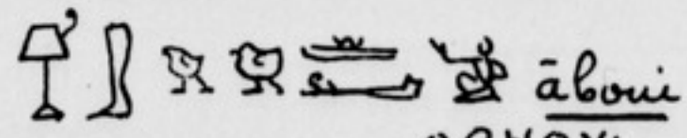
par ex:

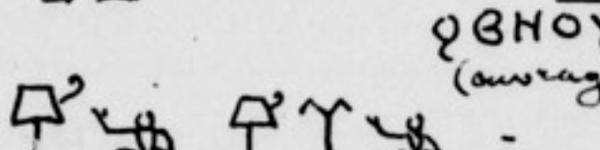

menī aš inennou our

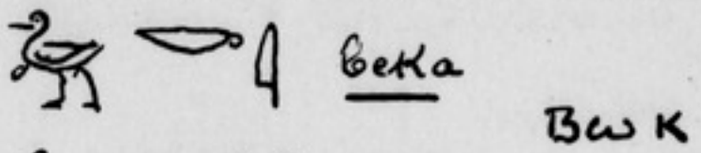
de nombreux ouvrages d'art et de grands monuments.

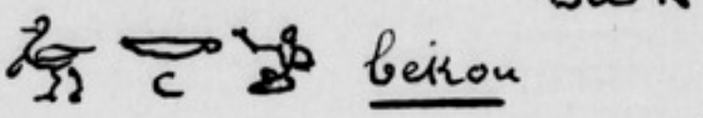
ouvrier:

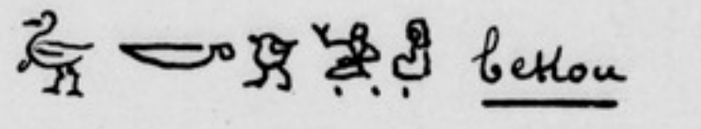

āb
EIEB
IEB

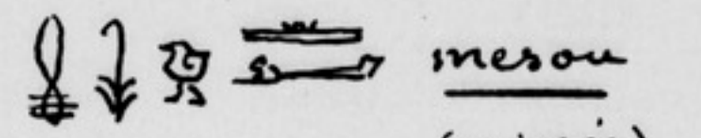

ābou
QBHOYI
(ouvrage)

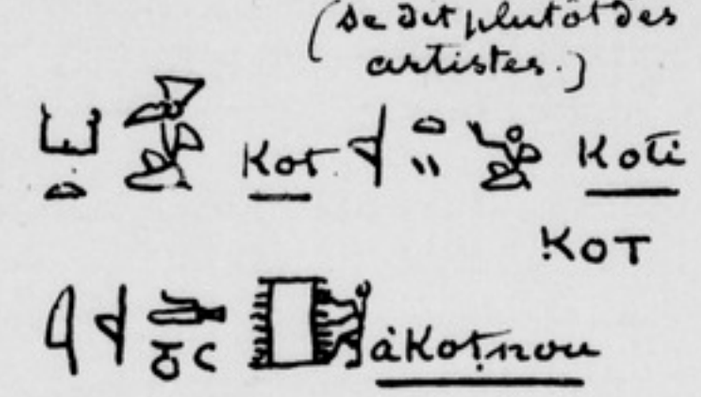

ām

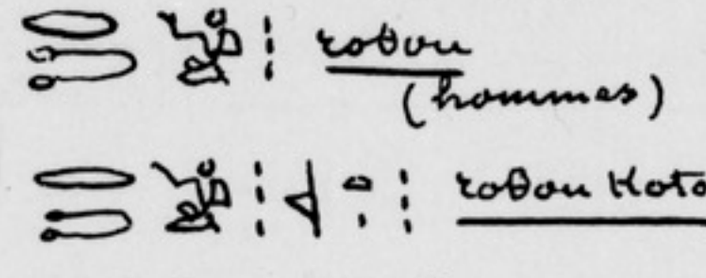

beka
BWK

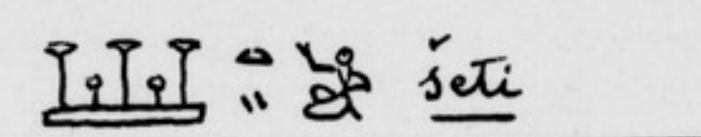

bekou

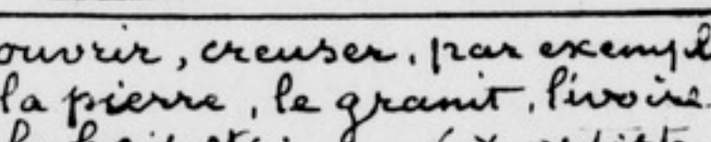

bekou

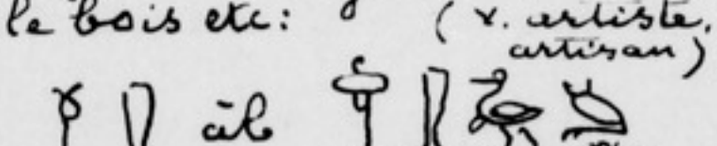

mesou
(qui crée)
(se dit plutôt des artistes.)


Kot Kot Kou
KOT

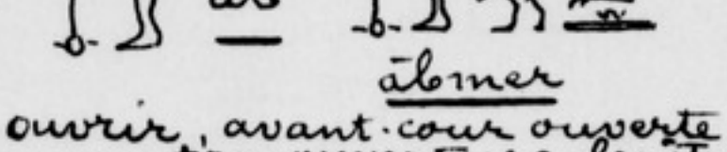

àKotnou


robou
(hommes)


robou Kotou

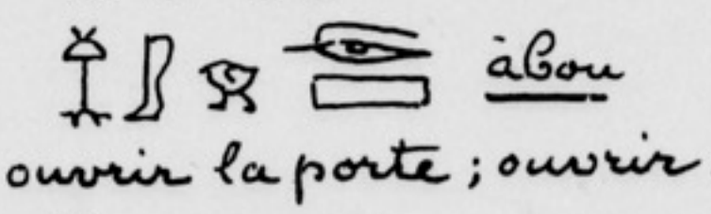

šeti

ouvrir, creuser, par exemple la pierre, le granit, l'ivoire, le bois etc: (v. artiste, artisan)

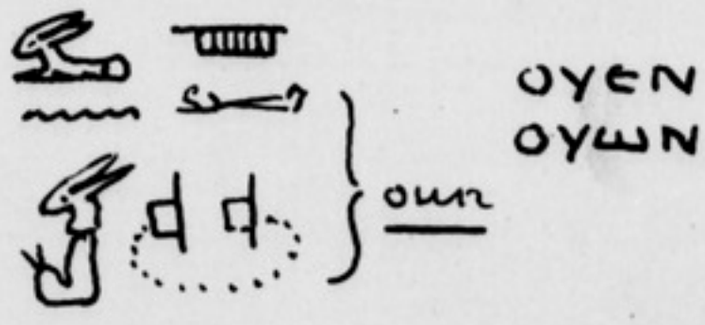

āb
ābmer

ouvrir, avant-cour ouverte, trou, ouverture, fenêtre (v. fenêtre)


āb

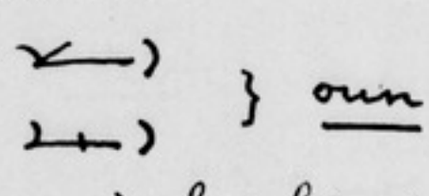

ābou

ouvrir la porte; ouvrir:

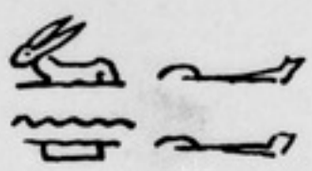

OYEN
OYWN
our

ouvrir la porte (suite.)

 our  our

 } our

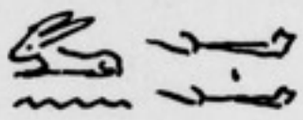
ouvrir les bras, prier:

 our toṭoui

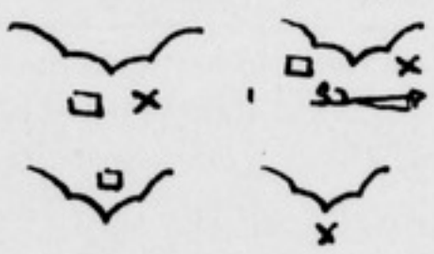
ouvrir la main, être généreux:

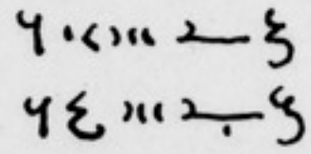
 our toṭ-t

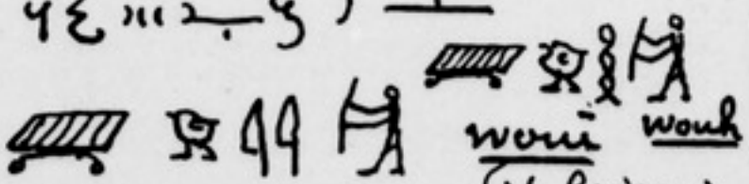
ouvrir les ailes, s'envoler: (V. voler)

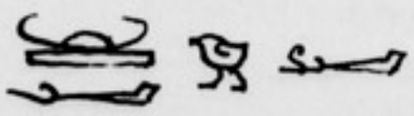
 our toṭoui

ouvrir en écartant un obstacle, découvrir, préparer:

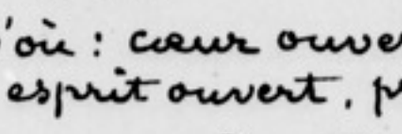
 ap ou oup

 oupi

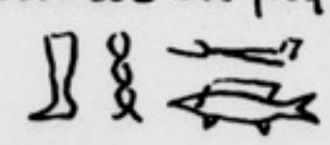
 wouī wouh (V. briser)

 ouhāu

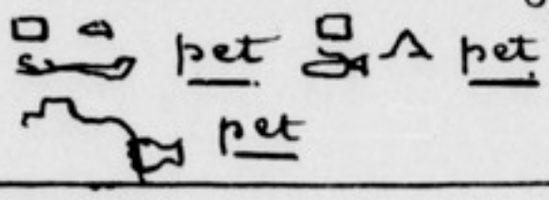
D'où: cœur ouvert, sincère; esprit ouvert, prudent:

 ouhauhati

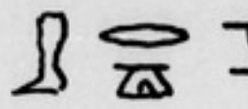
ouvrir en piquant:

 behā

ouvrir, étendre, élargir: (V. crocher)

 pet pet pet

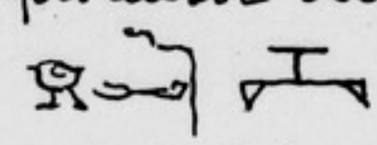
être ouvert:

 berk φερκ

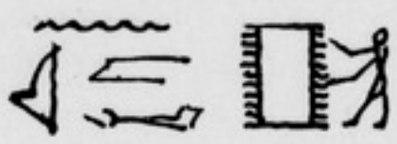
 perk.t

ouverture, trou, fissure, porte de l'enfer:

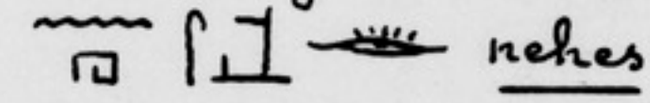
ouvrir, creuser; quelquefois aussi délivrer:

 ouṯa ουθα

ouvrir, faire ouvrir, pratiquer une ouverture:

 nemā

ouvrir les yeux:

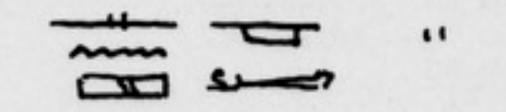
 nehes

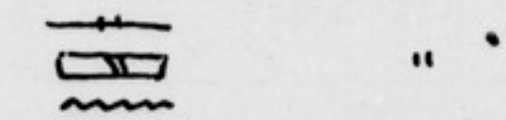
ouvrir en brisant, enfoncer, fendre:

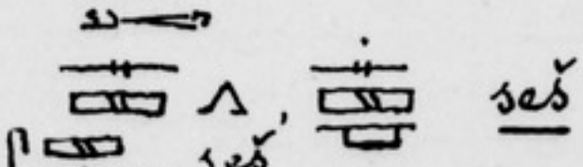
 nekꜣ

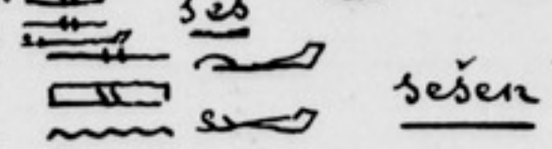
ouvrir, découvrir, s'ouvrir:

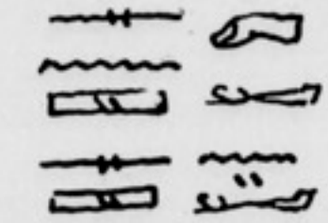
 senš

 "

 "

 seš

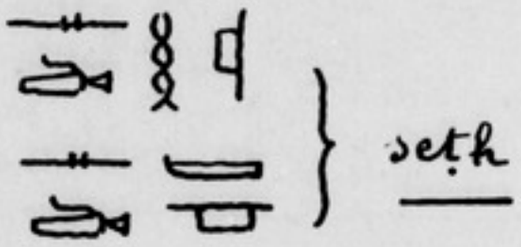
 sešen

 sešni

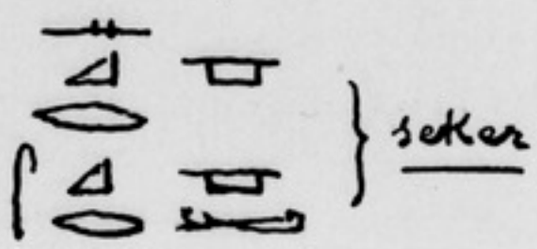
par ex: montrer son visage à découvert; montrer un visage ouvert; découvrir son visage:

 seš her

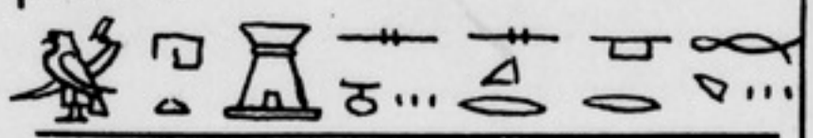
ouvrir: (suite)


seth

ouvrir, s'ouvrir:

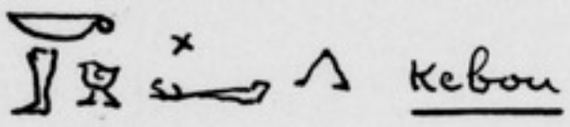

sekar

par ex:



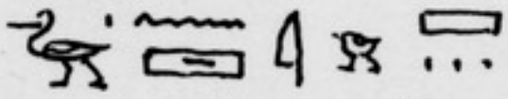
mahet sen sekar i meh

Son pylone s'ouvre du côté du Nord


Kebou

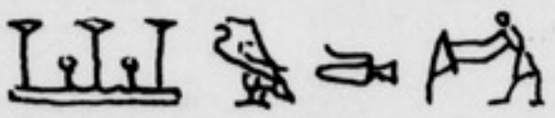

ťaroun

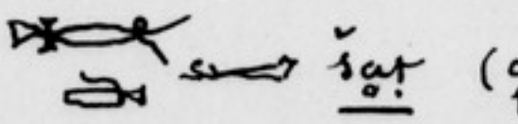
ouvrir une tranchée, creuser une fosse, ouvrir un canal:



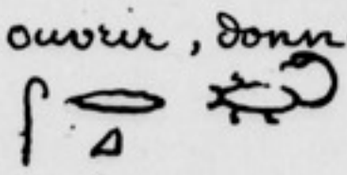
sanšau

aussi: faire une brèche, dans un mur.


šat

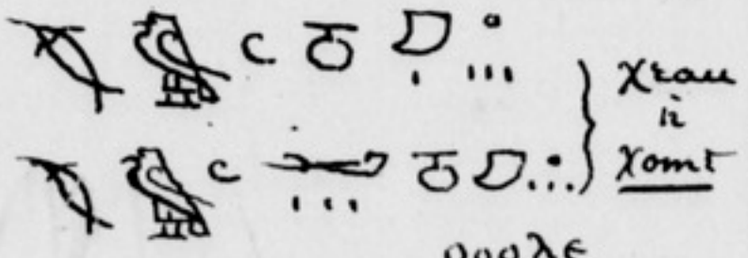

šat (couper, fendre trancher)

ouvrir, donner de l'air:


serk (v. scorpion)


serkaa

oxyde de cuivre: (v. rouille vert de gris)

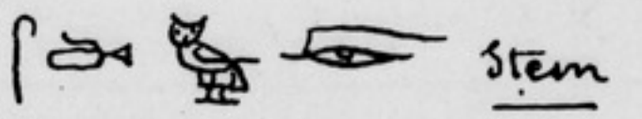

xrou ii xomt

qoolε (rouille)

oxyde d'antimoine, noir d'antimoine, pour noircir les yeux: (v. antimoine)


saour

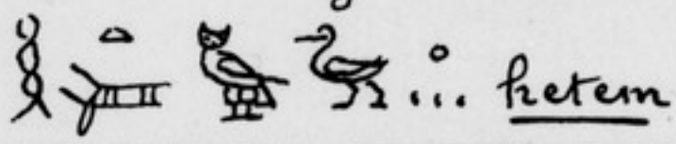
BACOYP


stem


stem-t


stem

CTHu
CΘHu
en grec Σεμι


hetem

Supplément à la lettre O.

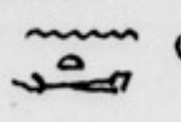
Osques ou osces:


ouašaša

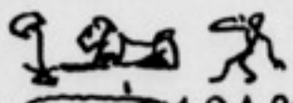
Les Osques de la Campanie, entrèrent avec les Etrusques et quelques peuplades Italo-Grecques dans la coalition des Libyens et des Lyciens contre l'Egypte du temps de Ramsès II qui les défit. Ce n'est qu'à cette époque, au XIVe S. av. J.C. que leur nom apparaît sur les monuments racontant les victoires du pharaon (v. coiffures)

P

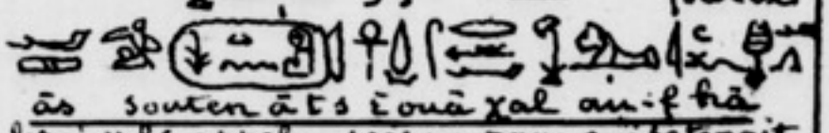
pacte:


neta

page attaché au service du pharaon:


xal

parex:



às soutenāts ťouà xal an-f hā le roi v.f.s. appela après un page qui se tenait près de lui

paiement: (v. payer) sounnou

sount COYNT

par ex:

šopi sountou ⸗ het ⸗ tot-f-k

j'ai payé les paiements en argent dans ta main

paiement d'une amende, de frais
faire payer une amende:

s'sounnou

paille, chaume, tige, fétu:
(v. ces mots)

àni

ⲁⲓ ⲉⲓ

PWOYI
POOYE

rouit

step

šoḏ ⲥⲱⲃⲉ (soingrec)

šoḏi

ṭah TOϩ

tahmou-t

ta ⲍⲏ

ta-i

pain:

àk

àik
ⲁⲓⲕ
ⲁⲉⲓⲕ
ⲟⲉⲓⲕ
ⲱⲓⲕ, ⲱⲕ

axi

pain

ta

pain de boulanger:

teti

pain riche:

ṭapt TAπT

pain blanc en forme de pyramide:

het sopt

pain frappé d'une empreinte, cuit dans une forme:

heťa

heťa-t

petit pain:

Kerseta

Kersetou

Koursetba

c'est le pain que les grecs imitèrent et qu'ils nommèrent κολλύβτες

pain, nourriture, mets:

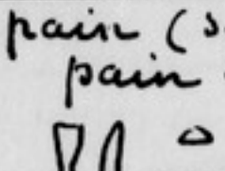
ak

sennou

seni

seser-t

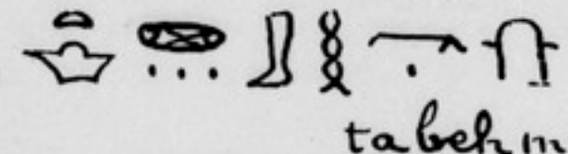
pain (suite)
pain cuit, corbeille de pain

 bat

miche de pain:

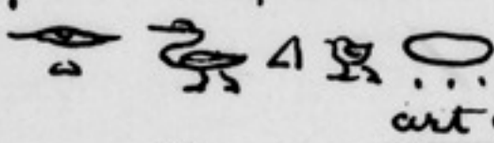
 hotep àf

tranche de pain:

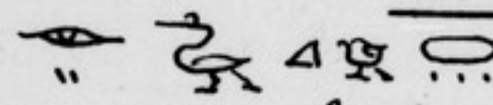


tabehmet

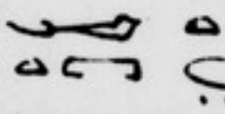
faire des pains:

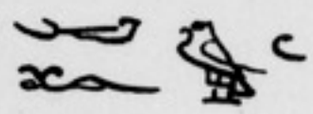


art àkou

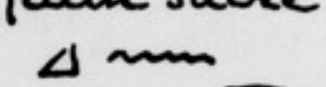
 ari àkou

paneterie, boulangerie:
(v. boulanger)

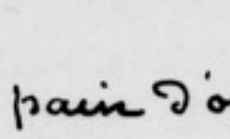
 àt àkou
ou
àt taou

 àfau

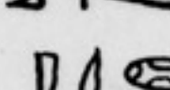
pain sacré:

 Kenef KENEQ
(pain béni)

pain d'offrande:

 ba-r

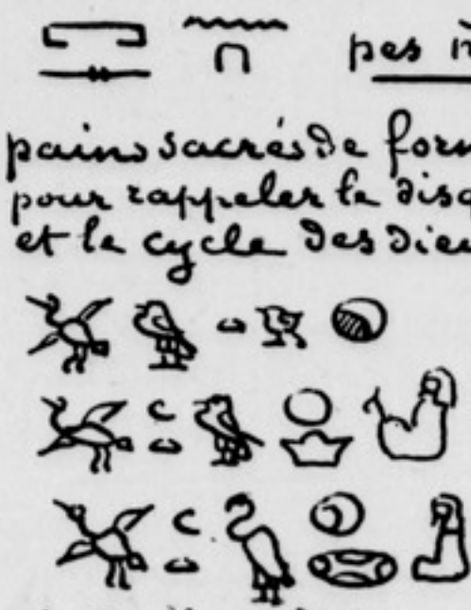
 ba

 pex

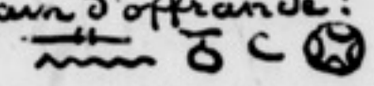
 pes

 pes ir 10

pains sacrés de forme ronde, pour rappeler le disque lunaire et le cycle des dieux: (v cycle)

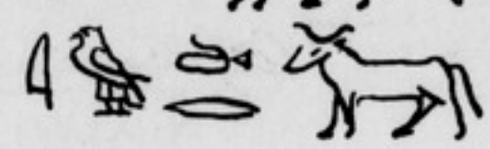
 paut

pain d'offrande:

 senrou

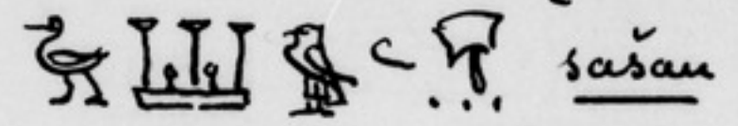
paire d'animaux:

 àtre

 àatre

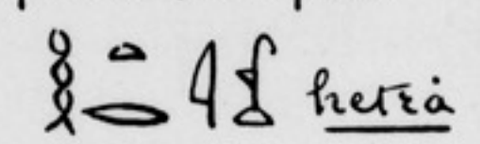
 àtre

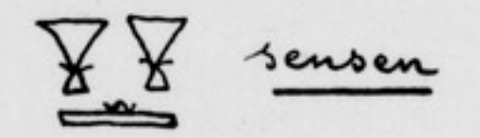
QATPE

 sašau

COEIW
ψaiw
ψωψ

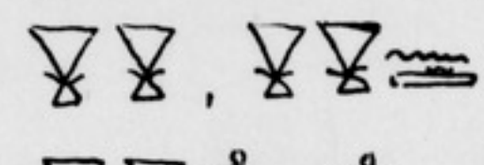
paire, couple: QATPE

 hetrà

 sensen

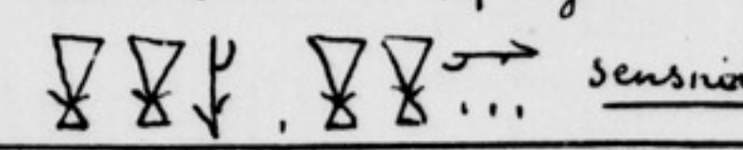
 ŠŠata

paire d'amis: (v. ami

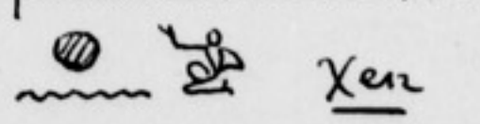
 sensen

 sensen

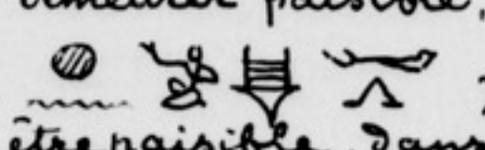
paire de mats aux banières de couleurs qu'on dressait devant les pylones et qui étaient consacrés à Isis et à Nephtys:

 sensiou

paisible, calme, tranquille:

 Xer

demeurer paisible, calme:

 Xer hà

être paisible, dans une situation paisible, agréable; planer dans une sphère tranquille au dessus des soucis de l'humanité:
(V. planer)

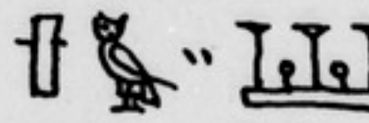
 Xer

 Xeri

ψINE
ψINI

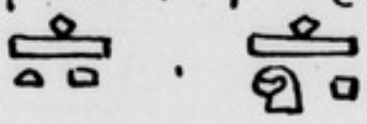
paître : (v. pâturage, berger)


ämani
AMONI

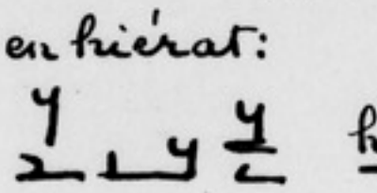

ämišou

Litt. : manger l'herbe.

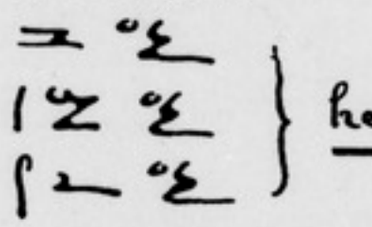
paix, repos (surtout de la tombe)


hotep

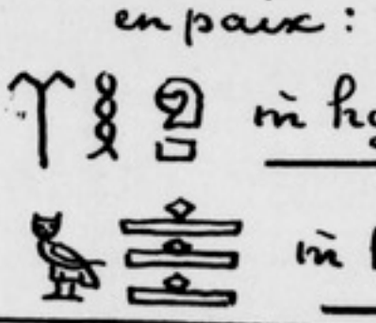
en hiérat:

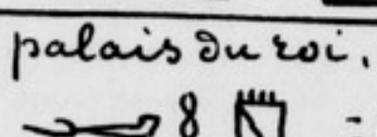

hetep

en démot:

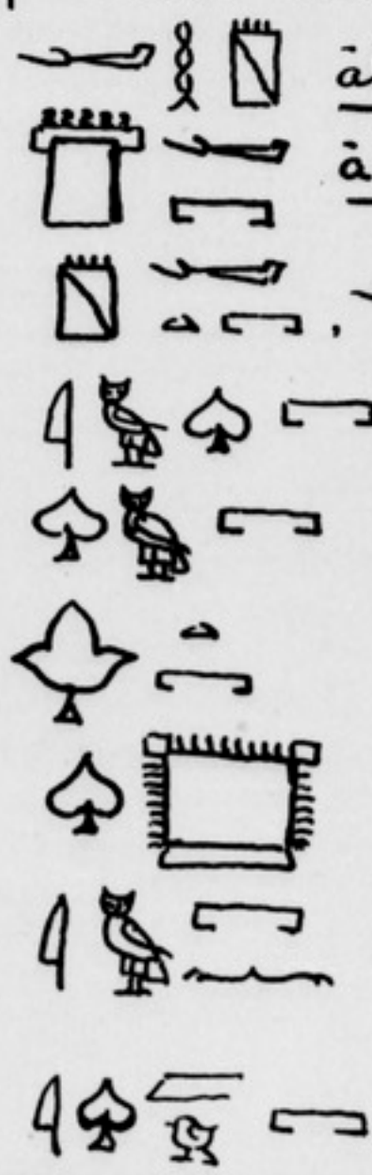

hetep

en paix :


m hotep (in pace)


m hotepou

palais du roi, cour du pharaon


äh-t

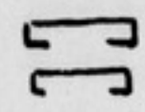
ähä

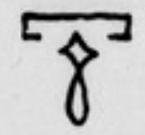
ähä-t

äm (per)
la maison agréable

äm (per nen)
l'agréable maison à l'entrée interdite

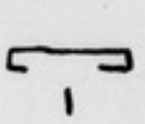
ämou (per)

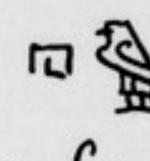

peroui

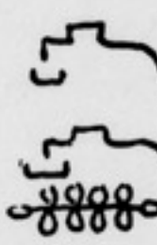

per ä la grande maison

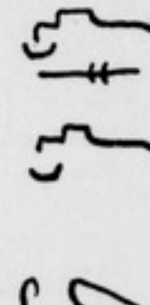
d'où :

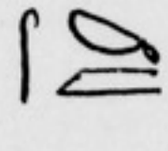

per ä qu'on a supposé l'origine du mot pharaon, (v. ce mot)


per souten
maison du roi.

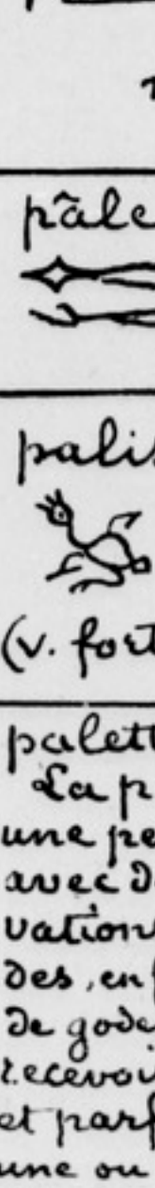

hait QAEIT


hi souten


stepsa per
maison de la protection


semountaouiper
maison de celui qui dirige les deux mondes

pâle, pâleur :


äat

palissade, retranchement :

(v. fortification)

tar-t
ΣΗΡΕ

palette : (v. encrier)

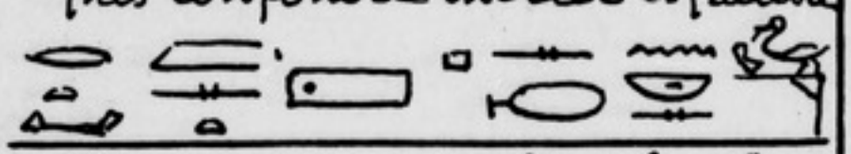
La palette des scribes était une petite planchette étroite avec deux ou trois petites excavations rondes, en forme de godets, pr recevoir l'encre noire, l'encre rouge et parfois l'encre jaune, plus une ou deux rainures pour déposer



le jonc taillé en bec comme nos plumes. On rencontre assez souvent des palettes funéraires où les creux sont simplement indiqués par des lignes à l'encre; ce sont des symboles du métier exercé par le défunt. Ces palettes funéraires portent souvent une inscription en l'honneur d'Ammon, d'Osiris et surtout de Thot dieu des lettres.

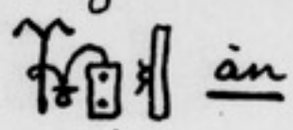
Dans un tombeau à Sakkarah on a trouvé une véritable palette de peintre avec cinq godets ayant conservé leurs couleurs. Elle est antérieure à Abraham!

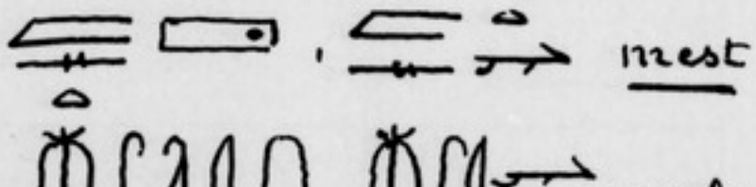
La phrase suivante que nous avons déjà reproduite au mot encrier prouve qu'il ne faut pas confondre encrier et palette

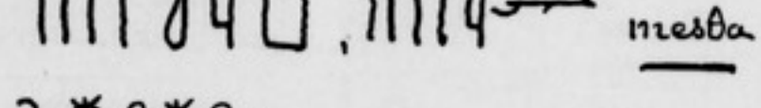


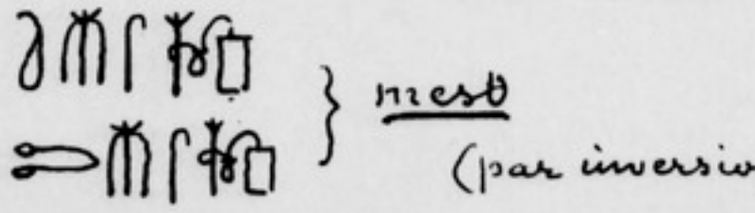
tout mest pas à neb-s tout

furent présentés la palette et l'encrier à son seigneur Thot.

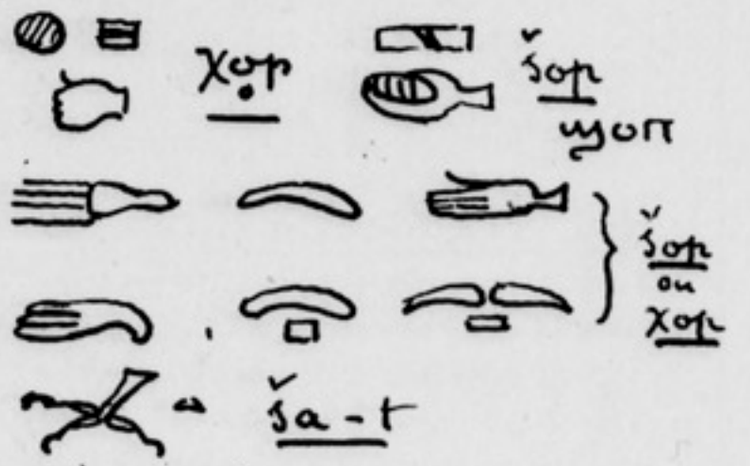




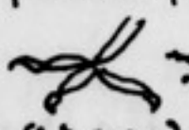




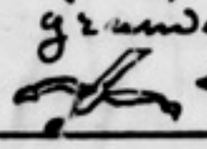
palme: (mesure) (V. coudée)



petite palme:



grande palme:

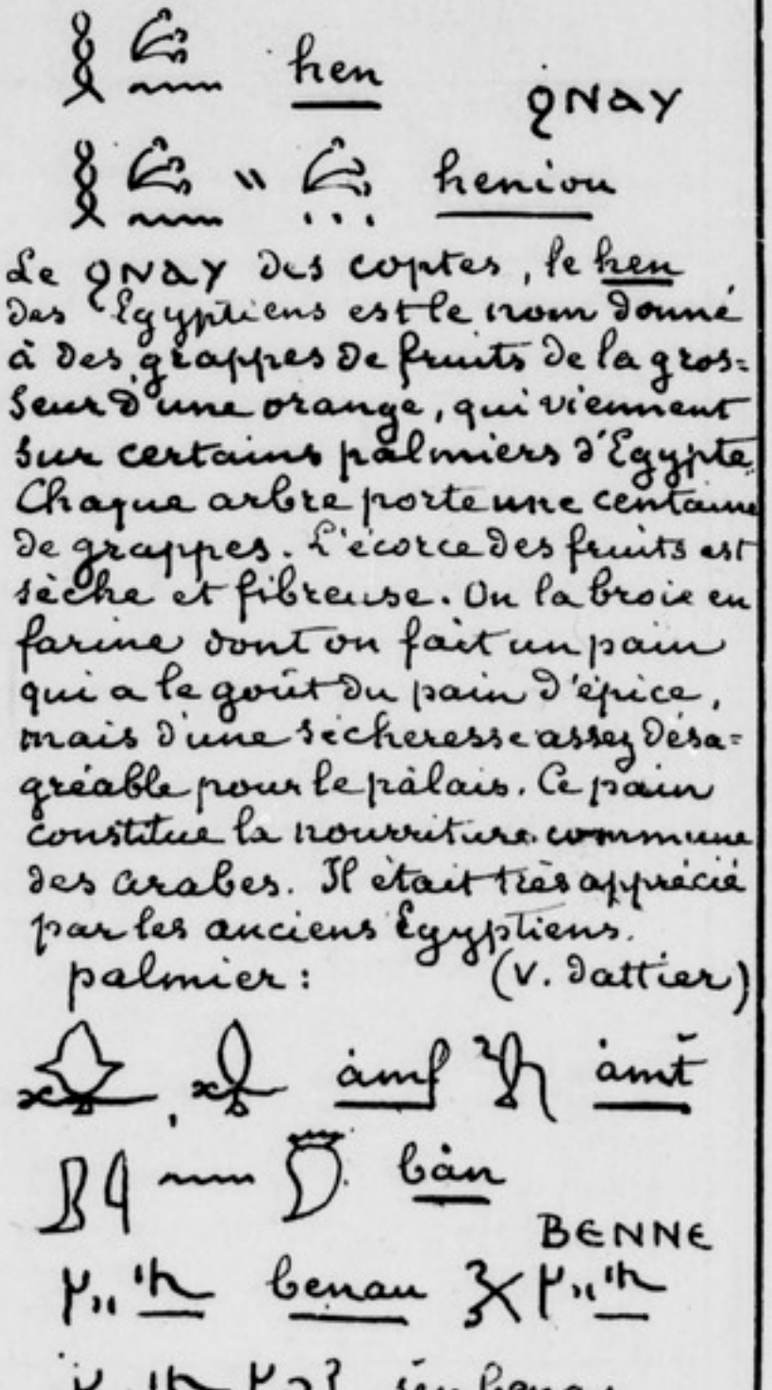


palme (rameau de palmier)

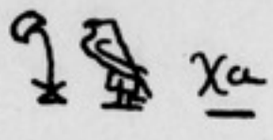


Le ϩNAY des coptes, le hen des Egyptiens est le nom donné à des grappes de fruits de la grosseur d'une orange, qui viennent sur certains palmiers d'Egypte. Chaque arbre porte une centaine de grappes. L'écorce des fruits est sèche et fibreuse. On la broie en farine dont on fait un pain qui a le goût du pain d'épice, mais d'une sécheresse assez désagréable pour le palais. Ce pain constitue la nourriture commune des arabes. Il était très apprécié par les anciens Egyptiens.

palmier: (V. dattier)



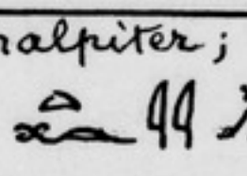
palper, diagnostiquer: (v. tater) toucher, mesurer, peser)


xa

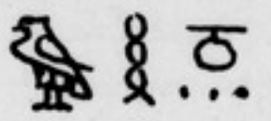

xai


xaï

palpiter; être agité:

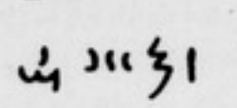

tefi

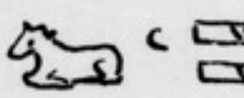
panade, bouillie, espèce de polenta:


ah

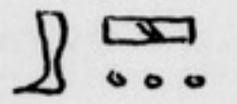

ašā


ax


ašī ou axī

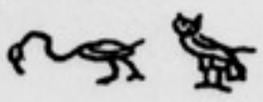

wouši

wovuy


ouš (le ḃ est souvent pris pour ou. L'usage en est surtout fréquent en copte.)


ouša

panais:

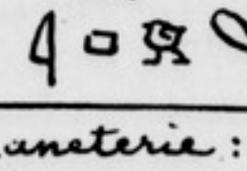

Kemī

Kem

נמא

panégyrie: (v. fête)

panégyrique:


àpou

paneterie: (v. pain)

panier: (v. corbeille)

nous avons dit au mot corbeille les divers mots qui signifient corbeille ou panier. Ajoutons seulement que depuis la plus haute antiquité les Egyptiens ont exécuté de remarquables travaux en sparterie. Les paniers en joncs tressés sont teints de couleurs diverses. Il est intéressant de constater que les paniers et corbeilles qu'on fabrique encore aujourd'hui à Eléphantine (Djezirèt el-Sag, l'île des fleurs) ont les mêmes couleurs et les mêmes formes qu'aux temps antiques.

panthère: (v. léopard.)

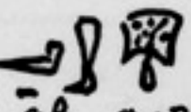
la peau de panthère que portaient les prêtres de Sem


Sem


Sem

se nommait:


ba


ab qoB

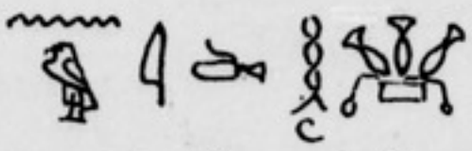

šopā

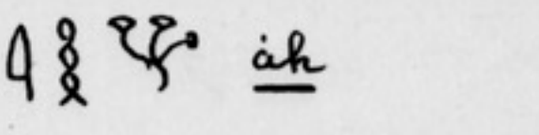
papyrus des marais: (v. marais)

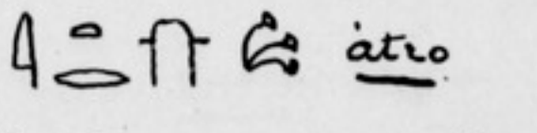

àth

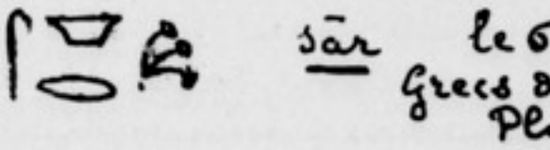

àθh


àthou


na àthou les papyrus est l'étymologie du nom de la plante ornementale Natho.


àh


àtro

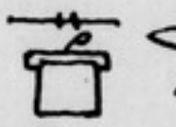

sār le σάρξ des Grecs dont parle Pline.

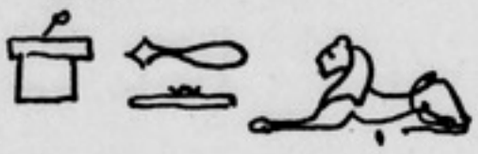
panetière: (v. pain)

panier: (v. corbeille)

nous avons dit au mot corbeille les divers mots qui signifient corbeille ou panier. Ajoutons seulement que depuis la plus haute antiquité les Egyptiens

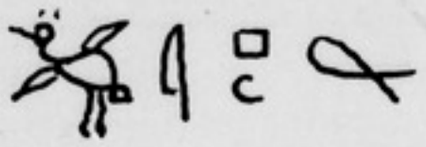
papyrus: (suite)

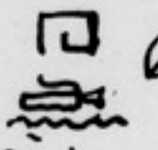
 sar-t

 sāl

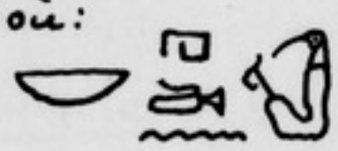
 Kam Kaw

papyrus préparé comme papier

 papou

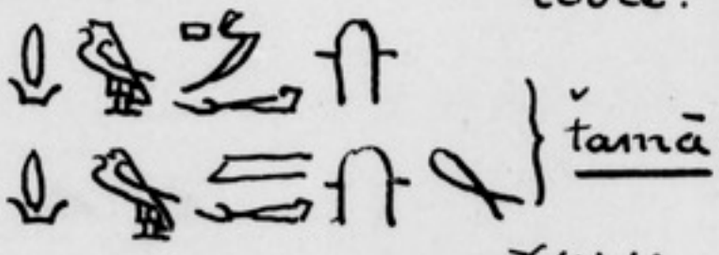
 heṭen

dou:

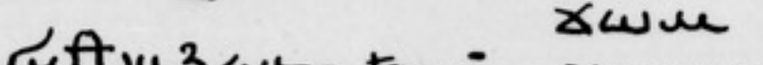
 neb heṭen

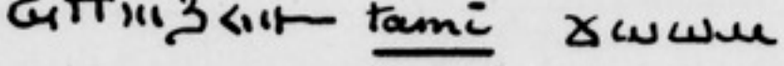
le seigneur du papyrus, un des titres de Thot, dieu des écrivains et des lettres.

papyrus en volume, rouleau, livre:

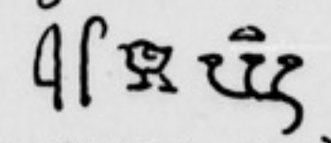
 ǰamā

ϫωωε ϫωωωε

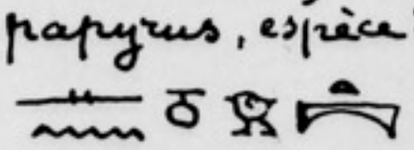
 tamī

 temà

registre en papyrus: (v. compte)

 àsout

papyrus, espèce de plante sacrée:

 sennoupet

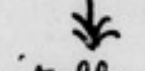
(nourriture du ciel)

Hérodote (liv. II c. XCII) dit:

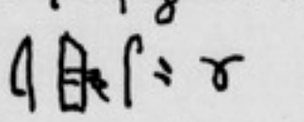
« Quand on arrache le byblos des marais, on en coupe la partie supérieure qu'on emploie à différents usages. Quant à l'inférieure on la mange crue ou rotie dans un four ardent. »

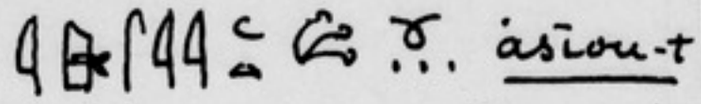
Quelques egyptologues traduisent sennoupet par fenouil.

papyrus dite «plante royale»

 henṣouten

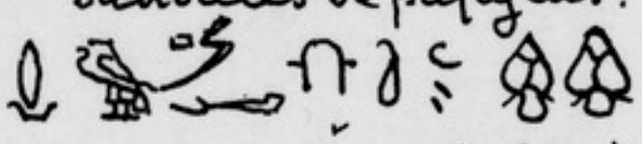
étoffe préparée avec des fibres de papyrus:

 àsi

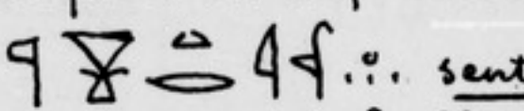
 àsiou-t

Hérodote nous dit que les voiles de navires étaient faites en toile de papyrus et qu'on se servait de l'écorce de la plante pour en faire des cables etc:

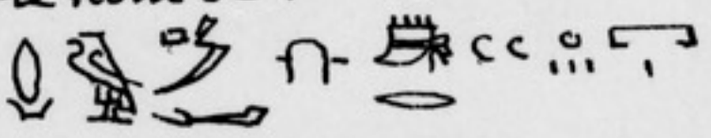
Sandales de papyrus:

 ťamà ϑouï

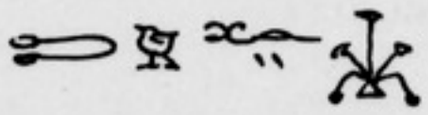
Cornets de papyrus dans lesquels on enfermait l'encens

 sentrà nouter

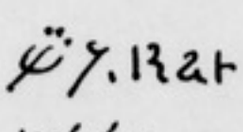
qui de son emballage prit le nom de:

 ťamà teroui

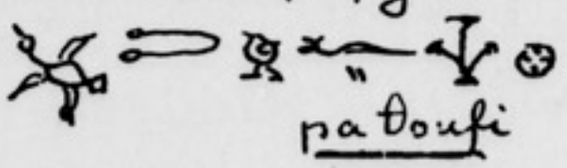
marais où l'on cultive le papyrus:

 ϑoufi

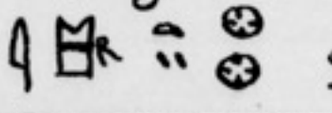
ϫοογϥ

 toufi ϸϥϸ ťouf

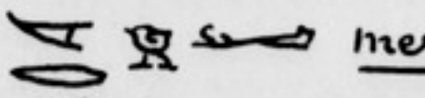
la ville du papyrus:

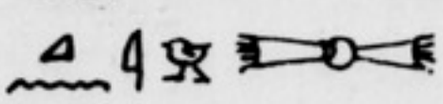
 pa ϑoufi

le pays du papyrus:

 àsit

paquet, trousseau, trousse:

 meṛou ⲙⲁⲓⲣⲉ

 Kenqu

paquet, marchandise: (v. marchand)
kinān

paquet lié, rouleau de cordes
χāu ϣολ

petit paquet, trousse:
nāχou ou n̄χām

par:
n̄ ən
ī m̄

m̄ ṭot
par la main

m̄ ṭotou
par les mains

n̄ χer

par, par dessus:
χe-t ϣε

parabole, proverbe, dicton, métaphore, sentence, énigme (v. ces mots) et fin, aiguisé)
māten

parler par métaphore:
ṭet māten

paragraphe: (v. passage) place

paralyser, être paralysé:
ašāhou ϣοτϙε

sāṭa ϩϩϭ
sāṭṭī ϲιϭε

s'aṭ (v. sourd)

χanouro (bouche fermée, muet.)

parapet:
besem

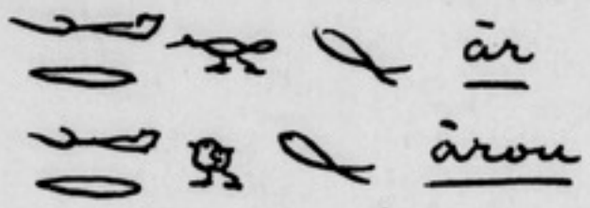
parc: (v. jardin)
parc, parquer: (v. engraisser)
ouša

parcelle de terrain:
ḥi ϙιϩ (voie)
ḥiou
šet šeta

parceque:
pa oun (le étant)
ḥarīti
ī n̄ ī n̄ϭ
ī n̄ti ϫϫ
n̄ āk

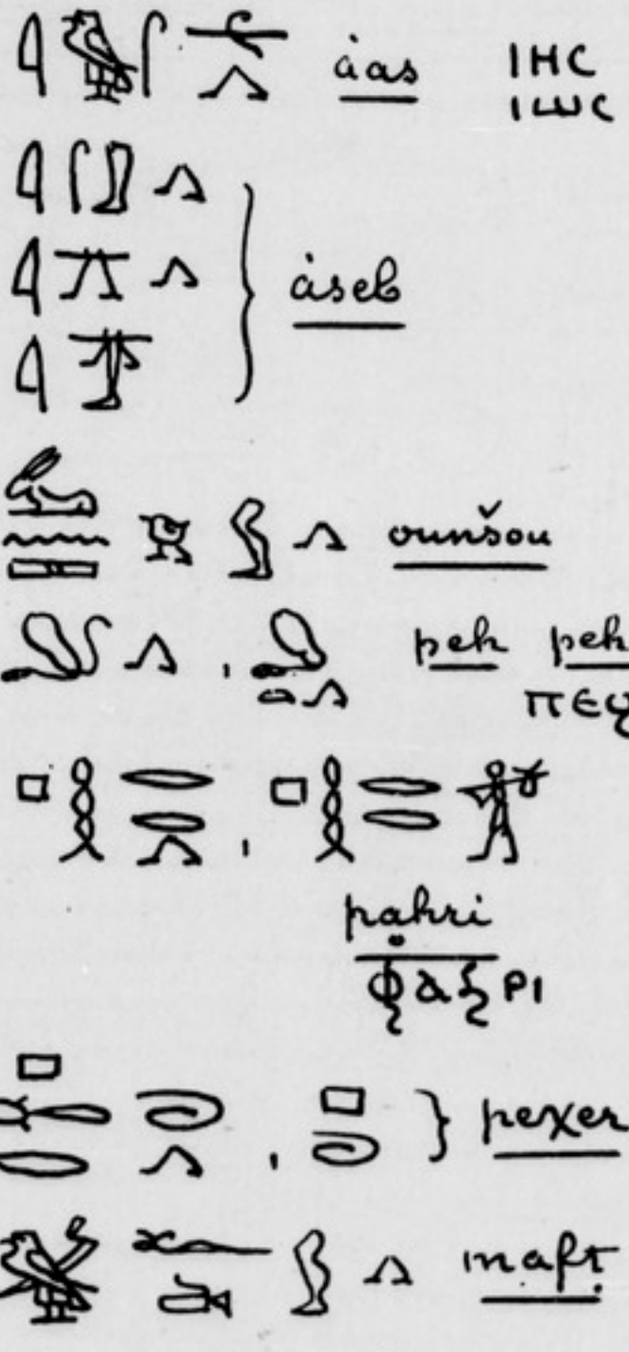
parchemin, peau:
ṭehera
rouleau de parchemin:
ārt n ṭeher

parchemin : (suite)

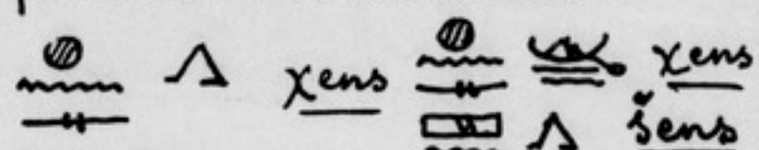


Le parchemin, le cuir, le vélin furent employés abondamment sous les premières dynasties et même après la découverte du papier de papyrus, qui remonte elle-même à une époque très reculée, on continua à se servir de rouleaux de parchemin, quand il s'agissait de conserver par écrit des documents importants.

parcourir :

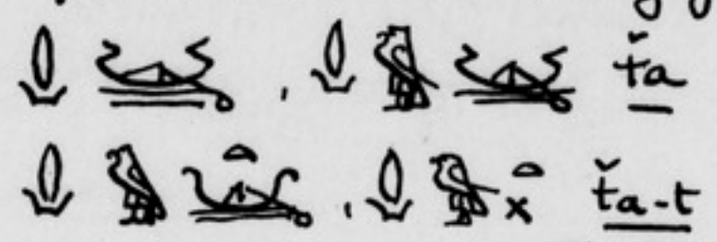


parcourir, traverser :

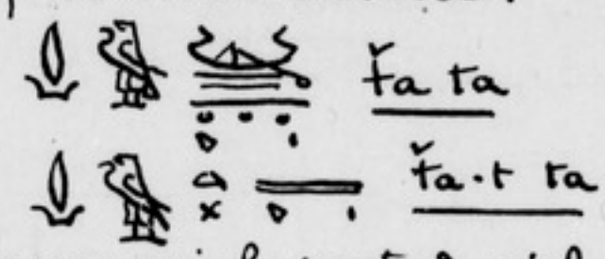


neb mes-t aroutì xens taoui
maître de la vitesse, coureur, il parcourt les deux mondes.

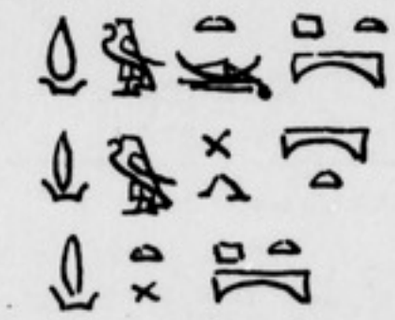
parcourir, Traverser, voyager



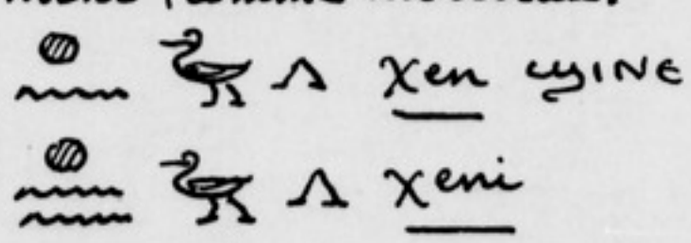
parcourir la terre :



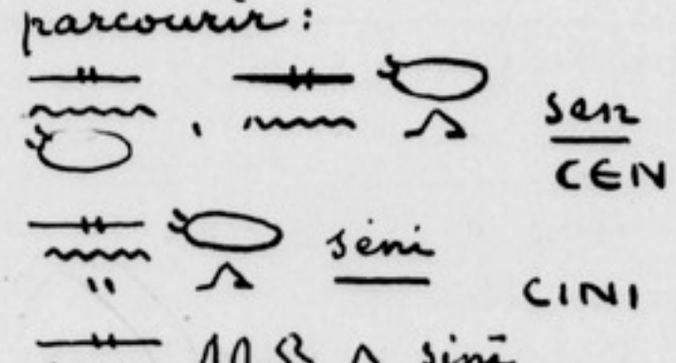
parcourir la route du ciel en parlant du soleil :



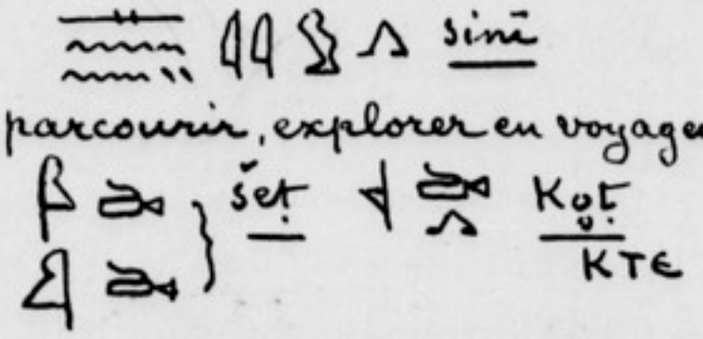
parcourir, traverser rapidement, comme un oiseau :



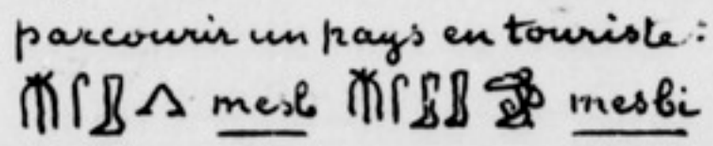
parcourir :



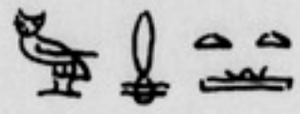
parcourir, explorer en voyageur :



parcourir un pays en touriste :

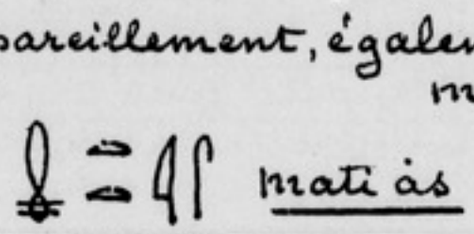


pareil à : (V. copie)

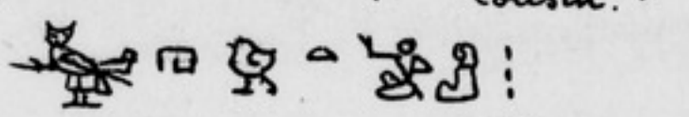

in mati

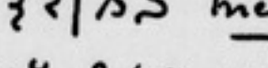

mati (B. ep.)

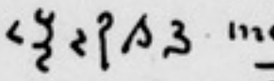
pareillement, également, de même que :


mati às

parents : (V. famille, cousin.)


inâhout-ou


mehout

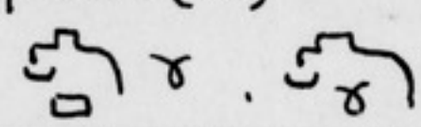

mehouton

vrai parent du roi :


rex ma souten

(reconnus vrais royaux)

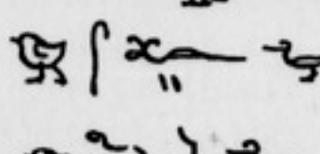
parer (se)


stp

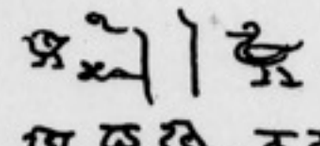
paresse, paresseux :

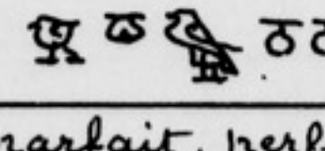

ousfa

OYOCY

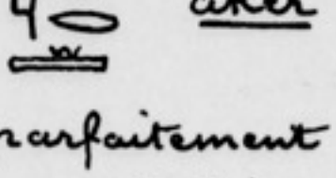

ousfi

OYECY


outef

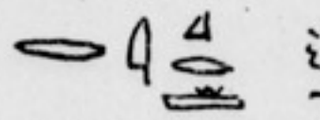

oukaron

parfait, perfection :

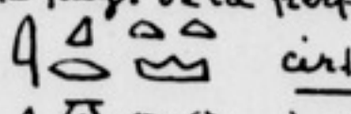

âker ou ârk

ШРХ, ОРК, ООРК

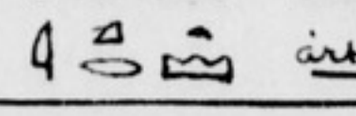
parfaitement


ê ârk

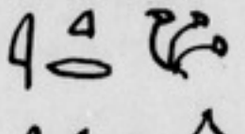
« la terre de perfection » } nécropole
« le pays de la perfection » }

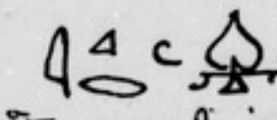

ârk menti


ârk menti


ârk ment

« la plante parfaite » } nom d'une plante
« la perfection » }


ârk


ârkou

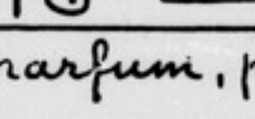
être parfait, complet, sans que rien ne manque :


tem

(V. perfectionner)

parfois :

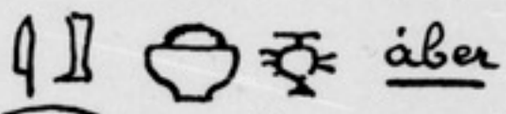

à în ta renpit


renpit lu aussi tera-t

parfum, parfumer : (V oindre) onguent, pommade)


ânti

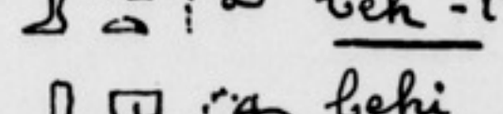
(V. encens)

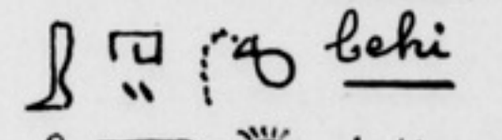

âber

Le parfum âber, dont il est question dans le Conte des deux frères et qui imprégnait les cheveux d'une fille créée par les dieux au point qu'une mèche de ces cheveux emportée par les eaux du Nil, parfuma si bien les linges du pharaon que des blanchisseuses lavaient au bord du fleuve et auxquels cette mèche s'entremêla, qui à son odeur seule le roi s'éprit de l'inconnue, ce parfum aber, disons nous, était le parfum par excellence, celui qui servait à parfumer les vêtements des déesses.

Il jouait aussi un rôle moins noble et moins poétique, servant très prosaïquement à guérir les maux d'oreilles.

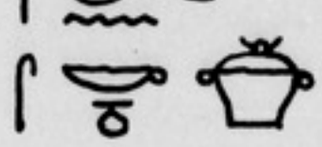
parfum, parfumer :

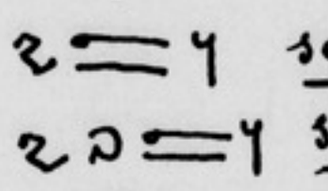

beh-t


behi

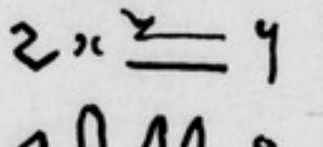

sotm COGN

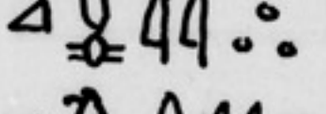
parfum : (suite)

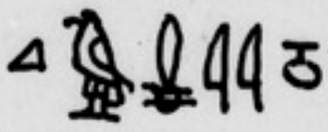

sekeu COGN

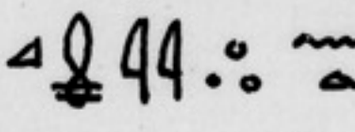

sekeu

sekneu


sekhau


Kami (v. gomme)

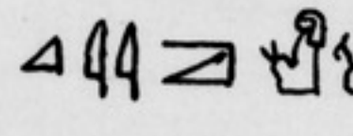

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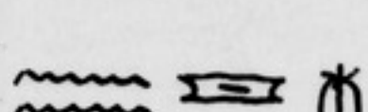


Kami ìt ānti

les parfums Kami et anti, dont on faisait un mélange, l'anti étant réellement un parfum et le Kami, de la gomme arabique, étaient importés du Poun ou Panouter, l'Arabie heureuse.

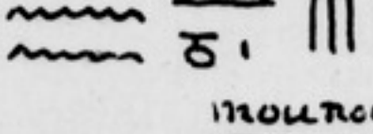

Kirsef

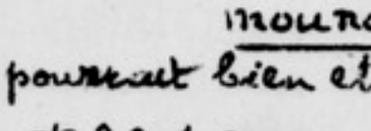

Kiarsoui



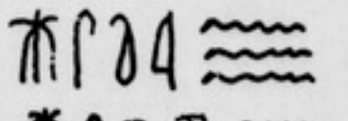
mounoumestenou

pourrait bien être comme

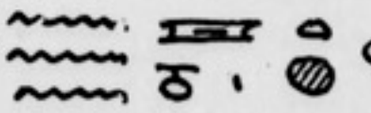

mesba mou


mesta mou

de l'eau de menthe


mestau

menthe, fenouil, faux anis (v. menthe)


mounoutexou

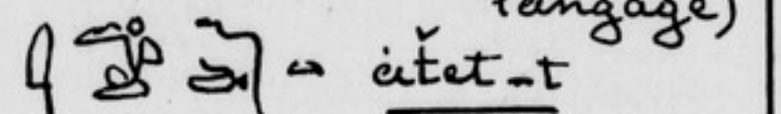
eau de rose (v. rose)

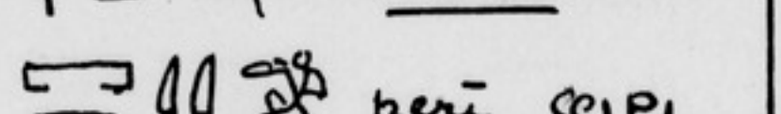

Ťalmă

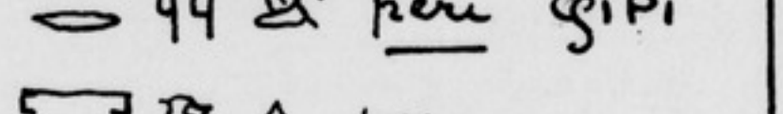
parfum extrait de la plante:

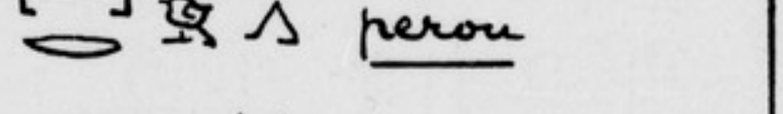
Ťalem

parler, paroles: (v. dire, mot, langage)


ătet-t


peŭ GIPI

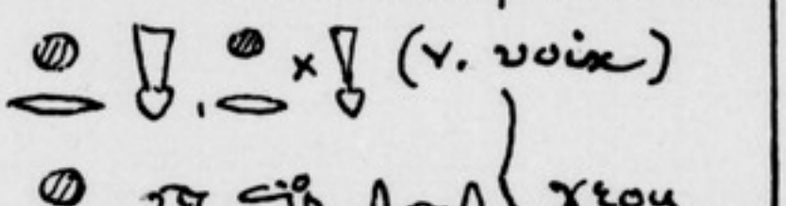

perou

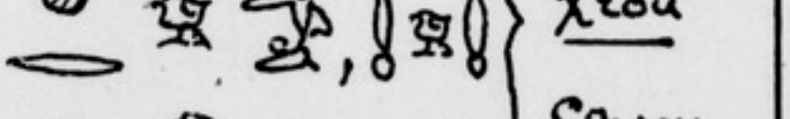

ro

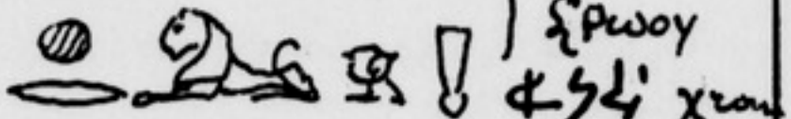

rătì ro

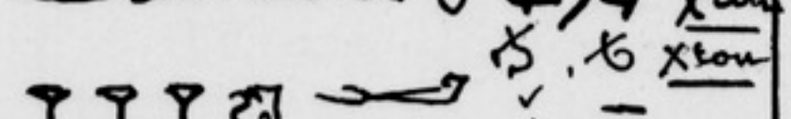
†Po

donner la parole.

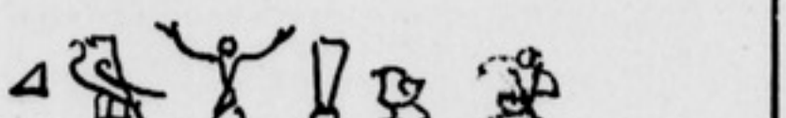

(v. voix)

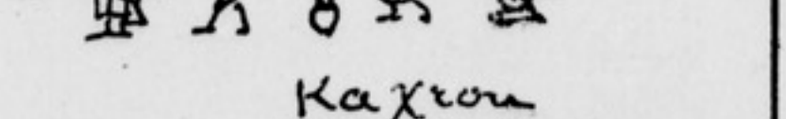

Xrou


Ερωογ


Xrou

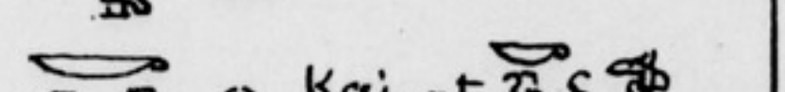

Xrou


saāro

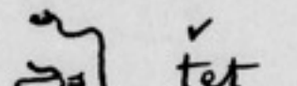

Ka Xrou

élever la voix.

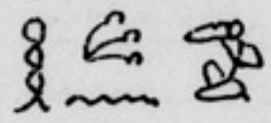

Ka


Kai-t

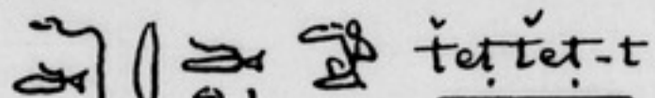
parler, paroles: (suite).


tet etc (dire)

adresser la parole à quelqu'un:


hen

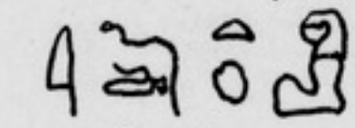
prononcer des paroles:


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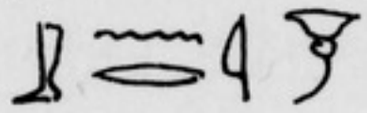
prendre la parole:


àanrou

la déesse parole:


ǎtet-t

parole douce, mielleuse:

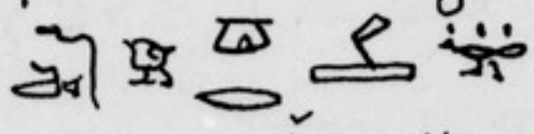

benrà

parler de nouveau, contredire:

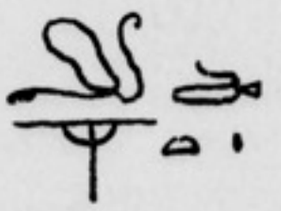

ābā am


ābā

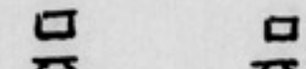
paroles mensongères:

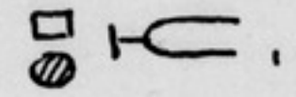

ǎtou Kḳou

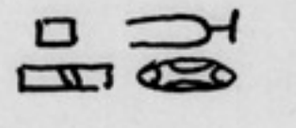
paroles magiques, sacrées: (v. magie)


hekṯet

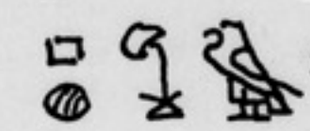
par

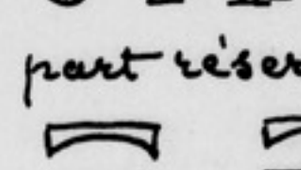

pek


pex

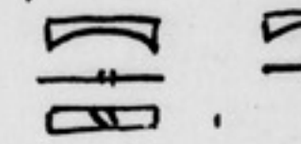

peš


pex

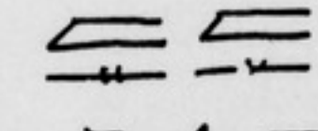

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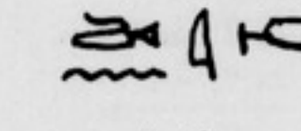

pešu

part réservée aux dieux:

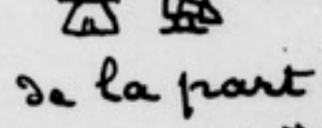

peseš

part partager:

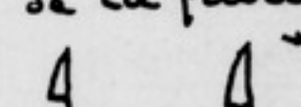

mesmes

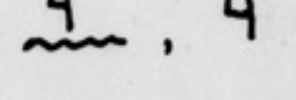

ṯna

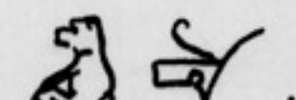
part (prendre sa) participer:

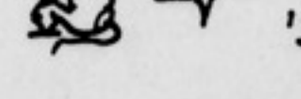

peḳa

de la part de:


àn

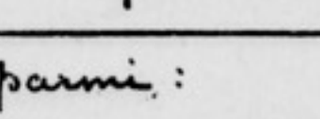

àn B. ép.

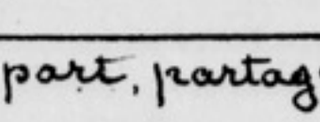

xer

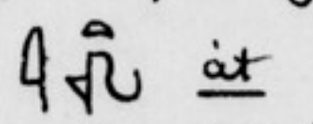

šer

parmi: (v. dans, là où

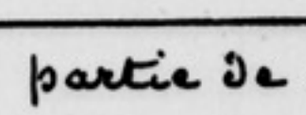
part, partager: (v. diviser)

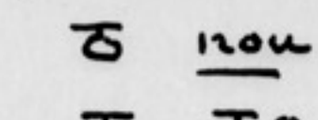

àt λ, ‹λ at

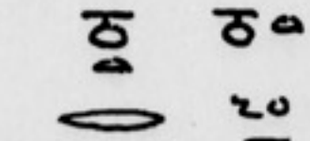

outà


wout OYWT

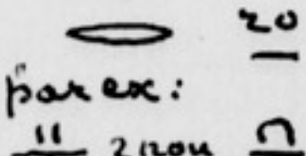
partie de: (v. portion)


rou OYN


ràt ou rout


ro roṛou (v. ou)

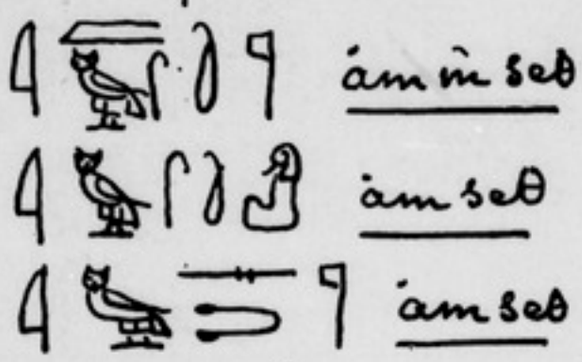
par ex:


2ième partie · 10e part. · 20e partie · 32e partie

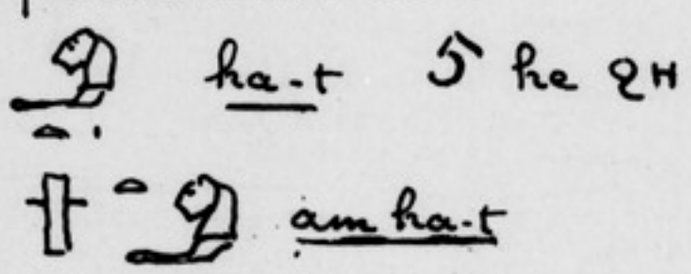
partie: (suite)
partie intérieure d'un édifice, temple, chapelle, tombeau etc:



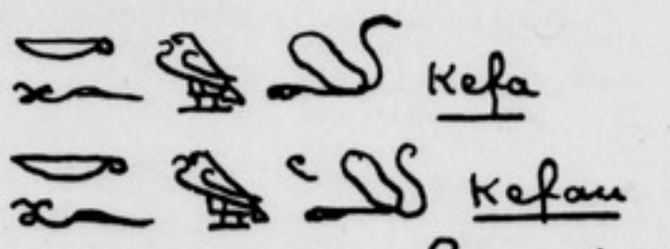
partie intérieure du corps, viscères qu'on mettait dans les vases dits Canopes:



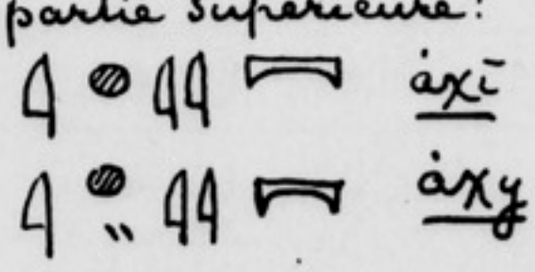
partie antérieure:



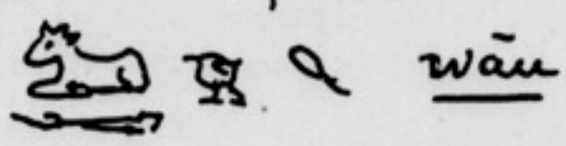
partie postérieure:



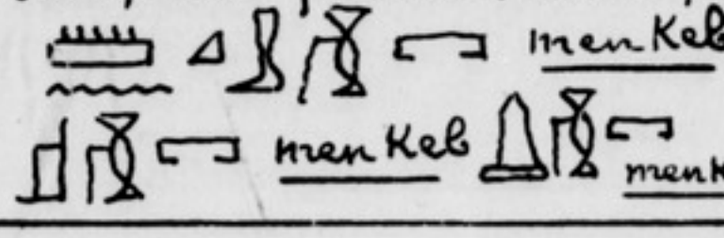
partie supérieure:



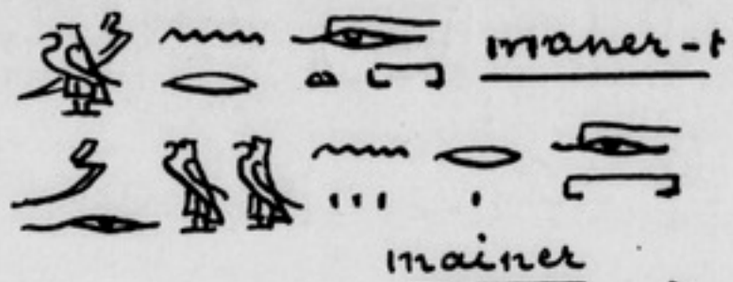
partie inférieure du corps:



partie inférieure d'une maison; cave fraîche; endroit frais:

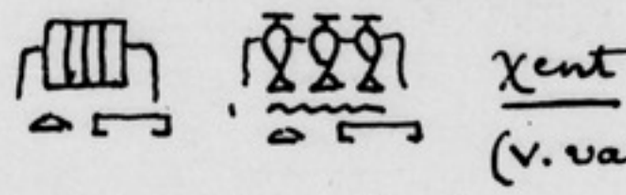


partie découverte d'un édifice, d'où la vue s'étend au loin: vue:



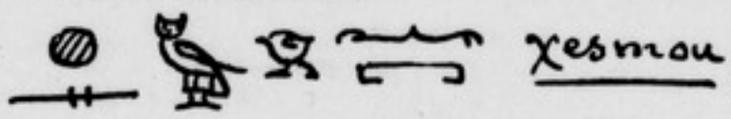
(v. vue)

partie de devant d'une maison, d'un palais, d'un temple; salle de devant; chambre de devant:

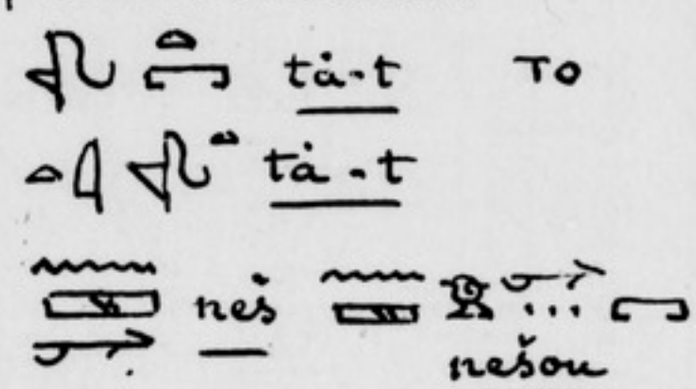


(v. varia.)

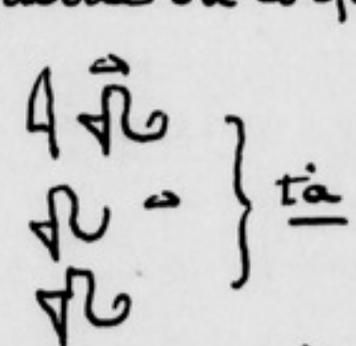
partie réservée d'un temple; sanctuaire:



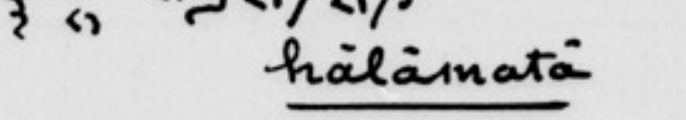
partie de maison:



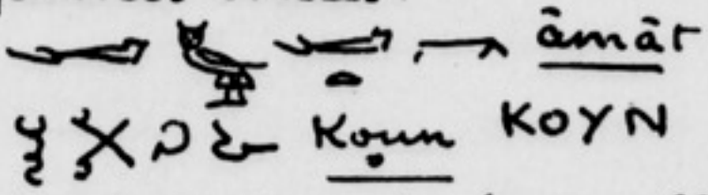
partie du corps:



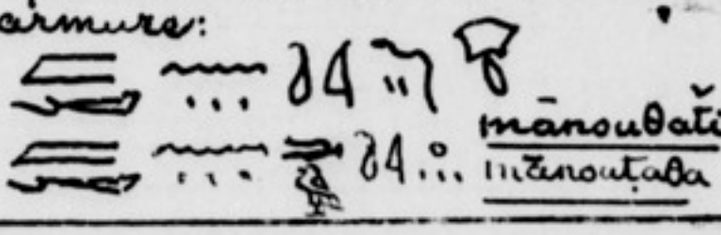
partie non déterminée du corps d'un animal: (parties sexuelles)



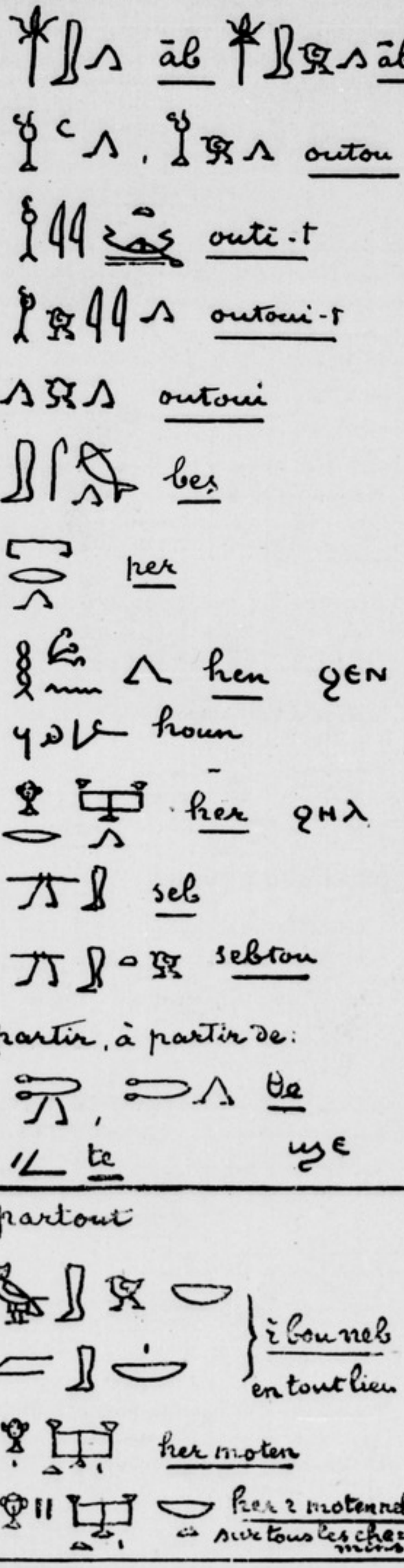
parties viriles:



partie de terrain: (v. parcelle)
partie d'une arme ou d'une armure:



partir :

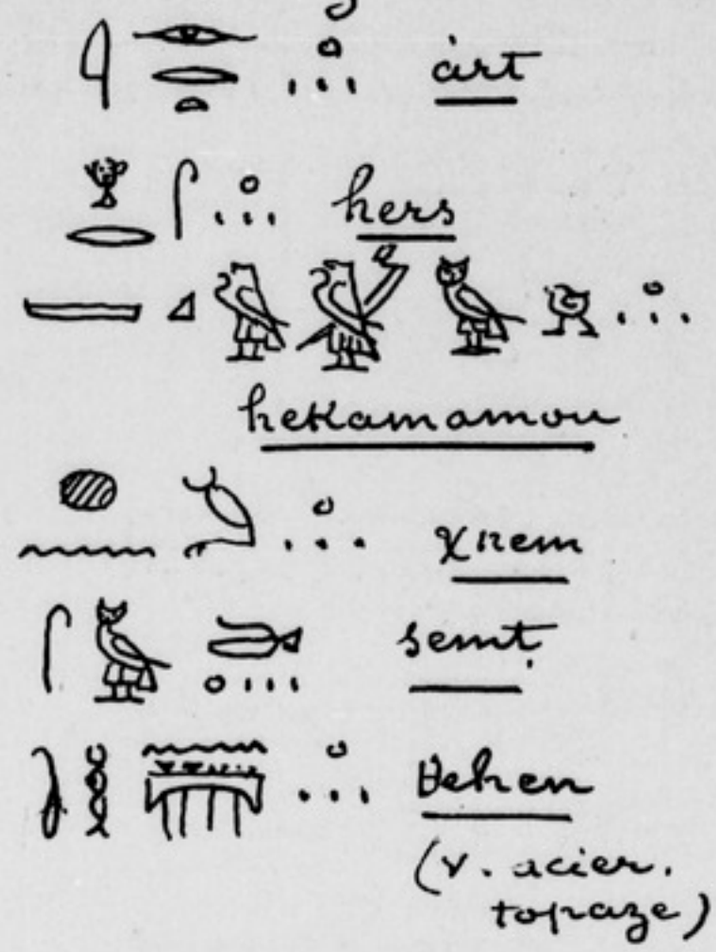


partir, à partir de :

partout

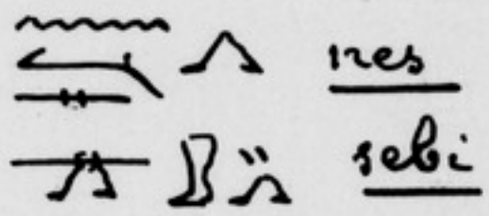
ḥbounb
en tout lieu
her moten
ḥr ḥr mtn nb
à sur tous les chemins

parure ; rang d'amulettes :

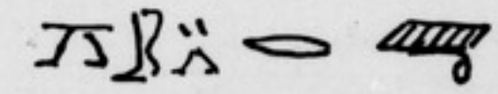


(v. acier, topaze)

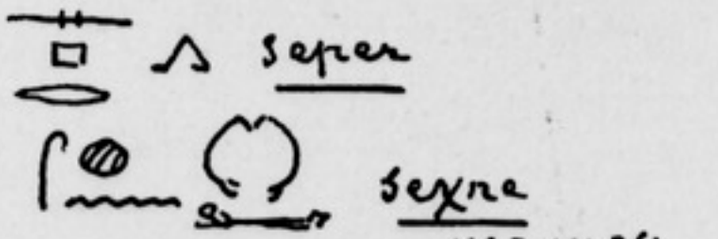
parvenir à, arriver à :



par ex :

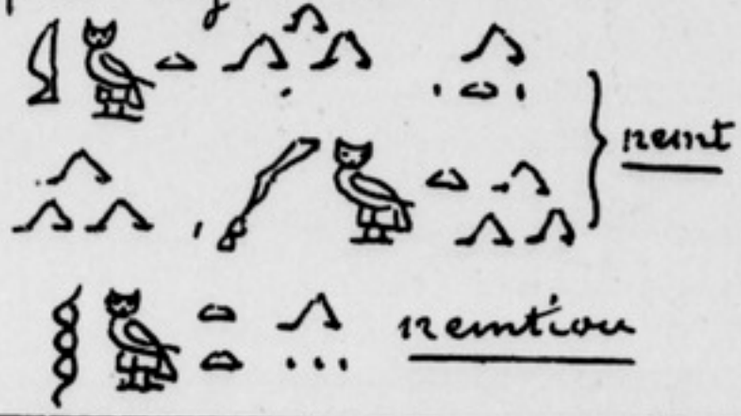


sebi i amax
parvenir à la vénération.

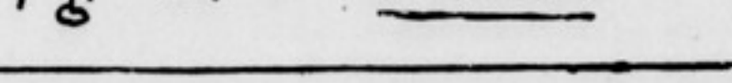


pas (négation) (v. ne)

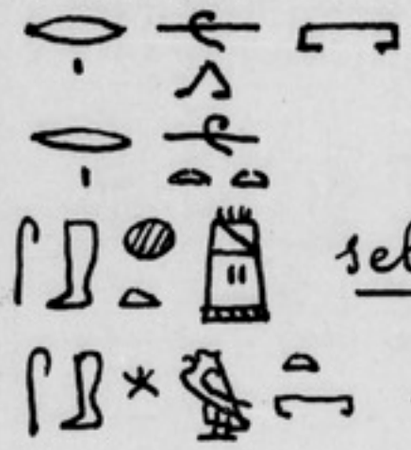
pas, enjambée :



passage d'un livre, paragraphe :



passage ; galerie, couloir, avenue : (V. corridor)



roset ou rosta

roseti ou rosti

sebex-t

seba-t } entrée du passage

Ces mots figurent souvent dans le Rituel funéraire. En voici la signification qui servira à compléter ce que nous avons déjà dit aux mots : âme, hypogée, Khernetor etc sur les idées des Egyptiens sur la vie future.

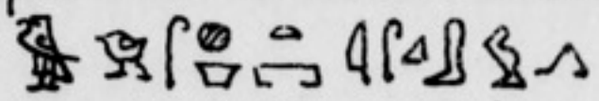
Le défunt était conduit par les 4 cynocéphales assis à l'avant de la barque de Ra, et ceux-ci lui disaient « Entre dans le roset, passe par les portes mystérieuses de l'amenti » (Ch. 126, 5 et 6) lui promettant qu'après un certain temps d'épreuves, il deviendra Khou, c'est à dire esprit glorieux et qu'il pourra sortir à son gré le jour et rentrer la nuit.

Alors anubis prend le défunt par la main et le conduit au haut d'une montagne escarpée où s'ouvre une porte, la porte d'entrée du terrible passage.

« qu'il entre par cette porte, dit le Ch. 135 du Rituel, dans la demeure de l'Osiris ; lui qui entre en chancelant qu'il sorte en paix Osiris véritable. Qu'il ne soit ni écarté, ni repoussé. Qu'il entre favorisé, qu'il sorte aimé. »

« Et le mort s'adressant à Osiris dit : Accorde moi de traverser le chemin de la nuit, de me réunir à tes serviteurs, qui sont dans le monde souterrain, d'entrer dans Rosta et d'en sortir. »

Le défunt entre et déclare qu'il naît. Il vit là des années jusqu'à une longue vieillesse et pénètre enfin dans la salle d'attente :

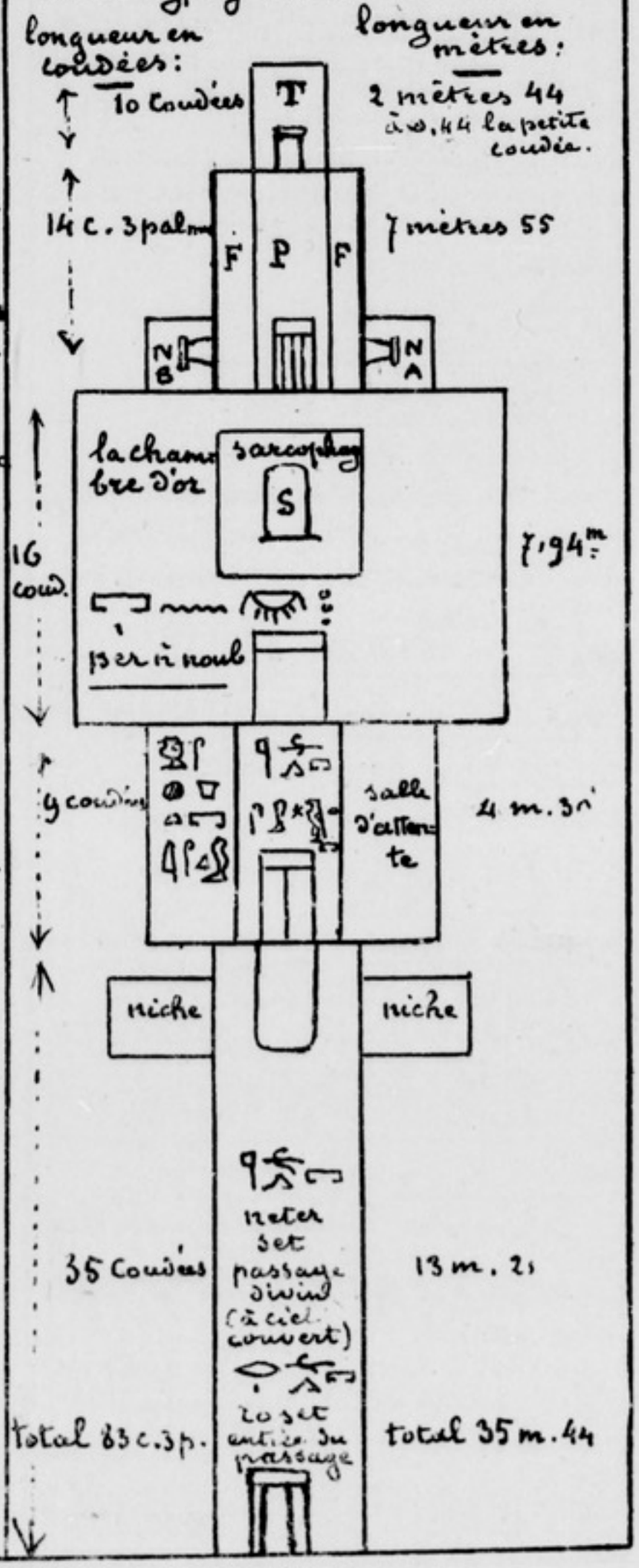


ta ouserxâ-t askeb

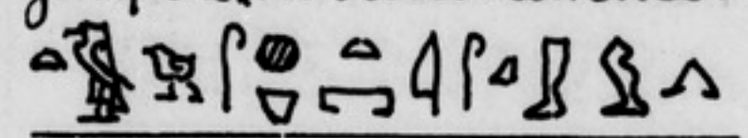
ayant d'être introduit dans le séjour des élus.

Les grands hypogées royaux étaient construits sur le modèle de ces passages et salles mystiques. Tel était celui de Ramsès IV que nous reproduisons ici. (Vallée des rois à Thèbes).

Les architectes inscrivaient en caractères hiératiques le nom des salles et leurs dimensions. Les sculpteurs les taillaient ensuite en hiéroglyphes. Champollion a reproduit dans ses Notices manuscrites p. 104 et suiv : quelques unes des légendes hiératiques inscrites ainsi par les architectes sur l'hypogée de Ramsès II.

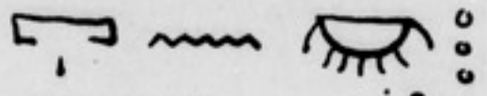


Ainsi que l'indique le plan ci contre une allée de 35 coudées, à ciel couvert, conduisait jusqu'à la salle d'attente »



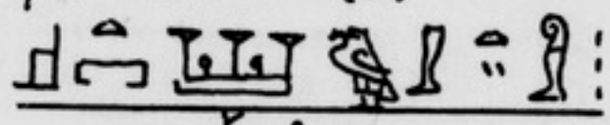
ta ousxā-t askeb

d'où l'on passait dans



per ī noub

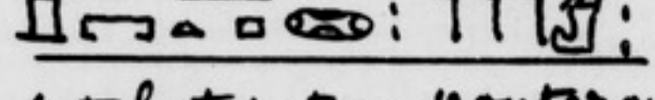
la chambre d'or, au milieu de laquelle se trouvait l'emplacement du sarcophage (S) à la chambre d'or succédait un nouveau passage ou corridor (P). On y déposait les figurines funéraires : (F).



set šabti-ou

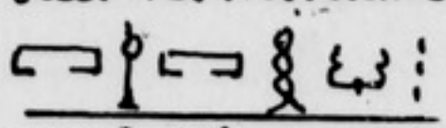
lieu des répondants.

Sur les côtés s'ouvraient deux niches. Dans l'une (NA) on déposait les offrandes :



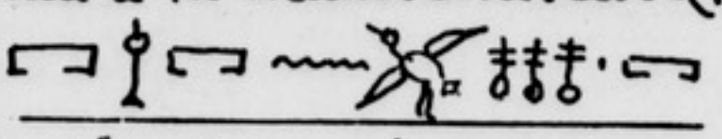
set hotep-t-ou nouterou

Dans l'autre (NB) on déposait les instruments du culte :



per ī het hekou trésor des choses mystérieuses.

La galerie centrale (P) conduisait à la chambre du trésor (T)

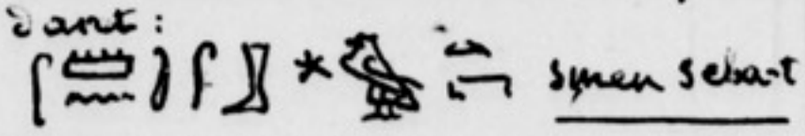


per ī ḥet n.a nofr.u per

le trésor du lieu de la perfection

C'est là qu'on déposait les objets les plus précieux.

Avant d'arriver à la galerie à ciel couvert il y en avait une autre à ciel ouvert précédant :



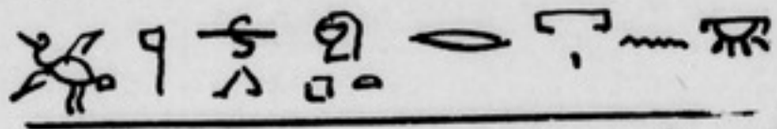
sḫen sebat

l'installation de la porte d'entrée. Cette première galerie était fort longue. L'inscription funéraire dit en effet :



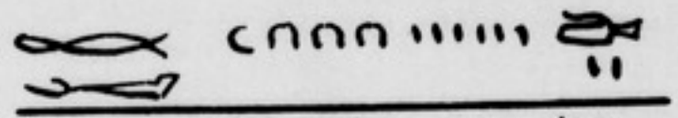
tem ī ḫaā m

total à commencer depuis



pa nouter set tep-t ī per ī noub

la passage divin jusqu'à la chambre d'or



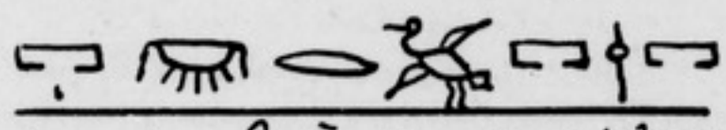
meh 136 2 pet

136 coudées et 2 palmes



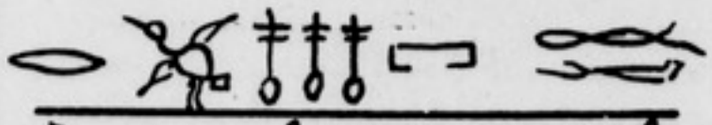
ī ḫaā m

à commencer depuis



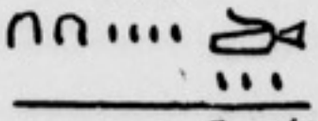
per noub ī pa perihet

la Chambre d'or jusqu'au trésor

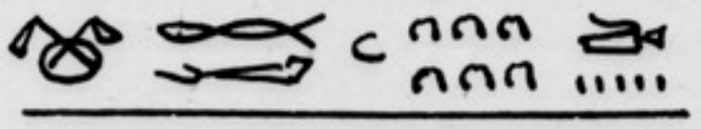


ī pa nofrou per meh

dans la salle des perfections, coudées



24 3 palmes.



total coudées 160 5 palmes

On comprendra que si nous insistons ici en dernier lieu sur ces détails de calculs, c'est surtout au point de vue philologique, ainsi que la commande un lexique comme celui-ci.

passer d'un endroit à un autre:



sen

seni

CEN
CENI
CINI

senini

seni

seb

seš

sau ce

xent (v. pas)

arxā

penini
ΠΕΝΕ
ΠΕΕΝΕ
ΠΩΩΝΕ
ΠΩΩΝΙ

passer la vie:

s'hāu

passer le temps à; baguenauder:

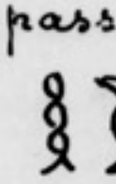
ourš

ΟΥΡϢ

ourš

nennou

passer par dessus, enjamber:



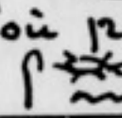
hos

passer, filtrer, cribler:



xenk

d'où passoir:



s'xenk

faire passer, être filtré, criblé



xrak

xrak

xrakou

s'xenk

s'xrak

s'xrakou

passer à travers, transpercer:

hefṭ

passion violente:

per-t

ta

tai

pasteur: (v. berger, bouvier sémites, hébreux, hyksos asie.)

āmamou

amou

AMЄ
AMHOY

les grands pasteurs:

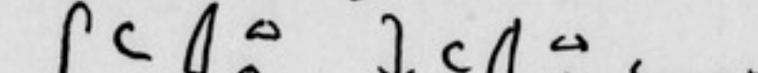
āaamou

se disait des pasteurs d'innom: braves troupeaux comme l'était Abraham.

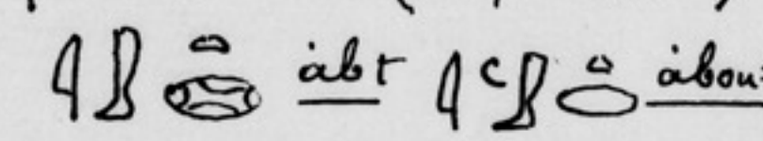
amou

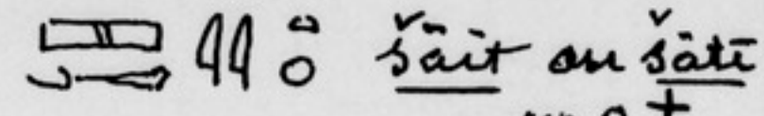
amou sati

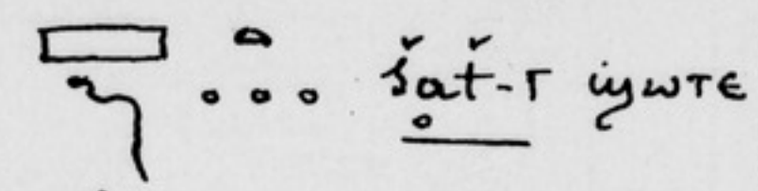
pastille, globule, pilule:

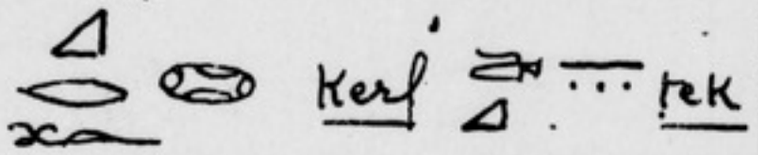

Souat

pâte: (v. panade)


ábt ábout

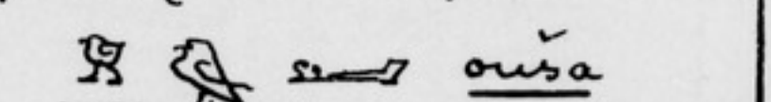

šait ou šati


šat-r iywte

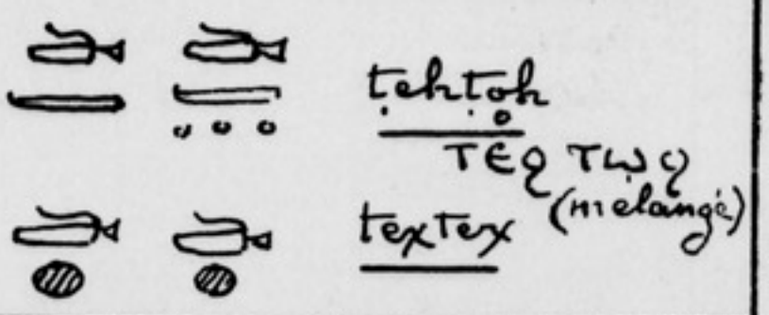

Kerf tek

Le šati, schati, comme nous l'indiquent les textes était un pâté de viande composé d'un mélange de farine, de veau et de gibier.

pâtée (donner la):

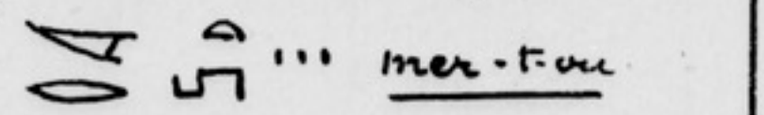

ouša (engraisser)

pâtée, mélange de graines qu'on donnait aux oies et autres oiseaux de basse cour:

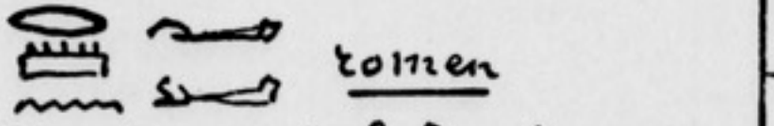

tehtoh TEQ TWQ (mélangé)

texTex

pâté de maisons, quartier:

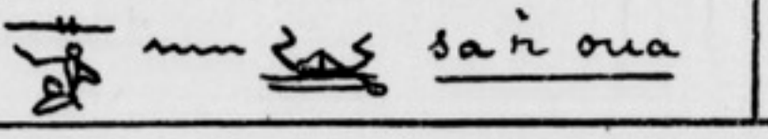

mer-t-ou

patience (avoir de la):

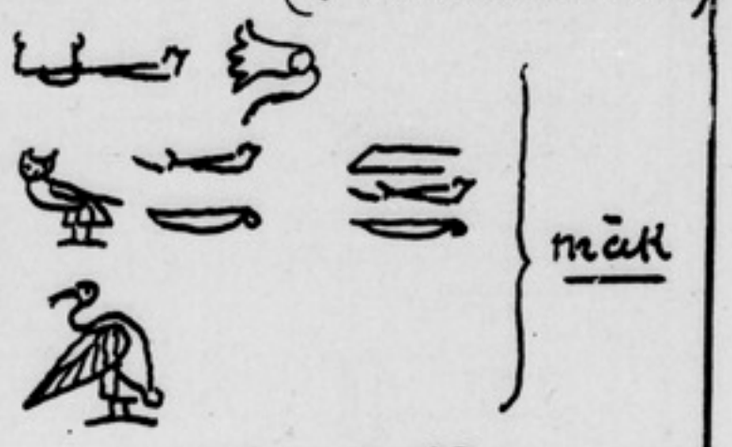

tomen

tenir la bouche tranquille

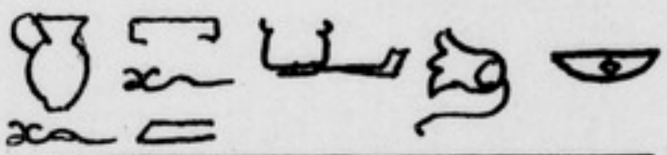
patron de barque: (v. pilote)


sa ir ou a

patron, dieu protecteur: (v. dieu de ville)


mâk

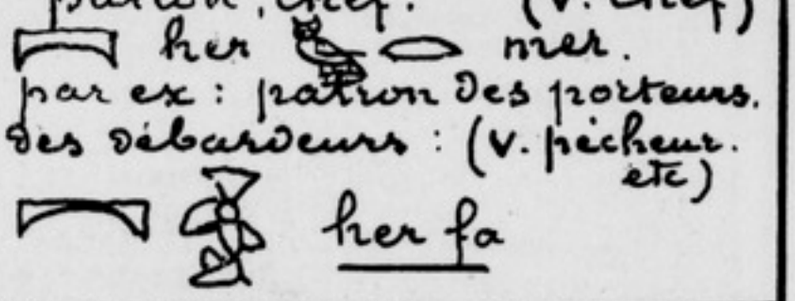
par ex: célébrer la fête du patron, du dieu ou de la déesse protecteur du temple



Xnoum-f per-f in mâk heb

il célèbre dans son temple la fête du patron.

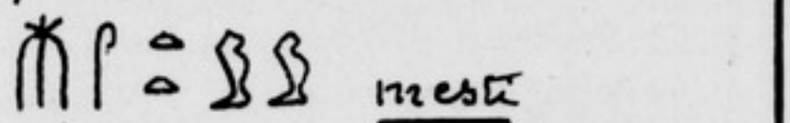
patron, chef: (v. chef)


her mer.

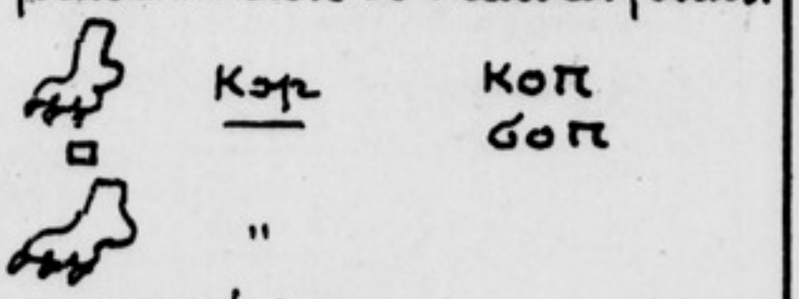
par ex: patron des porteurs. des débardeurs: (v. pêcheur. etc)

her fa

pattes:

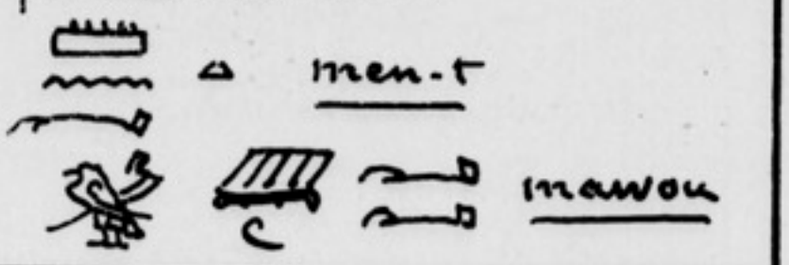

mest

patte de lion et d'autres félins:


Kop KOΠ GOΠ

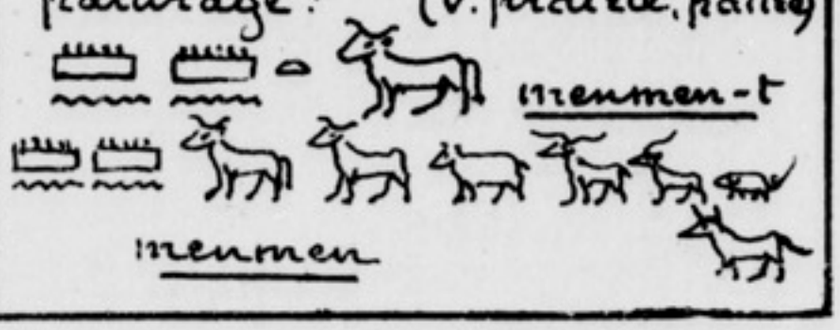
"

pattes d'oiseau:


men-t

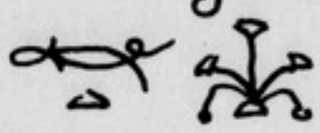
mawou

paturage: (v. prairie, paître)

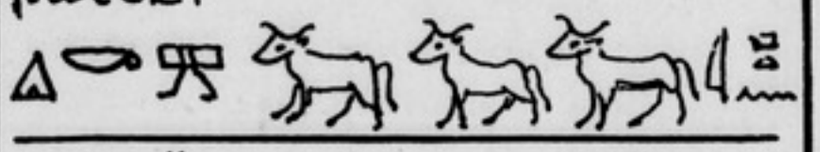

menmen-t

menmen

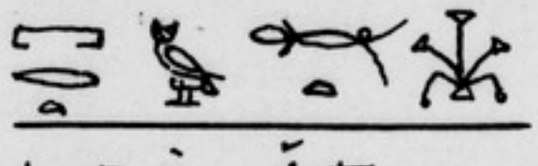
paturage: (suite)


šet ϣογϣετ

parex:

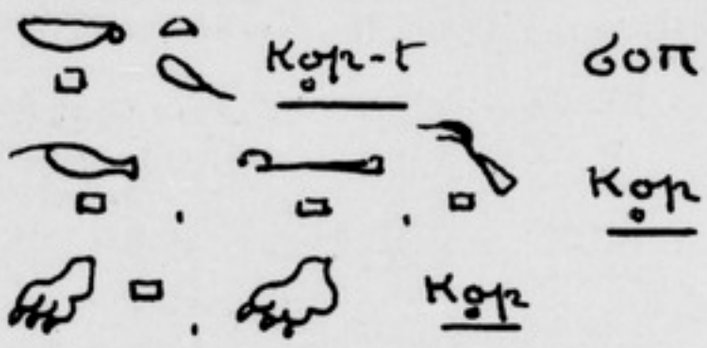


touk šem amou âpten
fais marcher ces boeufs

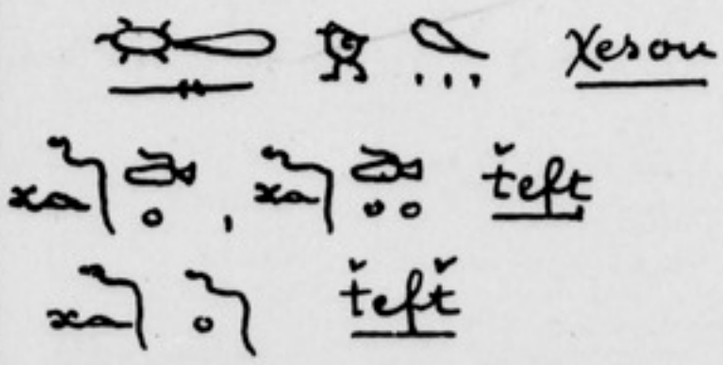


pert in šet
sortant du pâturage.

paume de la main:



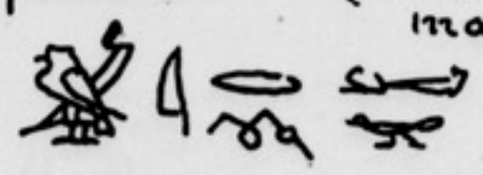
paupière:

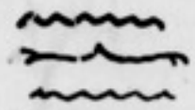


pause, indication d'une pause dans un écrit:

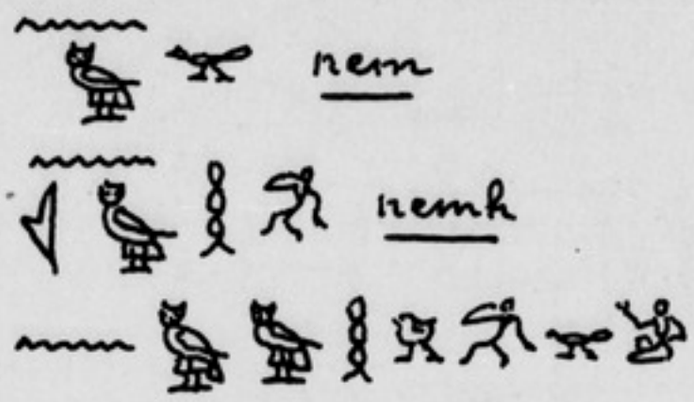

Kih

pauvre: (v. misérable, petit, manquer de:)

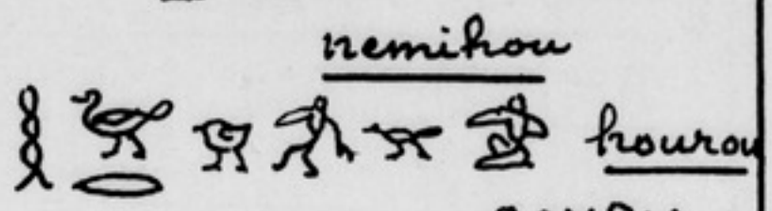

mar


nen qui n'a rien

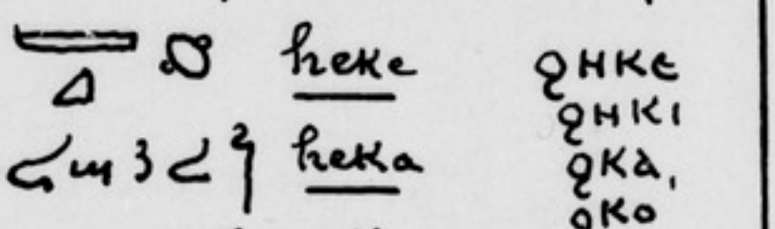
nem


nemh

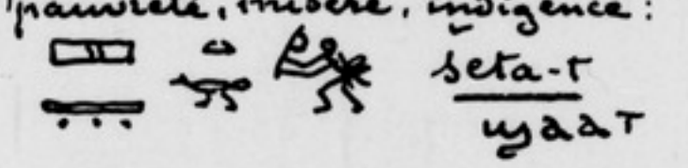
nemihou



pauvre, pauvreté, avoir faim:

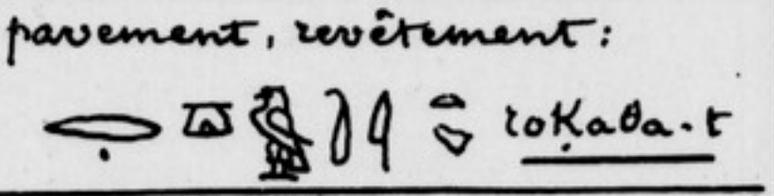


pauvre, humble, misérable, pauvreté, misère, indigence:

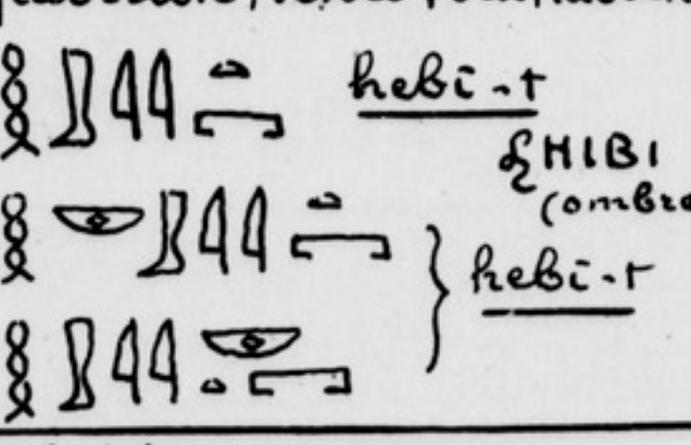




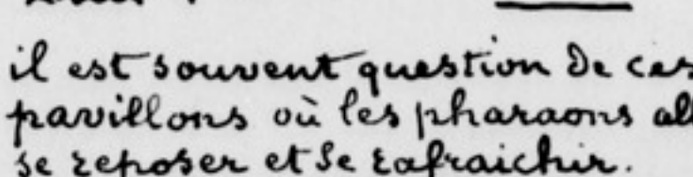
pavement, revêtement:



pavillon, tente, dais, tabernacle:



pavillon de repos:



il est souvent question de ces pavillons où les pharaons allaient se reposer et se rafraichir.

pavois, revêtu d'étoffes frangées sur les quels on plaçait les statues et les barques sacrées (v. civière.)

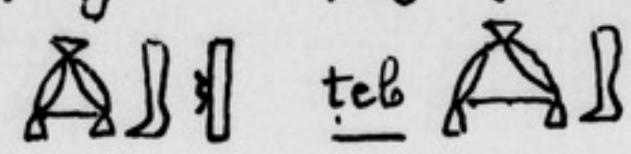
pavot rouge, coquelicot : (V. dormir)



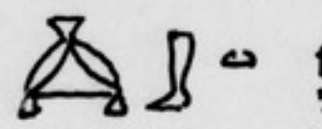
hotep

nemā NEMAN

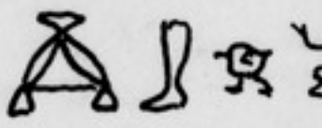
payement, payer (V. paiement)



ṭeb

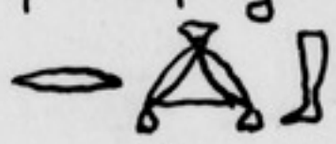


ṭeb-t Y.2 ṭeb TWB



ṭebou ou ṭoub

pour payer, en payement :

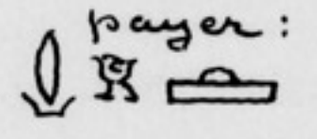


ì ṭeb



outeb ou outoub

payer :



ťau 20, 60

payement du trésor : (V. trésor)



ťau ìn perket

payer sur bon du trésor :



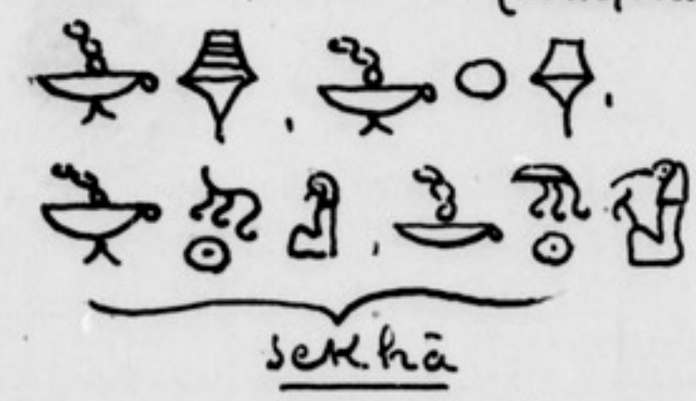
ťau ìn an perket

payeur comptable :



sekŝek

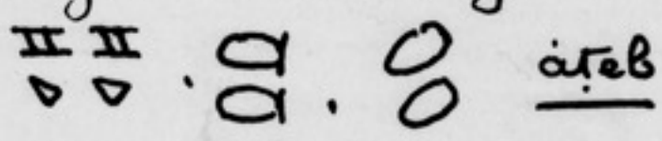
CEKCEK (comptable)



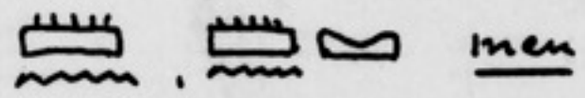
sekhā

Il existe au Musée Brit. de Londres une inscription très curieuse sur pierre qui donne des renseignements précis sur le système d'échange en usage en Egypte. Il s'agit de la vente d'un taureau. Celui-ci est payé contre objets de diverse nature tels que nattes, vases à huile, pots de miel etc. ce qui n'empêche que chaque objet ne soit évalué en outen. (V. monnaie). Dans ce compte figure le pourboire payé à la servante qui a conduit le taureau. Cette inscription a été traduite et expliquée par Chabas.

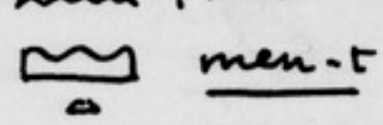
pays, territoire, région :



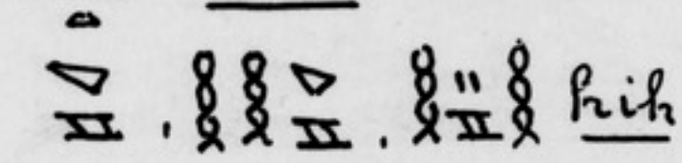
àṭeb



men



men-t

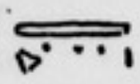


ḥrih

QIH (voie)

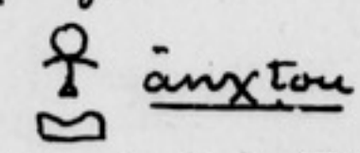


set



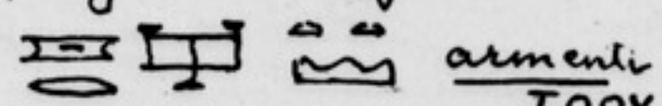
ta (terre)

pays où le soleil se lève :

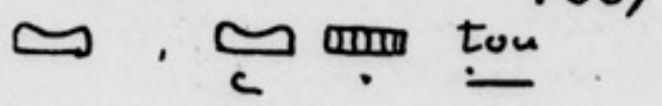


ànxtou

pays montagneux :



armenti TOOY



tou

pays, contrée marécageuse :



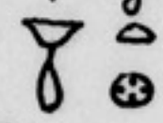
àrem

àram

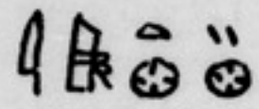
arem

pays: (suite)

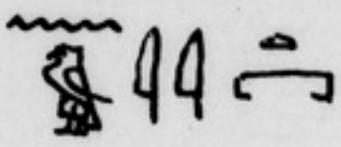
le pays du Lotus, Basse-Egypte:

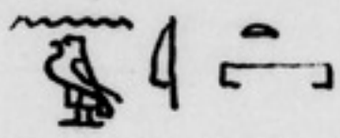

ouat-t

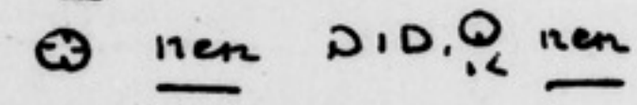
les pays du lotus et du papyrus, la Haute et la Basse-Egypte:


âsti

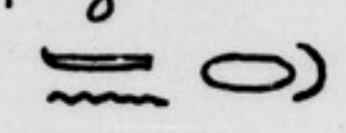
pays, endroit habité, ville: (V. ville, village)


nait


naat


nen nen

pays bas:

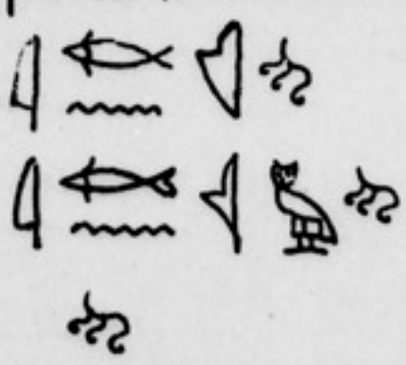

hen


smenti

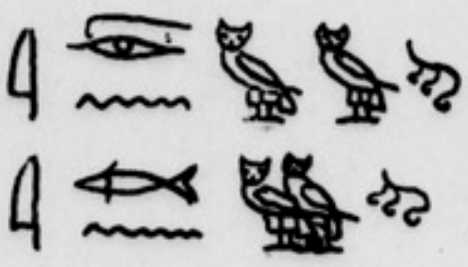
pays étranger. (V. étranger)

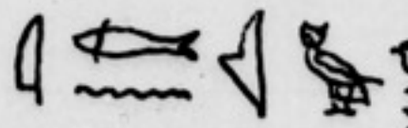
paysan. (V. laboureur)

peau, couleur de la peau:

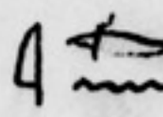

ânem

ANOUM (peau)

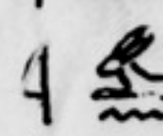

ânemi


ânem-u ou anoum

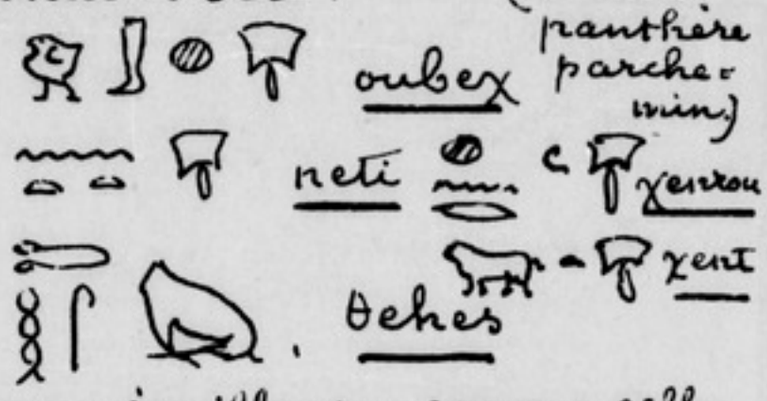
(et autres varia:)


innou

ÂYAN


âoun

peau de bête: (V. cuir, panthère, parchemin)


oubex

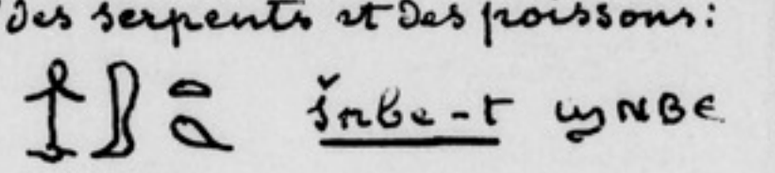
neti

c. xentou

xent

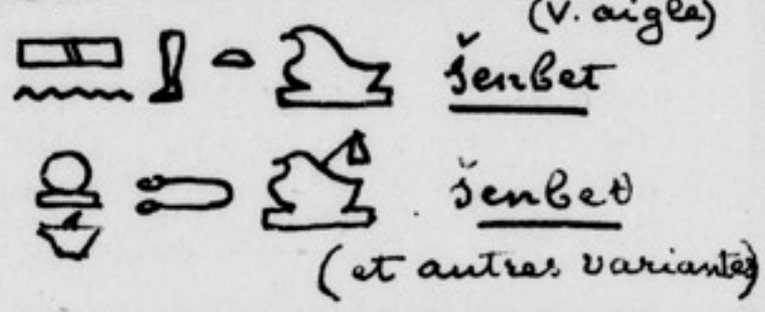
Ôehes

peau écailleuse, comme celle des serpents et des poissons:


šnbe-t

šenbâ

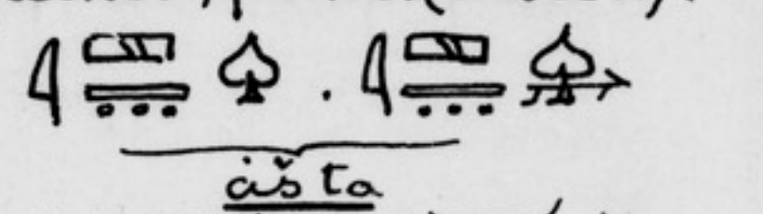
peau d'animal embaumé: (V. aigle)


šenbet

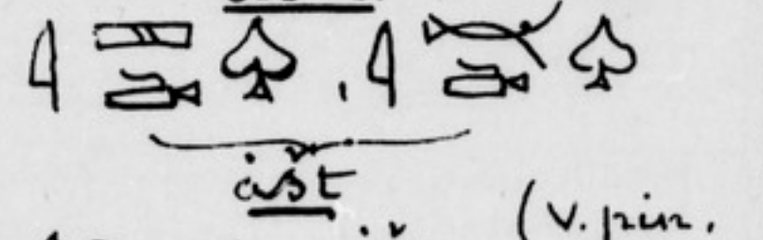
šenbet

(et autres variantes)

pêcher, pêches (arbre à):

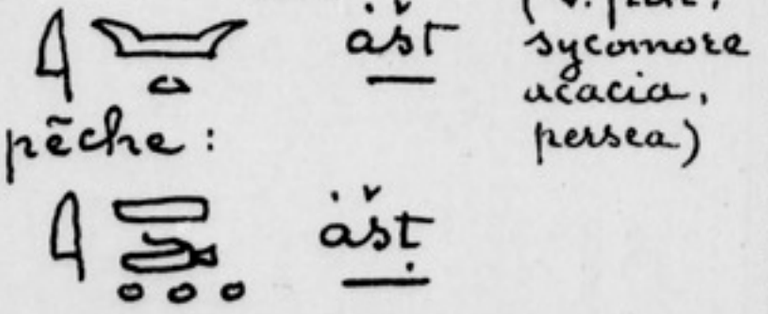

âšta

âšt

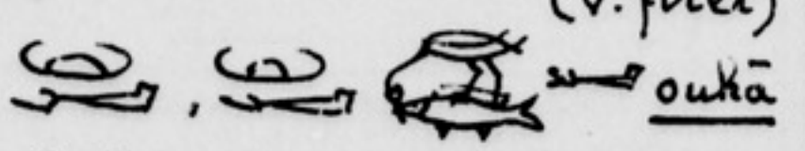

âšt

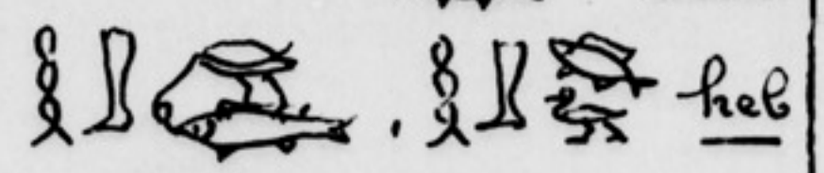
(V. pin, sycomore, acacia, persea)

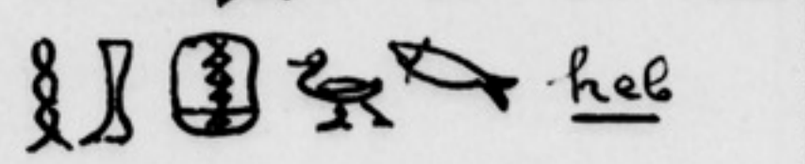
pêche:

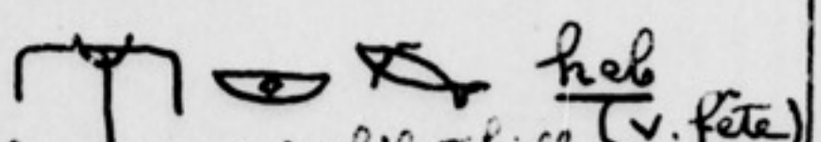

âšt

pêcher des poissons: (V. filet)


oukâ

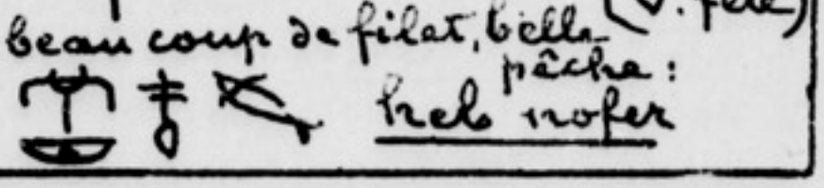

heb


heb


heb

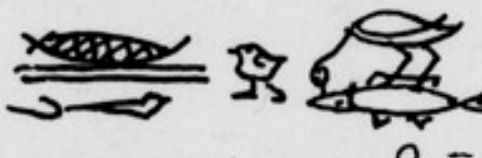
(V. fête)

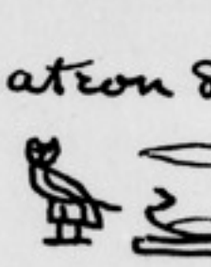
beaucoup de filet, belle pêche:


heb nofer

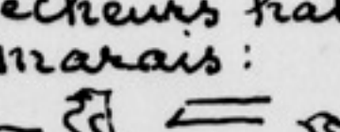
pêcher des poissons: (suite)

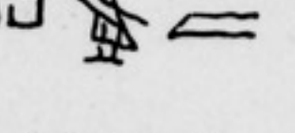

hrem


hrem


hrema

pêcheur:

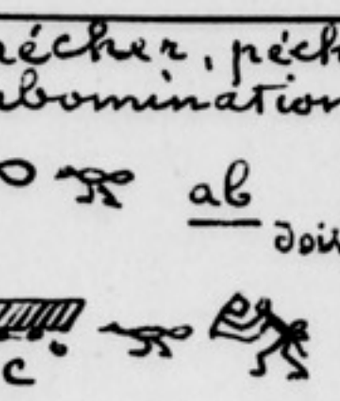

ouha


ouah oyoyi

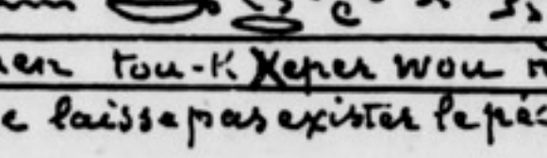

ouaha


ouhāu

patron des pêcheurs:


mer ouhā

pêcheurs habitants des marais:


hamiou

tah

tahou

pécher, péché, faute, abomination, impureté:

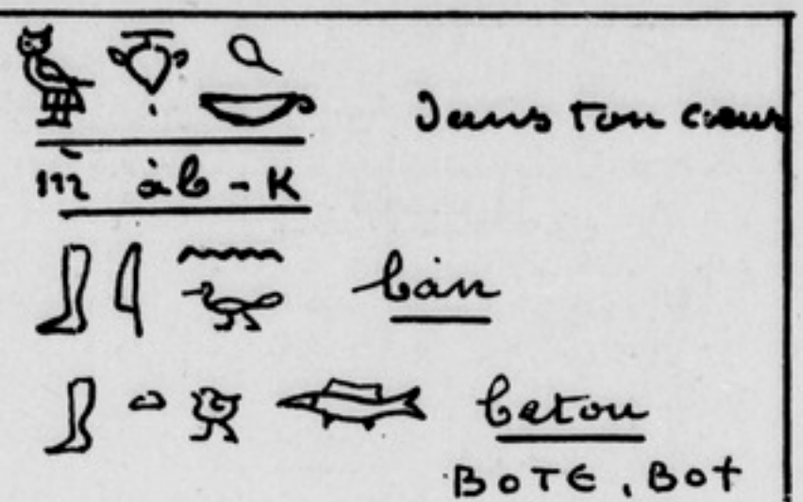
ab péché dont on doit se laver

wou

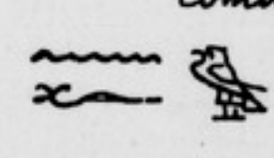
àb
àbi

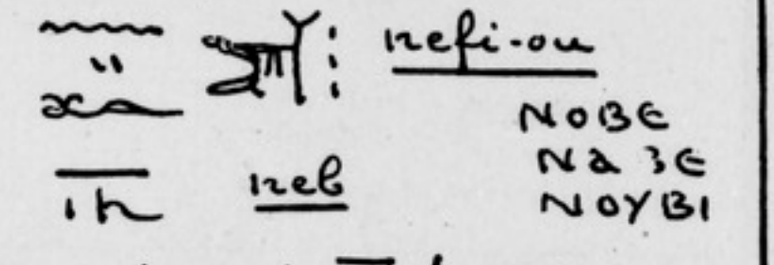
par ex:

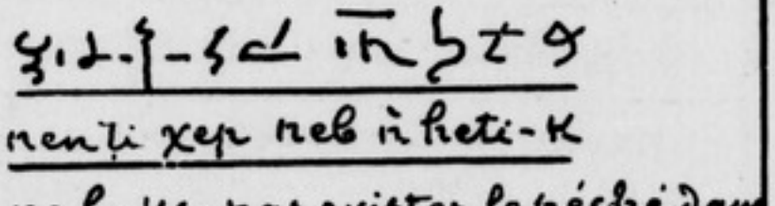
ner tou-K Xeper wou n ânx
ne laisse pas exister le péché dans ta vie

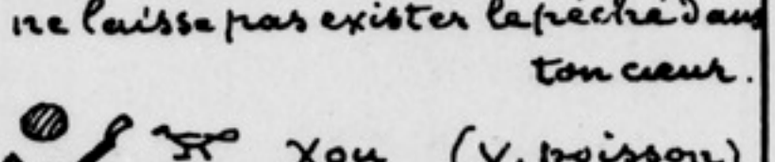

dans ton cœur

ir àb-K

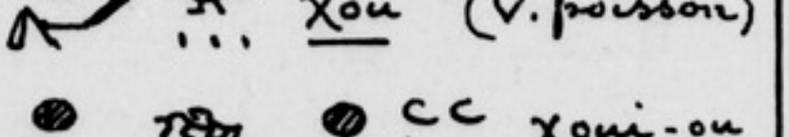

bain

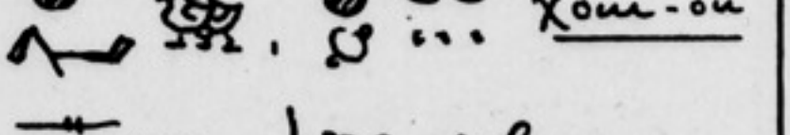

beton
BOTE, Bot (V. poisson)


beta
beti
beton

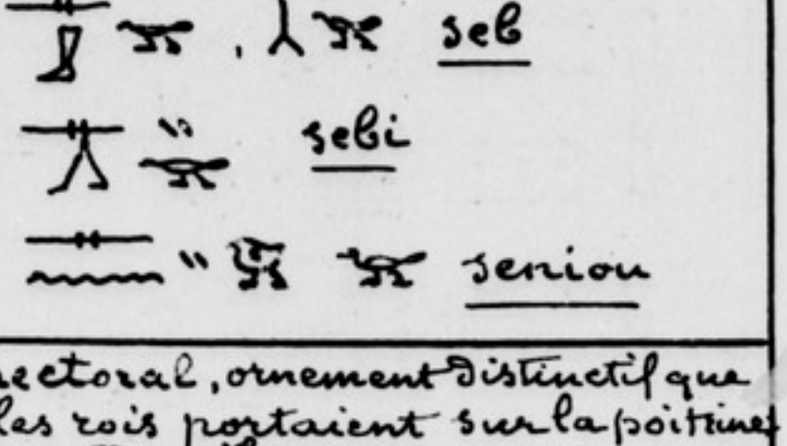

arbeton
arbeton

faire des choses défendues, commettre des péchés.

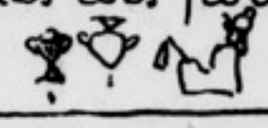

nefa
nefi-ou
NOBE
NAZE
NOYBI
neb


nenṯi xep neb ìn heti-K

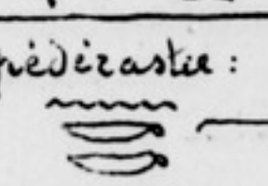
ne laisse pas exister le péché dans ton cœur.


xou (V. poisson)
xoui-ou
seb
sebi
seriou

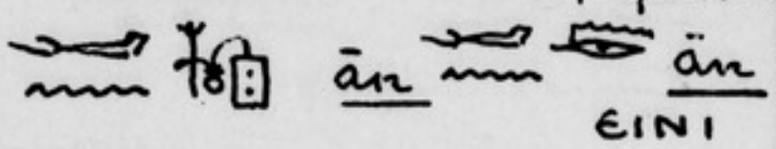
pectoral, ornement distinctif que les rois portaient sur la poitrine


herab (sur le cœur)

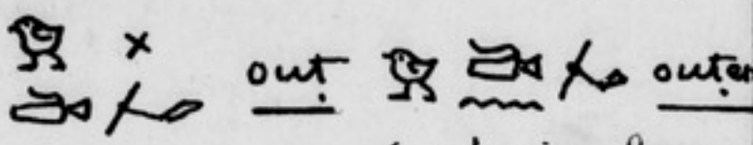
pédéraste:


neki ou nekek

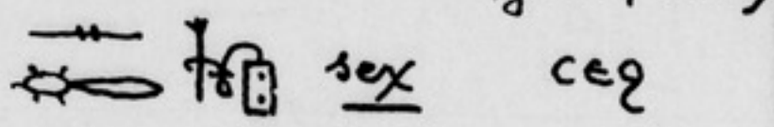
peindre, figurer, tracer, décrire, dépeindre



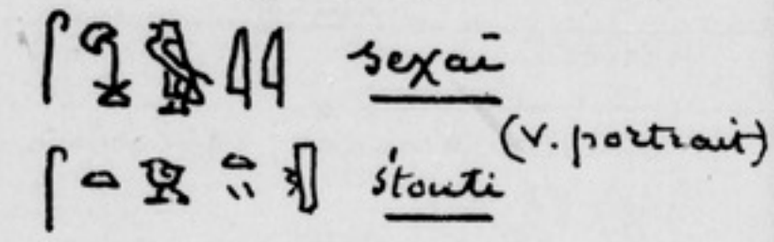
EINI



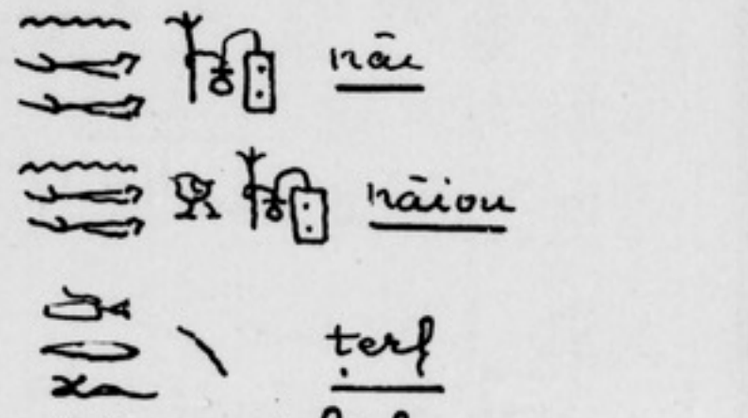
(v. écrire, lettre, cynocéphale)



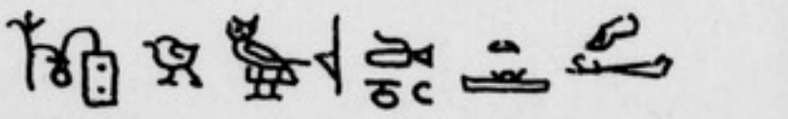
(v. portrait)

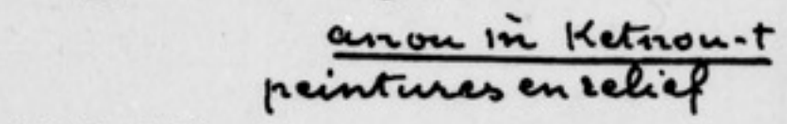


peindre des lettres:



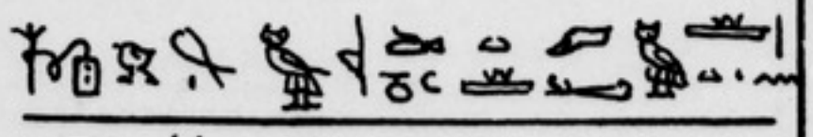
peindre en relief:

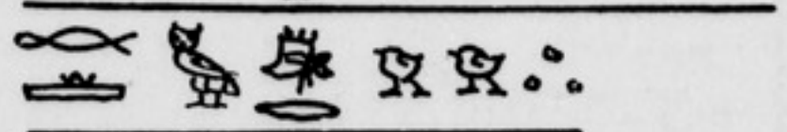




peintures en relief

par ex:



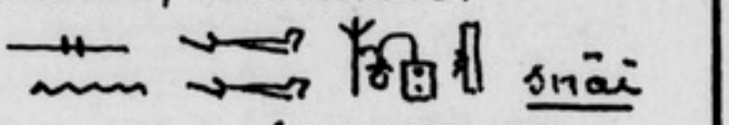


peint en relief en manière d'un livre plein de couleurs.

se disait des figures et inscriptions hiéroglyphiques sculptées en bas-relief et rehaussées de couleurs, comme devaient l'être certains manuscrits ornés de miniatures, comme l'étaient les missels et les romans du moyen âge.

peintre. (v. artiste)

peindre, repeindre, rendre beau, brillant, mettre en couleur, restaurer:



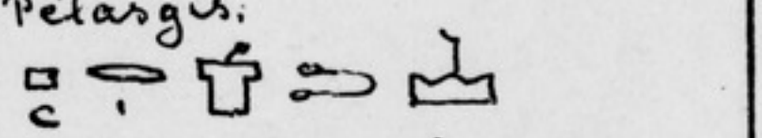
(v. restaurer, neuf, mettre à neuf)

peine. (v. douleur, chagrin, deuil, tristesse.)

peine de mort. (v. mort, mourir)

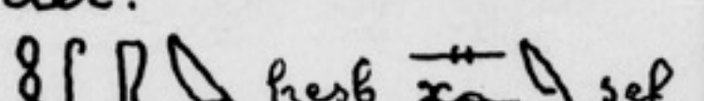
Pélasges:

pays des Pélasges:



Le nom des Pélasges apparaît pour la première fois dans les inscriptions du XIII^e s. sous Ramsès III, en même temps que d'autres peuplades italo-grecques, Tyrrhéniens, Dauniens, Osques etc. (v coiffures)

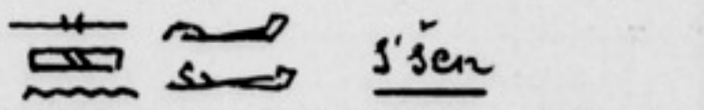
peler:



pélican:



peloton, pelotonner:



pencher, se pencher, courber, se courber, incliner, s'incliner, humilier, s'humilier:

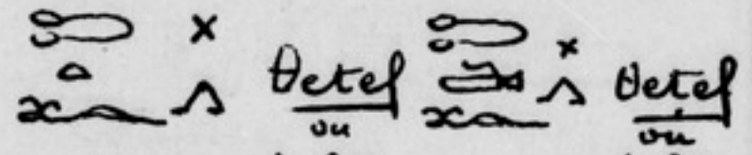
(v. ces mots)



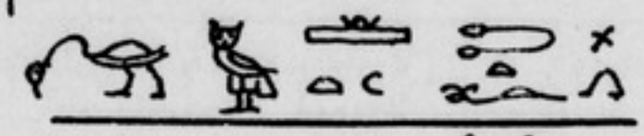
se pencher, vaciller:

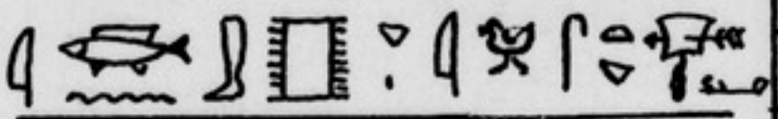
(v. page suiv:)

pencher; vasciller:


Oetef ou Oeft Oetef ou Oeft

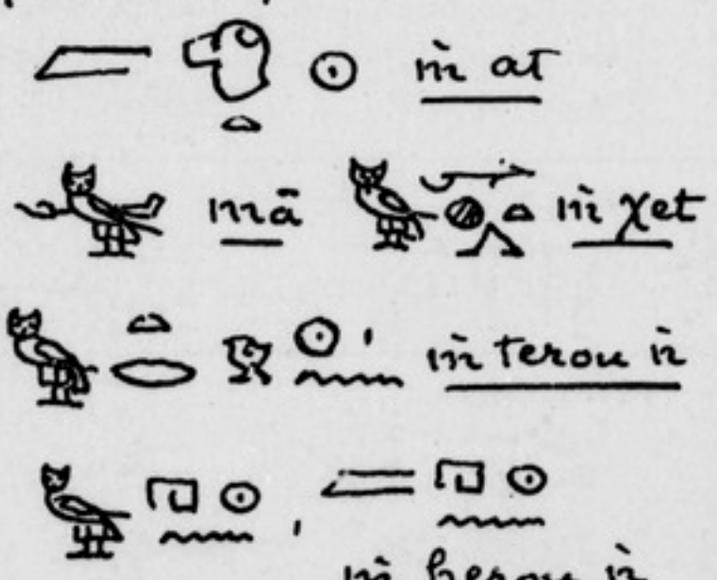
par ex:


Kem tou Oeft
est trouvé penchant

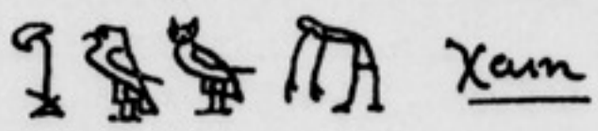

ànb au sèt
le mur, est branlante


ta pexa-t
la poutre.

pendant que:

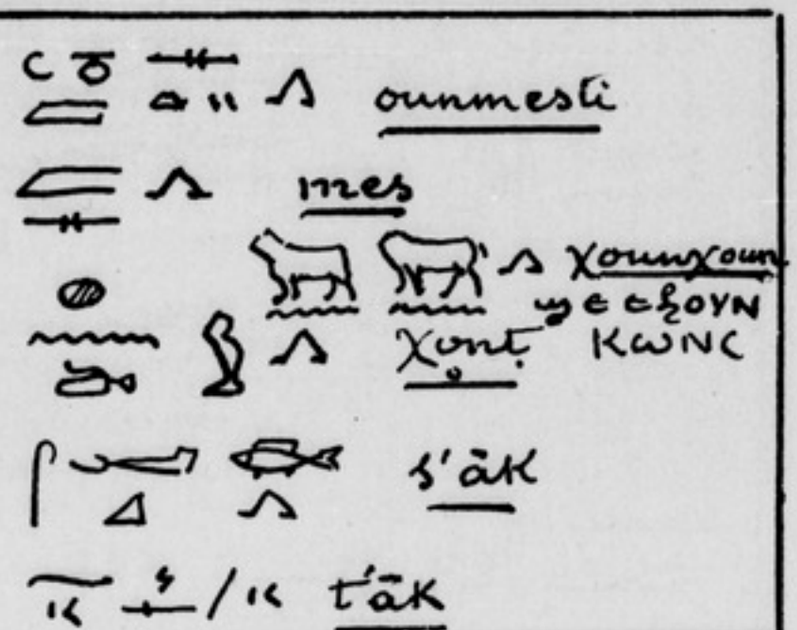


prendre: (v. suspendre. crucifier)
laisser prendre les bras:


xam

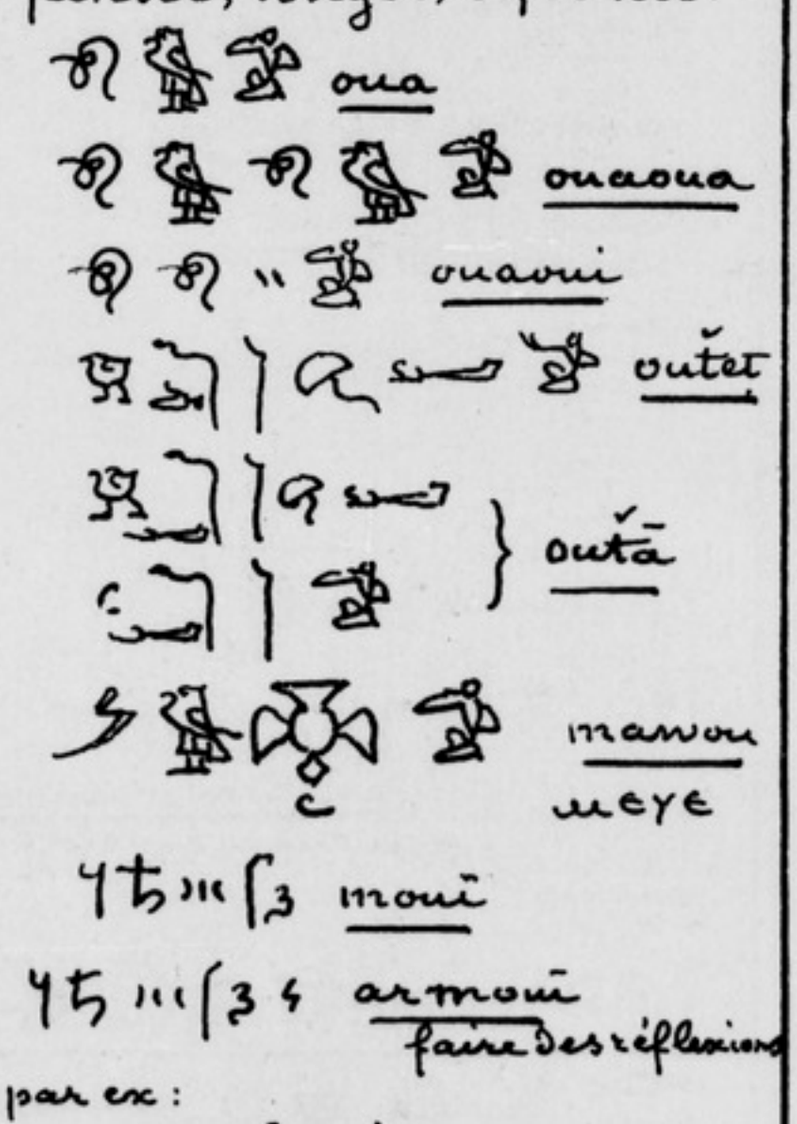
pénétrer: (v. entrer)



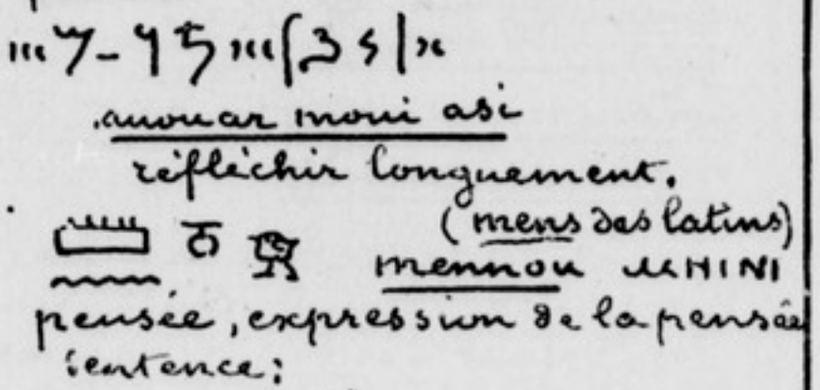


pénible: (v. triste)

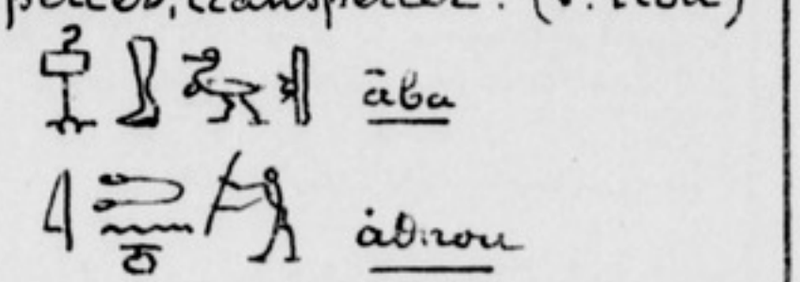
penser; songer; réfléchir:



par ex:



percer, transpercer: (v. trou)



percer : (suite) {faire un trou passer à travers outenou

OYWTEN
(percer un mur)

pehet

heta heta

het het qit

percoir, percer d'une épingle, d'une vrille, d'une tarrière

neka nek

neker NOYKEP

par ex :

nek n tār

passer à travers un crible, un tamis.

sah caq
(percoir. vrille)

s'xenk
(tamiser. filtrer)

s'xenk KWNC

thos

Gahos

hios

percer du regard
(v. fasciner. lion)

temou

ten

(v. forêt, vrille, tarrière, crible, tamis)

perche :

mawout

nes-t

perdre ; perte ; chose perdue.
aussi : perdre ses forces, être faible, abattu :

ak } àk

akou

àket
TAKA
chose perdue

perdre son sang froid, éprouver de l'indignation :

māh

māh

māhi

māhy

(le copte MOIQE, MOEIQE veut dire au contraire : « admirer, admirable » le petit oiseau change complètement le sens.)
se perdre, s'égarer, se disperser, se dérober aux regards : (v. s'égarer)

xanouro

xinouro

xenri

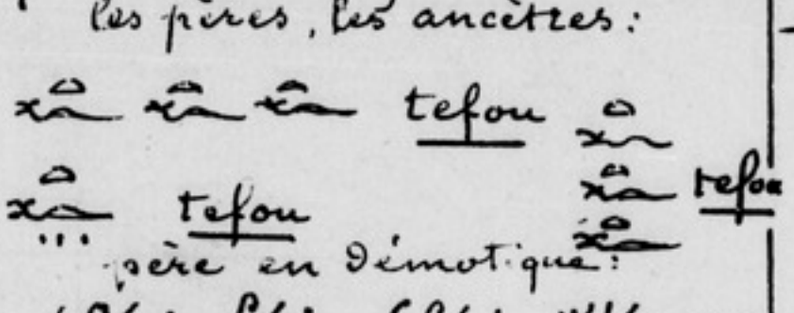
père :

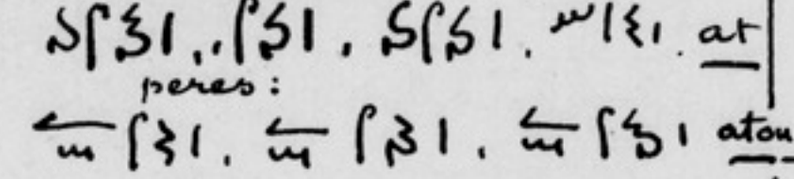
àtef àtef

àtef

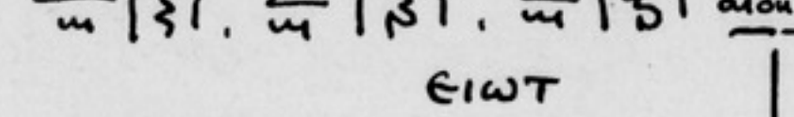
tef, tef

père : (suite)
Les pères, les ancêtres :

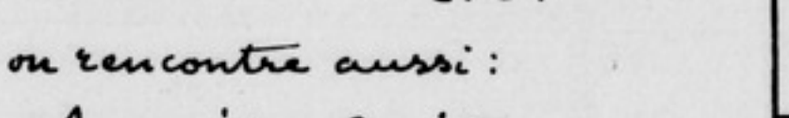

tefou


tefou

"père en démotique :

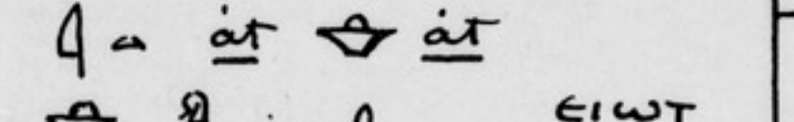

at

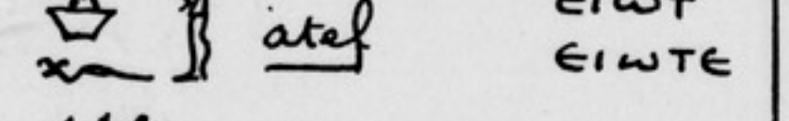
pères :


aton

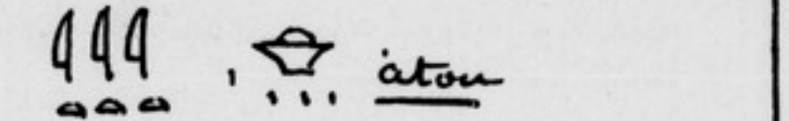
EIWT

on rencontre aussi :

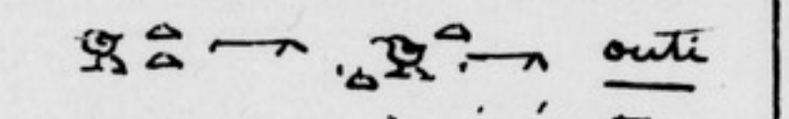

at at


atef

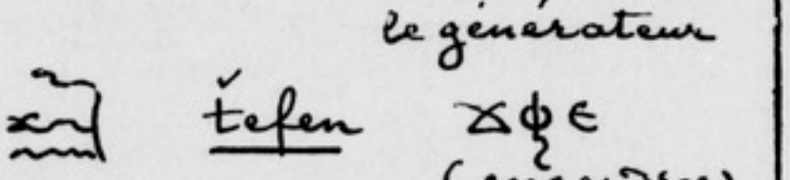
EIWT
EIWTE


aton

parents, ceux qui donnent la nourriture

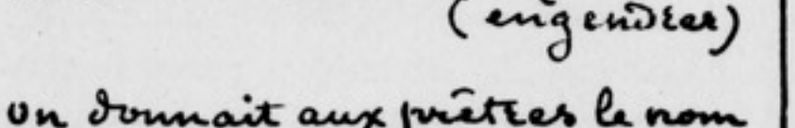

outi

le générateur

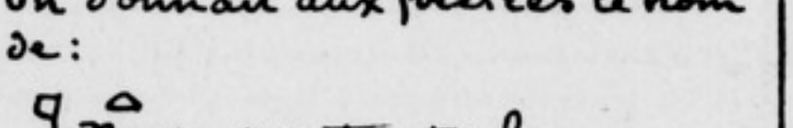

tefen

ΔΦЄ
(engendrer)

On donnait aux prêtres le nom de :

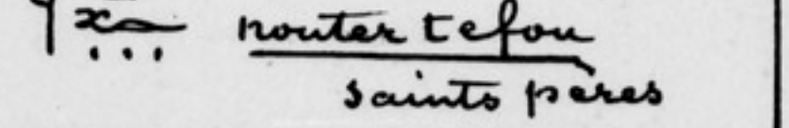

nouter tefou

saints pères


nouter tefou aou

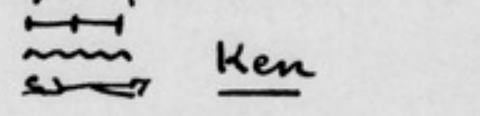
vénérables saints pères

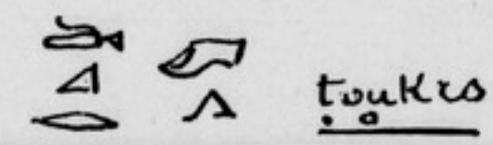
pérégrination des âmes errantes :


per ni herou

Nous avons vu, entre autres au mot passage, qu'arrivées à un certain degrés de perfection les âmes pouvaient sortir le jour à condition de rentrer le soir ΔΛ Per em heru veut en effet bien dire sortir le jour, prendant le jour. D'autre part ϤPOϤ voulant dire circuler, errer, on peut avec Chabas croire qu'il s'agit d'âmes errantes.

perfectionner : (v. parfait, perfection : nécropole)
perfectionner un travail :

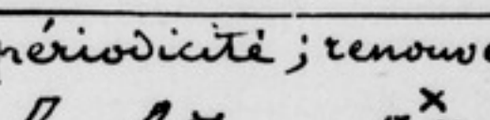

Ken KHN

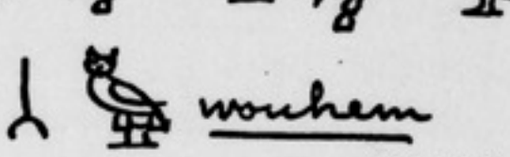

toukes

perfidie :

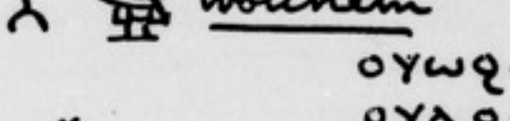

tehet

périodicité ; renouvellement : (V. saison)

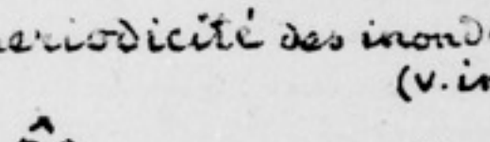

wouhem


wouhem

oywqe
oyaqe

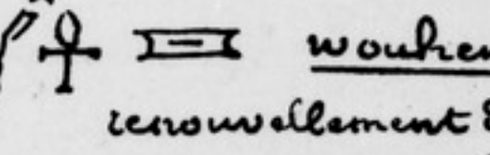

wouhem šen

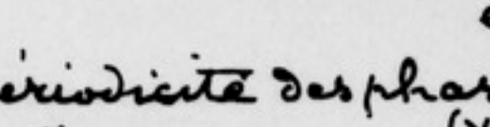
périodicité des inondations :
(v. inondation)


wouhem ānx mou

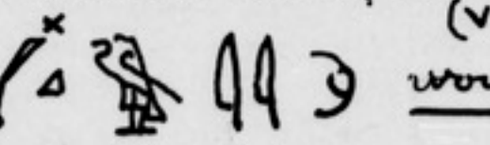
renouvellement de la vie des eaux.

périodicité des phases lunaires
(v. lune)

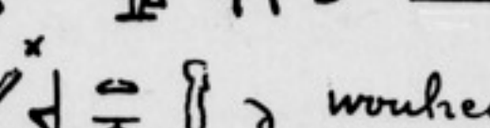

wouhem Kaū


wouhem Kotnou

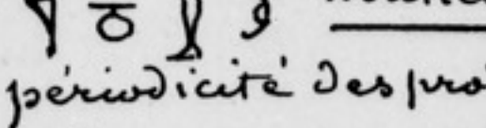
périodicité des produits des plantes :


wouhem(a) mou

période :


hen

période de 120 ans, extrême limite de la vie humaine, selon les écrits magiques, de 110 ans d'après les textes ordinaires :


renti

période de temps: (v. jour)

ha c han

ha han

périodicité: (v. saison)

sebou

périr:

hi

ϱΕΕΒΟλ

hi s'Ken

faire périr:

s'hi

ṭearhi

péristyle (v. avant-cour)

ābou

rer rer-t

permettre: (v. donner)

rotā

ṭou-t

perpétuel: (v. cesser)

anāb ou nenāb
ce qui ne finit pas

tat ⲧⲟⲩⲟ

par ex:

tat-k ran-f ṭat
perpétue son nom éternellement

perquisition: (v. chercher)

hik
ϱ101

perruque:

āfnet

nebti

Les immenses perruques retombant jusque sur la poitrine que portaient hommes et femmes, remplacaient le turban le fez ou le tarbouche si nécessaires en Orient pour protéger la tête contre les rayons ardents du soleil. Ce qui prouve que ces lourdes coiffures étaient des perruques, c'est que sous elles les femmes laissaient souvent apparaître sur le front des bandeaux plats de leurs cheveux comme dans ce portrait de la princesse Nofrit qui vivait sous l'une des premières dynasties.

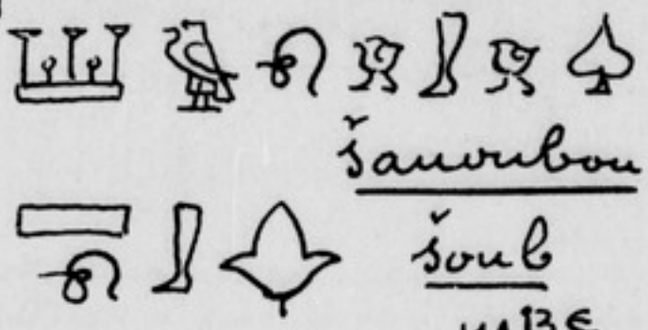


Perse:

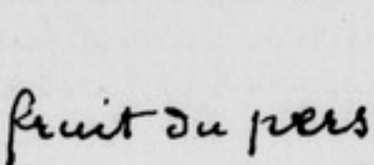
persa

pels 15 pelsou

perséa :



šaurubou

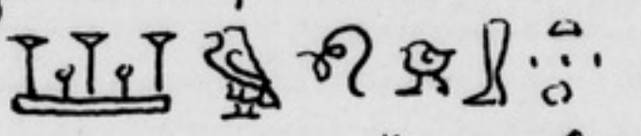


šoub

ψBE

ψOYE

fruit du perséa :



šaroubt

On a souvent pris le perséa pour un pêcher, un sebestier ou un prin. D'après Sweinfurth - et son opinion paraît des plus fondées - le perséa des anciens serait un mimusops schimperi.

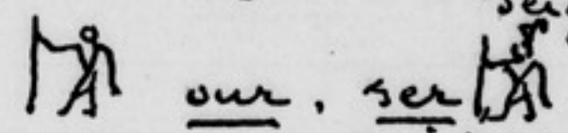
On a rencontré dans les sarcophages des feuilles et des noyaux de diverses variétés d. mimusops.

Le bois de cet arbre est blanc, dur, se conserve longtemps dans l'eau et était employé dans les constructions, comme il l'est encore aujourd'hui.

Cet arbre joue un rôle très important et des plus extraordinaires dans le Conte de deux frères.

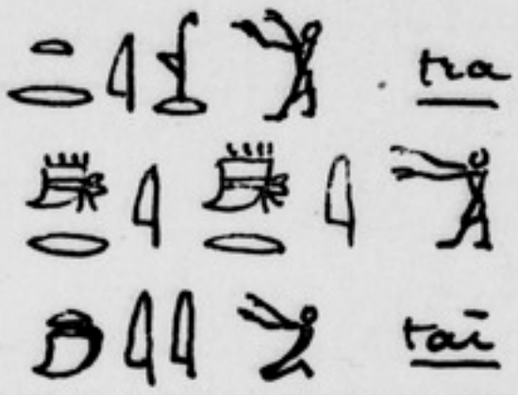
Les fruits du mimusops sont ovoïdes, charnus, rouges à leur maturité. Leur chair est comestible, d'une saveur à la fois douce et acerbe.

personnage : (v. grand, seigneur)



our, ser

personnage qui par son influence sait diriger le peuple, l'apaiser, le calmer

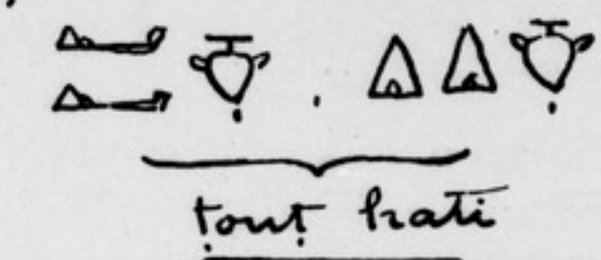


tra

tratra

tai

persuader ; être persuadé :



tout hati

TETПQHT



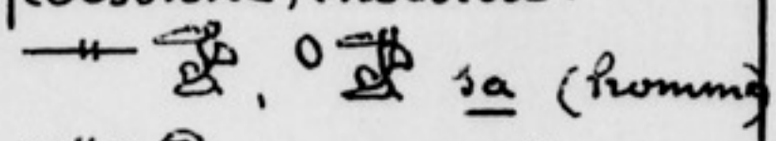
tou n hati

TWTNQHT

TWT persuader

THT être persuadé

personne, individu :



sa (homme)

sat (femme)

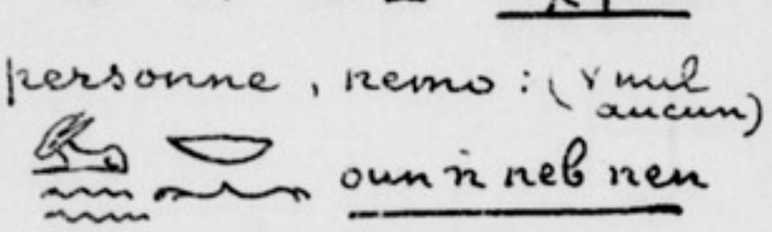
Ka Ka (v. nom)

en personne : sa



n'kepera

personne, nemo : (v. nul aucun)



oun n neb nen

pervers : (v. coupable)

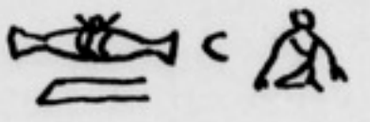


sar CHλ



temmi

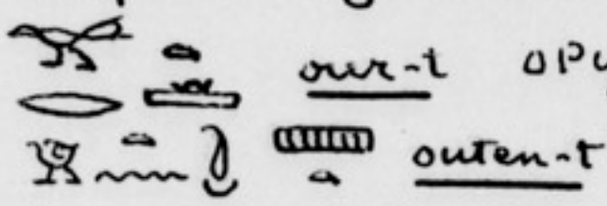
pervertir : (v. corrompre, dépraver)



Koum

GWWM E

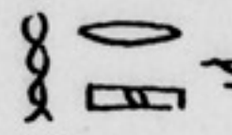
peser, pesant, lourd, charge, importun, gênant, onéreux

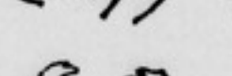


our-t OPW

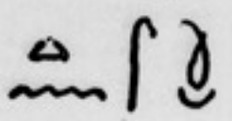
outen-t

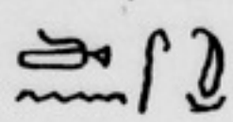
peser :(Suite)

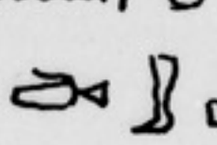

kheroš
qPoy


ΔλΔ kuš


χa χayi
Ka Sa


tens-t


tens


ṭeb-t

peser, mesurer : (V. balance)


māx

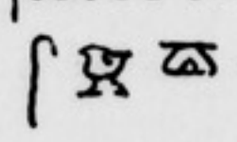

māxa
maye

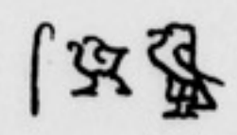

ouṭā


χa

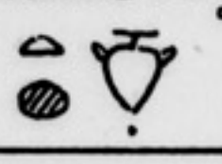

χāi
yei

peser sur, opprimer :

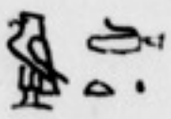

souṭa


souaṭou
tcak

peser dans son cœur. ou peser le cœur :


texhaṭi

peste ; contagion : (V. contagion. Hyksos.)

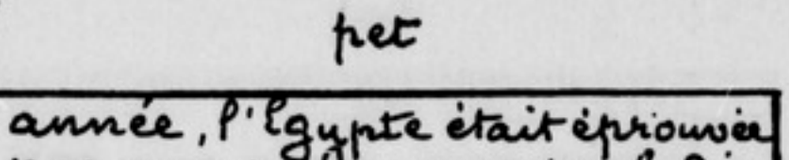

àaṭ-tou

Il paraitrait que chaque année, l'Egypte était éprouvée par une peste, une maladie contagieuse ou épidémique qui se déclarait vers le mois de Tobi, c. à. d: le 1er mois qui suit la retraite des eaux de l'inondation. On en trouve la preuve dans les papyrus magiques qui indiquent des formules préservatrices et où l'on rencontre des phrases telles que celles-ci :

nen mout nef àaṭ-t renpit

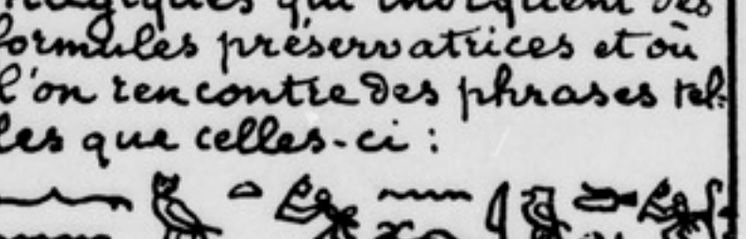
que ne le tue pas la peste annuelle

Et dans un calendrier :

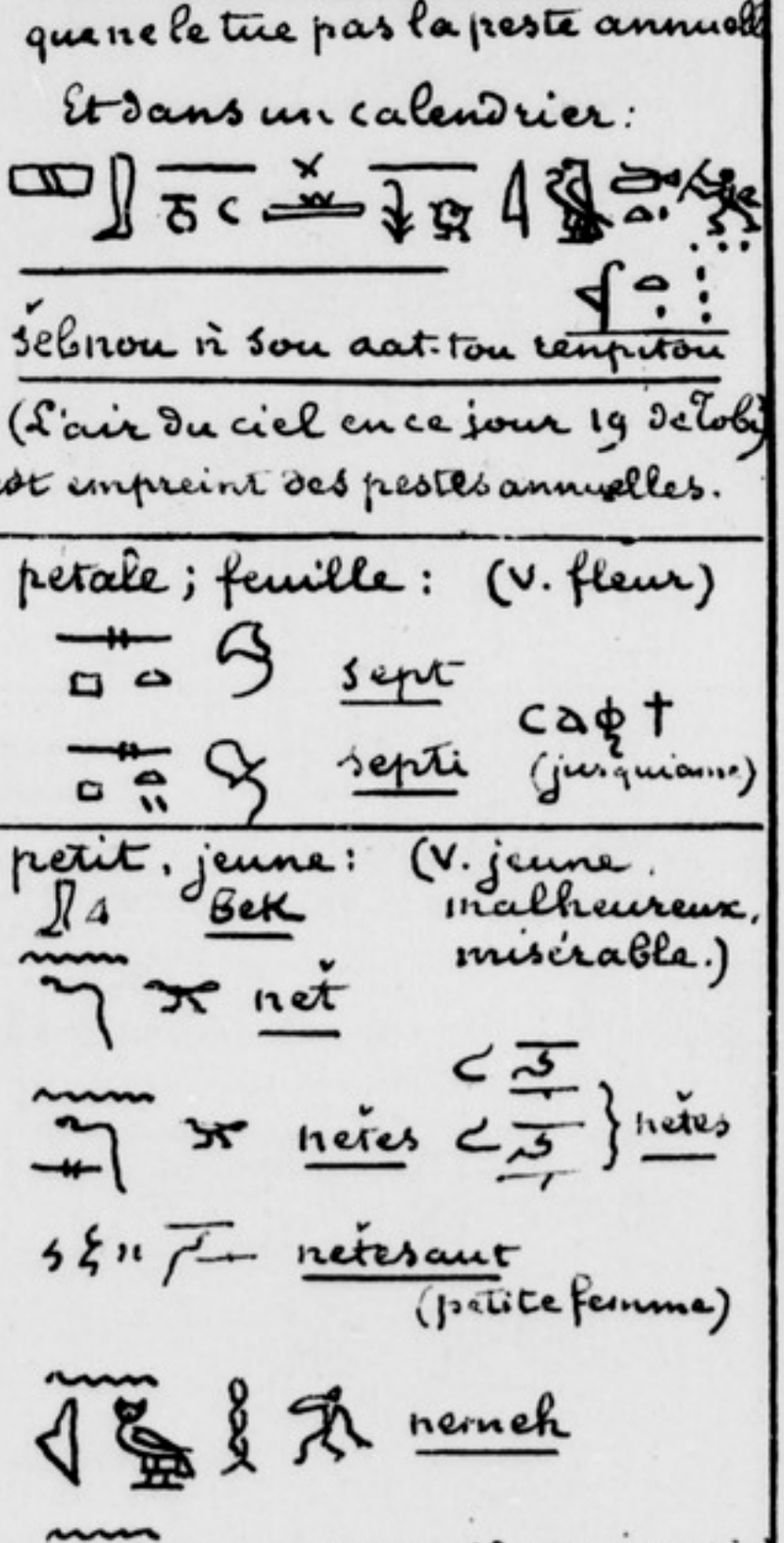

šebnou ri sou aat-tou renpitou

(L'air du ciel en ce jour 19 de Tobi) est empreint des pestes annuelles.

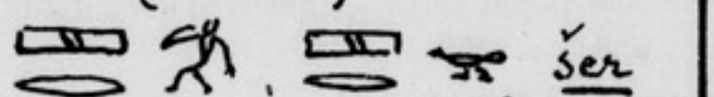
petale ; feuille : (V. fleur)

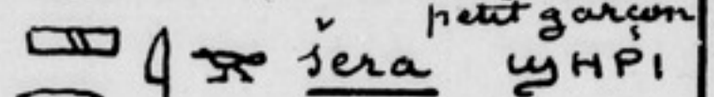

sept
septi
caḳt (jusqu'aux)

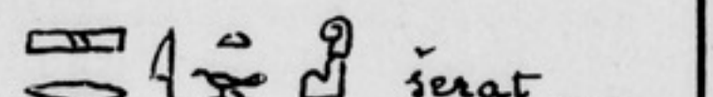
petit, jeune : (V. jeune, malheureux, misérable.)

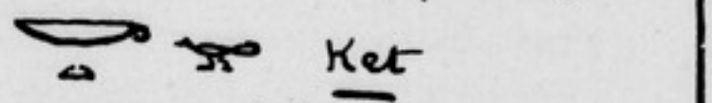

Bek
neč
nečes
nečesaut (petite femme)
nerneh
nem (Devenir petit)
χem (V. mince)
χem yuHu

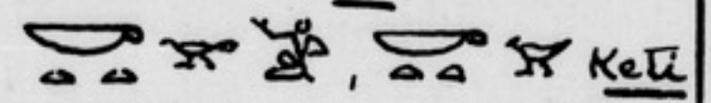
petit: (suite)

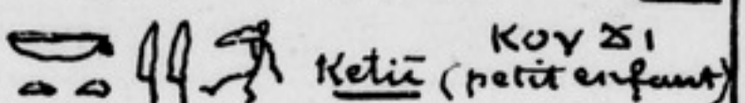

šer
petit garçon


šera ЧЧНРІ

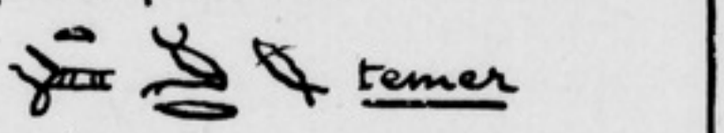

šerat
petite fille


Ket


Ketī

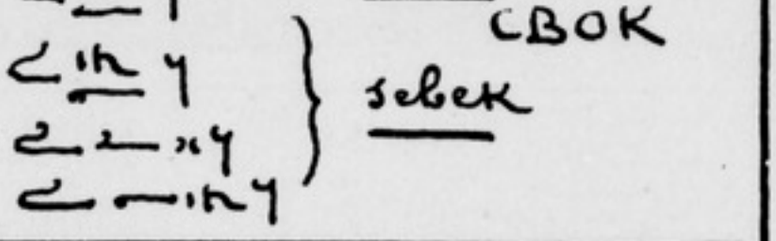

Ketiū (petit enfant)
KOYΣI

petit poisson:


temer

petit, peu, minime: (v. peu)

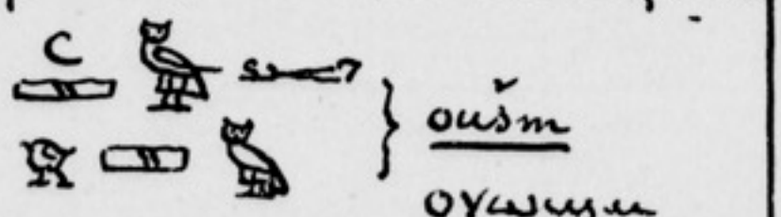

sebak
CBOK

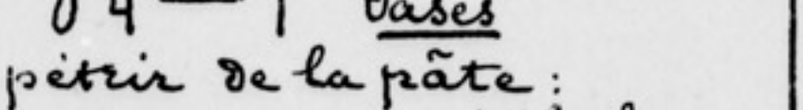

sebek

pétrir, serrer, presser, comprimer:

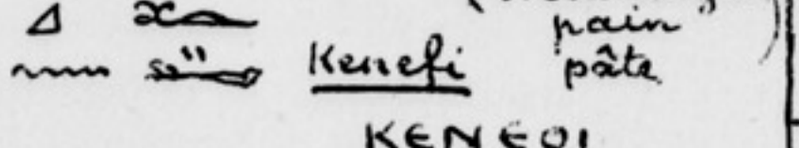

taktak
TAGTAG

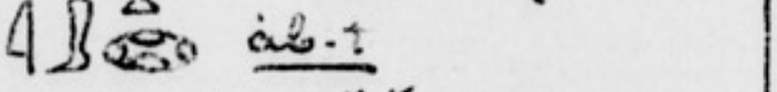
pétrir, mêler, triturer, piler:

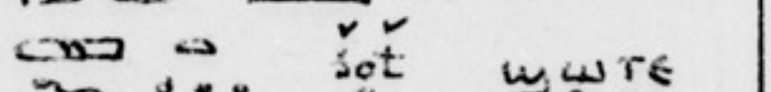

oušm
OYWWM

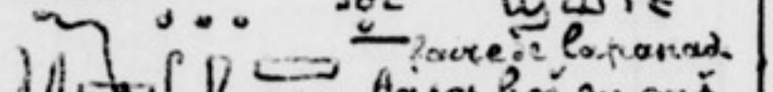

θāšes

pétrir de la pâte: (v. boulanger, pain, pâte)

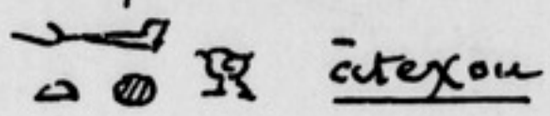

Kenefi
KENEQI

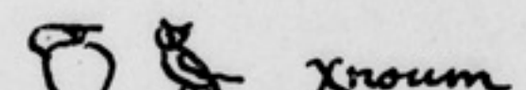

ab-t


šot
ϢϢΤΕ
laure et léopard

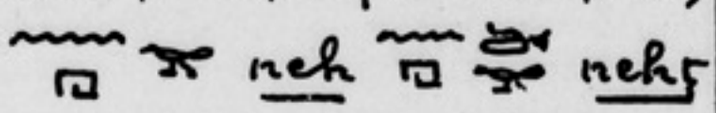

bases boš ou ouš
(v. panthère)

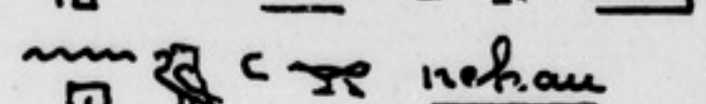
pétrir des ingrédients, manipuler, triturer des drogues, d'où: pharmacie:

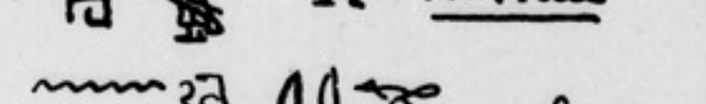

ātexou


xroum

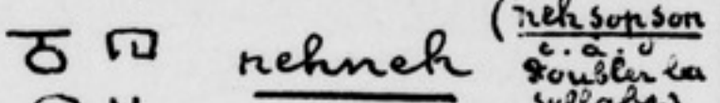
peu, quelque peu: (v. petit)


neh
nehs

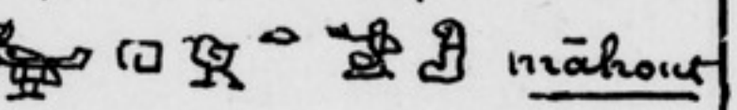

nehau

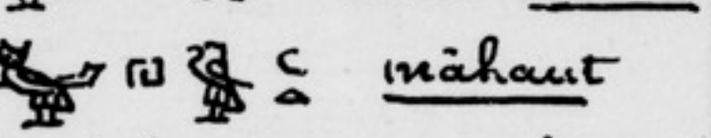

nehaī

peu à peu, successivement: (nehsopson i.e. doubler la syllabe)


nehneh

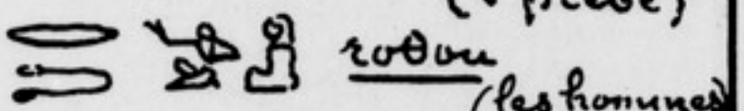
peuplade, tribu, famille:

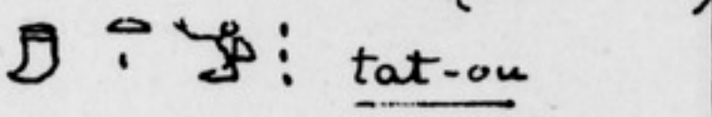

māhout


māhaut

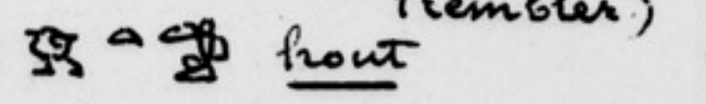
peuple étranger, pays étranger (v. étranger, barbare)

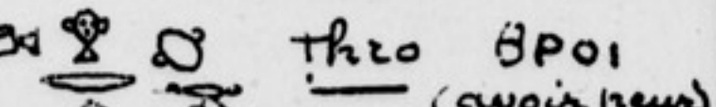
peuple, foule: (v. plèbe)

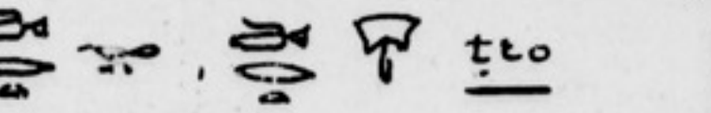

roθou
(les hommes)


tat-ou

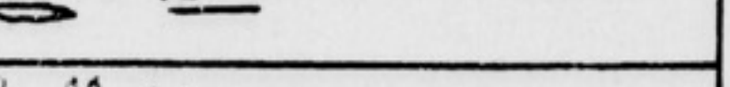
peur: (v. crainte, trembler)


hout


thro
θPOI
(avoir peur)

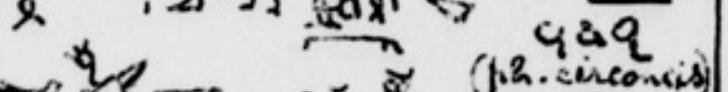

ṯro

de peur que:

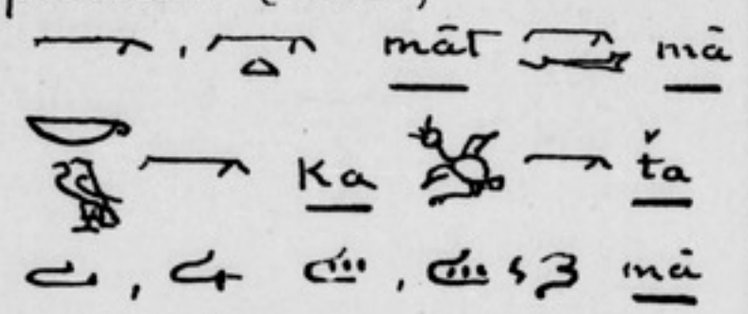

xer

phallus:


bah
qaq
(hr. circoncis)

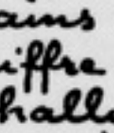

mēī
mā
mat
mo

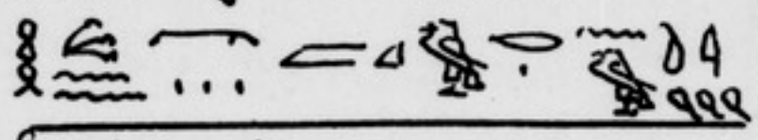
phallus: (suite)



Après les grandes batailles, on coupait les mains ou le phallus des ennemis tués, pour compter le nombre des morts. Après la défaite des Libyens, coalisés avec les Sardes, les Etrusques et les achaïens, on apporta à Ramsès 6359 phallus de Libyens et 890 mains d'Etrusques

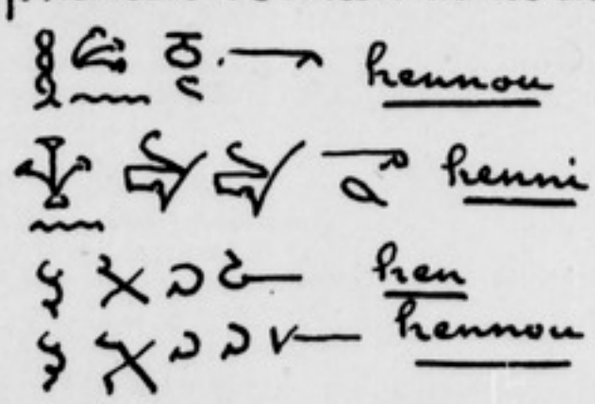
Un texte de Médinet-Habou dit que mains et phallus s'élevaient au chiffre de 12585.

Ces phallus ou penis coupés sont figurés dans les bas-reliefs de Médinet-Habou sous ces formes  et nommés :

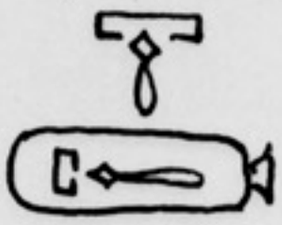


henou m Karonada (v corne)
(litt: cornes des parties viriles.)

phallus se disait aussi en effet:



pharaon:



per ā
grande maison

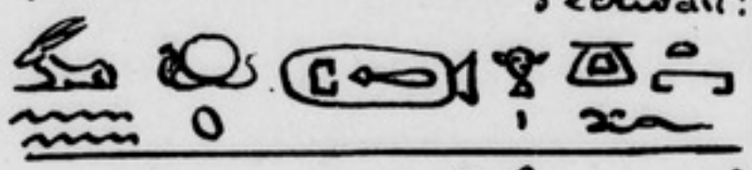
peri ā les 2 grandes maisons

Les pharaons sont en effet désignés par ces groupes, d'où serait dérivé le nom de Pharaon, mais l'étymologie de ce mot ne se rencontrerait elle pas plutôt, comme l'a dit M. Chabas dans



le soleil

dont les pharaons étaient dits fils? Cependant, fils du soleil, s'écrivait:



oun n sera per ā her nest-f

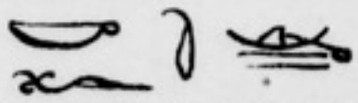
c'est le fils du soleil Pharaon sur son trône.

pharmacie: (V. passer)

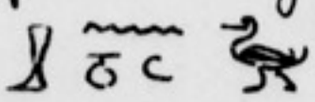
Phénicie:



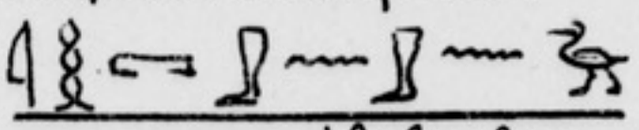
barque phénicienne: (V. barque)



le phénix égyptien:



on dit que le phénix a eu un temple à Héliopolis:



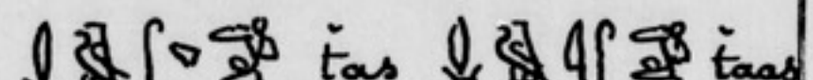
àh benben. (V. obélisque)

Philæ: (Pilak, Ailak, Manlak - lieu de la frontière)



entre autres ruines, un magnifique temple d'Isis, de l'époque ptolémaïque

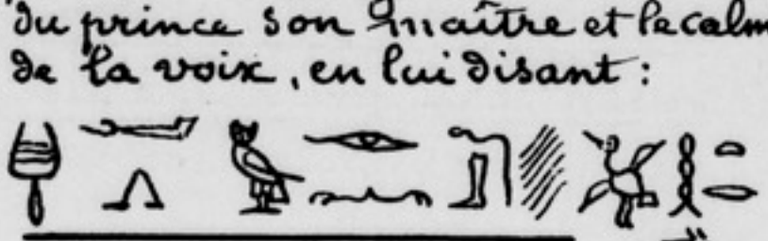
philosophe, sage, rhéteur, moraliste:


tas taas

piaffer:

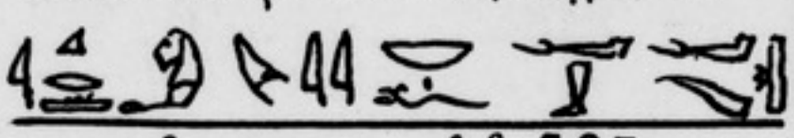

tеb

par ex: un écuyer tient le cheval du prince son maître et le calme de la voix, en lui disant:



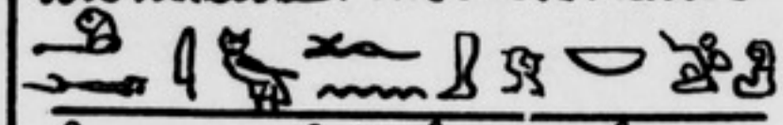
hā mar nen tеb pa hetro

reste tranquille! ne piaffe pas.



ark hā meri neb.f ābā

o le brave cheval du chef, aimé de son maître. sur lui le maître

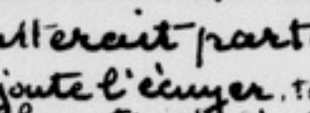


ha am-f ir bou nebou

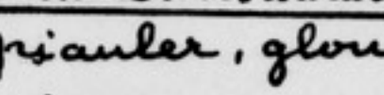
(ut) ercait partout contre tout le monde.

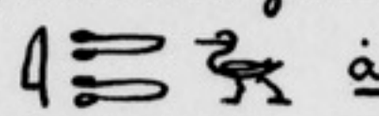
(ajoute l'écuyer, tout fier de la beauté et de l'ardeur de ce cheval)

psauler, glousser:

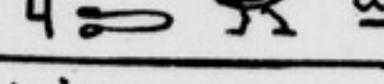

abi

pie:

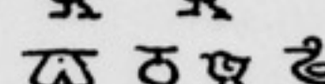

sourout


Kannou
la bavarde

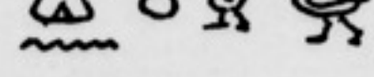
de:


Kannou
langues

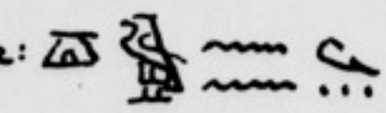
pièce (mesure de liquide, comme nous disons: pièce de vin):


pek

pièce d'étoffe:


mennou

pièce de terre:


heb-t
hebouton

pièces de monnaie: v. monnaie


herou

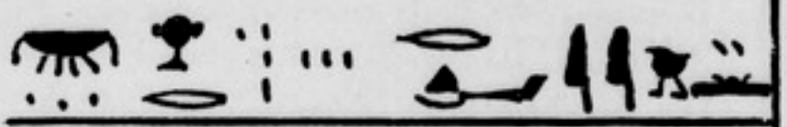
en hiératique

dans le compte d'un marché de bêtes à cornes, on lit par exemple:



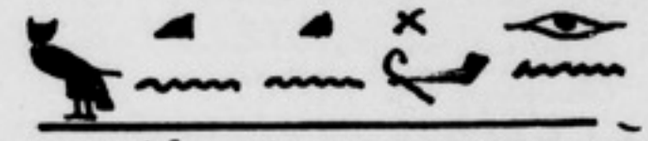
tem het noub herou 5 ar ir

total 5 pièces d'argent font en



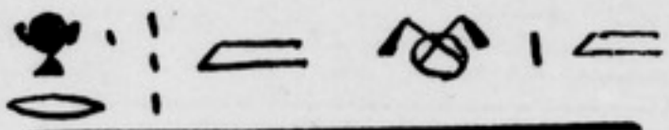
noub herou 3 sotaou

or 3 pièces: donne



ir Kenken ar ir

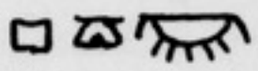
pour l'élevage, fait pour



herou ½ tem 1 ½

pièce ½: total 1 et ½ p.

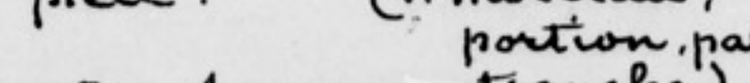
on dit aussi: (v. monnaie)


pek noub

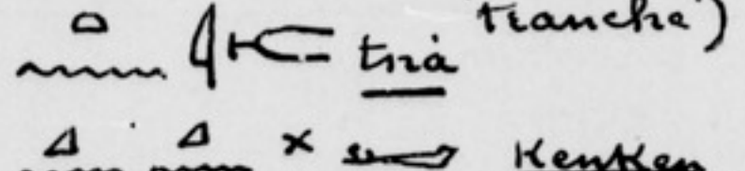
pièce d'or

pièce: (v. morceau, portion, part, tranche)

tra


Kenken
mettre en pièces

d'où par ex:



xet ir menk Kenken

morceau de bois de styrax

bois de styrax mis en morceau

mettre en pièces:


nesep hem

pied: rot PAT

les 2 pieds rat

rotoui

ratou

pied, jambe: ouart

ouarti-t

OYEPHTE

pieds: xenti xentī

sebek

pied, patte: pet

piédestal; support: (v. civière, pavois, brancard) àat

àat

pe

piège: (v. filet, lacet, corde, tendre) hebek

Kro

ΔωPΔ

tendre un piège, prendre des oiseaux au piège, au lacet: hab hat

hati

hateš

hateš

haki qaki

(v. cage)

piège, lacet: šes šesro

piège, embûche, artifice; rendre un piège: s'sa-t

sa-t s'sau

pierre: àne àni

ENE, WNI, WNE

àner àrit

ār

āat-t

ānar

ārl

āt

ba pierre dure

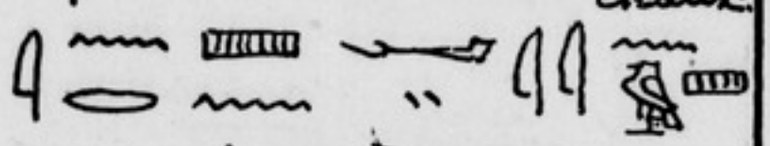
bàa pierre de sable

baa-t

hepā hetra

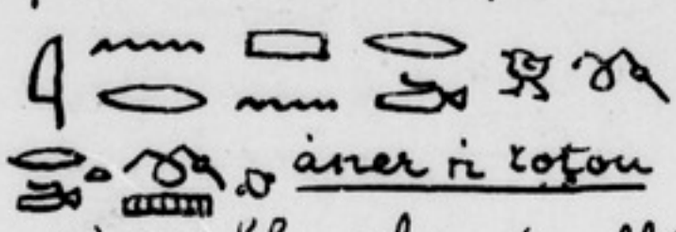
(v moellon)

pierre : (suite
pierre calcaire, pierre à chaux:



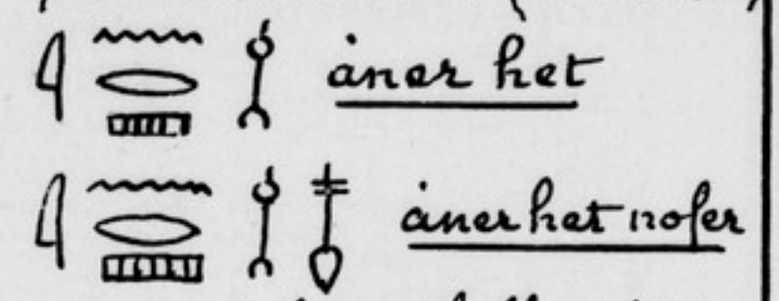
ànerⁱ n ayna

pierre de roche: pierre dure:



ànerⁱ n rotou

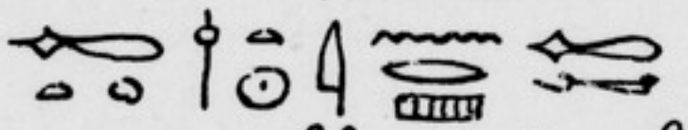
pierre blanche: (v. albâtre)



ànerⁱ hetⁱ

ànerⁱ hetⁱ nofer

la bonne. belle pierre blanche.



grand bloc de pierre blanche

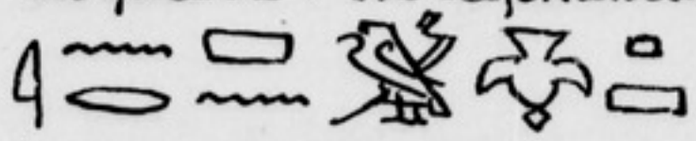
ât hetⁱ ànerⁱ â

pierre noire, granit noir:

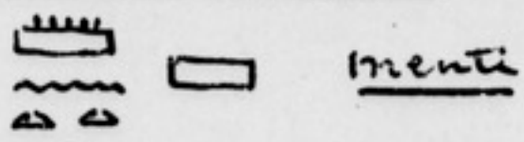


ànerⁱ Kem-t

granit rouge de Syène. Syénite: (carrière renommée en face de l'Ile Eléphantine)



ànerⁱ n mawout



mentⁱ

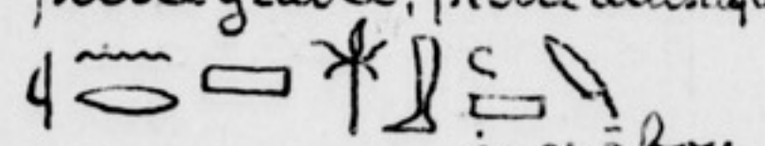
par ex:



art n tout n mentⁱ

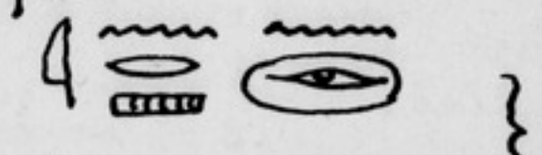
fabrication d'une statue en Syénite

pierre gravée, pierre artistique

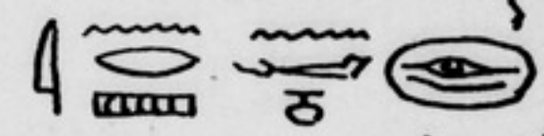


ànerⁱ âbou

pierre servant à faire des fards:

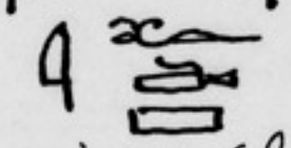


ànerⁱ n ân



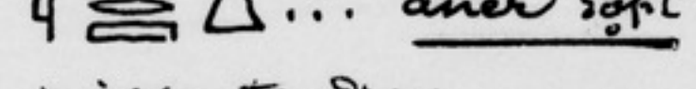
pierre de beauté

pierre équarrie: (v. quatre)



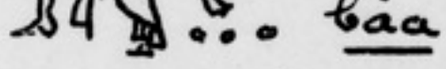
âft ànerⁱ)

pierre (fossile ? entrant dans les préparations médicales.)



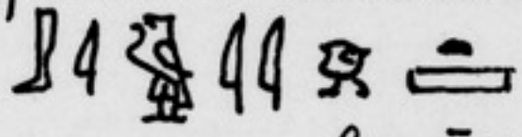
ànerⁱ soft

pierre tendre:



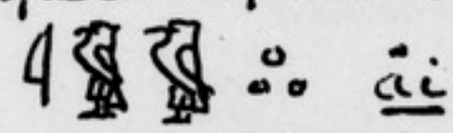
bâa

pierre à bâtir ou à sculpter



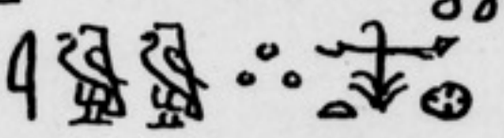
bâaou-t

espèce de pierre:



âi

âi de la Haute Egypte



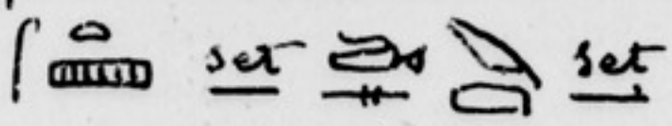
âi Kema-t

âi de la Basse Egypte:



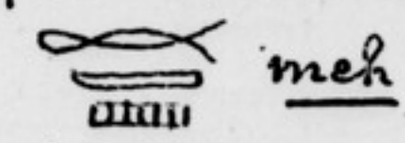
âi ouat

pierre de taille:



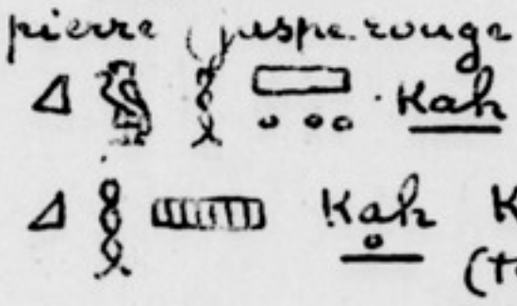
set set

pierre taillée:



meh

pierre (jaspe rouge ?) (v. jaspe)



Kah

Kah Kaq
(terre)

pierre : (suite)
espèce de pierre verte : (hépatite ?)
anef
pierre de fondation :
senti
poser la pierre de fondation :
ouah senti

piété ; religion :
hout qot (crainte, terreur)
accomplir des actes de piété (v. culte) cérémonie du culte)
hiaou neb
envoyer toutes les choses bonnes, les choses du culte. (envoyer)

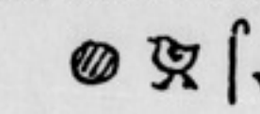
pierres précieuses :
ānem
ANAMHI
āt šepes
pierre noble
āt šou
pierre brillante.
nexeb (prase ?)
hekamanou
heken
le mot heken veut dire : beau, précieux : onguent précieux, chant magnifique, belle tyrane, beau château etc (v. précieux)
hertes
hertes
hertes
šama
seher
seher nī ār.
seher n testes
pierre précieuse du pays de Testes

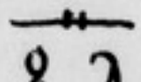
pieu, poteau, étançon, cheville :
nāi-t
NAEIW
nenou-t
nou
šmou
tes-t
pe-t
v. piler

pigeon : (v. tourterelle)
men-t
šfn
de šfn se gonfler

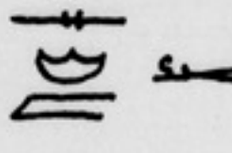
piler, pilon : (v. moudre) mortier farine)
nout
NOYT
NOY
nat
nout · pilon
piler, broyer des couleurs pour les peintres et les scribes :
nout(ān)

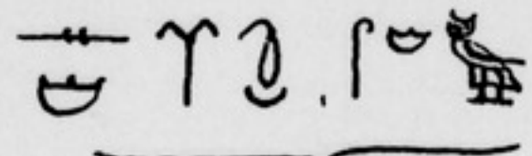
piler dans un mortier : (suite)

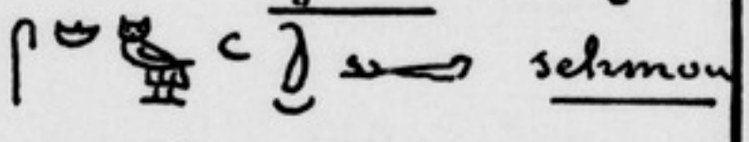

xous


seh

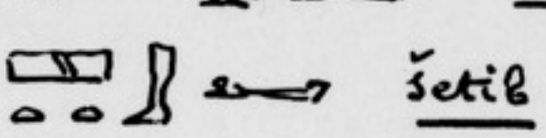

cegcwg

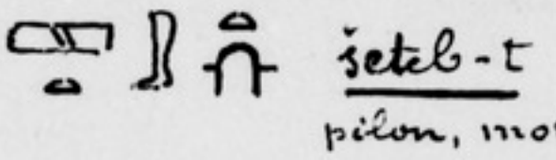

xous, seh, sehm


sahem cageu


sehmou

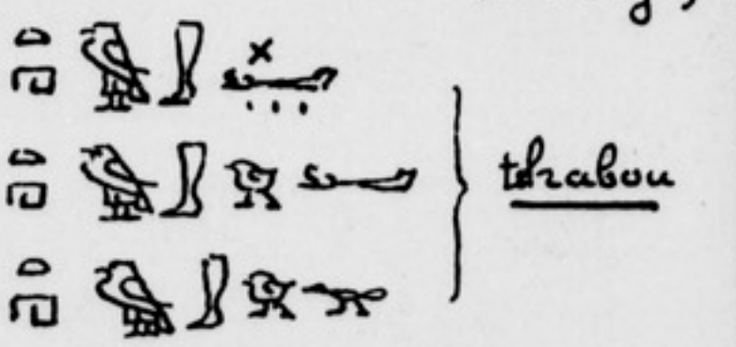

sexem

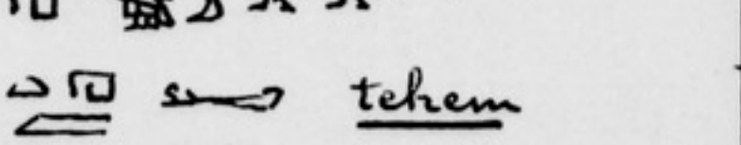

šetib

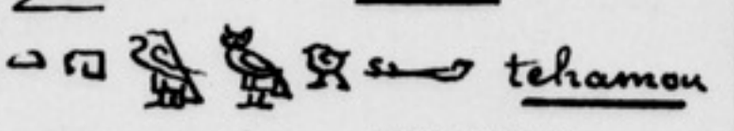

šetb-t

pilon, mortier.

piler, concasser (se dit surtout de l'orge)

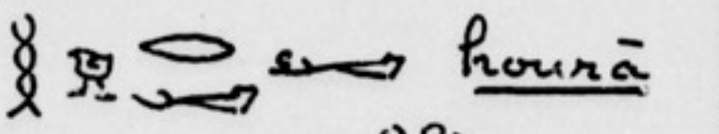

tehabou


tehem


tehamou

TWQW

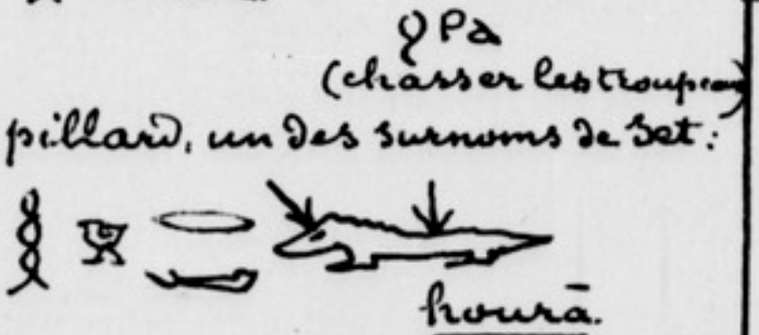
piller :


houra

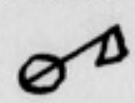
ḥPa

(chasser les troupeaux)

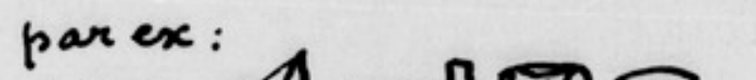
le pillard, un des surnoms de Set :


houra.

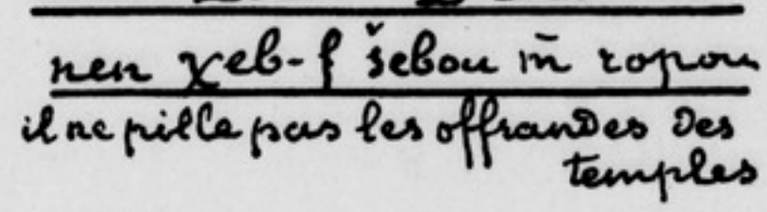
piller, dépouiller, butin :

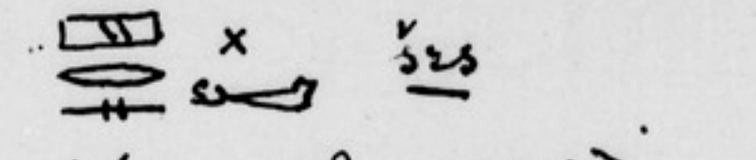

xeb

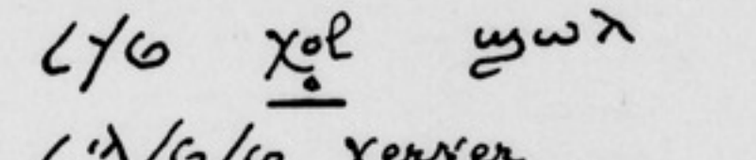
par ex :


nen xeb-f šebou m ropou

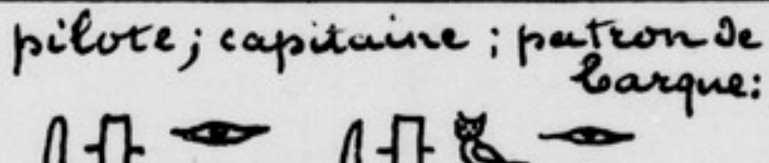
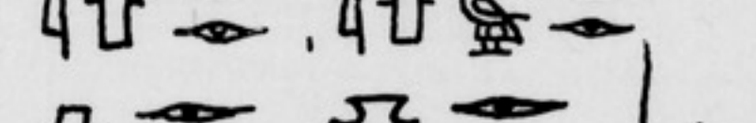
il ne pille pas les offrandes des temples


xs

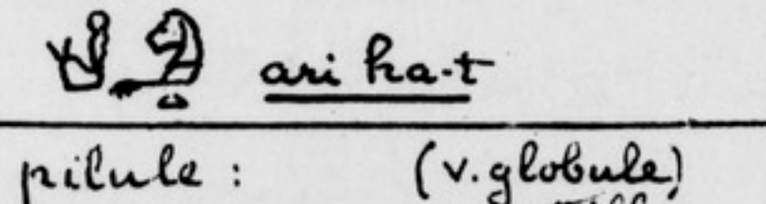

xol


xerxer

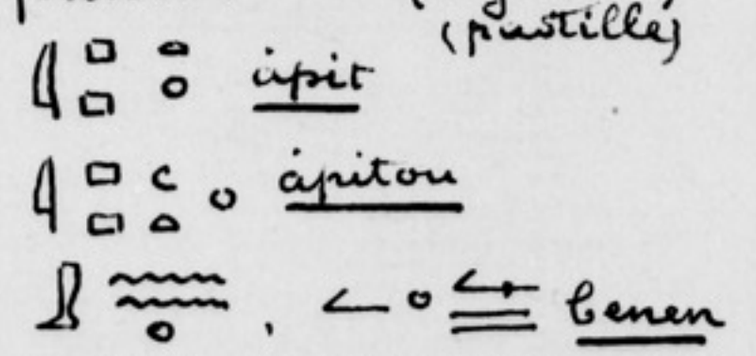
pilote ; capitaine ; patron de barque :

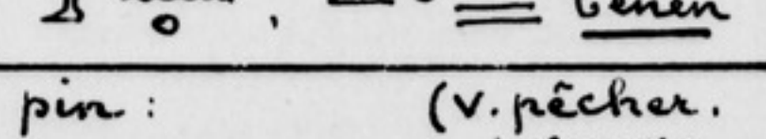



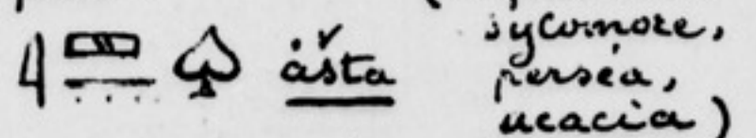

am


ari ha-t

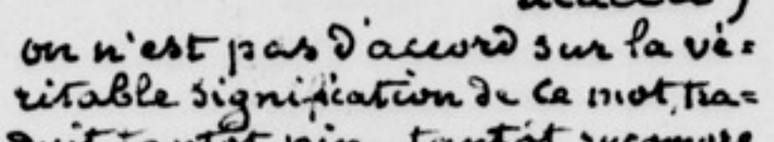
pilule : (v. globule) (pastille)


ipit


apiton

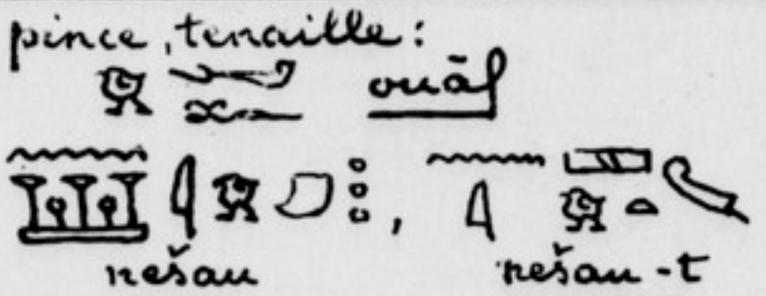

benen

pin : (v. pêcher, sycomore, persea, acacia)


asta

on n'est pas d'accord sur la véritable signification de ce mot, traduit tantôt pin, tantôt sycomore, pêcher, abricotier, ou persea.

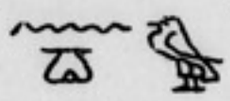
pince, tenaille :


ouaḏ

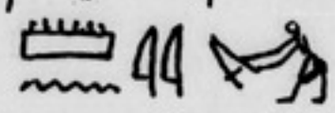
nešau

nešau-t

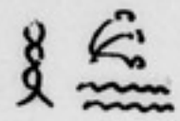
pincer :


neḳa NOYKEP

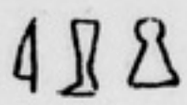
pioche, piocher : (v. cultiver)


meni


meṯ-t (variantes)

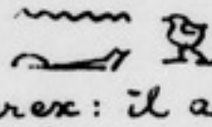

heni.

pion : (v. attaquer) damier

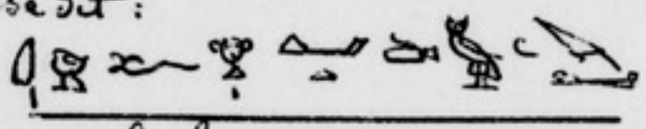

ab

Les pions du damier ou échiquier étaient en bois, en verre émaillé, porcelaine, pierre dure et toujours de forme élégante.

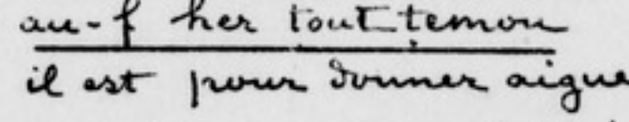
pique : (v. épieu, javelot)


nemā

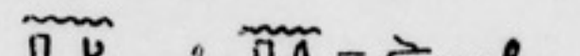
parex : il aiguise sa pique, ça qui se dit :

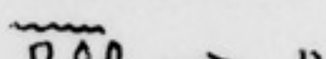

au-f her tout-temon

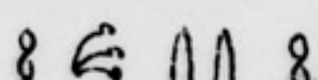
il est pour donner aigue


paif nemā

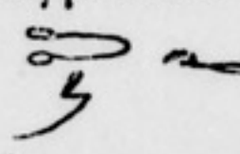
cette pique.


neb neba


nebā NABI (lance, pique, javelot)


henī

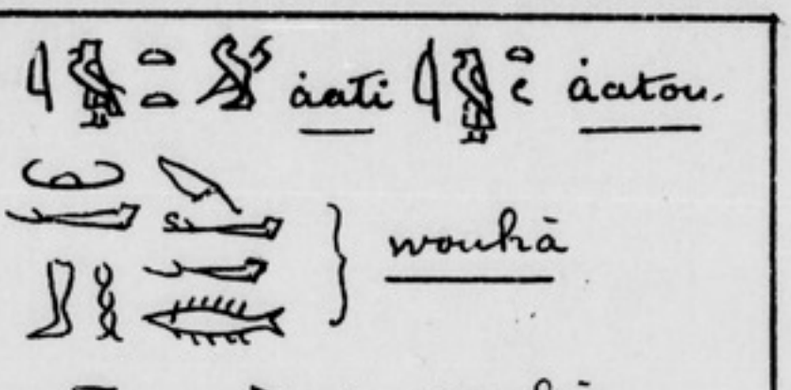
frapper de la pique :

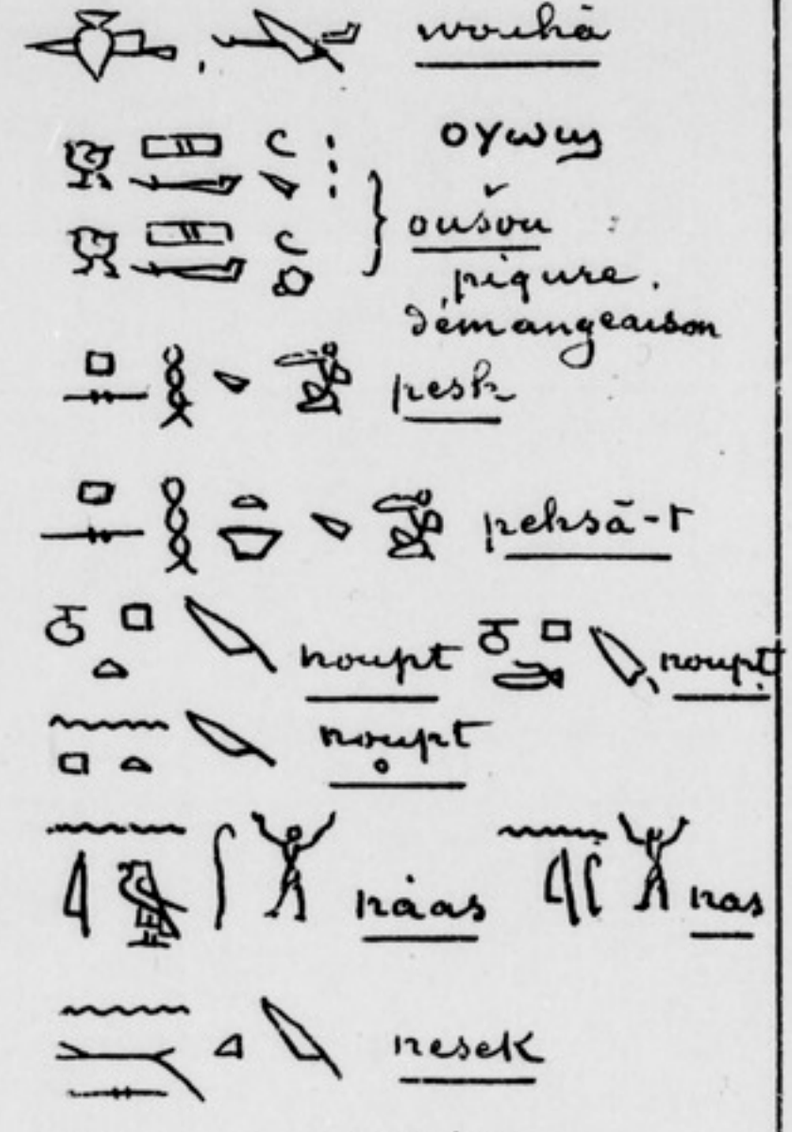

Dem

(surnom d'Horus)

piquer, percer, blesser, mordre (v. ces mots)


ʿaat

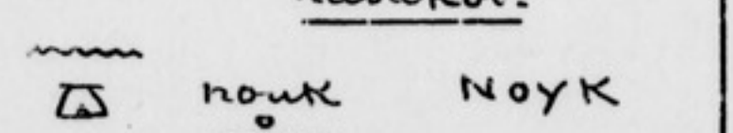

ʿaati ʿaatou.


wouhā

wouhā

oywy

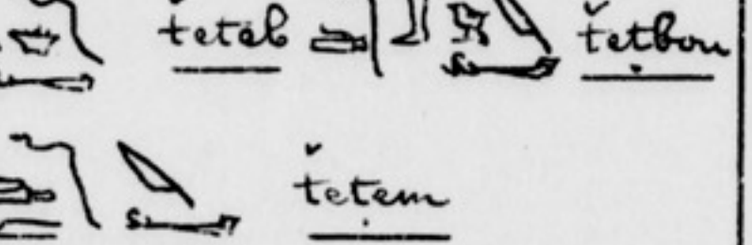
oušou : piqure, démangeaison

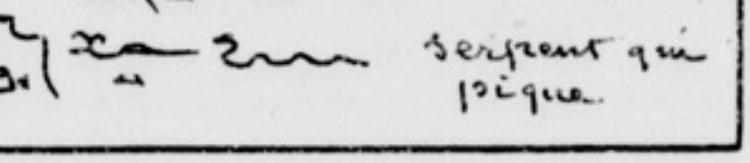

resh

rehsā-t

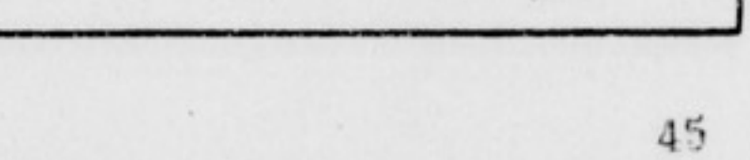
noupt noupt

noupt


nâas nas


nesek

nesik


nasakou.


nouk NOYK

ṯeb

ṯeṯeb

ṯetab ṯetbou

tetem

d'où : poisson à épine

serpent qui pique

pis de vache ou de chèvre: (v. mamelle, sein.)

nouneh

serti

piscine: (v. citerne)

barkabouba

Kot ⲥⲱⲧ

pissenlit:

hepāpā-t

pistachier:

ārou

Pithom (ville mentionnée par la Bible (Exode I 2) et que Ramsès fit bâtir par les hébreux:

pestoum

la maison du dieu Toum, un des noms du soleil au zénith

pitié, avoir pitié:

nāhet NAQHT

nī NEEI

āmmouhati

šennou ⲁⲩⲈⲚⲞⲎⲦ

pituite: (v. joie, se réjouir)

reš

Ce mot veut dire en même temps: joie, se réjouir PΔϢI. Nous avons de même en français raté et se désopiler la raté. De part et d'autre on retrouve le sens d'expansion.

place, endroit:

ast, ous-t, set, se

ⲁⲥⲧ, ⲁⲥⲉ, ⲁⲥ, ⲥⲁ

ai

lou

par ex: place où l'on met le vin:

lou n arp.

place, terrain à bâtir:

bai-t

ma ma

ⲙⲁ ⲙⲁⲟⲩ

place de derrière:

ha

grand' place:

ā-t

place, rang, position:

ten

occuper la place de quelqu'un:

āten

administrer à la place de quelqu'un:

āten

āten

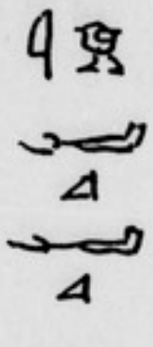
en place de au lieu de:

m āsou ir

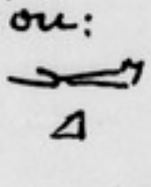
m āsou sen

placer (plus loin.)

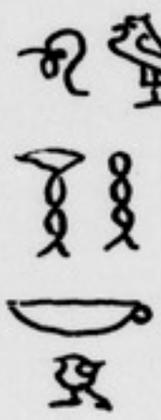
placer, mettre:



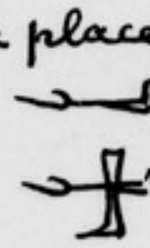
d'où:



placer le cœur, plaire, complaire
avoir confiance



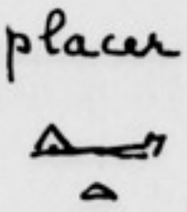
se placer en face de quelqu'un:



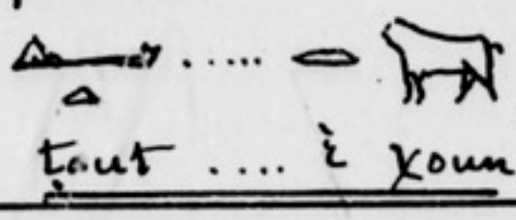
placer sur ....



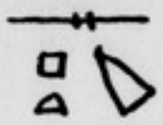
placer sous:



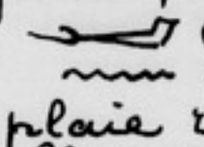
placer dans, dans l'intérieur:



placer droit; redresser:



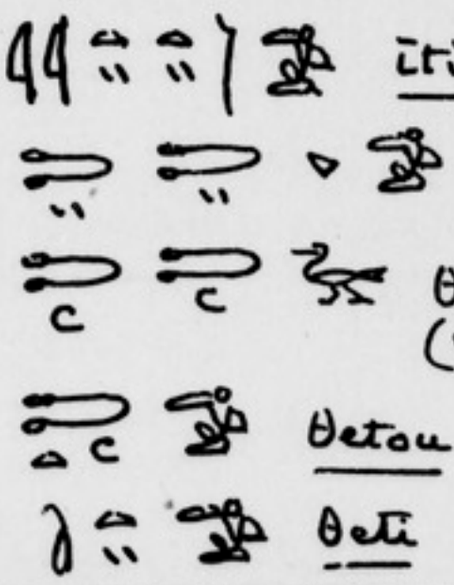
plaie, ulcère:



plaie résultat de coups, de blessures etc: (v. coup, blessure)



se plaindre, se lamenter: (v. pleurer)



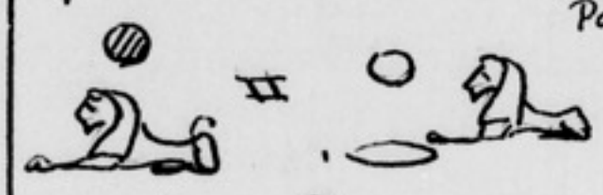
plaine: (v. étendue)



plaine: (suite)
plaine cultivée: (v. champ)

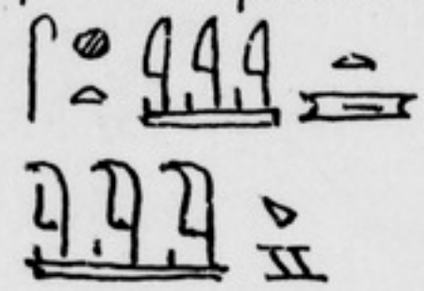

àteb

plaine aride: (v. désert)
Palestine)

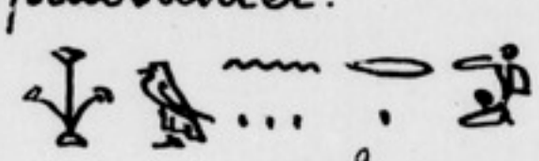

Xa.t


xalal.t

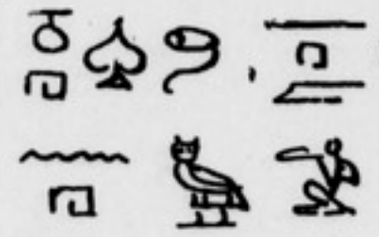
plaine, prairie humide:

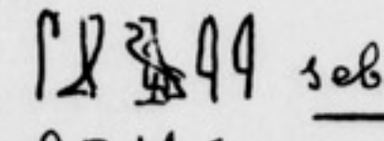

sexet

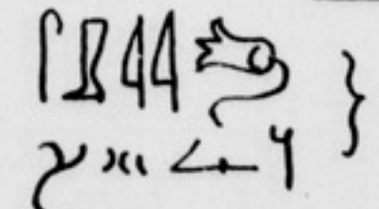
plaisanter:


hanours

plaisanter, se moquer de quelqu'un:


nohem
(v. rire)


sebaï


sebi

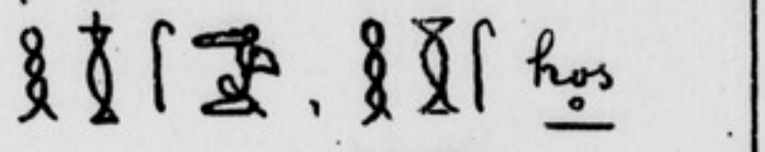
plaisanterie, pointe d'esprit:
(v. aiguiser)

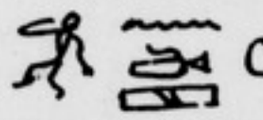

temou

plaise à dieu que, s'il vous plaît:

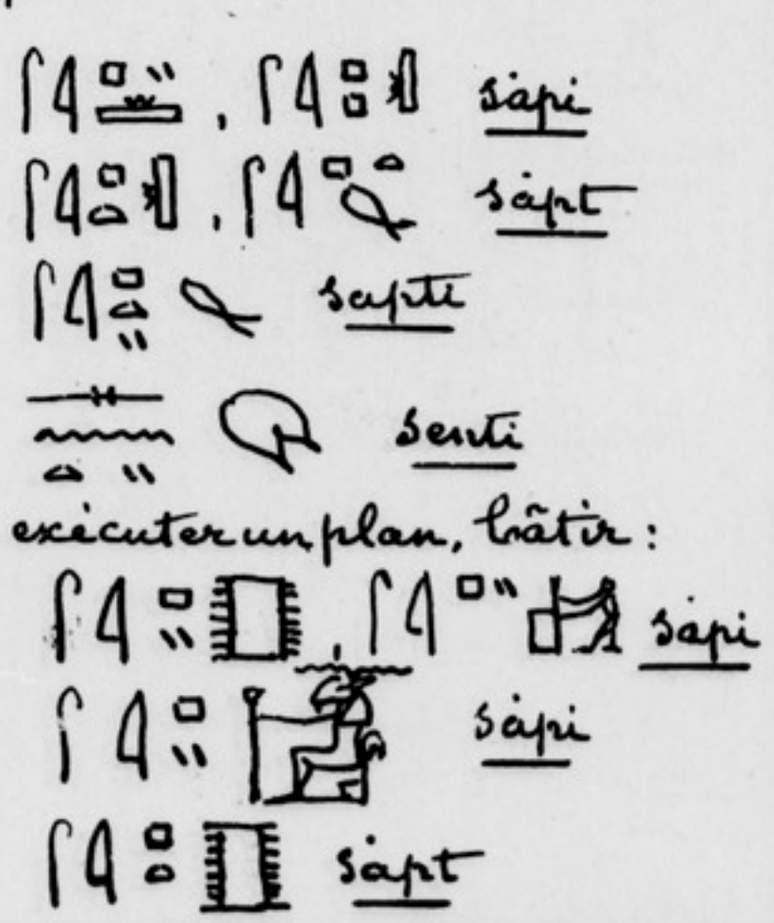

ha
hana
pa nuti hana mài

plaisir: (v. joie)
faire plaisir:


hos
qwc
(chanter, louer, célébrer)
en hébreux hosiah na dont nous avons fait hosaunah et qui veut dire « protège, nous t'en prions!
(v. dans notre lex: hiérogl: franc. le mot hos dans ses sens nombreux, variés, bien qu'appartenant toujours à un même ordre d'idées: chanter, célébrer, fasciner, ensorceler, charmer, être bienveillant, donner satisfaction, faire plaisir, etc
à la basse-époque:


xentes

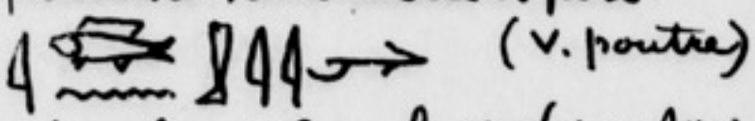
plan: (v. modèle)


sapi
sapt
sapti
senti

exécuter un plan, bâtir:

sapi
sapi
sapt

planche, bois raboté et poli:


(v. poutre)

planche, planchette (v palette)

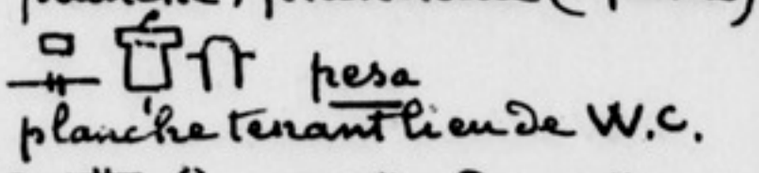
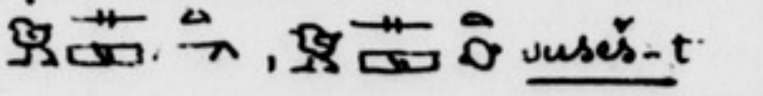

pesa

planche tenant lieu de W.C.


usesh-t

planètes : (v. constellation, étoile, astre)



xemou ouit sion

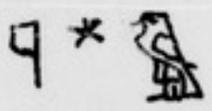
Pitèr: étoiles sans repos de même que le grec πλανήτης veut dire: errant, vagabond: Les planètes des anciens étaient le Soleil, la Lune, Mercure, Vénus, Mars, Jupiter et Saturne.

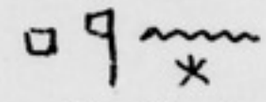
Soleil et Lune (v. ces mots)

Planète Mercure:

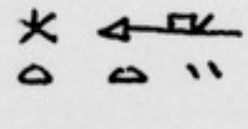
 Sebek

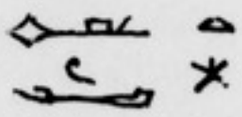
planète Vénus dite: étoile du matin:

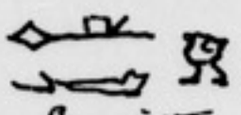
 nouter touau

 ra nouter ĕ sion

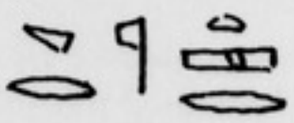
ou étoile du soir dite: l'unique:

 touatouatiba

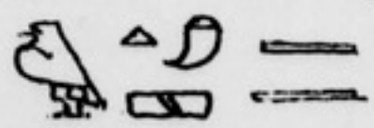
 ouāt

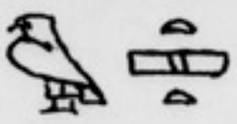
 ouāouti

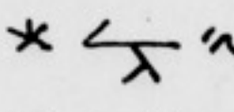
planète Mars:

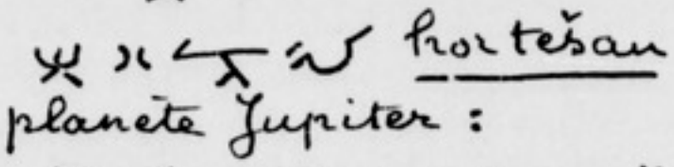
 hor teŝer

la rouge

 hor teset taoui

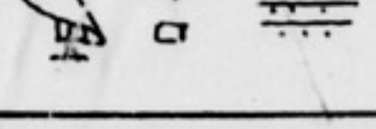
 hor teŝet

 hor teŝ

 hor teŝau

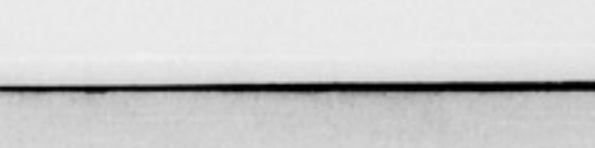
planète Jupiter:

 hor pa šeta

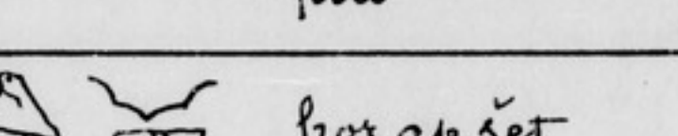
 hor apšetaoui

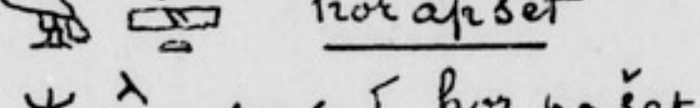
 hor apšet

planète Saturne:

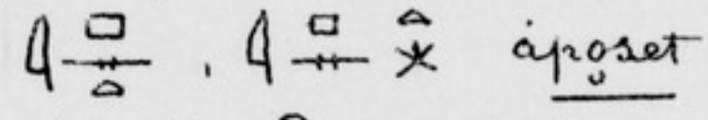
 hor pe ah

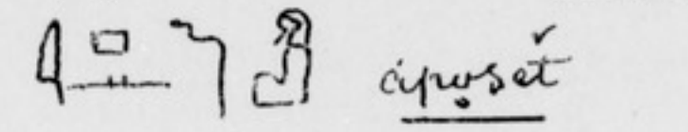
 hor ah pet

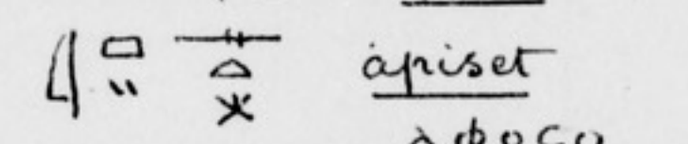
 hor ah pet

 hor ah

planisphère:

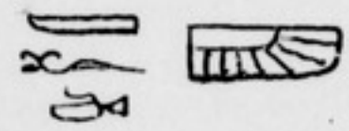
 apŏset

 apŏsĕt

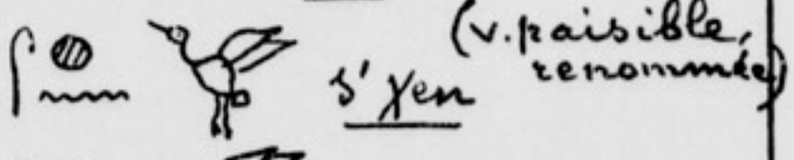
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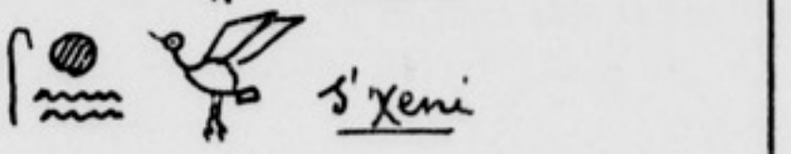
ἀφοco

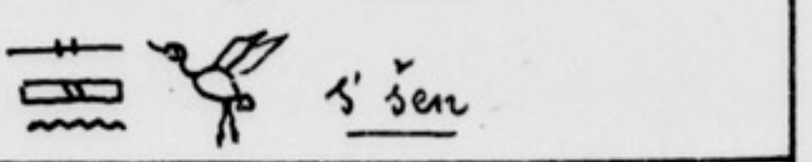
planer:

 heft

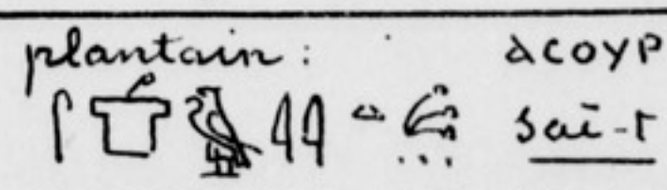
 xen

 s' xen (v. paisible, renommée)

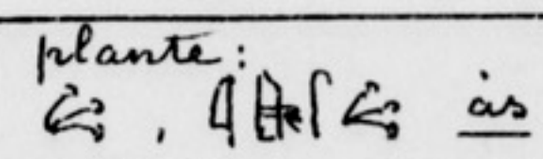
 s' xeni

 s' šen

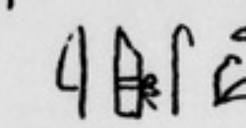
plantain: ΔCOYP

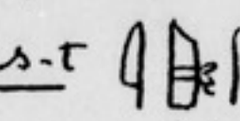
 saī-t

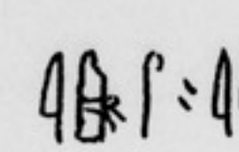
plante:

 ās

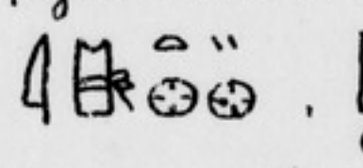
plante : (suite)


ás-t

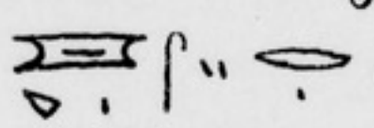

ásou

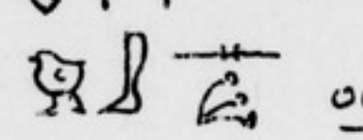

ásyou

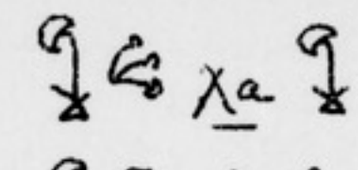
ces mots s'appliquent surtout aux plantes de lotus et de papyrus. Ainsi :


ásti

le pays du lotus et du papyrus, la H. et la B. Egypte.


asiro


oubes

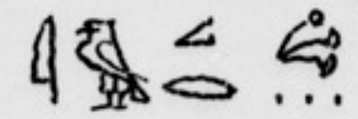

Xa ; Xau ; Xaui-ou ; Xou ; Xoui ou Xroui

doooge

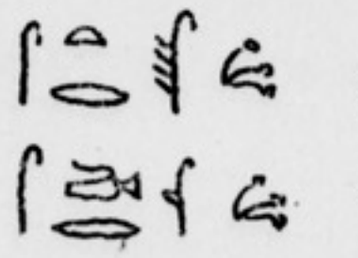
ηooγe (parfum encens)

6HOYT (plantes)

plantes potagères :


ákrou

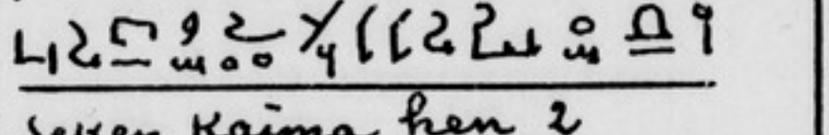
plante verte, plante aromatique, (v. herbe)


seter ; seter

plante oléagineuse :


Kaïna ; Kaïma

par ex :



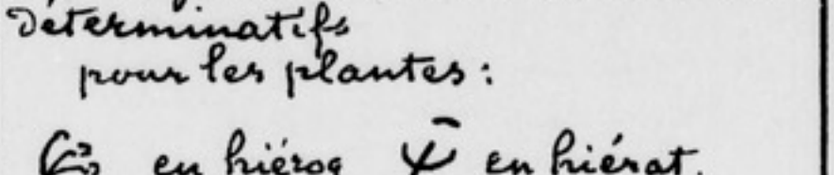
Seken Kaïma hen 2

2 hen d'huile de Kaïma.

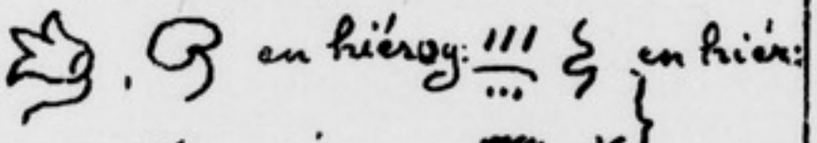
—

Nous avons cité plusieurs plantes dans notre lexique. Beaucoup d'autres sont encore indéterminées. Il serait trop long d'énumérer ici tous ces noms de plantes et de fleurs reconnaissables dans les textes à leurs déterminatifs

pour les plantes :


en hiérog ; en hiérat ; en démot :

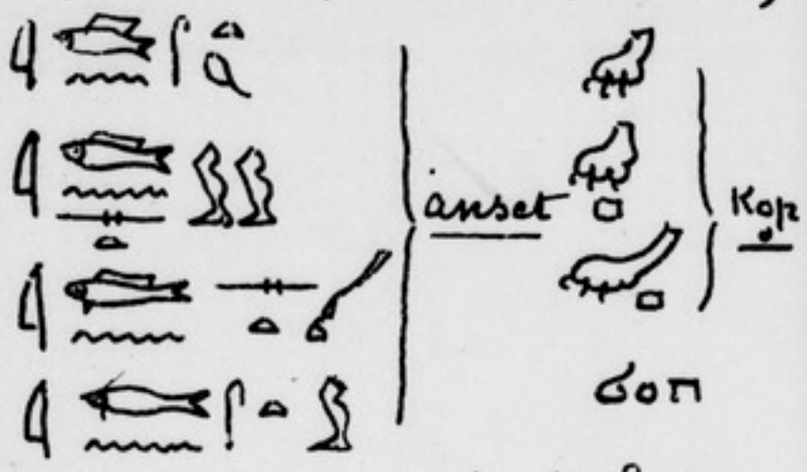
pour les fleurs :


en hiérog ; en hiér : ; en dém

La plus ancien herbier du monde se trouve au Musée du Caire. Il consiste en une collection de couronnes et de guirlandes provenant des tombeaux. Plantes et fleurs sont étonnantes de conservation Des melons d'eau desséchés ont gardé par exemple leur coloration verte la pyramide en tuiles de Dalschur nous a conservé du trèfle ; dans une tombe de Sakhara on a trouvé des épis d'orge. D'autres tombes, celles d'Ahmès 1er et de Ramsès II par exemple ont fait parvenir jusqu'à nous des plantes de céleri à côté de branches de chrysanthèmes et de tiges de lotus blancs et bleus. Les musées de Florence, de Turin, de Leyde, de Berlin etc nous montrent aussi de curieux produits de la flore égyptienne. Les plantes qu'on rencontre le plus souvent sont : des feuilles d'olivier ; les trois variétés du Mimusops Elengi, Kummel et Schimperi que Schweinfurth suppose être le persea des anciens, la Nymphaea cerulea, l'acacia nilotica, le Carthamus tinctorius, le Salix safsaf, le Delphinium or.te

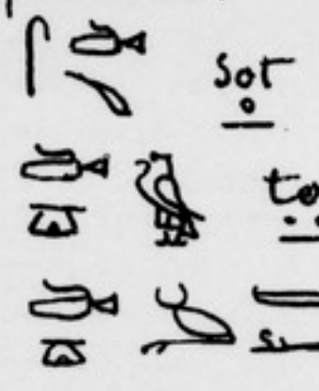
la Sesbania aegyptiaca, la Parmelia furfuracea, le Chrysanthemum; la Centaurea depressa; la Cerucana pretensis; la vitis vinifera; la Mentha piperita.
(V. dans ouvrage offert à feu Mr Leemans. de Leyde. l'opuscule du R. P. Cesare A de Cara S.J.)

plante des pieds: (v paume)

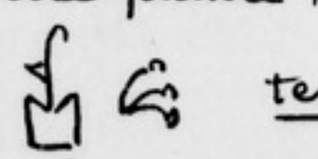


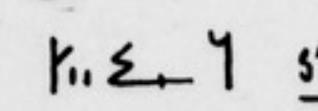
v. sandales, pantoufles, souliers

planter:

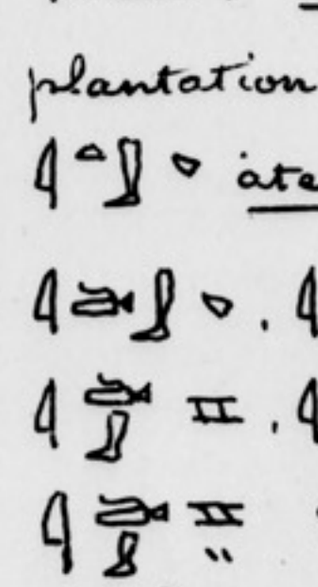


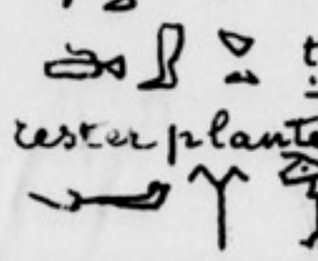
être planté, germer, pousser:





plantation; lieu cultivé:



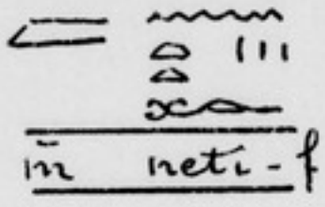


rester planté, fixé, fiché:

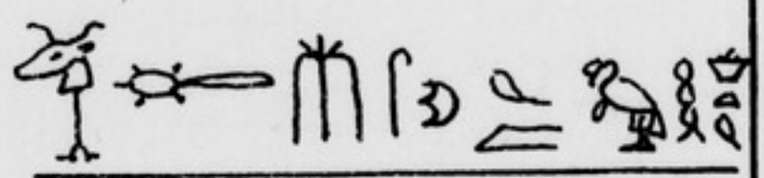
par ex:



est resté planté ton épieu



dans sa peau.



est restée plantée sa lance dans le cou



de l'hippopotame.

plaque, recouvrir d'une plaque: revêtir d'or, (v. garnir, d'argent, d'ivoire: incruster) préserver, protéger, couvrir, crâne)



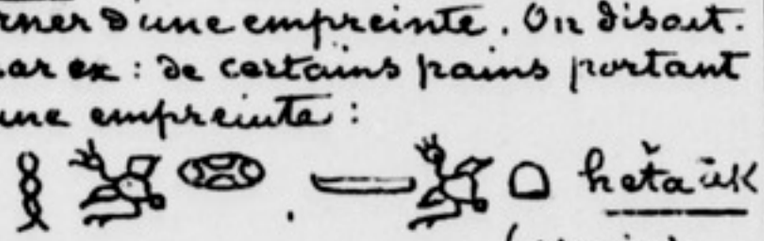
par ex:



plafond d'une grande salle plaqué d'or fin



ḥeṭa veut aussi dire: estamper, orner d'une empreinte. On disait. par ex: de certains pains portant une empreinte:



(v. pain)

plat, plateau, (v. tuile tablette)

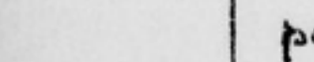
àpàp

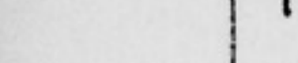
parex: plateau d'albâtre:

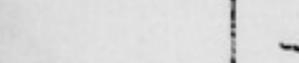
sest àpàp

plat: (v. portion)

tna

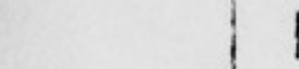

tnanoub plat d'or


tna xomt plat de bronze


men tna plateau de fer.

plat de choses qu'on mange:

tepi (v. goûter)

par ex: plat de poisson:

tepiou

plat, plateau, corbeille:

ropt

plateau, haut pays:

her heron

aux vastes horizons (v. horizon)

plèbe, plébéien, populace:

hau


hauy

le signe indique que le peuple était refoulé dans les lagunes. (v. habitants des marais)

plein, compact comme la pierre:

fek

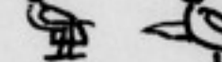
plein; rempli: (v. remplir)

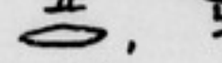
mek

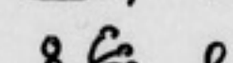
pleine lune: (v. lune)

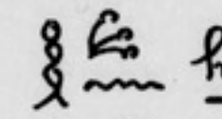
mek outa

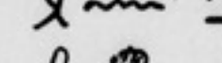

mer

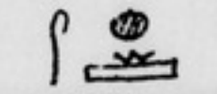

hen hen hemou

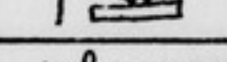

sex

pleurer: (v. larmes)

àh haoui

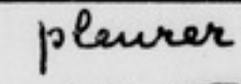

àkeb

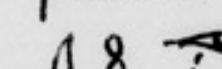

àkeb

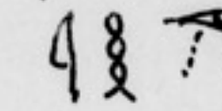

àakeb


àkbou

aukbou

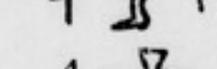

kab

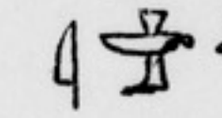

kab habau

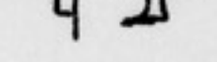

rem rem PHR. larmes

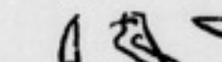

remi ou rime


rim PIRE PIRI

Faire pleurer:

herem


tarim

pleureuses, femmes en deuil qui assistaient aux cérémonies funèbres

ha hati


hatau


hai hab

pleurer: (suite)
pleurer sur un mort:
se lamenter:

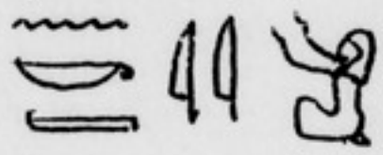


Kim tot

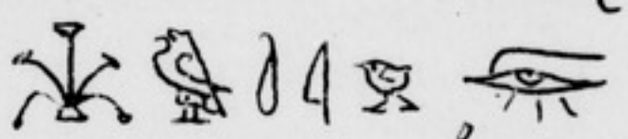
KIMTOT

litter: agiter les mains.

pleurer:

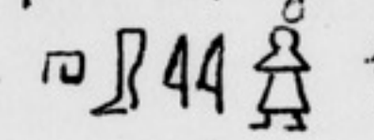


nakhi
NAKQI

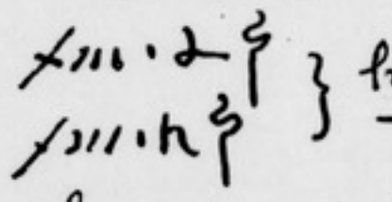


hadau

pleurer, regretter quelqu'un (v. deuil)

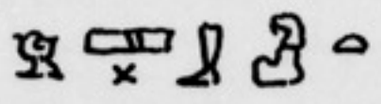


hebi



hebi QHBE

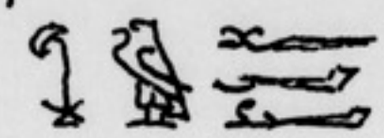
pleureuse se disait aussi: (v. p. 712)



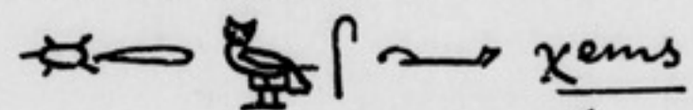
ouseb-t

pleuvoir. (v. pluie)

plier, courber: (v. friser)



xafā

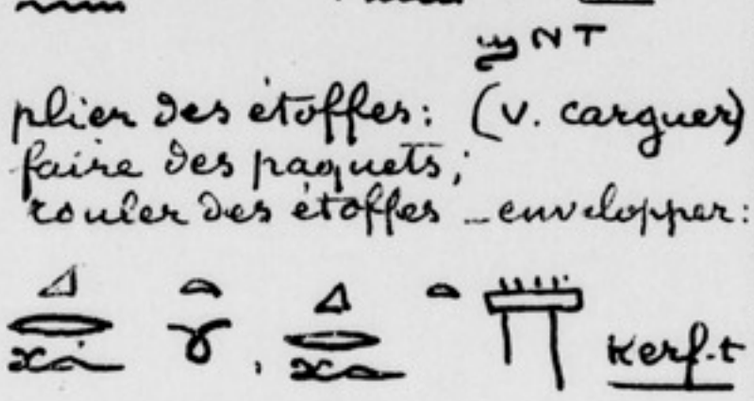


xems

sen

NT

plier des étoffes: (v. carguer)
faire des paquets;
rouler des étoffes - envelopper:



Kerf.t

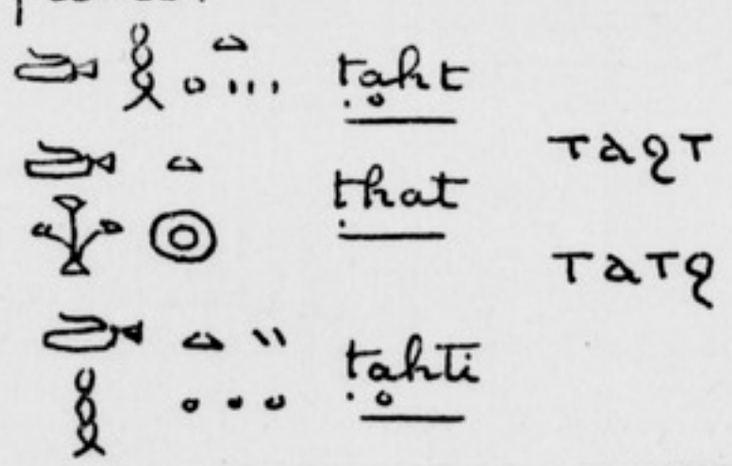
Kes

Kaus

Keskes

KECKWC

plomb:



taht

that

tahti

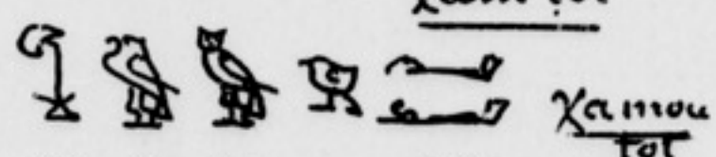
TAQT

TATQ

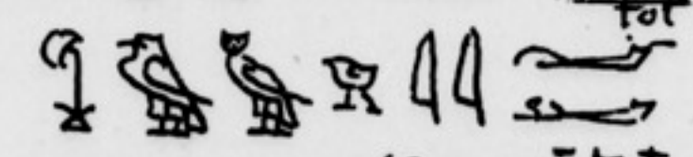
plier les bras, les jambes, faire mouvoir les articulations:



xamtot



xamoutot



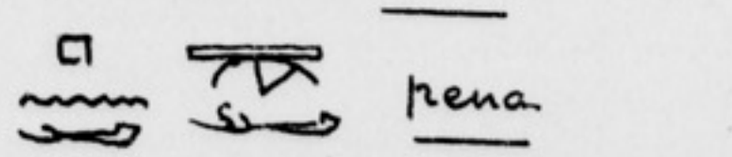
xamoutot

se plier, se replier sur soi-même comme l'animal qui s'apprête à s'élancer sur sa proie:

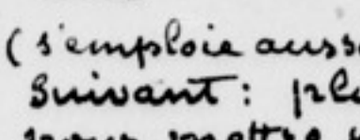


xām

plonger; immerger, immersion



ākīou



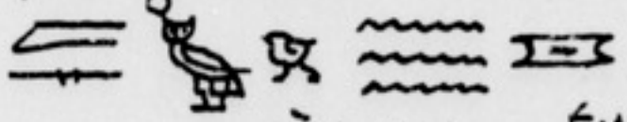
pena

(s'emploie aussi dans le sens suivant: plonger en prison, pour mettre en prison:



penā ī pa xetem.

plonger dans l'eau:



mš mou EMC

plonger : (suite)

ins — ϵшc
ems — oшc
ωшc
(immerger, baptiser.)

ins ins — insins
ems ems — emsems

emsemsi

ir insins

Rarp — ϩOPΠ

harpon

plonger, se jeter à l'eau : (V. nager)

mehi

mehi

meh

mehi

mehi-t mou — ϣϵϥϣOOY

Ditté : pleine eau :

met

pluie, pleuvoir : (V. nuage) inondation, tempête, ondée)

akep — ϬHΠϵ

Kep

mou n pet — eau du ciel

neh — NIϥ

hapi

hapou

ϩOY, ϩωOY, ωϣϫ

hou n pet — ϩOY ϧN ΠϵT

eau du ciel

goutte de pluie :

teltilau n hou n pet — ΤϵΛΤϵΛ ϧN ϩOY ϧN ΠϵT

plume ; plumage ; fibres : (V. boucle de cheveux, ailes) fibres

šen

plumer

oušeni

nešen

les deux plumes qui ornaient la couronne des dieux et des rois :

šam

šou — ϣOY

šouti

šouti

parer :

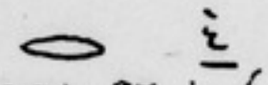
sou-K men m tep-K tet — ta plume restera sur ta tête toujours

plus :

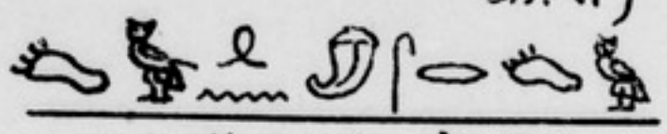


ha gove

plus que :

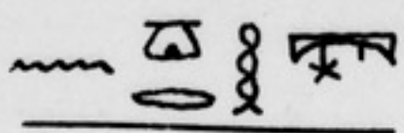


par ex : ỉ (v. grammaire de Brugsch ch. VI)



Kem šen-s ỉ Kem

noirs ses cheveux plus que noir



ỉn Kerh

de la nuit.



ỉn seba xemou

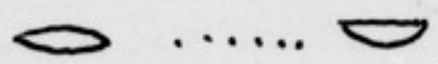
ne punis pas les ignorants



plus que le savant.

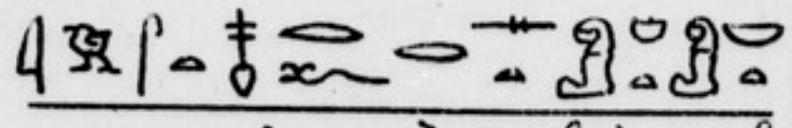
ỉ rex

le plus, la plus :



ỉ ..... neb

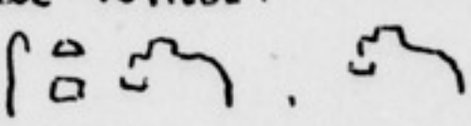
par ex :



an-set nofer ỉ sat hỉm-t neb-t

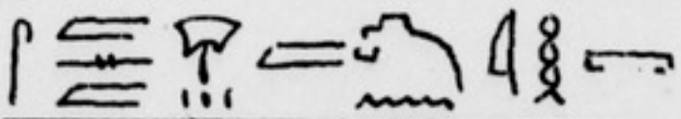
elle était belle plus que toutes les femmes.

Le superlatif est aussi formé par le mot :



sotep choix

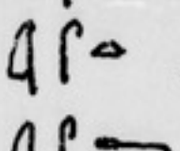
par ex :



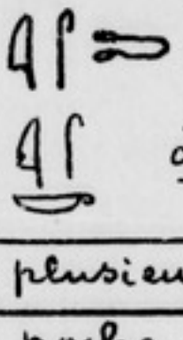
šemsem-ou ỉn sotep n ỉḥ

les chevaux de choix de la cour ; pour : les meilleurs chevaux de la cour.

de plus, en outre : (v. aussi, encore, quand)



ỉst



ỉsb ,

ỉstou

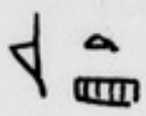
ỉsṯe

plusieurs : (v. beaucoup)

poche : (v. sac, bourse)

poème : (v. chant)

poids : (v. peser, mesurer, balance, monnaie)



Ket KITE

Le poids Ket est exactement de 9 gr. 0717. Son multiple :

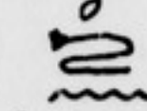


outen

vaut 10 Ket c.à.d : 90 gr 717

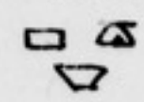
L'outen est figuré par une tige métallique recourbée qui rappelle les transactions qui se font avec les Congolais à l'aide de fils de laiton.

Il y avait aussi des outen de bronze en anneaux :



outen

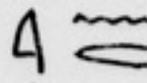
Le poids ṗeḳ était une subdivision de l'outen



ṗeḳ

ṗeḳ nub (v. pièce)

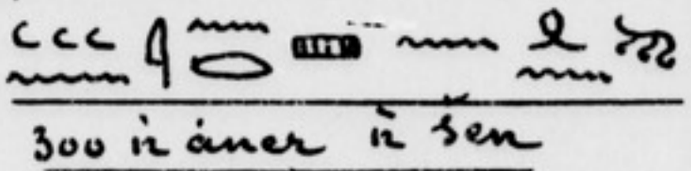
de mot : pierre :



ỉner

était aussi employé pour poids, de même qu'en Anglais on se sert du mot Stone dans le même sens :

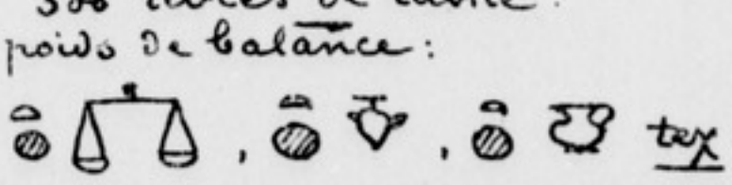
par ex :



300 ỉn ỉner ỉn šen

300 livres de laine.

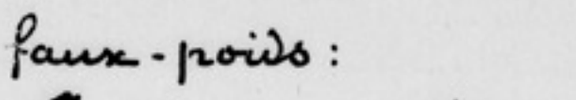
poids de balance :

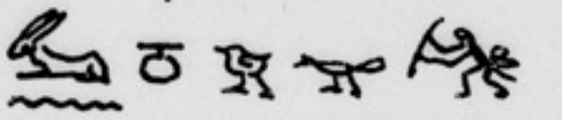


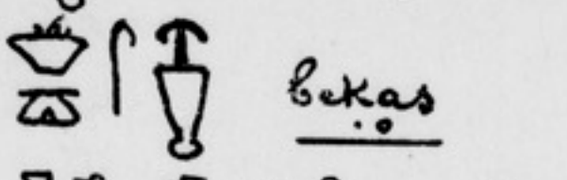
tex

TEUS

poids : (suite)
poids de bronze :

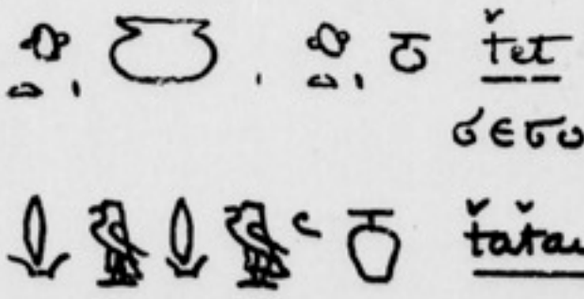
tab

beb

faux-poids :

ounnou

poignard : (v. arme)

bekas
bakasou
makasou
ⲙⲁϧⲁϩⲧ

poil : (v. laine)

oumi

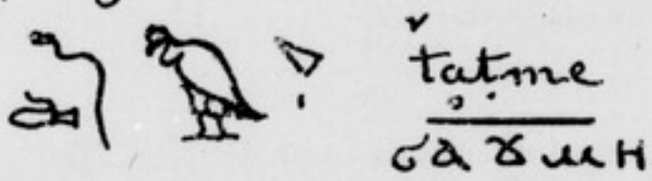
poile, poële à frire :

tet
ⲧⲉⲧⲟⲩ
tatau
ⲧⲁϧⲱ

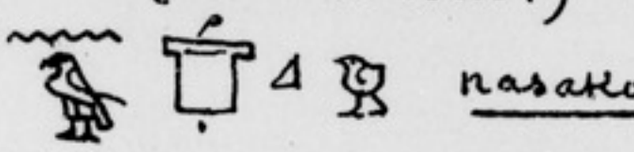
poinçon : (v. burin, style) piquer, sculpter, ciseler)

xerti
xertia
xerba
tefti-t
tefti (v. piquer)

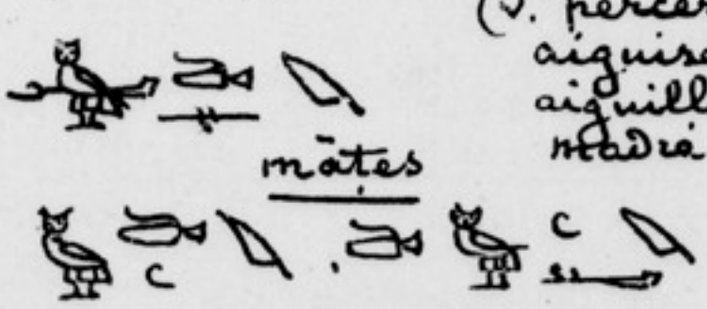
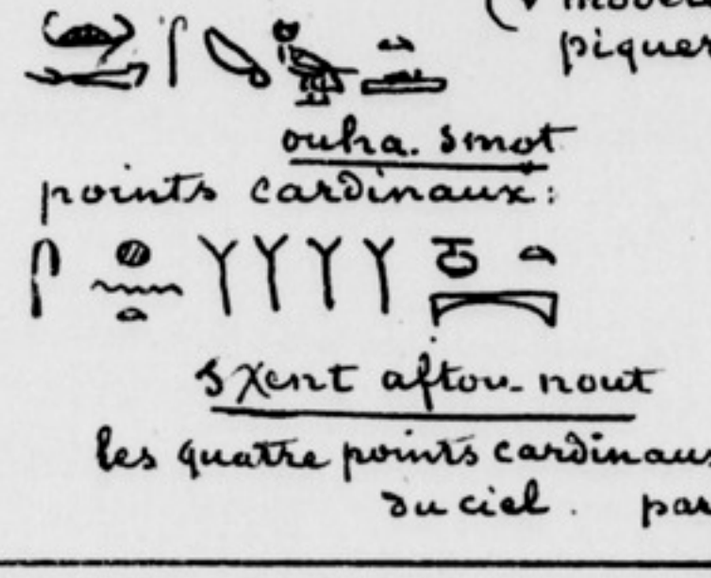
poing, poignée, poignet :

amt
amt
amset
xor
ⲭⲟⲣ
ⲩⲟⲣⲡ
xof
ⲭⲟϥ
ⲩⲱⲩϥ
xofa
ⲭⲟϥⲁ

poignée :

tatme
ⲧⲁⲧⲙⲉ

point (dans un écrit :)

nasakou

pointe, dard, aiguille de bronze

Kaktana
pointe, pointe d'esprit : (v. percer, aiguiser, aiguillon)

mates
ⲙⲁⲧⲉⲥ
temou
pointer un patron, un modèle (v modèle, piquer

ouha. smot
points cardinaux :

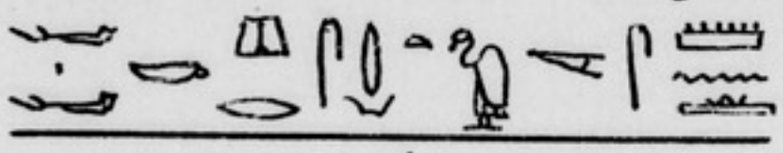
ϩxert aftou-nout
les quatre points cardinaux du ciel. parex:

points cardinaux : (suite).
par ex :



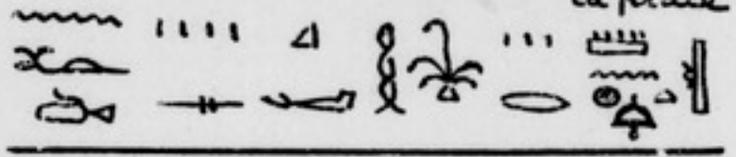
àu-K henā a ìn Xeper-K ì hennou

tu es avec moi comme étant toi géomètre



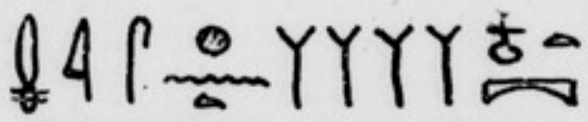
ṭotoui-K Xer Seṯmou-ṯ ṡmen

tes mains portent le gnomon (pour) établir la place



ì feṭou ṡKah Xnoumtou ṯ menX-ṯ

des 4 angles des constructions avec précision



mà Sxent aft ì fet

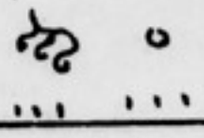
selon les 4 points du ciel.

poireau :



àak-ṯ HGE

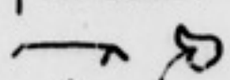
poirée :



ṡen ψHN

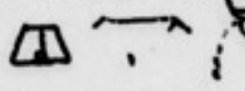
pois (V. fève)

poison :



mât

d'où : être empoisonné, être vénimeux :



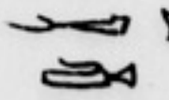
Xer mât
avoir du poison

poison, venin :

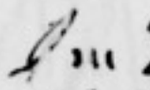


ṡemer

poisson : (V. horreur, dégout, le mal, le péché)

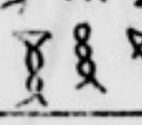


ât

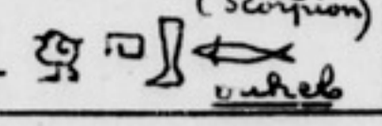


âti

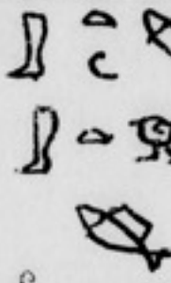
oyoqe (scorpion)



ouah

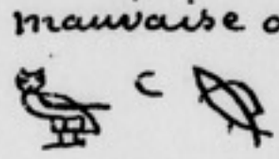


ouheb

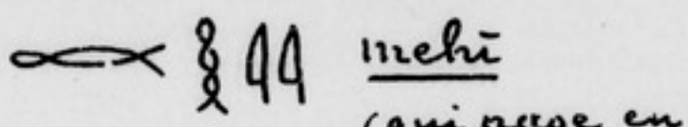


BOTE
BWTE
betou

Le mot betou est souvent pris dans le sens de péché, mauvaise action, haine.



mou



mehṯ
(qui nage en pleine eau)



rem ou rom

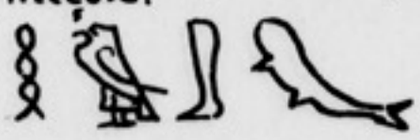


remou ou romou

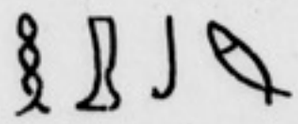
Le Ch. CXXXIV du Rituel dit que les compagnons de Seth s'étaient changés en poissons remou pour fuir Horus. D'après les textes d'Edfou celui-ci débarassa les eaux de ces poissons. Un de ces remous avait avalé le phallus d'Osiris. aussi, était il expressément défendu aux Egyptiens de manger de ce poisson, quant aux prêtres ils n'en pouvaient manger aucun.

—

poissons pris au filet ou à l'hameçon : (V pêcher)

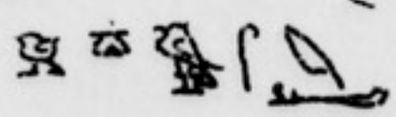


ḥab

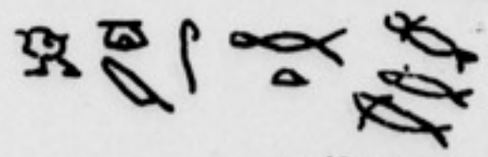


ḥeb

poisson salé, dont Hérodote dit qu'il était fait une grande consommation. On les faisait sécher sur le soleil et ils étaient mis ensuite à la saumure : (V. saler.)

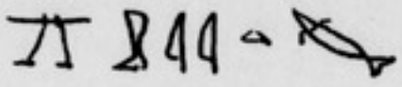


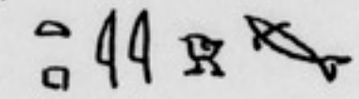
oukas

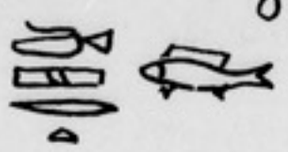


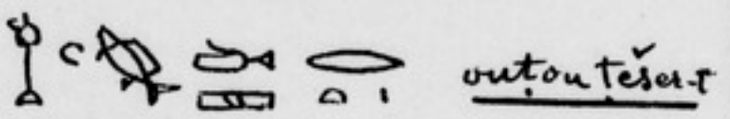
oukas meht

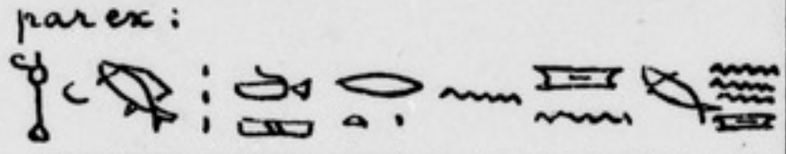
Comme on séchait beaucoup d'anguilles ou de murènes, le mot ΨOYKAC1 est resté en copte à ces poissons

poisson: (suite)
poisson, mauvais mets:
 sebi-t

plat de poisson:
 tepiou

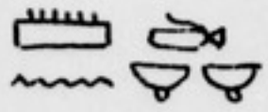
poisson rouge:
 tešer-t

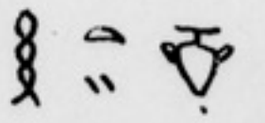
 outou tešer-t

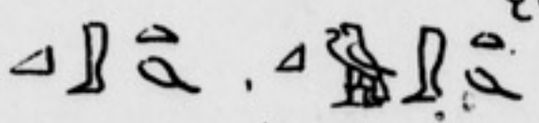
par ex:


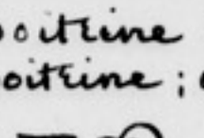
outou tešer-t ir ath ir Remou
poissons rouges du marais de Ramou (ville de Ramsès)

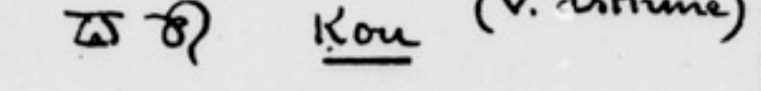

Kenau ir šešni
engraissés de lotus.
petit poisson:
 remer

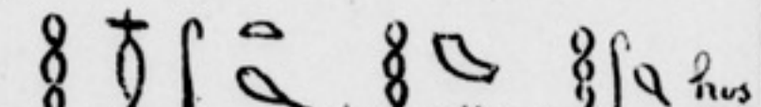
poitrine, gorge, seins:
 mrenf ALNOT

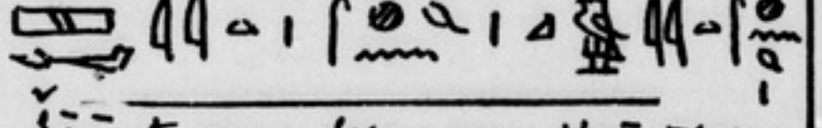
 hreti (V. cœur)

QHTE
 kab-r

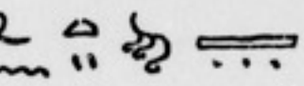
poitrine étroite, maladie de poitrine; oppression; asthme: (V. asthme)
 kou

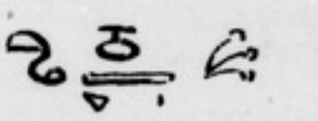
poitrail:

 hns

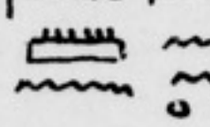
 sxen

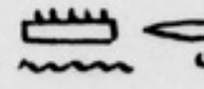
par ex: d'après un compte de boucherie qui se trouve au musée de Boulaq:

šai-t ouа sxen ouа kaï-t sxen ouа
un pâté de viande, une poitrine, un gras de poitrine.

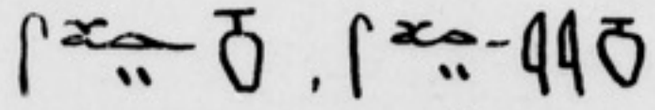
poivre:
Quatre siècles av^t J.C. les Grecs connaissaient déjà deux espèces de poivre qu'ils faisaient venir des Indes. Le poivre qui à notre moyen âge était d'un prix si élevé qu'on disait « cher comme poivre » était connu depuis la plus haute antiquité par les Egyptiens. On se servait aussi en guise de ce condiment de la baie de l'agnus-castus du gatelier (vitex) qui croit spontanément en Egypte:
 per

 šentita

 šenta
ⲥⲉⲛⲧⲉ
(agnus castus)

poix, résine:
 mrenni

 mrenro

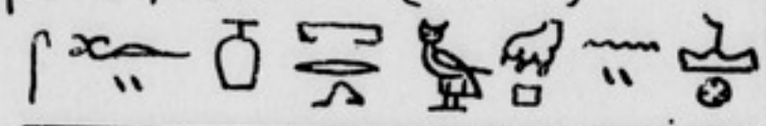

sfi sfy
Voici des indications précises:

sfi pir ir oun-ou
la poix sort des sapins

mrenni pir ir tapoš
la résine vient de Thabor

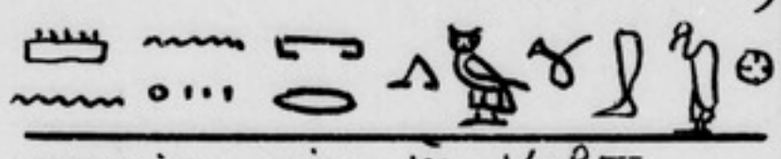
mrenro pir ir tahaï
la résine vient de Phénicie

poix, resine: (suite)



spi pir in Kepni

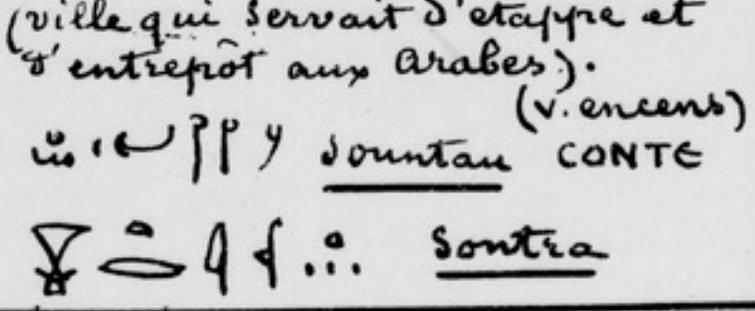
la poix vient de Kaporuni (district de l'arabie Pétrée)



menion pir in KobT

la poix vient de Koptos (ville qui servait d'étappe et d'entrepôt aux arabes).

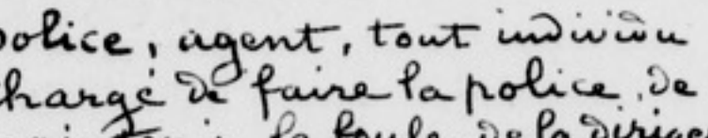
(v. encens)



soumtau CONTE

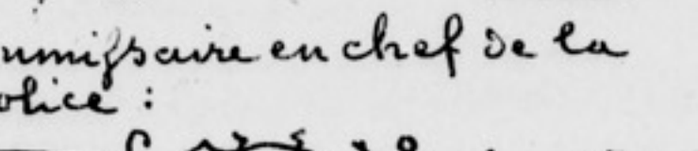
sontra

poliarque, fonction qui répond à celle de bourgmestre, de maire:



her nen-t f

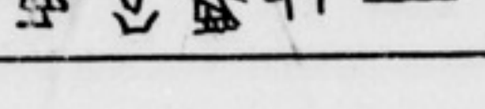
chef de sa ville



mer nen-t

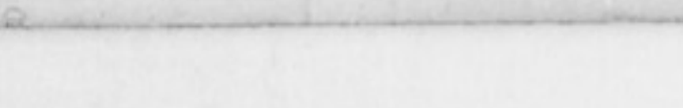
chef de la ville.

Le maire remplissait souvent en même temps les fonctions de gouverneur de province:



mer nen-t ta-t

police, agent, tout individu chargé de faire la police, de maintenir la foule, de la diriger. (v. foule)



s'ās-t

commissaire en chef de la police:

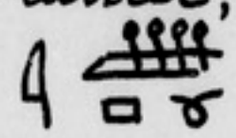
her s'āstou

her āš-tou

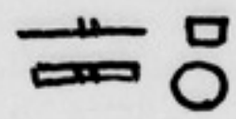
milice étrangère: (v. gendarmerie)

mātai

polir, lisser, brunir; lustrer, repasser:



āšop



s'šop

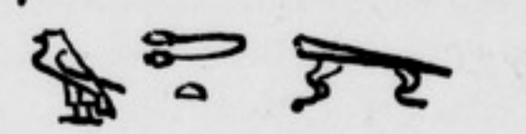


šop (tondre, raser)

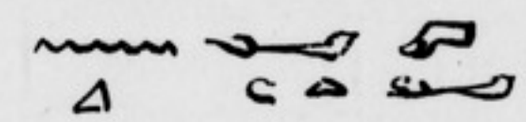


šopou

polir des meubles:

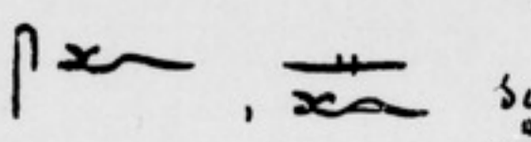


aš-t

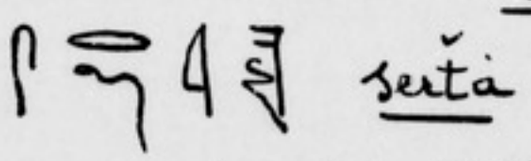


nekan-t

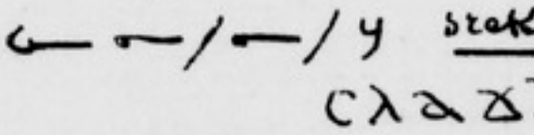
NEX



sof CWY



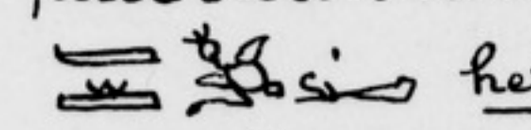
šeta



srokrek

CλAΔλEΔ

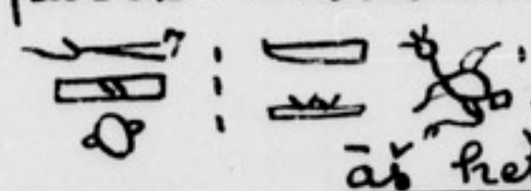
polir du bois ou des métaux:



heta

QEΔ

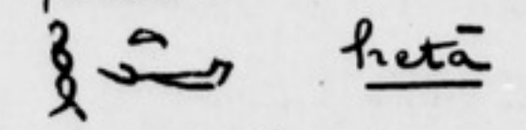
par ex: bois d'acacia poli:



āš heta

ce mot veut aussi dire: incruster, plaquer de métaux etc. (v. plaquer incruster)

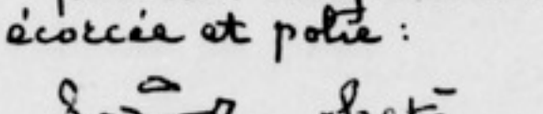
polir:



hetā

qwt (poutre arrondie)

par ex: long bâton, canne écorcée et polie:



hetā

politesse :

Les Égyptiens étaient d'une grande politesse, se saluant avec de grandes démonstrations dans la rue (v. saluer) et employant dans leurs correspondances des formules qui se rapprochent beaucoup des nôtres, si ce n'est qu'au lieu de se trouver au bas de la lettre, elles se trouvent à commencement d'après un usage qui s'est maintenu dans tout l'Orient.

Cette formule était ordinairement celle-ci :



ḥer ỉm men

qui est resté dans le copte :

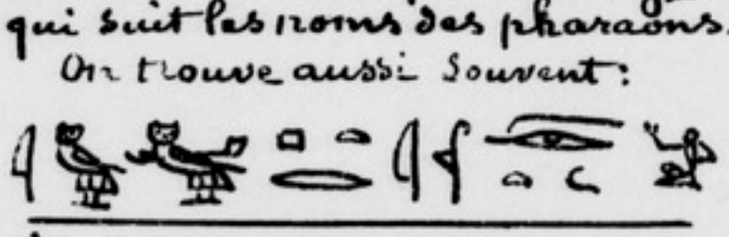
ϩΕΡΙΜΕΝΗΝ

et qui est un souhait de :

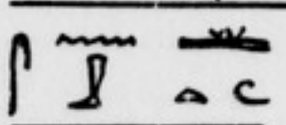
tranquillité quotidienne, continue, perpétuelle.

On souhaitait également : vigueur, force et santé comme dans la formule royale qui suit les noms des pharaons.

On trouve aussi souvent :

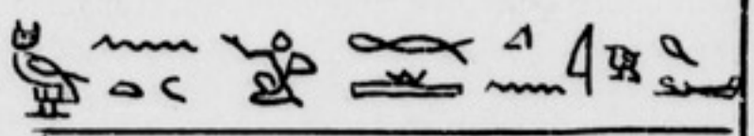


immā petra tou a



ḥeneḥ tou

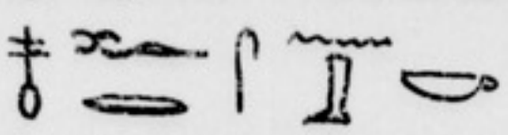
puissé-je te revoir et que tu sois en bonne santé



mentou a neḥ Knau ỉm K

j'ai le sein rempli de toi.

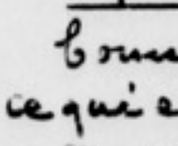
Les lettres se terminent par :



nofer neḥeḥ - K

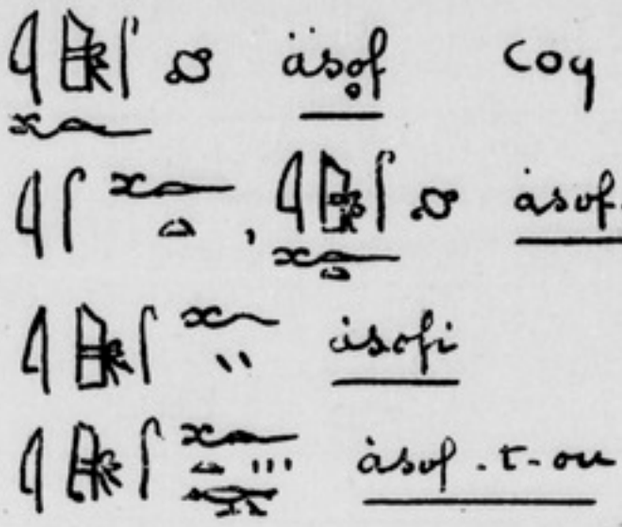
bonne santé à toi!

ce qui en hiératique fait :



On remarquera que dans ces formules il n'y a rien de l'amphraseur intact.

polluer, souiller, violer :



àsof

coq

àsof.t

àsofi

àsof.t-ou

pommade pour les cheveux, les yeux et la peau :



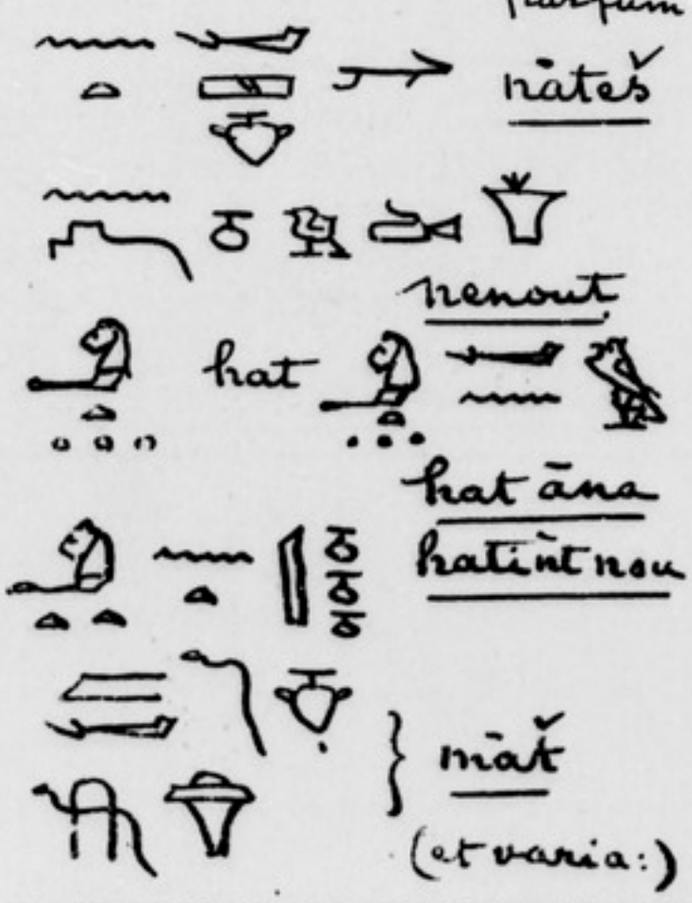
àbro

ābro

àbrà

pommade, onguent :

V. onguent parfum



nātèš

renout

hat

hat āna

hatint nou

nāt

(et varia:)

pomme :



àar-t-ou

arai

pommes: (suite). (V. cidre)

totoui-ou

totoui-t-ou

toutiaou-t

toutouiati-t-ou

tet-tou } pommier

tit ZIZI

teti pomme

} tepxau ZEΠΗΡ

fleur de pommier:

titi

pommier de grenade: (V. grenade)

---

pompe, noria, machine à godets dont l'usage s'est perpétué en Egypte jusqu'à nos jours: (V. seau)

ouathe

ouathe OYOTQE

} ouathe

} pounk ΠONC

mātabou

mātebou-t

māteb-t

---

ponction:

Kemiat

pont de navire:

pek

pex

pour exprimer avec quel soin était construit un pont de bâteau on disait:

su pex ma ān sex

le pont est comme une table à écrire.

On donnait aussi au pont d'un navire le nom de:

her-t-ou

heri-ou

set

setau

qui se donne à tout espace plus ou moins étendu, où l'on circule: salles des pas perdus, corridor, vestibule, antichambre.

pont sur une rivière: (V. digue)

toma

toma-

ZOM

tonā-t

---

population: (V. foule)

ānxnou-t

ānxou

---

porc, sanglier, truie:

iaph

rir-t

rira

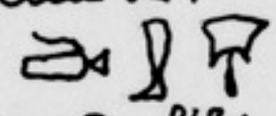
PIP

šaāu

ЄϢW, ЄϢAY

Le porc était non seulement un animal typhonique, mais il était considéré comme tellement immonde que quiconque avait le malheur de simplement le froler en passant devait bien vite aller se jeter tout habillé dans le fleuve pour se laver d'un pareil contact. (V. Hérodote l. II c. XLVII.) L'historien grec ajoute que ceux qui gardent les pourceaux, tout en étant égyptiens de naissance, ne pouvaient entrer dans les temples. Personne ne pouvait leur donner ses filles en mariage ni épouser les leurs: ils se mariaient entre eux.

Cette horreur du porc, qui fut partagée par les hébreux, était telle qu'on évitait de prononcer même son nom qu'on remplaçait par celui de:



tеb

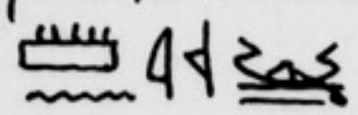
nom de l'hippopotame.

(V. Lapis lazuli)

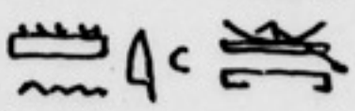
En outre il n'était jamais représenté dans les temples. Bien que pour avoir regardé un porc, Horus, raconte le chs. 112 du Rituel, avait failli perdre un œil.

Cependant on immolait au dieu Lune en son plein des porcs et ce jour là il était permis d'en manger.

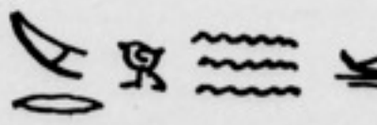
port, arriver au port:



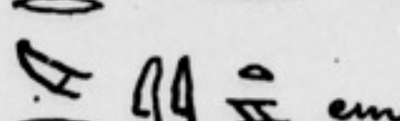
mâne ⲙⲟⲛϩ



maure ⲙⲟⲟⲛⲉ

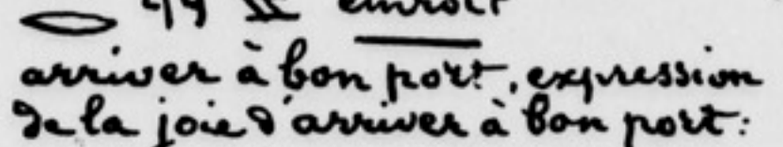


emrou ⲉⲙⲡⲱ (à l'embouchure)



emroît

arriver à bon port, expression de la joie d'arriver à bon port:

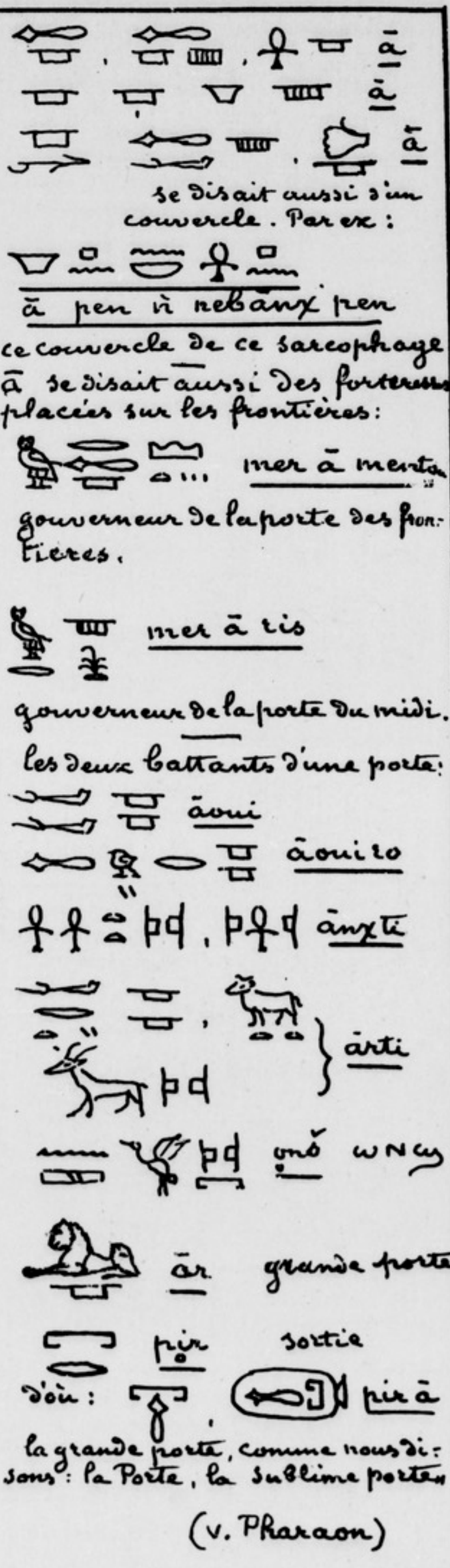


âhaï emrou

porte:



ā



se disait aussi d'un couvercle. Par ex:

ā pen ỉ nebanx pren

ce couvercle de ce sarcophage

ā se disait aussi des forteresses placées sur les frontières:

mer ā mentа

gouverneur de la porte des frontières.

mer ā ris

gouverneur de la porte du midi.

les deux battants d'une porte:

āoui

āouiro

ānxti

ārti

ōnō ωνϣ

ār grande porte

d'où: pir sortie pir ā

la grande porte, comme nous disons: la Porte, la Sublime porte.

(V. Pharaon)

porte : (suite)

bou ir ro
lieu de sortie

ro ro-t

ra

Po

nofer
la belle, entrée d'honneur.

hetKau-t

sbe

sbe
CBE, CBH

sba

sbau

senš ouvrir

senšau

θir θira

θaràa

par ex:

θiràa ir ās
porte de bois d'acacia

heta ir xomt
garni de bronze

ḫ š'aš-t menou
pour tenir à l'écart les étrangers

θehennou ounou xent
d'afrique qui s'opposaient

tař sen ter xer har
leurs frontières depuis longtemps
porte, seuil, fronton de porte, linteaux :

māli

šaās

ta tait

tamīti ou tamerīti

porte de ville :

ša ā ro
Construction, assemblage des 22 pièces qui entraient dans la construction d'une porte :

àtep
ḥotep
QWTΠ

par ex :

na hotepou ir pa seb
la construction de la porte.

portier : (v. gardien)

àri āoui

porter : (v. charge, fardeau)

fa

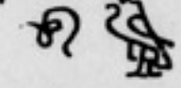
fai
421
41

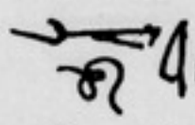
porter, transporter, soulever :

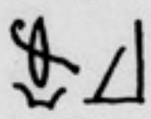
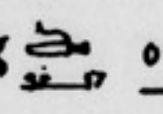
àau
dY

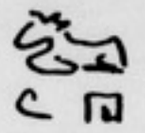
oua

porter : (suite)

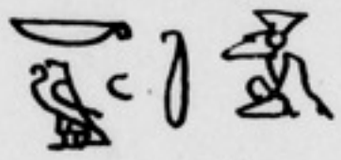
 ouaa

 āuī

 ouŭa  ouṭ

 wouh

 romen (porter sur ses épaules)

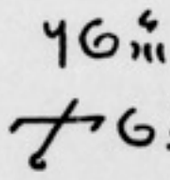
 Kaub

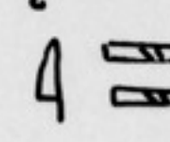
porter en haut : (v. suspendre pendre)

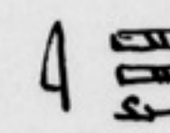
 āx aus

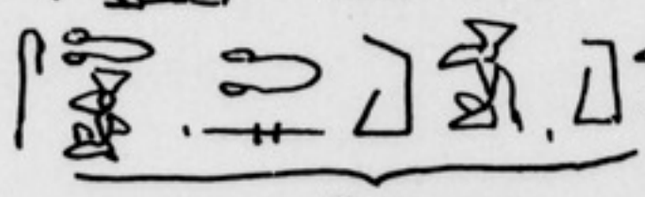
 āxī ausi

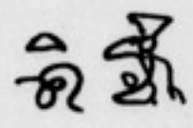
 āxmen (faire tenir haut)

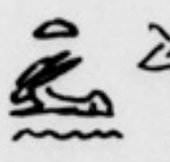
 ausi axi

 āši

 āši

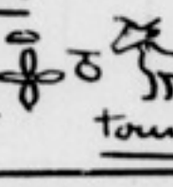
 θes

 tou  touau

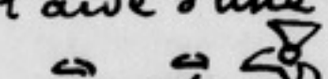
 toun

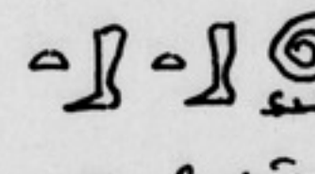
 θoun TWN TOYN TWOYN

 toun

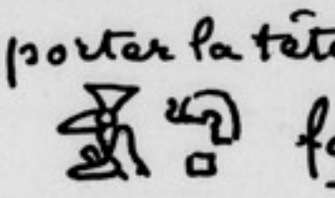
 toun  toun

porter en haut, hisser à l'aide d'une corde :

 tebteb

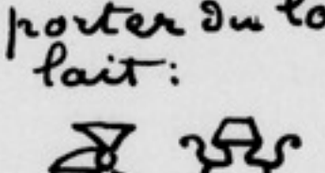
 tebteb

porter la tête haute :

 fa tep

 faher

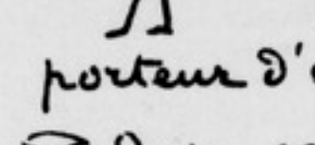
porter du lait ; porteur de lait :

 fa mahen

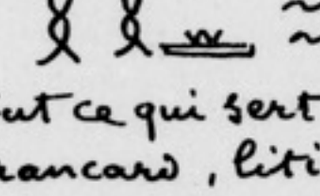
porteur d'eau ou de lait :

 fa

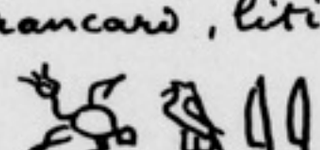
porteur d'eau :

 ouhi.nou

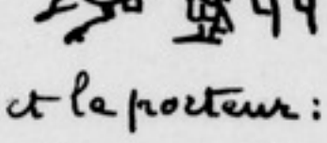
tout ce qui sert à porter, panier, brancard, litière, se nommait :

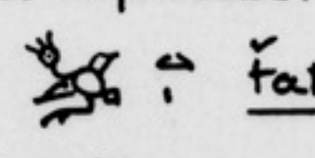
 ťai

et le porteur :

 ťat

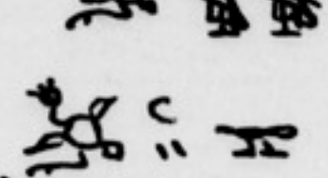
porter, emporter, aussi voler :

 ťaui

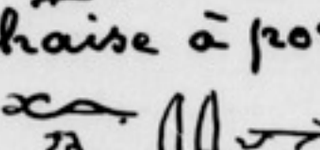
 ťaiou ΣIOYI

 ťaui (voler) prendre

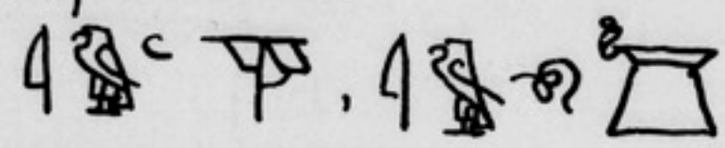
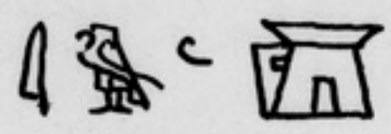
chaise à porteur :

 fai

trône portatif :

 oubes

porter: (suite)
autel portatif, support, civière portant les images des dieux et les coffres à reliques dans les processions:

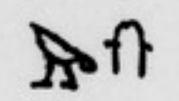
àau



het (le blanc, les naos étant peints en blanc)



sem

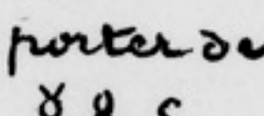


out sem porter le naos

porter des fruits:

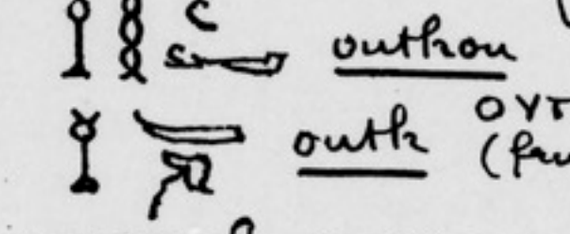


outhou (?)

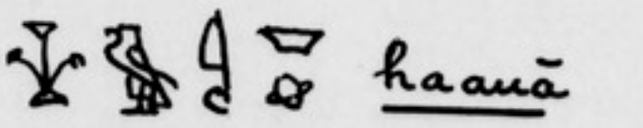


outh OYTAQ (fruit

porter la guerre:



haït



haauā



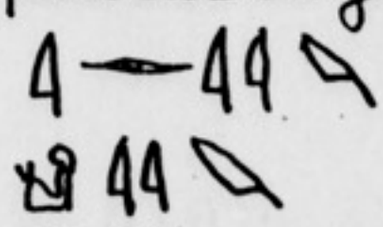
out haït

porter un talisman:



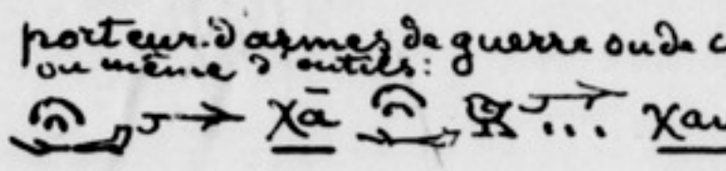
stp sa

porteur du glaive:



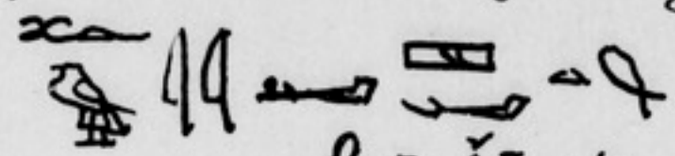
arī tes

porteur d'armes de guerre ou de chasse ou même d'outils:

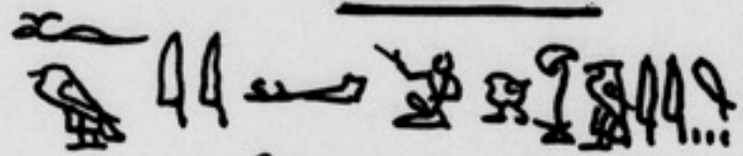


xā xau

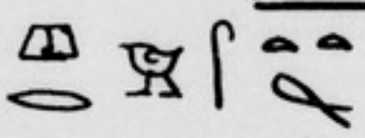
porteur de lettres: (V. messager)



faī šā-t

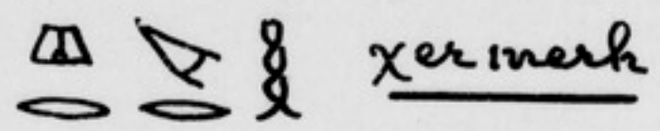


faī ouxaī-ou



xer ousti

porte huile, huilier:



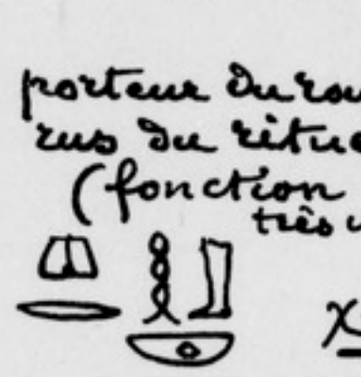
xer merh

porteur du phallus:



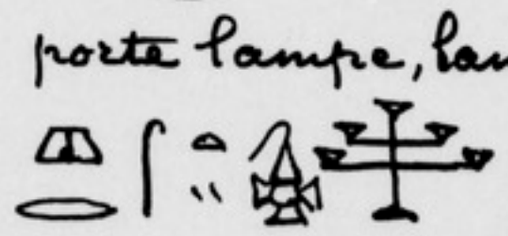
xer mātt

porteur du rouleau de papyrus du rituel des fêtes: (fonction sacerdotale très importante)



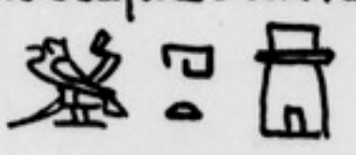
xer heb

porte lampe, lampadaire:



xer seti

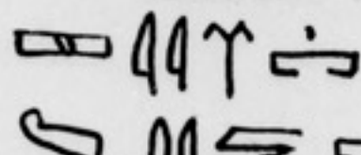
portique d'un temple, d'un palais



maket blanc



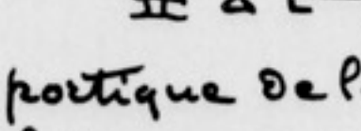
hat



šīm

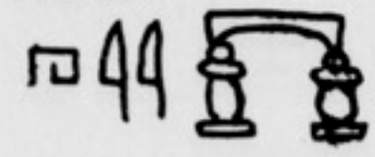


šīm-t



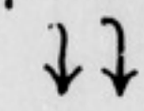
xem-t

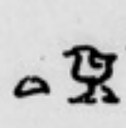
portique de la région céleste:



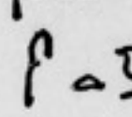
hī

portrait : (V. Statue)

 ni Na(comme) Nai (type)

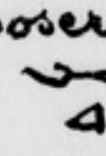
 tout
ΘΟΥΕΤ
ΘΟΥΟΤ

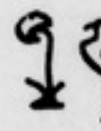
faire un portrait:

 s'touti
(V. ressemblance)

---

poser: (V. mettre, placer)

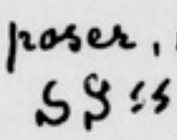
 ak

 χaā Ka. Χω

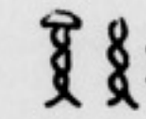
par ex:

 χaā sent
poser la pierre de fondation.

poser, mettre sur pied:

 touhaïrat

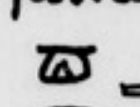
se poser:

 ouah

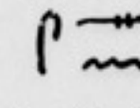
 χont

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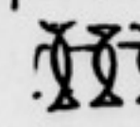
posséder, avoir:

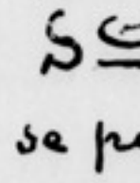
 Ker (voler) Ker

 χer

 sesnau

possession, pouvoir:

 χenti

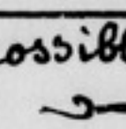
 χent

se posséder, se contenir: (V. patience, tolérance)

 tomen
contenir la bouche.

---

possible; possibilité:

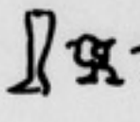
 tot

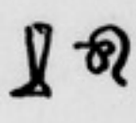
faire son possible pour:

 arī tot rī
prêter la main à

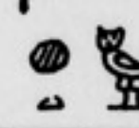
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poste d'observation: (V. hauteur, pylone)

 bouna

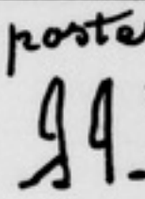
 bounaï
bien élevé

poste fortifié: (V. fort, forteresse)

 χetem (V. fermer)

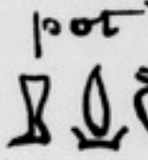
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postérité:

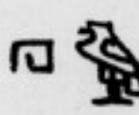
 ai her sa
ce qui vient après

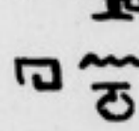
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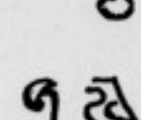
pot de terre: (V. vase)



bet bia

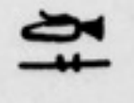
 hannou
hennou
ḥNAAY
ḥNO

 χau

 tes xennou

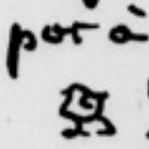
 texou

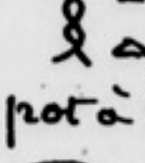
pot à bière:

 ouŝem (V. bière)

 hāt n hek

pot à lait, cruche à lait en métal (V. lait)

 arhet

 māhaui

 māhast

 māhen

pot: (suite)
pot à eau, cruche:
Kai
Kai n mou Kebh
pot d'eau fraîche.
pot, marmite, chaudron:
Kerh Kerh-t
tef
ti ti-t
titi.
tešer-t (v. rouge, plaminiau)
tešerti (les 2 pots rouges)

potier:
ital
Kebtyou (v. tordre, tourner)
Ketrou
potier, fabricant de figurines:
s'xep
de xep image, figure
poterie, tuilerie: (v. four, tour à potier)
ital
Keror ΚΕλωλ

Keror
Κλωλ
Κουλωλ
Krokro
ΣΙΝΘΩΡ
(v. four à potier)

poteau, pilier: (v rampe) pilier, poutre)
mawou-t (v. balance)
heb (v. cible)
sa-t
sāi
sāu
COI
tes tes-t

pou, tique: Kah ΚΑΚΘΙ ΚΑΤΚΕ (ngnil)
seb-t CIB
maladie pédiculaire: Kahouaš

pouce:
ān ϩHTEN

poudre d'antimoine:
V. oxyde d'antimoine

poulain:
xepton nt hetrou
mesi nt sesem-t
nofer le beau

poule des pharaons: (v. volaille)
ment meni
menou CΜΟΥΝΕ
poulailler: (v. volière)

pournons :  šeṭ hā

 šeṭ hāti

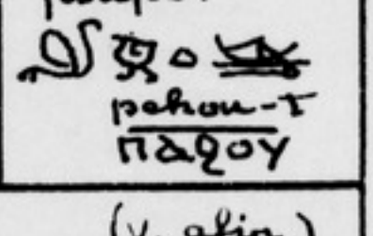
 šeta

littér : partie devant le cœur.

 ououf hāti

 ououf oywy

 ouauf

poupe :  pehou-t ΠΑϩΟΥ

pour : (v. afin)

 i ii iiā

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avantage

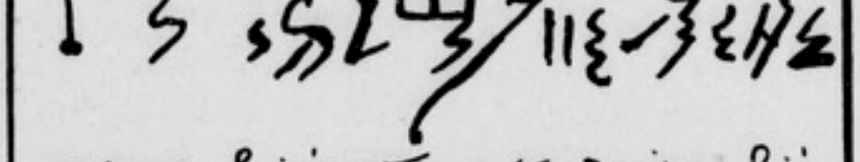
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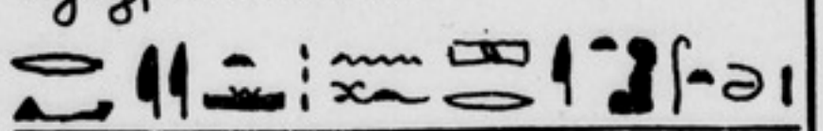
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se trouve un poste spécial à la fin du compte:



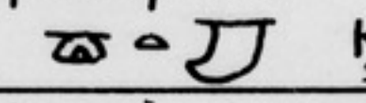
ce texte hiératique traduit en hiéroglyphes se lit:



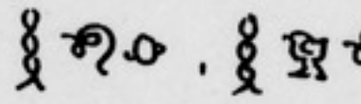
rotouï-t n f sera-t set outen 1

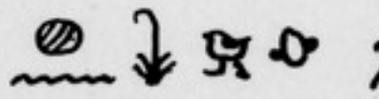
donné à lui (pour) sa servante 1 outen (V. monnaie)

pourpre:

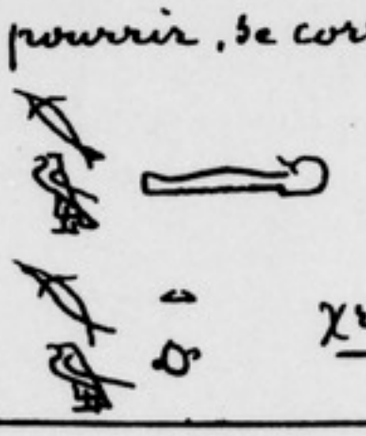

Kot GOX

pourrir, se corrompre, putréfaction sentir mauvais; souiller une femme (V. puer)


frou

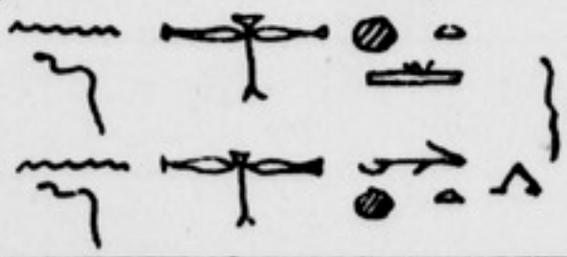

xensou XWNC

pourrir, se corrompre, cadavre: (V. cadavre, charogne.)


xra

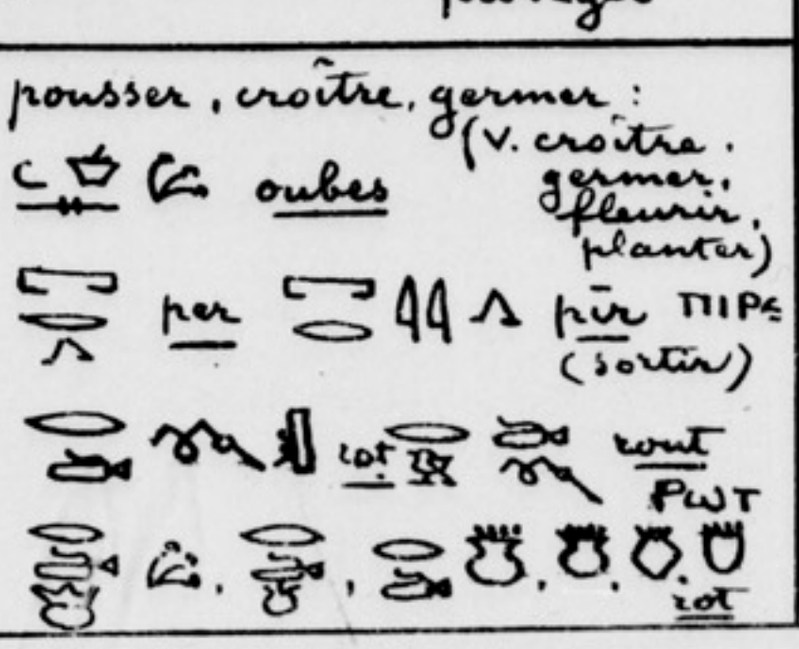
xra-t

poursuivre: (V. suivre)
poursuivre une affaire:


net xet

pourvoir à: (V. administrer, protéger)

pousser, croître, germer: (V. croître, germer, fleurir, planter)

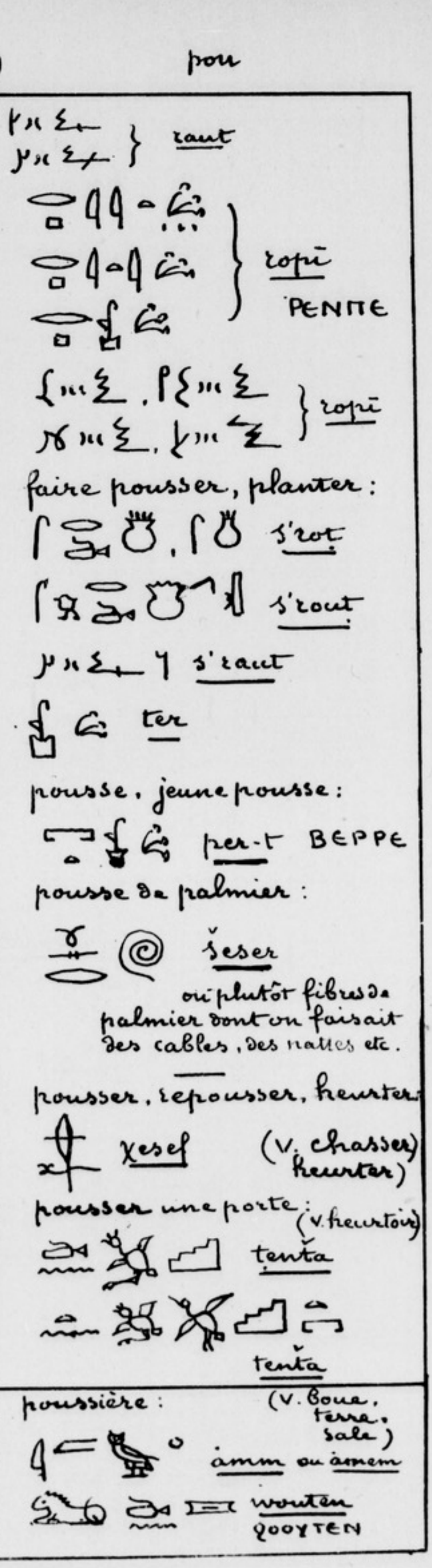

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faire pousser, planter:

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s'rout

s'raut

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pousse, jeune pousse:

per-t BEPPE

pousse de palmier:

šeser

ou plutôt fibres de palmier dont on faisait des cables, des nattes etc.

pousser, repousser, heurter:

xesef (V. chasser, heurter)

pousser une porte: (V. heurtoir)

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poussière: (V. Boue, terre, sale)

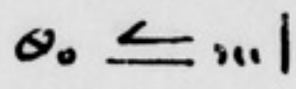
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wouten QOOYTEN

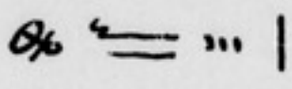
poussière: (suite)

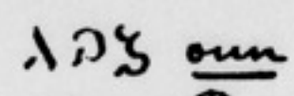
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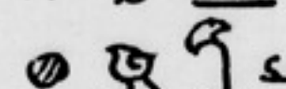
(battre la poussière d'un vêtement)

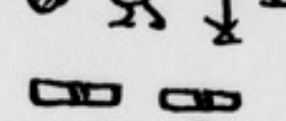
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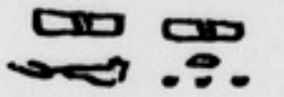
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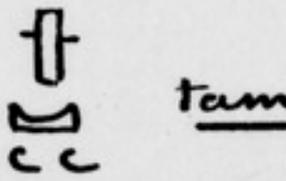
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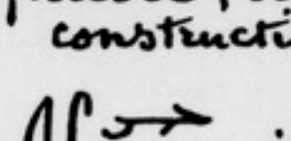
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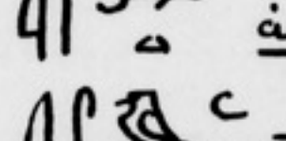
ZINIPI

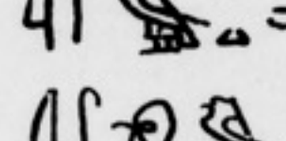
 tamou Θαμιε

Tamia

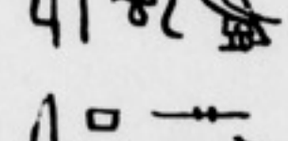
poutre, solive, bois de construction: (v. planche, échaffaudage, couper, diviser.)

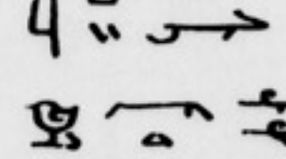
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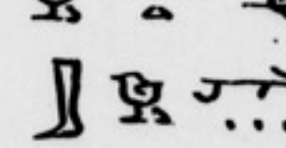
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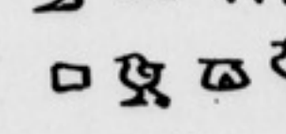
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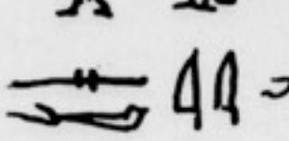
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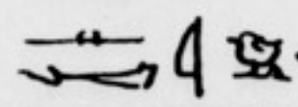
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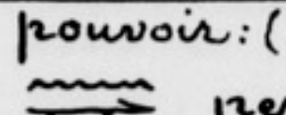
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pouvoir: (verbe) (v. force) (puissance)

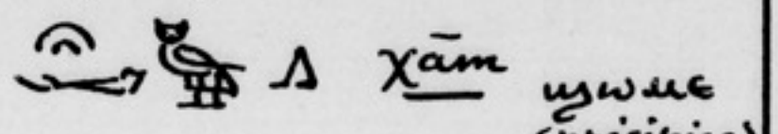
 next Nay

pouvoir magique (v. magie)

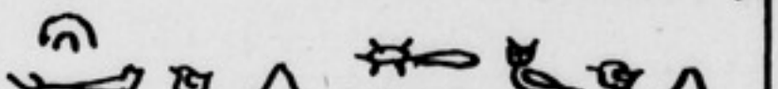
prairie. (v. pâturage, paître)

précéder. (v. premier)
prédécesseurs (v. ancêtres)
précieux. (v. pierres précieuses)
précepte. (v. sentence) noble)

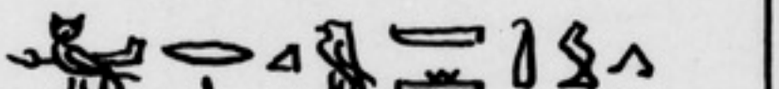
précipiter (se) sur, (v. attaquer)
se précipiter en bas, s'abattre:

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(précipice)

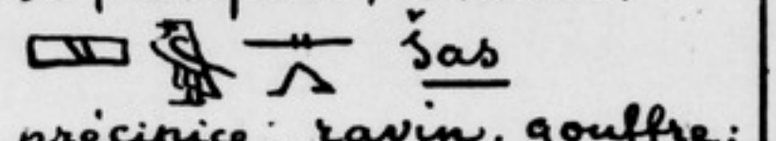
 xāmou

se précipiter sur, se jeter sur
se lancer sur:

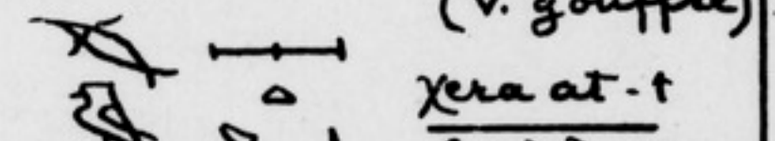


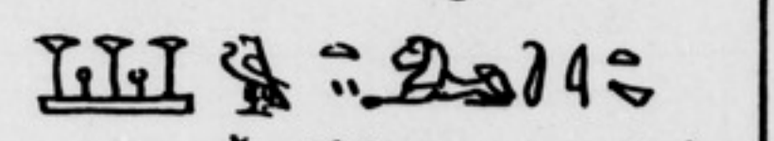
mārokahθ

se précipiter, se hâter:

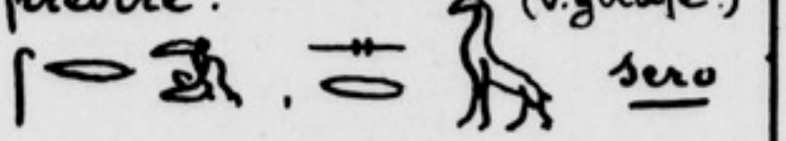
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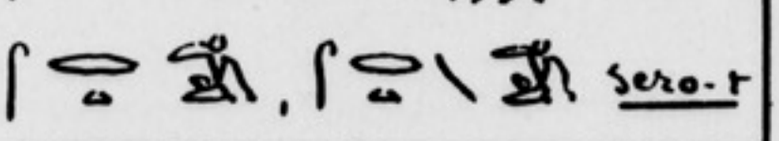
précipice, ravin, gouffre: (v. gouffre)

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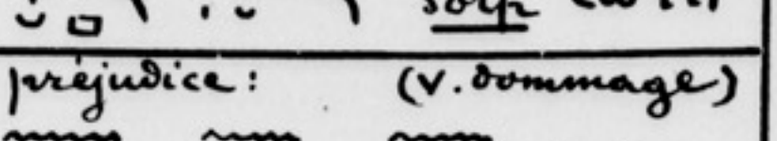
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prêtre: (v. girafe)

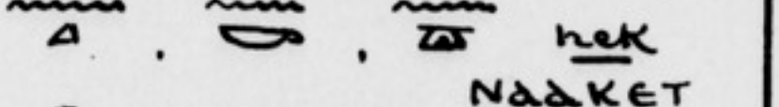
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préférer: (v. choisir)

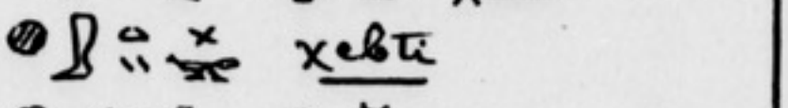
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préjudice: (v. dommage)

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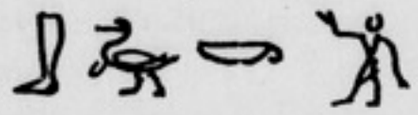
NAAKET

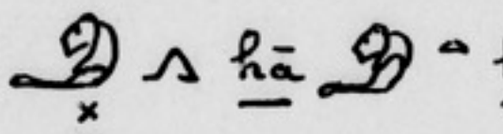
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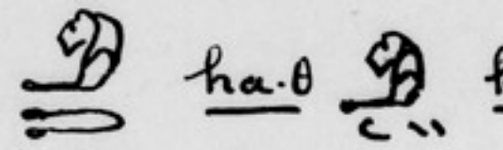
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 xemā

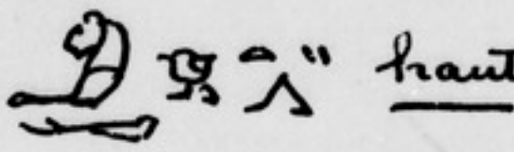
premier, être le premier, marcher le premier en tête, prince; primeur; précéder: (V. prince)

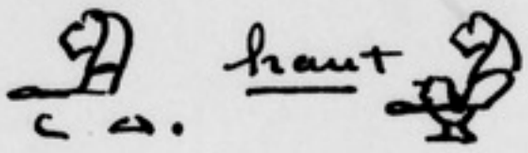

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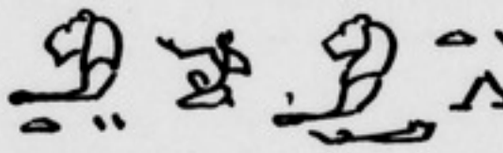

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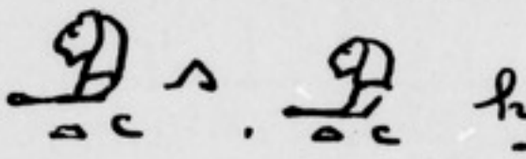

ha-b hauī

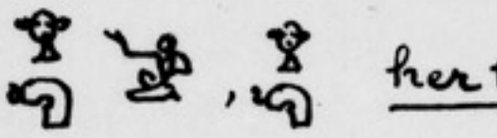
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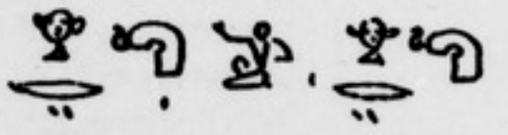

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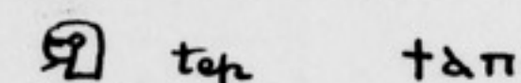

haut haut


hāti

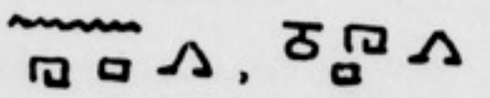

hātou

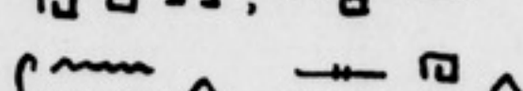

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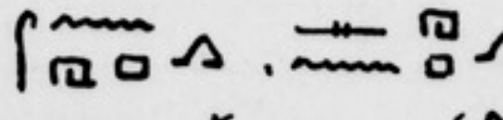

tep

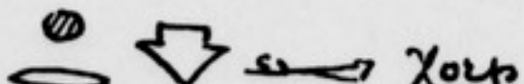
ТАПЕ


nhep


senhep

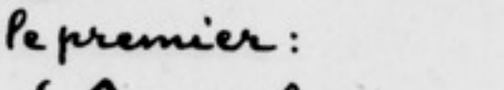
CN, CINI


šemī


χοιρ

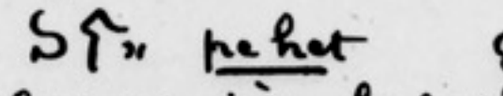
ϣωρπ

le premier:

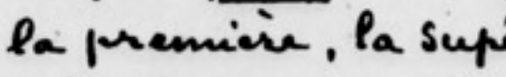

pehet

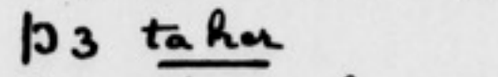
QOYIT

la première, la supérieure:

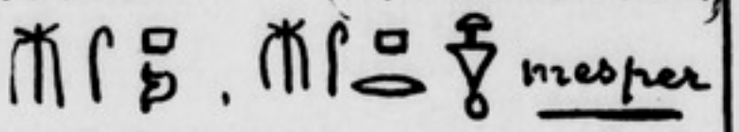

ta her

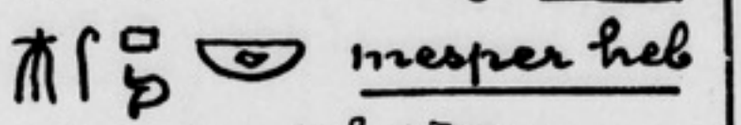
le premier, le 1er du mois


mahi maqova

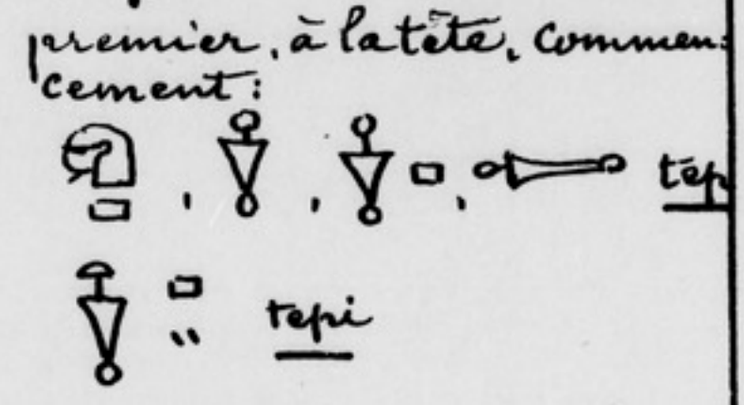

χerou

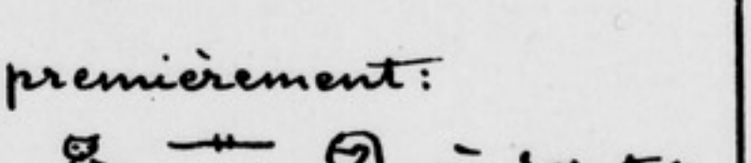
la fête du premier du mois se disait: (V. commencement)


mesper

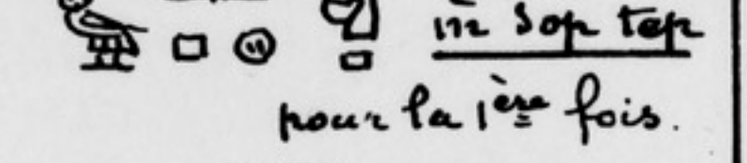

mesper heb

premier, à la tête, commencement:


tep

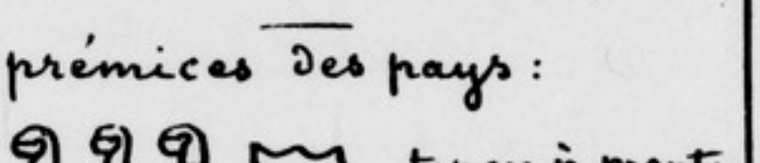

tepi

premièrement:


ìm sop tep

pour la 1ère fois.

prémices des pays:

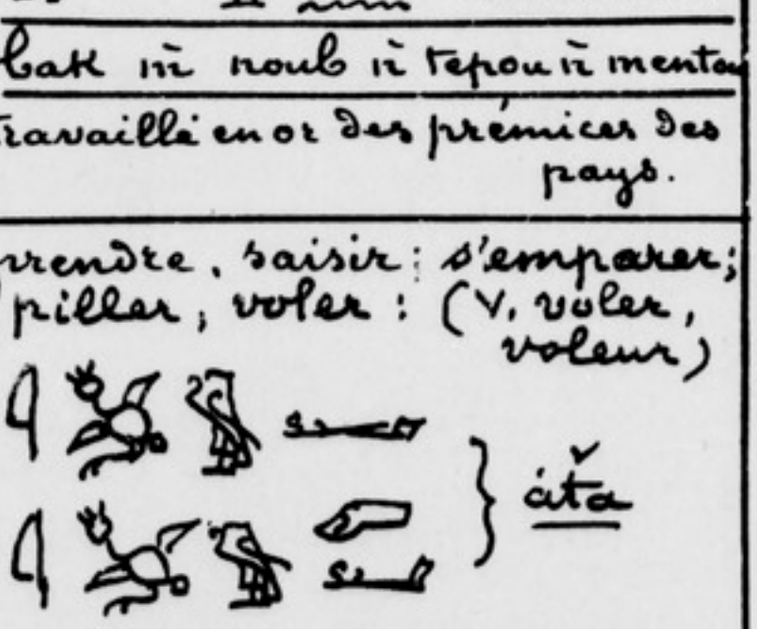

tepou ìm mentou

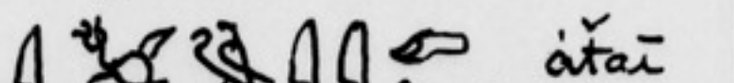
par ex:

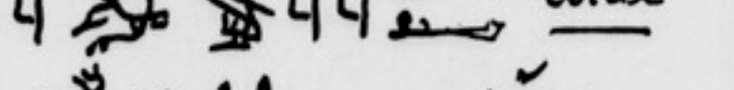

bak ìm noub ìm tepou ìm mentou

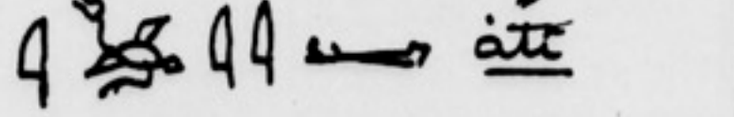
travaillé en or des prémices des pays.

prendre, saisir; s'emparer; piller; voler: (V. voler, voleur)

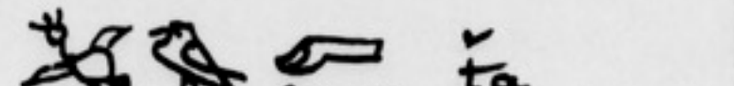

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ϫIOYE

GIOYI

prendre, saisir: (suite)

mennen

mennen ⲙⲁⲛⲟⲩ
mesk

nehemou

nehem ⲛⲉϩⲉⲙ

Kap ⲕⲁⲡ
ⲕⲟⲡ
ⲕⲱⲡⲉ
ⲕⲱⲡ

Kapou

ⲥϧⲟⲡ

ϣⲡ
ϣⲁⲡ
ϣⲟⲡ
ϣⲱⲡ

ϣϣⲟⲡ

χenp

ⲧⲟϥ

ⲧⲟϥ

ⲧⲟⲣ ⲧⲟⲣⲡ, ⲧⲟⲣⲡ
(prendre, proie)

θes ⲑⲁϣⲁ

θe

θet

θeti ⲑⲏⲧⲓ

ϯa

ϯai

te

prendre, posséder, avoir, propriété, vol:

Kor ⲕⲱⲗ

ⲁl ⲱⲗ

prendre la tête, se mettre en avant

ϣϣop tep

prendre la main, saluer:

ϣϣop tot
ϣⲉⲡⲧⲟⲧ

ϣep tot

prendre courage, débarrasser plaine, a quelquefois le sens de: prendre peur:

ϣϣophati

entreprendre la guerre, commencer la bataille:

ϣϣop χer

prendre un instrument de musique, faire de la musique:

ϣϣop texen

prendre un chemin:

ϣϣop maten-t

prendre vie:

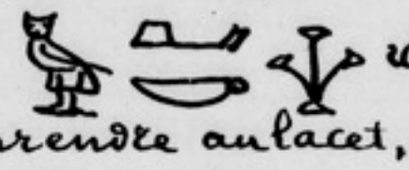
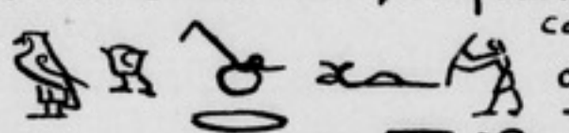
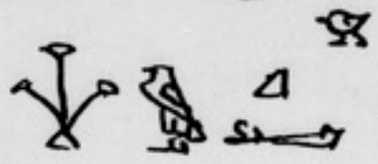
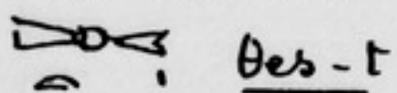
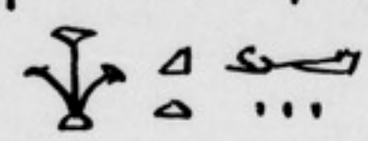
nehem nefou
prendre les souffles

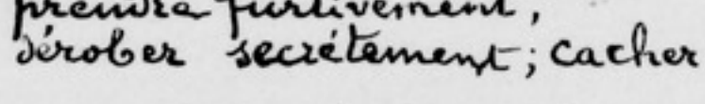
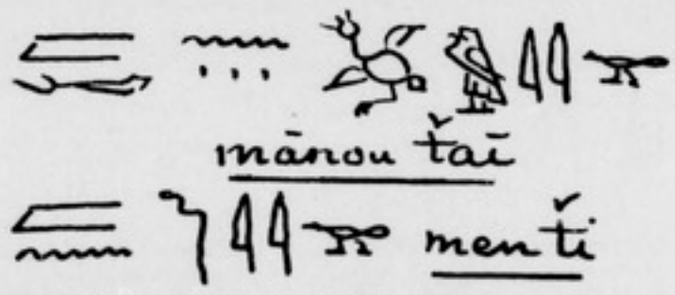
prendre soin: (v. soin)

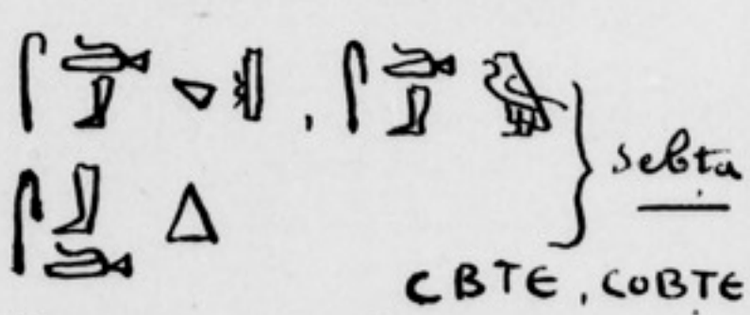
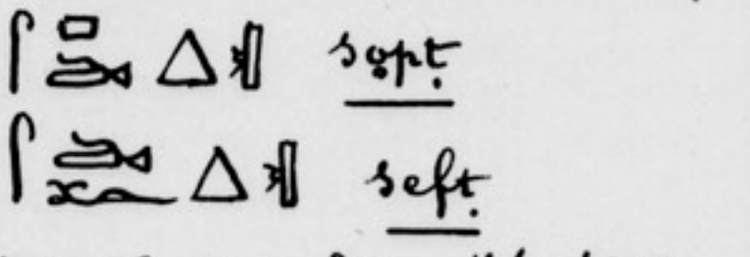
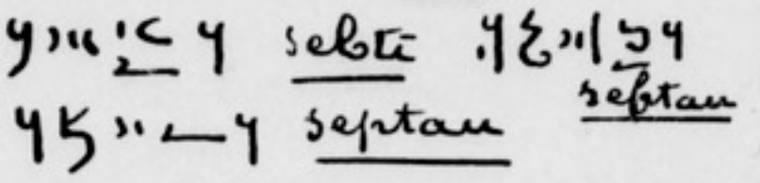
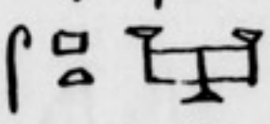
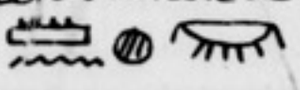
netnet
(v. poursuivre une affaire)

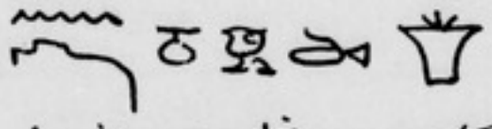
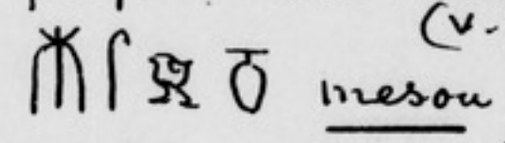
prendre la parole:

ⲁⲁⲛⲛⲟⲩ ⲁⲛⲛⲟⲩ

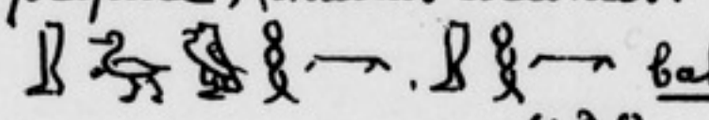
prendre (Suite.)
prendre garde, se garantir:

mākha
prendre au lacet, au filet; prise, capture:

aurof
ouŝen

hak

ḥes-t
prendre, faire prisonnier:

haK-t-ou
prendre en main:

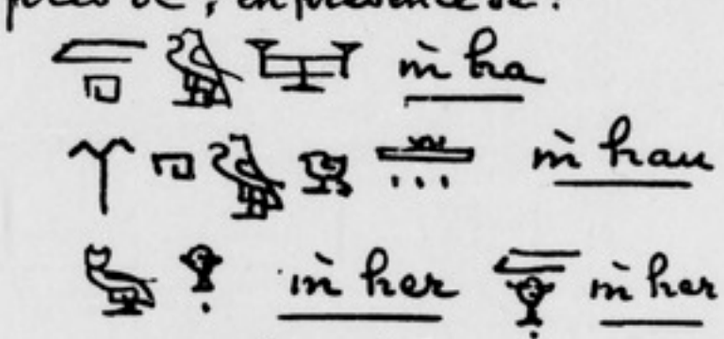
tou in ṭot
prendre furtivement, dérober secrètement; cacher:

mānou ṭaï

men ṭi

préparer, arranger; se préparer; se disposer à

sebta
CBTE, COBTE

sept
seft

sebti
septau
sebtau
Se préparer à se mettre en route:

Sopt
préparation de l'or, affinage:

menx nub

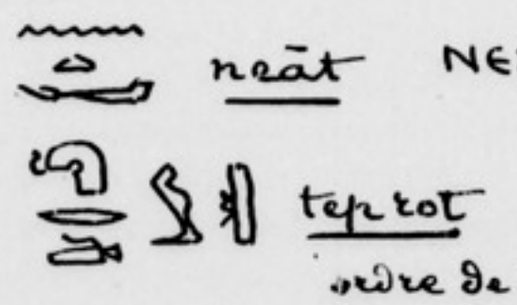
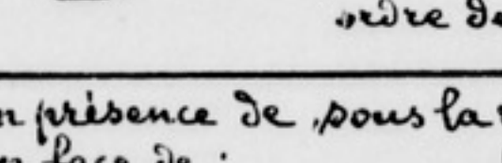
préparation des huiles sacrées servant aux cérémonies du culte: (V. laboratoire du temple.)

rennout
préparation astringeante: (V. remède)

mesou
MUCE
herbe astringente

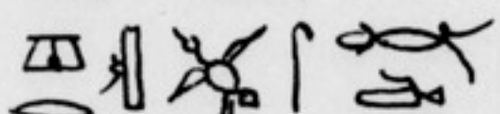
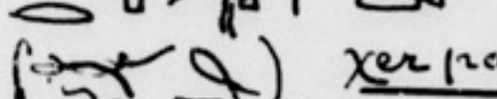
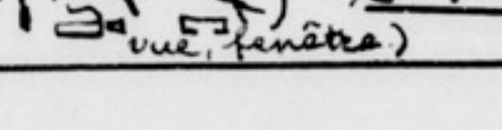
préposé à.	V chef, directeur

prépuce; phallus circoncis:

bah

près de; en présence de:

m ḥa
m ḥau
m ḥer
m ḥer
m xet
m ṭoṭou
ḥ in
être près: (V. voisin)

présage: (V. merveille, miracle)

prescrit par la loi ou l'usage; ordonnance - limite déterminée prescription: (V. coutume, règle)

neāt
NEAT

tep rot
ordre de marche.

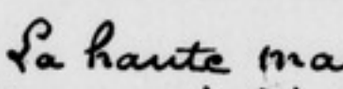
en présence de, sous la vue de en face de: (V. devant)

m ḥā
près de
m ḥer ab

xer

(V. vue, fenêtre)
xer ra seŝet

présenter : (v. offrir)
se présenter : (se manifester)
préserver : (v. garantir, protéger, couvrir, garnir)

présider : V. diriger
président du tribunal ; grands juges : (v. renard, chacal)

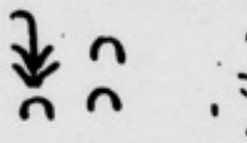


sab ou sep



sa ou ta seb

La haute magistrature était composée de 30 membres nommés par le pharaon et qu'on nommait « les 30 du roi » (v trente)

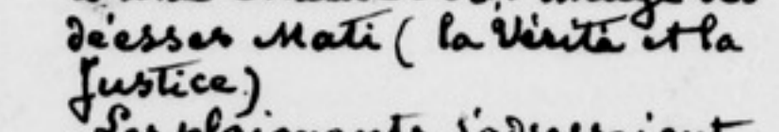


Xomtou Souten
ou mabouitou
ΜΑΒΒ

Ils étaient choisis parmi les hommes les plus éclairés des colléges sacerdotaux de Thèbes, de Memphis et d'Héliopolis. Ils étaient vêtus comme les prêtres officiants de robes blanches.

Le président de cette cour suprême portait au cou, pendue à une chaîne d'or, l'image des déesses Mati (la Vérité et la Justice)

Les plaignants s'adressaient par écrit à ce tribunal de grands juges. Il n'y avait pas de plaidoiries ni de débats oratoires. Les magistrats examinaient entre eux les causes qui leur étaient soumises. Les arrêts, appuyés sur le code de Thot Trismégiste, étaient rendus sans appel. Le président tournait vers l'appelant, qui avait été jugé digne de foi, l'image qu'il portait au cou et le jugement était prononcé sous une autre forme de procès.

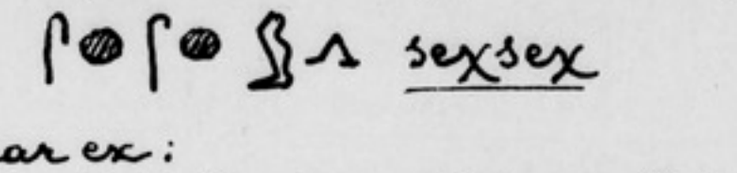


mâat xi n ta seb
la Vérité et la Justice au cou du président



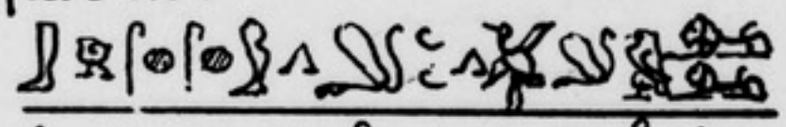
Bekes-t šeps mā xi sep
le noble collier de vérité au cou du président

se presser : (v. se hâter)



sexsex

par ex :



Bou sexsex pahoui pa pahri
sans se presser arrive le marcheur

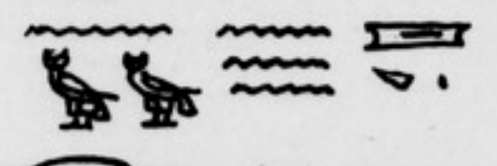
presser, exprimer le jus ; pression (v. torturer)



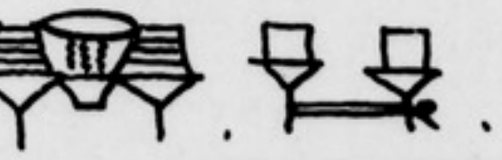
mātet



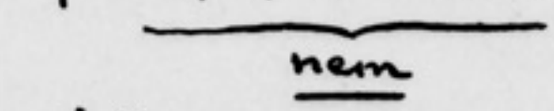
matāa



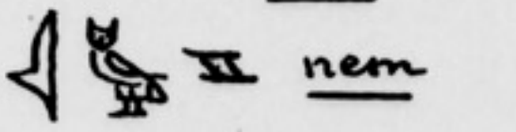
nemou



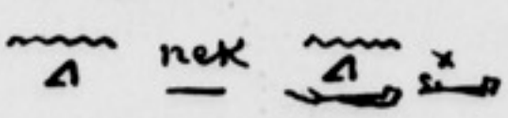
nemi



nem



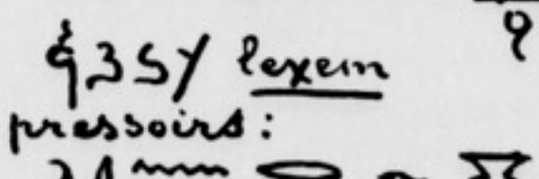
nek



nekā
NEX

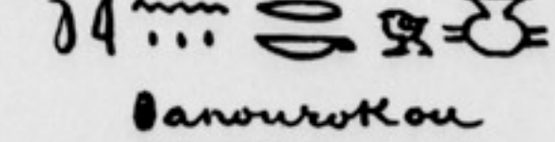


χetχet
θεχθωχ
λοqu



lexem

pressoirs :

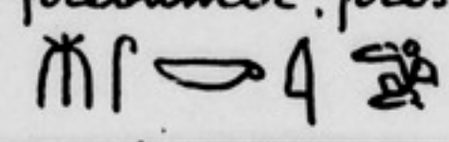


Banourokou
(mot d'origine étrangère)

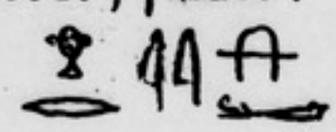
prestance (belle):


afons

présumer, présomption:


meskā

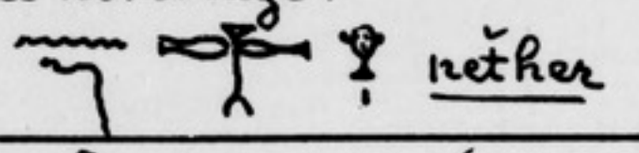
prêt, prêtre:


heri-t

par ex: les marchandises sont prêtées:


bakou heri-t-ou

prêter serment (V. serment)
prestation de serment, rendre foi et hommage:


rether

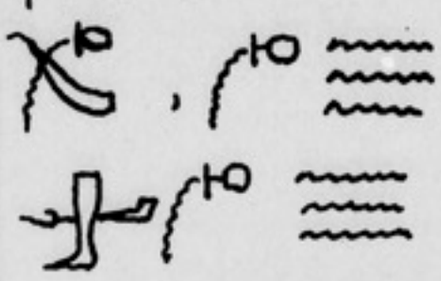
prêtre: (V. pur)

«Les prêtres se rasent le corps entier tous les trois jours, afin qu'il ne s'engendre ni vermine ni aucune ordure sur des hommes qui servent les dieux. Ils ne portent qu'une robe de lin et des souliers de byblos. Il ne leur est pas permis d'avoir d'autre habit ni d'autre chaussure. Ils se lavent deux fois par jour dans de l'eau froide et autant de fois toutes les nuits.

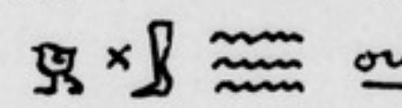
«Ils ne dépensent ni ne consomment rien de leurs biens propres. Chacun d'eux a sa portion de viandes sacrées qu'on leur donne cuites; et même on leur distribue chaque jour une grande quantité de chair et d'oie. On leur donne aussi du vin. Mais il ne leur est pas permis de manger du poisson. Ils ne mangent jamais de fèves et n'en peuvent pas supporter la vue; ils s'imaginent que ce légume est impur.

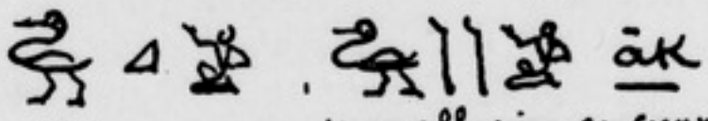
«Chaque dieu a plusieurs prêtres et un grand prêtre. Quand il en meurt un il est remplacé par son fils.» (Hérodote l. II c. XXXVII § 2)

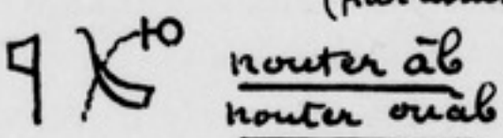
prêtre:

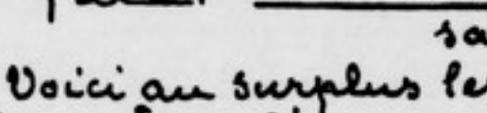

āb ou ouab


āb ou ouāb

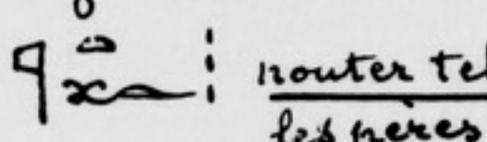

ouabou OYBO (pur)

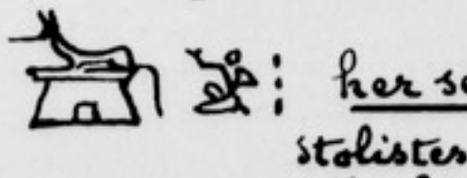

(par allusion au cygne.)

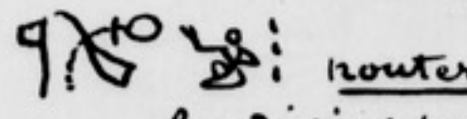

nouter āb
nouter ouab
saint prêtre


nouter tefou
saints pères.

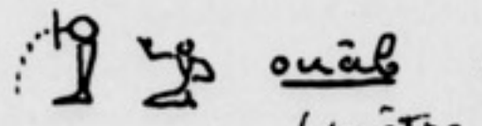
Voici au surplus les divers rangs des prêtres d'après «le Décret de Canope» qui fut traduit en grec et qui donne de précieux renseignements:


nouter tefou
les pères divins
ὁ ἄλλος ἱερεύς
degré inférieur du clergé


her seš-ou
stolistes chargés d'habiller les dieux


nouter ouābou
les divins purificateurs.

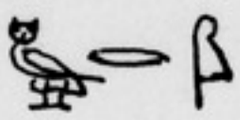
(comme ces deux dernières catégories de prêtres n'avaient pas de noms grecs, le traducteur s'est servi d'une périphrase disant: «Ceux qui entrent dans le sanctuaire pour le stolisme et les ptérophores» (prêtres qui portaient des plumes-éventails)

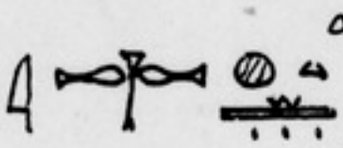

ouāb ieper
(prêtre en général)

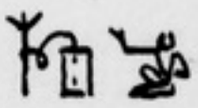
(V. page 736 suite du Décret de Canope.)

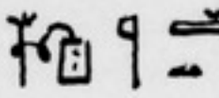
suite de la classification sacerdotale d'après « le décret de Canope » :

nouter honf
prophète
προφητης
grade élevé dans le sacerdoce, mais n'ayant aucun rapport avec les prophètes hébreux.

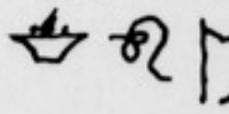

Iter mà peton
maître du temple de vérité.
αρχιερευς
archiprêtre

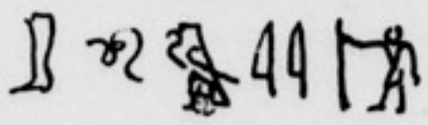

ânet xetou
ἐπιστατης
directeur - ordonnateur


ša γραμματευς
grammate secrétaire


ša nouter šaou
ἱερογραμματευς
hiérogrammate, scribe des livres divins.


rexxetou
(savoir les choses)
les savants
c'est dans les rangs de ces prêtres que les pharaons prenaient leurs conseillers.


boua ἀρχων
chef

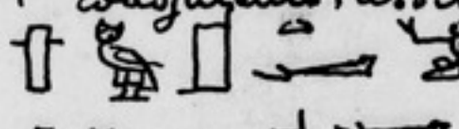

bouaū
id

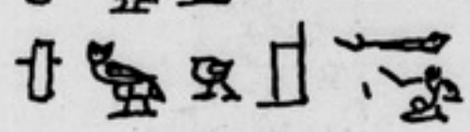

paāt le grand

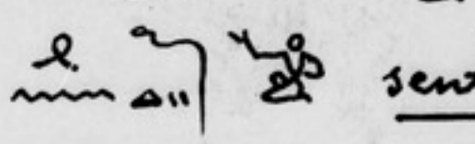
Cette liste comprend toute la hiérarchie ecclésiastique, prêtres, grands prêtres, plus les membres de la fabrique.

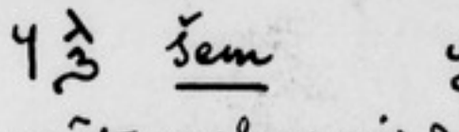
Nous complétons cette liste par celle des bedeaux, sacristains et employés funéraires, plus quelques noms de prêtres de divinités spéciales et de hautes fonctions sacerdotales de l'ancien empire non indiquées dans le décret de Canope :

prêtres de diverses classes : coadjuteurs, assistants :

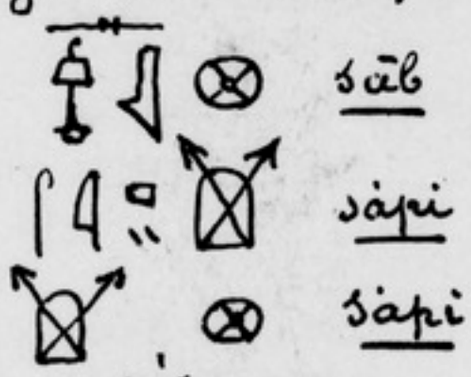

ânstot


ânoustot


sentti

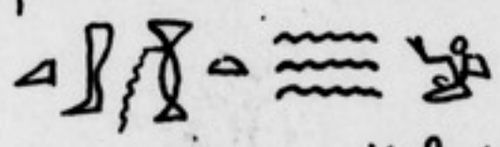

šem ȳoue

prêtres chargés de l'arrangement du temple de Ptah :

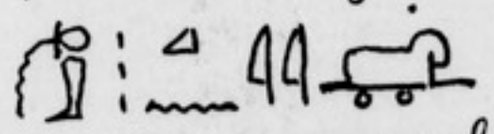

sāb
sāpi
sāpi
CAΠT (choisir)

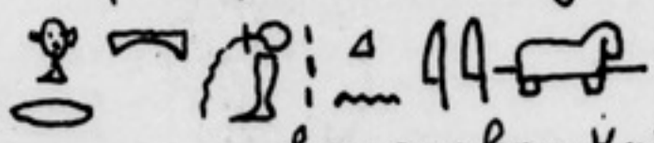

Ka sapi
KEΔCΠ1 (allégorie)

prêtre des libations :

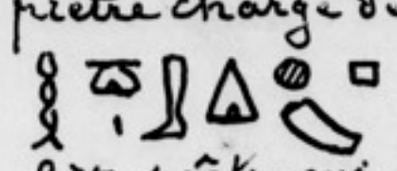

Keb-t mou

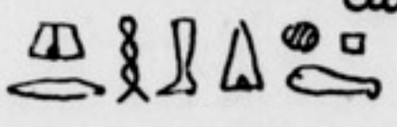
prêtres du siège :


ouabou Knū
(qui portaient les images dans les processions)
chef des prêtres du siège :

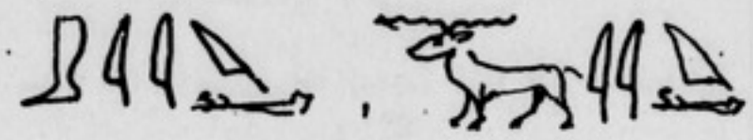

her ouabou Knū

prêtre chargé des funérailles :


hetkebtouxep
lit. prêtre qui donne la cuisse
(v. embaumer, cuisse)

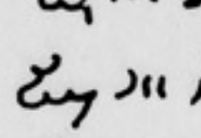

xerhebtouxep
id

prêtres: (suite)
prêtre d'Apis:

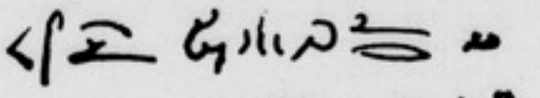


Ḥ

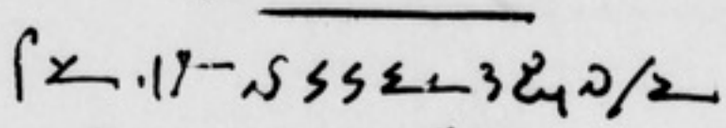
prêtre d'Isis:



Kerni

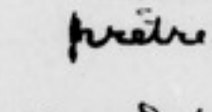


pe Kerni n Is-t



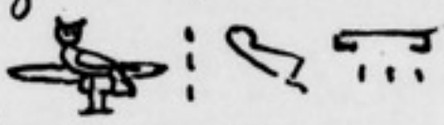
Kerni-rat n Is-t
prêtre du pied d'Isis.

grand prêtre d'Isis:



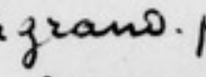
per mer āb n Is

grands prêtres du temple de vérité



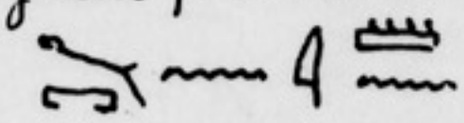
ineroupreroumā

le grand prêtre:



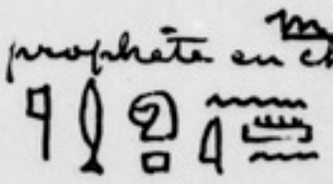
na mer āb

grand prêtre du temple d'Ammon



mer-per n amon

prophète en chef d'Ammon:



nouter-hon-tep-amn

grand prêtre de Memphis qui avait le titre de «Directeur des Beaux Arts.»



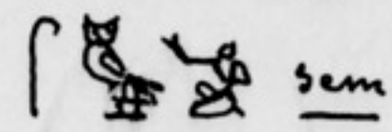
our āb (V. art)

gd prêtre de nome de Memphis



sem-t

setem



sem

setem

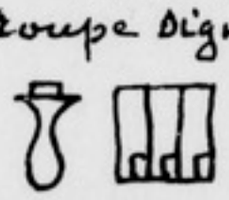
grand prêtre du nome de Memphis



semour

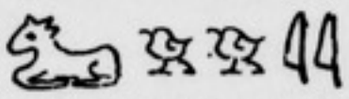
Le semour remplissait les plus hautes fonctions sacerdotales. Les fils des pharaons s'honoraient de ce titre. Il présidait aux cérémonies funéraires et dans certains cas se chargeait lui même de l'opération mystérieuse qui consistait à ouvrir les yeux et la bouche des morts avec le petit doigt et l'instrument dit au moment de cette opération le semour, le grand sem quittait ses insignes, la peau de panthère et le bâton en forme de lance, nommé le bâton de palanquin, qu'il ne reprenait que pour prononcer sur le seuil de la tombe les dernières et suprêmes prières, agenouillé devant la momie.

On rencontre aussi un groupe signifiant: grand prêtre:



ouathet
colonne du temple

prévarications:



wouiou

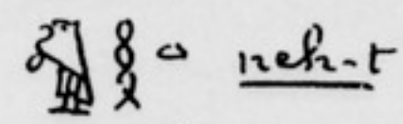
prier, demander humblement s'approcher avec respect; prière: (V. glorifier, exalter, louer, s'incliner)



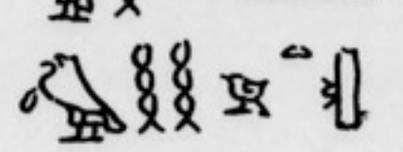
afaf



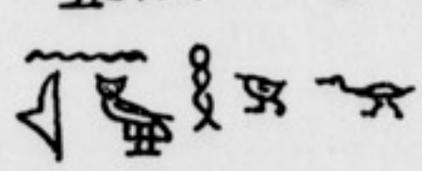
neh



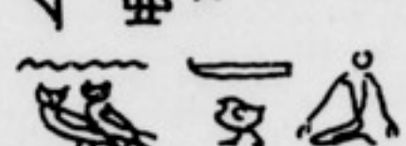
neh-t



nehiou-t

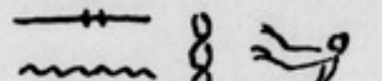


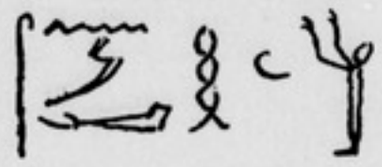
nemhou



nemihou

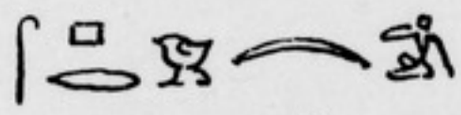
prier, prière : (suite)

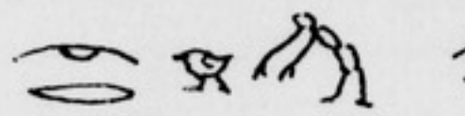

s'remh


sremâhou


semh


sepro

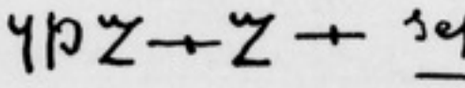

sepreu


sepreu


sepro sepro·t

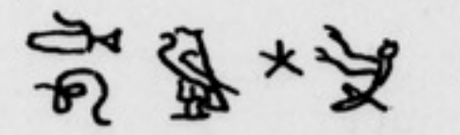
sepsopr

CEПCωП

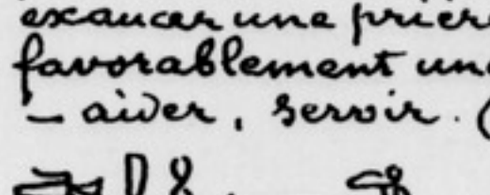

aršpel

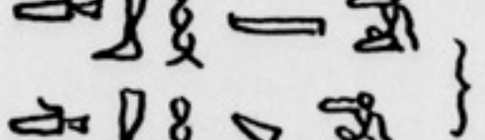
EIPEψλHλ

prière du matin :


toua

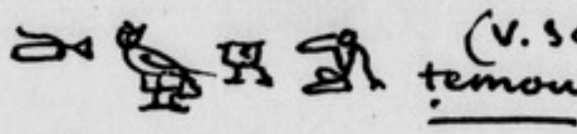
prier, demander, et aussi : exaucer une prière, accueillir favorablement une demande, — aider, servir. (v. mendier mendiant)


tobh

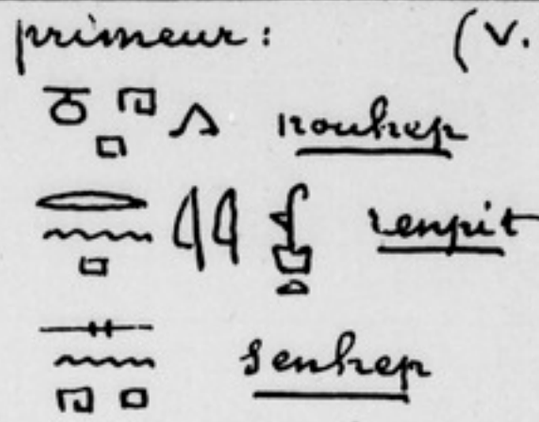

tebhou

TBϱ, TWBϱ. TWBƷϱ

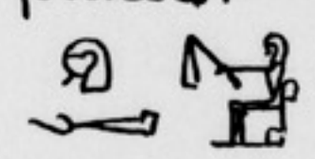
(v. sacrifice)


temou tem temi

primeur : (v. premier)

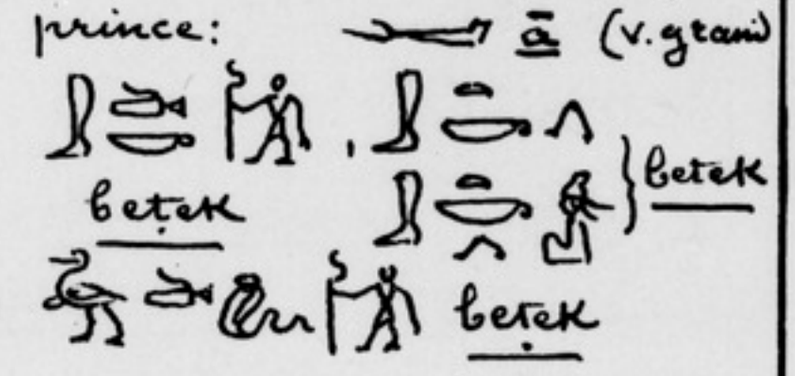

nouhep renpit senhep

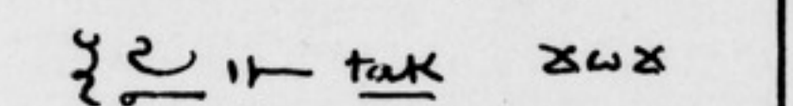
princes :

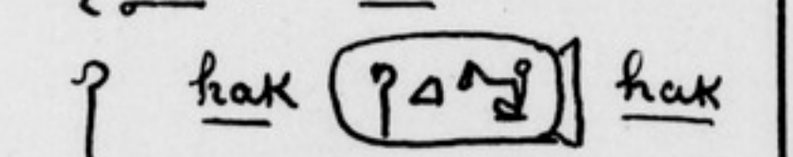

âpetou

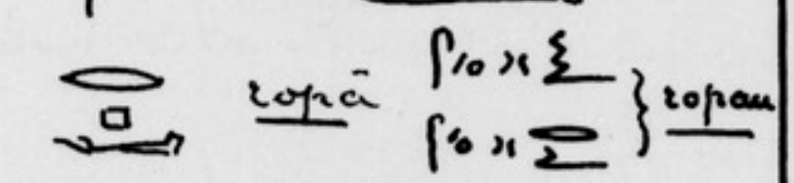
ΔΠHTOY

prince : (v. grand)

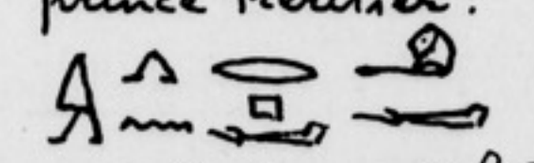

betek


tak ΔωΔ

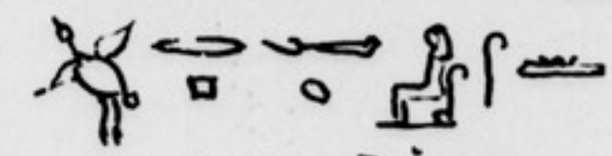

hak hak


ropâ ropau

prince héritier :

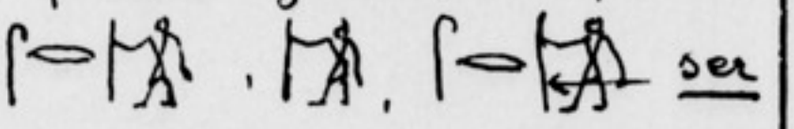

i ir ropâ hâ

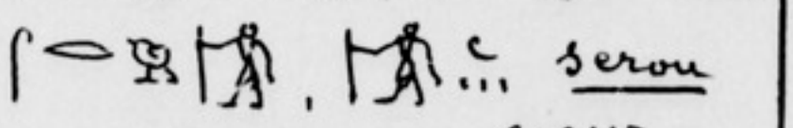
le prince qui va le premier devant.


pa ropâ âeps

le prince noble

prince, général, chef, duc :


ser


seron

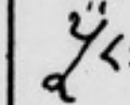
CIOYP

ce mot ser, sar, qui veut dire

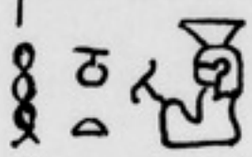
seigneur roi dans les langues araméennes, n'est pas emprunté à celles-ci, car il se lit déjà sur les plus anciens monuments, à une époque où il ne put y avoir de rapports entre l'Egypte et l'Asie centrale.

Prince, tête, suprême:

 lešau

 les

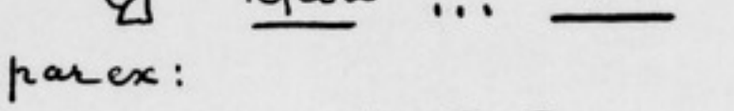
princesse: (v. reine)

 hount ⲡ he ϥovit

principaux (les) les chefs; les choses principales; les prémices; les primeurs: (v. premier)

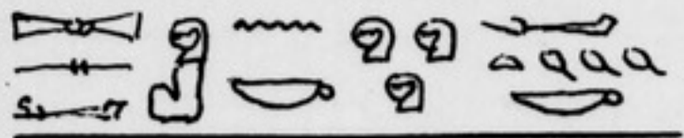
 tepou tepou

par ex:



metwa ir tetou m tepou hekkou

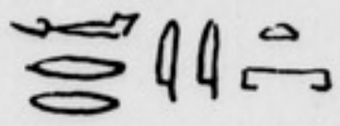
j'ai complété (le nombre) des sujets à l'aide des principaux prisonniers.

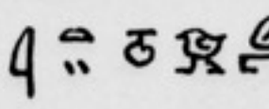


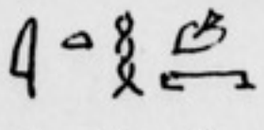
tes-a nek tepou ātou-k

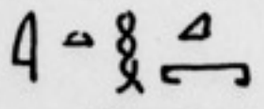
moi dieu ai arrangé pour toi les principaux de tes membres.

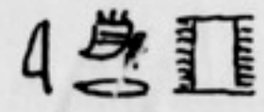
prison, forteresse: (v. cachot) forteresse;

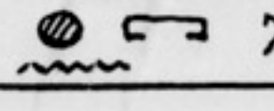
 ārri-t ΔΡΡΙ

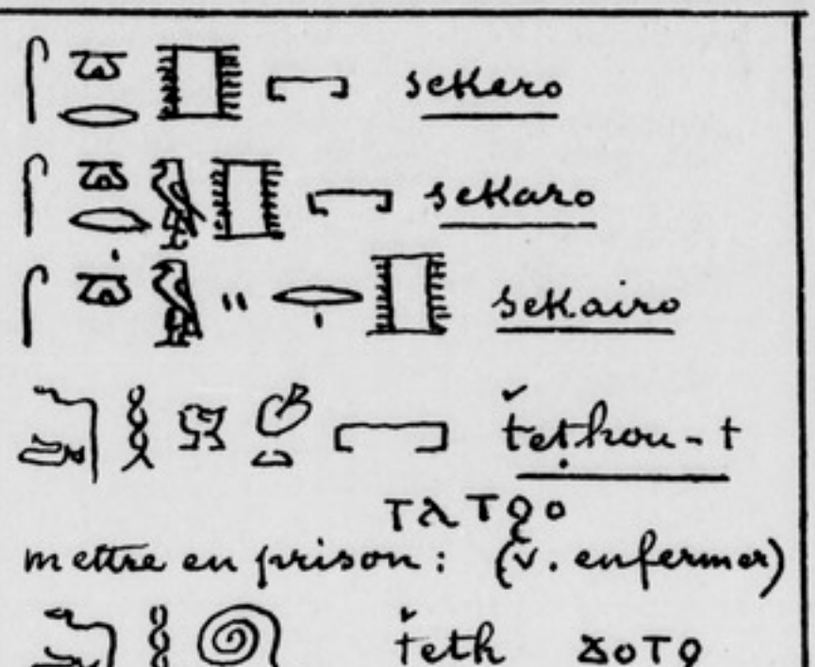
 ātirou ΟΥΘΝΙ

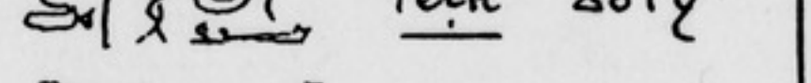
 āth

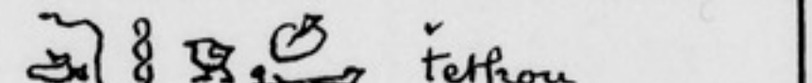
 āthek

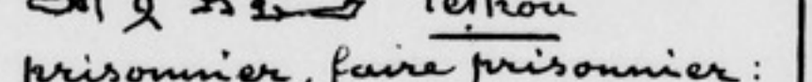
 āter ter

 χen ΔΔΝΗ

 sekero

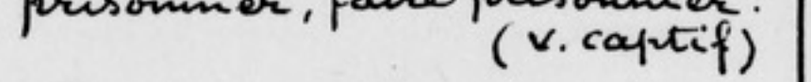
 sekaro

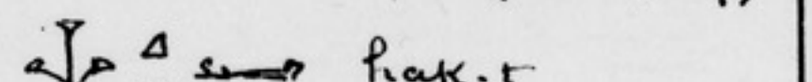
 sekairo

 tetḥou-t

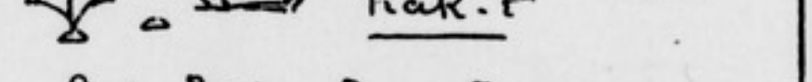
ΤΑΤΘΟ

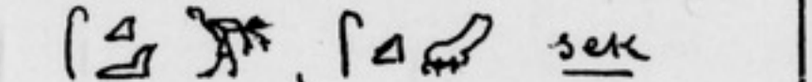
mettre en prison: (v. enfermer)

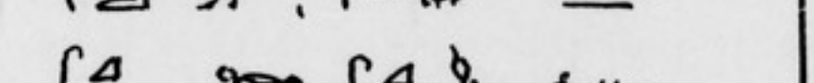
 teth ΔΟΤϘ

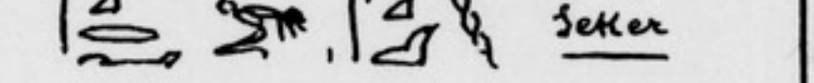
 tetḥou

prisonnier, faire prisonnier: (v. captif)

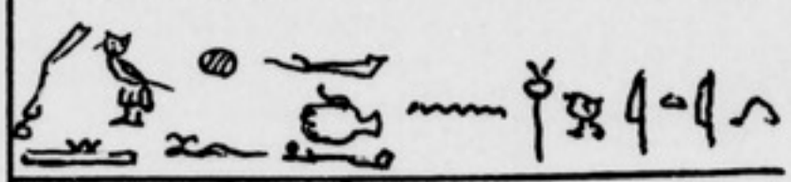
 ḥak.t

 sek

 sekker

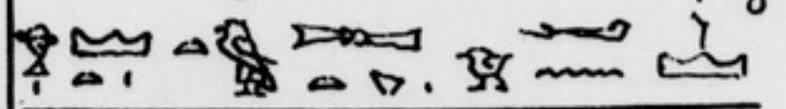
 sekar sek

par ex: d'après le tombeau d'amonemheb (époque de Thotmes III):



nem χefā ir outou-t

de nouveau j'ai fait des prises durant ta campagne



her men-t ta t-t ouàn

au pays sur le plateau d'Ouan



her amenti χarabou

à l'ouest de Χaleb (Alep)



an.n.a am.n ir.n sekr anχ

j'ai ramené des Amou comme prisonniers vivants

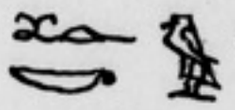


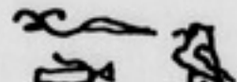
sa 13 ḥou anχou 70

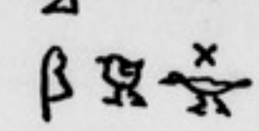
13 hommes et 70 ânes vivants

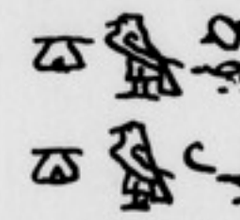
privé de (être), priver, privation: (v. manquer de, n'avoir pas) misérable


ouŝer

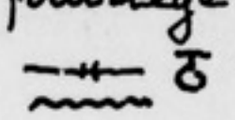

feKau
γεϬ, γωϬε

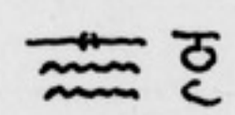

feKaut


ŝou

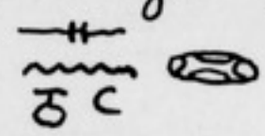

Kau — XHOY / ϬHOY

privilège, droit (avoir ou donner (m))

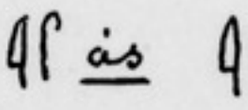

sennou

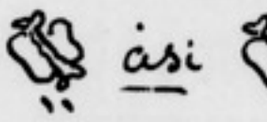

seninou

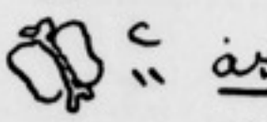
privilège d'offrande obligatoire:

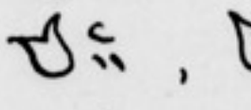

ou ou
sennou

prix: (v. calcul, valeur, récompense.)

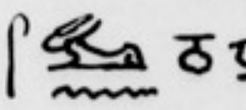

às — àsou-t

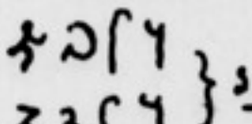

àsi — àsou

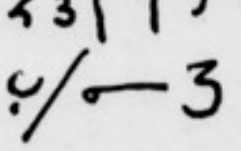

àsoui (v. héritage)


àsoui


soun-t


sounnou


soun — COYN / COYEIN


šeker — ψϬHP (prix d'acquisition)


šeker — ψϬOP (maison louée)

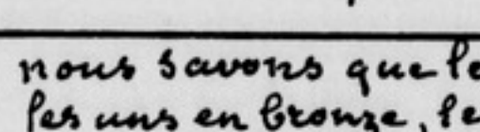
(Ce mot en hiéroglyphes veut dire anneaux, mais comme

nous savons que les anneaux les uns en bronze, les autres en argent, d'autres enfin en or, servaient de monnaie, n'aurait il pas donné naissance au mot démotique et au mot copte? C'est une supposition que nous nous permettons de faire.)

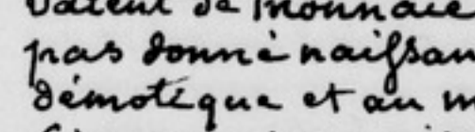
procession:

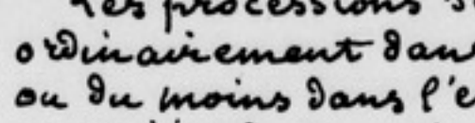
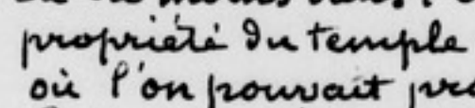
Les processions se faisaient ordinairement dans les temples ou du moins dans l'enceinte sacrée propriété du temple ayant son lac où l'on pouvait promener les barques saintes. Ce n'est qu'à de rares exceptions qu'elles étaient publiques.


xā

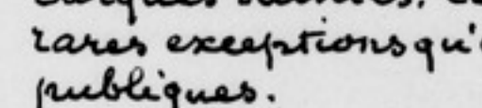

xāi — ua (jour de fête)

faire une procession:

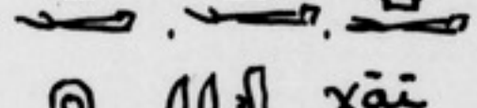

1' xā



ar xā — ti xā

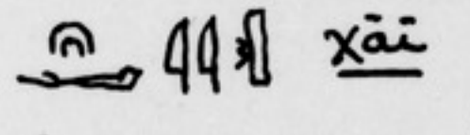
grande procession, panégyrie:

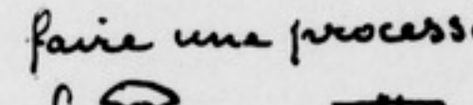

xā ā ser


xāāi

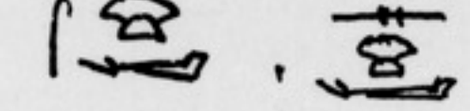

na xāu (les processions)

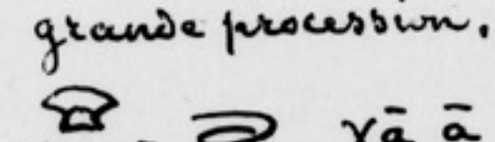
procession se disait aussi circuler:


ser


ser

salle de procession:

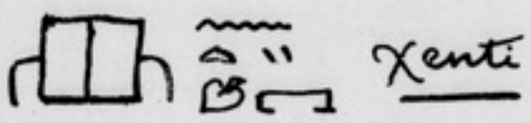

xā-t-per


xāi-t-per

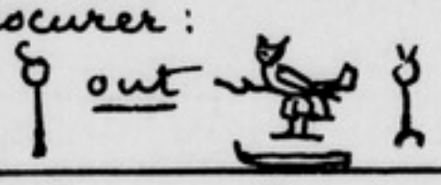
(v. panégyries barques sacrées)

proche, voisin, contigu: (v. voisin)





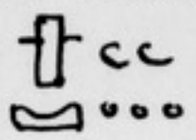
procurer:

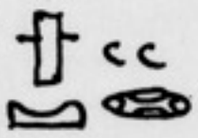


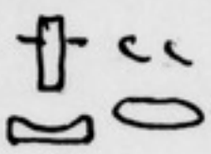
prodiguer, dissiper | prodige v. merveille



productions diverses d'un pays, établies d'après un tableau cadastral énumérant la quantité la variété et l'étendue de celles-ci pour chaque région, plus le recensement de la population:



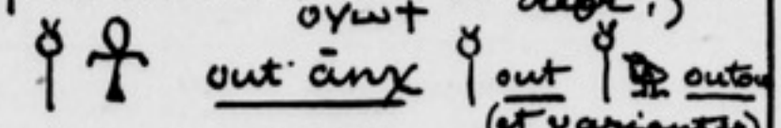






TAMIA

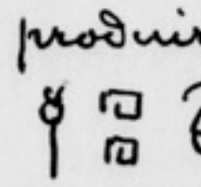
produire la vie: (v. engendrer créer)



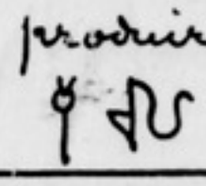
produire de la semence:



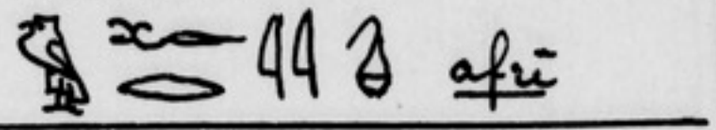
produire de la flamme:



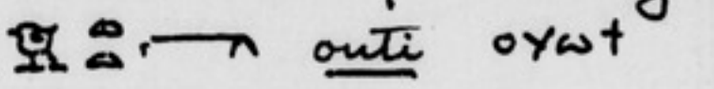
produire du bruit, du son

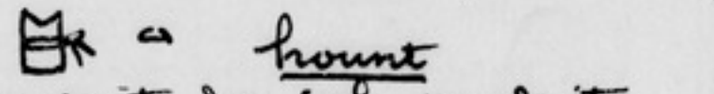


produire de la vapeur — odeur de cuisine:

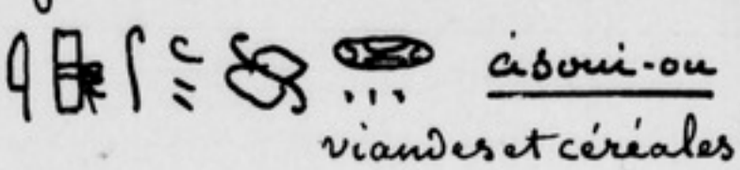


produits obtenus par l'élevage:

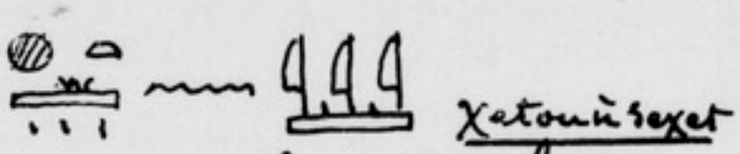




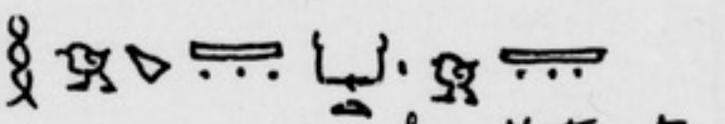
produits du sol, produits agricoles:



viandes et céréales



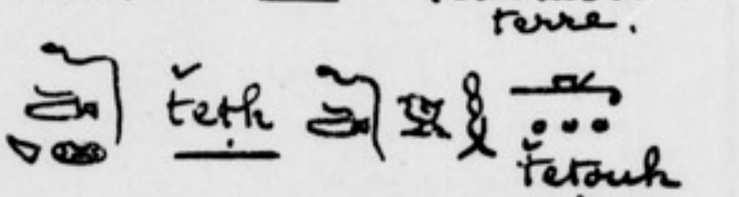
choses du champ.

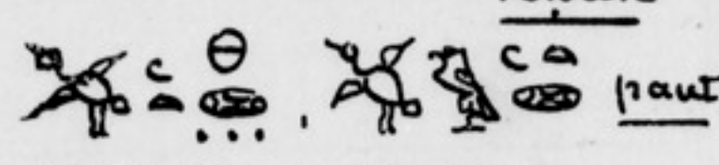


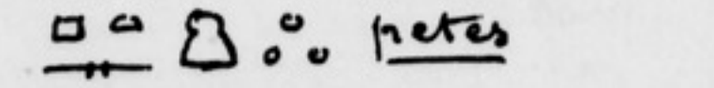
produits de la terre.

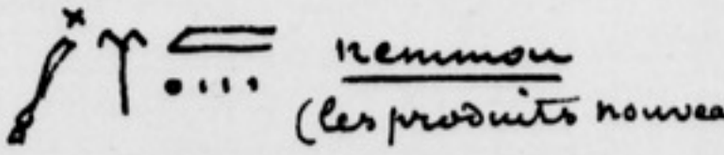
choses de la terre, produits du travail de la terre.



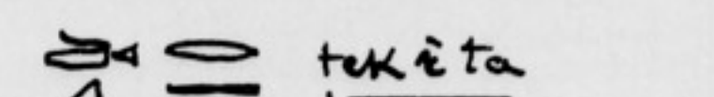




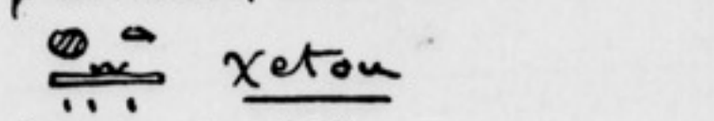




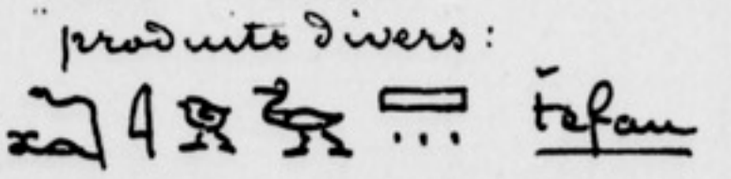
(les produits nouveaux)

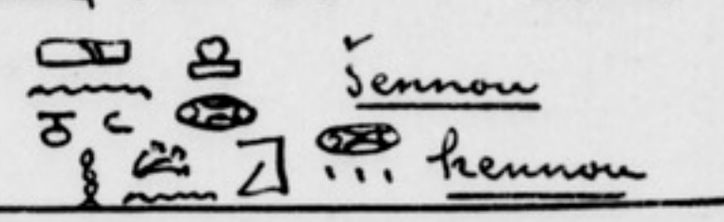


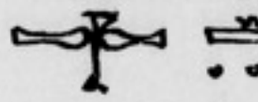
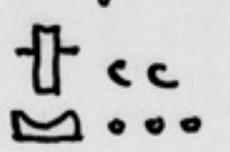
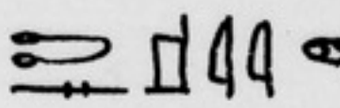
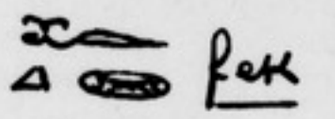
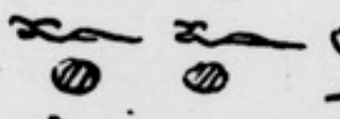
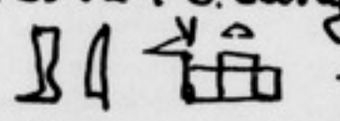
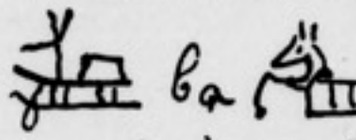
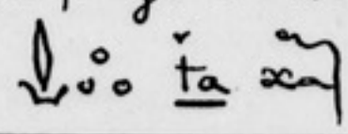
produits, choses:

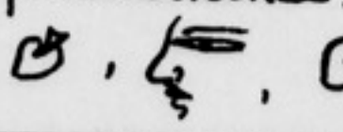


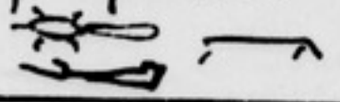
produits divers:

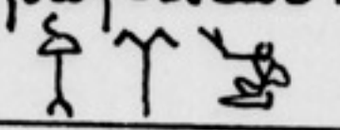




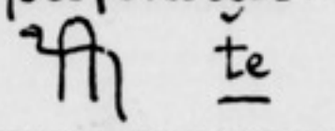
produits: (suite)
produits de fabrication, d'industrie:
 retou
 rāt
 c uXetou
les meilleurs produits d'un pays: (v. productions)
 c tamouiou
prod. minér:
 θesī
produits, marchandises particulières d'un nome:
 fek c fekau
BEKE
 fekfek
produits rares et curieux importés de l'étranger: (v. merveille)
 ba-t
 ba ba B.E
produit nubien, espèce de fruit du pays du Mehi:
 ta tef ujH

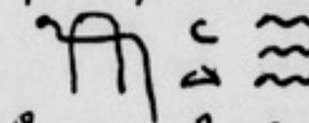
proéminence: (v. bosse)
 Xent

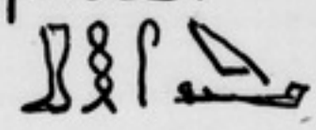
profaner: (v. souiller)
 Xā

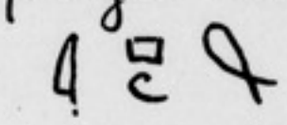
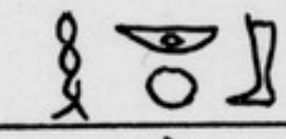
professeur: (v. maître)
 ām (V. var.)

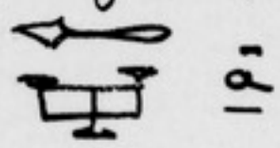
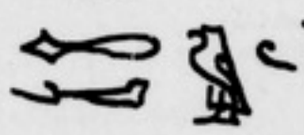
profiter; profit: (v. utile)
 saītou

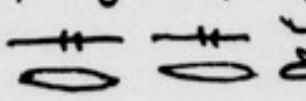
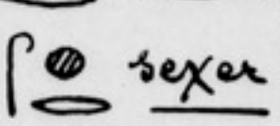
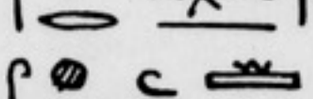
profondeur:
 te te

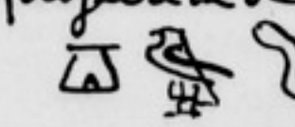
profondeur de la mer:
 c toutinou
la profondeur, le monde souterrain; le séjour des mânes
 c touau-t
"

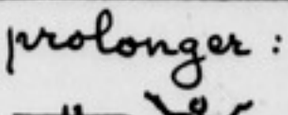
proie: (v. chasse)
 behs πaqc (mettre en pièces)

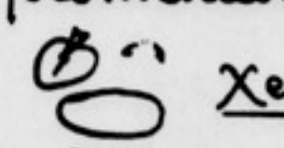
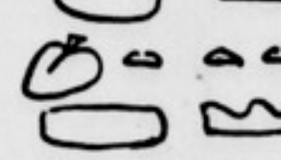
programme des fêtes:
 àpou
 heb

progrès, progresser:
 āāi
 āau

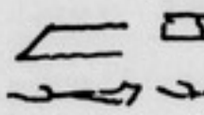
projet, projeter: (v. dessin, plan, idée)
 serser
 sexer sexerī
 c sexeron

projectile de chasse: (v. boumerang)
 Ka

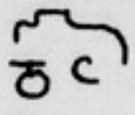
prolonger: (v. agrandir)
 sek

promenade, jardin, parc: (v. bosse) (lieu élevé)
 Xent
 Xentmenti
"

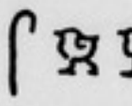
promener, se promener: (v. marcher, procession)



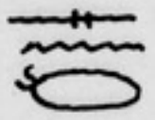
mâsâ mooγe



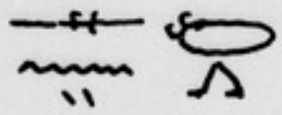
nennou



souiti



sen



seni senni

CEN, CINI

(v. parcourir) passer



s'χâ (v. procession)

promettre de venir en aide:



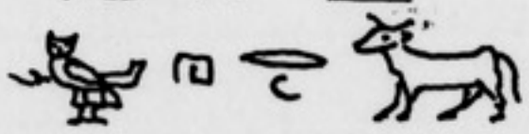
šatoro

littér: soigner de la main et de la bouche

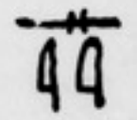
prompt, agile: (v. vif, vite) adroit, habile)



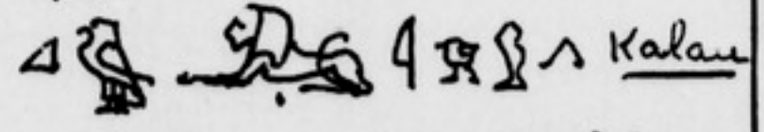
âas



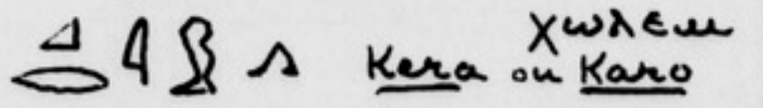
mâhrou



ši CAIWOY

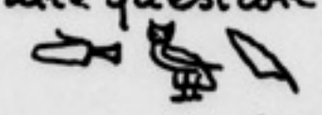


Kalau



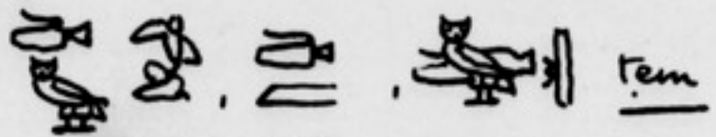
Kera ou Karo XωλεεI

se prononcer nettement, trancher une question:

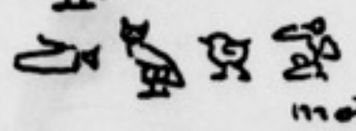


ten

prononcer distinctement:



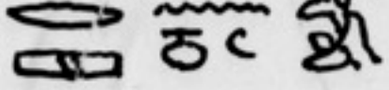
tem



temou

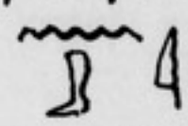
mots prononcés distinctement

prononcé d'un jugement: (v. sentence)



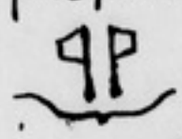
šosennou

prophète: (v. prêtre)



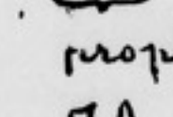
nebi NEBHI (chéra de famille)

prophète de Thot:



aprouter

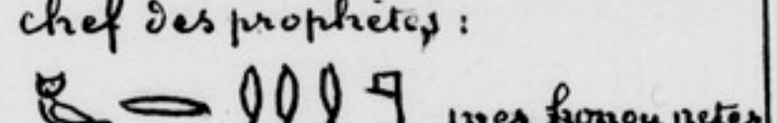
prophète:



hon nouter ⲛⲟⲩⲧⲉ

(littér: esclave de Dieu) (v. Sa Majesté)

chef des prophètes:

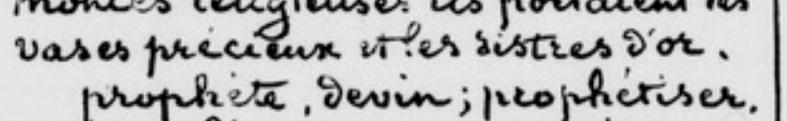


imer-bonou neter

(v. au mot prêtre le décret de Canope)

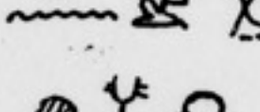
Les hommou nouter auxquels on a donné peut-être à tort le nom de prophètes remplissaient une des plus hautes fonctions sacerdotales. Chaque divinité avait ses prophètes de 1re et de 2me classe. Dans les cérémonies religieuses ils portaient les vases précieux et les sistres d'or.

prophète, devin; prophétiser, prédire l'avenir; prophétesse: (v. inspiré)



xen xennou

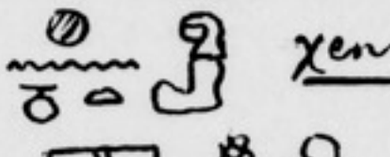
ψINE



xenou



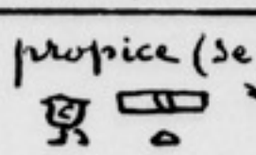
xennou-t



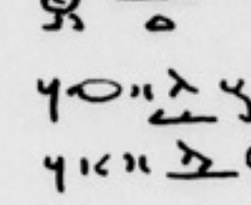
šennou

Les deux porteurs de sistres revêtus de longues cagoules sont des prêtres prophètes dont nous parlons plus haut, dans leurs fonctions.

propice (se montrer): (v. consentir)

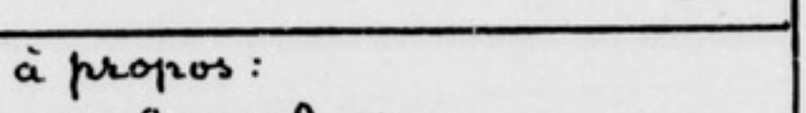


oušt OYWT



ouširu OYAWT OYWWT

à propos:

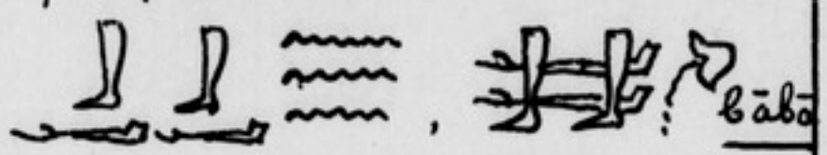


intérithenâ

en saison qui avec

C.à.d: ce qui est de saison.

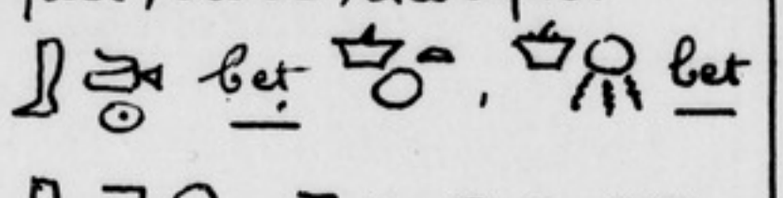
propre, lavé:



bābā BABE

BOYBOY

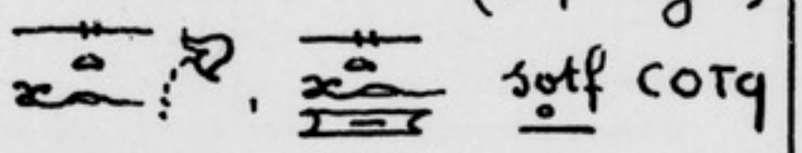
propre, briller de propreté, pur, clair, clarifié:



bet

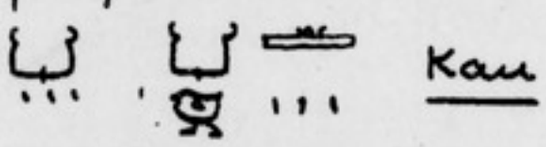
bet

propre, nettoyé: (V. purger)

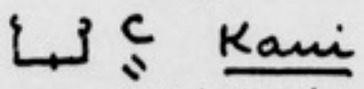


sotf COTQ

propriété:

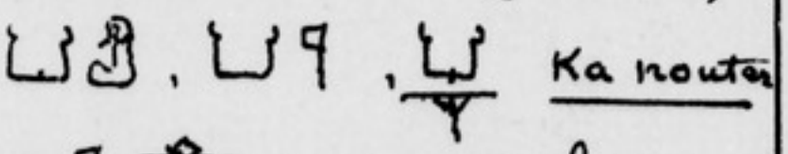


Kau



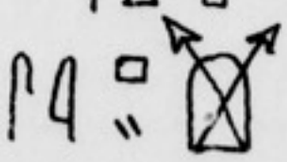
Kaui

propriété d'un temple, biens appartenant à la classe sacerdotale: (V. double)



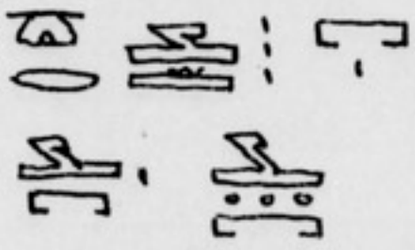
Ka nouter

pa nouter hotep



sāpi (V. prêtre stolliste chargé de vêtir les statues des divinités)

propriété, dot, trousseau; propriété mobilière et immobilière



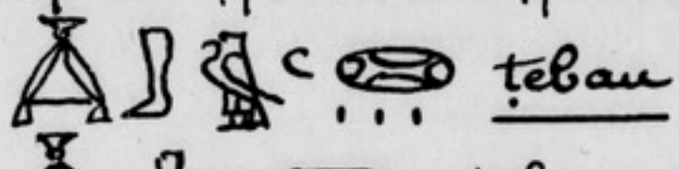
Kerou

propriétaire des deux mondes: (titre royal)



Ker taoui

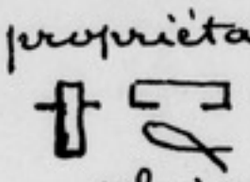
propriété, possession, provisions:



ṭebau

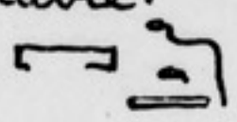
ṭebou

propriétaire:



ämper

celui qui par acte écrit possède une maison, une propriété héréditaire, domaine; propriété inaliénable:



per tet

demeure éternelle

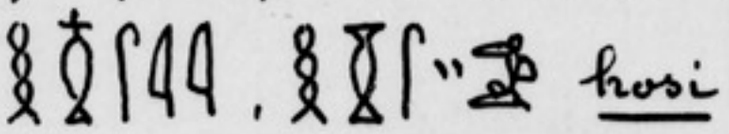
proscynème, acte d'adoration, monument, stèle élevés en acte d'adoration-offrande royale:



} Souten hotep tou

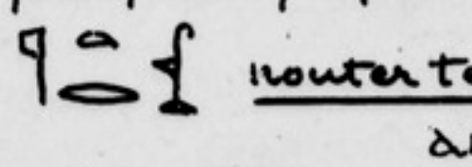
C'est par ces mots que commencent le plus souvent les inscriptions des stèles. (V. page 29)

prospère, prospérer, prospérité:



hosi

prospérer perpétuellement:

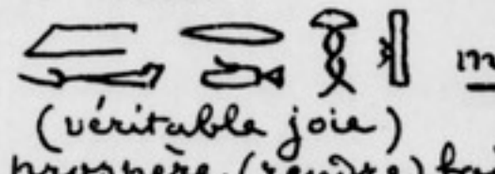


nouter ter

ANTWPI

on donnait ce nom à certaines plantes et fleurs de même que nous disons: roses perpétuelles, fraises perpétuelles de celles qui fleurissent et fructifient durant toute la saison.

prospérité, succès, fortune, joie bonheur: (V. joie)

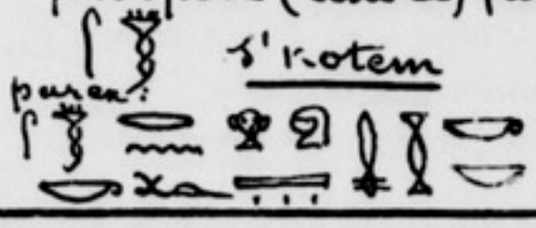


mārot

MATE

(véritable joie)

prospère (rendre) faire prospérer:



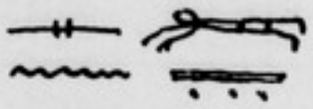
s'notem

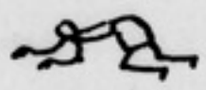
qui selit

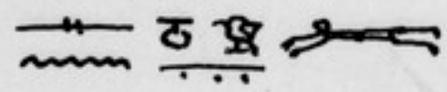
S'notem-K ran-f hertepta mā hosK neb
rends son nom prospère sur la terre à l'égal de tous tes favoris.

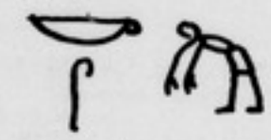
se prosterner :

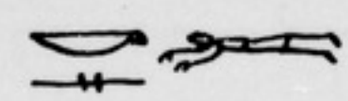

pext ПЄQT


sen ta

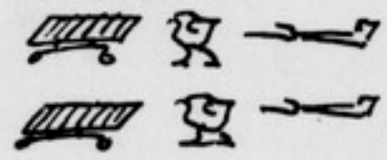

" (toucher la terre)

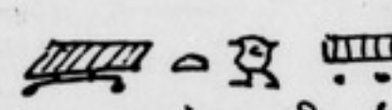

sennouta


Kes

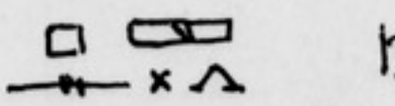

Kesti sou

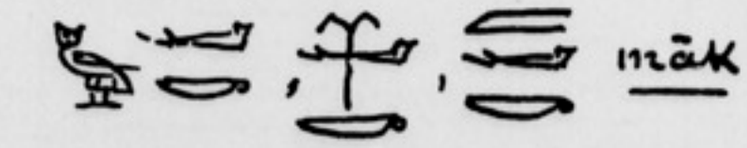
protéger : (v. préserver, pourvoir à,)
protection : soutenir.)
soutenir :

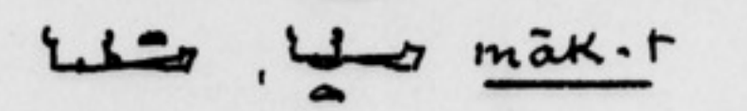

wou tot (étendre la main)

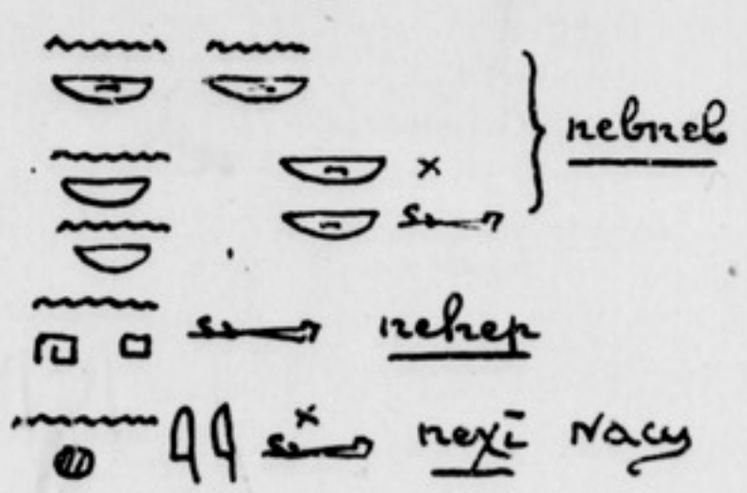

wou tou
pierre de soutènement, de fondation et par extension : soutien, soutenir, protéger.

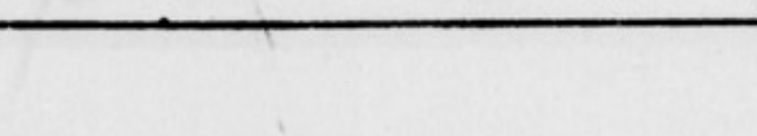

peš


peš

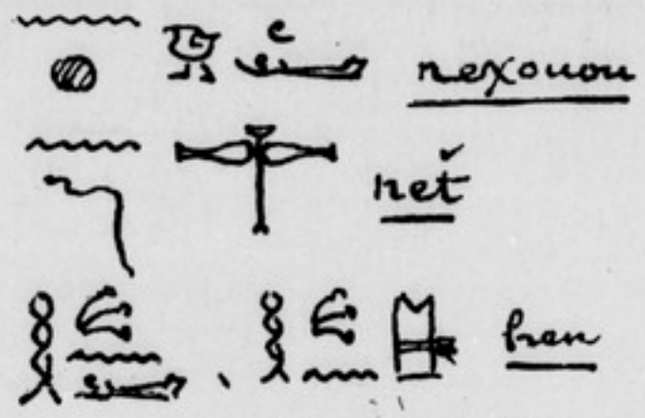

māK


māK-t


nebneb

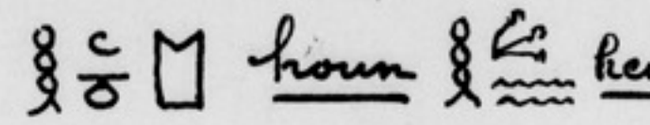

neher

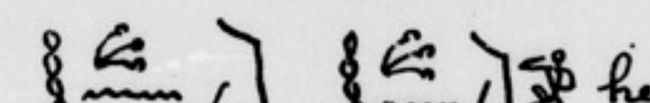
nexi nacy


nexouou

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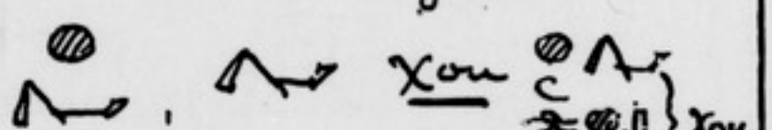
hau

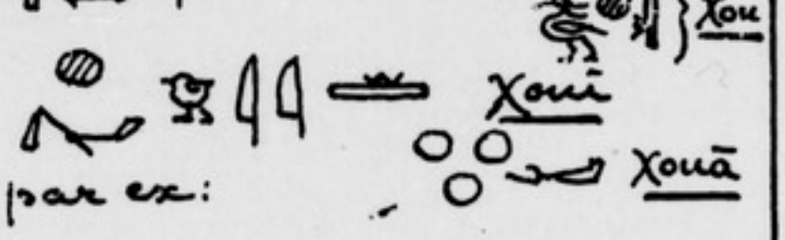

houn Heri

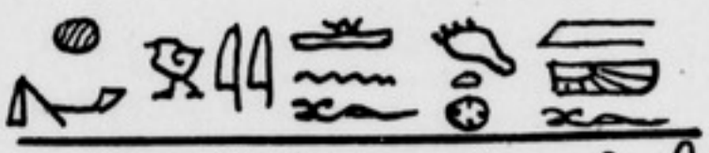

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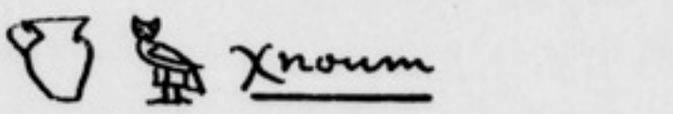

hen

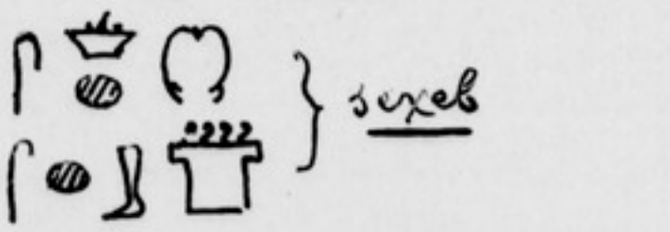
Ren et autres variantes se disaient surtout dans le sens de protéger les intérêts de quelqu'un (v. administrer, gérer)

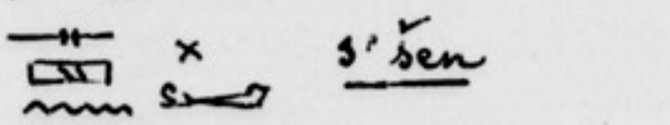

xou xou

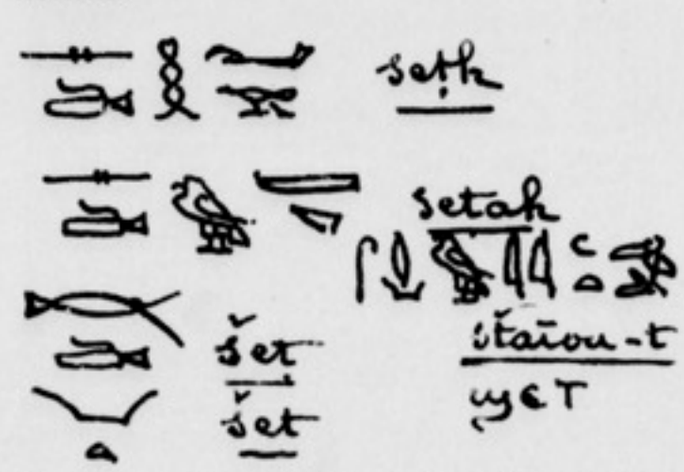

xouī xouā
par ex :


xouī-nef Kem-t m tenh-f
il a protégé l'Egypte de son aile.


xnoum


sexeb


s'šen

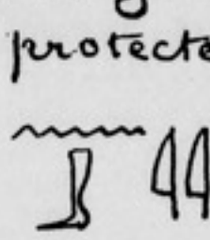

seth

setah

šet šet
šaou-t
yeT

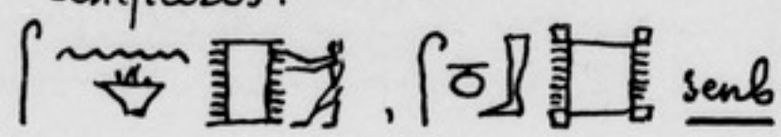
protéger : (Suite)

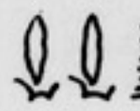
protecteur, ami, prophète: (v. prophète)

 nebi

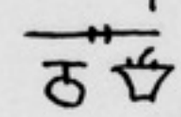
NEBHI (père de famille)

être protégé par des murs, des remparts:

 senb

 ťaať ЧЗАТ

être protégé par ses vêtements:

 senb

protégé, être sous la protection d'un talisman: (v. amulette)

 in Sa

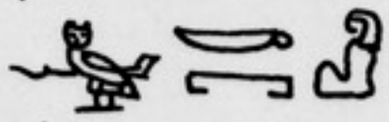
ar Sa

Sotep Sa

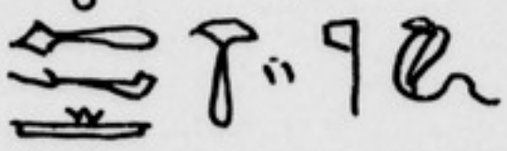
protéger:

p.5  ta ni her TEQPEI dare supra

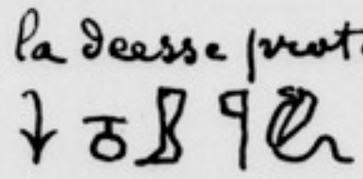
protectrice de la maison, l'épouse:

 mākher

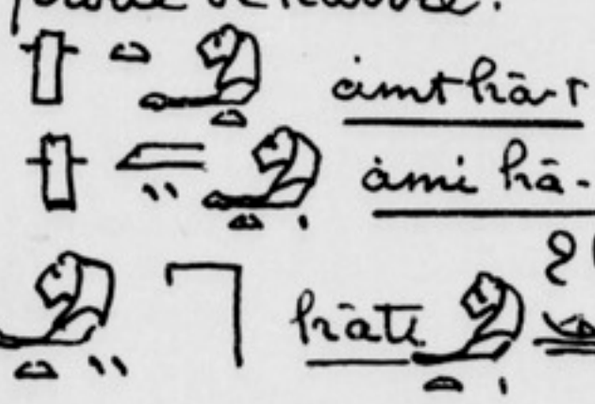
la grande protectrice du Nord:

 ā ouati

la déesse protectrice du Midi:

 nenoub

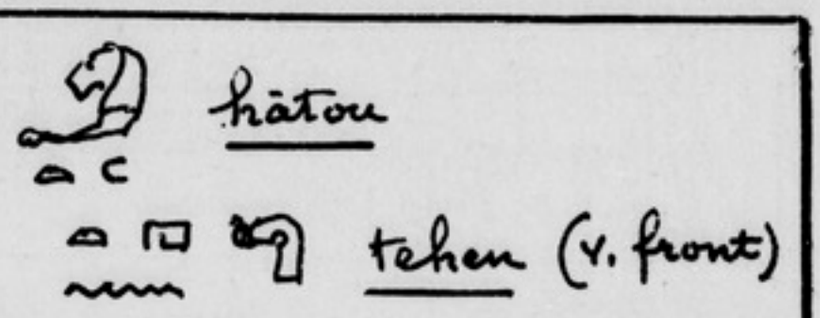
proue de navire:

 amthār

amihā-t

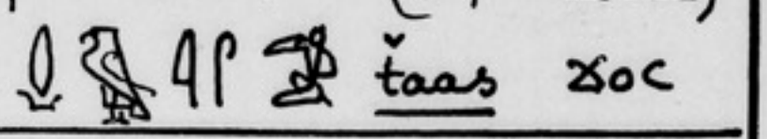
ḤH

hāti hā-t

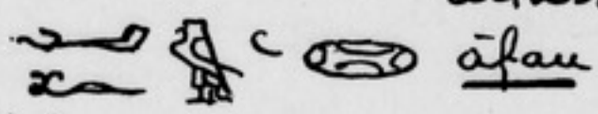
 hātou

tehen (v. front)

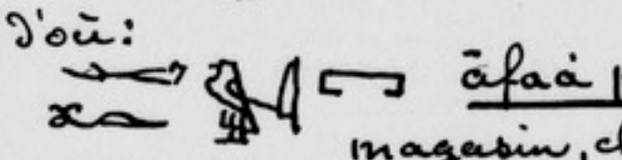
proverbe: (V. parabole)

 ťaas ZOC

provisions: (v abondance, approvisionner, richesses.)

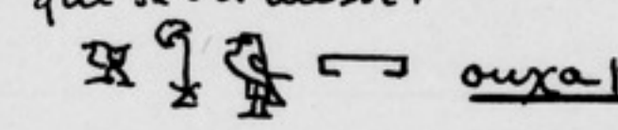
 āfau

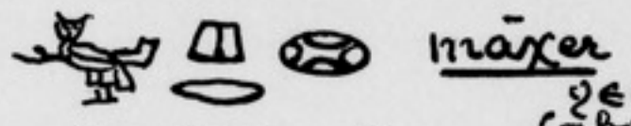
d'où:

 āfaā per ou āt

magasin, chambre aux provisions

qui se dit aussi:

 ouxa per ou āt

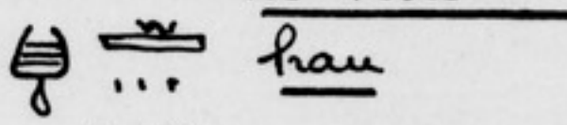
 māxer

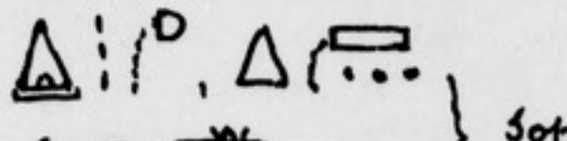
ϨENOYQI (abondance)

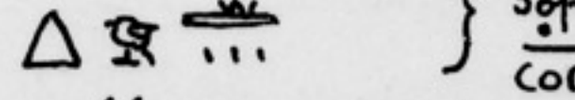
houh ϱε

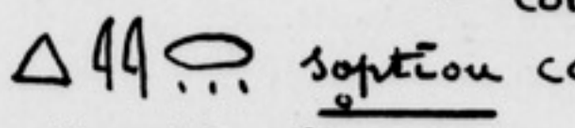
ϱOYA (=Beaucoup)

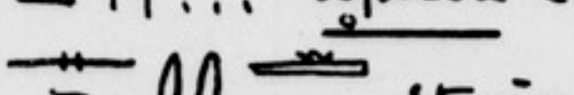
houhtaKa-t-ou-ta (x)

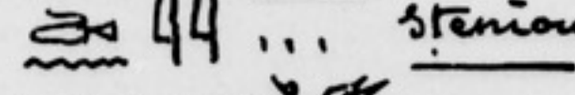
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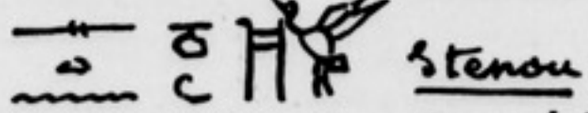
 Soptou COBTE

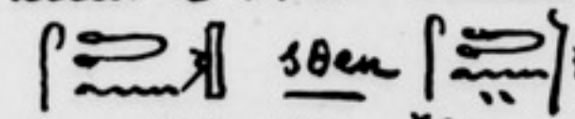
 soptiou COBT

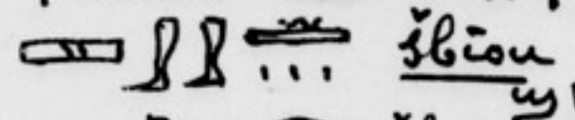
 stenou

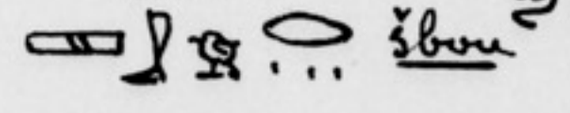
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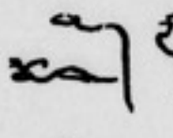
 Kau

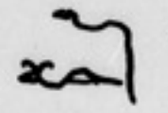
 houau Kat (x)

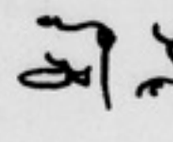
provisions: (suite)


ṯebou

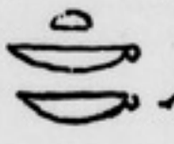

ṯebou

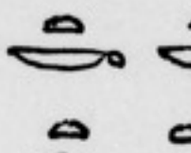

ṯefau

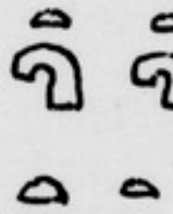

ṯefou

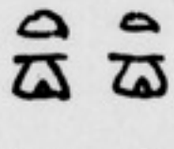

ṯeṯem

provoquer, provocation: (rixe, querelle)

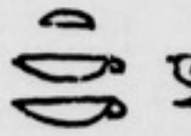

toki TWS


toktek ΔOKΔEK

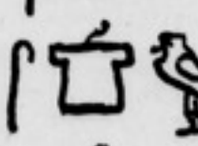

toktek

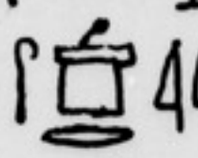

toktok

provocateur: (v. ennemi)

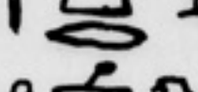

tokiou

prudence, sagesse: (v. sage)

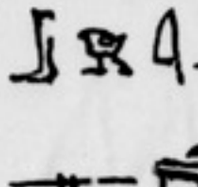

sart


sarîou
préceptes de sagesse

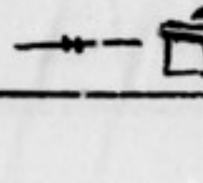

sarou


sartou

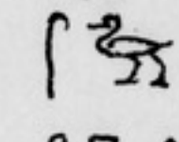
être prudent; sage, circonspect:

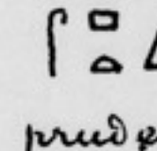

bou ater

habile à trouver l'endroit


sa

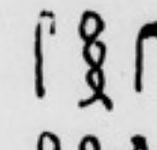

sa

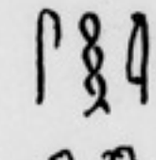

sa-t


sopt

COBTE (disposer, arranger)

prudent, sage, habile, instruit:

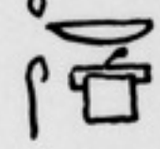

sah

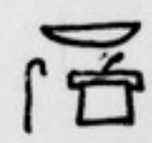

sahi

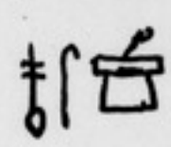
CAΩ (scribe docteur)


sau

maître de la prudence, de la sagesse:


neb sar-t


neb sar

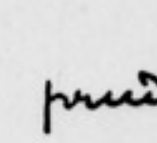

nofer sar-t

de bon conseil

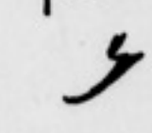
àker sar-t-ou

homme habile en bons conseils.

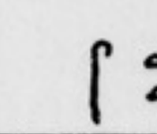
prudence, esprit prudent:

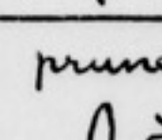

mawou

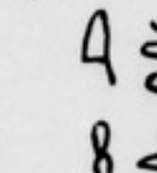
(v. esprit)


sopti

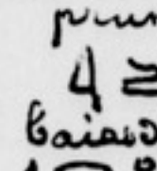
prunelles, pupilles: (v. pupille)


àt

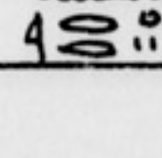

fount


teft

prunellier:

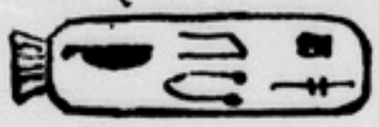

àtab

baies du prunellier:


ârit-en-àtab

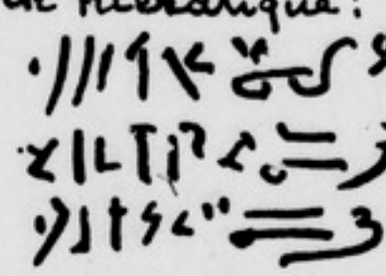
Psammétique fondateur de la XXVI^e dynastie, règna de 665 à 611 av^t notre ère. Nous signalons ici son nom, parce que le plus ancien document de l'écriture démotique date de son règne, et remonte seulement à l'an 620 av^t J.C. la 45^e année du règne de Psammétique.

En hiéroglyphes son nom s'écrivait (nous le donnons de droite à gauche)



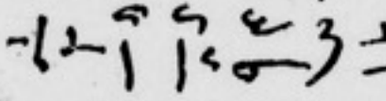
psmtik

en hiératique:



psmtik

et en démotique de l'époque:



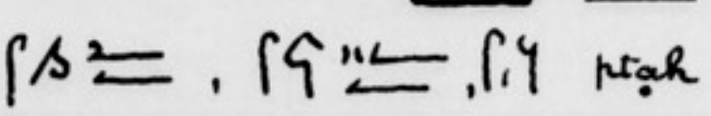
Psmtik šef
Psammétique roi

Ptah (le dieu)

D'après la doctrine sacrée des prêtres Egyptiens Ptah fut dans le principe le dieu unique, la puissance unique, incréée, éternelle, ne relevant que d'elle-même. Ptah forme la première des sept dynasties divines qui ont précédé les dynasties des demi dieux et des 26 dynasties humaines. Ptah, disent les textes, retira la terre de l'abîme des eaux célestes, à la pointe de ses bras. C'est à lui qu'est attribuée la création de toutes choses. Comme créateur de la lumière, il devient plus particulièrement amon-Ra, Ra le dieu soleil. (v. Ra)



ptah



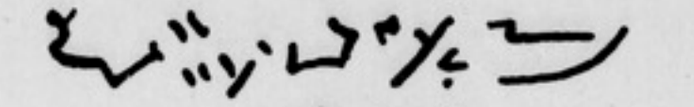
ptah

Ptolémée:



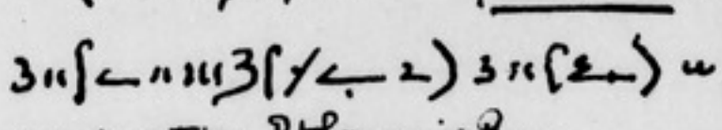
ptoulmis

en hiératique:



ptoumis

en démotique:



ptoumis

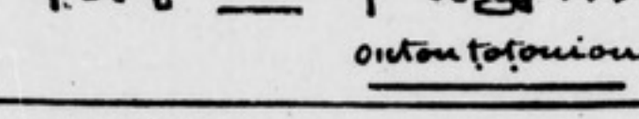
pa soutèn PtoumisRa.
le roi Ptolémée soleil.

pubère:



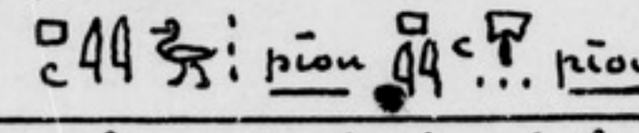
āmā
menh jeune homme
menht jeune fille
āmāt ".

publier un décret: (v. décret)



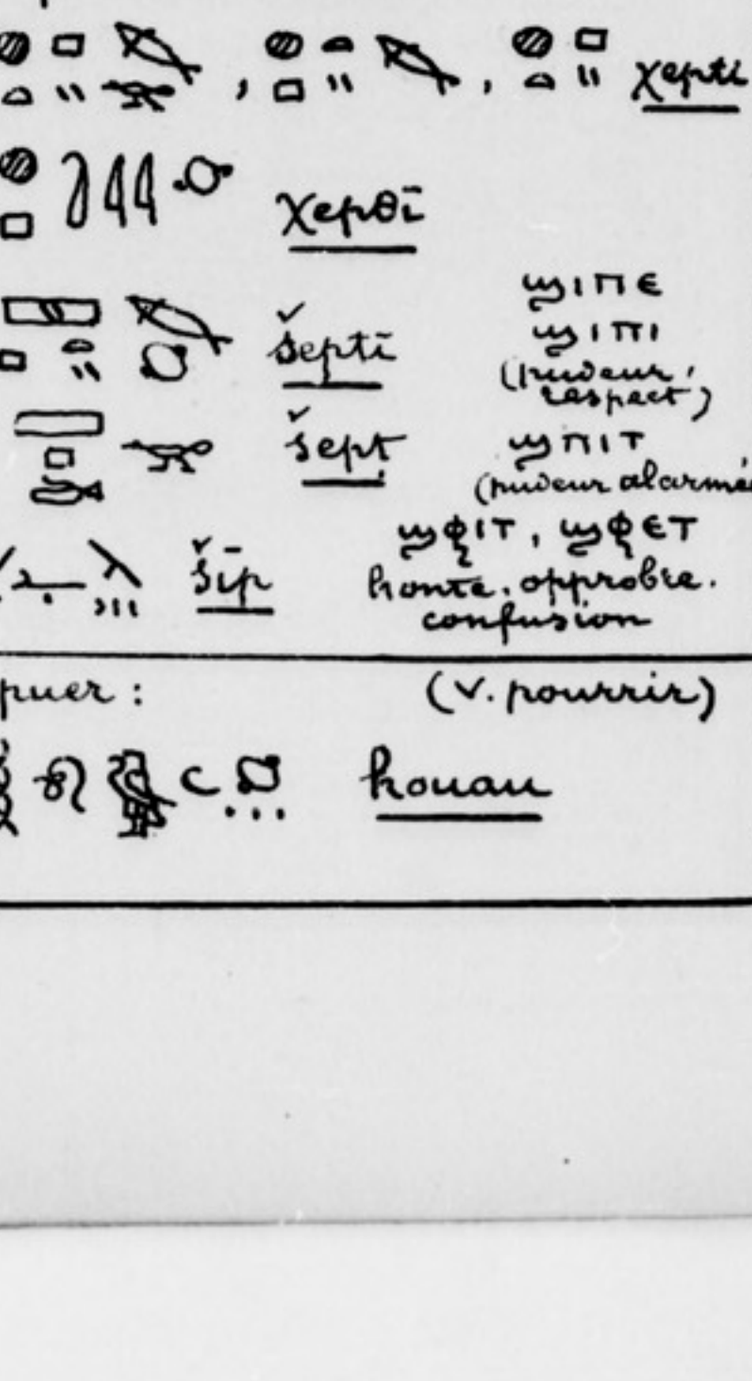
outou
outoutoutou

puces:



pīou pīou qei

pudeur, confusion: (v. honte)
pudeur alarmée:

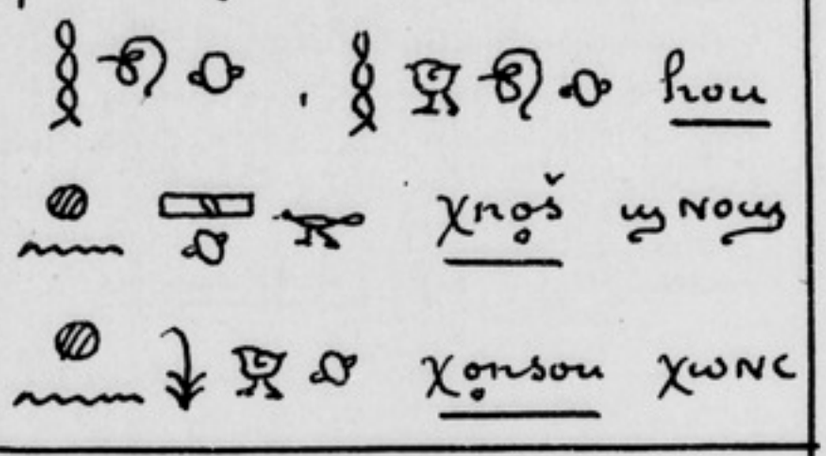


xepti
xepōi
šepti
šept
ⲱⲓⲡⲉ
ⲱⲓⲡⲓ (pudeur, respect)
ⲱⲓⲡⲓⲧ (pudeur alarmée)
ⲱϥⲓⲧ, ⲱϥⲉⲧ honte, opprobre, confusion

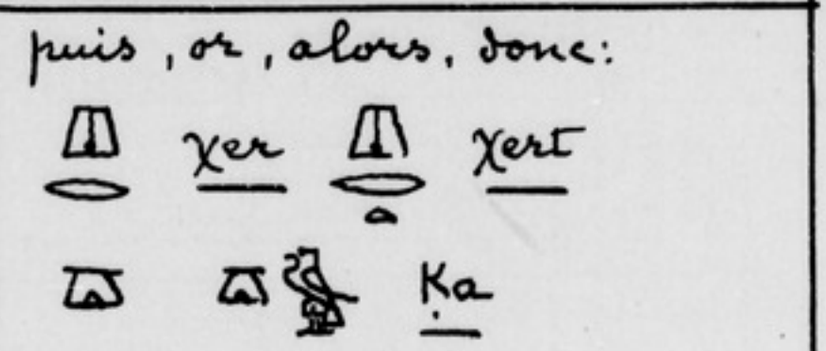
puer: (v. pourrir)

houau

puer: (suite)

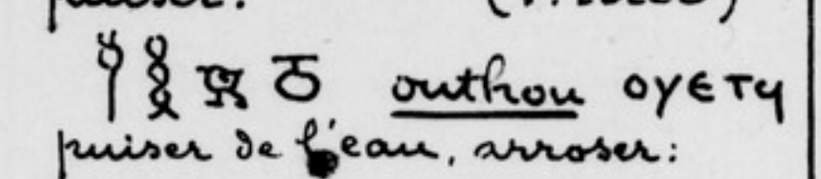


puis, or, alors, donc:

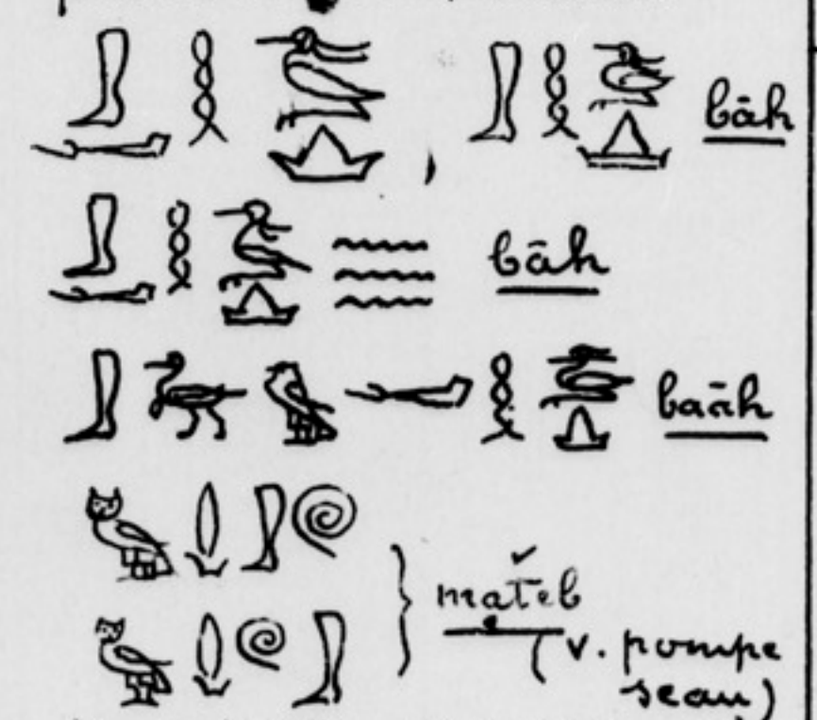


puisque, parceque:

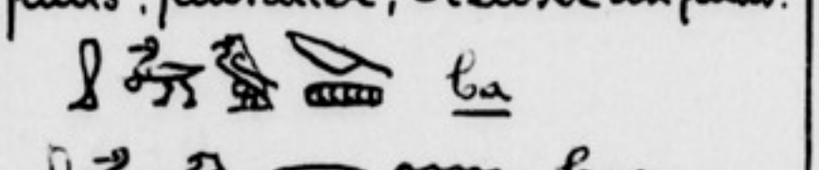
puiser: (v. tirer)



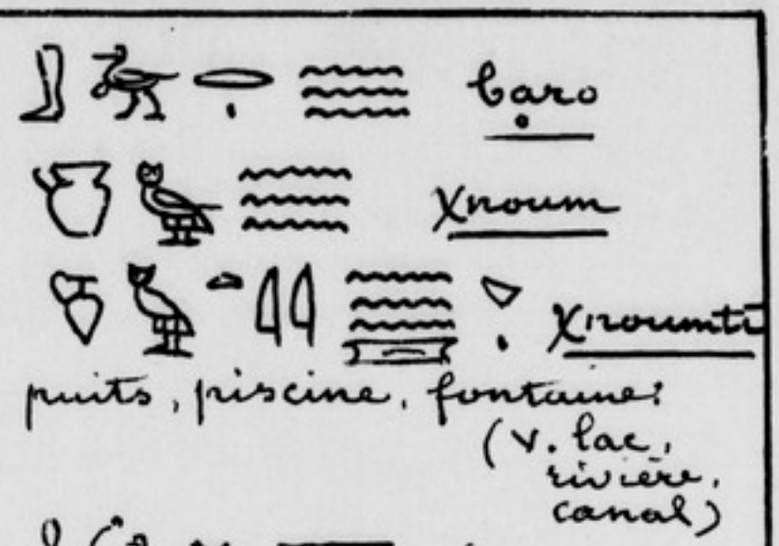
puiser de l'eau, arroser:

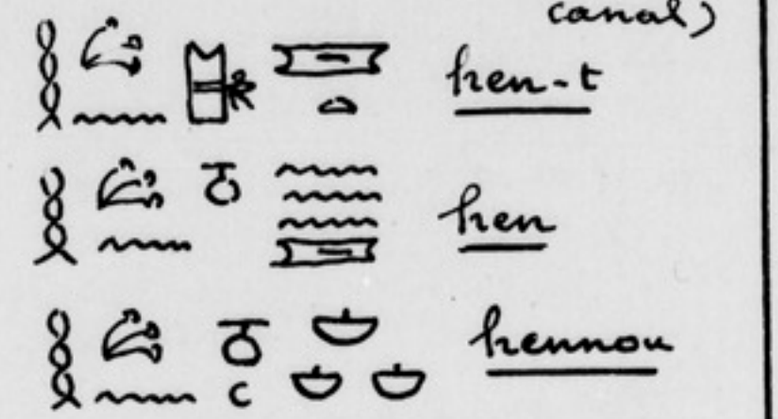


puits, puisatier, creuser un puits:

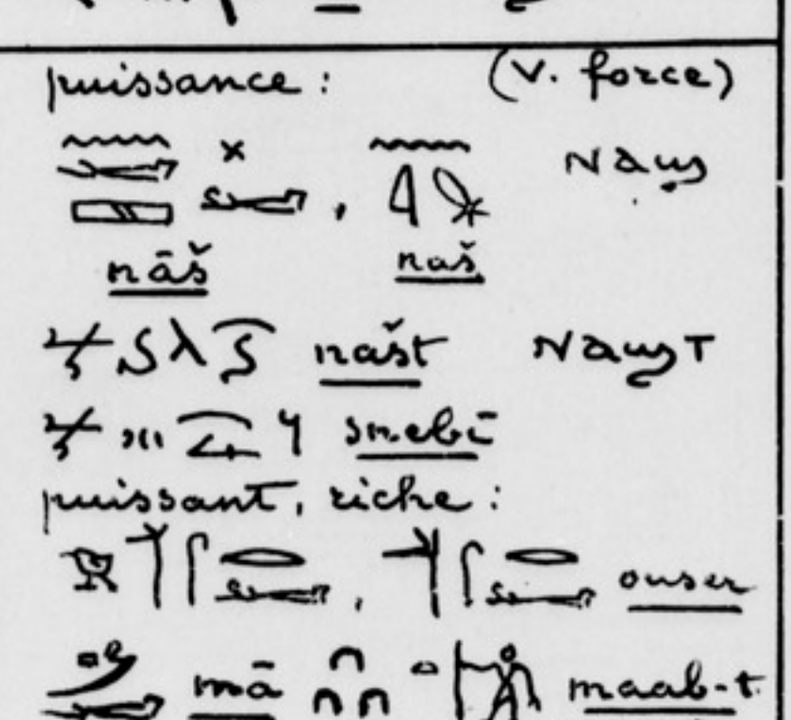


puits, piscine, fontaine: (v. lac, rivière, canal)

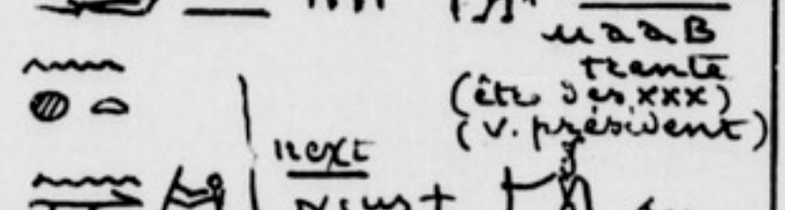




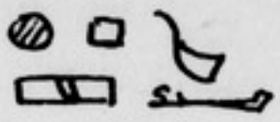
puissance: (v. force)



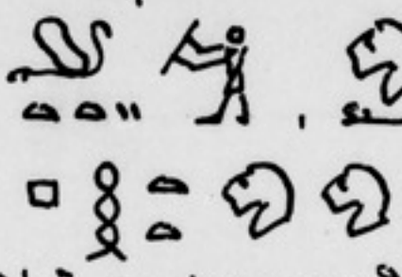
puissant, riche:



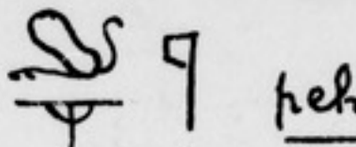
puissant : (suite)


Χopeš
wsEBwy

le chopersch était l'arme des pharaons, (v. arme)
et l'emblème de leur puissance.
Être puissant, fort, dominer:

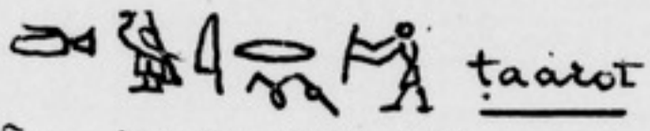

pehti

d'où puissance divine, magique (v. magie)

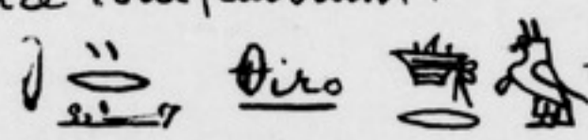

peh nouter

avoir la puissance; autorité:


sexem

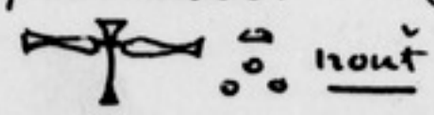

taarot

être tout puissant:


tiro terotï

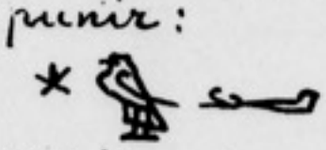
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pulvériser: (v. broyer, piler, pilon)

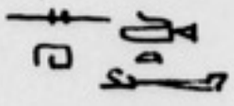

nouť

---

punir: (v. enseigner)

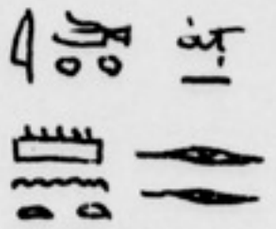

seba

punition:


s'het.t
de hat battre

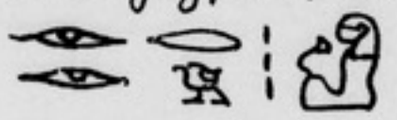
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pupilles, prunelles (Les Égyptiens confondaient les deux)

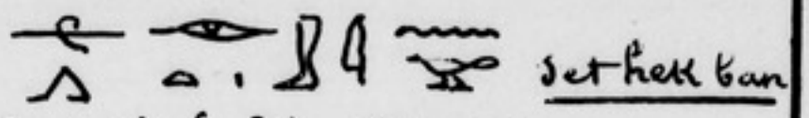

irt ment
menti
hount
hek

cette lecture ressort de plusieurs textes. Nous nous bornerons à citer deux exemples:

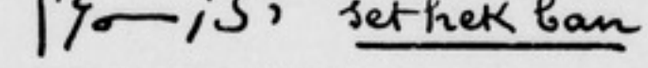
Dans un texte bilingue, le nom d'une dame égyptienne est Hekerove, lequel en caractères hiéroglyphiques est écrit:


hekrouou

"Celle qui détruit le mauvais œil" est écrit:

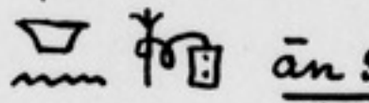

set hek ban

d'après le démotique:


set hek ban

---

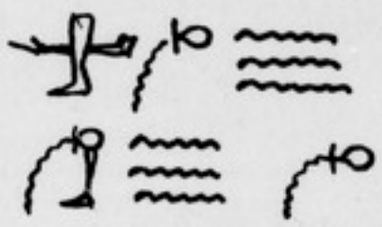
pupitre, table à écrire:

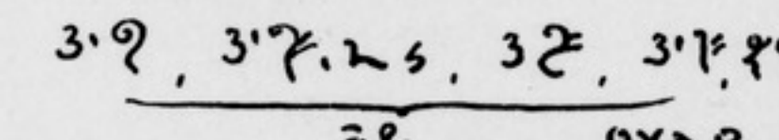

ān sex

(v. quadrangulaire)

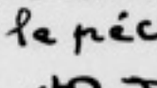
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pur, pureté, sainteté, prêtre: (v. prêtre)

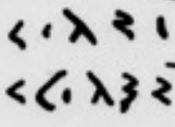

āb


oyaB
oyBo

(le contraire de la pureté: "le péché" s'écrit:

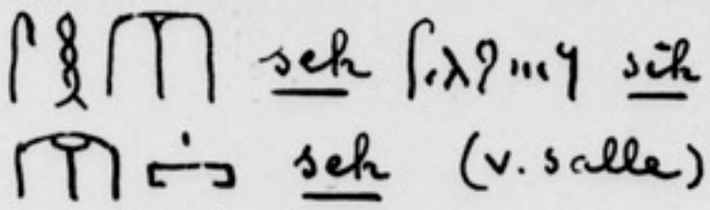

āb

purification, lieu de purification:


āb-t

purgatoire:

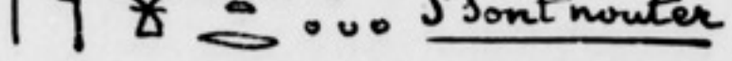

het āb

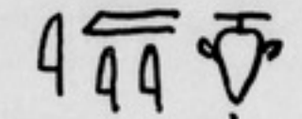
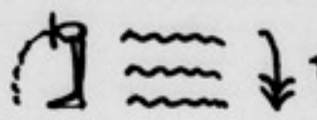
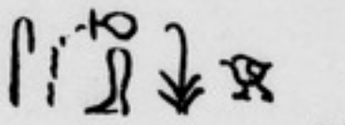
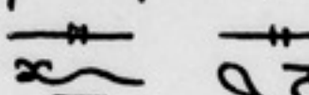
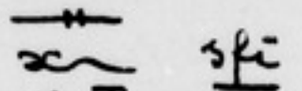
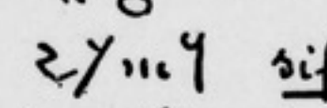
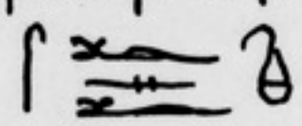
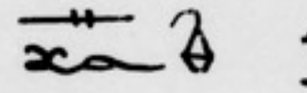
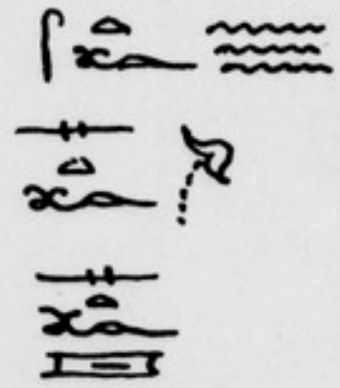
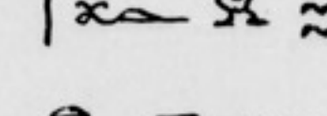
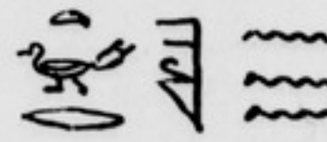
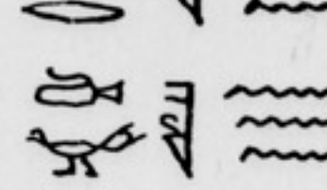
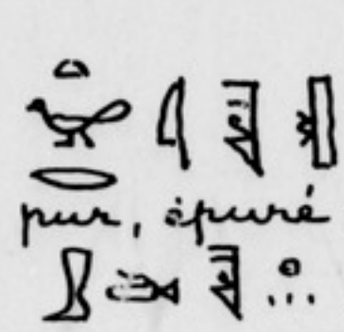

seh sih
seh (v. salle)

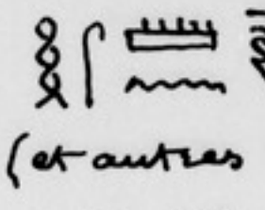
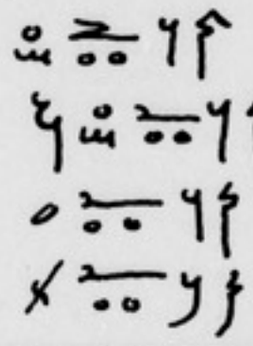
être purifié, se sanctifier:

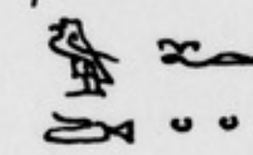

nouter

être purifié par l'encens divin:

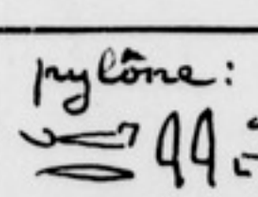

S'sont nouter

pur : (suite)
être pur de cœur, innocent :
 ȧmū ϵωȧ1
se purifier, se laver :
 ābsou
 s'ābsou
purifier, distiller, filtrer :
 sfe ψ4ϵ
 sfē
2/11.4 sif
purifier par le feu :
 sefsef ou sfefe
 sef ou sfe
 sif ou s'sfe
pur, purgé, propre, limpide ; ablution :
 sotf COTq CWTq
 sotfou
 tour θλH
 toura
pur, épuré, blanc :
 bet (v. sel)

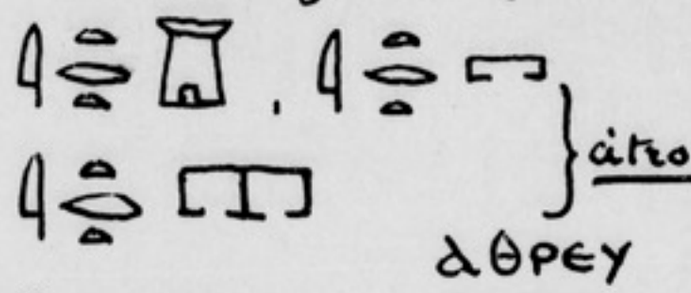
purifier, purger, purgatif - purification ; menstrues :
 hesmen (v. sel. pilules purgatives.)
 hesmen-t ϩλCM (nitre
(et autres varia :)
 hesmen

pus :
 taf θλϥ

pustule, abcès ; varices : (v. caillou)
 ār ϩλ
 ānār
 ārt gros abcès
 berti
 KaKa-t KWK

pylône :
 āri-t
 āri
 āri-t
 ārri-t ϩPPI
 ārrou-t
 ārou-t
 ārou-r

pylône: (suite). (v. château)
double pylône: (forteresse)



ḥ ⊙ ⊓ ḥ ⊙ ⊓ àtro-t

ḥ ⊙ ⊓ àtro

ḥ ⊙ ⊓ ḥ ḥ àtrou

ḥ ⊙ ⊓ ḥ ḥ àtrou

ḥ ⊙ ⊓ ⊓ ⊓ atroti

maḥet

maḥti

routi ou arouti

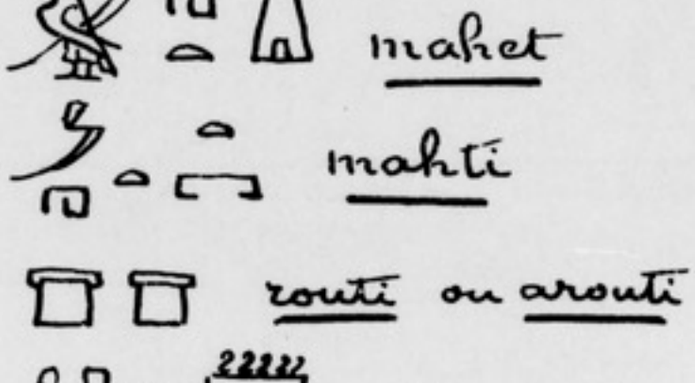
sebex

thenet

gardien d'un pylone:

ar sebex

pyramide, grand tombeau:



āp

mnāhā
ụqaY

obélisque en forme de pyramide:

benben

pyramidion, partie supérieure d'un obélisque qu'on dorait pour mieux lui donner l'aspect d'un rayon lumineux: (v. obélisque)

benben

benben-t

Les pyramides servaient de tombeaux: elles étaient connexes avec le culte du Soleil: exactement orientées, la façade principale, à l'Est, est dédiée à Rā; celle du Sud à Toum; celle de l'Ouest à Khepar; celle du Nord à Noum-Ra. (V. Soleil.)

Tout Égyptien ne pouvant se faire ériger une pyramide, on se contentait d'en placer de toutes petites réductions dans les tombes. Ces pyramides votives, ordinairement en calcaire ont 0,60 à 0,65 m de hauteur, et sont de 0,43 à 0,58 de largeur à la base. Sur la face principale de ces petits monuments se lit le plus souvent le Commencement du Ch. XV du Rituel: «O Soleil, Horus des deux zones, dieu grand seigneur des rayonnements, toi qui brilles avec éclat au sommet du ciel, rayonne sur l'Osiride (N...)» Les autres faces représentent ordinairement l'épervier, symbole du Soleil levant; la figure de Toum, symbole du soleil couchant; sur la quatrième face se trouve l'image du scarabée, signe de vie et de génération et ici symbole de résurrection et de vie future.

Les pyramides symbolisent le soleil, les obélisques en représentent les rayons.

Q

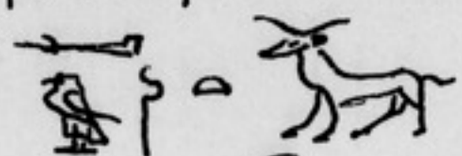
quadrangulaire (objet de forme):

ān

par ex: pupitre:

ān sex

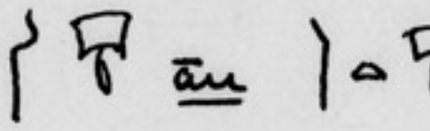
quadrupède mâle (v. taureau)



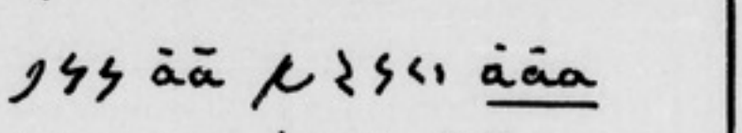
āau-t

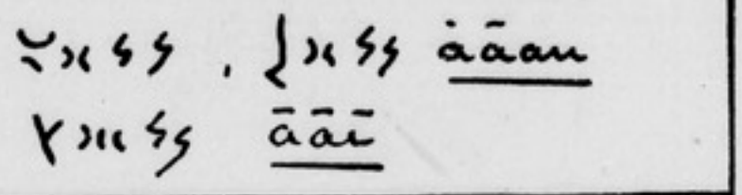


ā-t

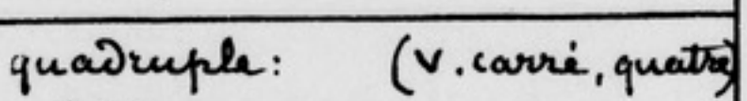


āu āu-t



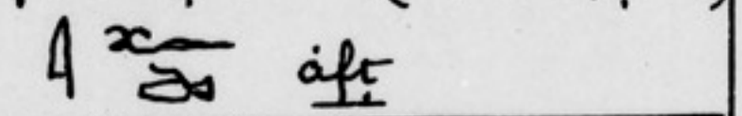


quadruple: (v. carré, quatre)



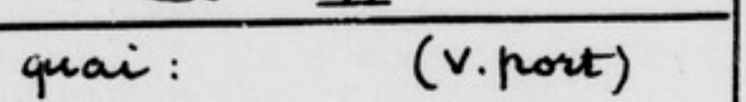
ȧft

quai: (v. port)



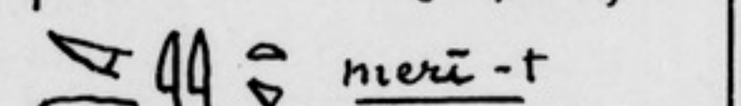
merī-t

qualité, manière, forme:



Kȧa

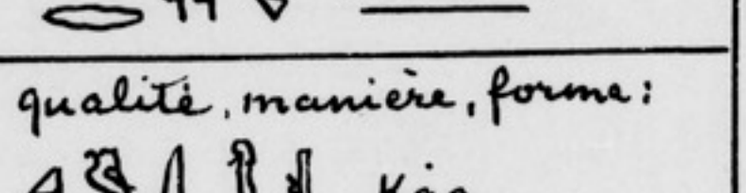
qualités, mérites:



Kȧtoui Kȧtnou

GOT

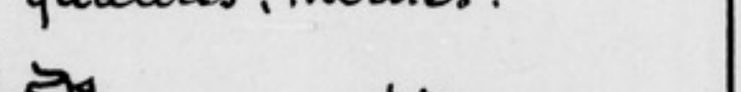
par ex:



ỉaỉ n̄ souten merab sarou apt Kȧtoui

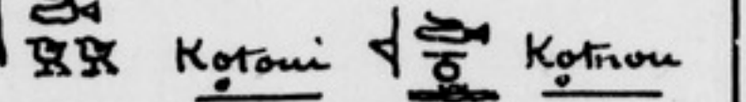
les conseillers du roi appréciateurs de la sagesse, juges des qualités.

qualité, perfection: (v. parfait)

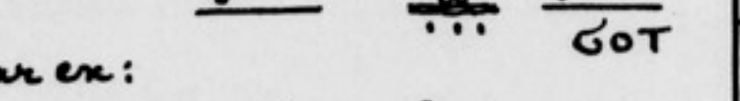


ȧrk OPX (v. varia)

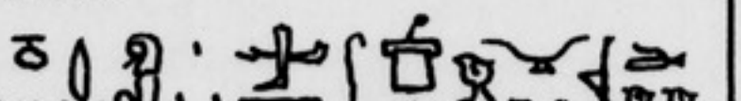
quand, à l'époque de:



au Ken ỉ Ken

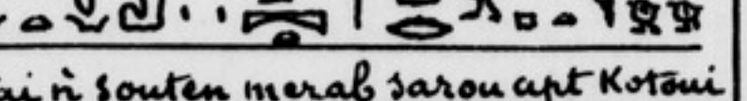


xen xen

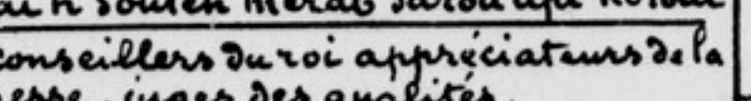


mā mn̄ȧ n̄ xet

après que.



ỉ renpit à l'époque de.



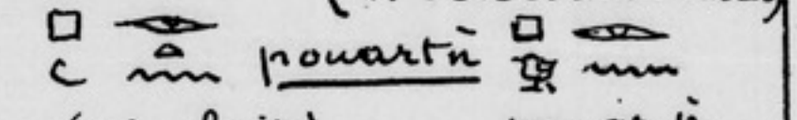
ỉ nen

xa Xeft ETAΠEQQHT



ter

quand, lorsque, après que: (v. verbes auxiliaires)

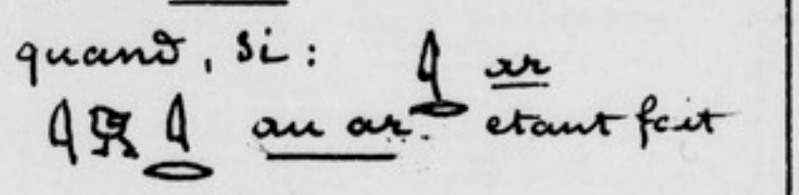


pouartn̄ pou ar ỉr

(cela fait,)
(ayant été fait)

Si n̄ ar ΝΤΕΡΕ

quand, si:



xr

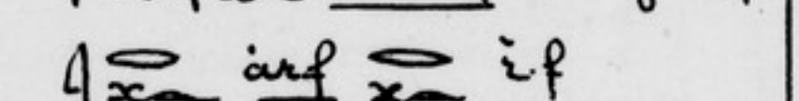
au ar etant fait

au ar-f lui ayant fait

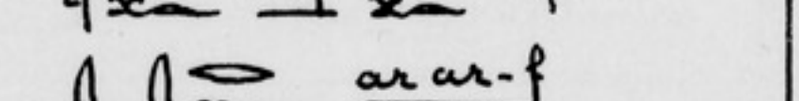
ỉrf ỉ-f

ar ar-f

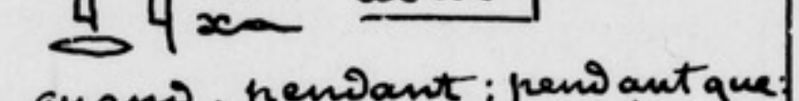
quand, pendant; pendant que: (v. époque, instant, pendant)



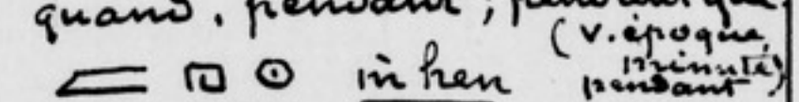
n̄ hen



n̄ ȧt

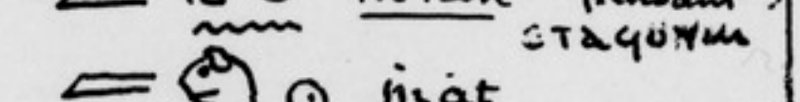


n̄ Kem

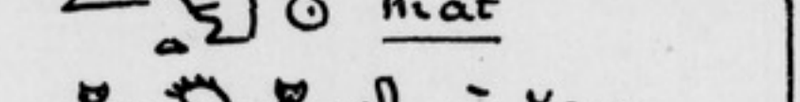


n̄ terou n̄

quantité: (v. masse, monceau, tumulus)

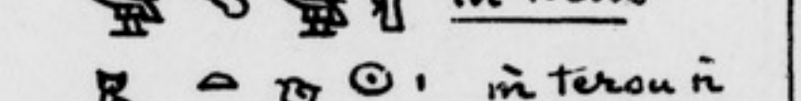


ȧhā

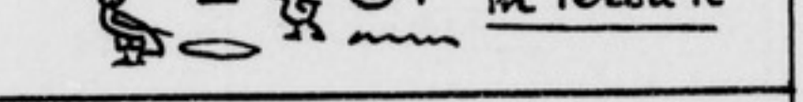


ȧhāu

quant à, relativement à, en ce qui concerne:

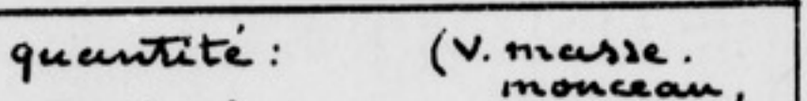


xer xerounu

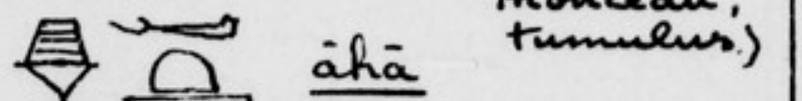


xer ou xer ounou

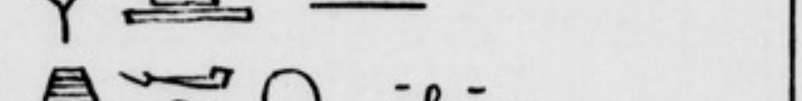
quarante:



ỉu qme. qmn

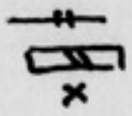


parex:

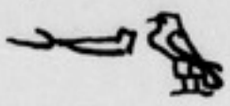
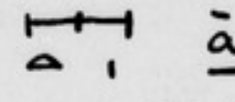
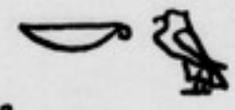


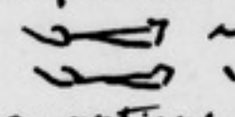
auf. ānou n̄ renpit 40

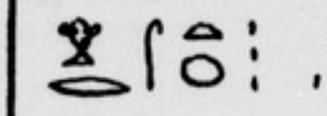
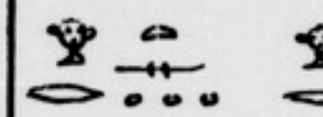
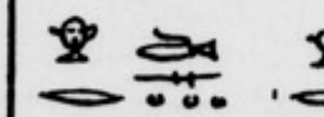
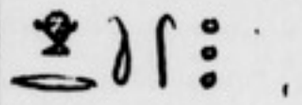
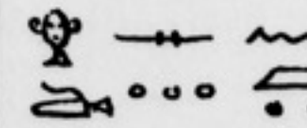
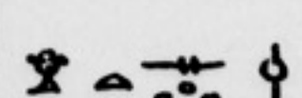
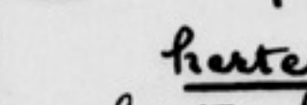
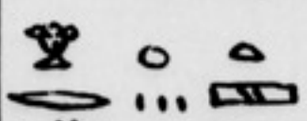
il est beau à 40 ans. c.à.d. bien conservé pour son âge

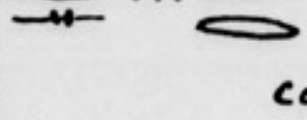
quart :
 šeš /4 4

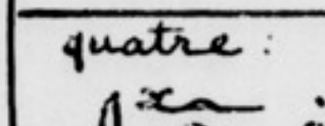
trois quart : ΘΕΡΜΙCΙ
73 = ½ + ¼ = ¾

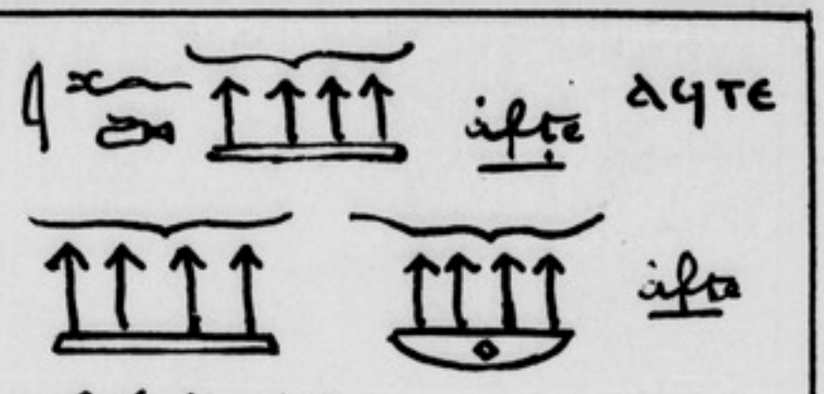
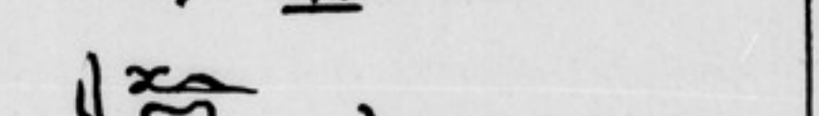
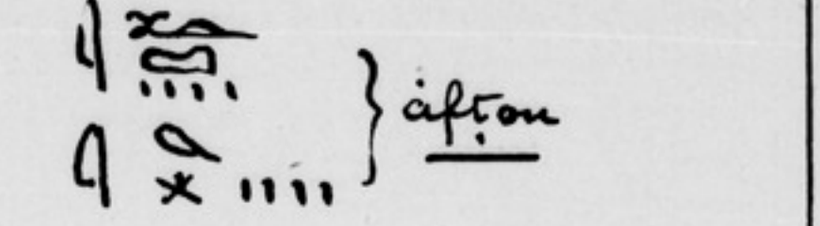
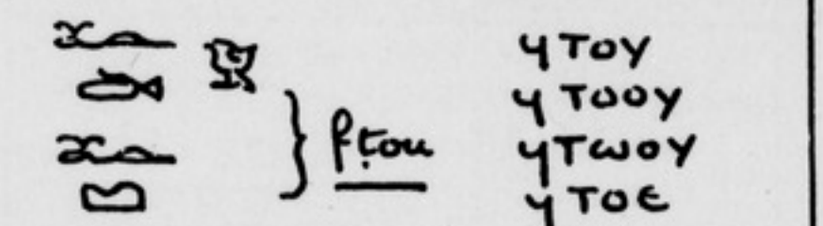
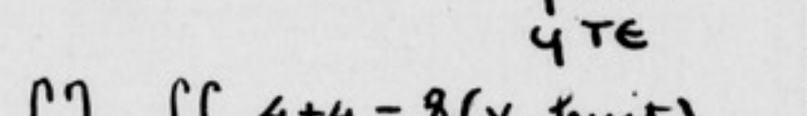
quartier d'une ville : (v. carrefour)
 II āa
 āart II āaš
 Kafi (: mot hébreu.

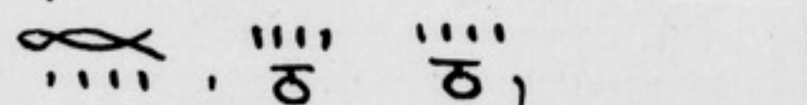
le quartier aristocratique :
 āini
quartiers lunaires (v. lune) (jour.)

quartz rouge ou blanc, quartz laiteux, calcédoine : (v. calcédoine)
 hertes

 hertes
 herṭes
 herṭes
 hertes ši mā
hertes véritable
 hertes het in Kouš
hertes blanc d'Ethiopie
 hers tešer
calcédoine rouge.

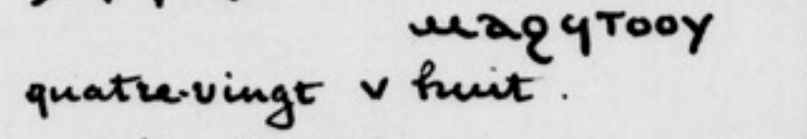
pesant comme le quartz :


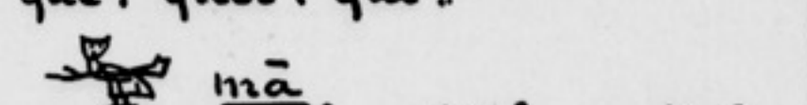
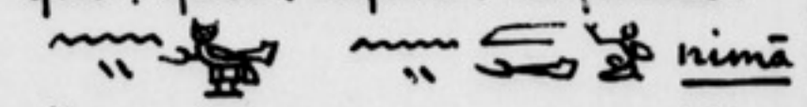
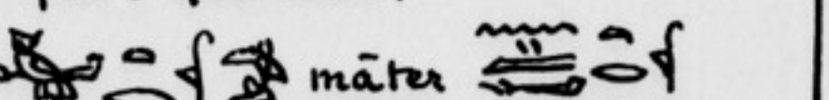
quatre :
 àfṭe àfṭe


àfṭe
 àfṭe
 àfṭou
 àfṭe
 fṭou
4 TOY
4 TOOY
4 TWOY
4 TOE
4 TE
 4+4 = 8 (v. huit)

quatrième :
 mehfṭou
mehqTOOY
quatre-vingt v huit.

quatre cents :
cccc fṭou šaā 4TOYqe

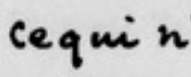
quatre mille :
 fṭou χaa 4TOYqo

que ? quoi ? qui ?
 mā
qui ? quoi ? lequel ? laquelle !
 nimā
14 13 nemau 45 nem Nil
qui ? qui donc ?
 māter nimāter

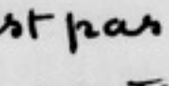
que, qui, ce qui est: (suite)

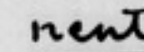
ìnti

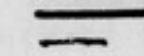
ce qui n'est pas:


nenti

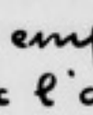
(v afinque)

que je:  ìnti a

que tu  ìnti-K

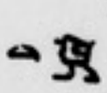
qu'il  ìnti-f

etc

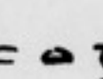
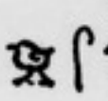
on emploie aussi  ou 
avec l'auxiliaire tou

que nous  

mì tou nou

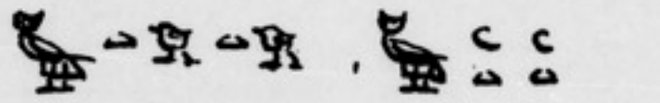
que vous  

mì tou tnou

qu'ils  

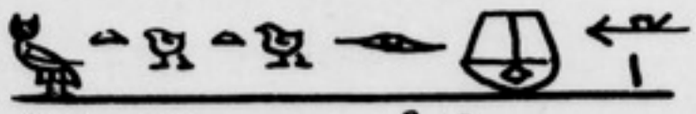
mì tou snou

que soit:



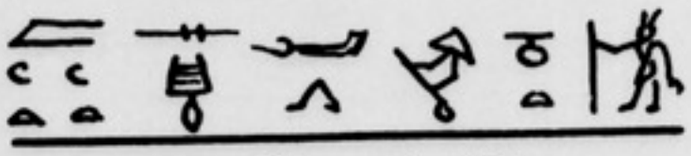
mì toutou

par ex:



mì toutou ar heb oua

que soit faite une fête



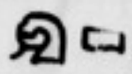
mì toutou s'hā xoit

que soit érigée une statue.

que ne:

 ì nen

quiconque:

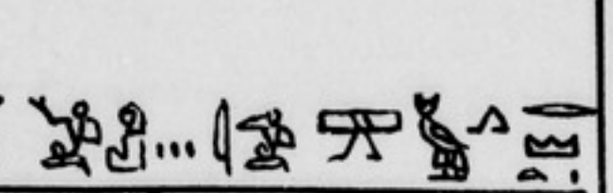
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aqui, est quelquefois représenté par:

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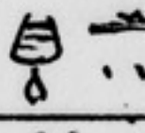
par ex:



na robou à šem r imen.t

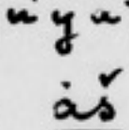
les hommes qui étaient allés au pays

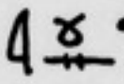
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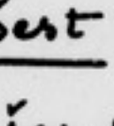
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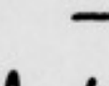
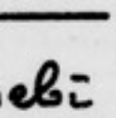
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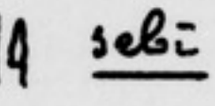
quel? qu'y a-t'il? quoi? combien

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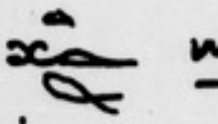
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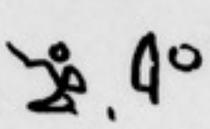
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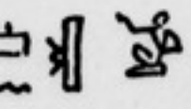
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quel:

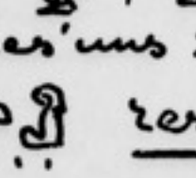
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quelqu'un, un homme, un certain:

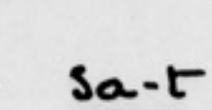
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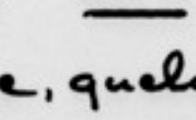
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quelques'uns:

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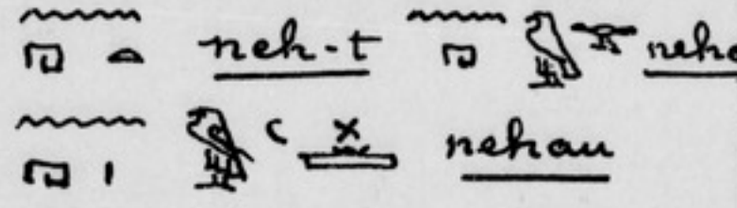
quelqu'une, une certaine personne:

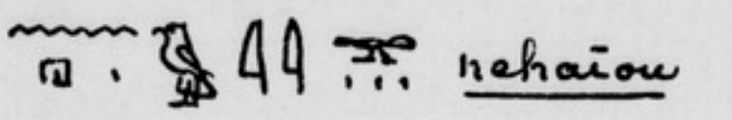
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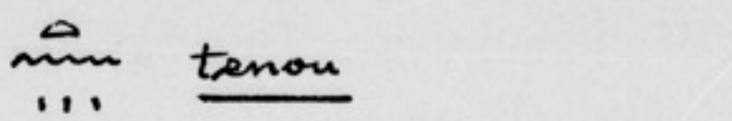
quelque, quelques uns des: (a la sens de peu suivi de)

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quelque, quelques'uns: (suite)

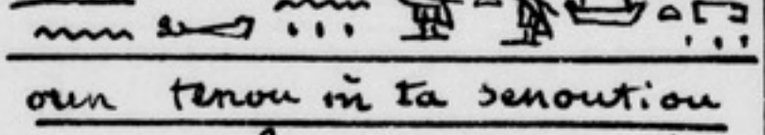

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par ex:

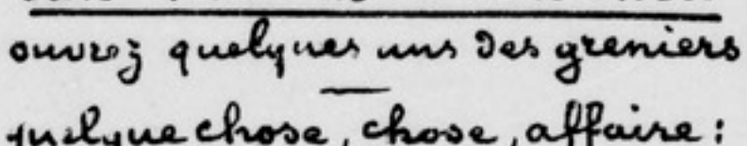


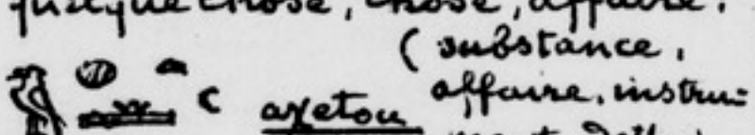
oun tenou ǹ ta senoution

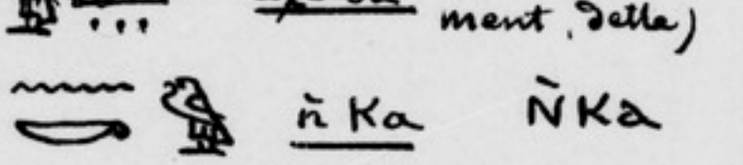
ouvrez quelques uns des greniers

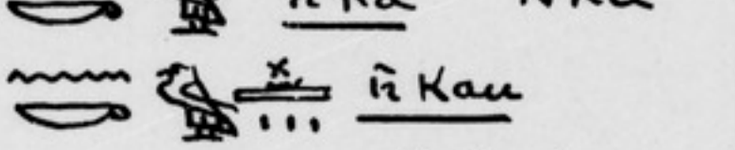
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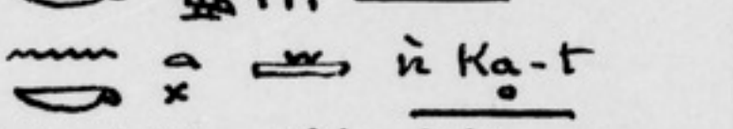
quelquechose, chose, affaire: (substance, affaire, instrument, delle)

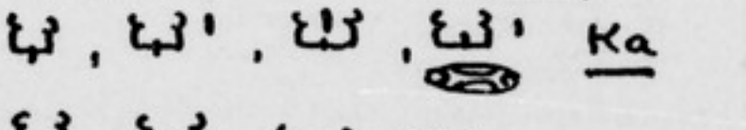

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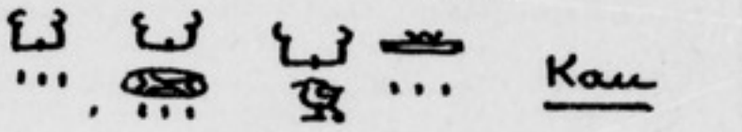

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ǹ Kau

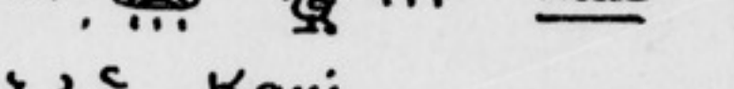

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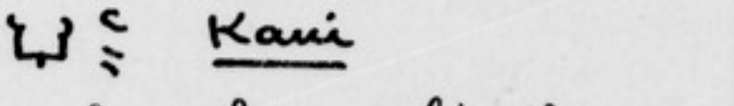

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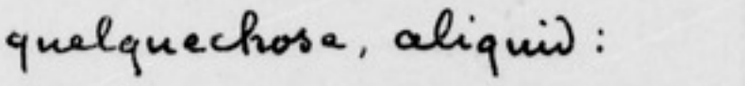

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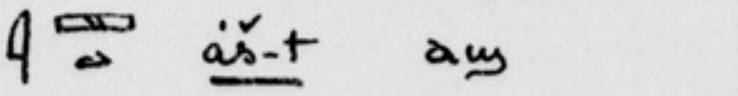

Kaui

quelquechose, aliquid:

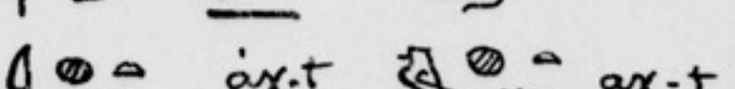

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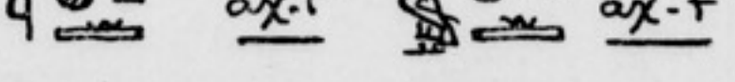

Xet


Xetou Šetou

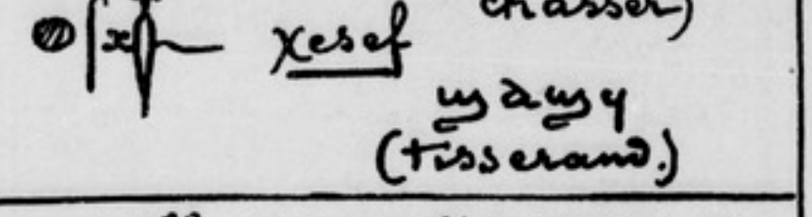
quant il s'agit de choses divines, dépendantes du sanctuaire, ces mots prennent le sens de « choses sacrées. » :

par ex: 
ar Xetou

faire sacra

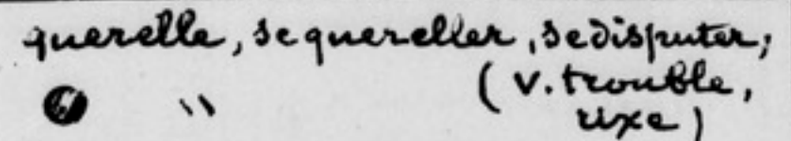

faxet porter les offrandes les choses sacrées.

quenouille: (v. repousser chasser)

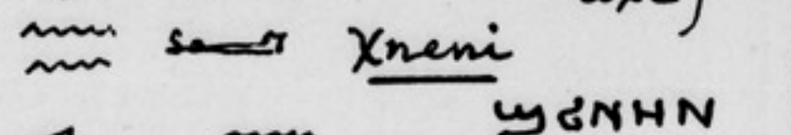

Xesef

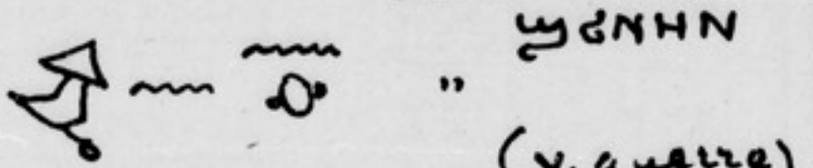
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(tisserand.)

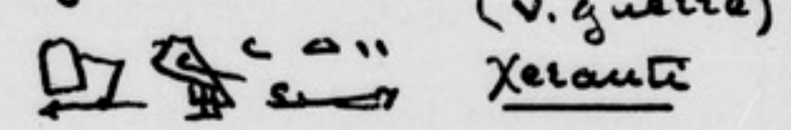
querelle, se quereller, se disputer; (v. trouble, ixe)

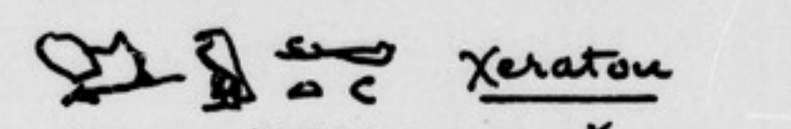

Xneni

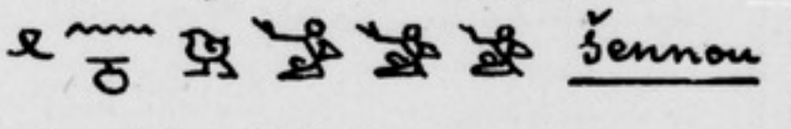
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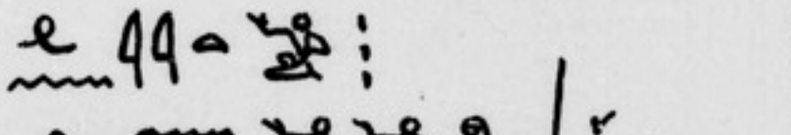

(v. guerre)

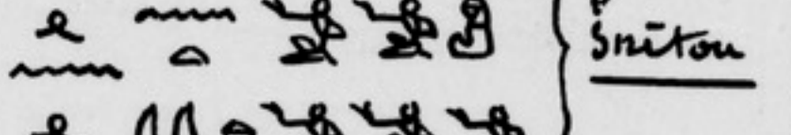

Xerauti


Xeratou

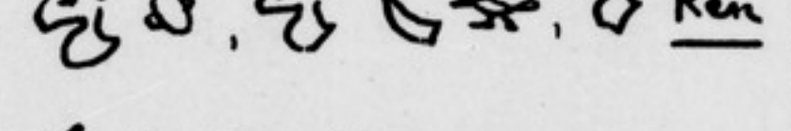

Šennou

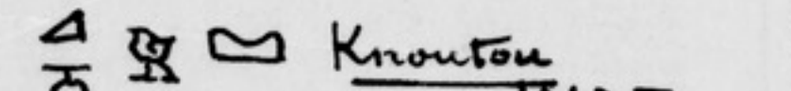

Šnitou


Ken


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teki


tekrek
ϭOKϭEK

question:

Les accusés étaient mis à la question. Le mode de torture le plus communément employé était la bastonnade et aussi la mꜣꜣ qui rappelle les brodequins de fer, les poucettes. Pour arracher la vérité on employait la mꜣꜣ, qui consistait à serrer les pieds et les mains, sans aller toutefois jusqu'à la rupture des membres. C'est du moins dans ce sens que quelques égyptologues ont

ont interprété le mot māā.




māā

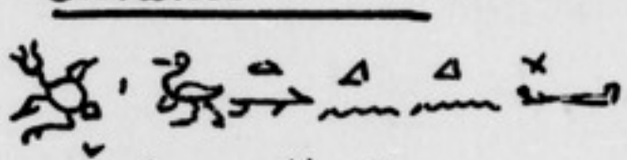
Seulement māā veut dire forger frapper en forgeant. Et comme au reste on n'a aucun détail précis sur une torture appliquée aux pieds et aux mains, il se peut fort bien qu'il ne s'agisse que des anneaux mis aux pieds et aux mains des coupables. Il est en effet mentionné dans un papyrus judiciaire, qu'après avoir subi la bastonnade et après aveux faits les coupables eurent à subir l'opération de la māā aux pieds et aux mains et que les magistrats les firent marcher devant eux  jusqu'à un autre quartier de la ville, où devaient être faites les confrontations.

māā signifierait donc dans ce cas : river des chaînes et des anneaux aux pieds et aux mains.

Quant à la bastonnade on écrivait :



ḥaṯana kenken

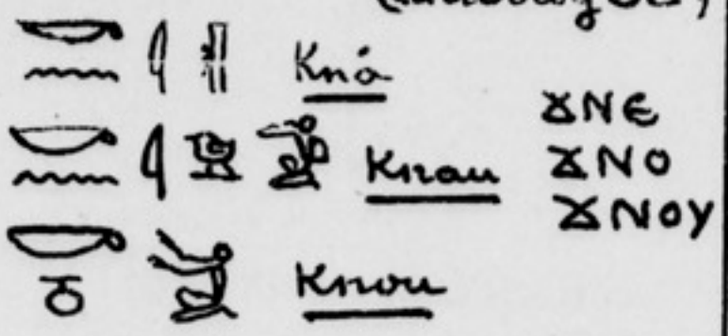


ṯaba-t kenken

fustiger du bâton

Dans ces groupes comme dans bien d'autres les signes annoncent un acte de violence.

question, questionner : (interroger)



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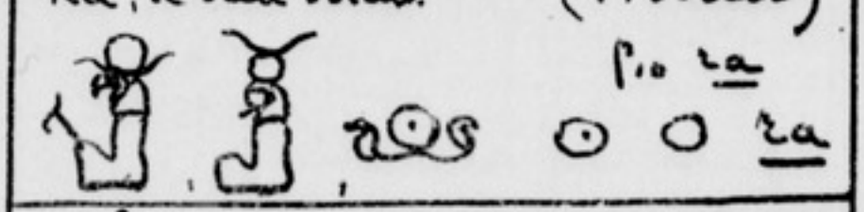
ḫNE ḫNO ḫNOY

ḫINE

quotidien : (v. journellement)

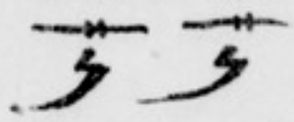
R

Ra, le dieu Soleil : (v. soleil)



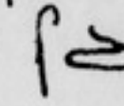
Ra

raboter :



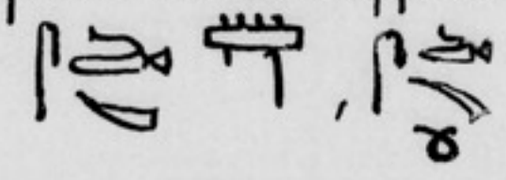
šensen TILTEL

queue :

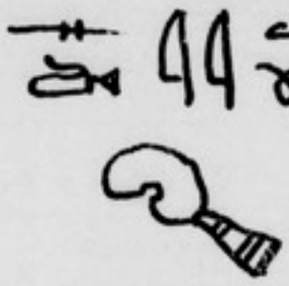


šeṯ CHT CAT

queue de la coiffure d'ammon

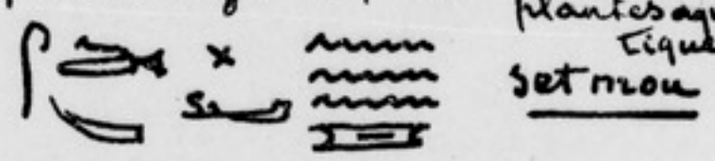


šeṯ



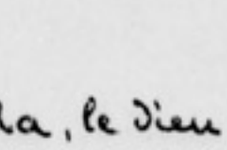
šeṯī-t

queue, tige de plante racine de plantes aquatiques:



šet mou

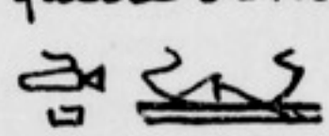
queue de la ceinture besou attachée comme ornement à la tunique courte : (V. ceinture)



menker-t

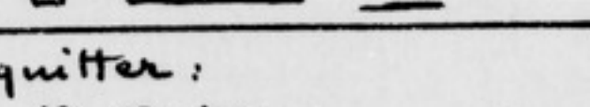
šenti

quille de navire :

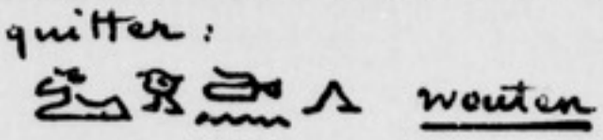


top TOTT

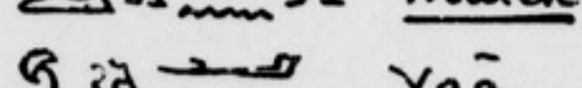
quitter :



wouten

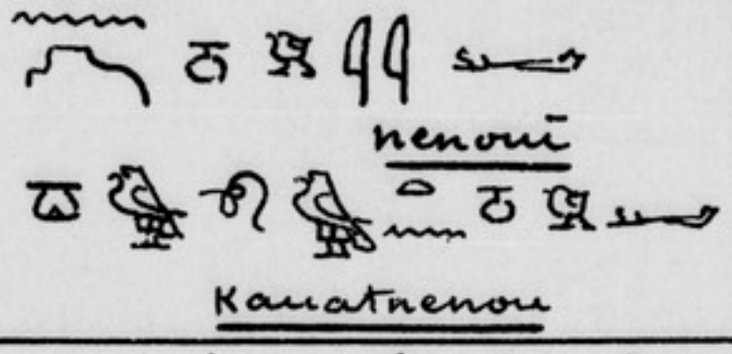


ḫaā



sBoK CBOK (cesser)

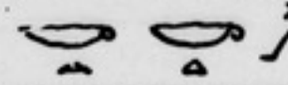
raccommoder:



nenouï

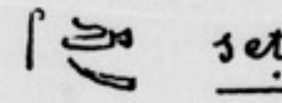
Kanatnenou

raccourcir son chemin, abréger, marcher à petits pas:

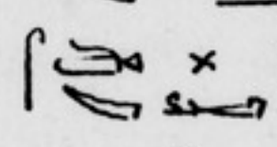


Kiouti KOYΣI

racine: (v. queue, cheveux)

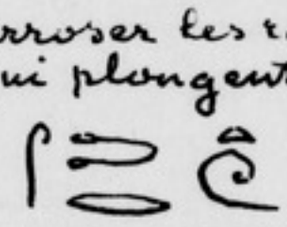


set



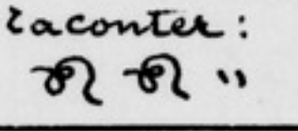
set mou

arroser les racines, racines qui plongent dans l'eau.



setrot (v. plante)

raconter: (v. parler)



woui out

rafale, bourrasque; tourbillon grand coup de vent:



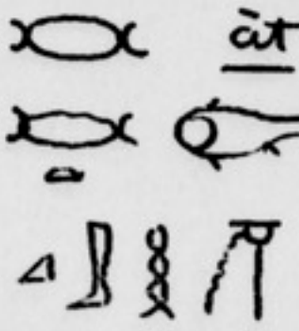
àri

mà (nef)

nešiou (nef)

ïā ΘΗΟΥ

rafraîchir: (v. frais, refroidir)

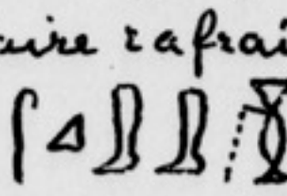


àt ΘΕΤ ΘΩΤ

àt

Kebh KHB KBA

faire rafraîchir:



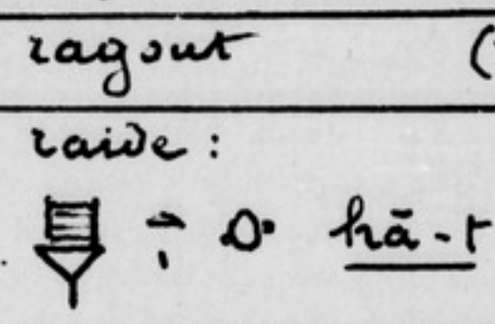
s'Kebi TKBO

Kebā

rage: (v fou)

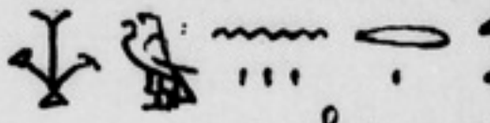
ragout (v. mélange

raide:

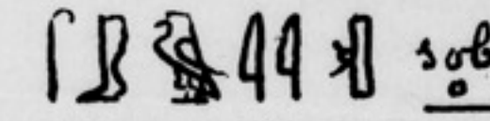


hā-r

railler, plaisanter: (v rire)

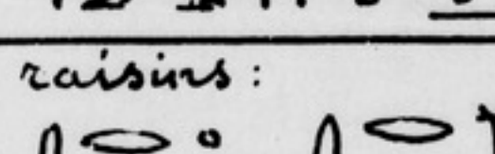


hanouro

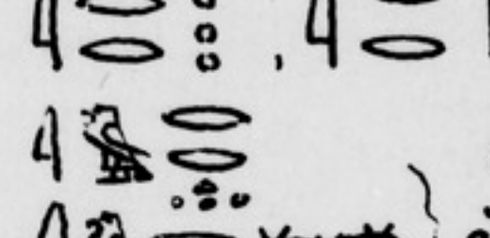


sobaï CWBI

raisins:



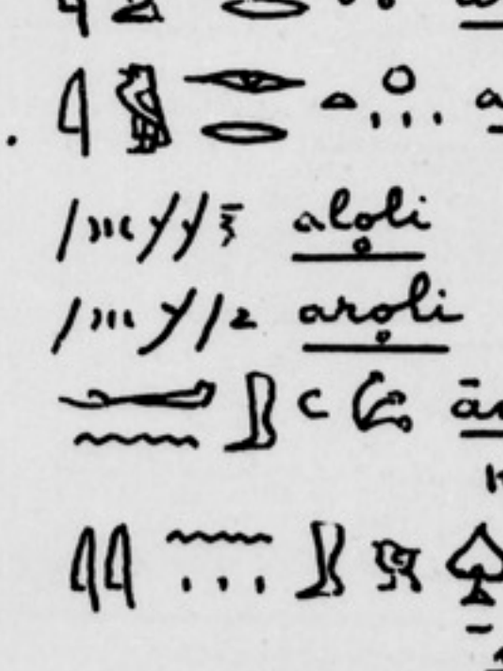
àrore ΑΛΟΛΙ ΕΛΟΟΛΕ àarore-r



àrore



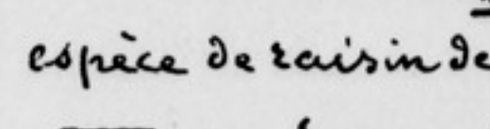
arori-t-ou



aloli

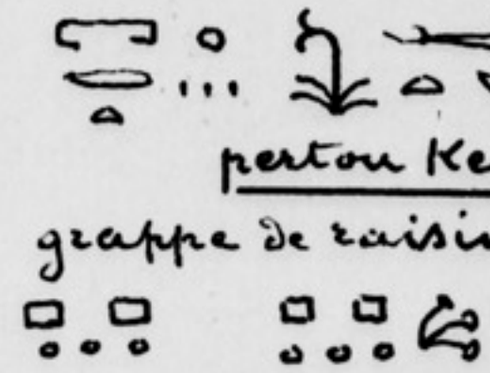
aroli

ānbou mot hébreu



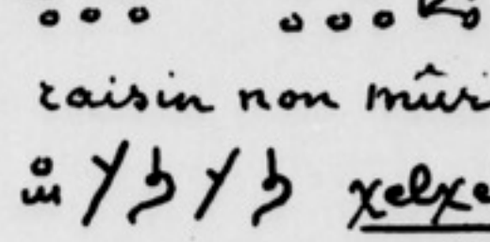
nouhou

espèce de raisin de la Thébaïde:



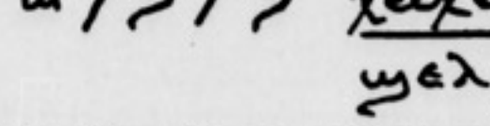
perton Kenāt

grappe de raisins:



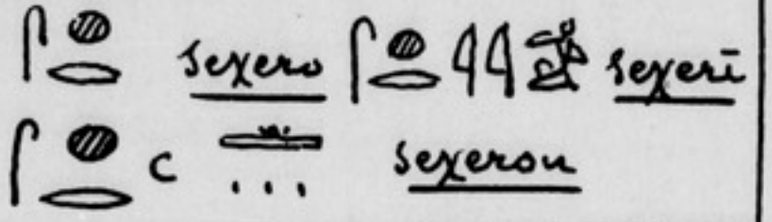
nep

raisin non mûr:

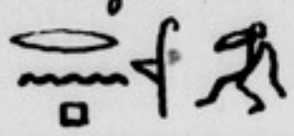


xelxel ψελψΗΙΛΙ

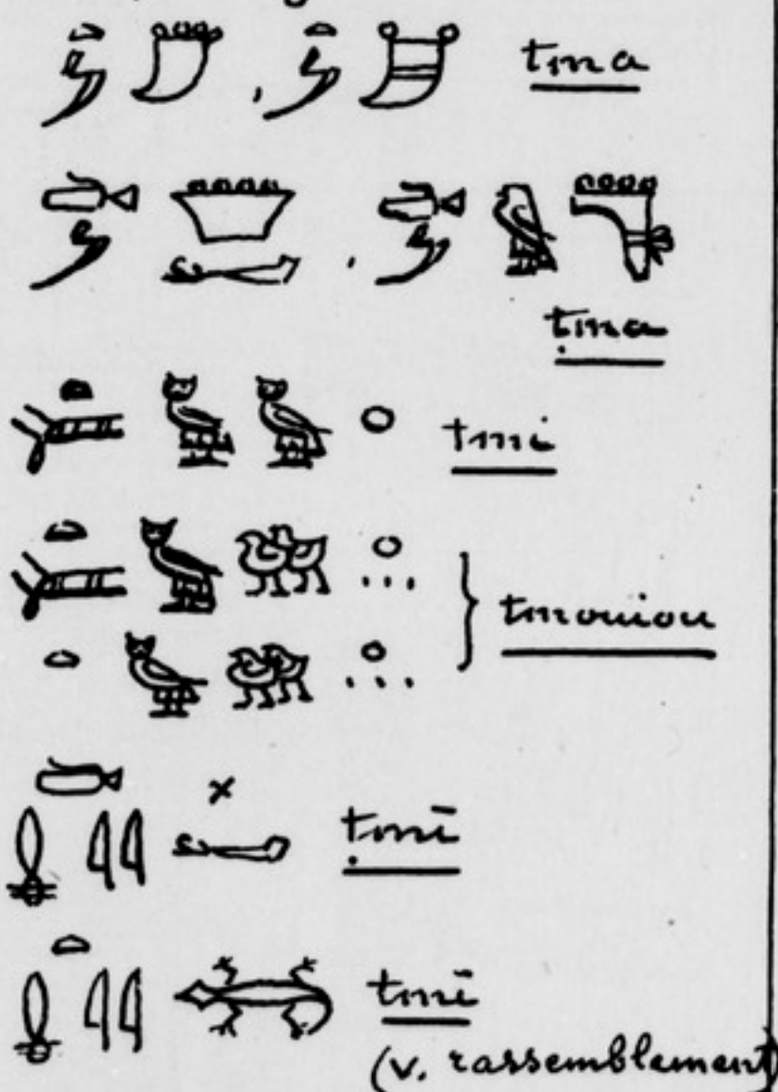
raison :



rajeunir, se renouveler, renaissance :

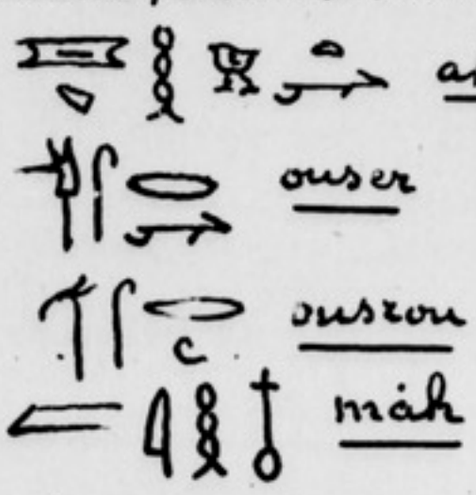


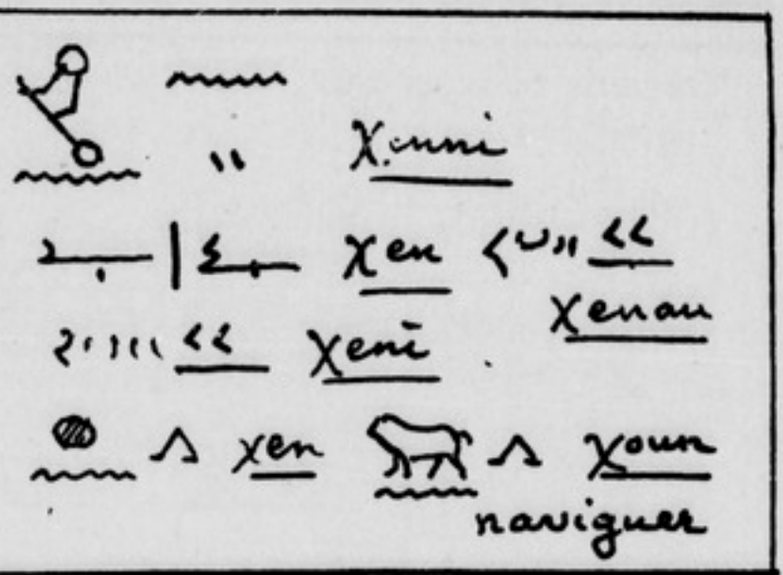
ramasser, rassembler, recueillir ; attacher ensemble ; tenir ensemble ; ajouter ; réunir en tas, en monceau ; faire un bouquet ; glaner : (v. réunir)



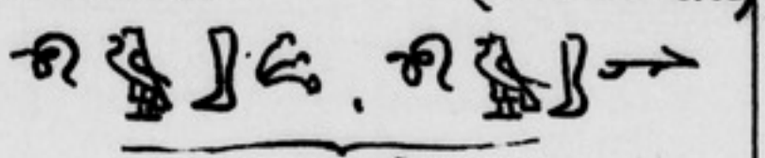
(v. rassemblement)

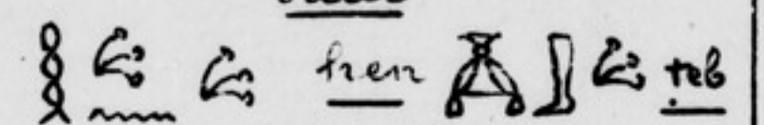
rame, aviron, ramer, rameur :



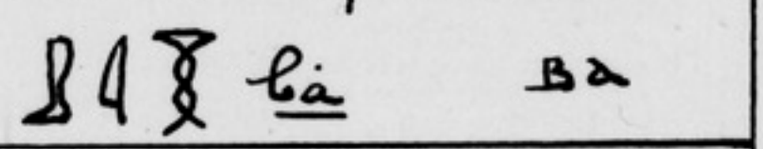


rameau : (v. branche)

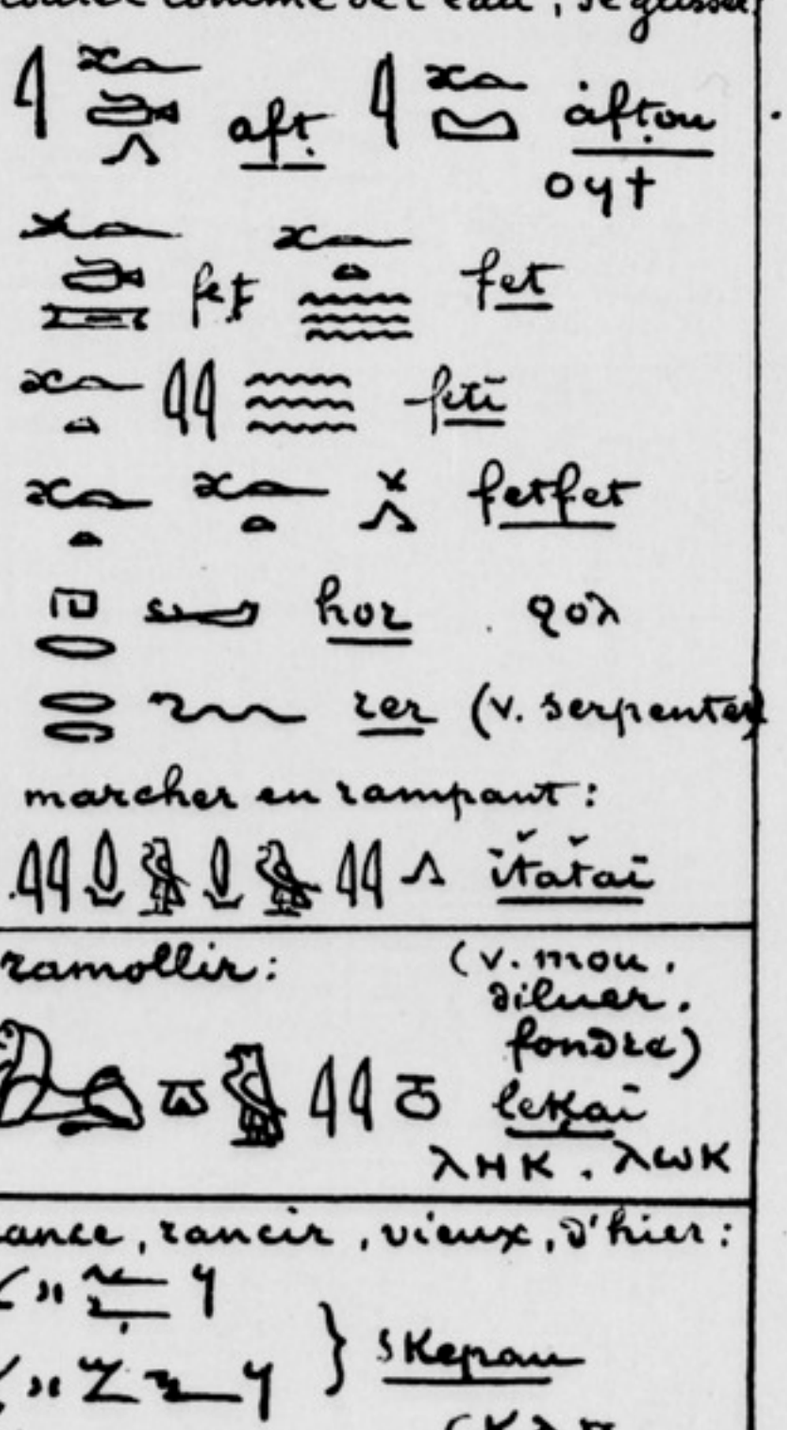




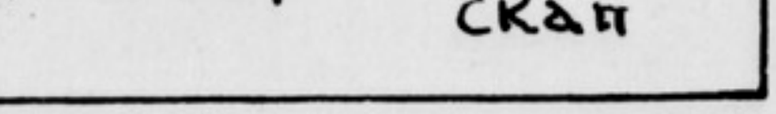
rameau de palmier :



ramper comme un serpent, couler comme de l'eau, se glisser



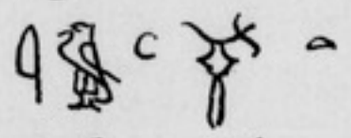
marcher en rampant :

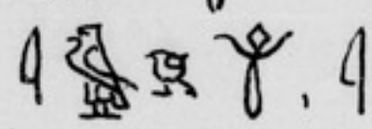


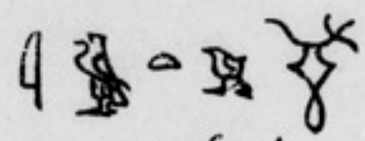
ramollir : (v. mou, diluer, fondre)

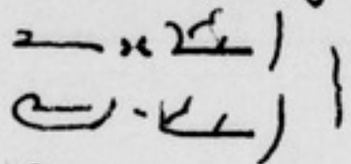
rance, rancir, vieux, d'hier :

rang, situation, état, profession, dignités:

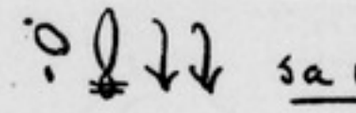
 àau-t

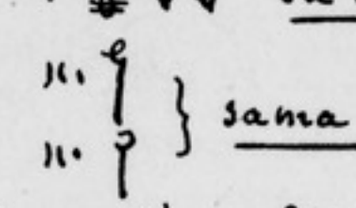
 àau

 àau-t

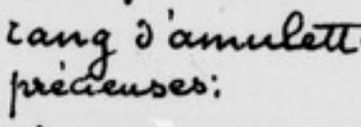
 àau

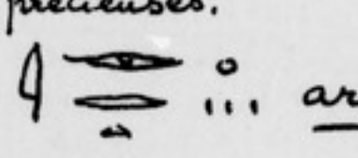
fils du même rang que son père:

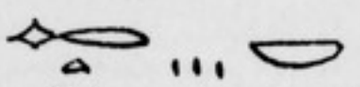
 sa ma ri ou sen

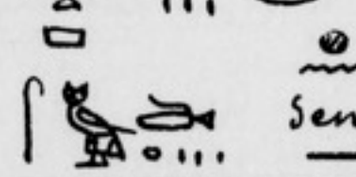
 sama nen

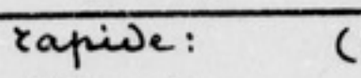
rang d'amulettes, parure de pierres précieuses: (v. raisins)

 art-ou

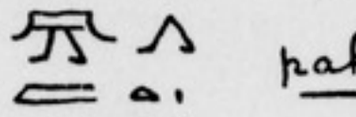
 ãteṛneb

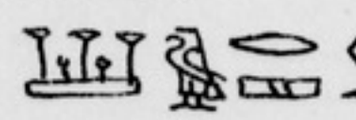
 xnemou

 senṭou

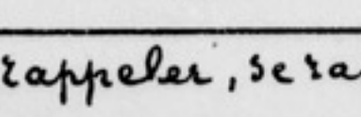
 hers

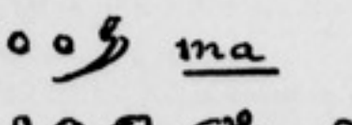
rapide: (v. prompt, agile, courir, vite)

 pahem-t

 šaroš

rappeler, se rappeler, se souvenir: (v. peindre, écrire.) voir. souvenir, mémoire)

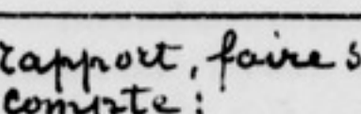
 ma

 sexa

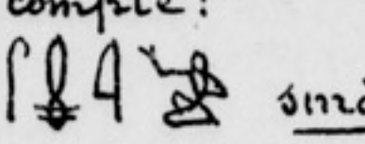
(v. variantes)

rapport, faire son rapport, rendre compte:

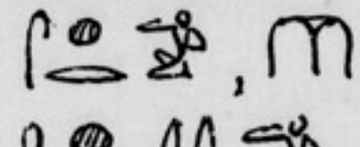
 sma

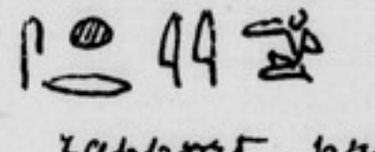
 ṭeṭ sma. dire son rapport

rapport, conclusion:

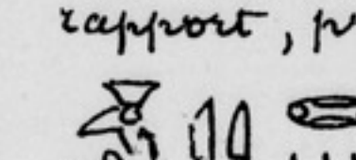
 soxro

faire son rapport, tirer ses conclusions:

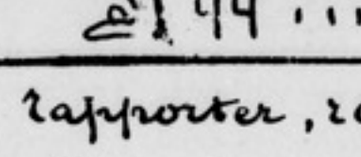
 soxro

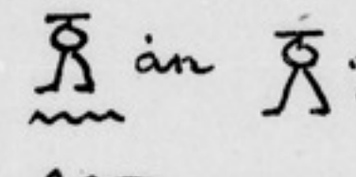
 soxrī

rapport, produit: impôt: (v. impôts)

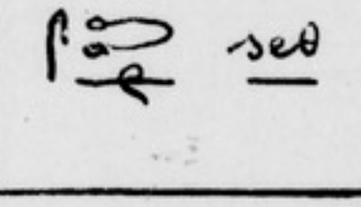
 faï-ou

rapporter, ramener, reporter:

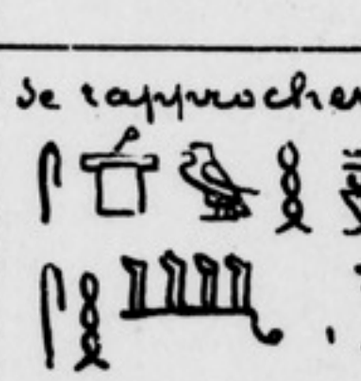
 àn àmoui EINE (v. tributs)

 sed set

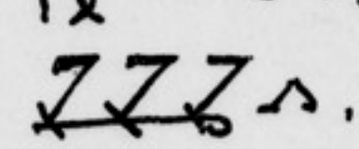
par rapport à, ce qui se rapporte à: ce qui se porte:

 àri (v. bracelet collier, céleste etc. etc)

se rapprocher: (v. voisiner)

 sah

être rapproché, contigu:

 neher

rare, rareté, objets venus de contrées lointaines: (v. merveilles.)

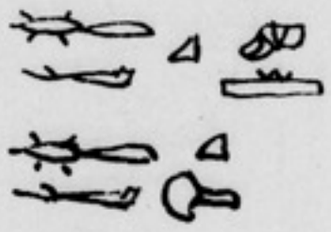
 ba-t

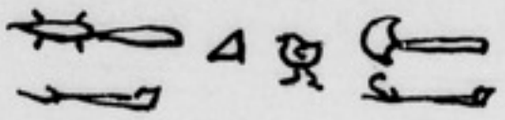
raser:

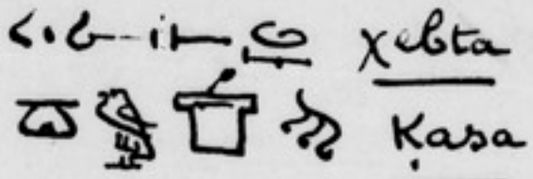
« Dans les autres pays les prêtres portent leurs cheveux; en Egypte ils les rasent. Chez les autres nations, dès qu'on est en deuil on se fait raser, et surtout les plus proches parents; les Egyptiens

au contraire, laissent croître leurs cheveux et leur barbe à la mort de leurs proches, quoique jusqu'alors ils se fussent rasés. »
(Hérodote. L. II. c. XXXVI)

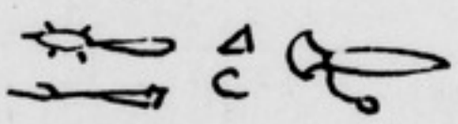
(v. barbier, tondre)


XāK ϩWK


XāKou ϩAKOY


XebTa ЧϵBTW Ḳasa

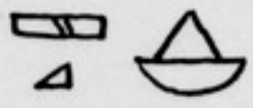
rasoir :


XāKou



Dans le dessin ci contre reproduction d'une peinture égyp: le rasoir XaKou est peint en rouge, ce qui indique qu'il était en cuivre.

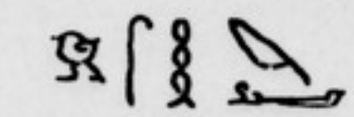
rasoir se disait aussi :

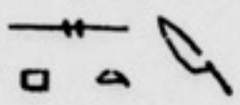

šoK TOK

raser, couper à blanc :

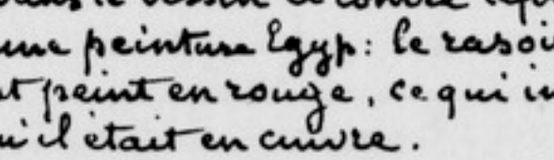

ḥoti ϥWT

raser dans le sens de détruire :


ousḥ OYWCϬ


soṗt

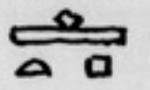
étui de rasoir :


maXāKou

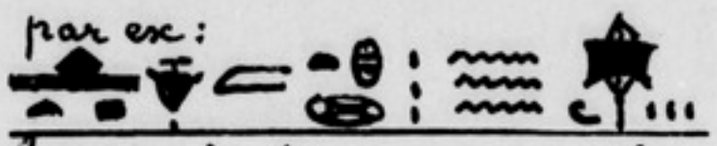
rassasié :

afā

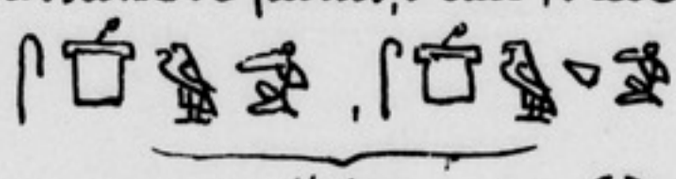
rassasié :

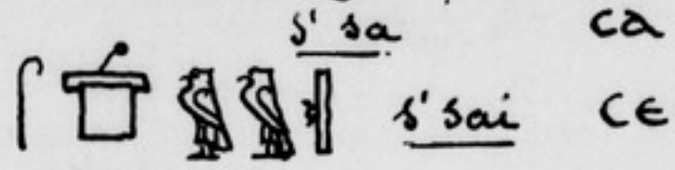

ḥotep (ab)

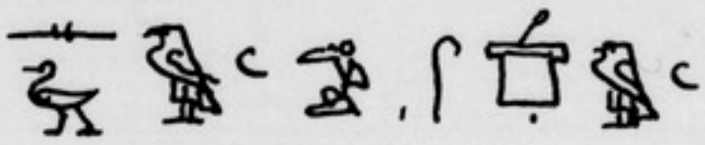
par ex :

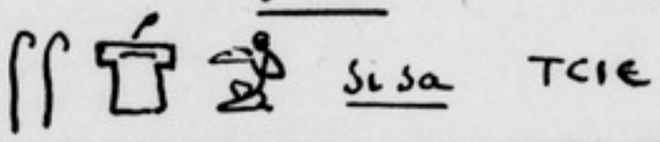

ḥotep in tass mos nefou

rassasié de pains, d'eau, d'air.


s'sa ca


s'sai CEI

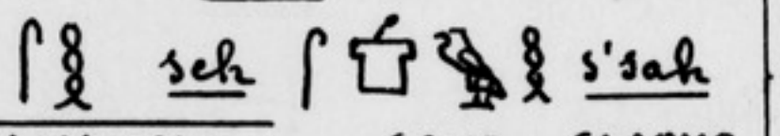

s'sau TCIO


si sa TCIE

rassembler, accumuler, entasser ; se réunir, s'assembler ; réunion :

(v. ramasser, réunir, se rapprocher)

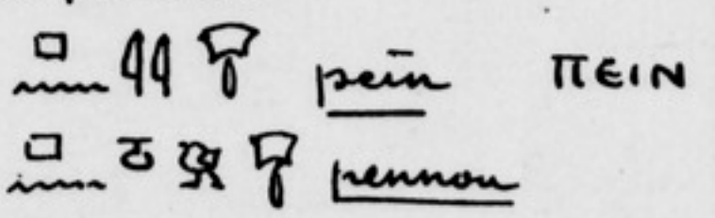

ouam


seḥ s'saḥ

se rassurer : CEVϬ, CWOVϬ

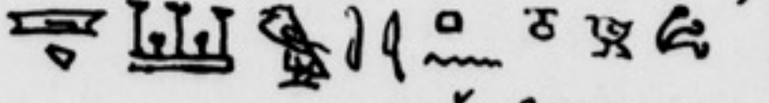
(v. se calmer)

rat, souris :

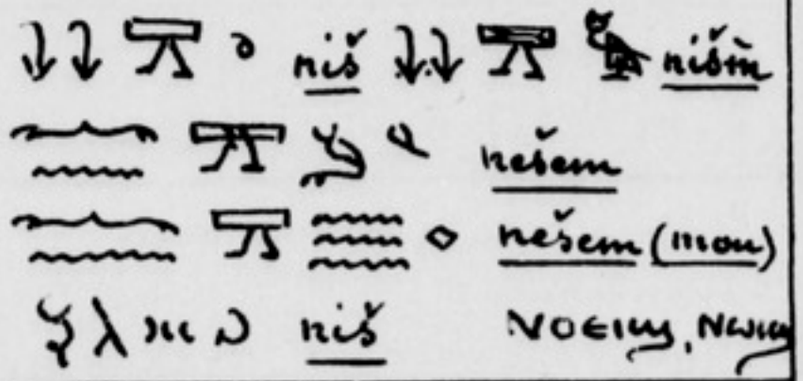

peīn ΠEIN

pennou

herbe aux rats (espèce de plante)


aš aBa pennou

rats :

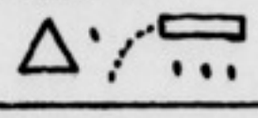

niš nišm

nešem

nešem (mou)

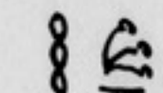
NOEIϬ, NWIϬ

rations :

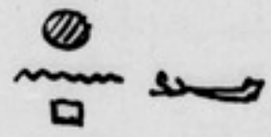

ṯoptou

ravagé : (v. dévasté)

ravir : (v. prendre, saisir)

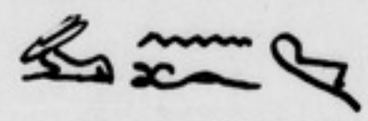

henb

ḳolem


ḫenḳ KEAΠ

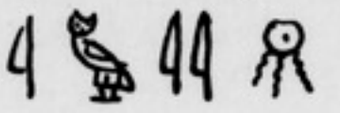

Kefau KEEYE

être ravi, charmé : (v. charmer, se réjouir.)

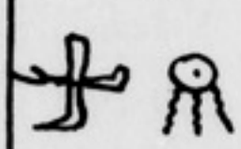

ounof OYNOY

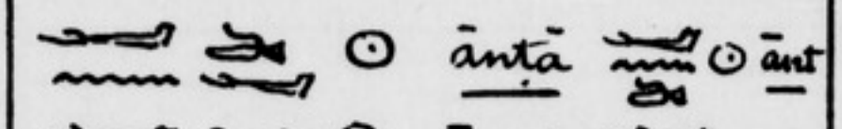
rayon, rayonner : (v. flamme, lumière, splendeur, obélisque, radiant.)

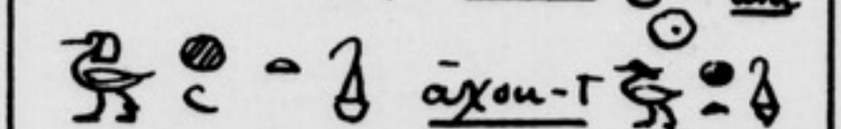

ȧmȧm

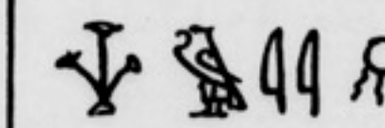

ȧmī

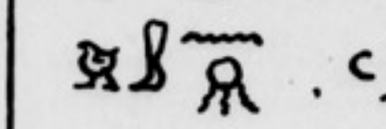

ȧm-t


ȧb ȧḫḫ

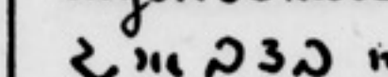

ȧnṯȧ ȧnt ȧnṯou ȧnt


ȧḫou-r ȧḫ-r

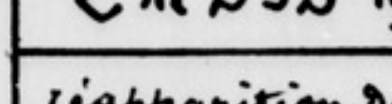

ḥaī


ouben

rayon de miel :

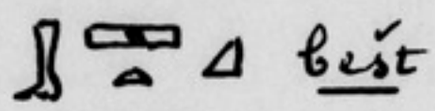

nanī NHNI

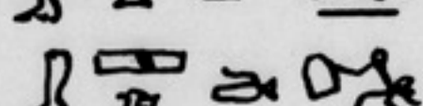
réapparition de la terre après l'inondation :

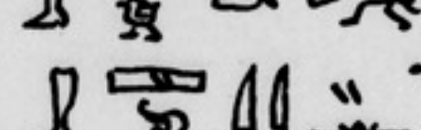

per (v. sortir)

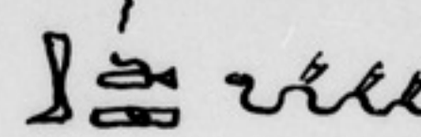
rebel : (v. ennemi)

se rebeller, faire une révolution, révolte : (v. se révolter)

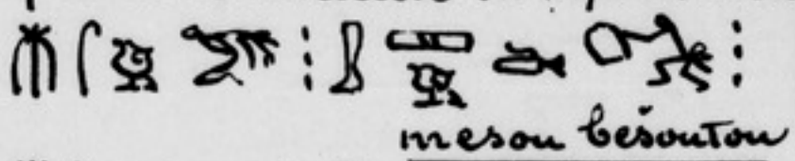

beṧt BOTC

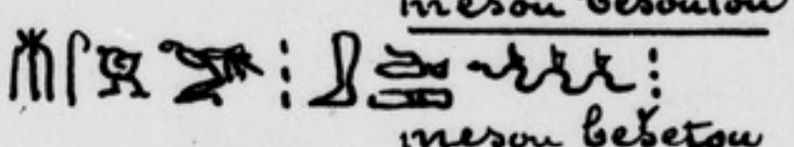

beṧout

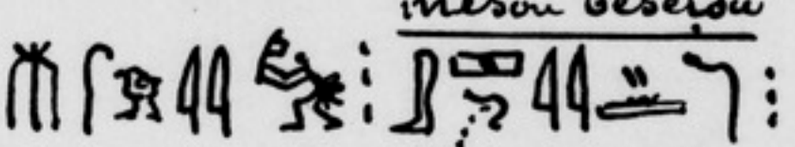

beṧyṯ


beṧeṭ

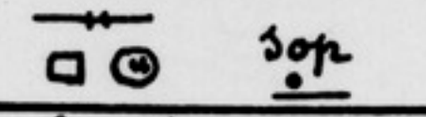
fils de la rebellion ou enfants rebel


mesou beṧoutou

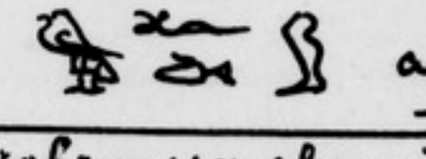

mesou beṧeṭou


mesouī-ou beṧybou

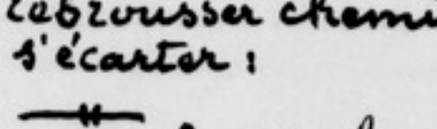
rebellion :

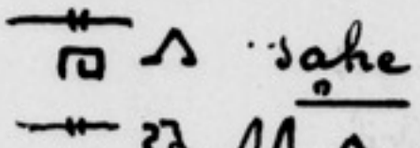

ṣop CWΠ

rebondir :

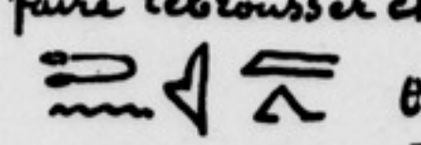

aft

rebrousser chemin ; s'éloigner, s'écarter : (v. reculer)

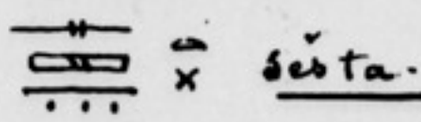

ṣaḥe CAϩE

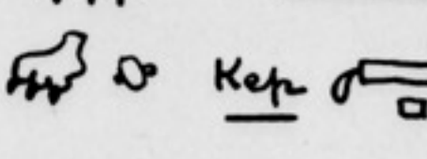

ṣaḥī

faire rebrousser chemin :

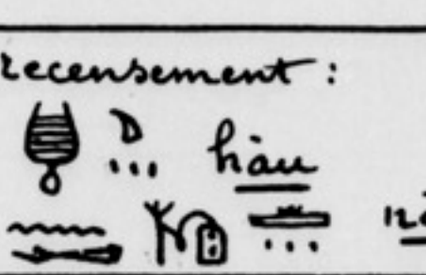

ḥnọm TNOM (sillon)

recéler : (v. cacher)

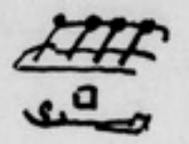

ṣeṧta-r CEϪT

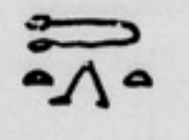

Kep Kepou KHΠ

recensement : (v. liste)

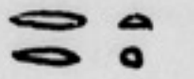

ḥȧu nȧu

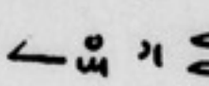
recevoir, recettes, rentrées:


šop


šn

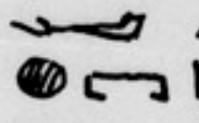
recette de médecin: (v. pilule.)


rer-t

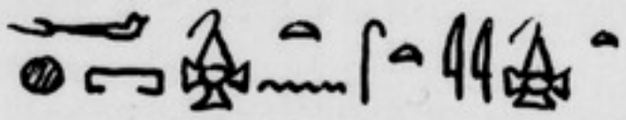

rerā

λαλε (mêler)

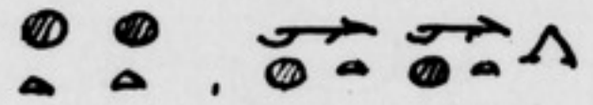
réchaud:


āx

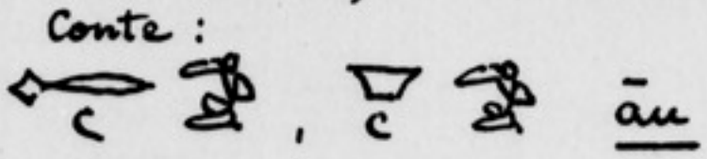
réchaud allumé:

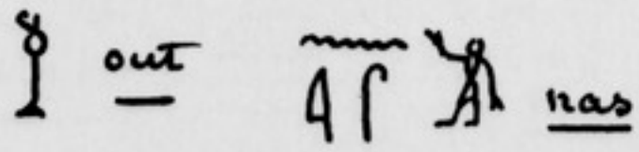

āx-n-set-t

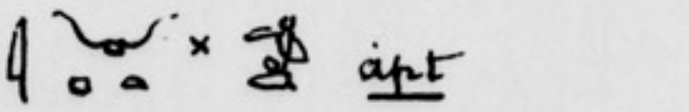
rechercher, chercher, scruter: (v. chercher)

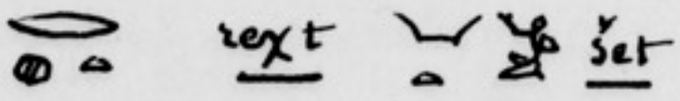

xetxet ϩετϩοτ

réciter, réciter des prières, lire, faire un récit, raconter une histoire; récit, histoire, conte:

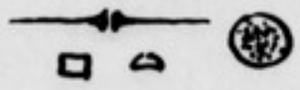

āu

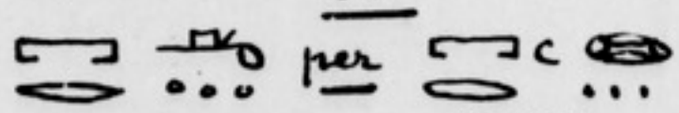

out nas

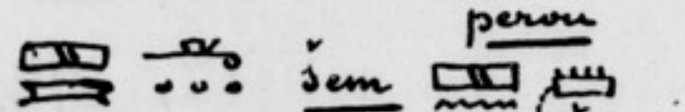

ḥrt

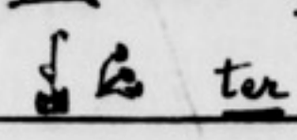

rext sšt

récolte: (v. moisson, produit) mois

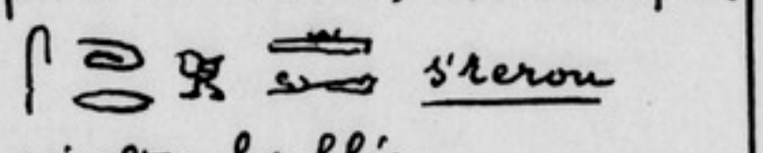

šopt


per perou

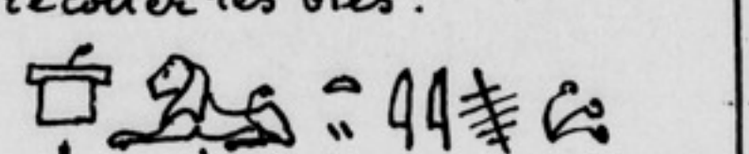

šem šemou


ter

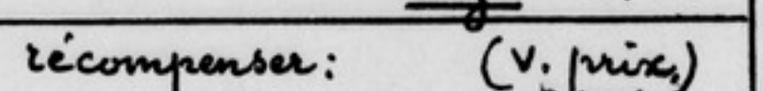
faire la récolte; lier les épis:

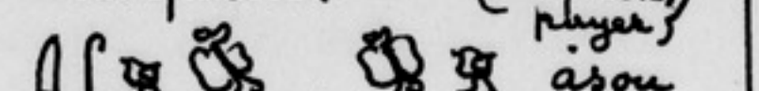

s'rerou

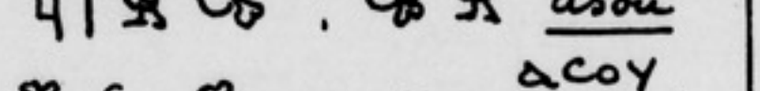
récolter les blés:

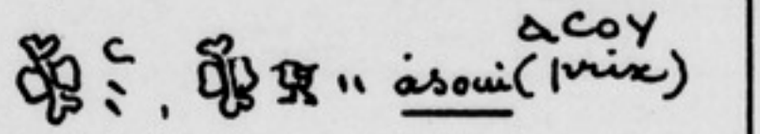

šlyt CPIT

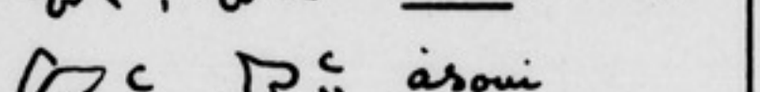
récompenser: (v. prix, payer)

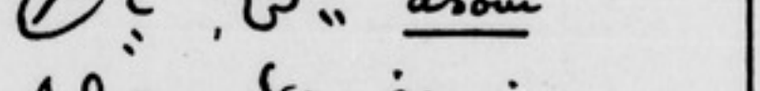

àsou ΔCOY

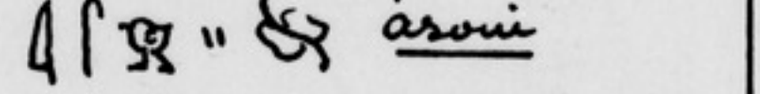

àsouï (prix)

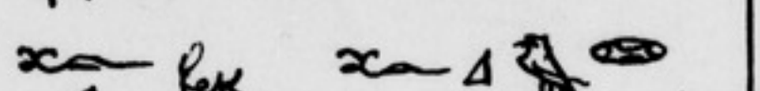

àsouï


àsouï

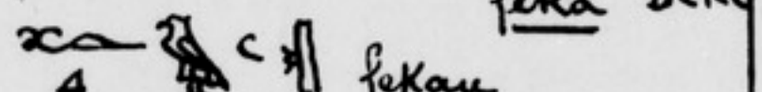

ḥek ḥeka BEKE

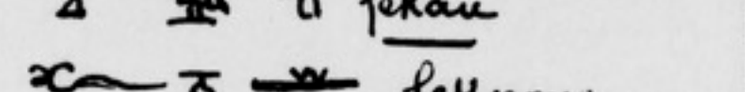

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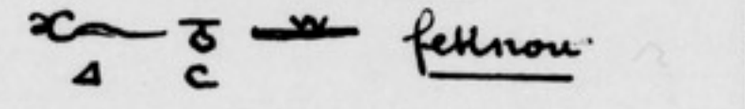

ḥekaou


ḥosṯou

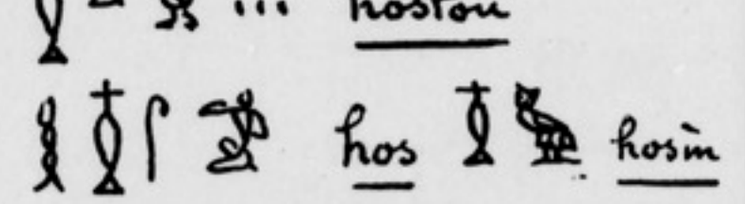

ḥos ḥosim


ṯeb ṯeb TWB


ṯebou

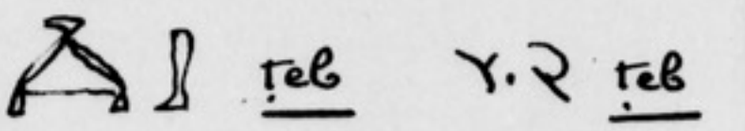

ṯeba TBA

réconcilier; être réconcilié:


ḥoṯep ϩωτπ

s'ḥoṯep

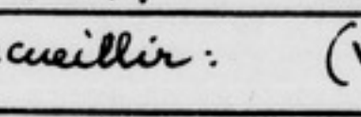
reconnaître: (v. voir, connaître)


āma

reconnaître, distinguer: (v. voir)



reconnaître, vérifier, apprécier

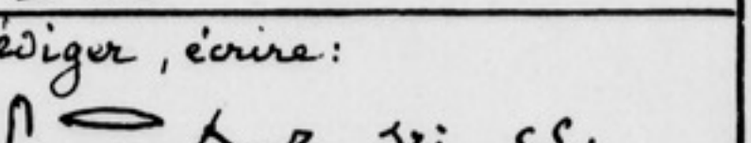


recueillir: (v. ramasser)

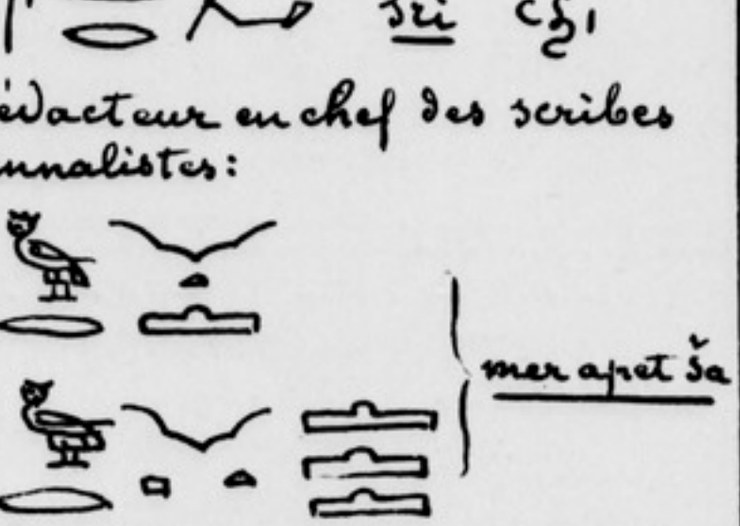
reculer: (v. rebrousser chemin)
aller à reculons:



faire reculer: (v. repousser)



rédiger, écrire:

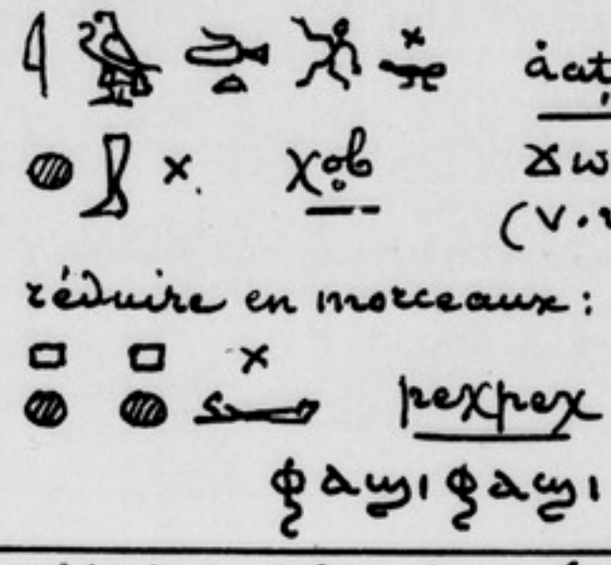


rédacteur en chef des scribes annalistes:

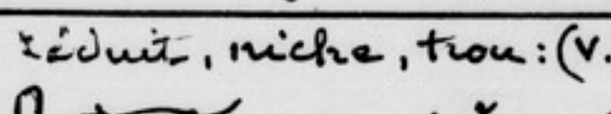
litt: chef du travail des écrits:
(v. écrire, lettre)

redevance. (v. revenu, tribut)

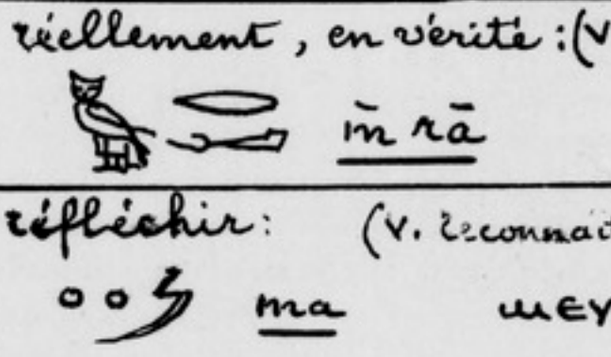
réduire, diminuer: (v. amoindrir)



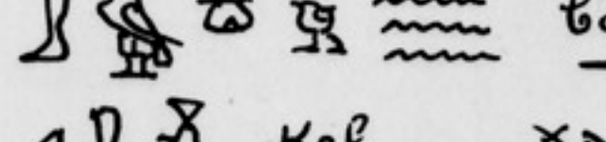
réduire en morceaux:



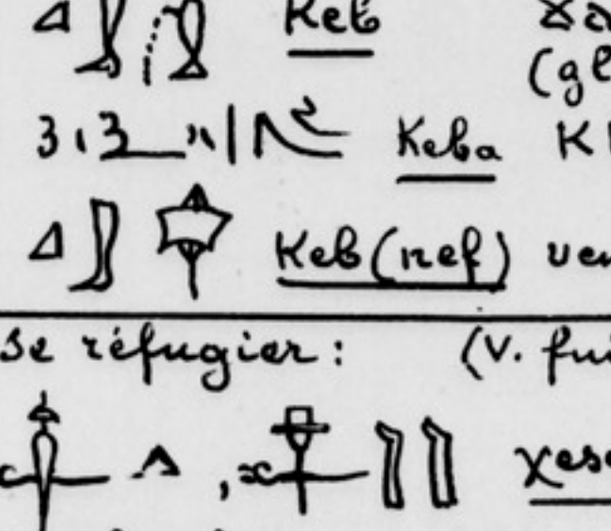
réduit, niche, trou: (v. fenêtre)



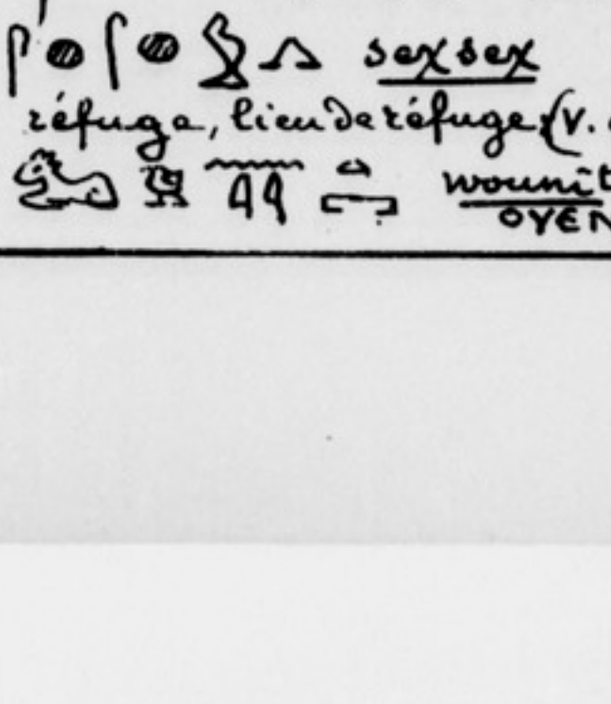
réellement, en vérité: (v. vrai.)



réfléchir: (v. reconnaître)



refroidir: (v. rafraîchir) froid.)



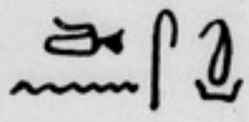
se réfugier: (v. fuir)

refuge, lieu de refuge (v. asile)

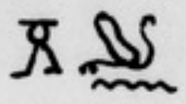
refuser, décliner: (v. nier)

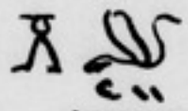

rokа PEK

PIKE, PIKI

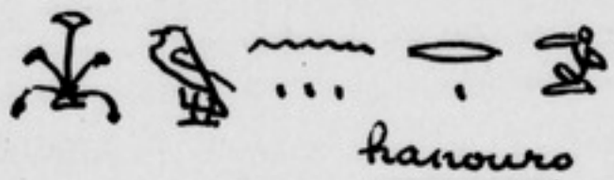

ṯens (v. sourd)

refuser, rétracter, se rétracter, reculer:

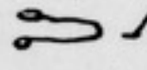

àn pehou n̄

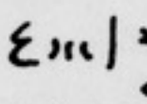

àn pehoui n̄

EINE EПAQOY

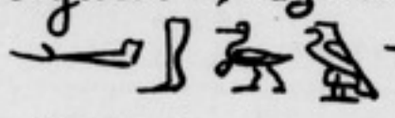
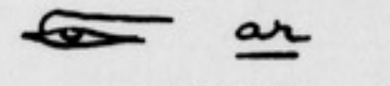

hanouro

regagner (son domicile) rejoindre (v. rejoindre)

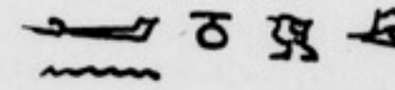

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ṣmaï

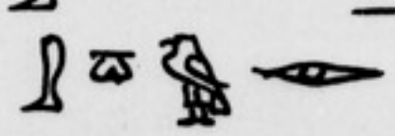
regarder; regard: (v. voir, oeil)

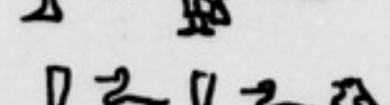


āba

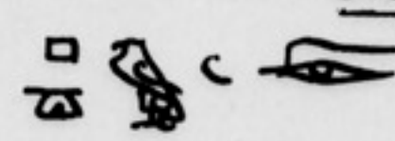
ar

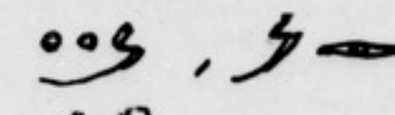

ānnou


beK


beKa

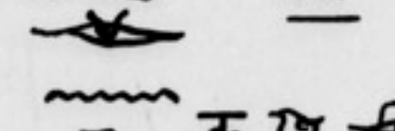

beBaKa

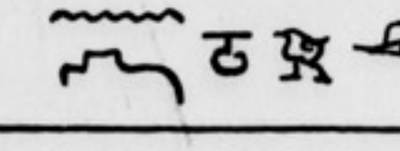

peKau



ma

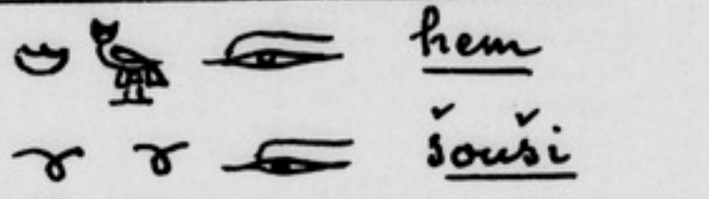

nā


NAY


nennou

par ex: regarder autour de soi:

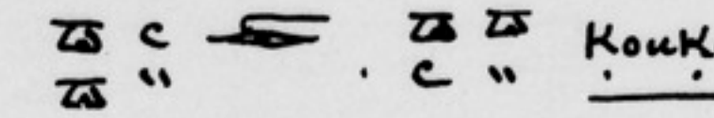

nennou ān hau tep-f

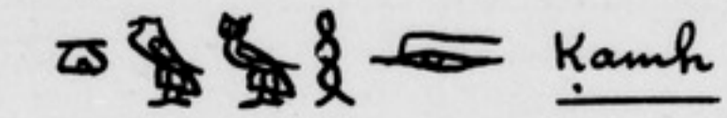

hem

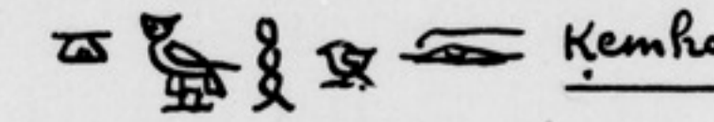

šouši

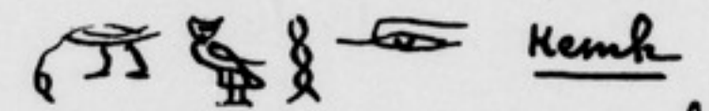

ḳaḳa

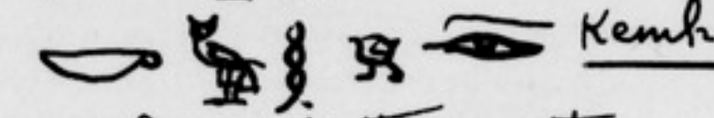

ḳiḳau


ḳouḳi


ḳamh


ḳemhou

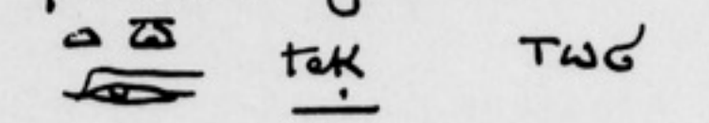

kemh


kemhou

regarder attentivement:


meter

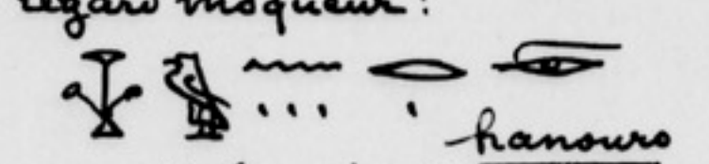
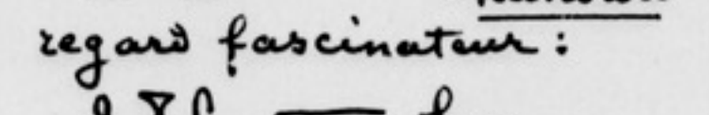
regarder, considérer avec soin, fixer du regard:


taḳ TWG


ṯaḳ


ṯeḳi

regarder vainement; avoir le regard moqueur:



hanouro

regard fascinateur:


hoṣ

regard acéré, perçant: (v. oeil)

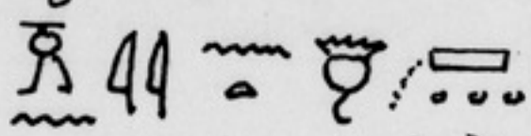

maṯes maaui

regard : (suite).
regard, coup d'œil, lancer un regard:



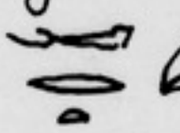
sti

régime de dattes:



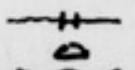
anī nt bener

régime de fruits:



ārt

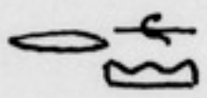
région: (v. pays, territoire)



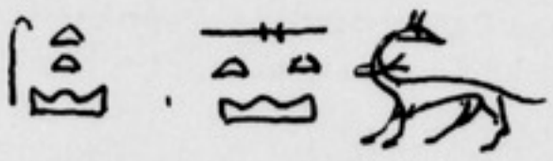
mer ou set

set

région inférieure; souterrain; région de l'ouest; occident; tombeau: (v. enfer, occident)



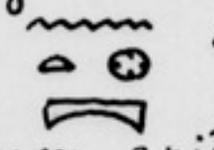
roset



seti

région inférieure, séjour des mânes, Elysée égyptien: (v. Khernetet)

région céleste: (v. ciel)
Neit



net r

région aride: (v. désert)

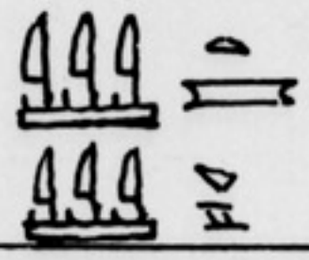


šamā

région marécageuse: (v. marais)

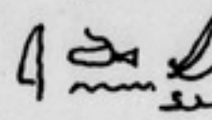


sexet-t

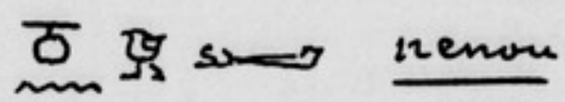


sexet

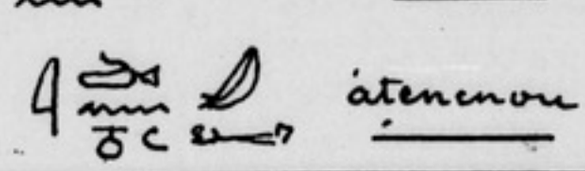
régisseur, intendant: (v. directeur, chef, administrateur)



ātep

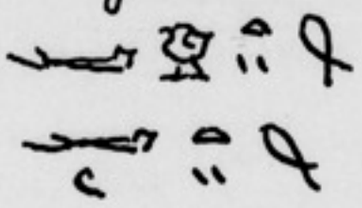


renpu

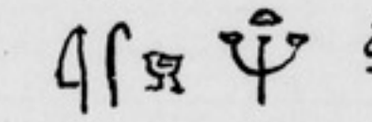


ātepenpu

registre; enregistrer; inscrire; rôle:
registre des dépenses et recettes:

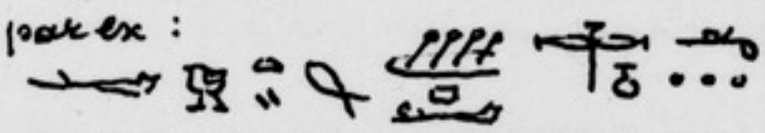


āuti



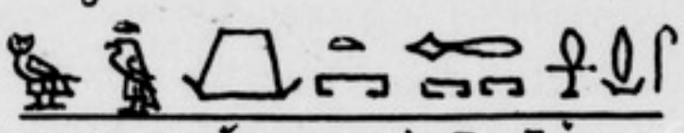
āsout (v. papyrus)

par ex:



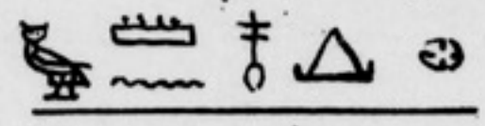
āuti šsop netpu

registre des réceptions des farines



mè ta šent pirā āṭs

du Dépôt du pharaon v.f.s.



mè mennofer.

à Memphis.



šuti šsop mè pa noub

registre des recettes en or,



pa het noub xomt

argent, bronze

régler: (v. disposer)

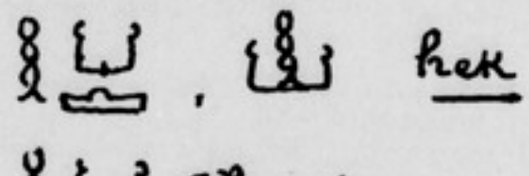


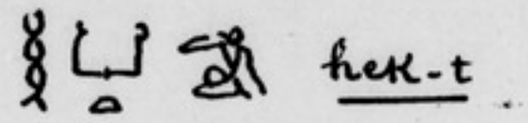
ša

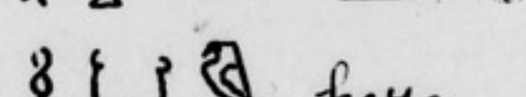


tenti TENθON

régler: (suite)
prescrire des règles, promulguer des ordonnances; formuler des lois:

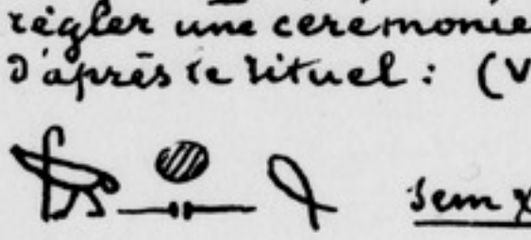

hekk

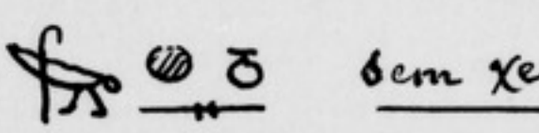

hekk-t


hekka

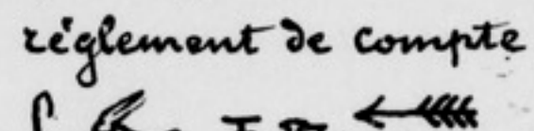

hekkau

régler une cérémonie religieuse d'après le rituel: (V. rituel)

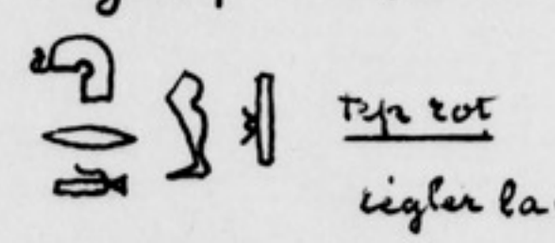

sem xes


sem xesrou

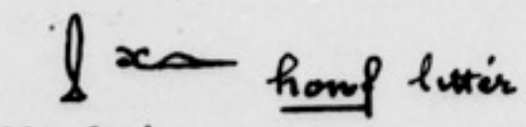
règlement de compte:


soumnou
COYN
COYEN
(mix, valeur)

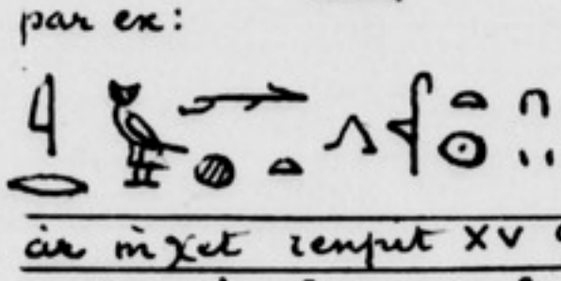
règle, prescription:


typ rot
TWN
régler la marche

règne, règner: (V. roi, royaume)

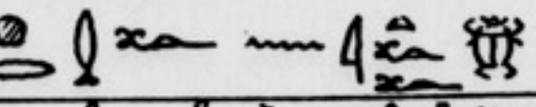

houf lettr: S.M.

par ex:



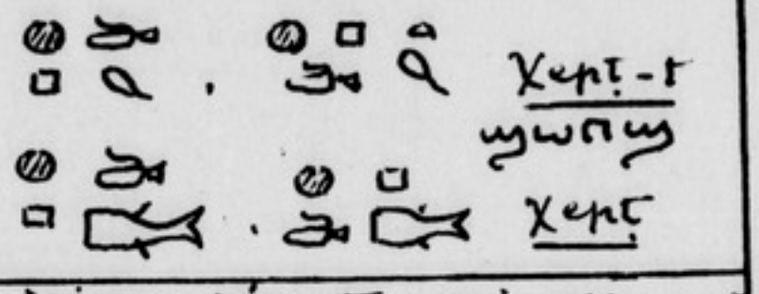
ar mxet renput XV choiak XXIV

quand après l'an XV le 24 du mois de choiak



xer hon-f ir atef-f xeperir ta pen
sous le règne de son père il arriva dans ce pays.....

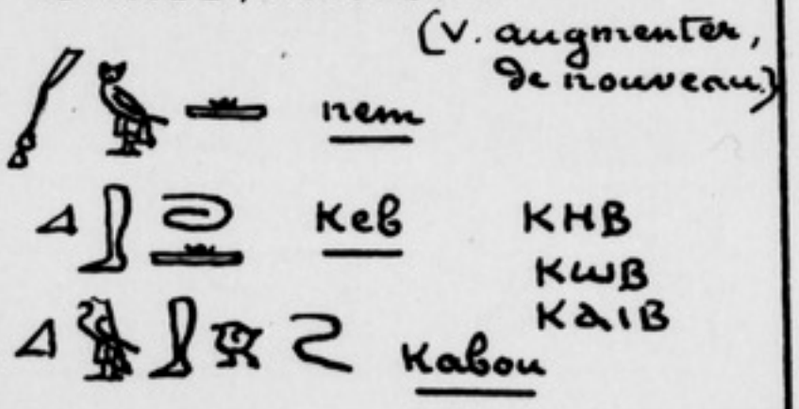
reins:


xept-t
ymnmy
xept

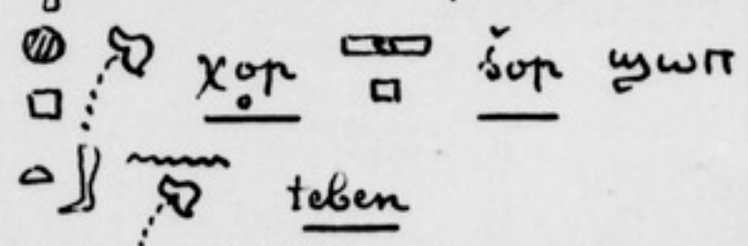
reine; régente; princesse, maîtresse:

hekkt
hekkt
(V. femme du roi)
ât
hont
hont
hontaut

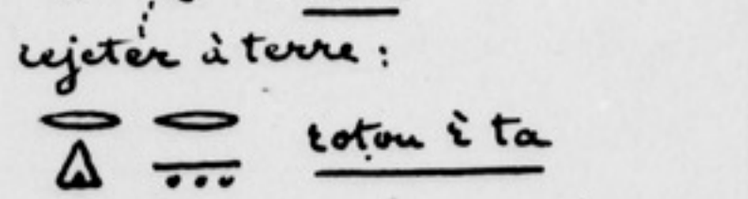
réitérer; redoubler:
(V. augmenter, de nouveau)


nem
keb
KHB
KWB
KAIB
kabou

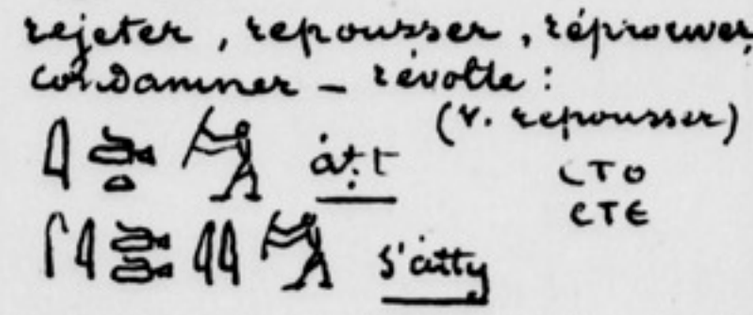
rejeter: (V. cracher)


xop
šop
ymn
teben

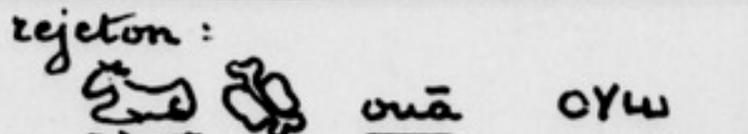
rejeter à terre:

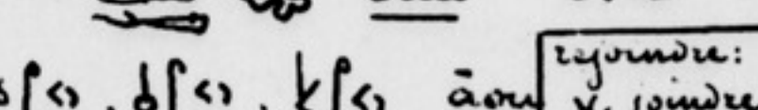

toṭou i ta

rejeter, repousser, réprouver, condamner - révolte:
(V. repousser)


ât
CTO
CTE
s'atty

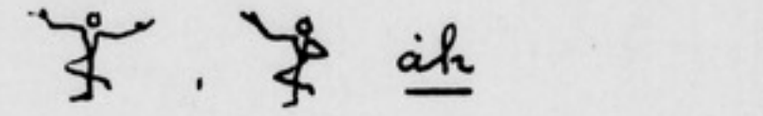
rejeton:

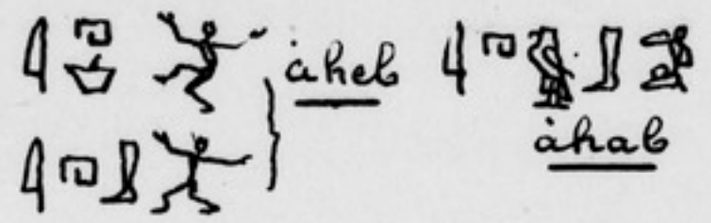

ouā
OYW


āou

rejoindre: V. joindre

se réjouir : (v. joie) <s'amuser danser>

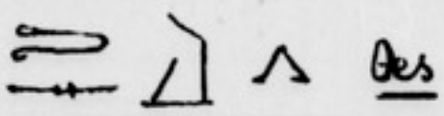




(c'est aussi le nom de l'émeraude, couleur de joie)

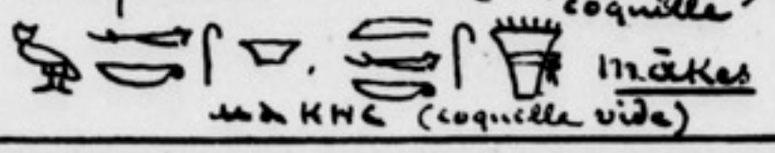
avoir le cœur réjoui.

relever : (v. lever élever)

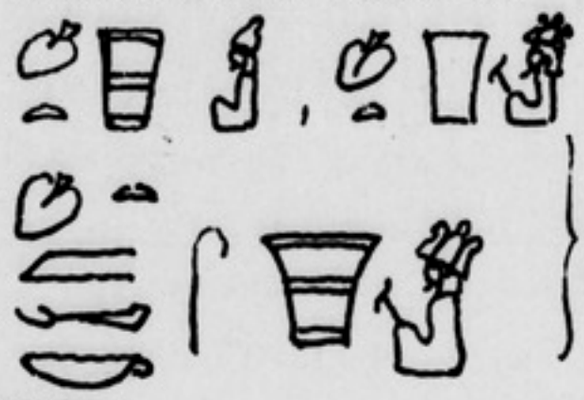


religion : (v. piété)

reliquaire : (v. protéger) coquille



reliquaire: (suite)
reliquaire où était censé repos-
ser les restes d'Osiris:



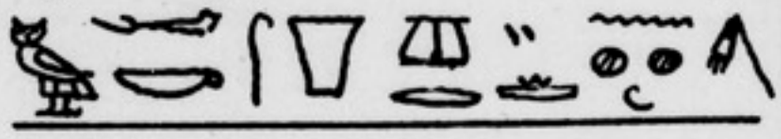
} Xont mākes

parex:



ssop-f amesou neb

H(ammon) prend le sceptre, maître

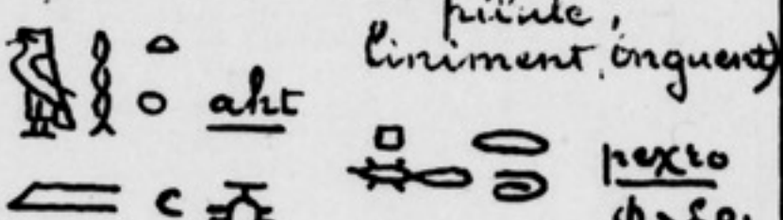


mākes xeri nexiou

Du reliquaire, portant le fouet

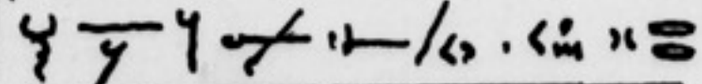
reluire. (v. luire, briller)

remède: (v. médicament, pilule, liniment, onguent)

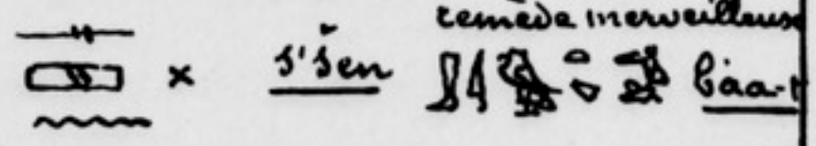


aht
nexio
mesou
qaqpi
iero-t
ieraw

parex:

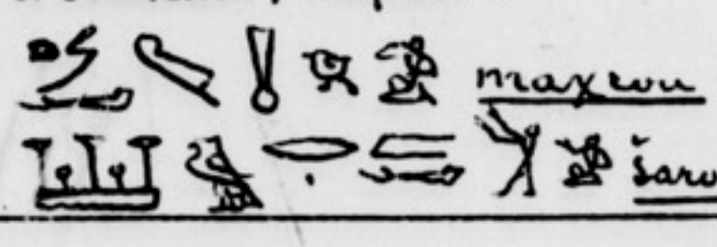


ieraw n ārt snq
remède pour guérir le sang.

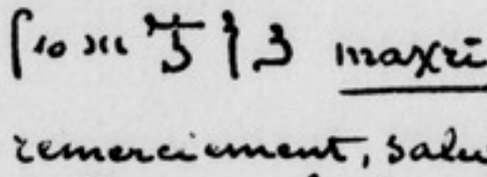


s'šen
remède merveilleux
baa-t

remercier, souhaiter bonne santé et bonheur; respect:

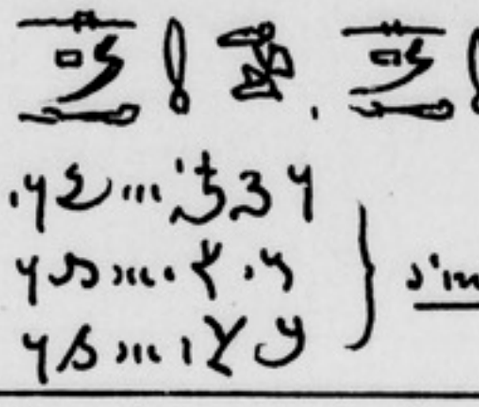


maxeru
šaromā



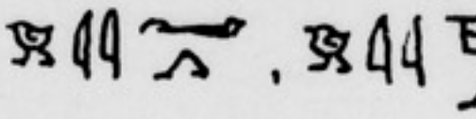
maxrī

remerciement, salut de reconnaissance, benir, bénédiction, être béni: (v. justifié)



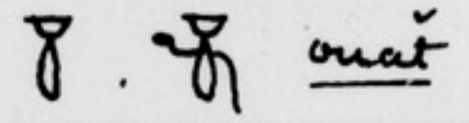
s'maxrou
s'maxrī

remettre, remission, absoudre:



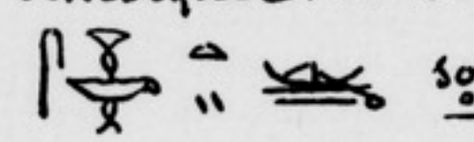
ouī
OYEI

remettre, livrer:



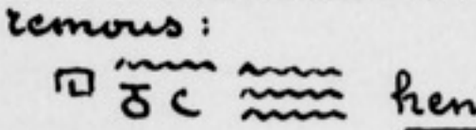
ouaš

remorquer, remorqueur:



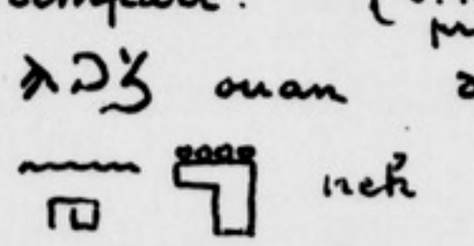
sokti
CWK (tirer, traîner)

remous:



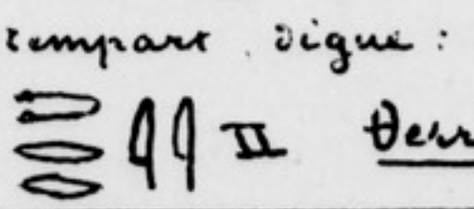
hennou

rempart: (v. murs, forts, mûriger)



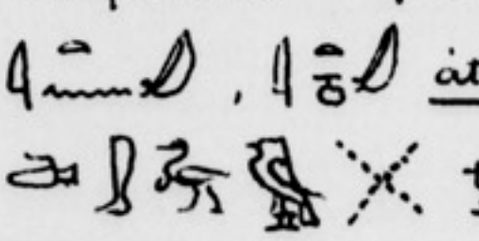
ouan
AYAN
neh créneaux

rempart digue:



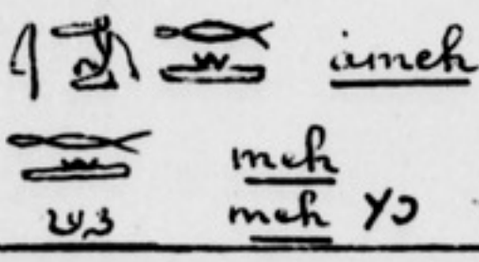
ḏerṯ
TAλλO

remplacer, occuper la place d'un autre:



āten
tba
TBA

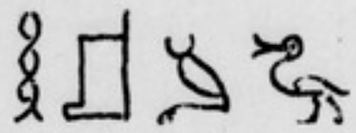
remplir: (v. plein)

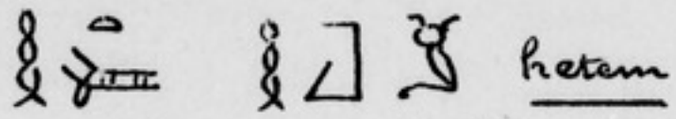


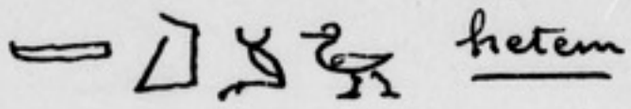
imeh
meh
meh
mek

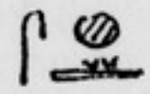
remplir : (suite) (V. couvrir d'eau, inonder, submerger

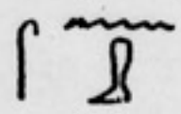

mer


hesem


hetem

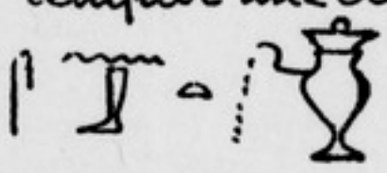

hetem


sex


senb

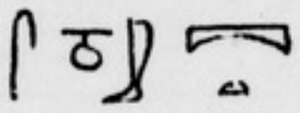
parents :

remplir une cruche, un vase :

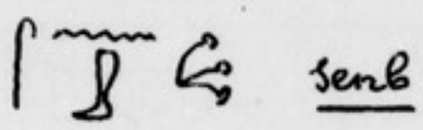

senb-t


senb

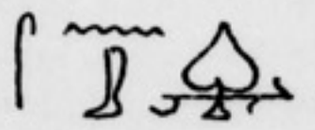
ce qui remplit l'espace : le ciel :


senb.t

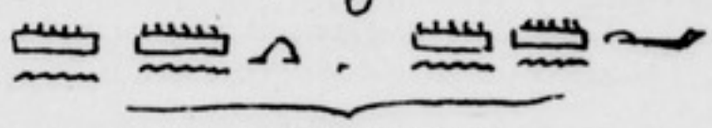
ce qui est rempli de plantes : la campagne :


senb

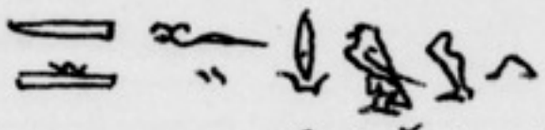
ce qui est rempli de fruits : arbre fruitier :


senb

se remuer, s'agiter :

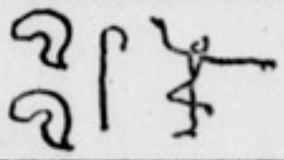

menmen

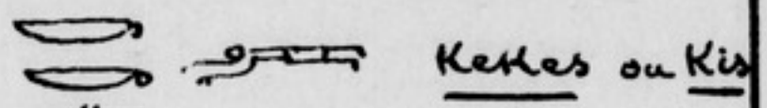
MONMEN

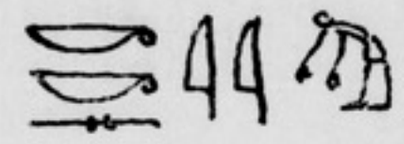

hefita QWWT

se remuer, se mouvoir, se courber

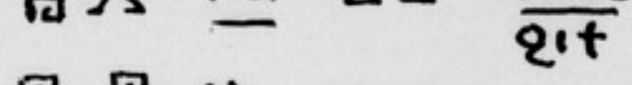
se remuer en dansant, s'incliner (V. se courber)

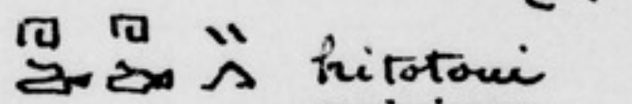

Kekes ou Kis


Kekes ou Kis


Kekesi ou Kisi

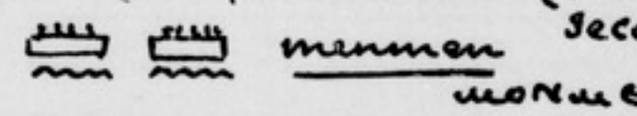
remuer, remuer la terre, labourer ; bouleverser :


hit hiti qit

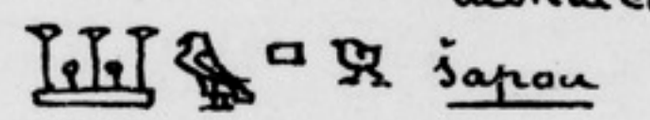

hitotoui

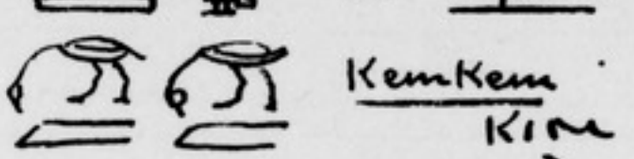
remuer avec les mains

remuer, trembler : (V. trembler, secouer)


menmen

MONMEN

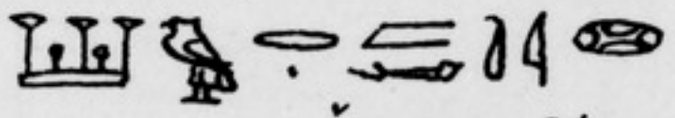

šapou

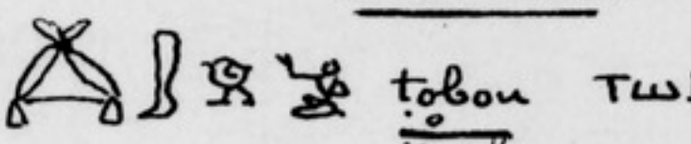

KemKem KIM Kèm

Kèm TO

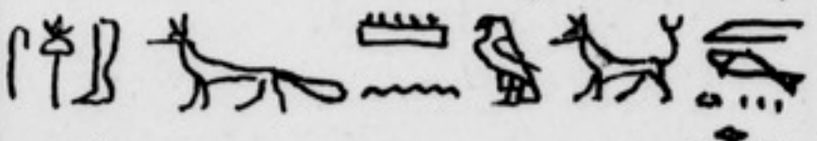
(tremblement de terre)

rémunération, retribution :


šaromadà


tobou ou toub TWB

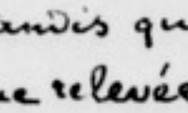
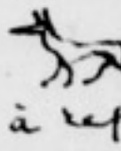
renard : (V. chacal)


sab mena

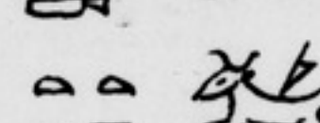
mi Xiotathou

le sab et le mena des lagunes

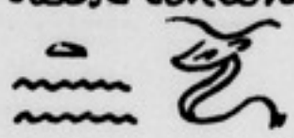
On a traduit sab par renard et mena par chacal

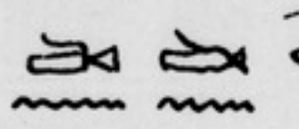
Mais l'animal  à longue queue rappelle à la fois le renard et le chacal, tandis que l'autre , à la queue relevée qui sert à représenter les loups et les chiens nous font croire que le mena appartient plutôt à cette dernière espèce.

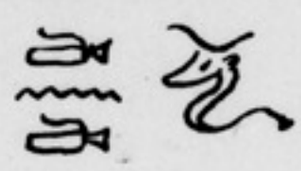
rencontre, réunion, rendez-vous. fixer un rendez-vous: (v. réunion)


šaï

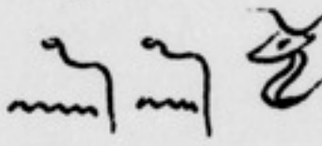
rencontrer quelqu'un, l'aborder, aller à sa rencontre; rencontrer par hasard; avoir la chance de rencontrer; chance, occasion hasard; — tomber sur quelqu'un, l'attaquer, le heurter; - mauvaise rencontre:


tenten

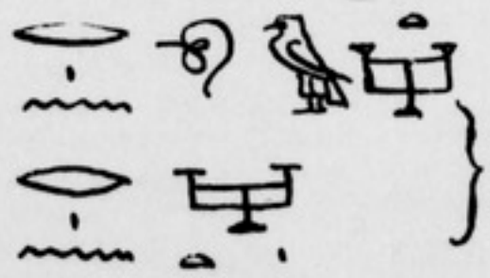

ṭenṭen


ṭent TWUT TWUNT

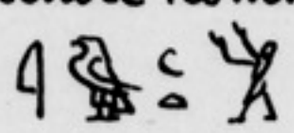
tenten


ṭenten

à la rencontre de, au devant:


iṭnaa-ṭ

rendre hommage:


ȧaut TAIHOYT

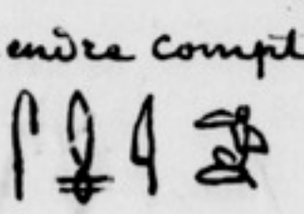
rendre ressemblant: (v. ressemblance)


reḥer

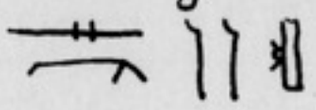
rendre frais, rendre vert. être rendu vert, reverdir, rajeunir: (v. frais. vert)


rout

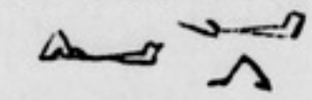
rendre compte: (v. rapport.)


sma

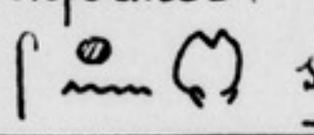
rendre justice:


semi CEMI

se rendre à:


TOOTE (aller) ṭouṭot ṮTOT (envoyer)

renfermer:


ṣaxne ψaγNI

renommée: (v. planer)


xent

être renommé, illustre: (v. illustre) (v. répandre)


šaš ψaγ

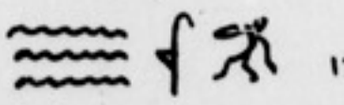
renouveler, renouveau: (v. nouveau)


nem

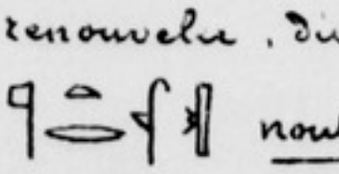
renpit

sma

renouvellement périodique des eaux du Nil: (v. périodicité. inondation.)


mou renpit

renouveler, diviniser:


nouter renpit

puissance divine qui se renouvelle elle-même et qui sans cesse renouvelle tout.

renverser, retourner sens dessus dessous:


akouṭ OYW ȣΠ

ouḥarou

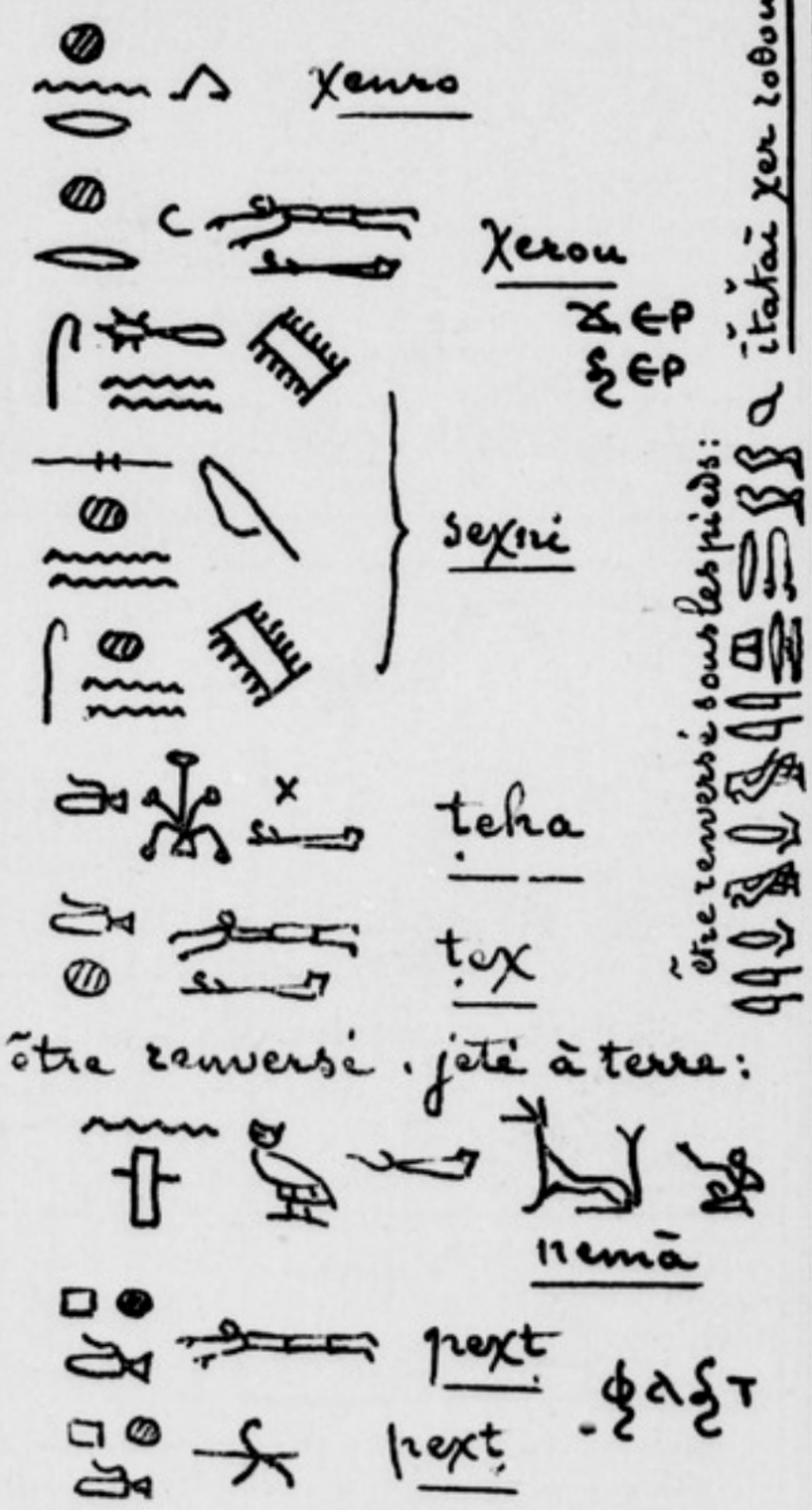
ouḥen hen

pāre ou pena ΠOONE

renverser : (Suite)

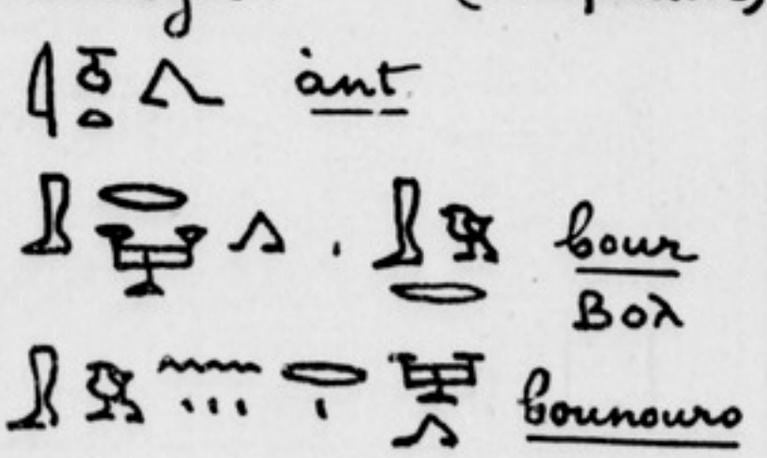


renverser ; jeter à terre ; abattre détruire ; ruiner :

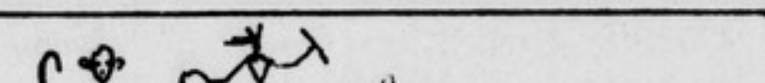


être renversé, jeté à terre :

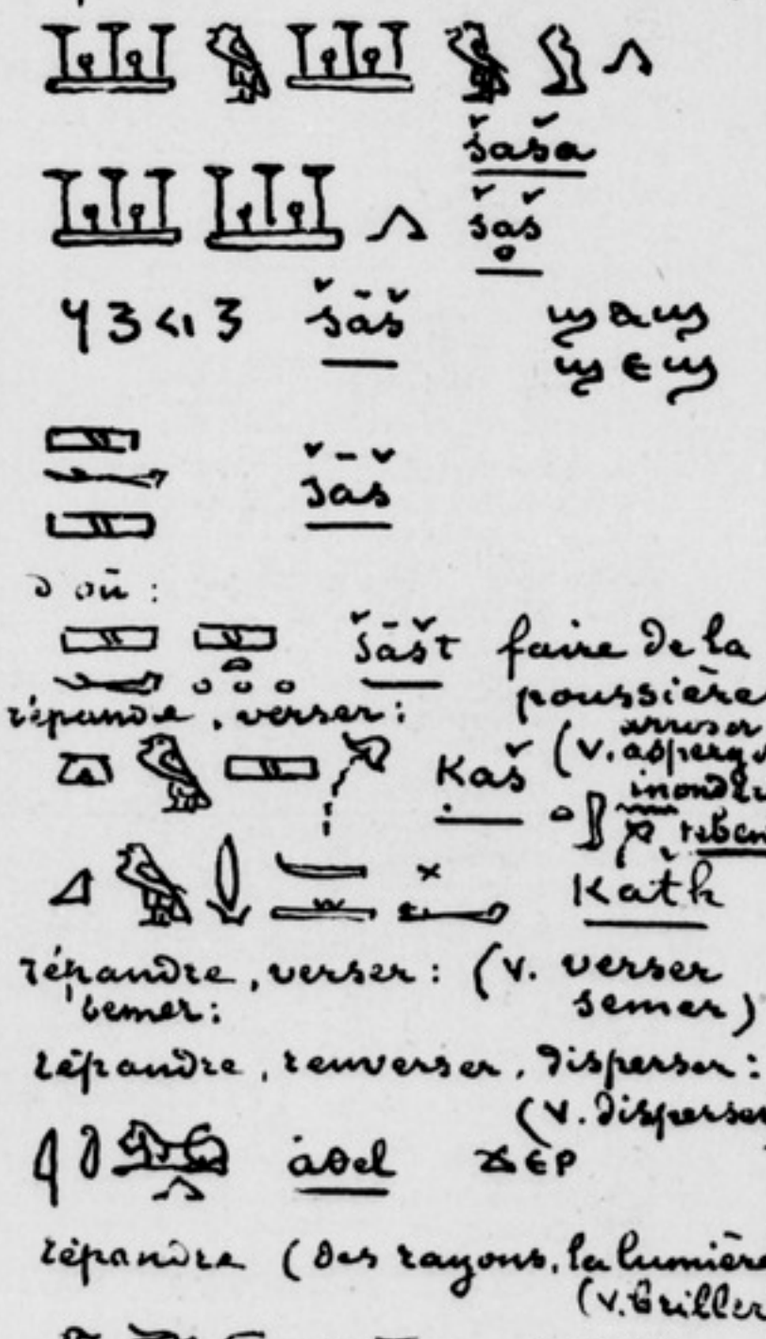
renvoyer : (V. repousser)



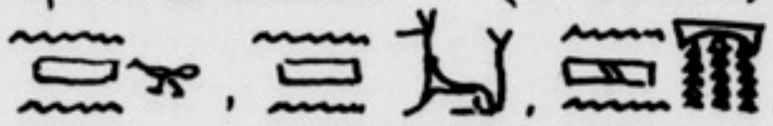
repaire :



répandre : (V. renommée)

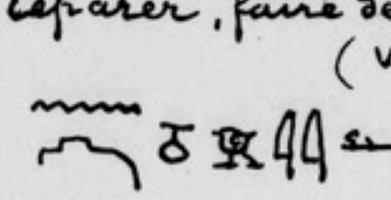


répandre la terreur par ses armes ; éclipse ou autre phénomène qui répand la terreur : (V. terreur)



nesen

réparer, faire de réparations: (v. nouveau, restaurer)



nennoui
NANE

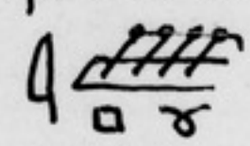
repas:



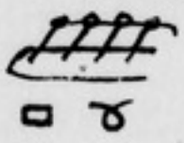
tamà

tammà
TAMMO

repasser le linge, le cylindrer: (habit de fête)



assŏp

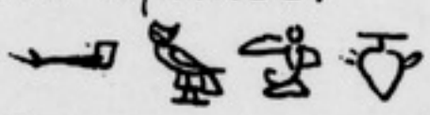


ssŏp



ssŏp

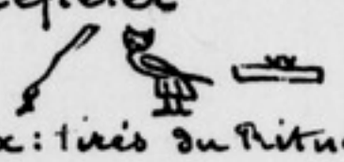
se répentir:



ānab
OYEM 2HB

litter: se manger le cœur, avoir le cœur rongé de remords.

répéter (v. de nouveau)

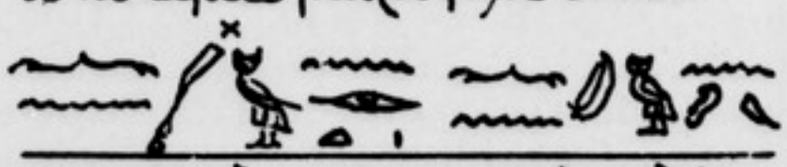


nem

Ex: tiré du Rituel funéraire:



nen nem nef sotem nef
il ne répète pas (ce qui) il entend

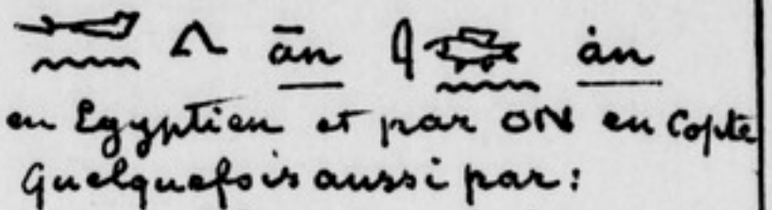


nen men ì n.a.f nen sotem ì sem
que l'œil ne le voie pas de nouveau, que l'oreille ne l'entende pas.

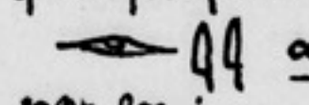


nem a ānx a ìn Xet Xem
je répète ma vie après la mort.

répliquer, répondre, réponse: dans beaucoup de cas la syllabe française ré est rendue par:

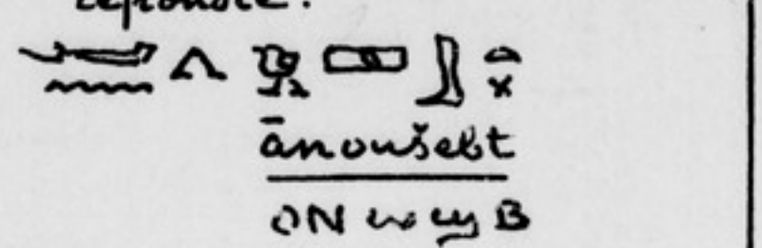


ān ān
en Egyptien et par ON en Copte
Quelquefois aussi par:



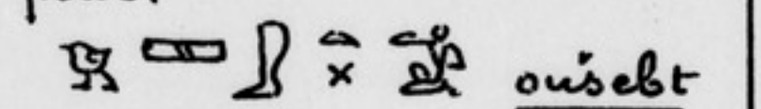
arì faire.

par ex:
répliquer, réplique, réponse, répondre:

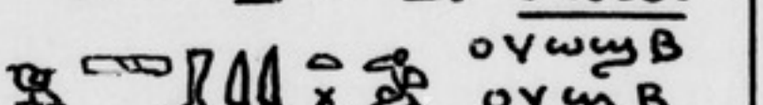


ānousebt
ONWWB

pour:

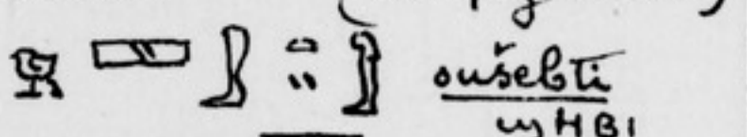


ousebt
OVWWB

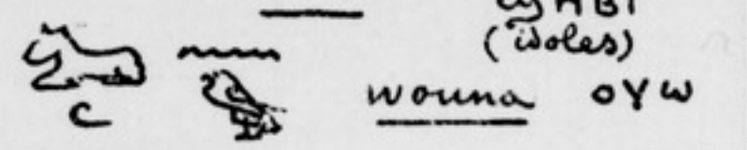


ousebtì
OYWB
OWB

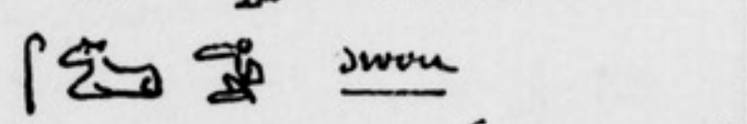
d'où: répondants du défunt, nom donné aux figurines funéraires: (v. figurines)



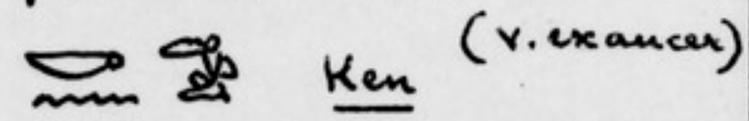
ousebtì
WHBI
(Isaïe)



wouna OYW

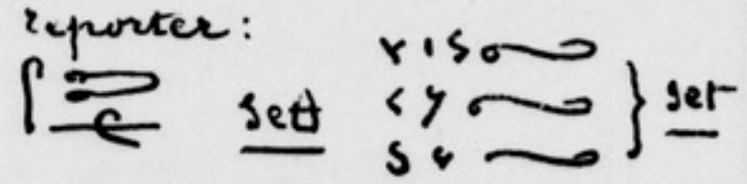


swou



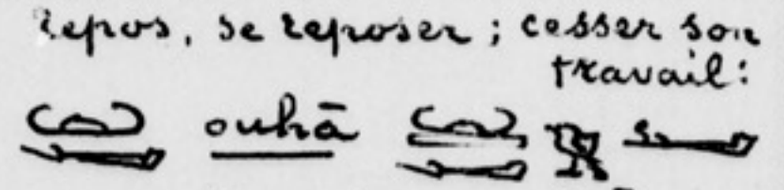
Ken (v. exaucer)

reporter:

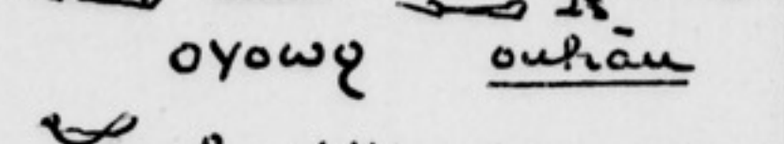


set
set

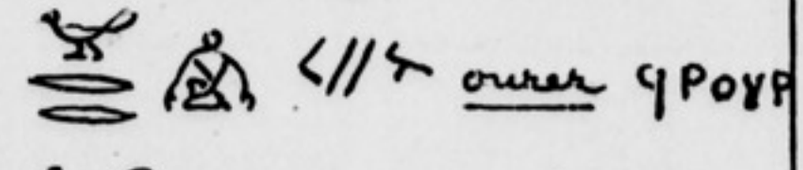
repos, se reposer; cesser son travail:



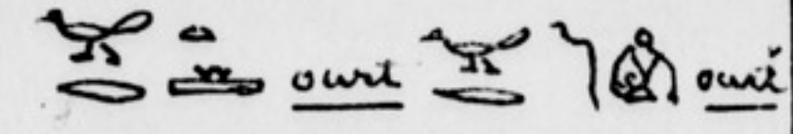
ouhā
OYOWQ
ouhāu



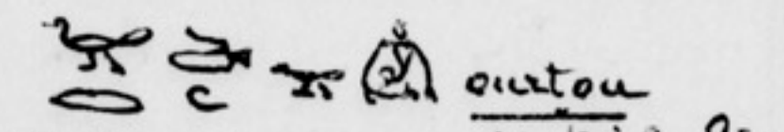
ouer QPOYP



ouŏ



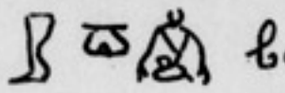
ouŏ



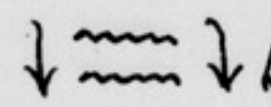
ouŏtou
v. étoile fixe

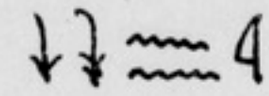
QOPOY QOYPWOY
(calme (se reposer)

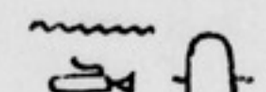
repos, reposer: (suite)

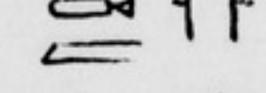

bek

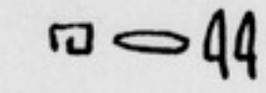
BAG
beki

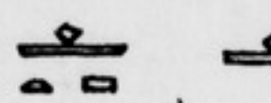

nini

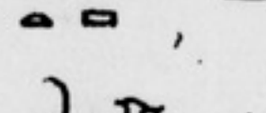

ninau
(v. chaise longue)

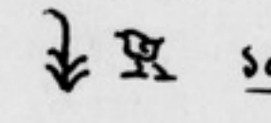

neten

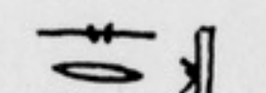

heri ϩΕΡΙ


hotep


sou


sefe
CΨϤΕ


skreh
CXΡΕϬΤ
(v. calmer)

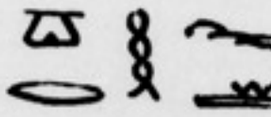

kreh ϤΡΗϬ

Se reposer, laisser en repos, lit de repos: (V. se coucher)

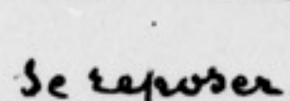
nemā

ster ϣΤΕ

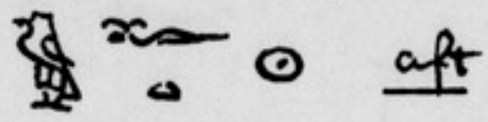
Pâte du repos:

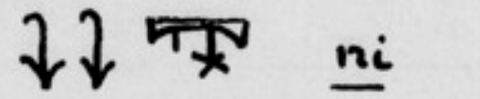

ster-t heb

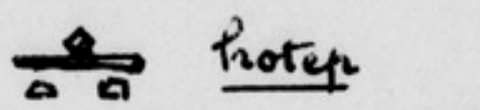
Repos du cœur, calme, tranquillité: (V. calme)


sefe ab

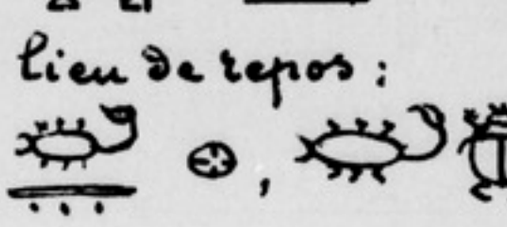
l'heure du repos:


aft

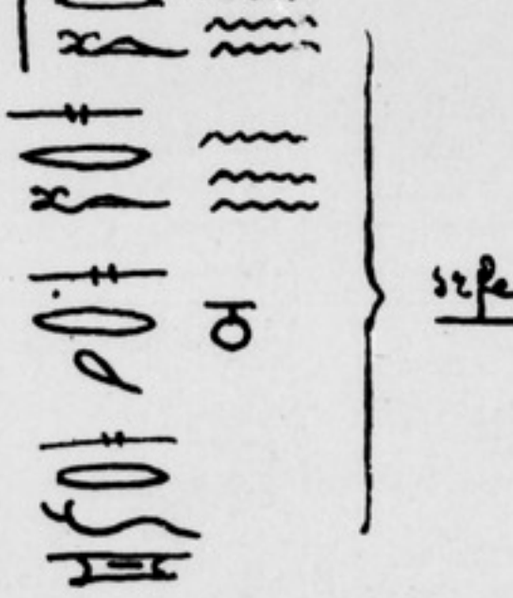

ni


hotep

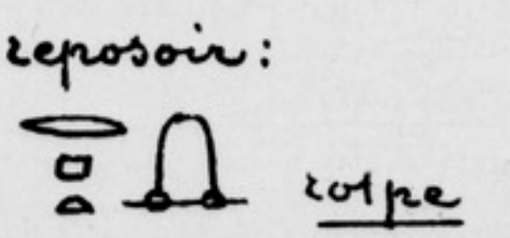
Lieu de repos:


ouhata
ΟΥΩϤ, ΟΥΗϤ, ΟΥΑϤΕ
(V. oasis, hotellerie, auberge, tombeau.)

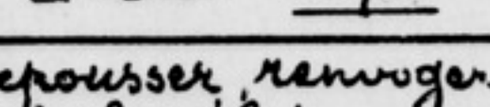
Repos de l'eau arrivée au maximum de l'inondation:

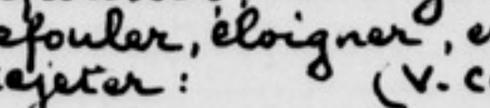

sefe mou

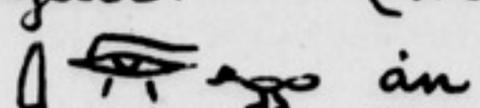
Reposoir:

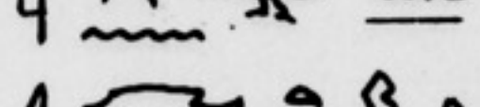

sotpe POTTE

repousser, renvoyer, chasser, refouler, éloigner, exclure, rejeter: (V. ces mots)


àn


ànti


atem


àtem
(V. prendre la place de quelqu'un)

àtennou

repousser : (suite)

ouaoua

ouân

ouï ΟΥΕΙΟ ΟΥΕΙ

berber

belbal ΒΕΡΒΩΡ

beh

hat

hite ϩΙΤΕ

hent

henti henti

houi ϩΙΟΥΕ

houā ϩΡΑ
(v. piller, dévaster)

xou

xesef

xer xoti
ϩit

stoti CTO CTE

s'hen

s'tnem

s'θnem

(v variantes) šān ψωΝ

šān ψωΝ

šan

tnem θnem

tnemi

ΤΛΟΜ

tnemi

tou-t xet

touxetc

reprendre (dans le sens de : prendre de nouveau et dans le sens de : réprimander, reprocher :) (v. blâmer, prendre)

tāi

réprimander, reproche : (v. blâmer)

ārť ΑΡΙΚΕ

ounšani ωΝψ

tou ounšani ΤΟΥΝψ

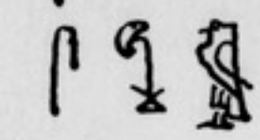
reptile : (v. serpent)

herer-t herer

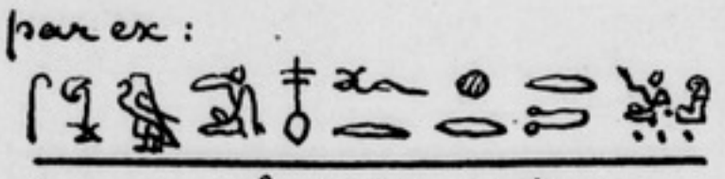
tetbi tetfi
ΖΕΤΦΙ

tnem

réputation :

 sexa

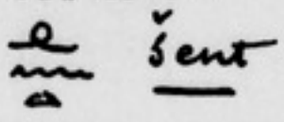
par ex :



sexa nofre xer robou

(avoir) bonne réputation parmi les hommes.

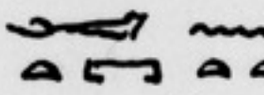
réseau :

 šent šenti ψENT

réserve, chambre à provisions : (v. provisions, chambre)

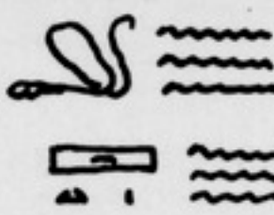
 ouxa

réservoir : (v. citerne)



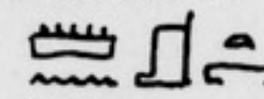
āt ìtī nou mou

construction qui est pour l'eau.

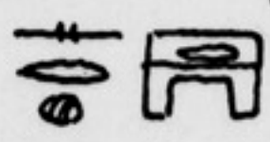
 peh mou

 šet mou

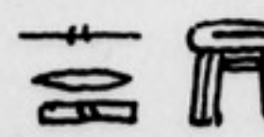
résidence :

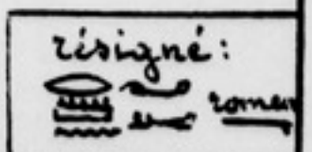
 menset

résidence royale, palais, château : (v. château)



serex

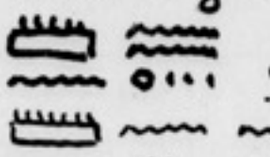
 sereš

résigné : 

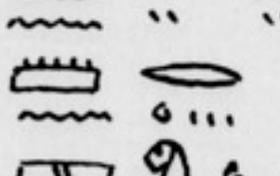
résidu : (v lie)

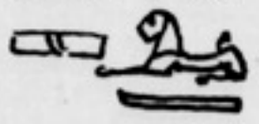
résine : (v. encens)

résine, goudron :

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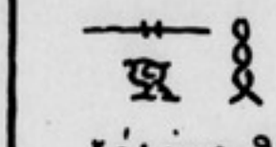
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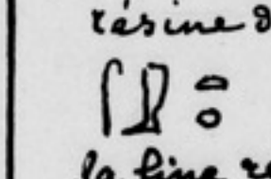
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(incision pour faire couler la résine.)

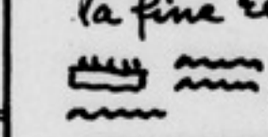
résineux :

 souh

résine de cèdre :

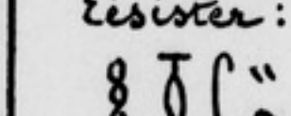
 seb-t CIBE

la fine résine d'arabie

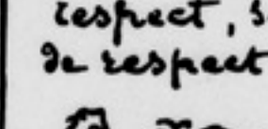


šemmī nofre n Pount.

résister :

 hosi ters

respect, sentiment de crainte et de respect qu'inspire la bravoure : (v. crainte, frayeur.)

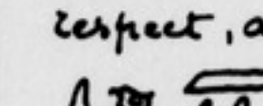
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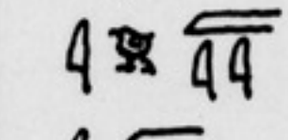
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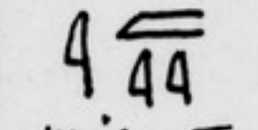
respect, attentions, égards :

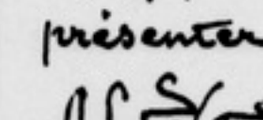
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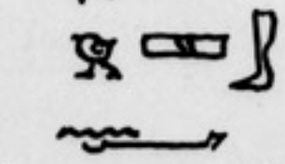
présenter ses respects : (v. saluer, hommage)

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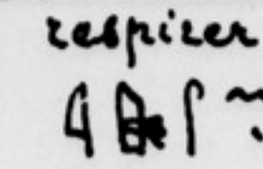
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respectable :

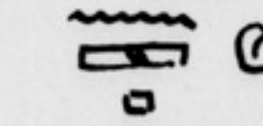
 our

respirer : (v. souffle, haleine)

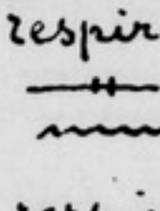
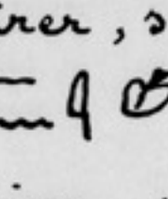
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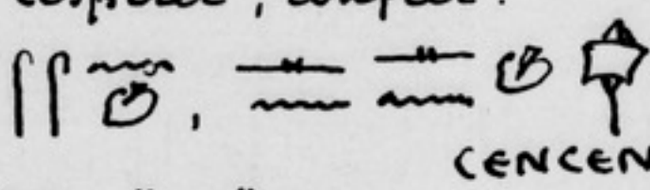
 sosi CWCI

respirer, sentir: (V. sentir)

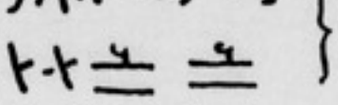
sân

respirer, ronfler:

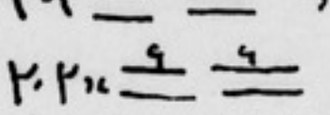


sensen

CENCEN



sensen



sensenau

resplendir: (V. briller) rayon

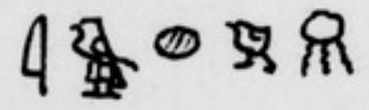


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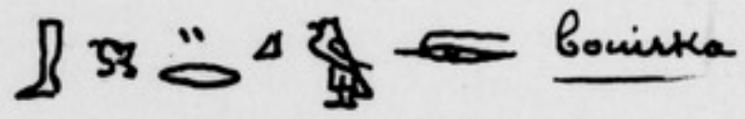
POYEIN



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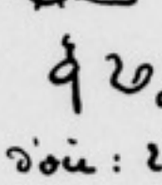


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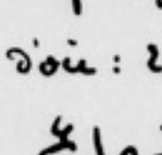
ΠΕΙΡΕ



max



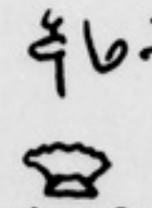
moyq



meh

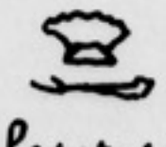
moq

d'où: resplendissant:



af meh

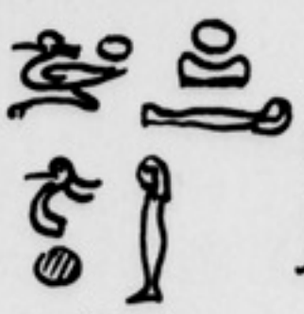
eq moq



xā

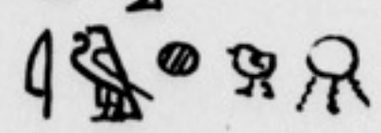
wa

les resplendissants, les lumineux, noms donnés aux défunts: (v. Bon, vertueux)

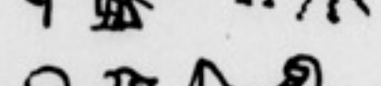


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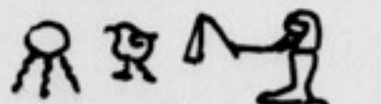
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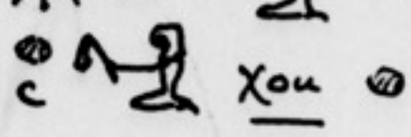
àaxou



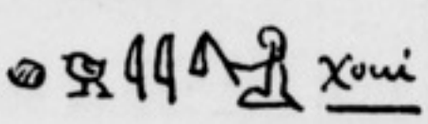
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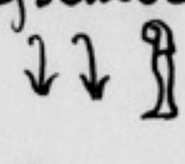


xou



xoui

ressembler; ressemblance: (v. comme)



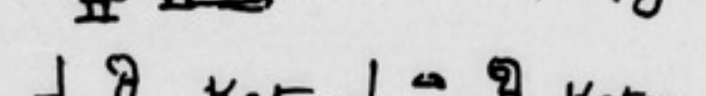
ni

Na (comme)

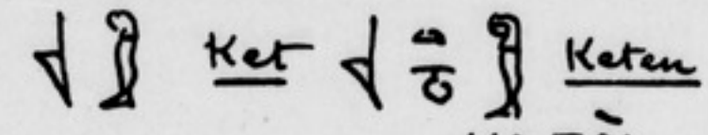


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comme la figure

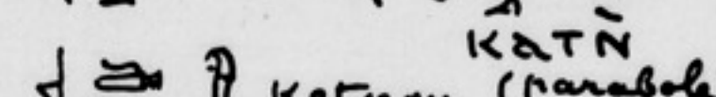


Ket



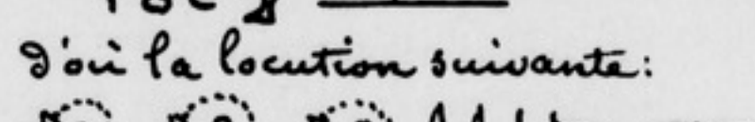
Keten

KATÑ (parabole)



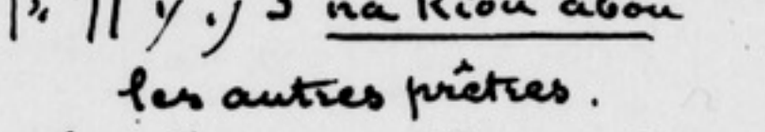
Ketnou

d'où la locution suivante:



ābou ma Ketnou senou

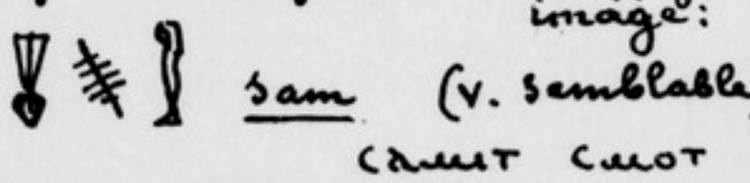
les prêtres comme semblables à eux pr: les autres prêtres de leur rang.



3 na Kiou abou

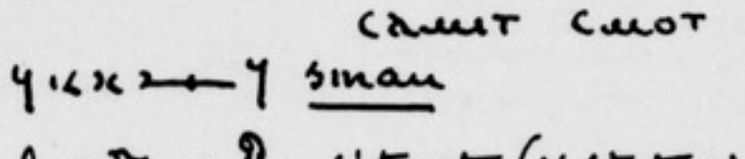
les autres prêtres.

ressembler, ressemblance, effigie, image:

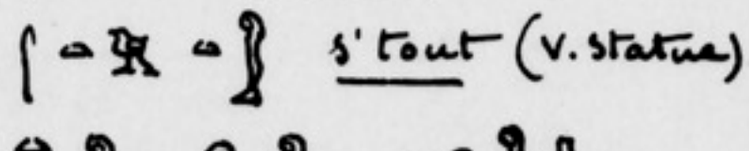


sam (v. semblable)

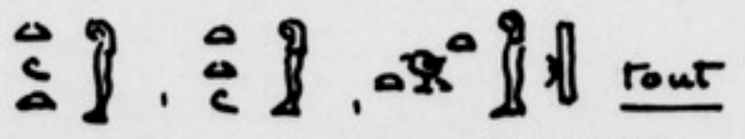
CAMET CMOT



sinau



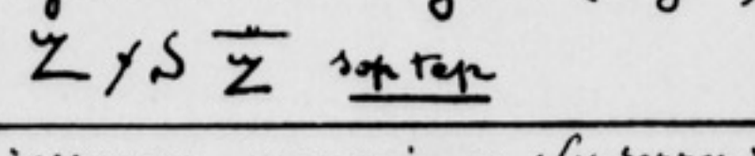
s'tout (v. statue)



tout

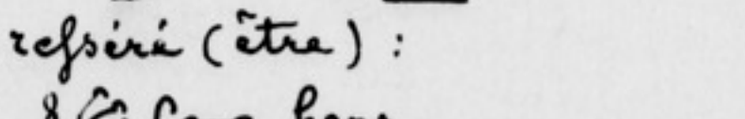
BOYWT

ressembler, être égal à: (v. égal.)



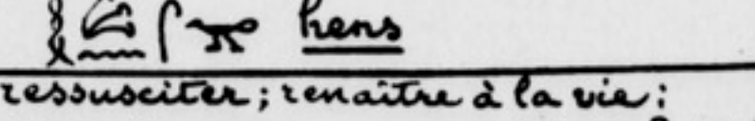
sotep

resserrer, comprimer: (v. serrer)



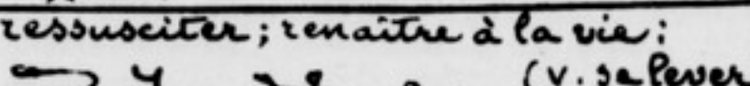
Kou

CWOY



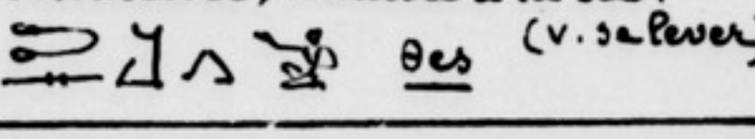
Kau

resserré (être):



hens

ressusciter; renaître à la vie:



ōes (v. se lever)

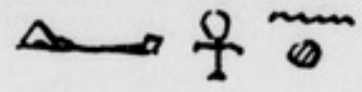
ressusciter : (V. Rituel)



par in Pherou
sortir au jour

locution usuelle du Rituel funéraire dont nous donnons l'explication au mot ānx

faire ressusciter, rappeler à la vie ; donner la vie :



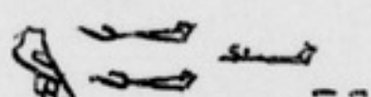
ṯou ānx
TANQO

ressuciter, reprendre vie :

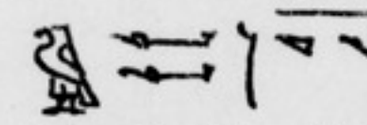


s'ānx

restaurer : (V. réparer, rendre neuf, frais, vert brillant.)



aāi

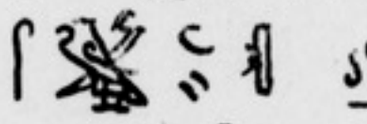


aāi

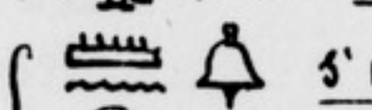


s'ma

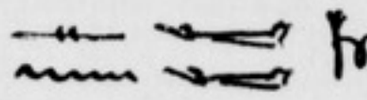
(V. briller)



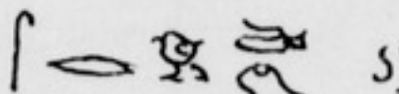
s'maui



s'menx

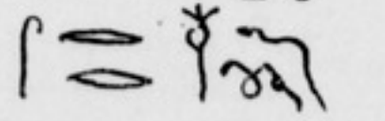


s'nāi



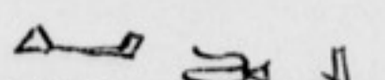
s' rout

s' rout

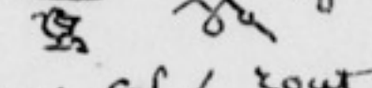


s' ḫ rout

rendre frais



ṯou rout

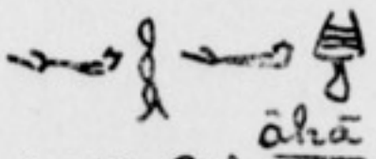


rout

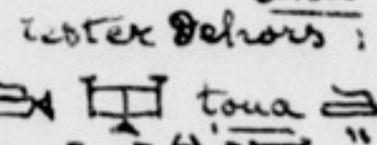
rester debout, stare :



hā



ḥa



āḥā

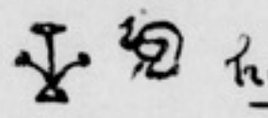
aqe.oq1

rester dehors :

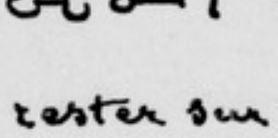
ṯoua ṯioua

"ṯouha

rester en arrière : (V. suivre, arrière, derrière.)

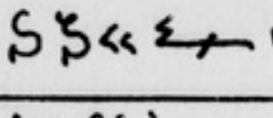


hā



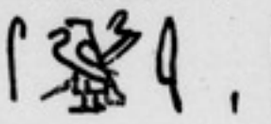
hā ḥa ahou
aqeenaqoy

rester sur ses pieds :



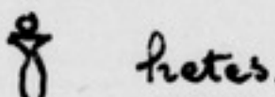
hā ḥ rot

rétablir : (V. restaurer)



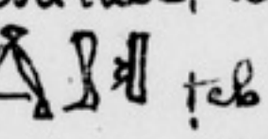
sma

rétablissement :



ḥetes.

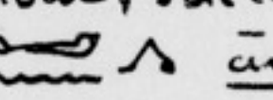
restituer, restitution : (V. payer)



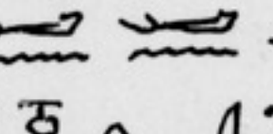
ṯeb

ṯebou

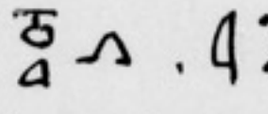
retour, s'en retourner, revenir



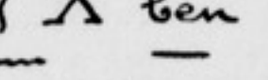
ān



ān



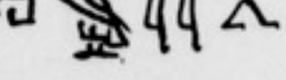
ānān



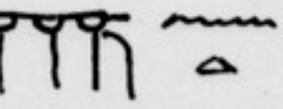
ānx



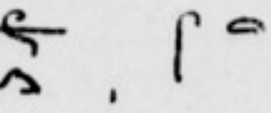
ben



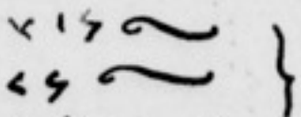
benb



in xet



ḥaï



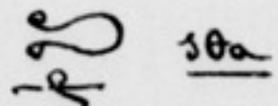
xenti



set

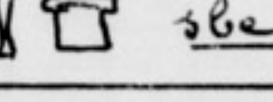


set



sta

sta



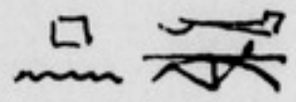
stan

sba

s'en retourner, s'en aller, prendre la porte :

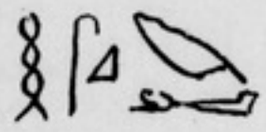
sbe CBH

retourner sens dessus dessous, renverser, bouleverser: (v. ces mots)



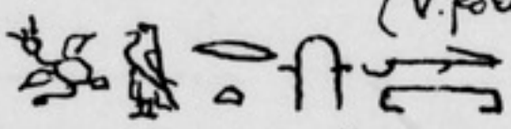
prenā ou pāre
ΠΟΟΝΕ

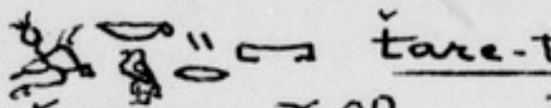
retrancher:



hesK

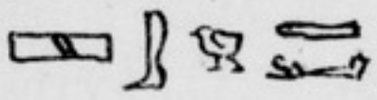
retranchement, camp retranché entouré de palissades de bois: (v. fortifier)





ťare-T
ťaKair (Placeforte) ΔΟΡ ΔΗΡΕ (aire)

rétrécir:

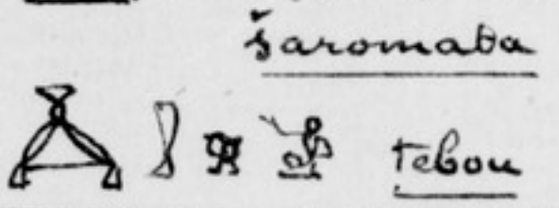


šebou

rétribuer: (v. payer)
rétribution, renumération:



šaromaba



tebou

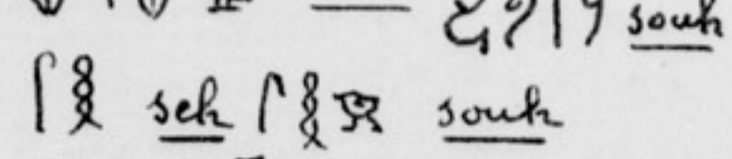
réunir: (v. joindre) assembler, additionner ensemble, ramasser)



ouaťm

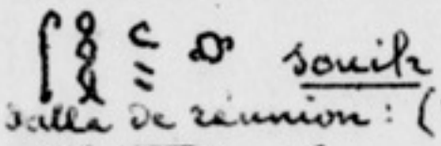


sam



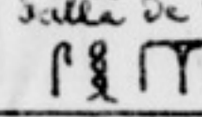
souh
seh souh
souh souki
souhi ou souih (ΣΕΥϙ, ϹΟΟΥϙ)

réunir des tas d'ordures:



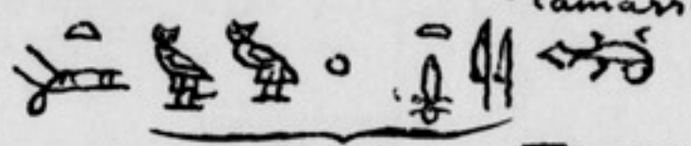
souih

salle de réunion: (v. purgatoire)

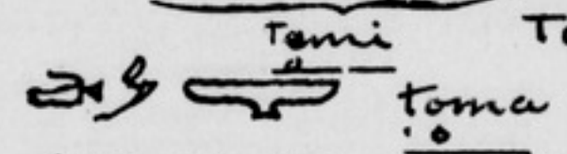


seh

réunir, recueillir, amasser des données: (v. sac, ramasser)



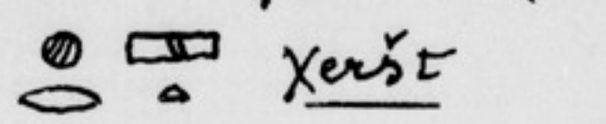
Tomi Toui



toma

(v. variantes aux mots ramasser, etc.)

réunir en faisceaux: (v. carquois)

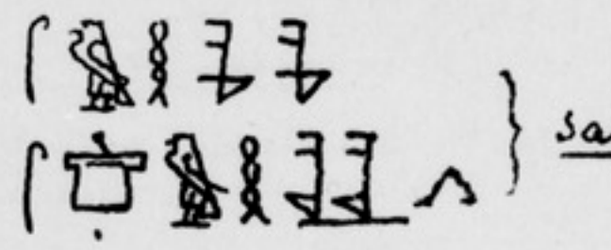


χerš t

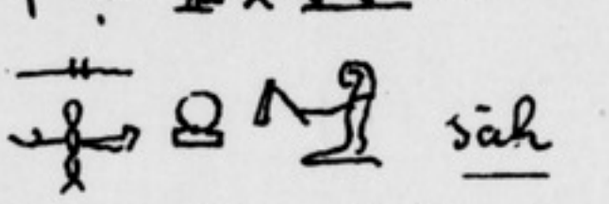


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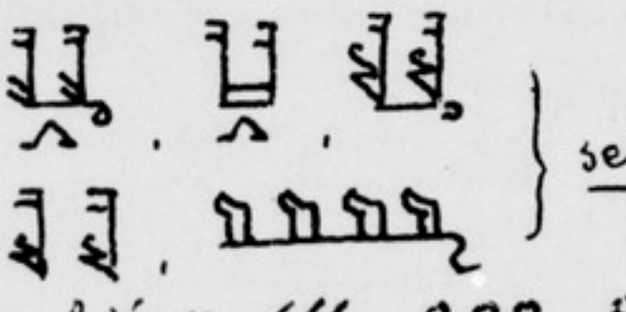
se réunir, s'assembler, voisiner



sah

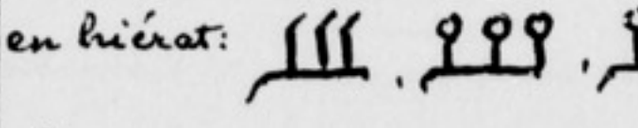


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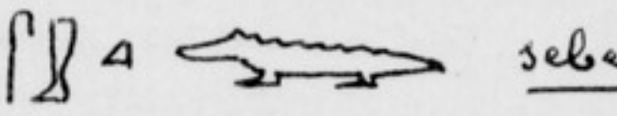


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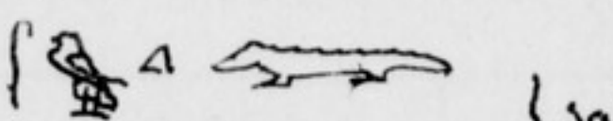
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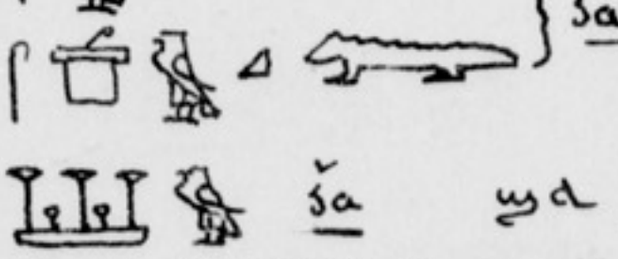
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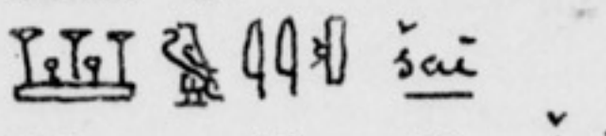
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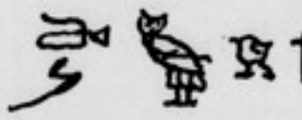
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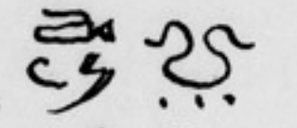


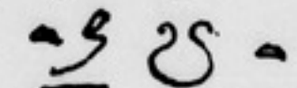
s'tem tem
tem tem (v. grouper)

réunir: (suite)
réunion de gens et de choses:

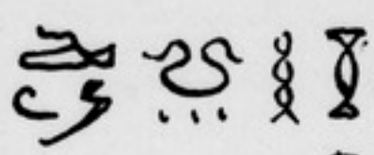

tam TOOUE
ou toma TWUI


tmamou.

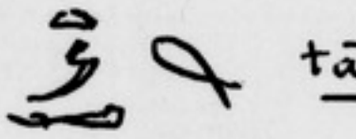

toumau


tmamou-t

par ex: réunion de chanteurs, chœur:


toumau hosou

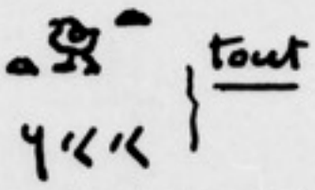
réunion de feuilles de papyrus: (v. rouleau)


tāma TOOUE

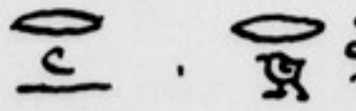
réunir une somme d'argent:


tomt

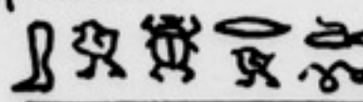
se réunir: (v. s'assembler)


tout ΘOYWT, ΘOYET TOYWT

réussir:

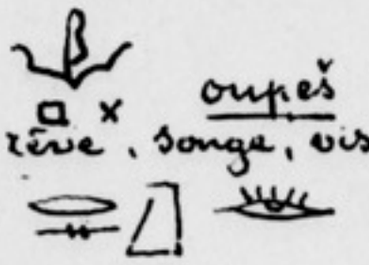

rout

par ex:

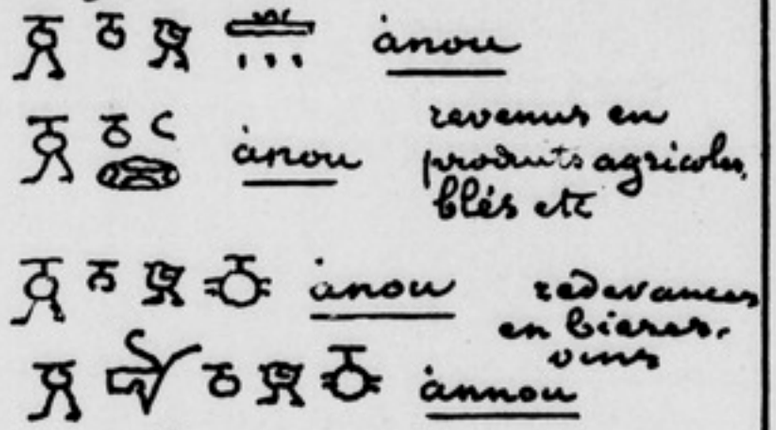

bouxepes rout sen

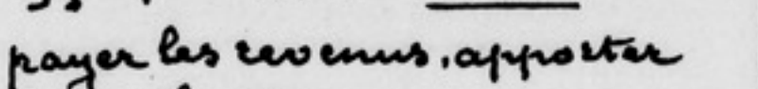
ils ne parviendront pas à réussir.

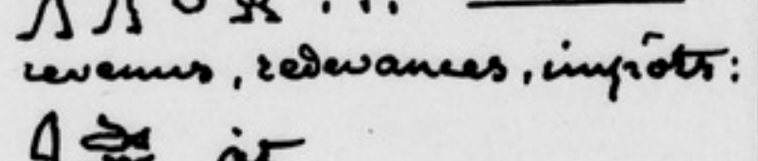
rêve, sommeil: (v. dormir)

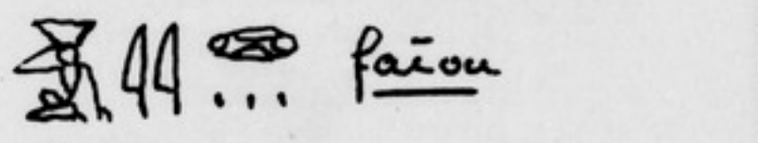

oupeš oBὰ, wBὰ
rêve, songe, vision:
res PAGOYI

revenus, redevances, tribut, budget:

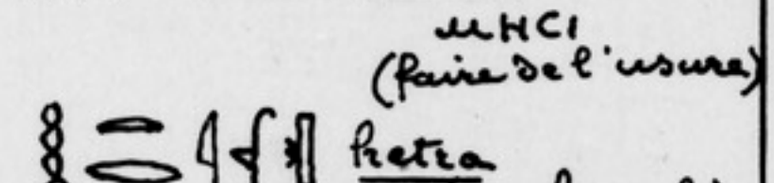

ànou


ànou revenus en produits agricoles, blés etc

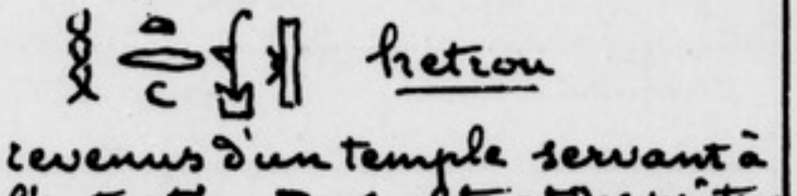

ànou redevances en bières, vins

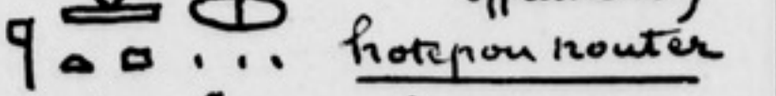

ànnou

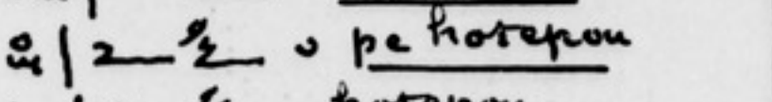
payer les revenus, apporter les tributs:

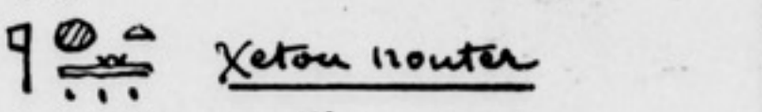

inànou

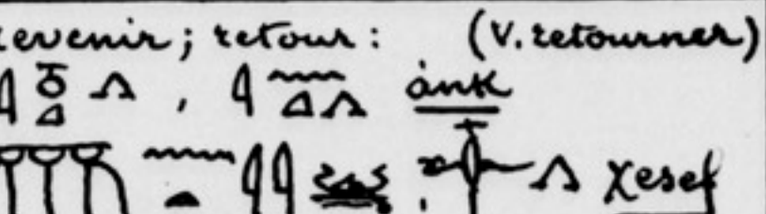
revenus, redevances, impôts:


àt


ioniou


faïou


mesoui
ⲙⲏⲥⲓ
(faire de l'usure)


hetra (v. cheval)
hetro (monnaie)
hetrou

revenus d'un temple servant à l'entretien du culte et des prêtres


āb (v. propriétés, offrandes.)
hotepou nouter
ta hotepou
pe hotepou
hotepou

Xetou nouter

tebhou

revenir; retour: (v. retourner)

ànk
xenti
xesef

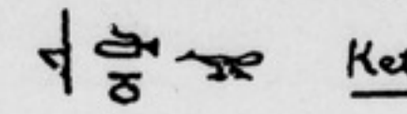
revers : (v. ruine)


sexte

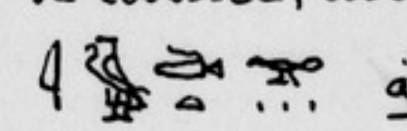
révolution périodique des saisons:

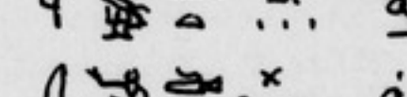
nem šen
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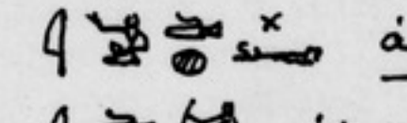
révolution, conspiration :

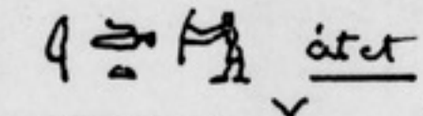

Ketrou

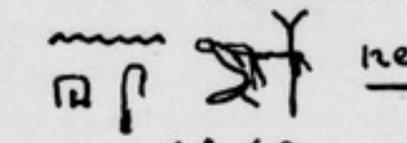
se révolter, revolté: (v. rebelle)

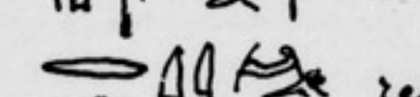

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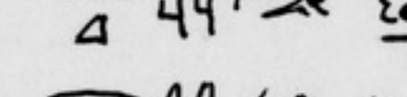

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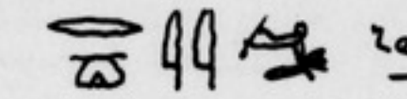

àtet

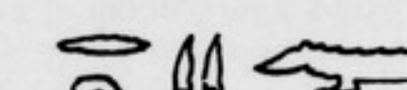

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reki


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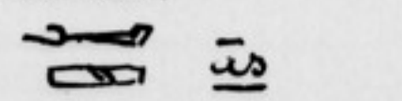

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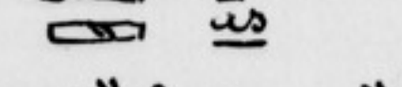
rhinoceros :

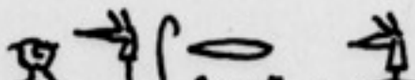

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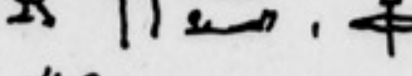
riche :


ūs

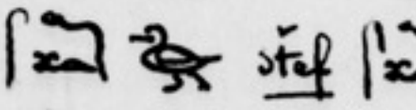
Tayε (augmenter

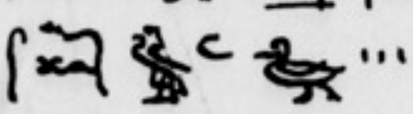

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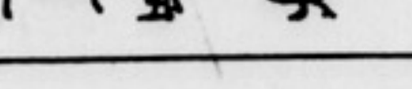

ouser

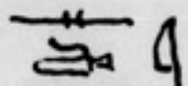

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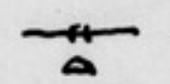
richesses : (v. abondance)

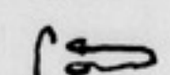

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štešan

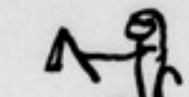

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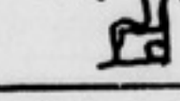

štenou


stennou

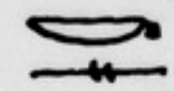

sben
sben

être riche, noble, puissant :

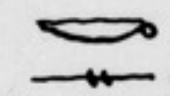

(v. noble)


šepes

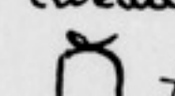
ricin (plante de) : (v. Hérodote l. II cap. XCIV)

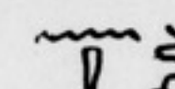

Kesbet

huile de ricin, ou semence servant à faire l'huile de ricin.

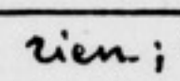

Kesbet
(on s'en servait comme huile de lampe) ϩⲓⲥⲓⲥ

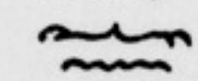
rideau (v. natte, store)

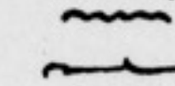

ⲁϩⲟⲩ

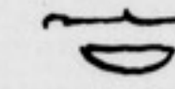

nebt
nebtou

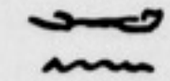
rien ; rien du tout : (v. ne pas)

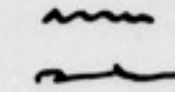

ān ou nen

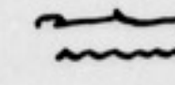

ānnek ou nennek


ānent


ānxetnek
(aucune chose)


ben
iben


men ⲙⲉⲛ

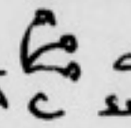

men

rire, railler, raillerie : (v. plaisanter.)

sobàa
sobaï

sobi ⲥⲱⲃⲉ, ⲥⲱⲃⲓ

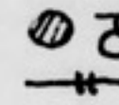
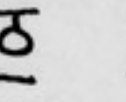
rites, rituel des cérémonies du culte:

mehnouti

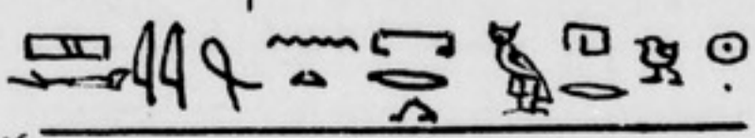



Xes

Xens

Rituel funéraire:



Sai ìt per ìn heron

C'est le titre du livre connu sous le nom de Rituel funéraire que lui donna Champollion, de Todtenbuch ou Livre des morts que lui donna Lepsius, de la Manifestation à la lumière que lui donna plus justement Champollion renonçant à Rituel funéraire, resté toutefois en usage; de Manifestation au jour donné par de Rougé, Pleyte de Deveria faisant remarquer que chez les Egyptiens la course du Soleil, le jour, était assimilée à la vie, proposa: Sortir du jour, et Lefebure: Sortir pendant le jour, comme Brugsch; Chabas a traduit à son tour per ìn heron, sortir comme le jour, et Birch: Departure from light.

Le dr Delgeur, archéologue belge, d'Anvers, mort il y a quelques années, a proposé une version sinon plus littérale, du moins plus exacte. Ce serait d'après lui: Le livre de la Resurrection.

Pris à la lettre c'est: le livre de Sortir au jour, c'est à dire le Livre qui enseigna dans quelles conditions il sera permis aux défunts élus de sortir le jour de l'Aarou à condition d'y rentrer le soir, toujours par allusion à la marche du Soleil. Nous renvoyons à ce sujet aux mots: âme, Khernouter, enfer, Champs Elysées etc.

« Le Rituel funéraire — employons ce nom auquel on est habitué — prend l'âme à sa séparation du corps et l'accompagne jusqu'au moment où, purifiée de toutes les souillures qu'elle a contractées sur la terre, elle entre dans la zone lumineuse des âmes désormais immortelles.

L'âme parcourt successivement les stations célestes; elle combat des animaux méchants qu'elle apaise en récitant des prières; elle chante des hymnes devant certains dieux; elle prend la forme tantôt des divinités bienfaisantes, tantôt des génies qui président au mal; elle les invoque; elle place chacun de ses membres, en attendant la résurrection éternelle, sous leur protection; elle revêt les emblèmes destinés à écarter les mauvaises influences; elle cultive les champs sacrés, où ses bonnes actions, déposées comme une semence, vont symboliquement faire germer pour elle la vie divine; elle écoute les mystérieuses incantations d'Isis, qui ont le pouvoir de ramener les premiers souffles de la vie. Osiris l'assista dans toutes ses pérégrinations; bien plus, il s'identifia avec elle; il s'offre en expiation pour ses péchés; il devient son guide et son sauveur. »

(Mariette Bey, Musée de Boulaq.)

Le Rituel est divisé en plusieurs livres plus ou moins anciens, divisés en 165 chapitres.

Nous avons dû citer si souvent ce livre, il contient si complètement toutes les idées égyptiennes que ce serait une lacune dans ce Lexique que de n'en pas donner une analyse aussi succinte que possible.

Les XVI premiers chapitres ont la même vignette représentant la cérémonial funèbre. Les parents et les pleureuses ouvrent la marche, viennent ensuite les coffrets funéraires et la barque qui porte le cercueil où repose la momie. Devant celle-ci un prêtre conduit une génisse et huit personnages portent les enseignes sacrées. Près de la génisse gambade un jeune veau, symbole de renaissance; etc.

Parmi ces XVI premiers chapitres, sont à noter le VIe relatif à la culture des Champs d'Aalou et au texte à écrire sur les figurines funéraires, les ouŝebti, répondants; et le XVe Ryan

Le chap: XVII contient une formule d'initiation. Les trois suivants: 35 litanies ou invocations. Les ch. XXI à XXV préparent à prononcer les paroles sacrées initiation de l'apro, ouvrir la bouche.

Les ch. XXVI à XXX ont rapport au cœur. Le chapitre XXX qui est répété à la fin du ch. LXIV se trouve ordinairement inscrit sur les scarabées.

Ch. XXXI à XLII: Lutte contre les puissances infernales, crocodiles, serpents et autres animaux typhoniesques.

Ch. XLIII à LIII: maux à éviter;
Ch LIV à LXIII: faveurs à obtenir;

Le ch LIV qui accorde les souffles de vie à celui qui est dans la Kernouter, la sainte région inférieure, se retrouve ordinairement sur les cercueils de la XVIII^e dynastie.

Ch. LXIV - Résurrection au jour (du jugement)

Ch. LXV: Suite et Développement du second jour.

Ch. LXVI à LXXII ont pour objet d'ouvrir les portes de l'hemisphère inférieur à l'âme des défunts.

Ch. LXXII, souvent inscrit sur les cercueils et les sarcophages surtout de la XXVI^e dyn.

Ch. LXXIII: répétition du ch. IX.

Les Ch. LXXVII à LXXXVIII sont destinés à donner à l'âme bienheureuse le moyen « de prendre toutes les formes qu'il lui plait. »

Ch. XC - Thot rend au défunt l'usage de sa langue.

Ch. XCI donne la liberté à l'âme.

Ch XCII rend au défunt l'usage de ses jambes.

Ch. XCV et XCVI cérémonie de l'apro déjà mentionnée ch. XXI à XXV.

Les Ch. XCVIII à CII ont rapport à la navigation de la barque solaire dont le Ch. XCIX énumère toutes les parties.

Les ch. CVII, CVIII, CIX donnent des détails sur les demeures célestes sur lesquels revient le chap. CXLIX où se trouve représenté le grand tableau des Champs d'Aalou.

Ch. CX. Tableau à 4 registres:

Dans les 2 du bas le défunt est agenouillé devant 4 êtres divins à tête humaine et leur présente des offrandes placées sur un autel. Ce sont les 4 sens: la vue, l'ouïe, l'intelligence et le goût.

Dans le 3^e registre un dieu conduit le défunt devant Osiris et Isis.

Dans le 4^e vogue la barque sacrée portant un naos dans lequel est assis le dieu créateur à tête de scarabée; Isis et Nephtys se trouvent derrière la barque céleste.

Le Ch. CXI est intitulé: « De la connaissance des esprits de la région de Pa - même texte que le ch. CVIII destiné à faire connaître les esprits de l'amenti.

Suite dans les chapitres suivants:

Ch. CXXIII à CXXXVI - Justification du défunt.

Le plus important est le CXXV^e qui a pour titre: Livre de l'entrée dans la Salle de la double justice. Il est divisé en 3 parties et se termine par le tableau du jugement de l'âme et de sa pesée dans la balance mythique.

1^re division: Invocations à Osiris et aux 42 juges des enfers. Puis première confession négative des 36 péchés contre dieu et le prochain.

2^me division: seconde confession négative. Le défunt y invoque par son nom chacun des 42 juges infernaux nommés: Celui qui a la gueule ouverte; celui qui a l'œil de flamme; celui qui a la face brûlante; celui qui a les dents blanches, celui qui se nourrit d'ombres; celui qui mange le sang; celui qui dévore les cœurs etc etc. à côté desquels figurent quelques dénominations moins terribles telles que Seigneur de pureté; le pacifique; le bienfaisant; le nourricier.

Un grand tableau termine le chapitre et représente la scène du jugement et la Salle de la Vérité - Justice.

Le chap CXXVI est relatif au Purgatoire.

La plupart des chapitres suivants sont ou des répétitions des chapitres antérieurs ou ont pour but de faciliter au défunt l'entrée de la barque sacrée, ce qui constituait le suprême bonheur. On devait les réciter à certains jours déterminés.

Les Ch. CXLI et CXLII : longues listes de noms divins au nombre de 51, dans l'ordre suivant :

1° Osiris qui réside dans l'occident, seigneur d'Abydos ;
2° Harmachis, le soleil des 2 horizons ;
3° le Nil, père des dieux ;
4° la Justice (Ma) fille du soleil ;
5° la barque solaire ;
6° Toum Kheprer, le créateur ;
7° et 8° Shou et Tefné ;
9 et 10 Seb et Nou
11, 12, 13 Osiris, Isis et Nephthys
14 à 21 le divin taureau et les 7 vaches ses épouses ;
22 à 25, les 4 gouvernails du ciel (les 4 points cardinaux)
26 à 29, les 4 génies funéraires, fils d'Osiris ;
30 à 31 les portes du Nord et du Sud ;
32 à 33, les barques solaires du matin et du soir.

Puis d'autres divinités, telles qu'Hathor, Thot qui figure sous trois dénominations différentes. etc.

Le Chap. CXLIII consacré à Osiris contient 150 invocations

Ch. CXLII – Vignette verticale divisée en 5 registres. Ceux du milieu ont chacun une barque : dans l'une on voit deux éperviers sur leurs perchoirs et devant le signe exprimant rite religieux ; dans la seconde, le défunt rend hommage à deux globes d'inégale grandeur : le Soleil et la lune. Dans la 3e également un épervier. Le registre inférieur représente le défunt en adoration et celui d'en haut l'épouse ou la sœur du défunt.

Ch. CXLIV à CXLVII : les 7 demeures ari et les pylones sebkhet que l'âme rencontrera dans l'autre monde et dont il est nécessaire qu'elle connaisse les gardiens. L'un des chapitres énumère 21 pylones, l'autre 15.

Chaque ari a 3 gardiens : le portier, le défenseur et le chef.

Ch. CXLVIII « Livre d'instruction pour les esprits touchant la voie Ra ; comment on devient fort comme Toum, grand comme Osiris, etc. etc.

« Ce livre est très mystérieux et nul autre ne l'égale en puissance. Le roi ou un prêtre peuvent seuls le voir et il n'est pas permis à un esclave d'y jeter les yeux. On y apprendra à connaître la nature des sept vaches mystiques, épouses du taureau qui donne à manger et à boire à tous les êtres vivants. »

Ces animaux divins sont représentés avec leurs noms.

Les deux chap. suivants contiennent 14 invocations et les vignettes représentent les 14 demeures de la région des morts et les figures des esprits monstrueux qui y résident.

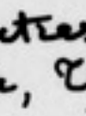
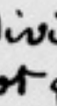
C'est par le Ch. CL que se terminent tous les Rituels les plus anciens. Les autres ont été ajoutés plus tard.

Le Ch. CLI est souvent reproduit sur les cercueils. Les vignettes représentent l'une deux momies debout à côté d'Anubis sous forme de Chacal, lequel invite le défunt à se réveiller ; l'autre représente la momie étendue sur son lit funèbre entre Isis et Nephthys dont les évocations vont rendre la vie au défunt.

Ch. CLII. « De la construction d'une maison sur la terre. »

Ch. CLIII. « D'échapper au filet. » c.à.d. à la seconde mort.

Ch. CLIV « Empêcher la corruption du cadavre ».

Ch. CLV à CLX. Des amulettes tat , de la boucle de ceinture ouat , des colonnettes tat , des vautours, des colliers, d'or, du chevet ours 

Ch. CLXI – Orientation du cercueil « Le cercueil doit être placé de manière à ce que chacune de ses faces puisse être frappée directement par l'un des 4 vents du ciel. »

Les quatre derniers chapitres CLXII – CLXV ne se trouvent que dans les Rituels des derniers temps, probablement d'origine Ethiopienne. Mots étrangers, surtout Nubiens.

Ammon y figure comme dieu suprême, tandis que dans les Rituels anciens, le petit nombre de fois que ce dieu est cité, il ne l'est que comme divinité inférieure.

Ces derniers textes pourraient même ne remonter qu'à l'époque gnostique dont ils expriment les idées bizarres dans un style souvent inintelligible, avec des noms barroques et barbares, et surtout des conjurations magiques.

Le Rituel funéraire est des plus intéressants à étudier, mais c'est surtout dans les chapitres de la confession négative qu'il prouve sa haute valeur morale.

C'est là qu'il est dit:

« Je n'ai pas blasphémé;
« Je n'ai pas volé;
« Je n'ai pas accusé faussement;
« Je n'ai pas commis d'iniquités;
« Je n'ai pas proféré de mensonges;;
« Je ne me suis pas assis devant les mères de famille;
« Je n'ai pas été paresseux;
« Je ne me suis pas enivré;
« Je n'ai nui à la réputation de personne;
« Je n'ai pas été hypocrite;
« Je n'ai pas fait pleurer;

Mais force nous est de borner nos exemples, en terminant par ce passage que nous avons déjà cité dans le texte même:

« J'ai donné du pain à qui avait faim
« J'ai donné à boire à qui avait soif;
« J'ai vêtu celui qui était nu.

---

rivage; rive: (v. bord)

aa outeb

outebouition

ioudou-

ΘΙΟΟΡ

spotaui

CΠΟΤΟΥ

spor CΦΟΤΟΥ (léontas

---

rivière: (v. lac, puits)

trent

---

rien

hennou

---

rivaliser de zèle, faire des efforts;

àKoh

àKouh XOQ

---

river des chaines, des anneaux aux pieds, aux mains: (v. question) forger

mâã

---

rixe, lutte, combat d'animaux (v. querelle)

ZeKou

ЧЄNHN

---

robuste, fort, puissant (au physique et au moral:

pehti

hefâ

---

rocher, roche: (v. carrière, mine, pierre...)

ba BH (sépulcre.)

rot rot.t

---

roi, chef suprême, suzerain, souverain:

ânt

âbi

âbi

âbi

roi: (suite)
roi, chef, prince, chef d'armée:

betek betek

betek

betkou

betek hek, hek

hek xā
porte-sceptre ; porte couronne

souten COYTEN (diriger)

ân souten
qui porte la pouvoir, chargé du pouvoir

reine, femme du roi:

hmt souten

hont (V. Majesté)
jeune femme du roi:

ranen-t souten
fils du roi:

sa souten
roi de la H^te et de la B^se Egypte:

souten nest sexet ouat
roi de lotus et de papyrus
roi de la B. Egypte:

sexet CAϩHT

rôle, piste: (V. piste, v. roulleau)

ānti

sne sni ou snen

Rompre, rupture (v. Briser)

ouà

ouàa

ouàa-ϩ

ouaouai

oui OYW OYEI

ouai

oui

tioui toyw

wouh

wou hiti QITE

Kenken

Kaušai KWUS

Kahau KEϩ
rompre avec les doigts:

peti
rompre à coups de hache:

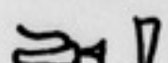
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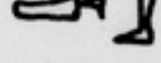
ronces:

kata-u

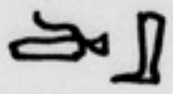
hamaaa

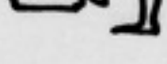
rond, cercle : (v. monnaie) cercle

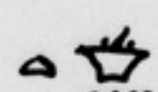

outen-t

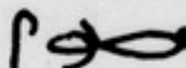

outen-t

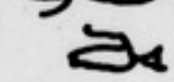
aller en rond, chemin de ronde ; faire des circuits :

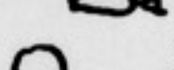

tel


teln


teln (v. roue)


sešet

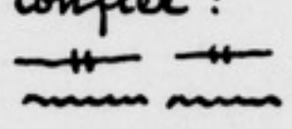

ša ou šn ou šn


ta

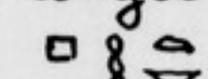
le grand rond : soleil.

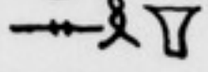

šen our

ronfler : (v. respirer)

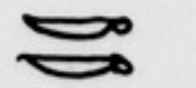

sensen
CENCEN

ronger :

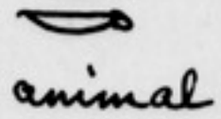

rehst


Kek KEK

animal rongeur :


Kek.t

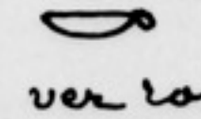
ver rongeur :


Kak

rose, rosier :

ouarda

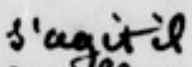

ouirt OYPT OYEPT BEPT


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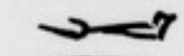
s'agit-il ici de la rose, notre reine des fleurs ? C'est douteux. Serait-ce la rose de Saron si souvent citée dans la Bible ? Mais la rose du Saron était la fleur du laurier-rose. Était-ce la fleur du rhododendrum ou du rosier d'asie appelé pontica, d'où l'abeille tire un miel qui donne l'ivresse et la folie ?

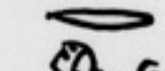
On a traduit aussi par rose :

texou et par corde rose


inou n texou (v. vigne)

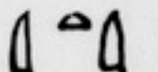
roseau, calame à écrire : (v. canne jonc)

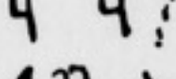

ar


Kenna


Kaša

rosée, brouillard, vapeur :


it EIWTE IWT


aat

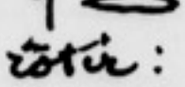

at-r

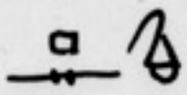

iti <Y·Y—n it-n

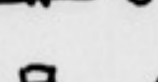
rôtir, rôti : viande rôtie : (v. viande cuire)

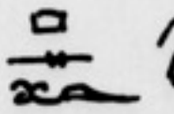

ašer

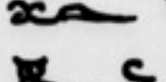
rôtir :


ašer ašer

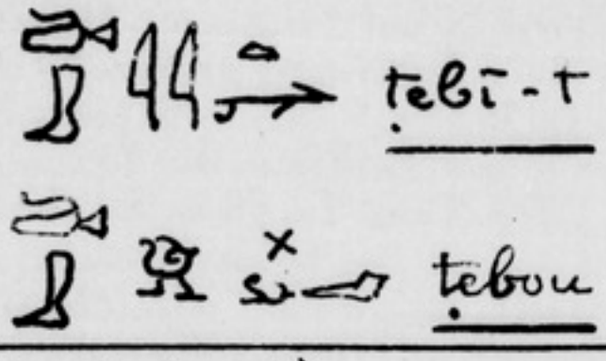

pes cuire TICE


hasf TACT tathou

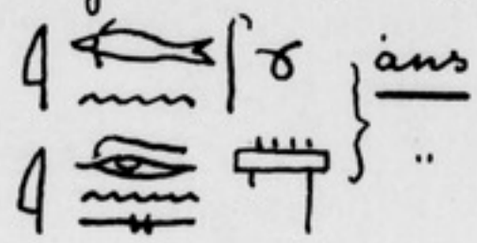

c mou


tab tal XOY GWOT

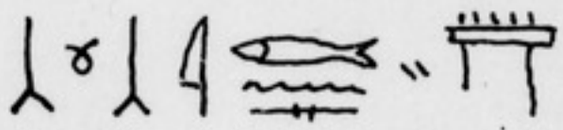
rouir : (V. char)



rouge, rougir :
étoffe rouge clair, couleur rouge clair, presque rosée : (V. étoffe)

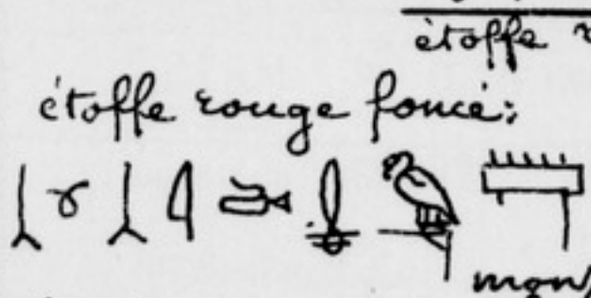


le même groupe est employé pour dire : rouge, rougir d'émotion.



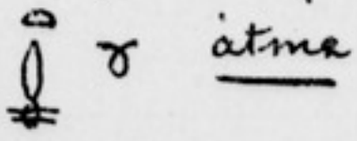
monx ànṯi
étoffe rose

étoffe rouge foncé :



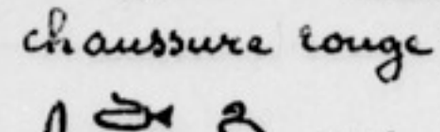




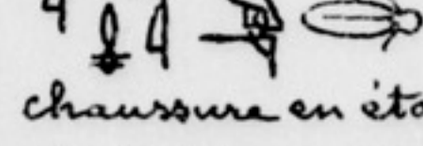




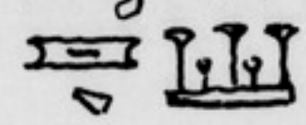
chaussure rouge foncé :

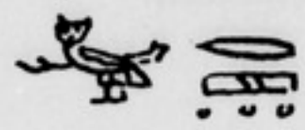


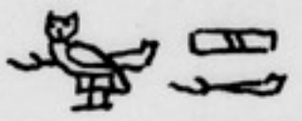
chaussure en étoffe rouge foncé :



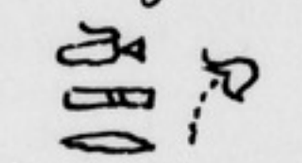
rouge, rouge vif, roux



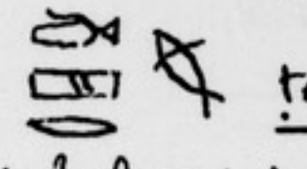




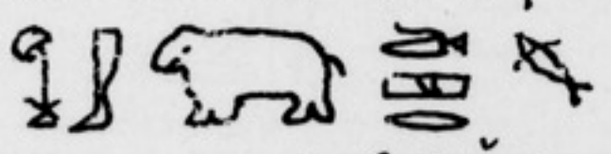
rouge sang :



la couleur rouge sang ṯeš̆er était regardée par les Egyptiens comme terrible, effrayante, horrible, typhonique. Ainsi :

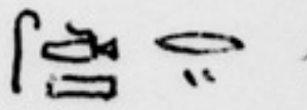


voulait dire : à la fois poisson rouge et aussi horrible, terrible ; par ex :

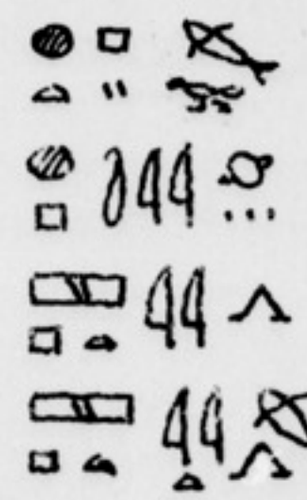


le terrible hippopotame.

faire rougir (au propre et au figuré)

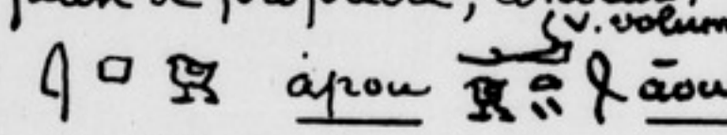


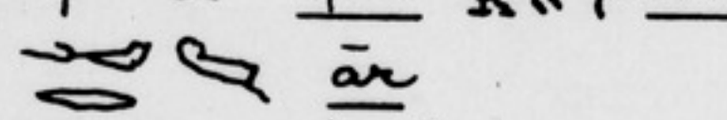
rougir de honte, rougeur pudique :



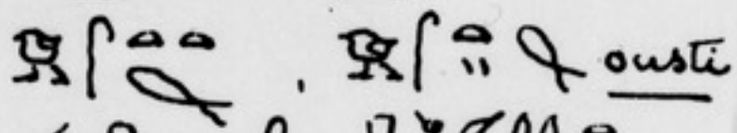
ces mots s'emploient aussi dans le sens d'éruption cutanée.

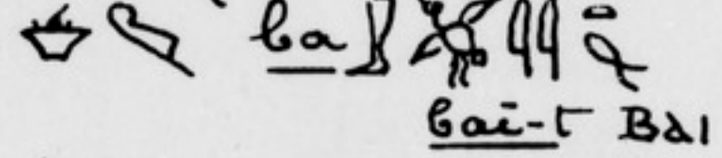
rouir le lin: v. lin


sep CEП CωΠ

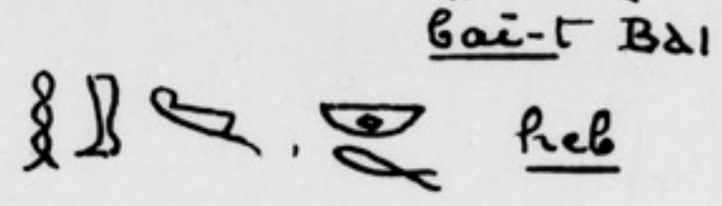

sepi sapi

rouleau, cylindre de bois:

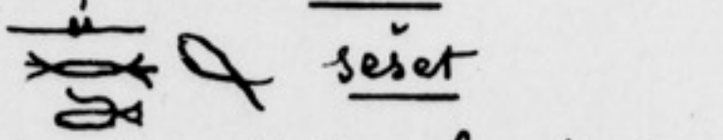

Kerker


nens

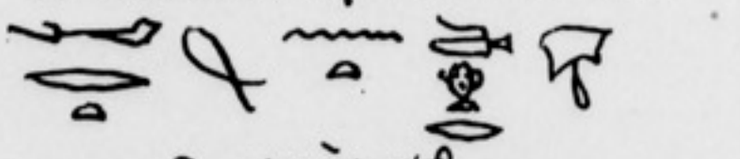
rouleau, role, écrit, volume de papyrus, livre, lettre, acte, plan de propriété; contrat: (v. volume)



Ces derniers groupes composés de heb fête et et qui déterminent les écrits, signifient donc: écrits au sujet des fêtes sacrées:

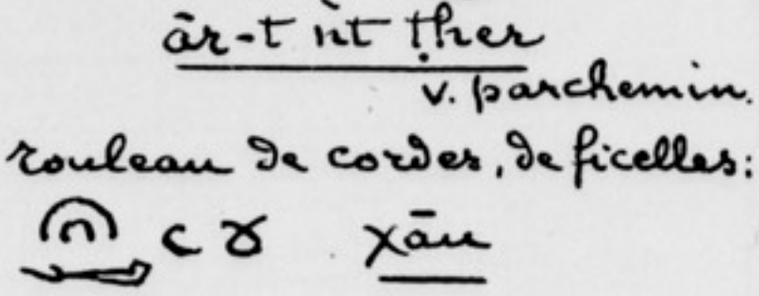

sešet

rouleau de parchemin:

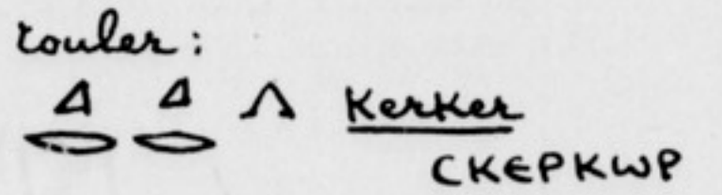

ār-t ìt ṯher

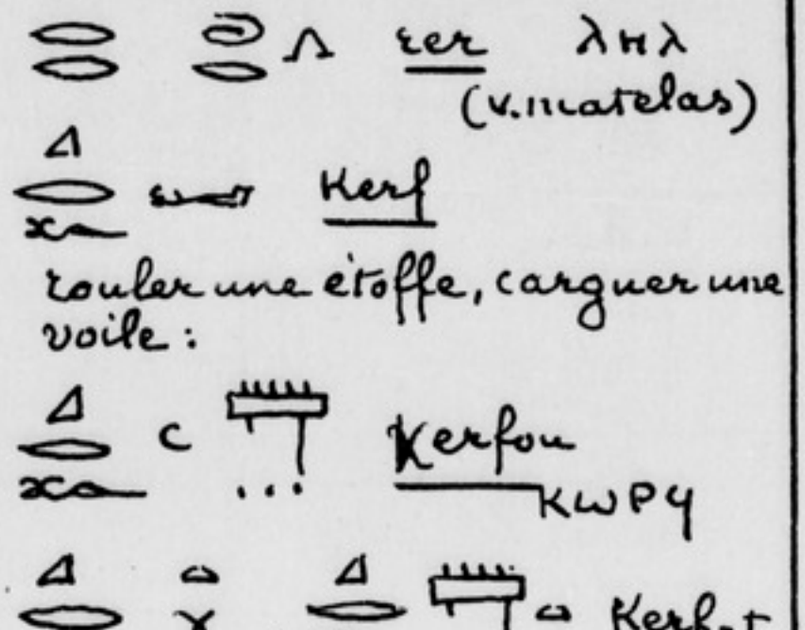
v. parchemin.

rouleau de cordes, de ficelles:


xāu

rouler:


Kerker CKEPKWP

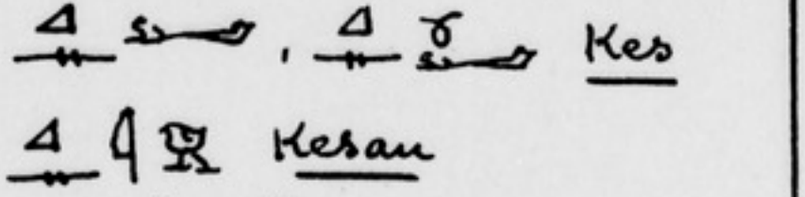

ser λHλ (v. matelas)

Kerf

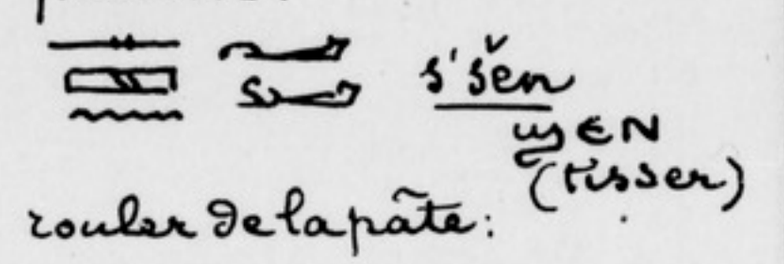
rouler une étoffe, carguer une voile:

Kerfou KWPY

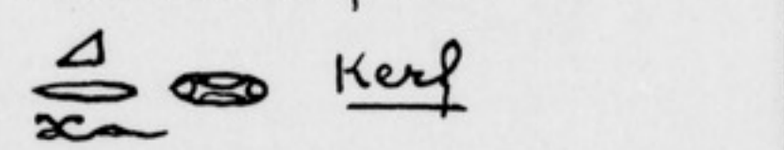
Kerf-t



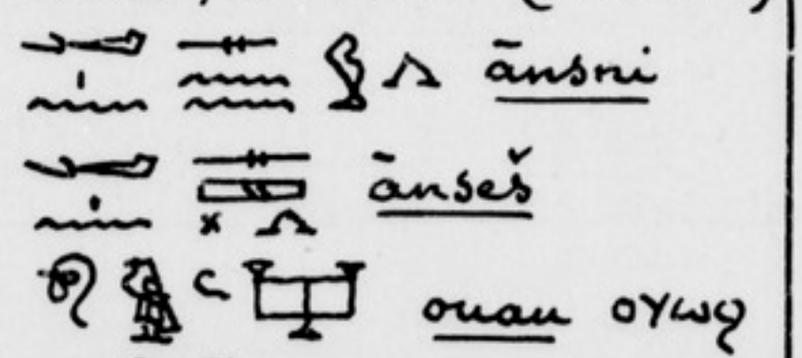
rouleau de fil, rouler un peloton:


s'šen ϢEN (tisser)

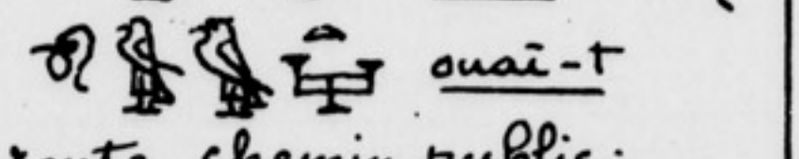
rouler de la pâte:


Kerf

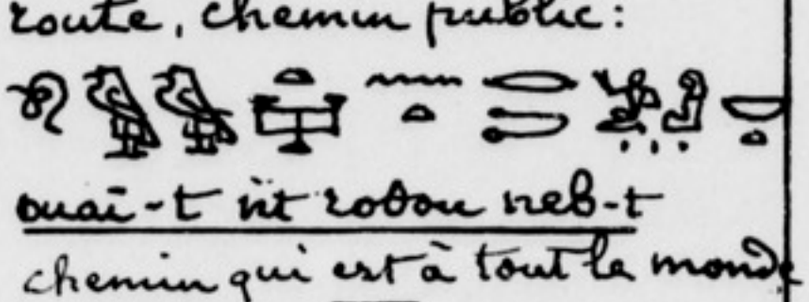
route, direction: (v. chemin)



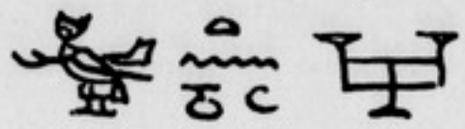
route, chemin public:


ouaï-t ìt robou neb-t

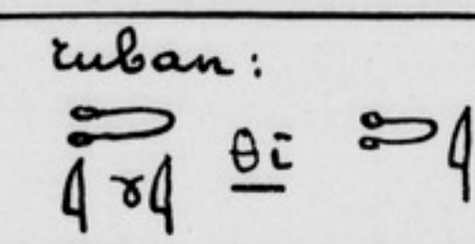
chemin qui est à tout le monde



route: (suite)

 mātennou

ruban:

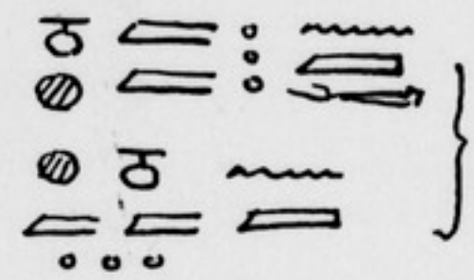
 θi θi-t

rubis ou saphir oriental rouge

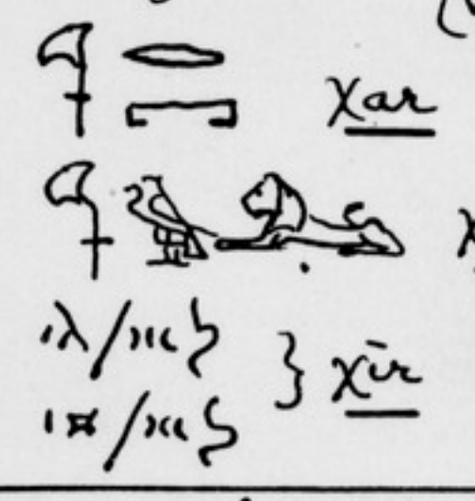
 xrem

xrem

rubis véritable:

 xroumi n mā

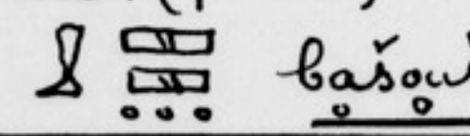
rue, grand'rue, quartier: (v. carrefour, quartier)

 xar

xal

xir ꞮIP, ϩIP

rue: (plante)

 bašouš Βαϣουϣ

ruer:

 Kenkero ΘPENΘO

rugir, rugissement:

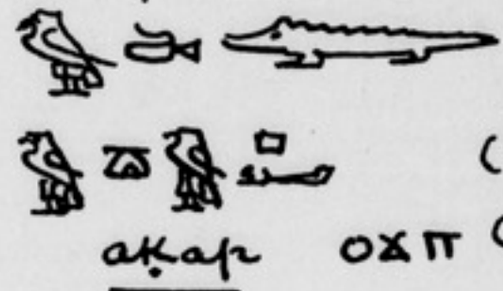
 nehem ЄλϩHⲘ

 henhem ϩЄNϩЄⲘ

se dit de tous les cris d'animaux

rugosité. (v rouille au sup. de la lettre R)

ruine, ruiner: (v. dévasté)

 at

ϩH (ruine)

OOT (trembler)

akaš OXΠ

ouāouā OYω

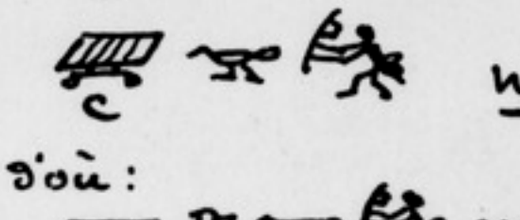
ous-t OEC

ousθ

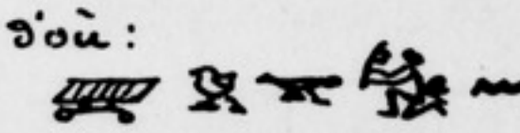
ouas

ouš ouš OYEϢ

oušer

 Wou

d'où:



wou n ânx

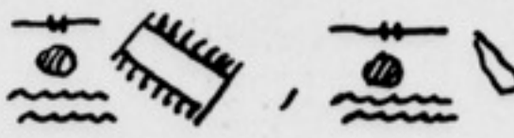
ruine de la vie. c.à.d. péché.

 xeb hau

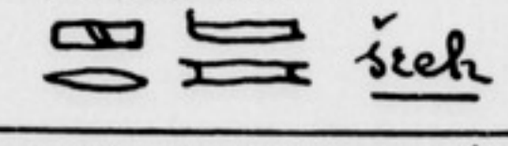
sem

semou

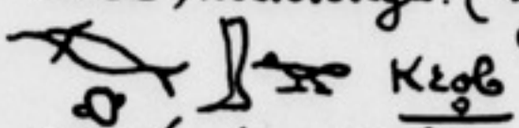
ruiner, renverser, abattre:

 sxeni

ruisseau:

 šreh ϣλεϩ

ruse; mensonge: (v. piège embûche)

 Krθ KPOϥ

Krθi

rython:

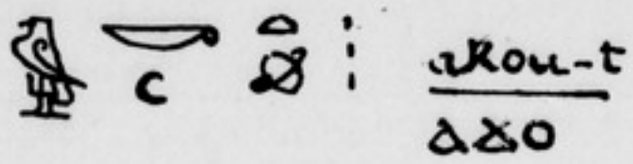


àbroK
BAλKOY

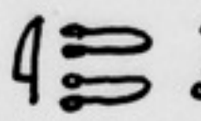
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supplément à la lettre R

rouille:

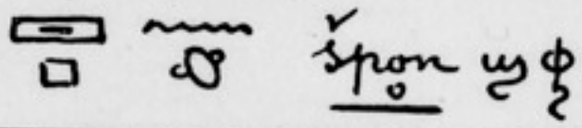


rout-t
ΔΧΟ



àbi-t
ЄTHψ1

rouille, rugosité et par extension: lèpre, gale, dartre, éruption cutanée:



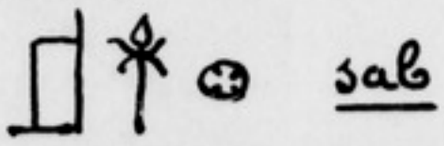
šfon ψϕωNI

S

sa: v. son

---

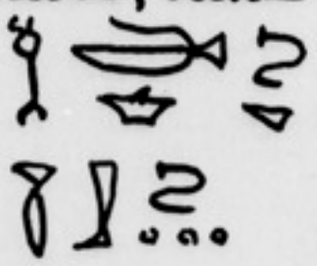
saba, capitale des sabéens dans l'arabie heureuse. Les sabéens étaient en grandes relations commerciales avec les Egyptiens:



sab

---

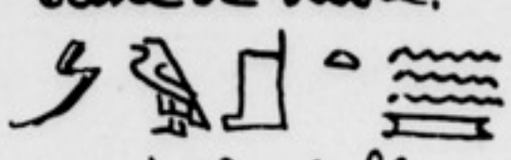
sable, dune: (v désert)



outeb

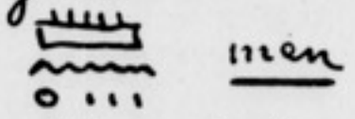
ouašeb

banc de sable:



mast

grain de sable:



men

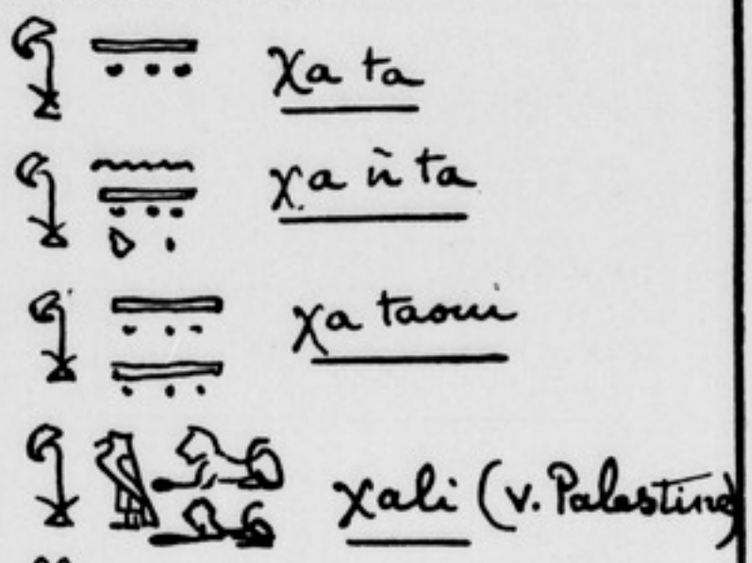
sable de rivière, gravier, limon:



remrem

---

sable, terre sablonneuse de qualité inférieure, impropre à la culture:



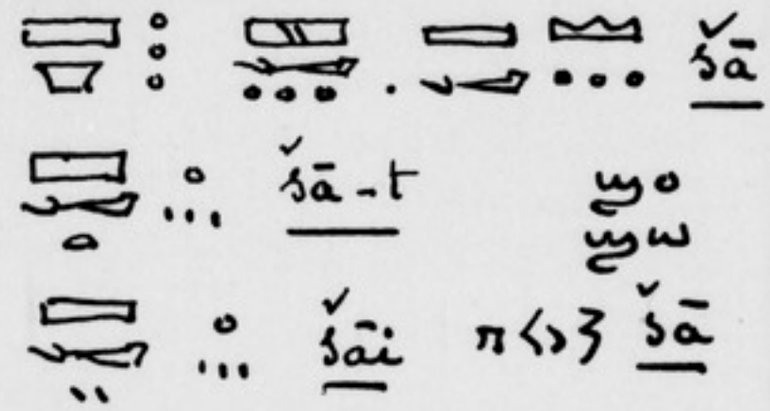
χa ta

χa ù ta

χa taou

χali (v. Palestine)

sable:



šā

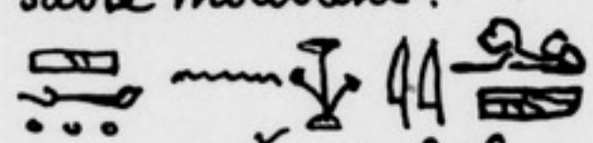
šā-t

ψo
ψw

šāi

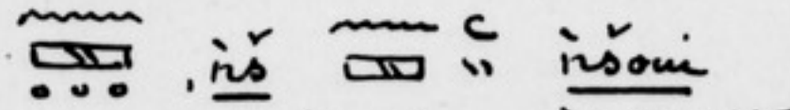
π<>ʒ šā

sable mouvant:



šā ù ḥrḥl

littér: sable en mouvement. Selon les idées égyptiennes, le sable était impur, à cause de sa couleur fauve qui est celle de Set. D'où:



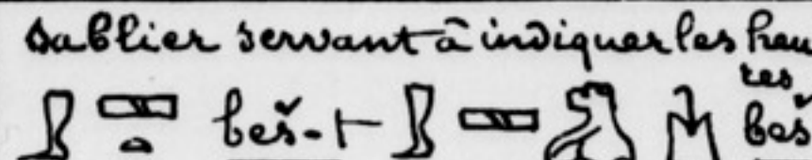
, ìšš = ìšši

qui répond à ONVϕ, épouvante.

Aussi, afin de combattre ce que le sable pouvait avoir de funeste, le parsemait-on de petites images de divinités, toutes les fois qu'il devait servir à l'édification d'un monument sacré.

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sablier servant à indiquer les heures



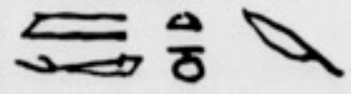
beš-t

beš

beš (heb)

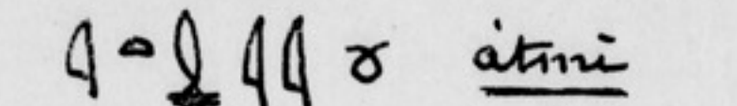
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sabre: (v. glaive, arme)

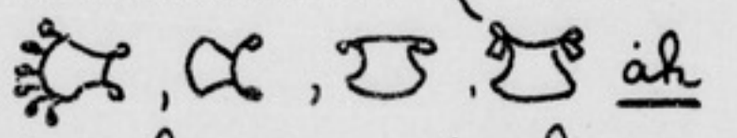


māten

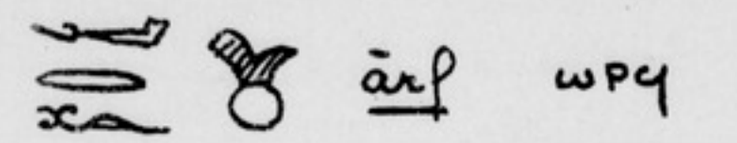
sac:


ätmi

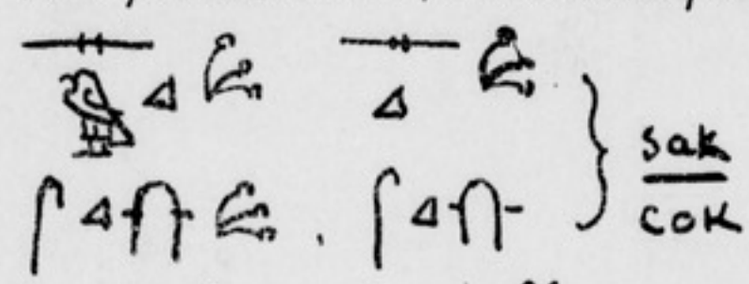
sac à semence: (v. Labourer)


àh

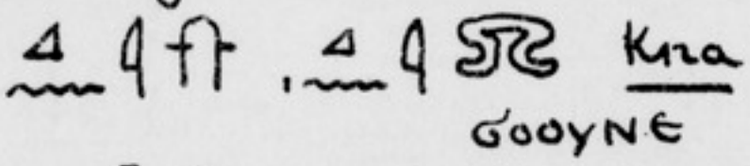
sac., bourse: (v. bourse)


àrf wpq

sac, toile à sac, couverture, natte


sak cok

sac, toile à sac, étoffe commune et rugueuse, cilice:


kna

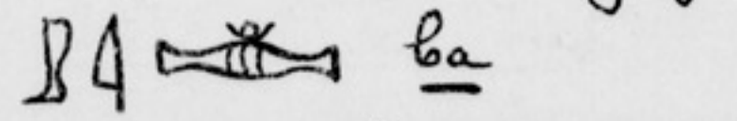
coovne


kaiou

kou coov


prêtre représenté avec le kna (cilice) sur la poitrine.

sac, valise, sac de voyage:


ba

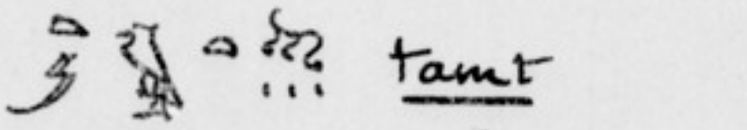
sac servant de mesure:

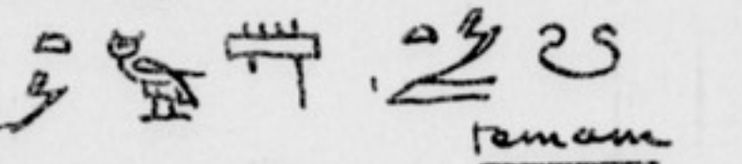

tamau

tamem

tammou

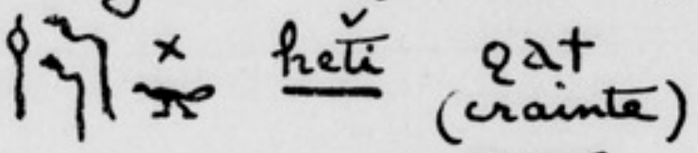
tembem


tamt


tamam

tmamou-t (et autres variantes)

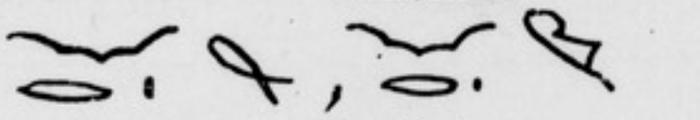
saccager: (v. dévaster)


hetï qat (crainte) QITE QWTE saccager

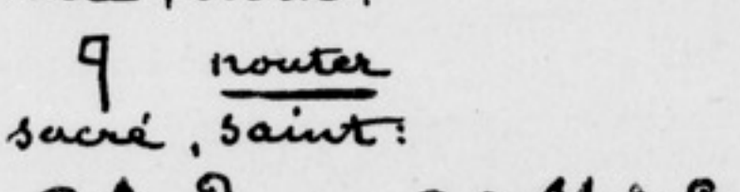
sacrer, consacrer, oindre:


àpro

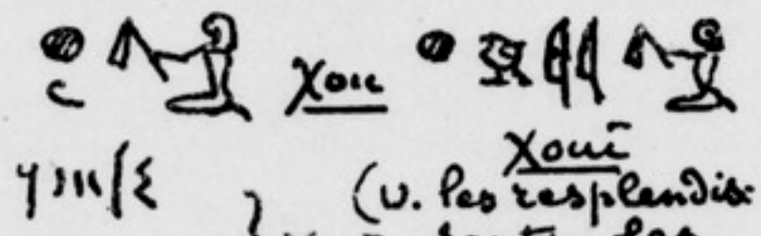
litt.: délier la bouche, permettre de commenter et d'expliquer les livres sacrés, formule de l'àpro

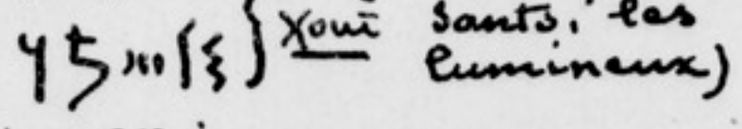

apro ses

sacré, divin:


nouter

sacré, saint:


xou


xouï (v. les resplendissants, les lumineux)

par ex:

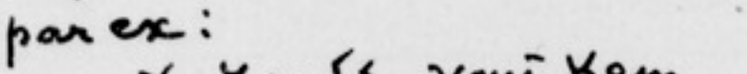
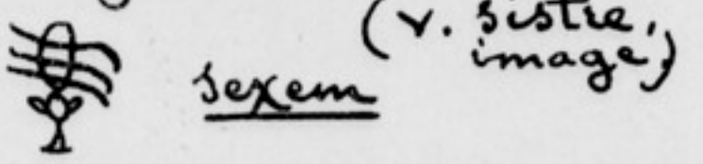
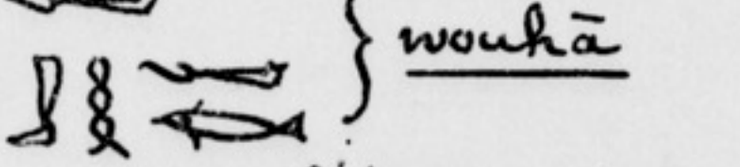

xouï kem la sainte Egypte.

image sacrée:


sexem (v. statue, image)

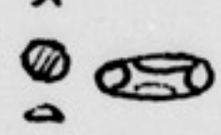
sacrifice: (v salut)


wouhâ

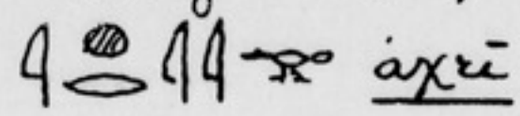
nous avons déjà vu que ou et b s'emploient l'un pour l'autre

sacrifice: (suite)

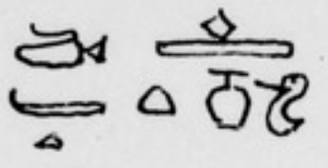

ouaxetu

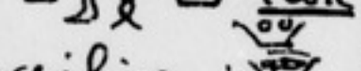

xot ŋwoyuŋ
ŋ'ayeoyuŋe
ŋwot

Sacrifice d'animaux offerts en holocauste aux démons et chargés des iniquités:


àxrē

Sacrifice offert en l'honneur des dieux et des morts:

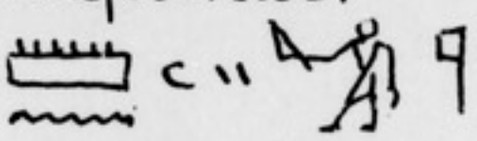

t.het hotep


tebh

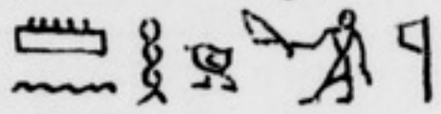
offrir un sacrifice: (v. offrande)


tout mā

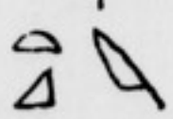
Sacrificateur:


menoui nouter

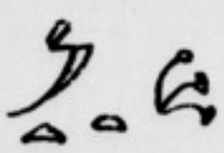
Le même groupe sans le signe ☤ signifie boucher.


menhou nouter

sacrifier:


toK ΔωK

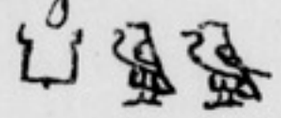
safran: (v. cardamome) crocus.)


mati ΜΕΘΑΙΟ


Kača ϬΟΥΔ

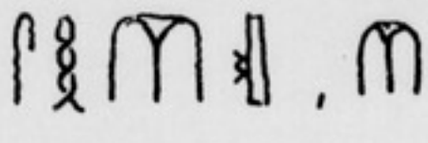
On se servait du safran dans certains mets et aussi pour teindre les étoffes.

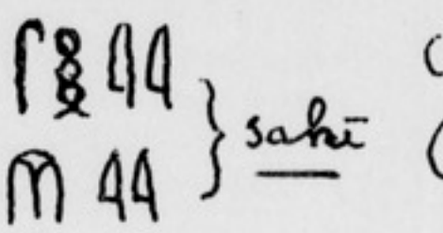
sage: (v. prudent) habile


Kait KAT
Kat

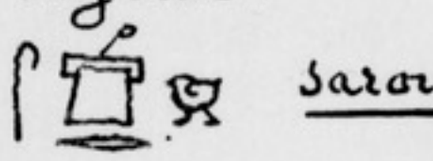

Kait-hāti


Kaitab
KATϩHB

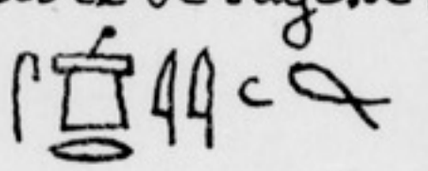

sah
caϩ
(docteur)


sahū (v. savant)

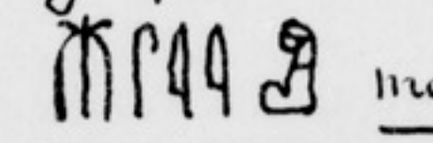
sagesse:


sarou

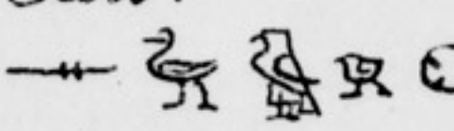
livre de sagesse, de morale:


sarīou

sage-femme:


mesi MECIW

Sais:


saou

sai CAI

saint, sainteté: (v. pur, prêtre, sacré)


ouab OYAB

sain: (v. santé)

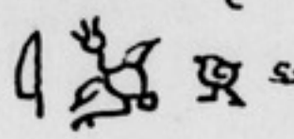
saisir: (v. prendre enlever, empoigner)

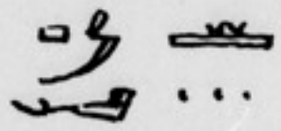

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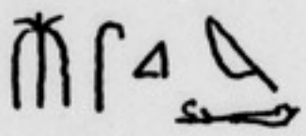

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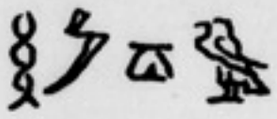
ama ΔΙΙΟϤΙ

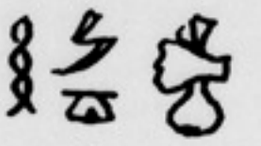
saisir: (suite)

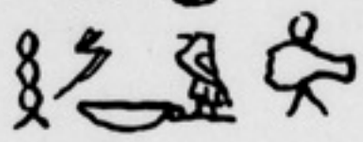
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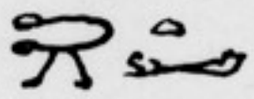
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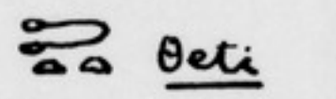
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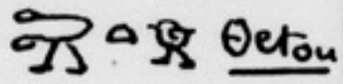
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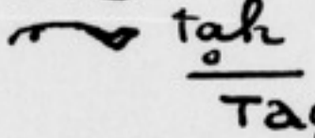
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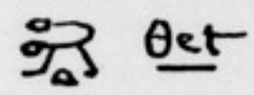
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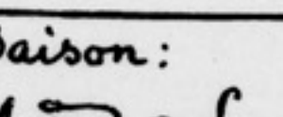
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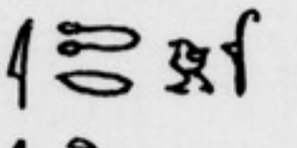
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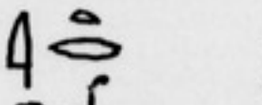
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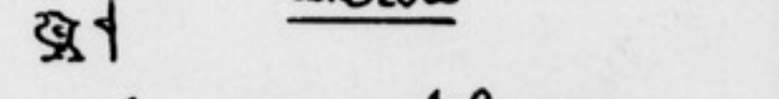
saison:

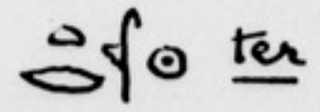
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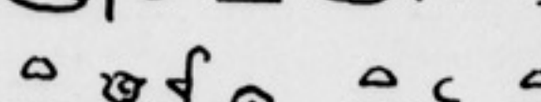
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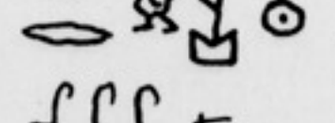
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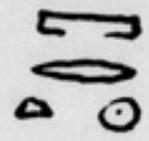


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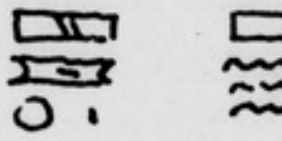
saison de l'inondation:

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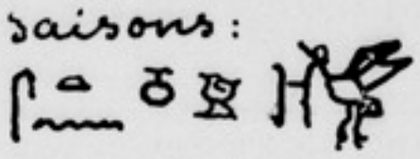
Saison d'hiver:

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Saison d'été:

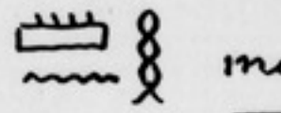
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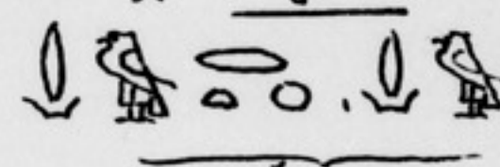
saisons: (v. mois)

 šemmou

Salaire: (v. payement)

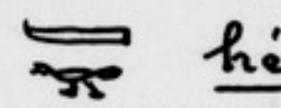
Salaison, conserves, condiments

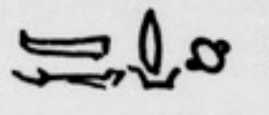
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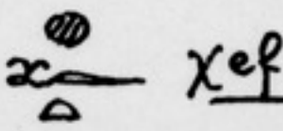


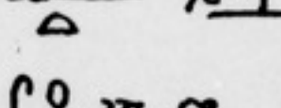
tarot

Sale: (v. saleté, se salir)

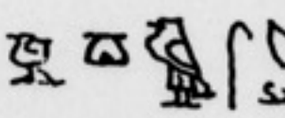
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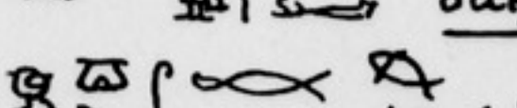
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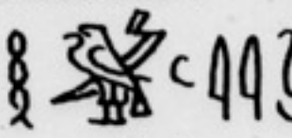
 s'hou

saler des poissons, saumure: (v. sel)

 oukas

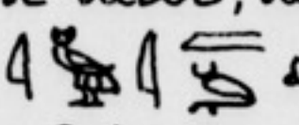
 oukas meh-t

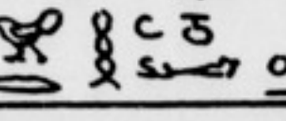
Saline: (v. sel)

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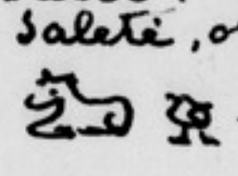
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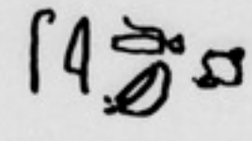
se salir, saleté: (v. souiller)

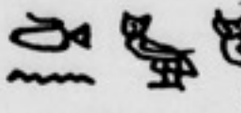
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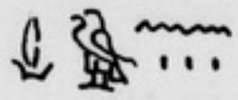
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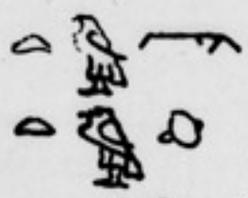
salir : (suite)
saleté, ordure : (v. sale, ordure, impureté)


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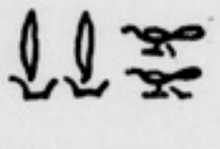

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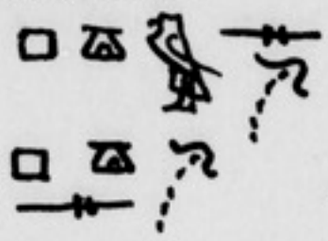

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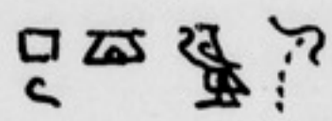

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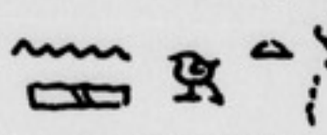

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salive : (v. cracher vomir)


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ΠAGCE


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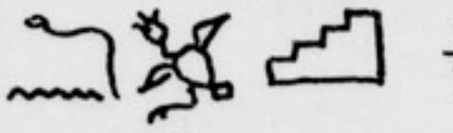

neŝou.t

salle : (suite)
salle, espèce d'atrium avec impluvium ou fontaine au milieu, ornée souvent de statues, comme nous venons de le voir : - salle fraîche où l'on respire :

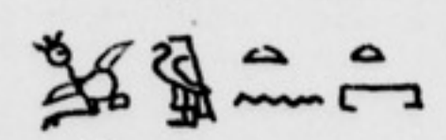

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xenti

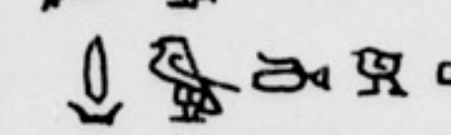
salle particulière d'un temple, édicule orné de colonnes et où conduisaient des marches ; se disait aussi de la salle du trône :
ΔANH


tenťa


ťenťa


tenťa-t

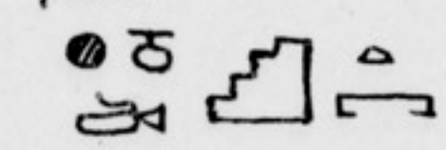

ťanti


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les deux salles du trône :


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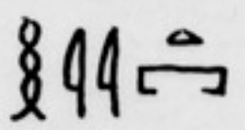
la salle du trône est aussi désignée par : (v. trône)

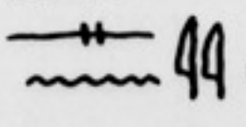

xent-t

salle ; salle de fête ; grande salle d'un palais, d'un temple :

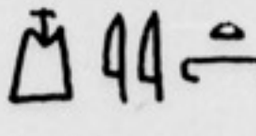

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QHT

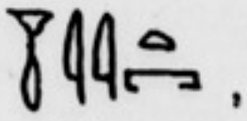
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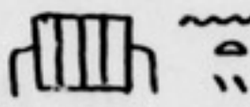

seni-t CENH
deux

salle des colonnes : (v. colonne)

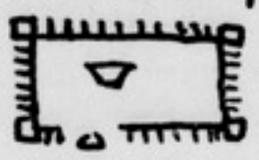

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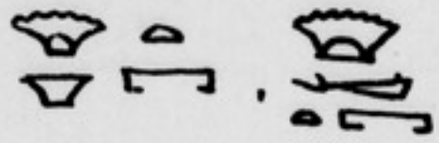

ouaťit

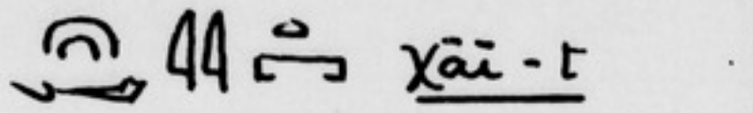
salle des statues :


xenti

(v. colonne suivante)

Salle: (suite.)
salle de la couronne ou salle de procession:

ousexet χa


χā-t

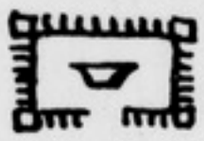

χāi-t

grande salle:

ousext

ousext

ouasex oyuy lys c

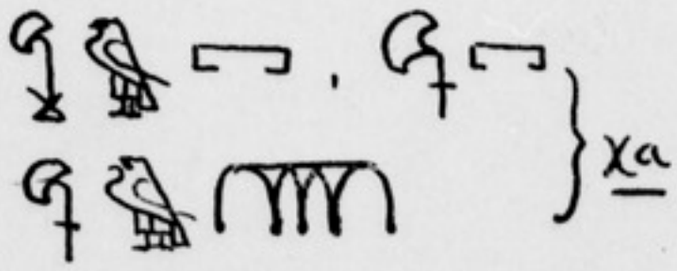
salle de la barque sacrée du soleil:

ousex nofrou

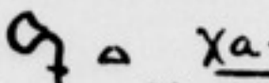
salle, temple de la double Vérité (Justice et vérité):

ousex mãti

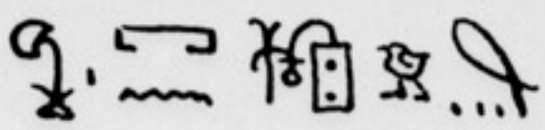
salle des libations:

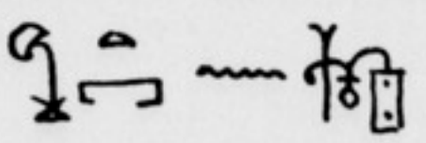
ousex-t outen

salle de réunion, grande halle, salle immense:

χa

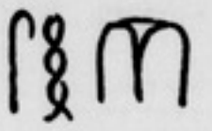

χa-t

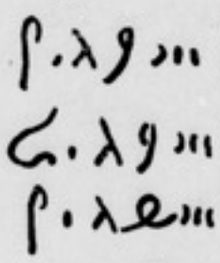
dou: salle des livres, bibliothèque


χa n ànou

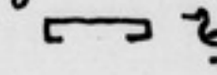
salle de rédaction:

χat n ãn

salle des scribes, des hiérogrammates.

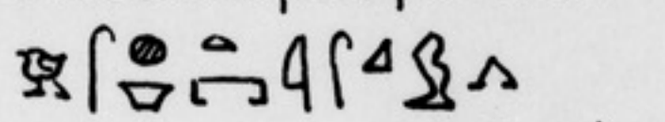
salle de réunion: (v. purgatoire)

seh

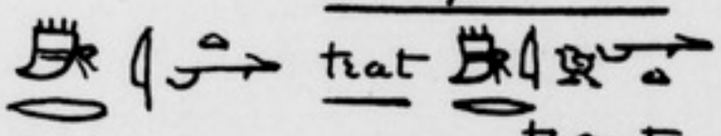

sih

CEYϩ

grande salle:

per our

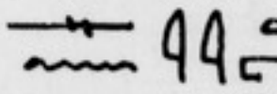
(v. variantes aux mots: palais, porte, maison, collège, académie.)

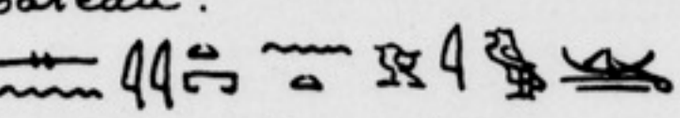
salle d'attente, antichambre, salle des pas perdus:

ousexã-t ask'

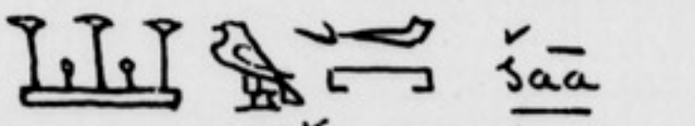

trat

traut

(v. pont de navire)

salle, salon; chambre réservée aux voyageurs, caravansérail:

senũ-t CENH

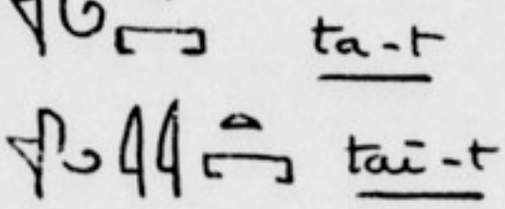
salon des voyageurs dans un château:

senũ-t nt ouaa

salle d'entrée:

šaa

de ša commencer

salle du milieu:

her ab-t

salle peinte de diverses couleurs

ta-t

TOE

tai-t

Saluer :
« Lorsque les Egyptiens se rencontrent au lieu de se saluer de paroles, ils se font une profonde reverence en baissant la main jusqu'aux genoux. »
(Herodote, l.II c.LXXX)
(V. adorer)

asen

oui ouahtep (courber la tête)

ouš oyaw, oywT

ouš
plutôt acte d'adoration.

šouš wyoywoy (être adoré)

štam } ouštau

šarām šalam
wyελeu
(adorer, aussi: dégainer; saluer de l'épée

talmi

Saluer, donner la main :

šeptot
wyεπτοτ

Saluer, s'incliner devant quelqu'un, simple formule de politesse dans le sens indiqué par Herodote :
(v. hommages)

xab remenowi
courber les épaules

xab ĕ remen
s'incliner de l'épaule

xab kāk
baisser l'avant bras

Salut à :

nouť her } nouť her
lu aussi:
ăt nou her

c'est la formule qui commence ordinairement les invocations magiques et les prières.

Salut à toi :

nouť her-K

Salut et santé !
formule de politesse répondant à salve et à bonjour :

outăhă senib

ne oută ne senib

le jour du nouvel an on offrait un sacrifice, dit le sacrifice du salut :

heb nouť
ou
heb ătnou

nouther tempi

nouther tempi-f heb

Sanctuaire :

ab-t
ou
ouab-t

prononcé par abréviation
rexoun
(v. intérieur) ϱOYN

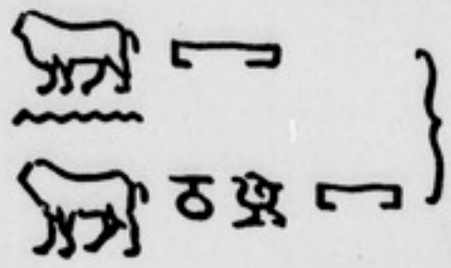
heri

xem

xesmou

le signe indique que l'entrée en était interdite.

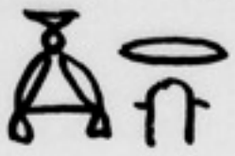
Sanctuaire : (suite)



xoun
qoyn
(intérieur)

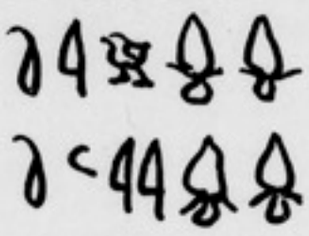


s'χem



taber
TABIP
(tabernacle.)

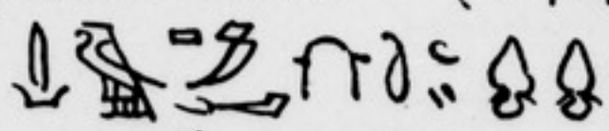
Sandales :



θau
θoui
θωογι

Les sandales étaient la plus souvent en palmes tressées, munies de cordons dont l'un passait entre l'orteil et le second doigt du pied. Chaque côté des sandales était relevé ; la pointe très longue, rappelle la poulaine du moyen âge.

Sandales de feuilles de papyrus collées ensemble formant une sorte pièce de carton. (v. papyrus)



ταιμα θουι

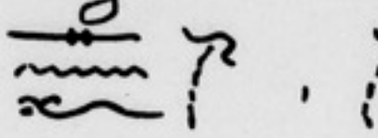
On trouve souvent dans les tombes des modèles de sandales en cartonnage ou en toile. Parfois aussi elles sont simplement figurées en peinture sur le sarcophage. On y remarque parfois des dessins représentant des prisonniers de guerre :



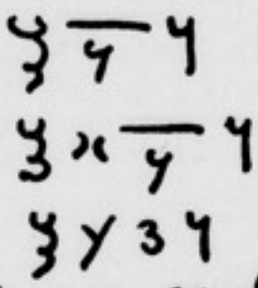
Cet emblème rappelle l'expression si commune des textes Egyptiens :

« Que tes ennemis soient sous tes sandales. » Mais dans les tombes ces figures sont l'expression d'un vœu adressé au défunt, lui souhaitant de triompher des puissances des ténèbres.

Sang :



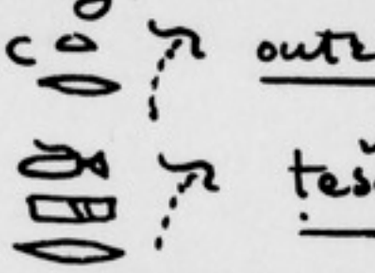
snof



snaf
snefa

CNOY

Sang, couleur sang :



outo (v. rouge)

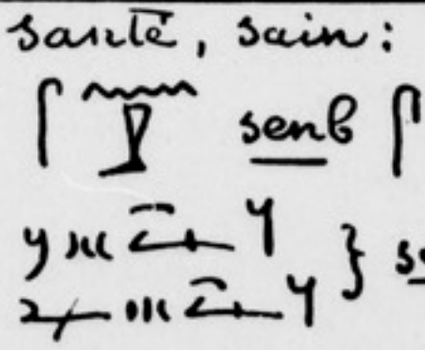
tešer ou tešro

Sangle. (v. courroie, lanière.)

Sanglier : (v. porc)

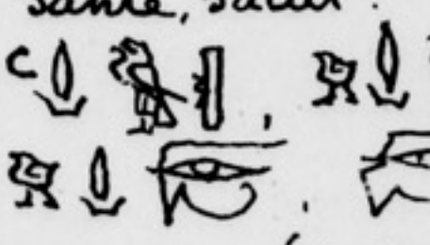
Sans : (v. manquer de, ne, ne pas, n'avoir pas)

Santé, sain :



senb
senib ou senbi
senbi ou senib

Santé, salut :

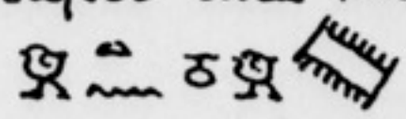


outa
outa
(v. amulette outa)

ⲟⲩⲱϫ
ⲟⲩⲟϫ
ⲟⲩϫⲁⲓ

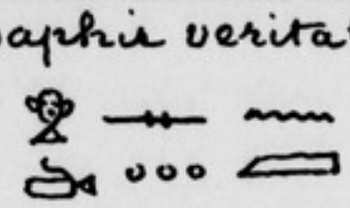
outa

Saper une muraille :



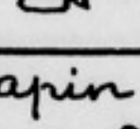
ⲟⲩⲱⲧⲉⲛ
outennou

saphir veritable: (v. quartz)



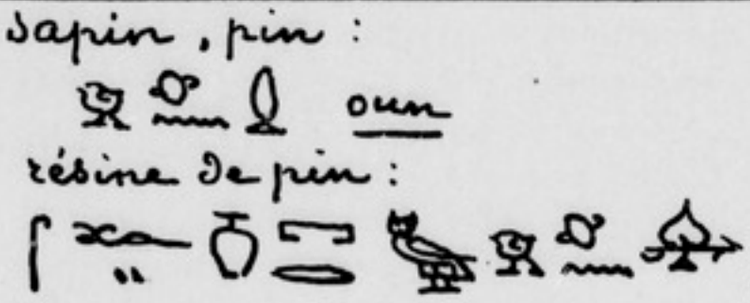
hertes ĩ inā

sapin, pin:



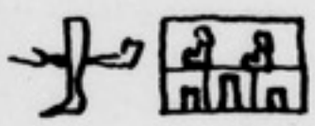
oun

résine de pin:

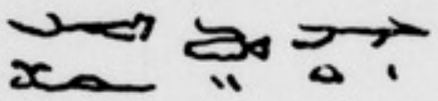


sefi pir n̄ oun-
la résine sort du pin

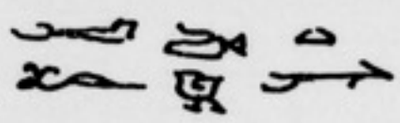
sarcophage, cercueil, sépulture, tombeau: (v. coffre, caisse, cercueil, tombeau.)



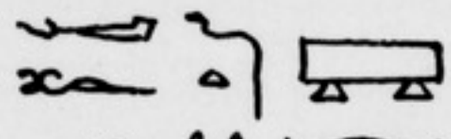
āb



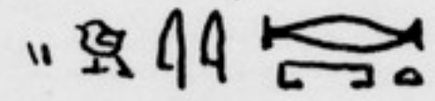
āfṭi-t



āfṭou-t



āfṭet



iouī-t



outi

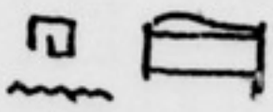
nebānx

littér: maître de la vie.



ā ĩ nebānx

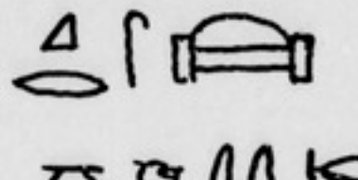
couvercle de sarcophage, sur lequel était sculptée l'image du défunt.



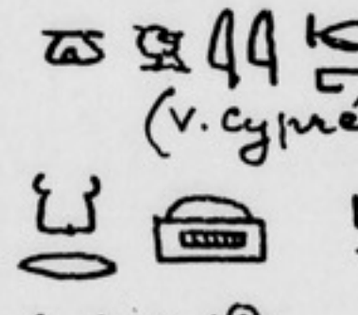
hen



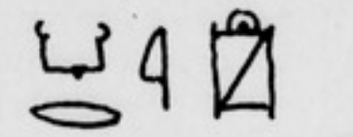
ǯe ta-t ce que cache la terre.



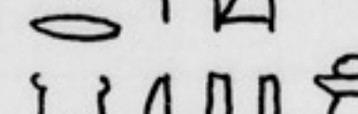
Kers (v. momie, embaumer)



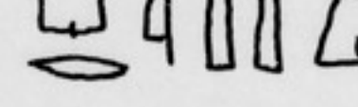
Kouī-t (v. cyprès)



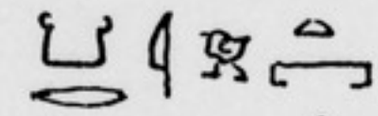
Ker (v. tombeau)



Kera

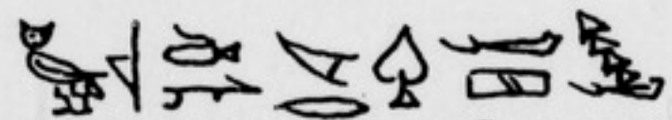


Kera



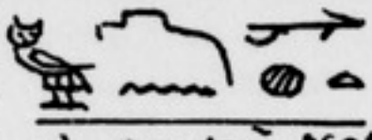
Keraw

Les sarcophages riches étaient en bois de murier, de sycomore et d'acacia:



m Ket mer ās notemā

en bois de murier, sycomore, acacia.



m soṗt n̄ Xet

en bois de choix.

Ceci se rapporte aux sarcophages thébains des XIXe et XXe dynasties, lesquels étaient en bois.

Sous l'ancien empire les sarcophages où étaient placés les cercueils (v. cercueil) étaient en basalte noir, en granit rose ou en calcaire. Ils sont rectangulaires sans chevet arrondi. Le couvercle est plat comme une dale ou en forme de voûte avec quatre oreillettes carrées aux angles. Les inscriptions n'indiquent que le nom et les titres du défunt et par exception la formule des cérémonies d'offrandes à accomplir lors de certains anniversaires. Autour de ces sarcophages, on trouve des ossements de bœufs et des grands vases en terre rouge contenant des cendres.

Sous le moyen empire les sarcophages disparaissent: les cercueils sont empilés les uns sur les autres jusqu'à la voûte des Chambres sépulcrales.

Sous le nouvel empire, à Memphis on se sert presqu'exclusivement de sarcophages de granit de forme massive, taillés en caisse de momie; les mains engagées dans les langes ne sont pas indiquées. Ces monolithes sont sobres d'ornements durant la XVIII^e dyn.

Sous la XIX^e et la XX^e dy. les sarcophages de Memphis sont également en pierre dure, mais de proportion moins grandiose. Le défunt est couché sur sa tombe. Son menton est orné d'une barbe épaisse et carrée. Les mains sont libres et tiennent le tat ou l'anx ou le noeud de ceinture. Un tablier couvre le devant du corps et laisse paraître les pieds qui sont nus.

Pendant le nouvel empire, à Thèbes, comme nous l'avons dit plus haut, ils sont en bois et chargés d'une profusion d'ornements de toutes couleurs à l'intérieur aussi bien qu'à l'extérieur

C'est surtout depuis la XXII^e d. jusque vers la fin de la fin de la XXVI^e que Thèbes se distingue par la richesse de ses sarcophages éclatants de peintures.

Ils sont d'abord à fond noir ou en imitation de bois.

A ceux-ci succèdent les caisses à fond blanc avec des textes tracés en hiéroglyphes verdâtres.

Il y a souvent triple et même quadruple enveloppe en cartonnage. Ce qu'on appelle improprement des cartonnages sont des bandes de toile superposées et recouvertes d'un stuc blanc sur lequel était appliquée la peinture.

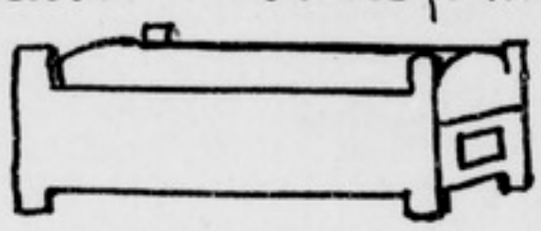
L'enveloppe générale est un grand sarcophage à oreillettes carrées, à fond blanc ou imitation de bois et hiéroglyphes peints en vert foncé.

Quant aux caisses intermédiaires, les visages sont ou rouges ou roses ou dorés. Le bois y conserve sa couleur naturelle et n'est rehaussé que par quelques légendes tracées au pinceau.

Vers cette même époque, Memphis est en plein déclin et les sarcophages des plus pauvres.

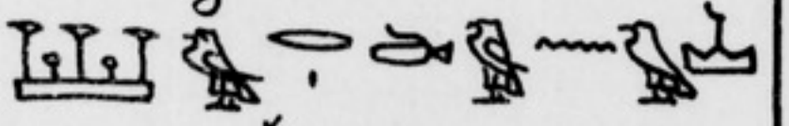
Mais Memphis se relève à l'époque Saïte et depuis lors jusqu'à Alexandre, construit de grands et beaux sarcophages en granit, tantôt rectangulaires et à chevet arrondi, tantôt taillés en forme de gaîne de momie. Sous les derniers rois des dynasties pharaoniques, le luxe des sarcophages en pierre dure va en augmentant. Thèbes décline à son tour et jette son dernier éclat.

A l'époque romaine les sarcophages sont rectangulaires et de cette forme:



On y lit des inscriptions bilingues (hiéroglyphes et grec.)

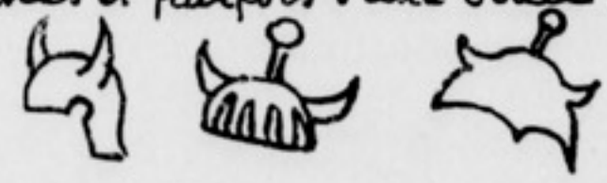
Sardaigne:

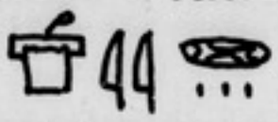


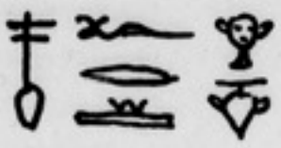
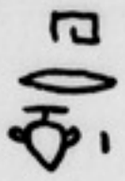
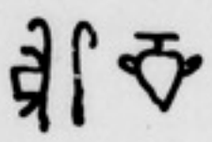
Sartana

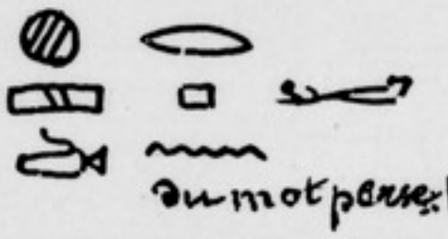
C'est le peuple de l'Europe dont on trouve, à la date la plus ancienne, le nom sur les monuments. Dès le XIV^e siècle avant notre ère on rencontre des Sardiniens en Egypte. Mais on trouve en Sardaigne des objets, entre autres des scarabées, remontant bien plus haut. Sous Ramsès II, déjà vaincus, ils étaient devenus soldats auxiliaires de l'Egypte.

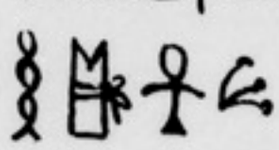
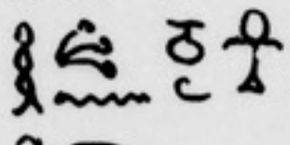
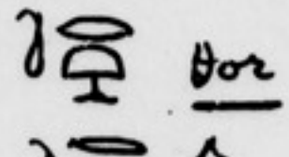
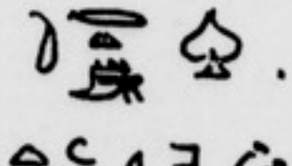
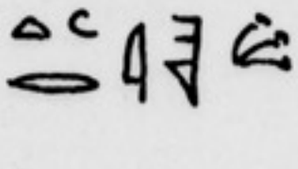
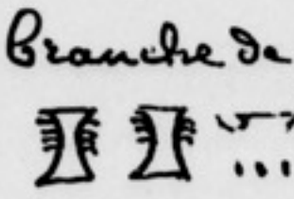
Les Sardiniens ne combattaient que sur leurs vaisseaux, avant leur défaite. Ils portaient un casque de forme étrange, se prolongeant sur le cou et surmonté de deux cornes et parfois d'une boule:



Satiété : (v. abondance)
avoir à satiété :
 sai CEH, CI CHOY

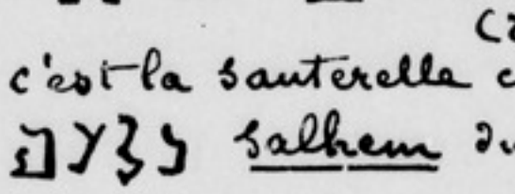
Satisfait (être) satisfaction :
 notem
 nofer her ab
bon au cœur
 houro(ab) гоурwоу
 šes ab
suivre, servir le cœur ; suivre le penchant de son cœur.

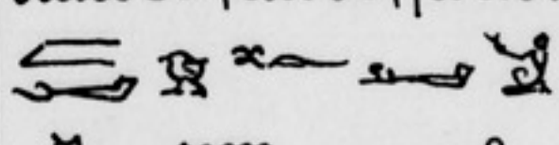
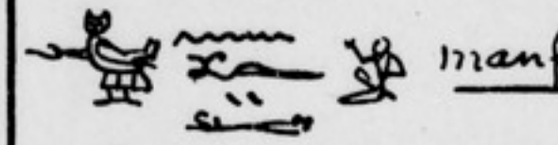
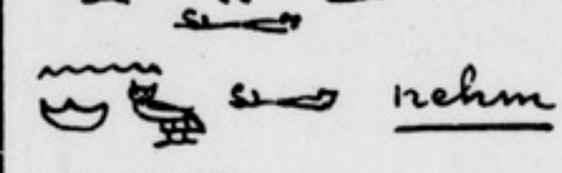
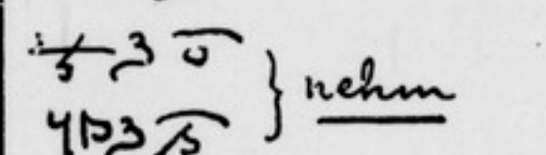
Satrape, gouverneur de province en Perse :
 Xšatropan
du mot perse : Kšatrapawan

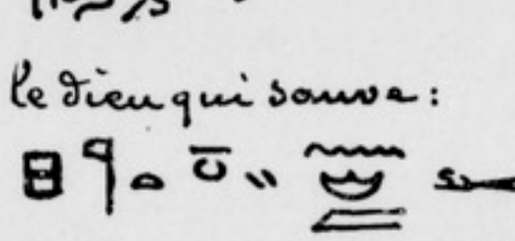
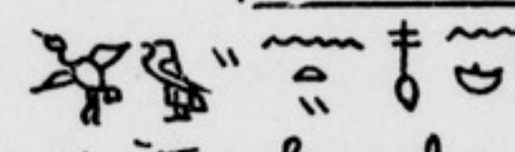
Saule pleureur :
 henāux
 hennou āux
 θor θωρ
 θor-t
 toura
ΤΩΡΕ
Branche de saule d'Egypte :
 ťatouiyat

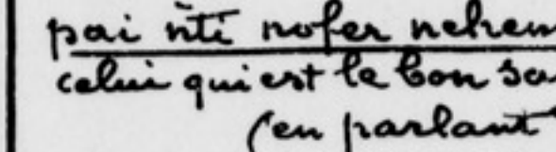
Saumure : (v. saler)

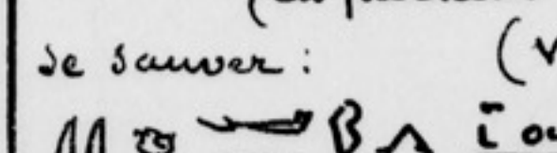
Sauter : (v. bondir, danser, voltiger, voler, se réjouir.)

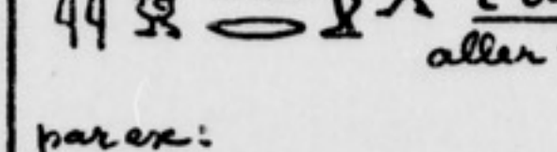
Sauterelle comestible :
 } sanhem
CANNEQ
c'est la sauterelle comestible
 salhem du Lévitique.

Sauver, aider, porter secours :
 manf
 manf
 manfi
 nehm NEQE NOQE
 } nehm

Le dieu qui sauve :
 pa nouter nti nehem
 pai nti nofer nehem
celui qui est le bon sauveur
(en parlant d'Horus)

Se sauver : (v. fuir)
 i ouar
aller fuyant.

par ex :

n hit Xeper in sof i ouar sen
quand la terre fut sur la route, ils se sauvèrent

Se sauver chez quelqu'un :
 Xoun ΧΟΥΝ (intélicum)

Savant :
 āma EIME

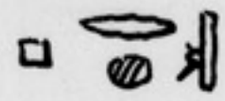
Savant: (suite)

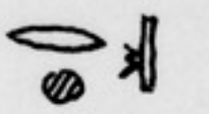
 ām ELLE
savant, docteur en sciences.

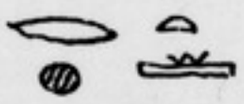
 mawou (v. esprit)

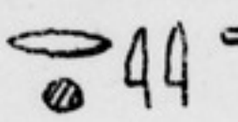
 mai (voir)

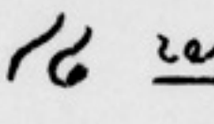
 ma

 parex le savant.

 rex savoir, connaître.

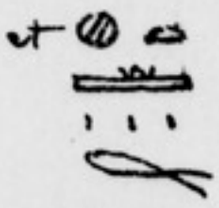
 rext le savoir, la science.

 rexit

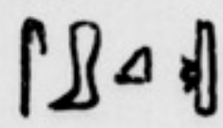
 rex savoir.

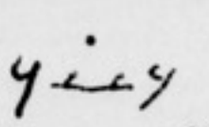
 rex xetou
savoir les choses de sciences.

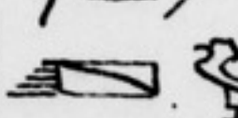
 rex savoir.

 xetou sciences.

 rexitou
les esprits intelligents. les savants

 sabek savant, sage
CABE

 sab

 sa COY
savoir d'un noble, brillant:

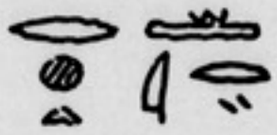
 sounou COYEN

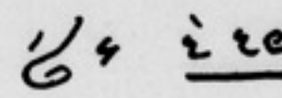
 saouna COYWIN

 souounou COYIN

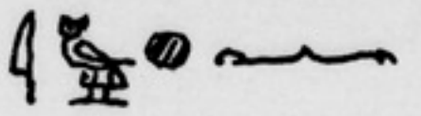
 souonou

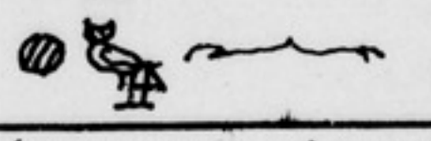
à savoir: (groupe qui précède les énumérations)

 rextari

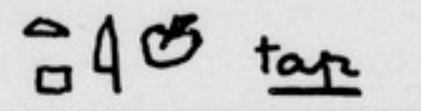
 i rex

ne pas savoir: (v. ignorer, ignorant)

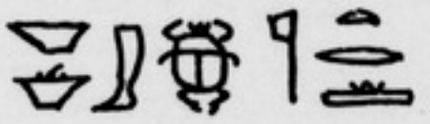
 amxem

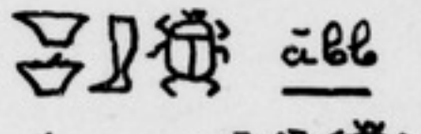
 xem

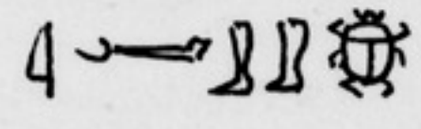
Savourer, saveur: (goûter)

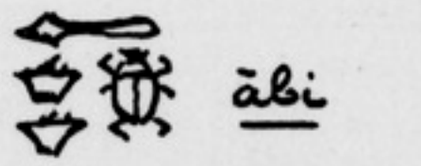
 tap TOTT

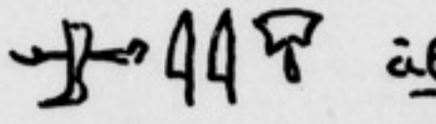
Scarabée sacré: (ateuchus Ægyptiorum)

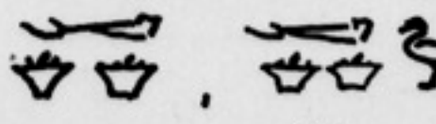
 ābrouter
xeper

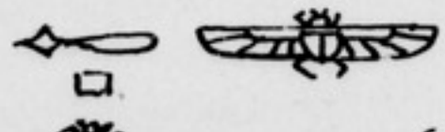
 ābb (v. mouche insecte)

 āābi
ΔB, Δ4

 ābi ΔΔB
(v. serpent)

 ābi ΔΠWI
(oiseau)

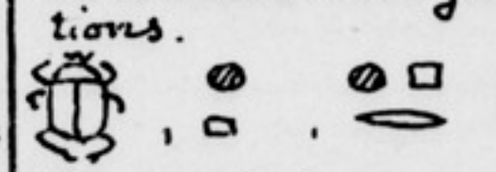
 ābi

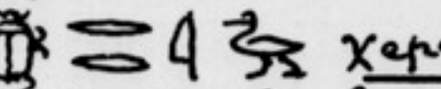
 āp

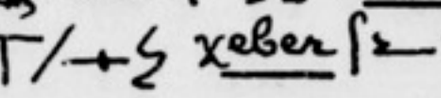
 āp (B. ép.)

 āpi

les scarabées à ailes ouvertes, symboles du soleil, et qui on trouve dans les tombes n'ont jamais d'inscriptions.

 xep . xeper

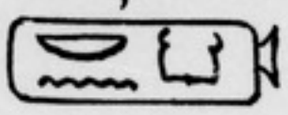
 xeperra

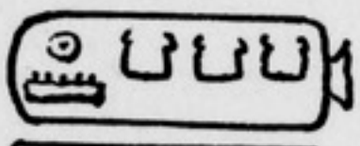
 xeber xeperi

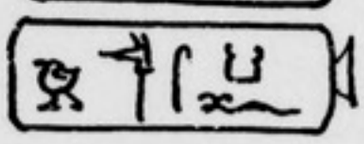
scarabée : (suite)

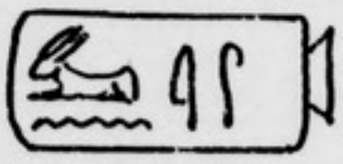
Les Egyptiens croyaient que le scarabée n'avait pas de femelle qu'il choisissait un peu de limon lui confiait sa semence, roulait le tout en boule, laissant à la chaleur du soleil le soin d'animer cette boule de limon fécondé. Pour eux le scarabée était donc l'animal qui s'engendre lui-même et devient ainsi le symbole de l'éternelle renaissance du Soleil, qui, chaque matin, vainqueur des ténèbres et du mal, réapparait radieux à l'horizon. Placé dans les tombes le scarabée est le signe mystérieux de la vie nouvelle qui attend l'homme juste et de l'immortalité promise à son âme. (V. Hiéroglyphes d'Horapollo)

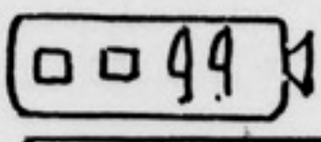
Ce mythe remonte à la plus haute antiquité. On trouve en effet des scarabées sur la partie plane desquels sont gravés les noms de rois, par exemple de :

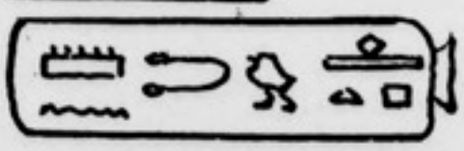

neb ir Ka III^e dynas: environ 4400 ans av. J.C.


menKara IV^e dyn. 4200 av. J.C.


ouserkef V^e dyn. envir: 3900 av. J.C.


ounas V^e dyn.

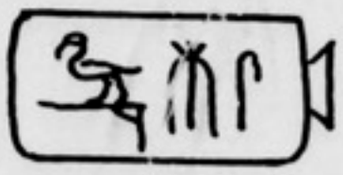

papi VI^e dyn. 3700 av. J.C.


menkouhotep XI^e dy. 3000 av. J.C.


Sebekhotep XIII^e dyn. envir: 2300 av. J.C.

etc. etc

Chose curieuse, depuis la XVIII^e dy. et particulièrement sous la XIX^e. jusqu'à la XXVI^e et même sous les Ptolémées, les scarabées portent souvent le nom de Thoutmès III, roi de la XVIII^e dyn: (plus de 15 siècles avt J.C.)


Thotmes (né de Thot) (enfant de Thot)

à partir de la XI^e dynastie jamais avant - presque toutes les momies portent au petit doigt de la main gauche une bague orné d'un scarabée. Cette coutume se généralisa de plus en plus.

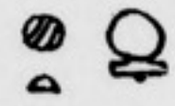
A Memphis de la XVIII^e à la XXI^e dyn. la cavité de la poitrine des momies est remplie de quantités d'amulettes, scarabées, amandes en cornaline, grenouilles en feldspath vert ou en porphyre, colonnettes vertes, tats en porcelaine, etc etc. C'est alors aussi qu'on commence à rencontrer les gros scarabées en pierre dure sur le plat desquels se lit la formule extraite du Chap. XXX du Rituel funéraire.

Durant la XXVI^e Dynastie Saïte, les momies sont fort mal embaumées, mais elles sont chargées d'amulettes, de scarabées et de figurines de toutes matières.

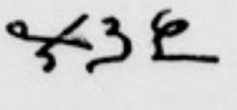
Sous les Ptolémées, les scarabées, mêlés au bitume dans l'intérieur des corps, se généralisent de plus en plus : les momies les plus pauvres en sont pourvues, à l'exclusion de toute autre amulette.

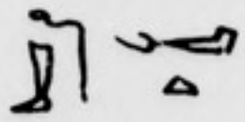
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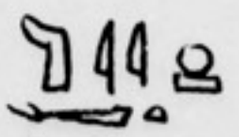
sceau, sceller : (v. fermer.) (cacher.) (graver)

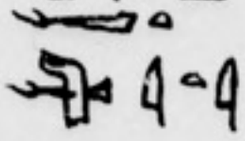

xet

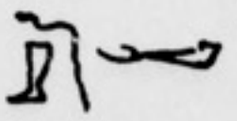

xtem


xtem

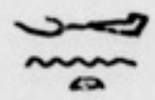

tabā-t TEB, TOB


tebaï-t


tebaï-t


tebā in xet

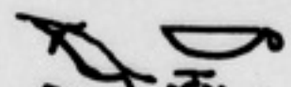
sceau à sceller


ānt (v. anneau)

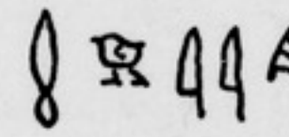
scelérat:


xrak

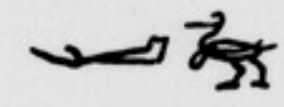
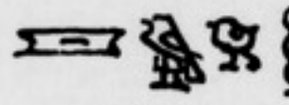

c
xrakou

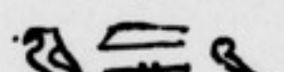

xrak-tab

(locution egyp: qui veut dire: coeur passé au crible ou peut être, comme dans le sens moderne: criblé de remords, de dettes.) (v. crible tamis)


xroutou

sceptre: (v. bâton)

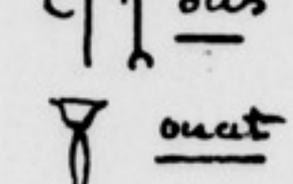


ab

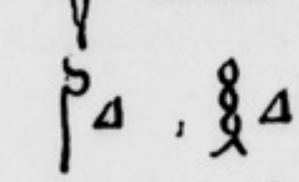

auh

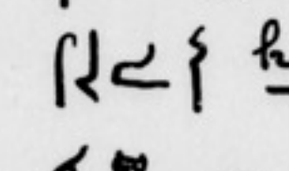

ams-t


ams


ams

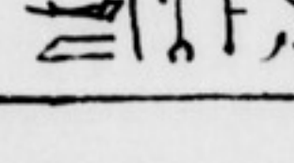

ams


ouas


ouat


hek (v. prince)


hek

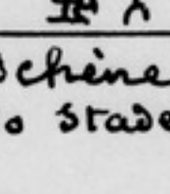

tam (en bronze, car le sceptre des pharaons tam servait en même temps d'arme)

tam-t

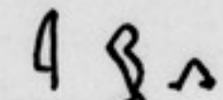
tam

on trouve aussi:


qu'on a lu abt

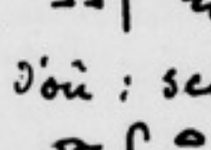

qu'on a lu sem ημον

Schène, mesure itinéraire de 60 stades (petite) 6 Kilom. 58, 80 (v. mesure.)

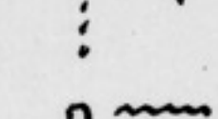


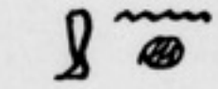
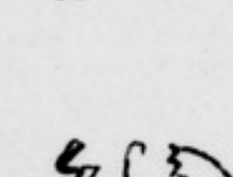
aro

scie, scier, égoïne:


ous ouac

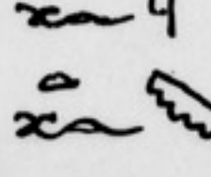
d'où: sciure de bois:

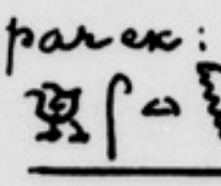


oust



bexen

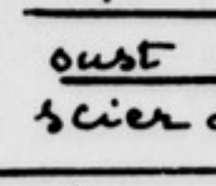
Bashmuric (scie)
Bekhi (lime)


mas


taf ou tefa


taf

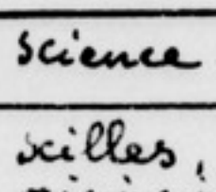
par ex:


oust n tef

scier à l'égoïne (scie à la main)

Science. (v. savant)

Scilles, oignons maritimes, originaires des côtes méditerranéennes qui croissent sur les plages sablonneuses: (urginea maritima.)

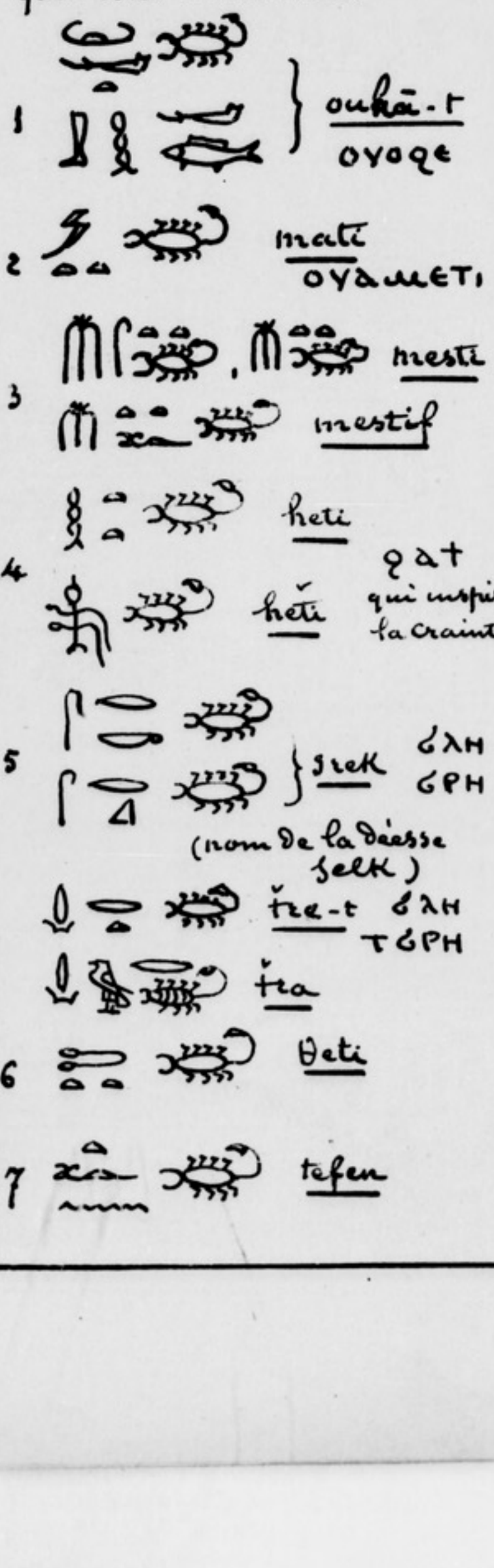

nakarotou ir spit mou

oignons du bord de l'eau.
ναρθηξ, ενναθολ

Scorpion :



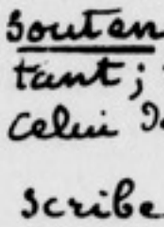
Il y a sept Scorpions célestes qui sont nommés :

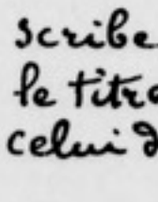


Scribe :

Pour obtenir le titre de scribe il fallait avoir fait des études spéciales et s'y être soigneusement appliqué. On a retrouvé plusieurs lettres par lesquelles les professeurs encouragent leurs disciples au travail, les détournent de courir les cabarets, leur promettant un brillant avenir s'ils persévèrent dans leurs études. A leur sortie des écoles, les jeunes gens recevaient un premier diplôme, qui donnait accès aux emplois publics. Mais on n'arrivait naturellement aux hautes fonctions qu'après avoir passé par plusieurs grades. Les scribes avaient beaucoup de rapports avec les lettrés de la Chine.

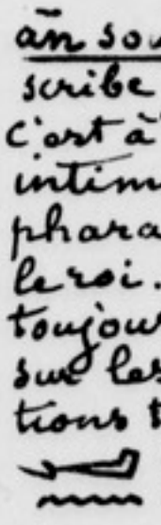
Il y avait des scribes comptables chargés d'inscrire les récoltes ; d'enregistrer les offrandes au temple et les noms des donateurs ; d'inscrire les fournitures de vêtements, parures etc.

Etre scribe royal an souten était un titre important ; bien plus important était celui de  an souten rā

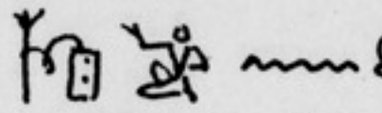
scribe royal effectif ; mais le titre par excellence était celui de 

an souten rā ir xeft

scribe royal effectif de la présence, c'est à dire : conseiller royal intime, admis en présence du pharaon, en rapport direct avec le roi. Cette haute fonction est toujours soigneusement rappelée sur les stèles et dans les inscriptions tombales.



scribe : (suite)
scribe de la comptabilité :



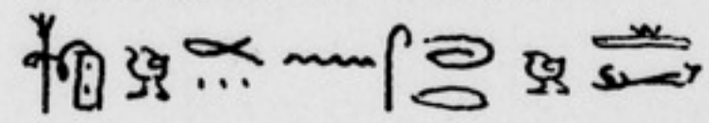
ān ir kheseb

scribe du don du coffre, chargé de vérifier et d'enregistrer les vêtements et les parures enfermés dans les coffres des temples ou des palais :



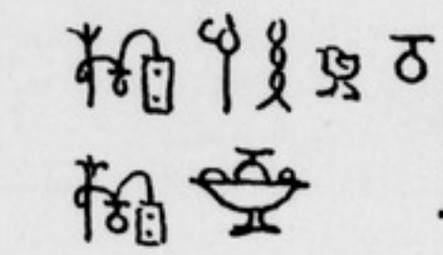
ān ir tab

scribes des récoltes :



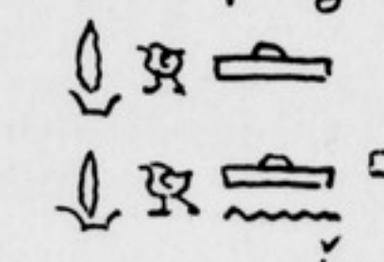
ānou ir s'erou

scribe de la table des offrandes, chargé d'enregistrer les offrandes et les noms des donateurs :



rā outhou
PEQOYWTQ

scribe payeur de la trésorie :



tou payement
ΔΟ.ΔΟ (payer les dépenses publiques)

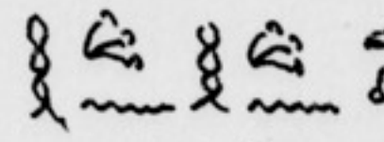
tou ir per het
paiement de la maison blanche (le trésor)

d'où :



tou n ān per het
paiement par le scribe du trésor.

scrofules : (v. gonfler, tumeur)



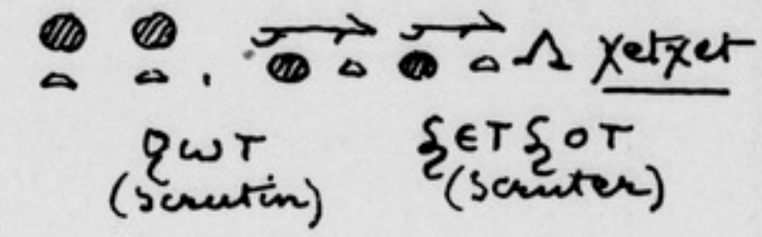
henhen-t

le mot henhen signifie labourer, comme la scrofule laboure une partie du visage.

scruter, fouiller, chercher à découvrir : (v. chercher)

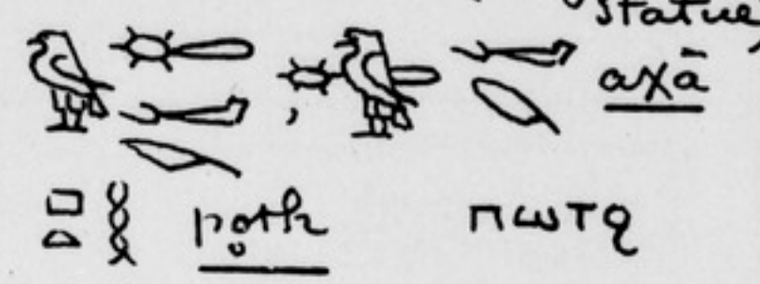


hāiou
Q101

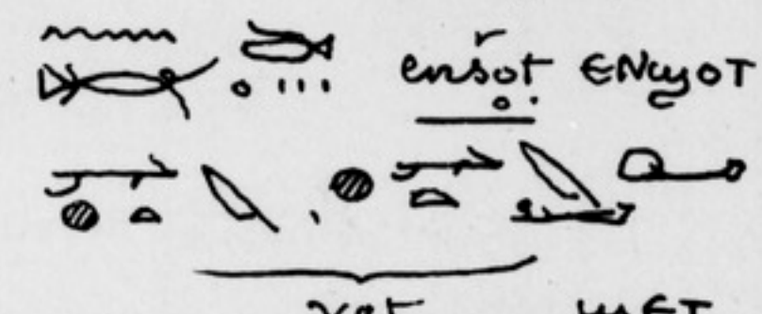


xetxet
QWT (scrutin)
ΣΕΤΣΟΤ (sonder)

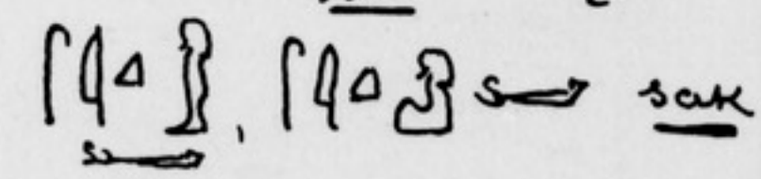
sculpter, tailler la pierre, le bois, etc : (v. graver, statue)



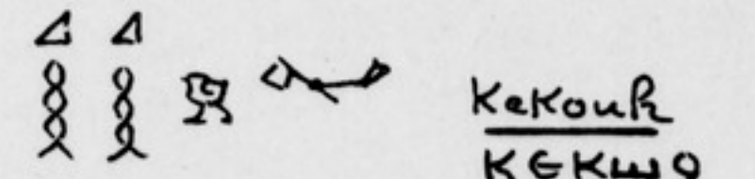
axā
poth
ΠΩΤQ
menxher sculpter la figure
ΜΟΥΝΚ



ensot ΕΝΣΟΤ
xet ΨΕΤ

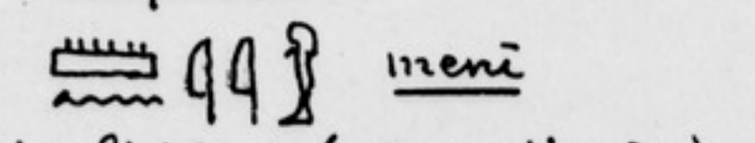


sak



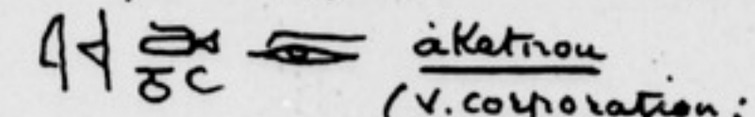
kekouk
ΚΕΚΩΚ

sculpture :



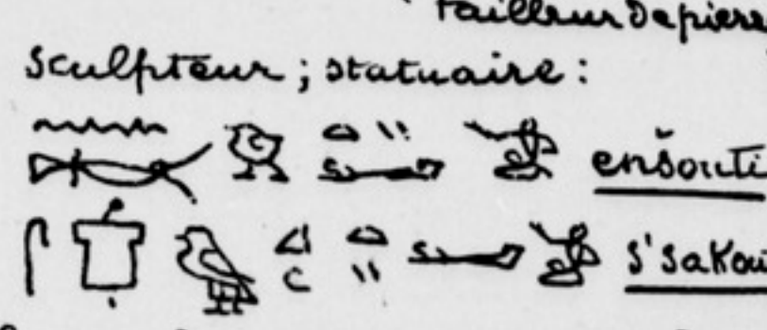
imenī

sculpteurs (corporation de)



ākatiou
(v. corporation ; tailleur de pierre)

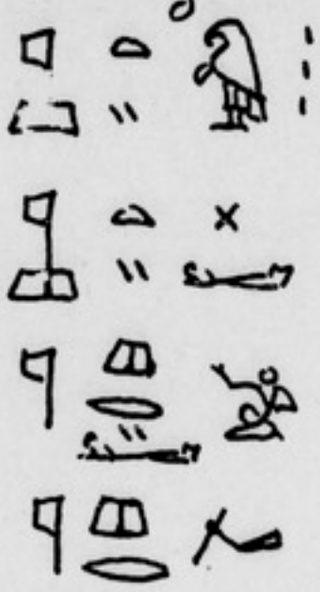
sculpteur ; statuaire :



ensonti
s'sakoutī

les sculpteurs, graveurs, dessinateurs, peintres, artistes et praticiens chargés de représenter

les images des dieux: (V. Khernouter)

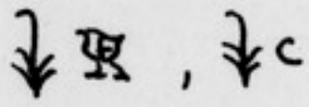


Xernouterti

Ce même nom était donné aux mineurs chargés d'extraire les monolithes de granit et de basalte destinés à la sculpture des images divines.

---

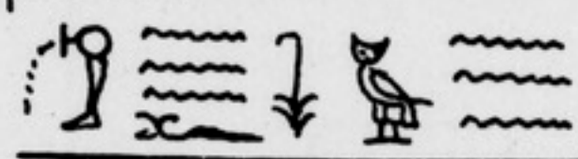
se, soi:



sou

se place après le verbe et le pronom.

par ex:



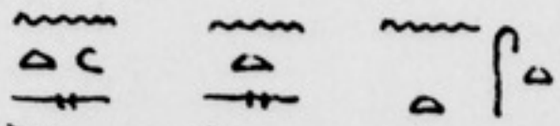
ābf sou in mou

il se purifie dans l'eau.

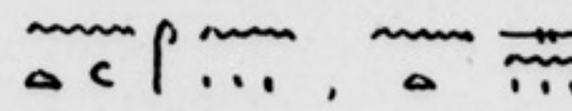
sou remplace le plus souvent les formes régulières:



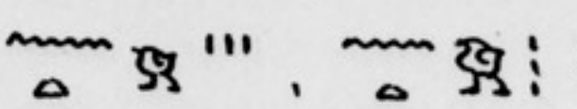
intouf lui, se



intous intous intoust elle

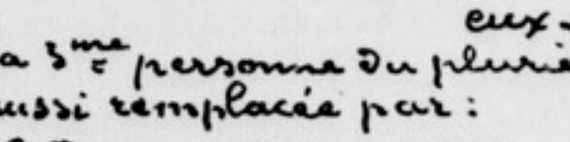


intousen

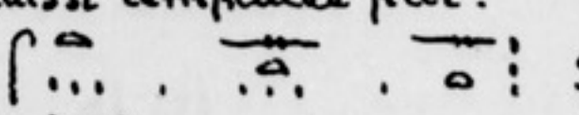


intounou eux-elles

la 3me personne du pluriel est aussi remplacée par:

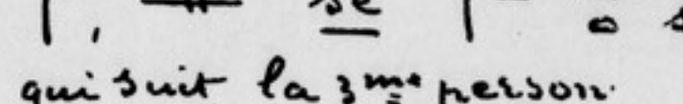


Seton ou par



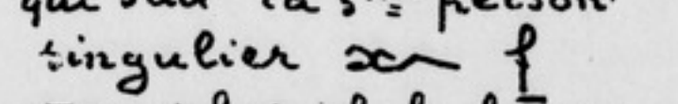
tessen eux-mêmes. elles-mêmes.

Il existe en outre un pronom



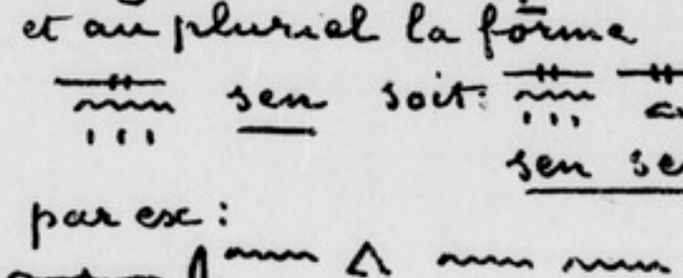
se set

qui suit la 3me personne singulier sc f et au pluriel la forme



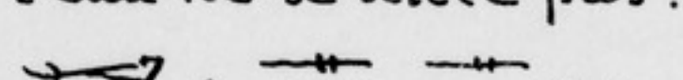
sen sen set

par ex:



ner ìnt se net

l'eau ne se retire pas.



ānen sen set è...

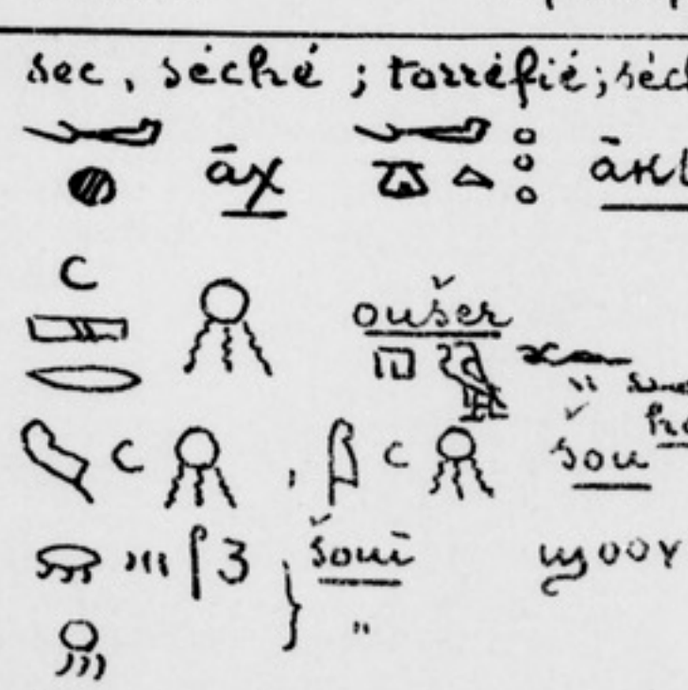
ils se tournent vers...

---

seau. V. pompe

---

sec, séché; torréfié; sécher:



āx ākt

ouš̌er

nafi

sou

šouì

faire sécher, dessécher:

s'šou-t

s'šou-t ou soušt

s'šeti

sécheresse:

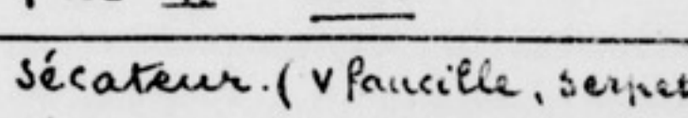
souš̌

---

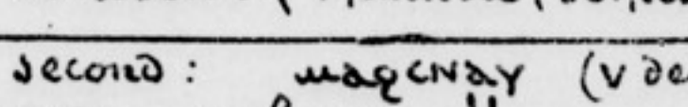
sécateur. (V faucille, serpette.)

---

second: MAQCNAY (V deux)

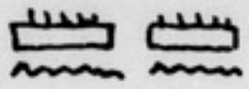


mehsou sonnou



94.4 mahII peim sonnout

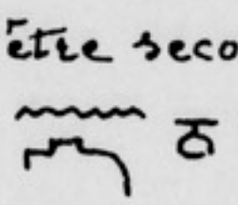
Secouer : (V. remuer)



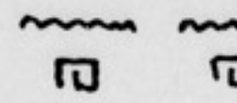
nmonmen

MOYMEN

Être secoué :



nenouh

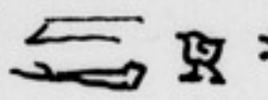


nehnha
ou nehnah

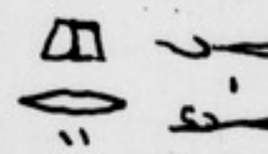
NEϩNOϩ

Seconde. (V. moment)

Secourir, porter secours : (V. aider)

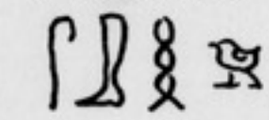


mauf



xeri tot

appeler au secours, implorer secours :



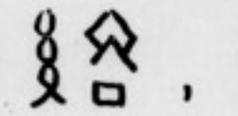
sebhouh

CEBBOϩ

Secret ; mystère ; clef pour découvrir un secret : (V. cacher, couvrir)

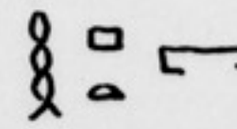


ânh

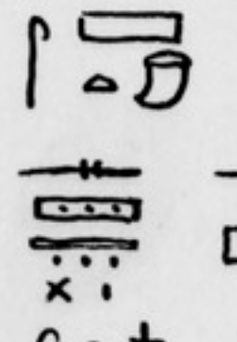


hor ϣωπ

chose secrète

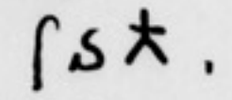


hort eidroit secret



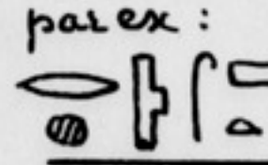
sešta

CEϢϮT



sešr

par ex :



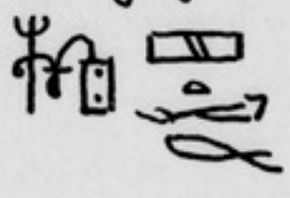
rex šesta n nouter xrou

connaître le secret des paroles divines

c.à.d : avoir la clef des hiéroglyphes

d'où :

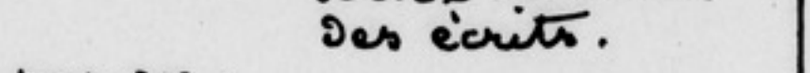
Secrétaire, chargé d'écrire les lettres, de rédiger les écrits en hiéroglyphes : (V. scribe, hierogrammate)



ân šeta
ou plutôt
ân šâ-t

scribe des livres des écrits.

par ex :



taaounf n ša n pe anx

on lui fit enregistrer dans la livre des hiérogrammates.

chef des secrets :



her šešta

au plur :



herousešta

haute fonction sacerdotale.

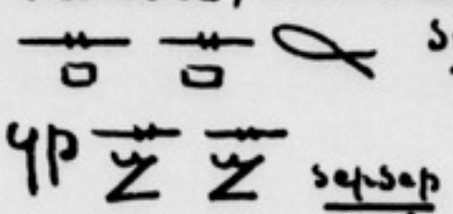
Sédiment : (V. lie, dépot, levain)



tah — ϑoϥ (lie, boue, vase)

tah-t

Séduire, séducteur, tromper :

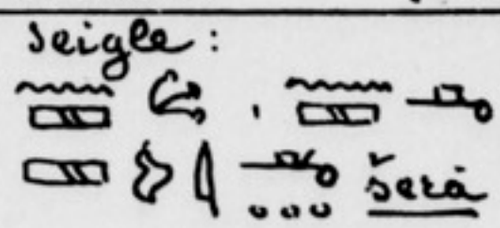


sefsof — CΠCωΠ

sefsef — CEΠCωΠ, COΠCEΠ

ces mots ont aussi le sens de : prier, consoler. (V. ces mots)

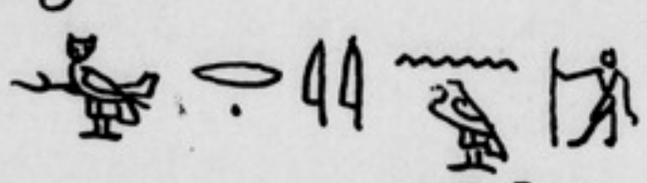
Seigle :



iwš — la plante hériss: sée

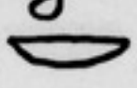
šera

Seigneur : (v. maître)



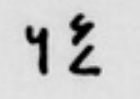
mâtna

Seigneur, maître:



neb

NHB.



neb

Seigneur de la vérité :



neb mâti

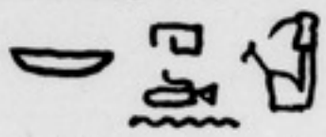
Seigneur du glaive : (v. arme)



neb χopeš

titre pharaonique

Seigneur du papyrus, titre de Toth, Dieu des lettres



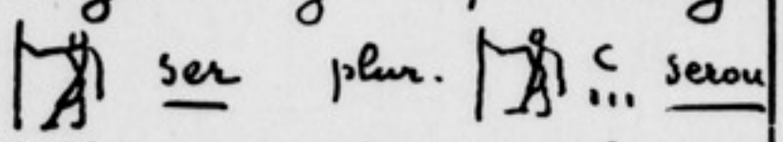
neb heten

Seigneur des diadèmes :



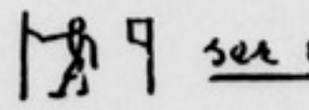
neb aaraw

Seigneur, grand personnage:



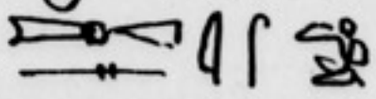
ser plur. seroui

Le Seigneur Dieu, en parlant d'Osiris :



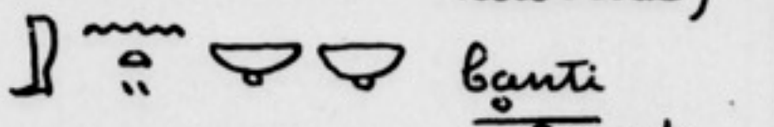
ser nouter

Seigneur, maître :



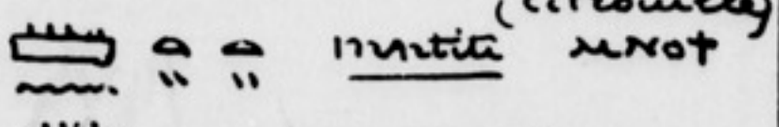
besas ΔOEIC

Seins : (v. mamelles. nourrice)



bənti

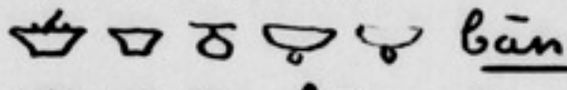
BÂNT (citrouille)



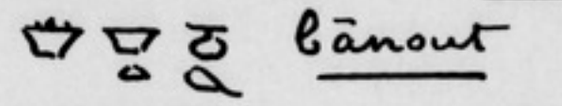
mntiu MNOT

mnoti

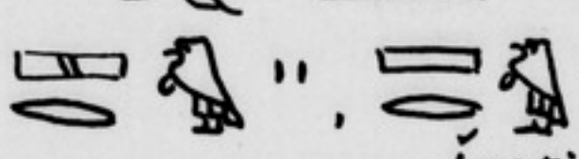
Bouts des seins



bân.outi

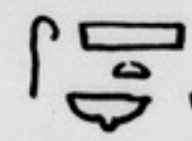


bânout



šerti

les deux seins :

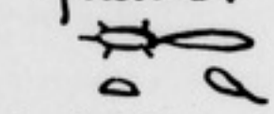


šst son

(v. nourrice.)

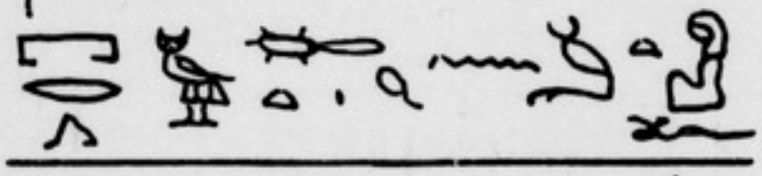
(Donner le sein. nourrir, — nourrisson)

sein, ventre, entrailles, flancs :



χet

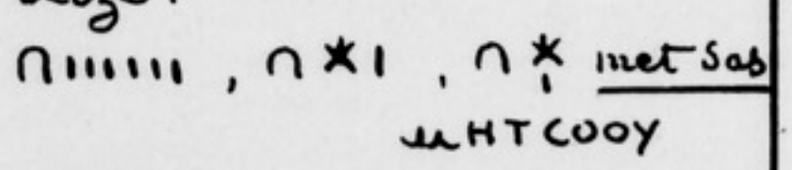
par ex :



pir m χet ir mout-f

sorti du sein de sa mère

Seize :

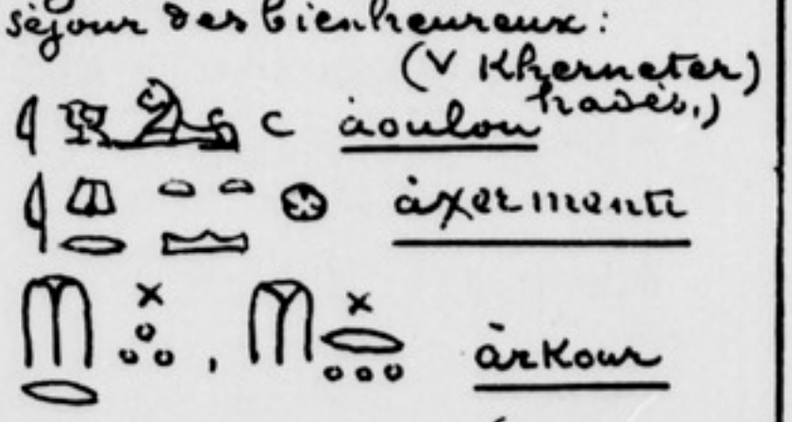


met Sab

HTCOOY

Séjour : (v. station)

Séjour des bienheureux : (v Khemeter) (v. tradés.)



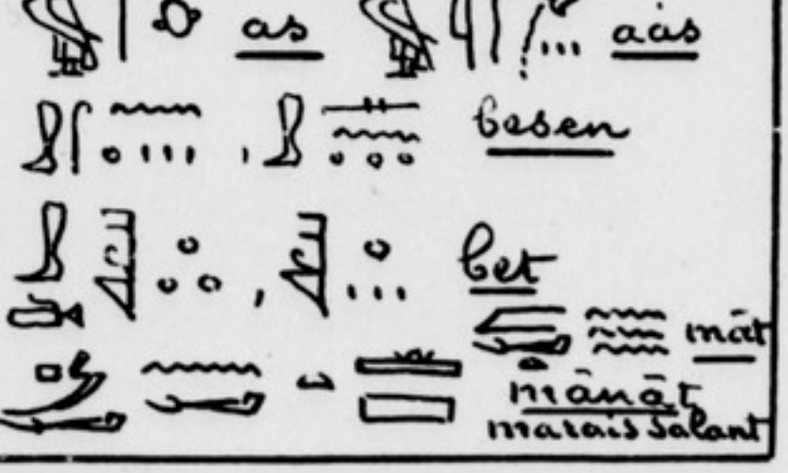
c àoulou

àxer ment

àrKou

àrKou (v. argent)

Sel :



as

aas

basen

bet

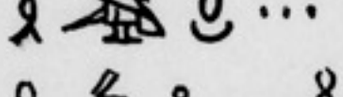
mât

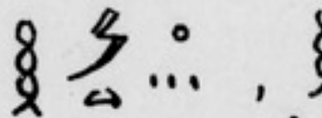
mânât

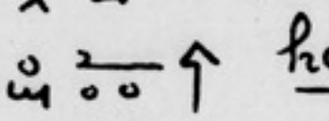
marais salant

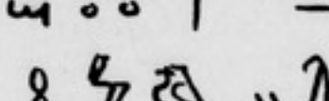
sel, sel en poudre, sel pilé:

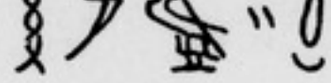

hema

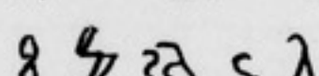

hema-t


hema qeqet

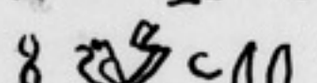

hemai-t


hemau

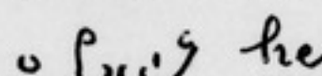

hemauī


hemauou

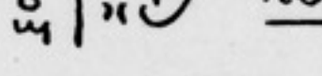

hemam

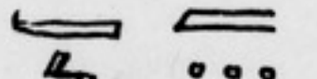

hemamī

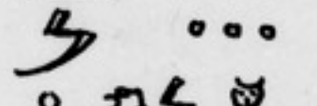

hesmen


hasm qacu

sel marin, natron:

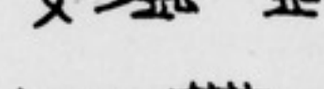

šer ugIPE


šerp šep

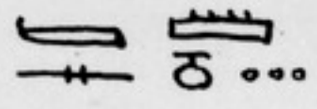

šeprou

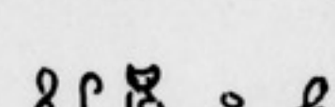

šeprou

sel du ciel, grêle?


šerpet

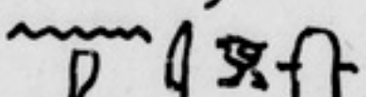
sélénite, pierre de lune:

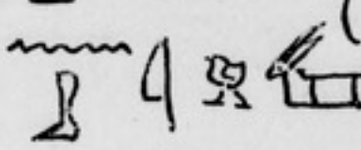

šax


šax n aah

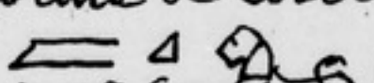
Σελήνιτης (λίθος) minéral

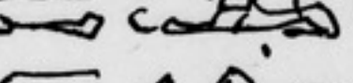
selle d'âne: (c'était dans les temps primitifs une espèce de chaise qu'on liait sur le dos de l'âne.)


nebau


nebau (plus tard un tapis)

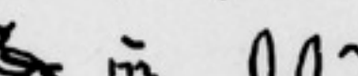
selle de chameau, en forme de corbeille:

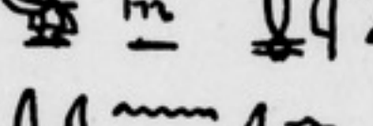


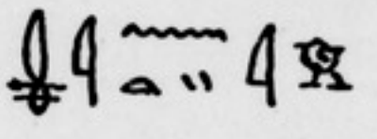


nrākoulau
NOKI
vase

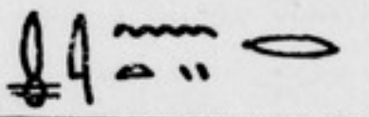
selon, conformément à: (V. comme)

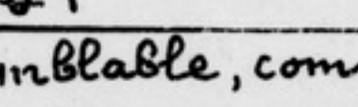

mà nti

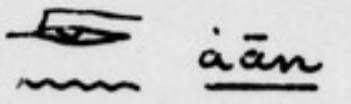

mà nti àu

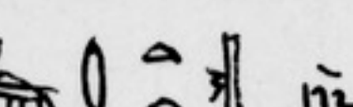

mà nti è

semblable, comme: (V. comme)

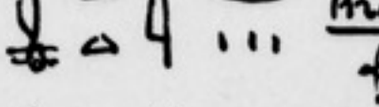

àān EINE, INE

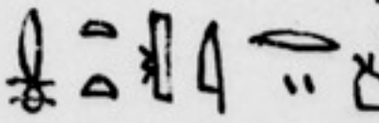

nè mati semblable


mati àrou faits de même


mati àri fait de même

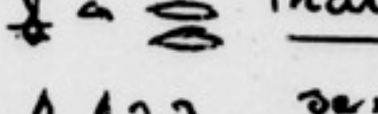

mati è rer de même façon de même tournure.


mâni

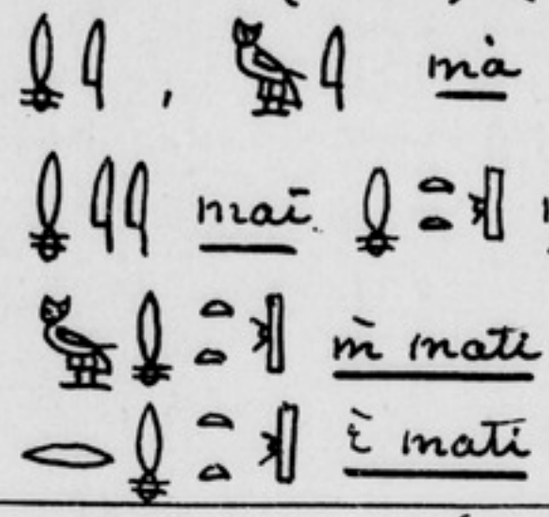

mâtini

} semblable aux

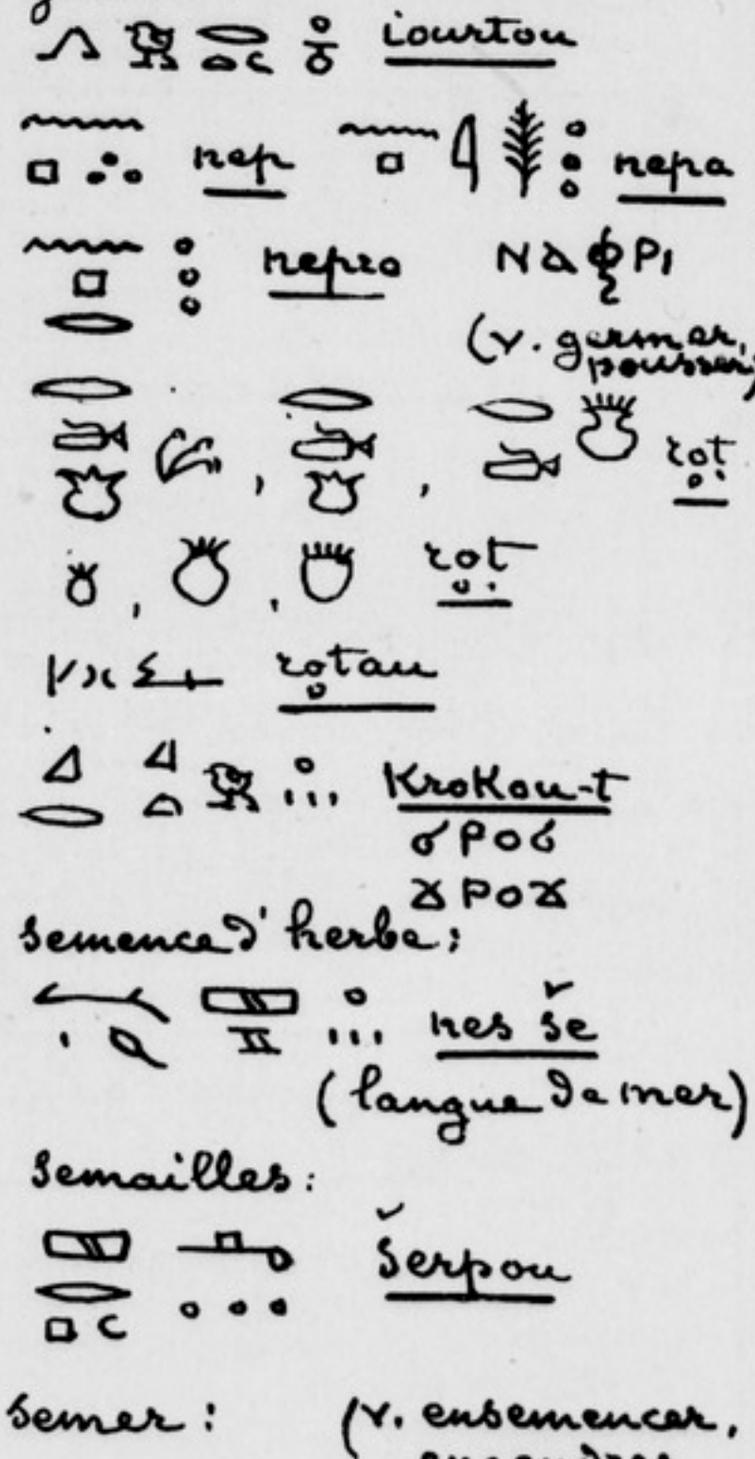

ma seqerou selon les plans


mà Kotrou travaillé de même

semblable: (suite) (v. copie)



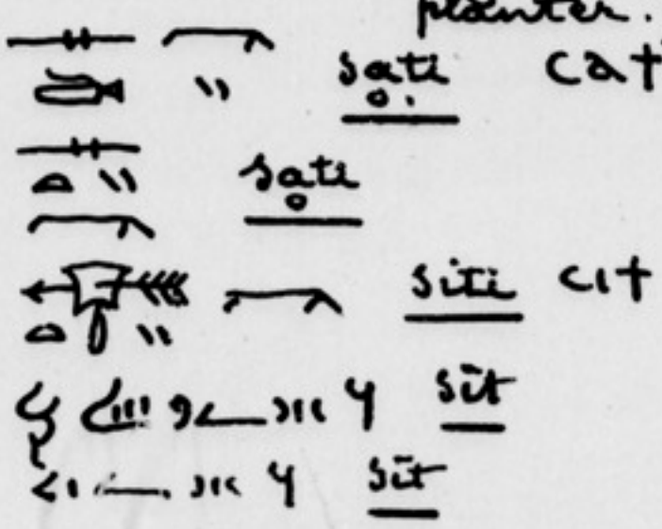
semences: (v. graines)
germe:

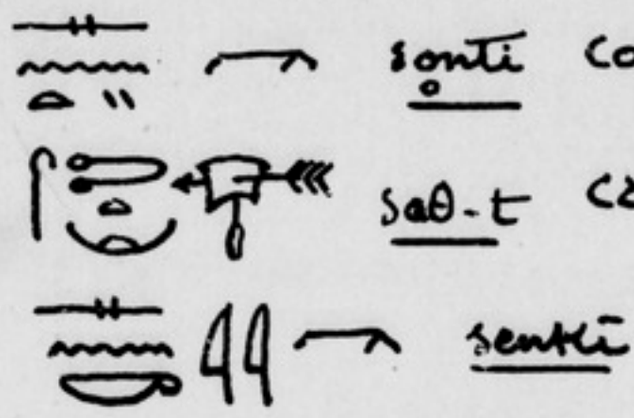


semence d'herbe:

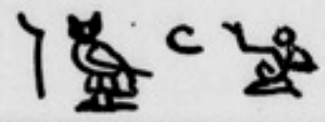
semailles:

semer: (v. ensemencer, engendrer, planter.)

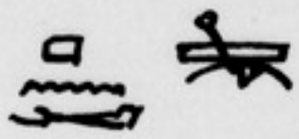




sémite: (v. hébreux)



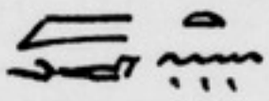
sens dessus dessous: (v. renverser)



sens inverse (dans le)

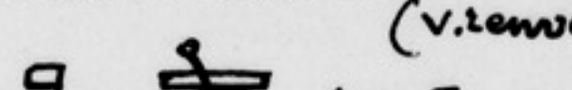


sentence, maxime: (v. proverbe, parabole)

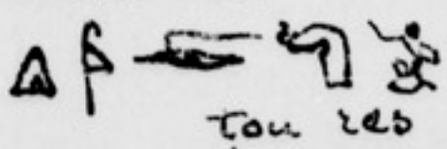


sentence, jugement: (v. juger)

prononcer une sentence:

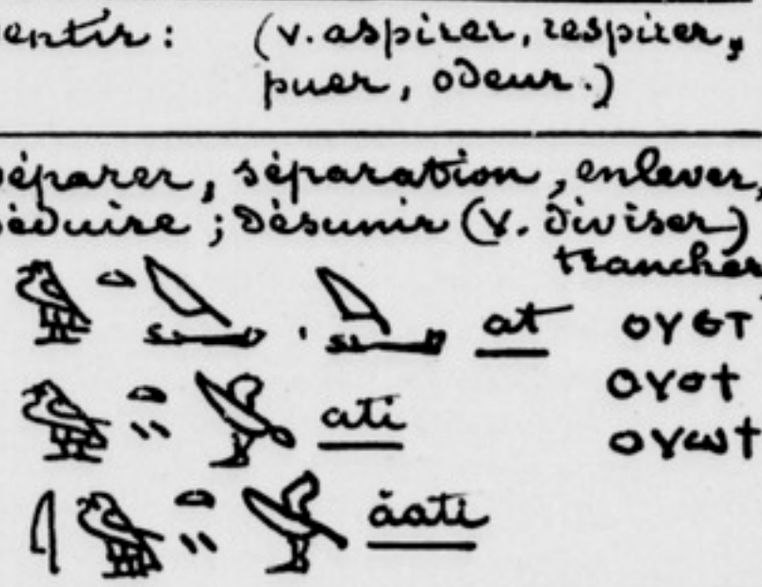


sentinelle: (v. veiller, faire le guet)

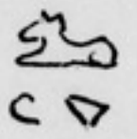
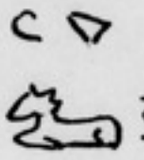


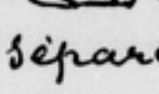
sentir: (v. aspirer, respirer, puer, odeur.)

séparer, séparation, enlever, séduire; désunir (v. diviser, trancher)

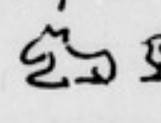


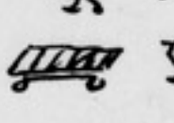
Séparer : (Suite)
Séparer en coupant :

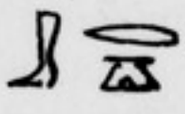
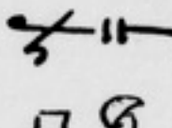
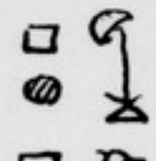




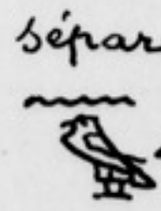
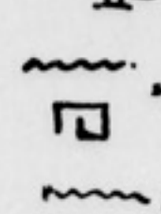
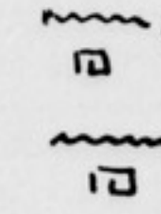

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Séparer, diviser, partager :

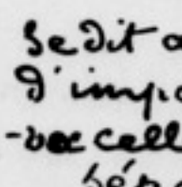
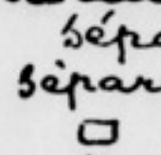
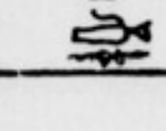



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Séparer, trancher :




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Séparer le mauvais du bon :

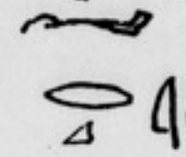
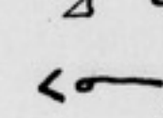
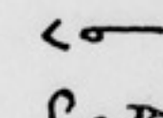
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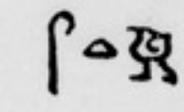
Se dit aussi des choses de peu d'importance en opposition avec celles de choix.

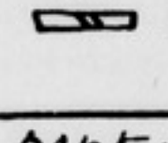
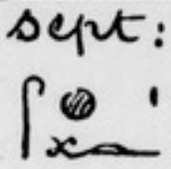
Séparer, se séparer, faire séparer, désunir : (v. choisir, mobilier, élire)

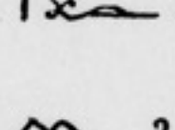
pețes

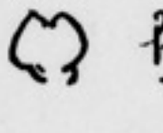
sept :

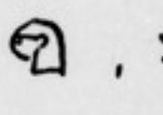




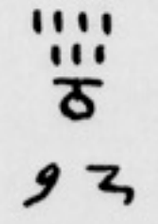

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sept
hebs ϵπτα des grecs (époque Ptolémaïque)

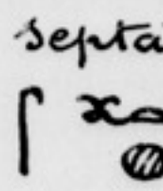
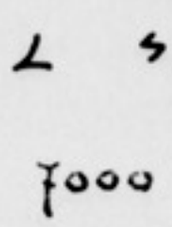

B.E.

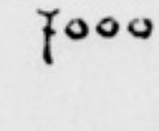

en hiératique


sept au masc. en dém :

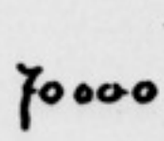

au fem. "

Septième :



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sou nou sef nou


me

Septante :

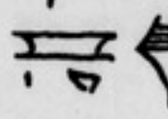

sefex

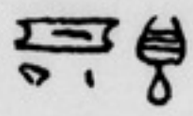
ϣBE

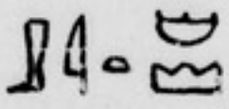
xa sexef

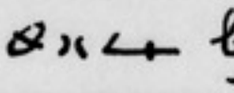
sefex ir teb
ϣBEN NTEBA

Sépulcre ; fosse : (v. Tombeau, sarcophage.)


mâh

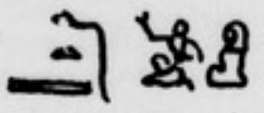

mhâi-t-ou

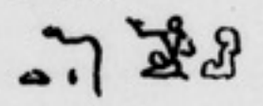

bâ-t BH


bau

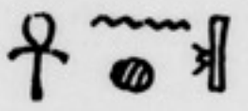
Sépulture. (v. embaumer.)

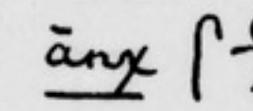
Serfs : (v. esclaves)
c.à.d. gens attachés éternellement à la terre. serfs de la glèbe qu'on vendait avec le fonds.

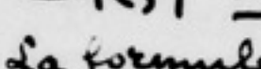

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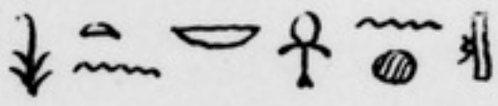
Serment, prêter serment :


ânx


s'ânx


sânx

La formule de prestation de serment était :



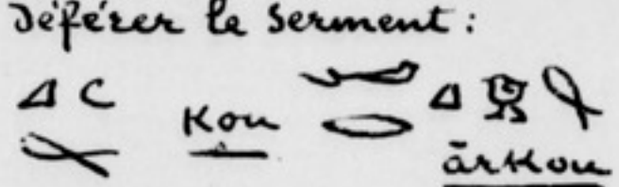
ânx neb souten

(sur) la vie du seigneur royal.

D'où les mots ânx serment et s'ânx faire serment.

On répétait : Vie du Seigneur royal, jusqu'à dix fois, en se frappant le nez et les oreilles et en inclinant la tête vers le bâton que tenait le magistrat. L'acte de se toucher en même temps les oreilles et le nez avait pour objet d'indiquer que le témoin n'ignorait pas qu'en cas de faux serment, on les lui couperait.

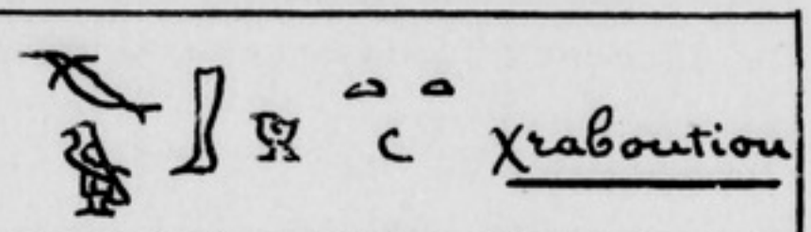
Déférer le serment :


kou

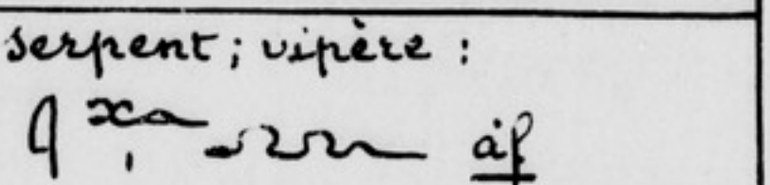
ârkou
ΔΚΡΟ

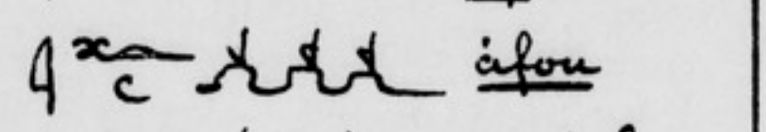
Serpette, serpe : (v. faux)


xrabou XPOBI

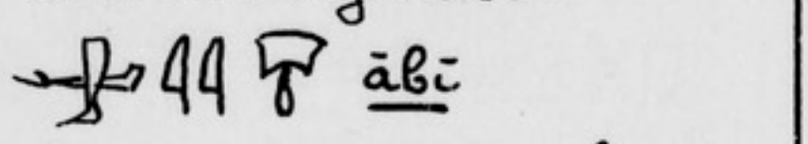

xrabouton

Serpent ; vipère :


âf


âfou

qui a donné naissance à la lettre f xa qui représente le céraste, vipère d'Egypte qui a sur la tête deux éminences en forme de cornes et dont la morsure est dangereuse.

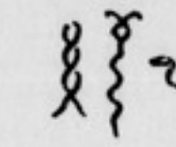

âbi

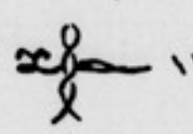
Ce nom se donne à tous les insectes et serpents dont la morsure est vénimeuse, mais il désigne surtout l'aspic, le fameux aspic de Cléopatre qu'on a cru être le céraste, la vipère à museau cornu dont nous venons de parler. Mais, d'après la description de Pline, l'aspic serait la vipère que les arabes appellent naya haye, (coluber haje) espece de cobra-de-capello, serpent très dangereux qui se dresse furieux en gonflant le cou et qui est souvent long de trois à cinq pieds. Ce serpent très abondant en Egypte a servi de type à l'Uraeus de la coiffure des dieux et des rois. Dans l'opuscule intitulé : Les Hiéroglyphes d'Horapollo, (trad. du Grec par M. Requier, Paris 1779) il est dit :

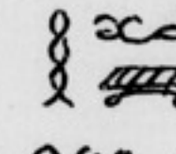
« Les Egyptiens appellent ce serpent ubaeus ὑβαῖον ; les Grecs l'appellent βασιλισκος. L'or est la matière que les premiers (les Egyptiens) employent pour en fabriquer les images, qu'ils placent auprès de celles de leurs dieux..... Les Egyptiens placent aussi les images du Basilic sur la tête des dieux, parce qu'il paroit avoir, comme eux, la puissance de vie et de mort, qu'il tue tous les autres animaux de son souffle seul, sans le secours d'aucune morsure. »

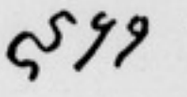
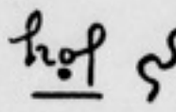
(v. Uraeus.)

serpent: (suite.)

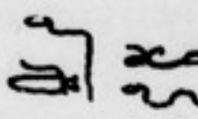

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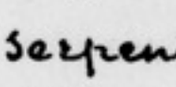

hof 
hifi

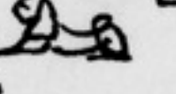
ogo, ogos des Grecs


tetf (v. plus loin) (2me colonne)

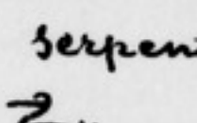

teti

serpent sacré:


šnā

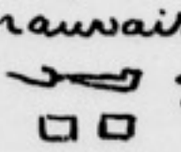

šaï

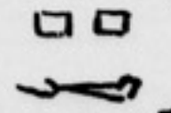
serpent, constellation:

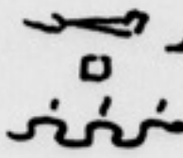

fils de la terre
seta CIT


sit

serpent apophis, symbole du mauvais genie:


āpop


āp

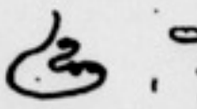

āpāp

ἀφωφ (géant)


āXXa

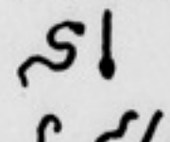
Serpents divers:

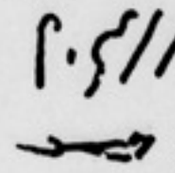

meḥen


meḥnout

il enveloppe de ses plis le Soleil

dans sa barque, lui forma dai et lui sert de défense. (V. stèle du Musée de Bruxelles au mot Amnon page 29.)

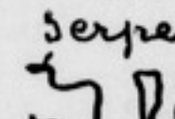

imes ici

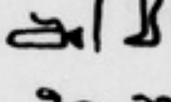

her

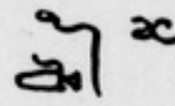

} àḫnit

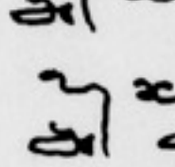
(Horapollo cité plus haut dit Chap. LVII: „Les Egyptiens nomment Meifi le serpent dont ils se servent pour désigner le roi." (?)

serpent qui pique: (v. mordre, piquer)

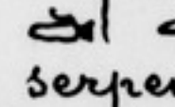

tetfi


tetfi ZETΩ

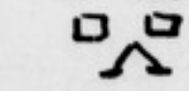

tetf


tetf-r

serpenter, se tordre comme un serpent, ramper:


ānḫ

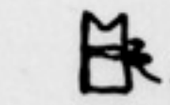

āpop

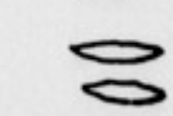

āpopī


beḥ

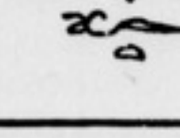

mānen MONNEN


mānnoui deux serpents qui rampent

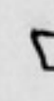

hoump

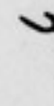


enroui serpenté: v. suinter

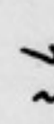

fet ΨΕΤ

serre, griffe d'oiseau:

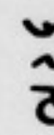

ākk



ākā-t


ākā



ānt


ānt ānt

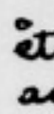
ānt


ānnou



sat

serrer:


ārf OPY

être serré, pressé, enveloppé:
aussi rester, demeurer, attendre:


Kaiou ouoy

" qooy (être serré)

Kou ou (demeurer)

Koua

Kaiou

OIH

takṭak

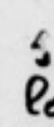
TAGTAG

serrer l'ennemi de près, l'envelopper, le battre de nouveau:


hat

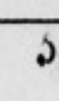
" hati

serrure: (V. clef, verrou, fermer.)

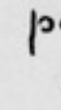

Ker

serrurier: v. forger.

sertir, enchasser:

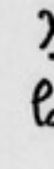

bennou

par ex:


xesbet mā bennou m noub

lapis lazuli véritable serti d'or.

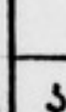
hemaka


hemak

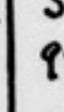
Kemak

ces derniers mots, tout en voulant dire: sertir, enchasser, comprennent tout ce qui est relatif aux travaux d'orfèvrerie et de joaillerie.

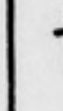
serum-en:

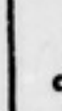

ārā-t

servir, obéir, serviteur, domestique, suivants:


amper

inscrit comme faisant partie de l'intérieur de la maison.


bakou servir


bakou serviteur

boki BWK domestique

baket servante BWKI

šes ujc servir

šes serviteur

" <3 ←

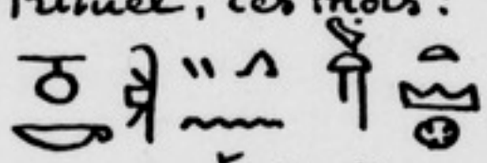
šerat servante ujeepeyHee

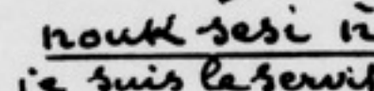
servir, serviteur: (suite)
tandis que amper, bakou, baket, šes et šerat veulent bien dire domestiques et servantes, employés dans l'intérieur d'une maison, le mot šes a particulièrement une signification d'ordre plus élevé: par ex:
serviteurs d'Horus:

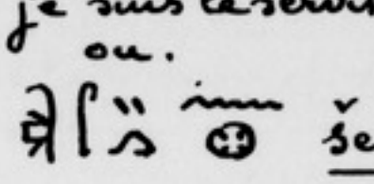

šesou Hor

nom donné aux esprits composant l'armée d'Horus combattant contre Set pour venger Osiris.

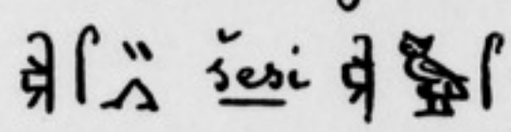
On trouve aussi parfois sur les figurines funéraires au lieu du commencement du Ch VI du Rituel, ces mots:


nouk šesi ir ament
je suis le serviteur de l'ament
ou.

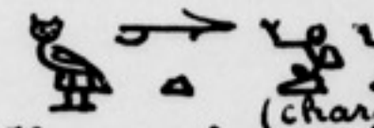

šesi ir ament
ou


šesi ir ousar
serviteur d'Osiris.

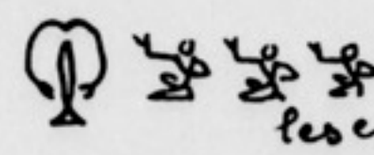
Service religieux se disait:

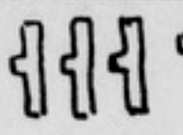

šesi šensi
ψHHψ

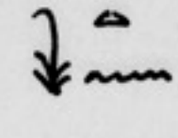
Les servants se nommaient:

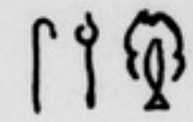

im xetou
(chargés) des choses (secrètes)

Il y avait une espèce de serviteurs particuliers spécialement désignés dans les prescriptions funéraires et qui étaient chargés de veiller avec soin à ce que les offrandes sépulcrales fussent faites selon les indications inscrites sur les stèles, sur les tombes ou dans les hypogées. Ils sont désignés dans les termes suivants:


Kahorou
les esclaves du double

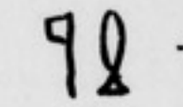

àmou per tat
les serviteurs, les soutiens de la demeure éternelle.


šonnou souten
les esclaves du roi.


šehet Ka šonnou
les esclaves du double de la demeure blanche.

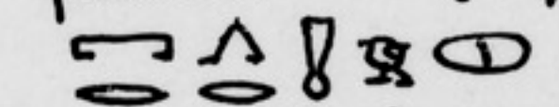
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serviteur de dieu: (v. prophète)


šonnouter

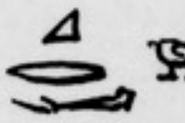
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service funèbre célébré à la mémoire du défunt, avec offrandes: (v. offrandes)


per ě xrou

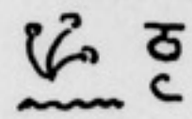
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serviteur, surtout cocher, conducteur de char: (v. cocher)


Krau

---

service de table, supralex:


šennou

---

se servir de:

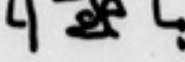

sexem

par ex:

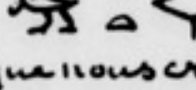

sexem ir.t ape ir.t šennou ě xit
on se servit d'un rideau d'étoffe pour le cou.

---

sésame, huile de sésame: (v. huile)


àka OKE

on a donné ce nom également à:


bak.t ϕAKI

que nous croyons plutôt de l'huile d'olives

Set, génie du mal a d'abord vaincu Osiris. Mais il est vaincu à son tour par Horus, vengeur de son père. Ces mythes symbolisent la combat entre la matière et l'esprit vivifiant, entre la vie et la mort. La mort est vaincue et l'âme devient immortelle. Cette lutte incessante symbolise aussi la lumière et les ténèbres. Chaque année Osiris succombe sous les coups de Set victorieux. Mais le dieu de la lumière renaît et les plantes renaissent avec lui. C'est la lutte entre l'hiver et le printemps. Dans divers passages du Rituel funéraire il est parlé de la lutte d'Horus contre Set, mais Set n'a pas encore le caractère de méchanceté, de malice et de fraude qui lui est attribué plus tard. Il fut même en grande vénération sous la XII[e] dynastie et plusieurs rois guerriers de cette époque, par ex: Séti I[er], le Sethos des Grecs, prirent son nom mais plus tard, vers la XXII[e] dyn. Set ne fut plus considéré que comme le génie du mal et identifié avec le serpent Apop. (V. serpent) Dès lors furent martelés les noms des pharaons de la XIX[e] dyn. qui contenaient l'image de Set et lui-même fut totalement expulsé du Panthéon égyptien.

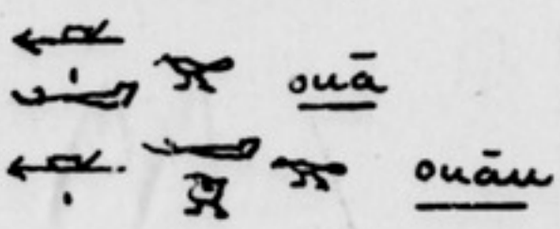


(+ grand nombre de variantes)

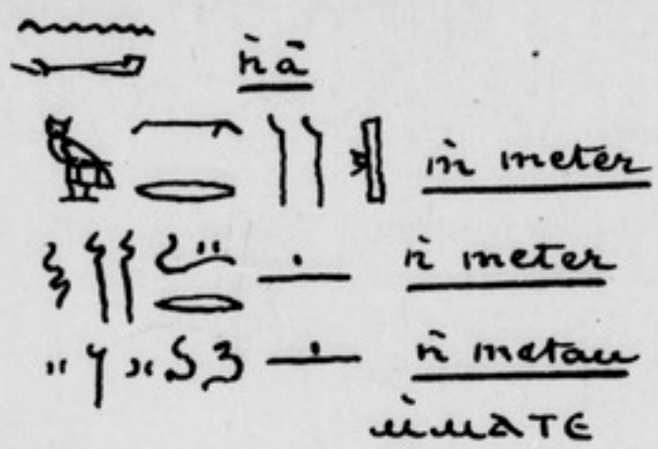
Sève :



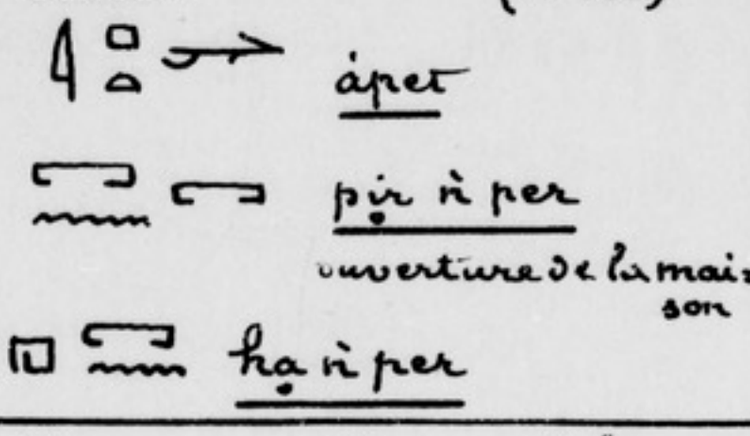
seul, abandonné : (V. un)



seulement, alors :



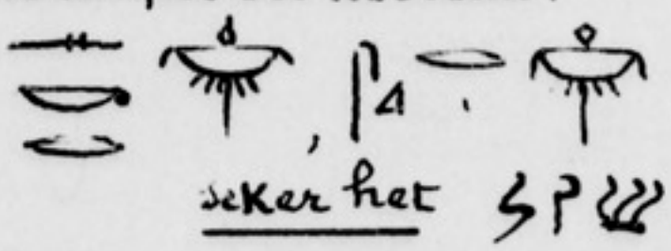
Seuil : (v. sol)



si : (v. quand, lorsque, voici)



Sicle d'argent, poids et monnaie de compte des hébreux :

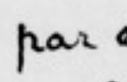


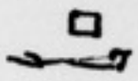
Sicules (habitants de la Sicile):



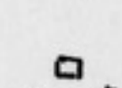
Ils n'apparaissent que sous Ramsès III. Les Sicules vaincus et soumis formèrent troupes auxiliaires dans les armées égyptiennes.

siège : (v. chaise, banc, trône)

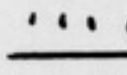
 asb

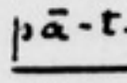
 aàsb

 àsb

 àsb-t

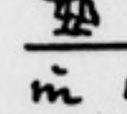
 àsoua

 ab

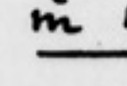
 pā-t ποι

par ex :

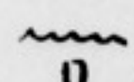
 xet pā-t
chaise de bois



pā-t-ou ab heben si nṯem boK

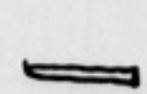
 m noub

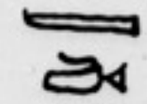
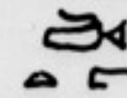
chaises d'ivoire, d'ébène et de cèdre, garnies d'or.

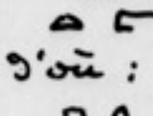
 nebau NAZBE
(v. bat, selle)

 het.t

d'où :

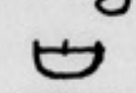
 bchet
en forme de siège.

 Kna  Knau
(v. tapissier)

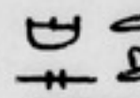
 temà

siège, demeure. (v. demeure, habitation)

siège d'une ville : (v. assieger)

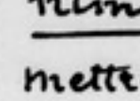
 hims-t

par ex :

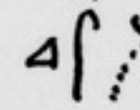


hims tou her ṭema
mettre le siège devant une ville.

sieste, repos, plaisir :

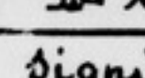
 herout

Siffler, sifflement (v. cracher)

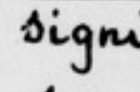
 Kas KAC
KACKEC

 sehs

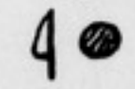
signifier, signification :

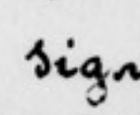
 àx

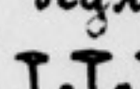
signifier sa volonté :

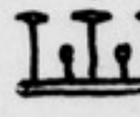
 Zarou

silence ; garder le silence ; imposer silence ; fermer la bouche ; se taire :

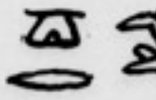
 temro

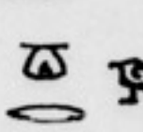
 temro TEMPO
(fermer la bouche)

 Karo KAPW

 Karou

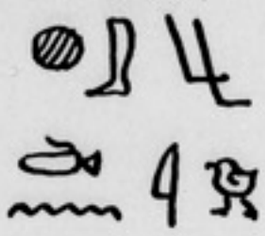
silex d'où l'on tire des étincelles :
(v. étincelle)

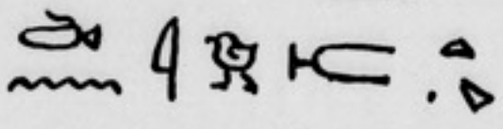
 àKh

 àKhou

Silique : (v. cosse, écaille)

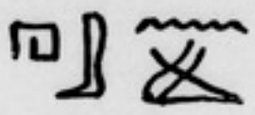
Sillon :


xeb

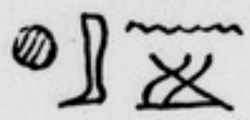

tnau-t

TNOSE

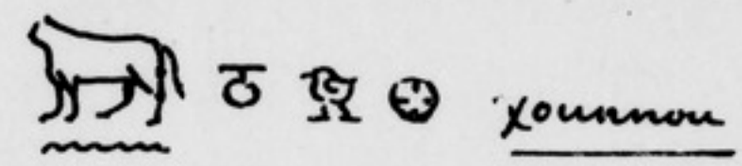
Creuser des sillons : (v. charrue)


-heben

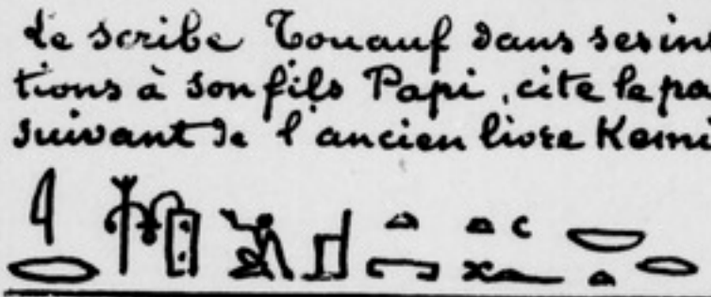

xeb


xebn

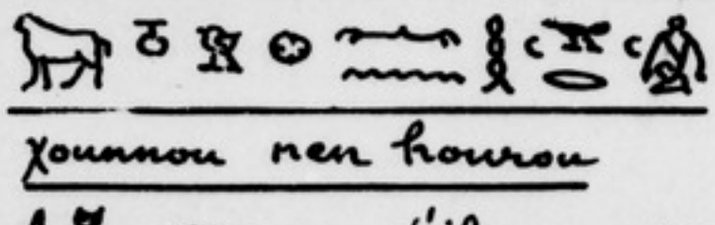
Silsilis, ville égypt. possédant une école de scribes renommée :


xounnou

Le scribe Touauf dans ses instructions à son fils Papi, cite le passage suivant de l'ancien livre Kemi :



àr àn set tou-f nebt i



xounnou nen hourou


àm-f.

S'il y a un scribe dont la demeure est à Silsilis, il n'y aura pas de paresse en lui.

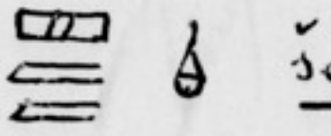
Similitude : (v. semblable, ressemblance ; énigme ; parabole.)

Simoun, vent brûlant du désert :

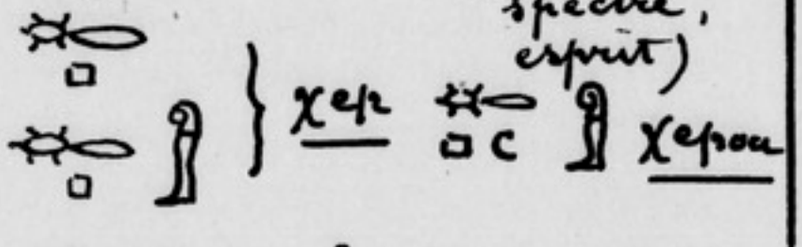

nef šemi


šemi

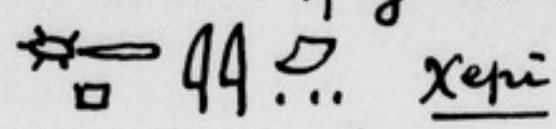
vent brûlant


šemi

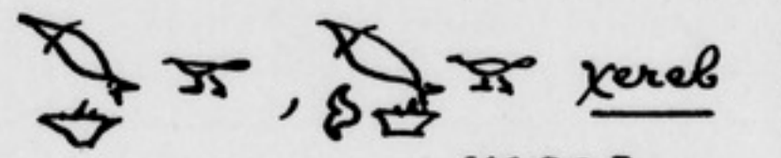
Simulacre, forme, image, figure : (v. ombre, spectre, esprit)


xer xer xeprou

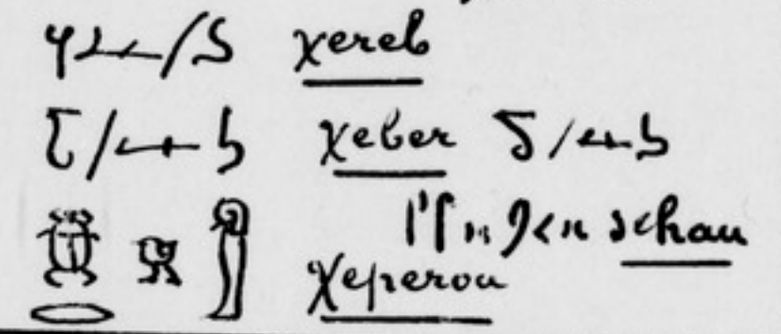
Simulacre, figure en métal :


xepi

Simulacre, figure, spectre, apparition : (v. spectre)


xereb

XEPEB

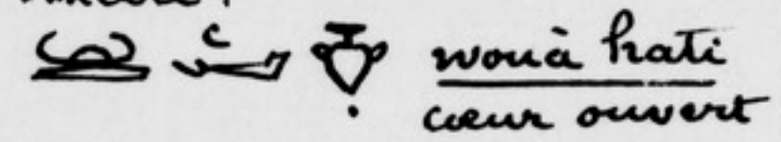

xereb

xeber

Imenschan

xeperou

Sincère :


wouà hati

cœur ouvert

Sincérité : (v. situation)


àta

ătaaăta

Singe (v. Cynocéphale)


àp

aăin EN

ăin

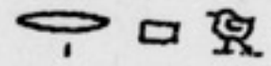
aini ou aăini

anîou

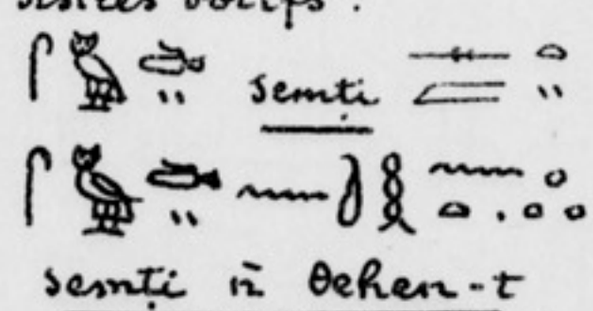
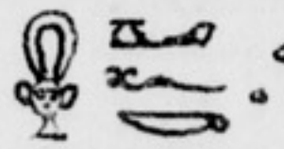
Kaf

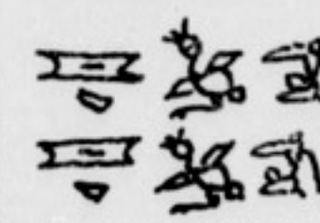
Kouf.

Singe (suite)
Le singe ani que les Egyptiens faisaient venir du Pount, (arabie) est le Cynocephalus Hamadryas.
On voit souvent dans les peintures murales des petits singes verts qui jouent attachés sous le fauteuil de leur maitre. Ce joli petit animal était très aimé et devenait très familier. Il était originaire du Soudan. Les tombeaux de l'ancien empire de la XVIII^e, de la XIX^e, de la XX^e dyn. le montrent souvent enchainé aux pieds du défunt.

Sinon: (v. ou

rapou

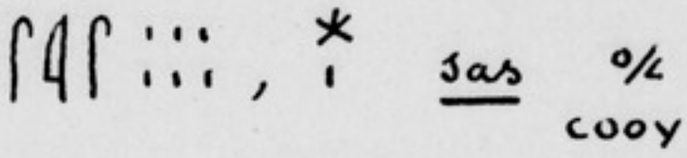
Sistre, symbole de joie: (v. joie)

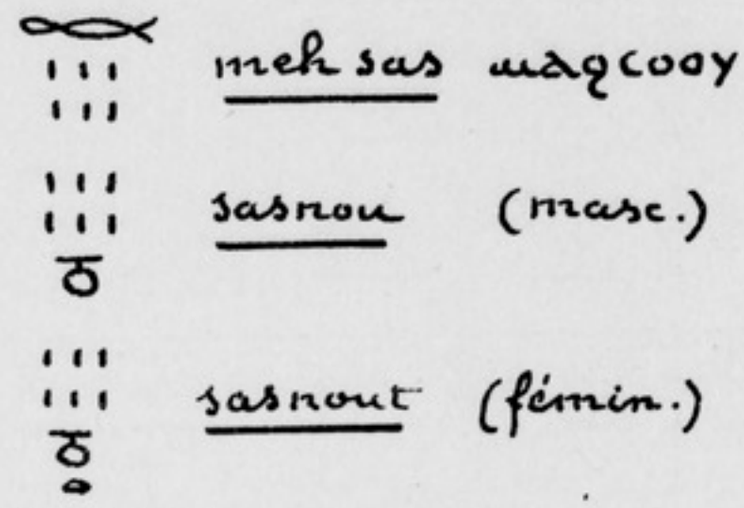
sexem
seššī-t
seššī
seššī
Sistres votifs:

semți semți
semți m ḥeḥen-t
Sistre en cristal de roche

semți mâfeK
Sistre en émeraude.

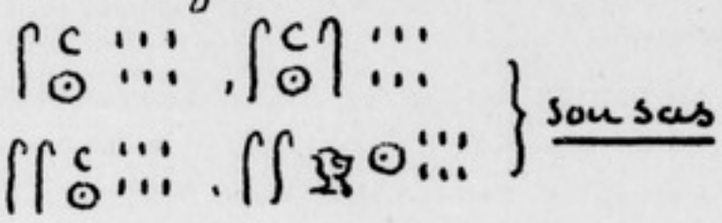
Situation, emplacement, position: (v. sincérité)

ăta
ăta țenn.t emplacement de ville

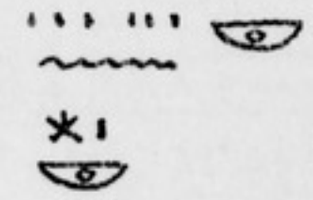
Situé sur le côté:

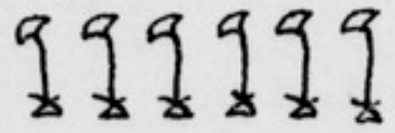
ăta ḥâat

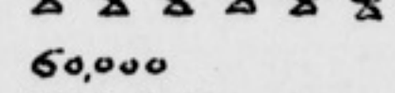
Six:

sas
COOY

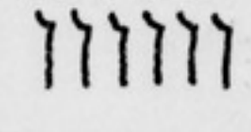
Sixième:

meḥ sas maqCOOY
sasnou (masc.)
sasnout (fémin.)

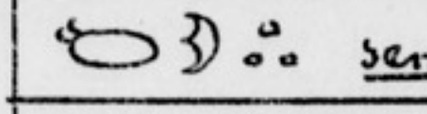
Le 6me jour:

sou sas

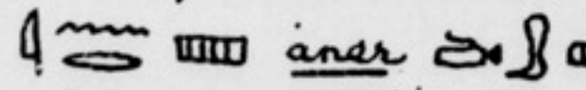
Fête du 6 du mois:

sas n ḥeb

600:

sas n šaā COOYNUYE

6000:

sas n ḫa COOYNUYO

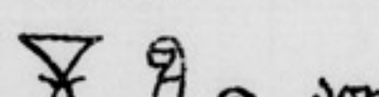
60,000

sas n ăb 6 fois 10,000
CACNTBA

Soc de charrue (en bronze:)

sen CINE

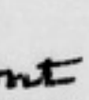
Socle, piédestal, monolithe: (v. pierre)

anar teb

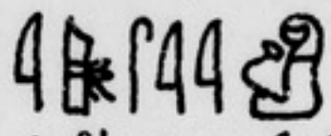
Socle de statue de divinité au pied de laquelle se font les libations:

seb

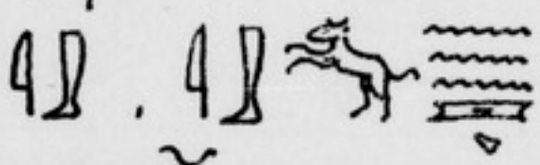
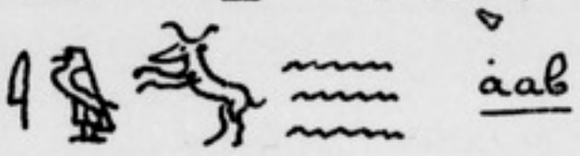
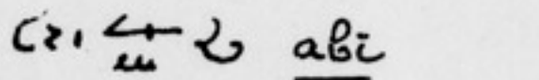
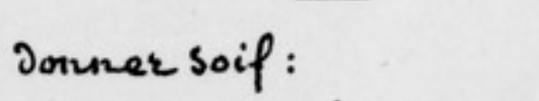
socle : (suite)
Socle de bois, support : (v. traineau)

àspou support

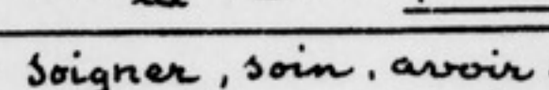
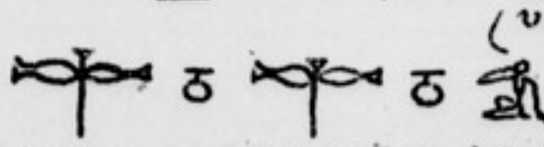
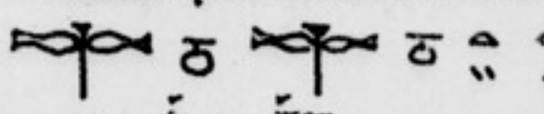
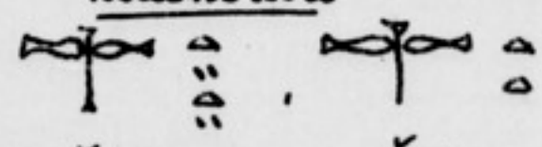
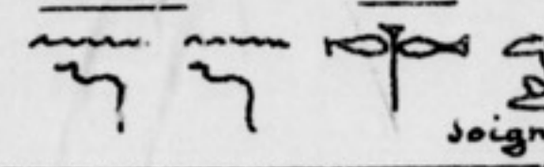
soeur : (v. frère, tante)

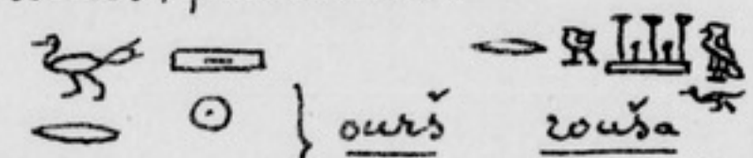
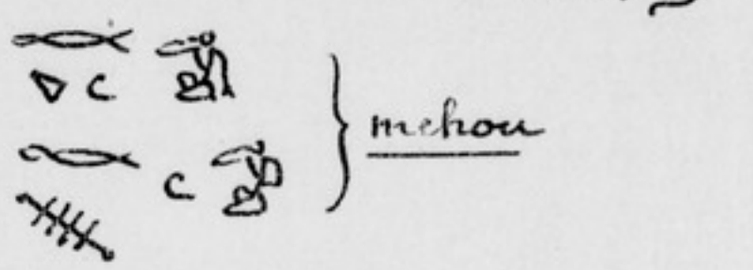
sont

sont
CWNE

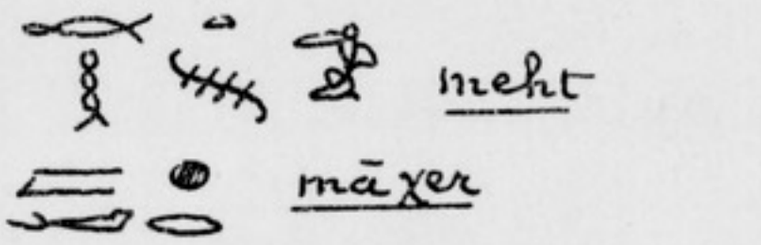
soeur, femme, épouse :

ási
à l'exemple d'Osiris qui avait épousé sa soeur Isis, les Pharaons épousaient également leur soeur.

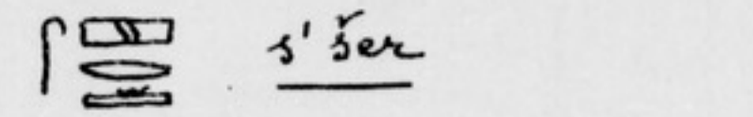
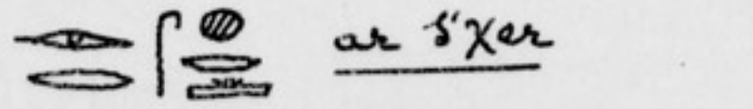
soi : (v. se)

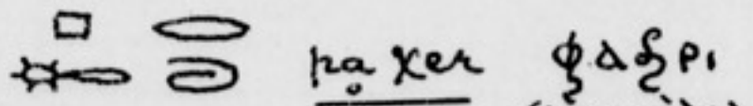
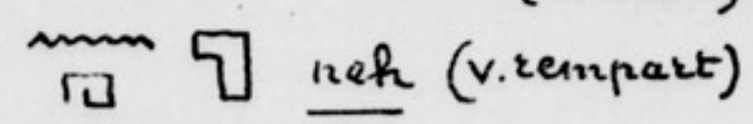
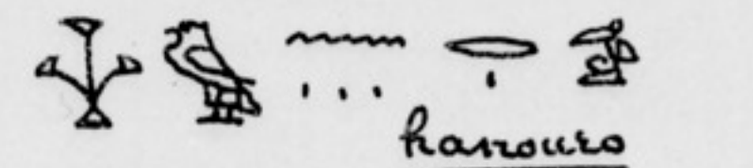
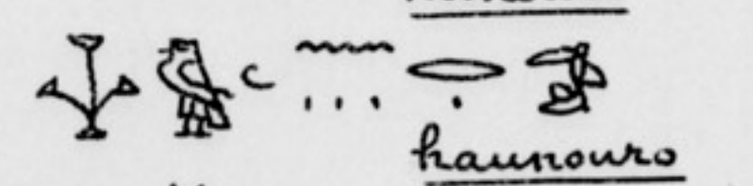
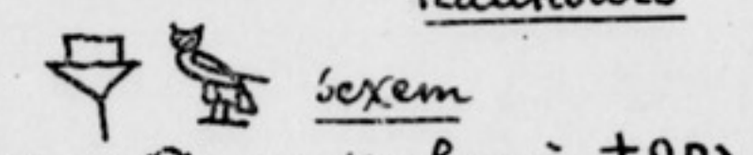
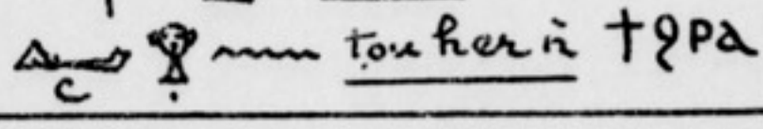
soif :

ab

aab
EY
EIBE
OBE
OBI

abi
Donner soif :

tounabi

soigner, soin, avoir soin, sollicitude, protection : (v. protéger)

ăt ăther (veiller sur)

ce groupe étant transcrit phonétiquement par ăt quelques égyptologues pensent que le pilon nout doit se lire ăt dans ce cas ci.
Celui qui donne ses soins :

noutnoutti

ăttiti ătti ou noutti

soigner. noutnout

cette dernière transcription phonétique nous fait croire qu'il faut lire nout et non ăt.
Soin, sollicitude, inquiétude, soucis, protection :

ours
rouša
rouš
Pooyuy

mehou

meh

meht
māxer

xer
s'xer

s'šer

ar s'xer

ker

pa xer ΦΔΦΡΙ (remède)

neh (v. rempart)

hanouro

hannouro

sexem

toucher à τΦΡΔ

Soin : (suite)
Confier aux soins de .... pour
△ [image] nnn ..... ⬭
tou in her in ..... ḫ

soigner un enfant :
[image] šāšet
[image] šāšet

soigner la terre, la vigne :
[image] c šau

[image] ša ta

soigner une maladie des membres :
[image] stoux
[image] soutx

soigner, protéger :
[image] , [image] sotep CWTEП

soigneux, s'occuper soigneusement d'une chose; soigner les moindres détails d'une oeuvre : (v. habile)
[image] ākr ou ārk wPK oPK ooPK

comp. avec le grec :
ακριβεια

soigneusement ; (v. sincèrement situation)
[image] ata

soir, soirée : (v. nuit.)
[image] axax

[image] aser

[image] ouše oYωϵ oYωωoYϵ

[image] māš māšer

[image] māšeraw

[image] , [image] rouhe poγϱϵ
[image] rohouau poγϱi
[image] rohoui

[image] xaui

[image] seš

[image] sešt

[image] c ťau

soixante : (v. six)
nnnnnn , nnn , ⊟
ϩ ϫ= ‹ϫ •ϫ (dém)
14 60 en hiérat. Cϵ

sol, superficie : (v. boue, terre, poussière)
[image] wouten ϱooγTN

[image] ba - merba

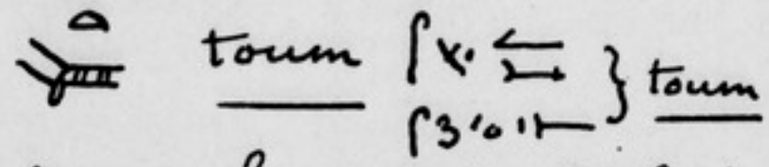
[image] set [image] seta

[image] Kāh-t KAϱ

solder un compte : (v. payer)
[image] āou oYω

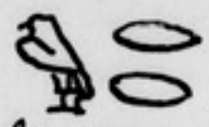
Soleil :
Le soleil est le principe de tout bien. C'est sur le cours du soleil qu'est basée toute la mythologie égyptienne. Le soleil est le dieu suprême. Ses noms varient selon les heures du jour ou les solstices de l'année. Tantôt il se nomme Ptah, Amon Ra, Haremakhou, Sokar, Toum, Schou. De lui tout émane, vie terrestre et vie future. Depuis son lever jusqu'à son coucher, il vivifie la terre de ses rayons bienfaisants. Couché il recommence sa lutte perpétuelle contre Set, dieu du mal et des ténèbres et en sort éternellement vainqueur.

Il était quand rien n'était et s'appelait:


toum

dans sa forme primordiale inconnue.

Dès son lever il prenait nom:

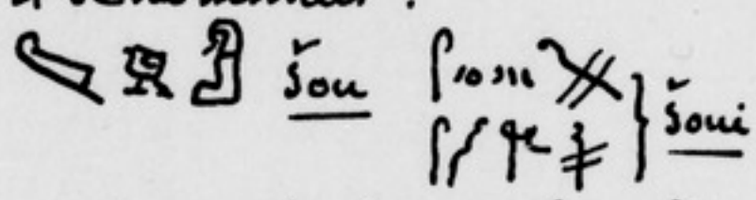

horaxouti (v. Harmachis)

l'astre aux deux horizons.

Il était:

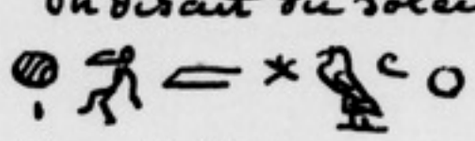

Xepser

comme créateur; et dans sa renaissance continuelle il se nommait:

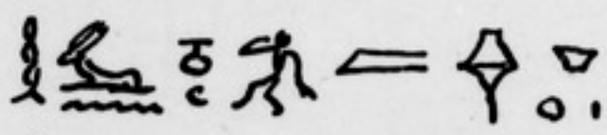

šou, soui

et redevenait toum la nuit.

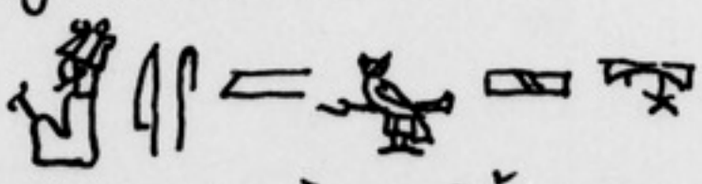
On disait du soleil:


xe mi toua

enfant le matin


hounou in âhâ

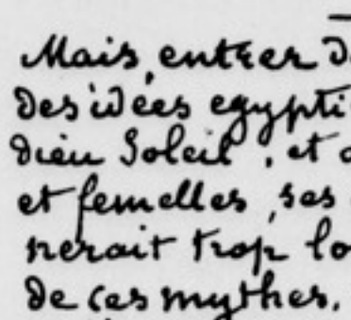
jeune homme à midi


toum às in mâšer

toum, vieillard au soir

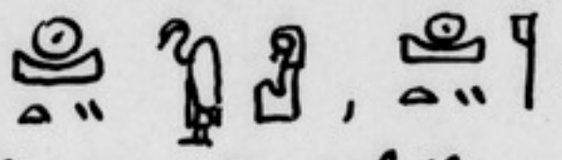
Mais entrer dans le développement des idées égyptiennes relatives au dieu Soleil, et aux divinités mâles et femelles, ses acolytes, nous entraînerait trop loin. (Pour bien se rendre compte de ces mythes, lire Maspero: Histoire de l'Orient etc etc)

Le mot Soleil s'écrivait:

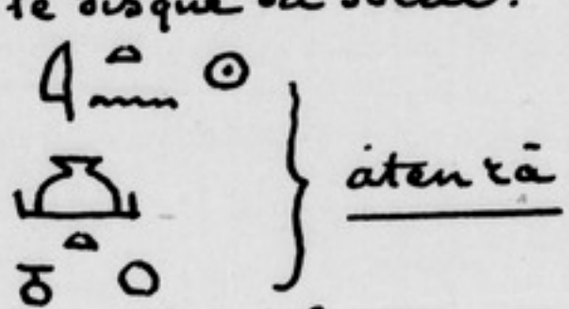

rā PH

rā

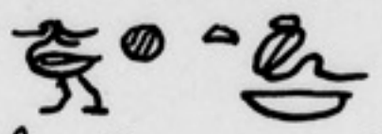
Soleil levant:


axouti

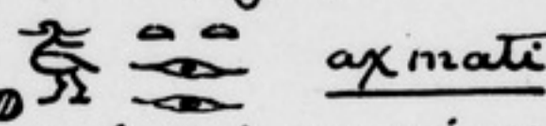
le disque du soleil:


âten rā

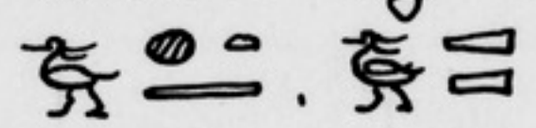
le diadème brillant du soleil:


axtneb

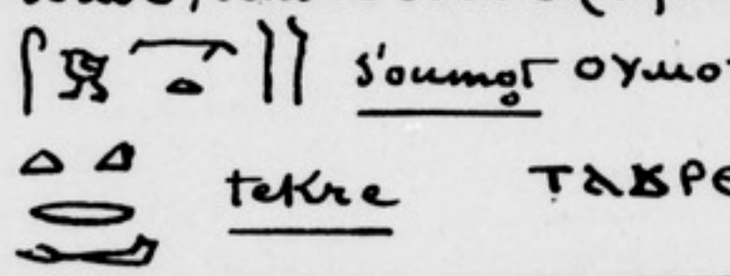
les deux yeux du soleil:


axmati

soleil à son zénith:

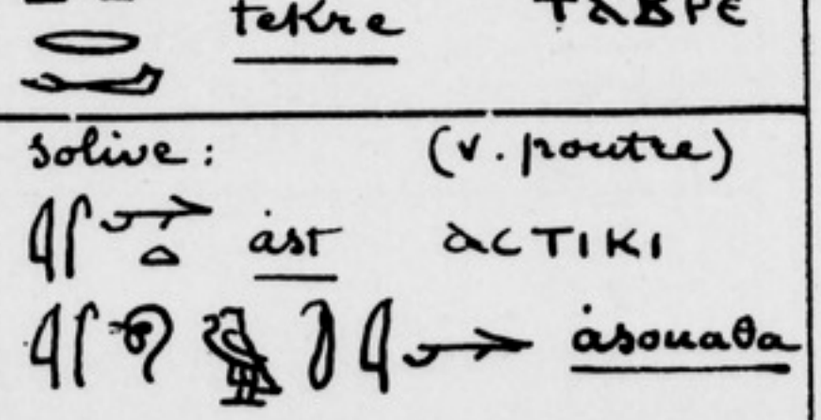

axout axou

Solive, rendre solive: (v. fort)


s'oumoš ОУШОТ

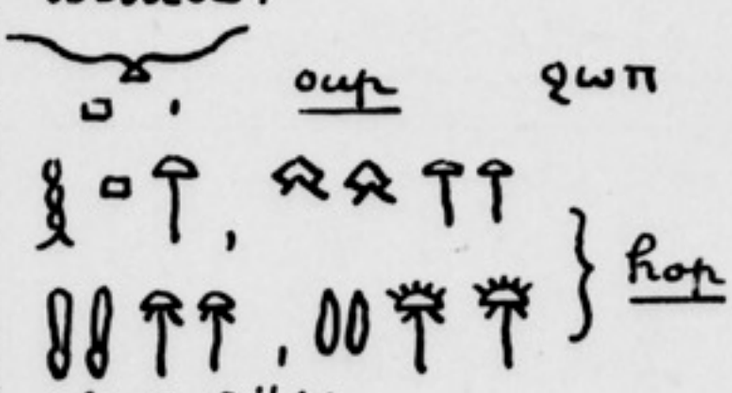
tekre ТАВРЕ

Solive: (v. poutre)


âst ACTIKI

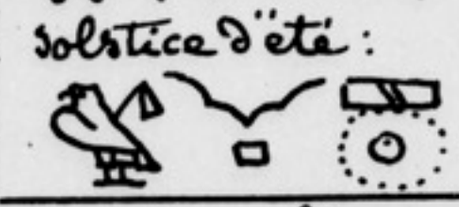
âsouaba

Solstice:


ouр ϩωπ

hor

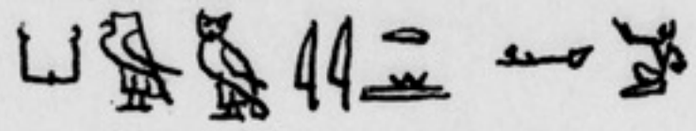
Solstice d'été:


horoušrš

Sombre, obscur: (v. nuit, nuit

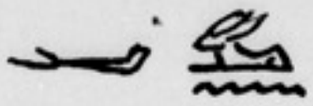
Sommaire, aperçu, analyse: (v. aperçu, conforme)

Sommelier:

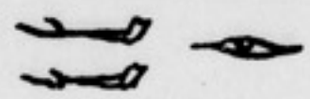


Kamit
(veut dire aussi vigneron)

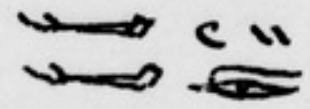
Sommeil, Sommeiller: (V. dormir, repos)



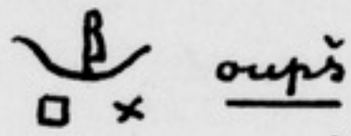
āoun



āi

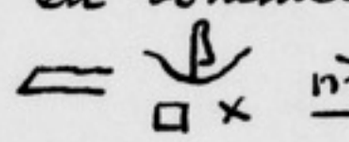


āioui



oupš ОВуу, WВуу

en sommeil

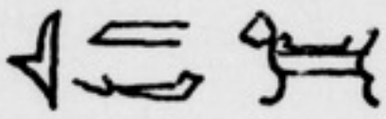


m̀ oupš

Sommeil:



nem

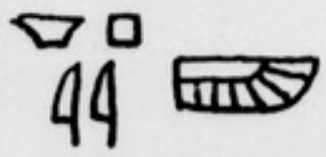


nemā



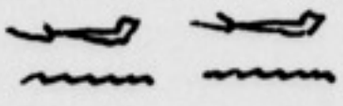
nemā-t

Sommet:



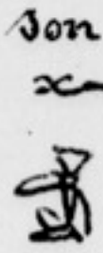
āpū ΔΠΕ (tête)

Sommet de la tête:

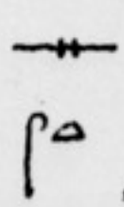


ānān

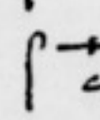
Son, sa, ses:



masc.

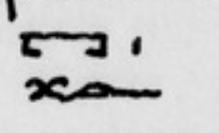


fém:

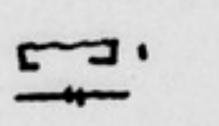


se placent après le substantif.

par ex:



per-f sa maison à lui



per-s sa maison à elle

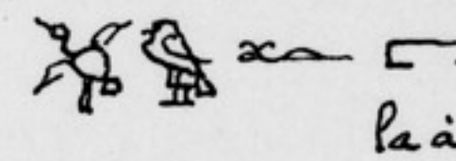
Les groupes suivants sont au contraire préfixes:



paf

ⲡⲥⲟ paf ⲡⲉϥ

par ex:



xa paf per
la à lui maison

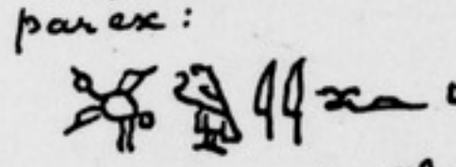
on trouve aussi:



xa paif

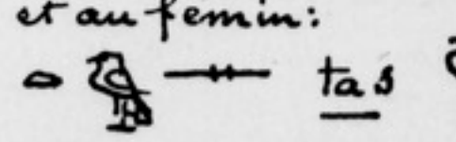
xa paif

par ex:



paif per sa maison
la à lui maison.

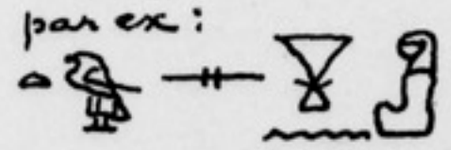
et au fémin:



tas taset

ϥ⟩⟩3 tas ⵙ'⟩⟩3 tis ϩ⟩⟩ 3 taa

par ex:



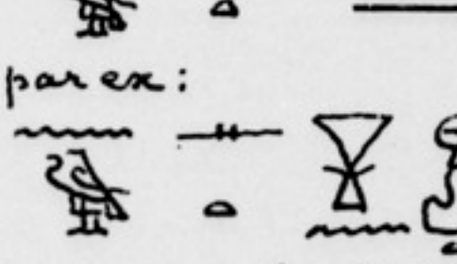
tas sont
la à elle sœur,
sa sœur.

au pluriel:



naset

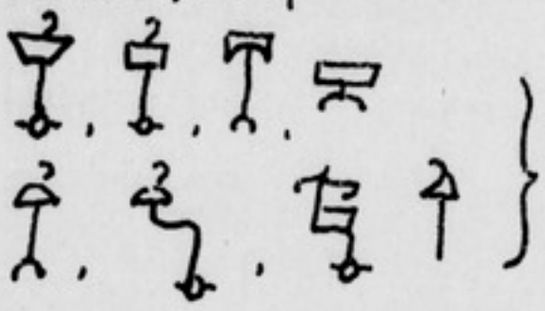
par ex:



naset
ⲥⲟⲛ·ⲧ·ⲟⲩ

les à elle sœurs,
ses sœurs.

Sonde, trépan :



àb

Sonder du regard : (v. regarder)



āba

Songe, vision (v. rêve, veiller, s'éveiller)

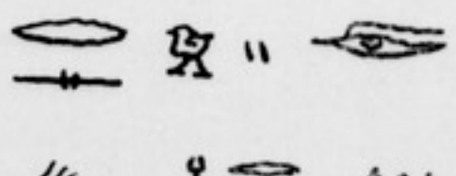


res ou ras PHC

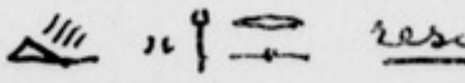


PACOY

resou ou rasou

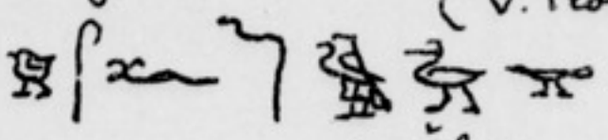


resouï ou rasouï PACOYI



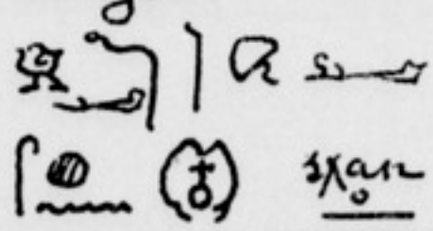
resoua

Songes creux ; songer à mal : (v. tromper)

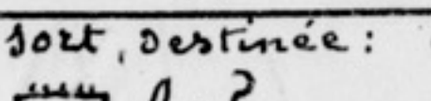


oustfaou

Songer :

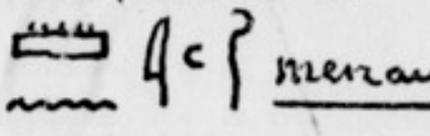


oustā

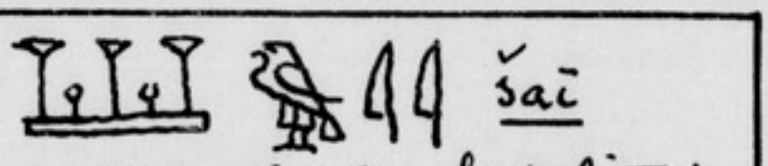


sḫan ugaN

Sort, destinée : (v. port, aborder, débarquer)



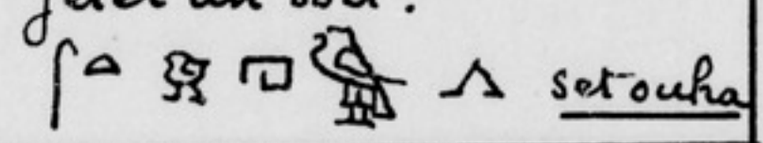
meṛan



šaï

sort cruel : (v. fatalité.)

jeter un sort :



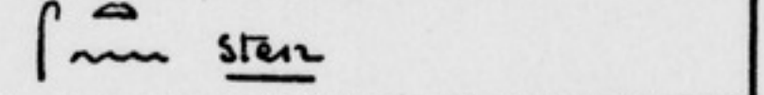
setouha

sortilège, sorcellerie : (v. magie)



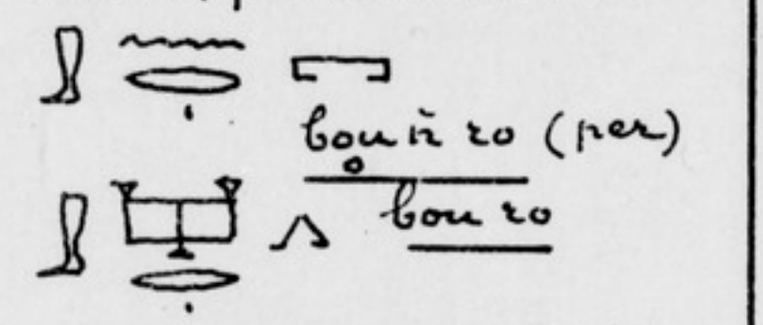
serxi ugepui

Sorte (de la) :



ster

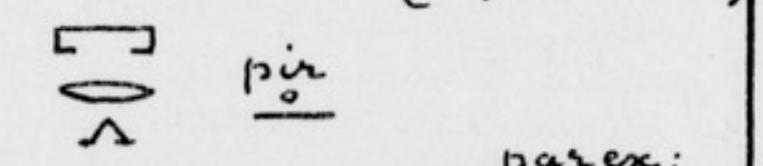
Sortie, porte de sortie :



bouṛo (per)

bouṛo

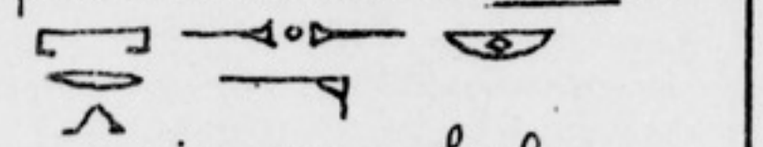
Sortie, c. à d. procession : (v. procession)



pṛ

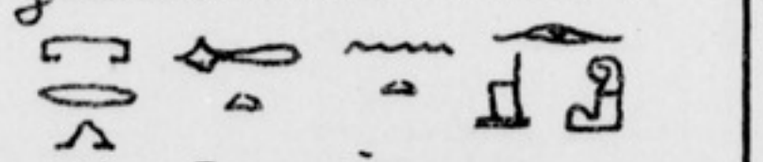
parex :

fête de la sortie de Khem :



pṛ xem ḥeb

grande sortie d'Osiris :

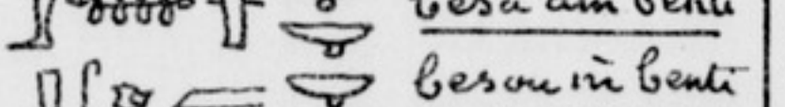


pṛ ā-ṭ nṭ ousar

Sortir :

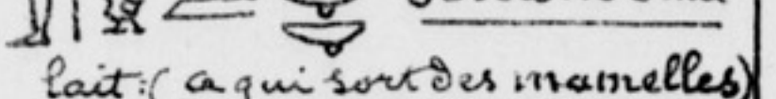


bes besa

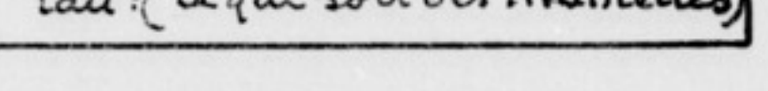


besou beshа

par ex :



besa am benṭ

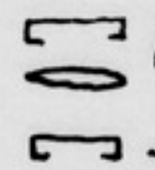


besou nṭ benṭ

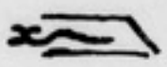
lait : (ce qui sort des mamelles)

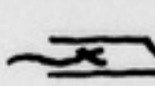
Sortir : (suite)

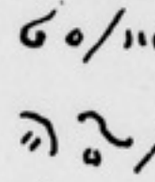

pir ΠΙΡΕ

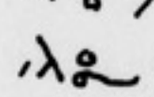

piri ΠΕΙΡΕ

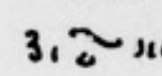

pirou

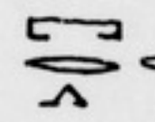

pir par opposition à


ěnk entrer


pir


peri

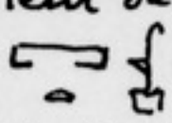

peri ir ha-t (sortir en avant)


pir ě bouš ro

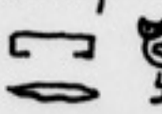
Sortir dehors

Le mot copte ΠΕΙΡΕ veut dire: sortir, se lever, en parlant des astres. De même en hierog:

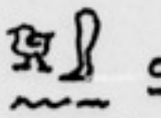
En parlant des plantes qui sortent de terre:


pirt ΒΕΡΡΕ

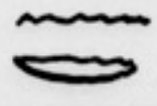
en parlant de l'enfant qui sort des flancs de sa mère:


pir m xet

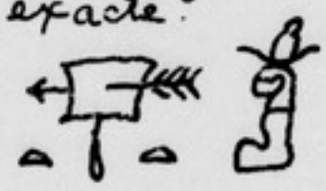
Sortir, jaillir, faire jaillir:

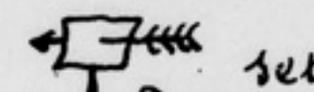

ouben

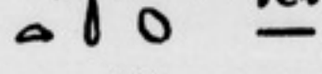
Sortir en bouillonnant:

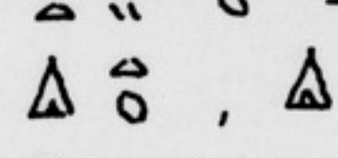

nebnel

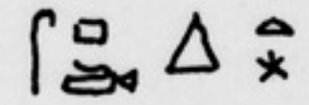
Sothis, l'étoile Sirius, Isis-Sothis. D'après les calculs de Biot (astronomie des anciens) le grand calendrier des fêtes religieuses que fit graver Ramsès III remonte à la 11e année de son règne l'an 1300 av. J.C. La fête du lever de Sothis (Sirius) indique sur ce monument de Medinet-Abou le jour de la commémoration de la grande période astronomique qui servait à faire concorder l'année vague de 365 jours avec l'année solaire exacte.

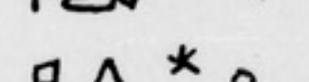

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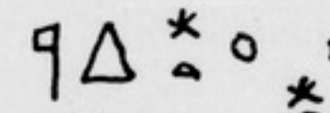

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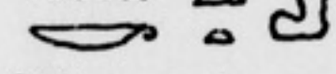

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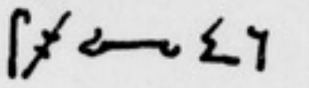

sopt


nouter sopt


senk sopt-t


sopt


sopt sse


pe sou ise

l'étoile Isis

Sothis était représentée sous forme de déesse et sous forme de vache couchée dans sa barque, surtout durant le bas-empire.

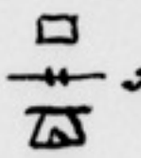


D'après le zodiaque rectangulaire de Dendérah (la vache)
D'après le plafond astronomique de Séti 1er (Pâtissé)

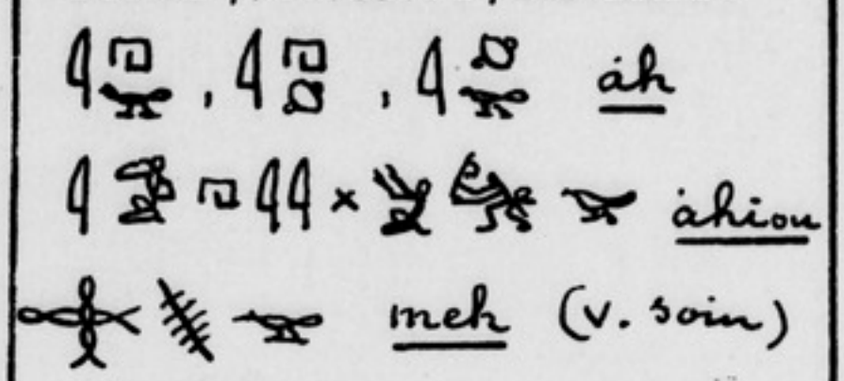


N. Maspero - orient classique)

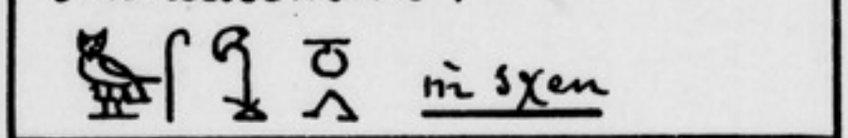
souche: (v. buche, morceau)


paset

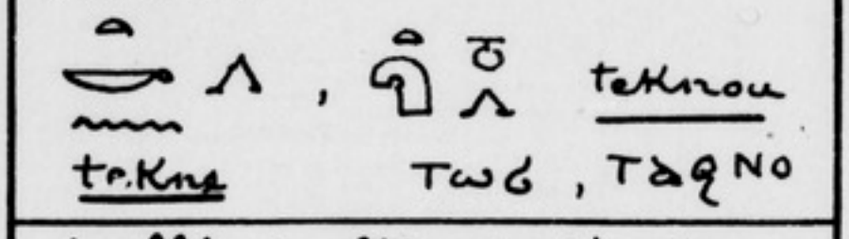
souci, tristesse, douleur:



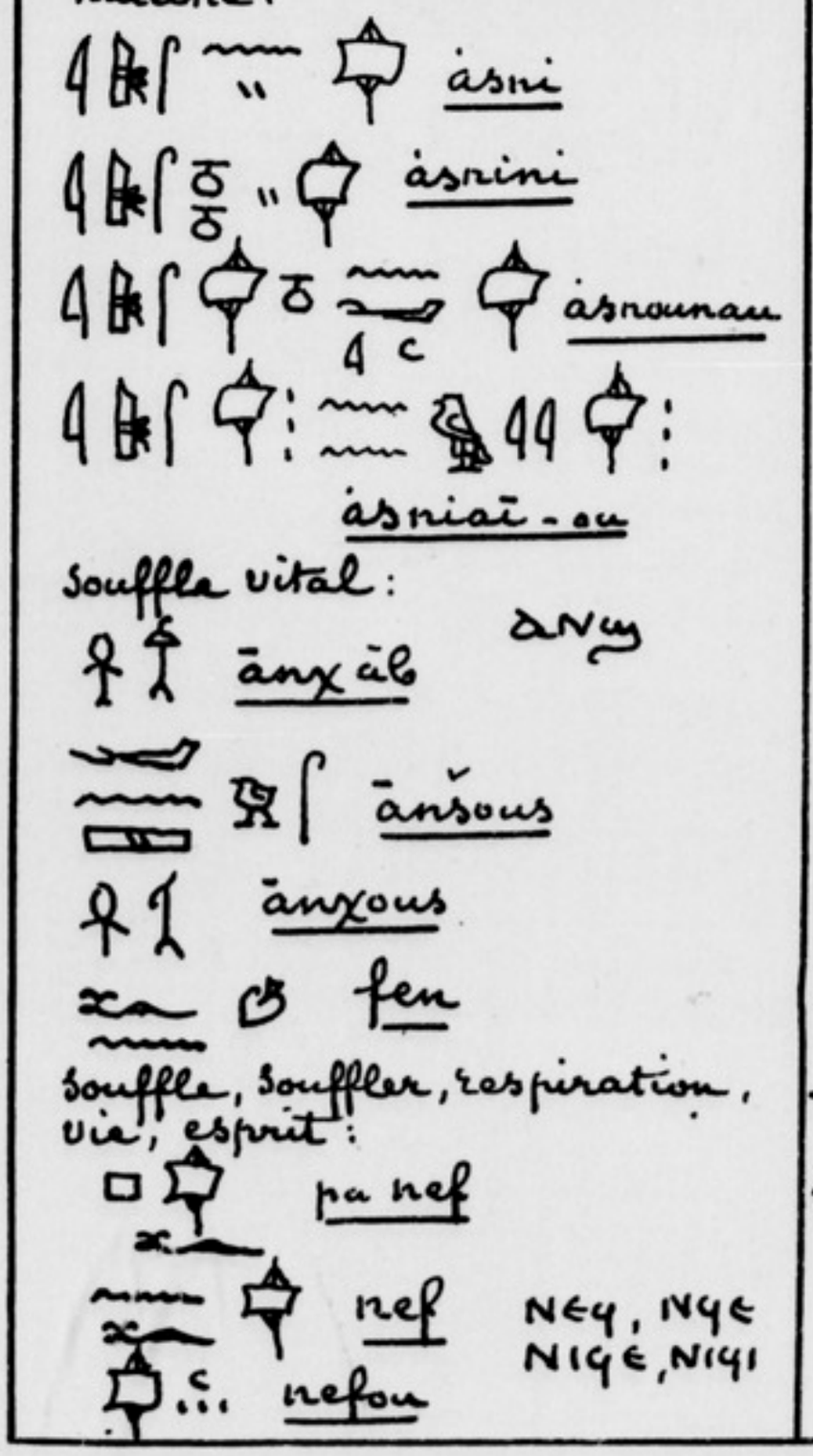
soudainement:



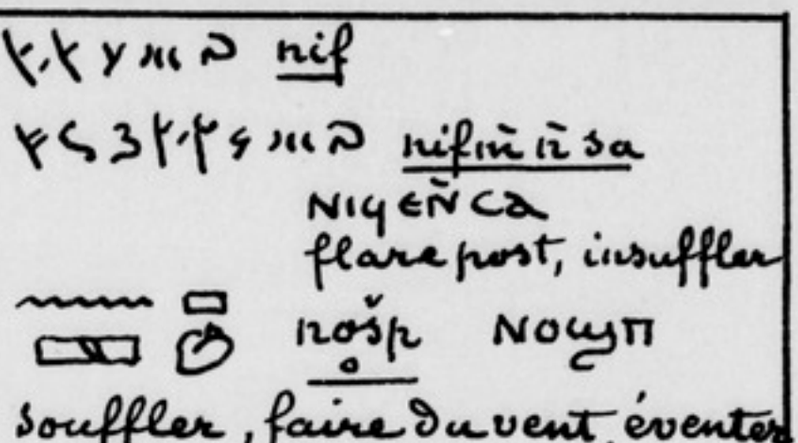
souder:



souffl, souffler, respiration, haleine:



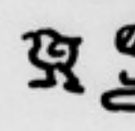
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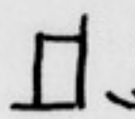


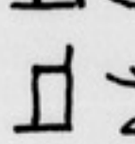
souffrir ; être souffrant ; souffrance physique ou morale

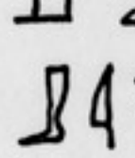

ouxet

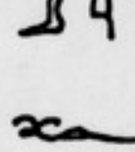

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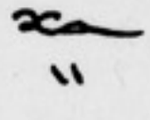

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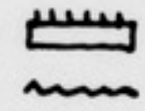

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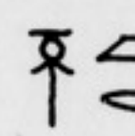

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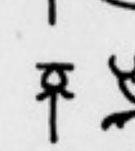

bān BWN
(v. mauvais.)

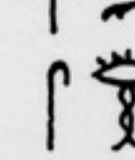

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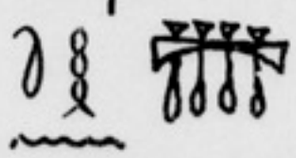

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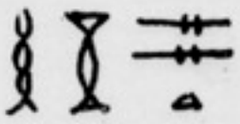

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Ken

souffre :

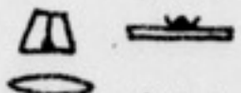

θehn ΘHN

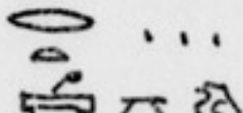
souhaiter, souhait ; vœu, désir
(v. désirer)

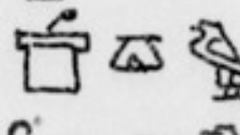

hosit

d'où : à souhait :

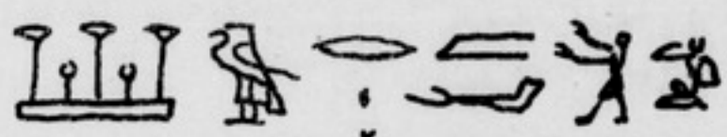

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xertou


saka

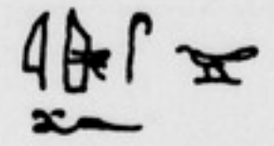

s'ouka

souhaiter, faire des souhaits de bonheur :


šaromā
ψεωμει

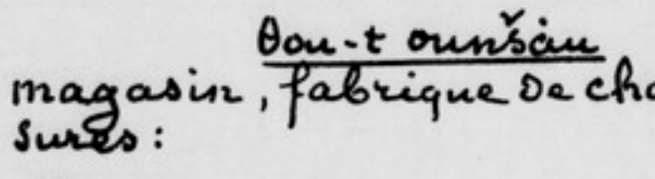
souiller, souillure, tache, péché (v. salir, impur, violer.)


ānem.t
ολιε

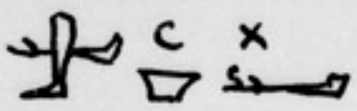


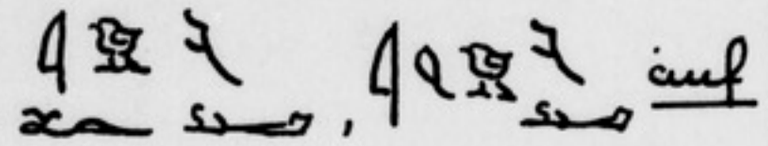
soulier : (suite)
souliers en peau de chien :

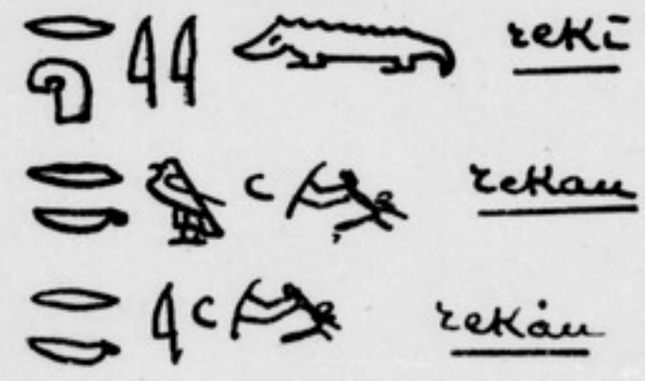




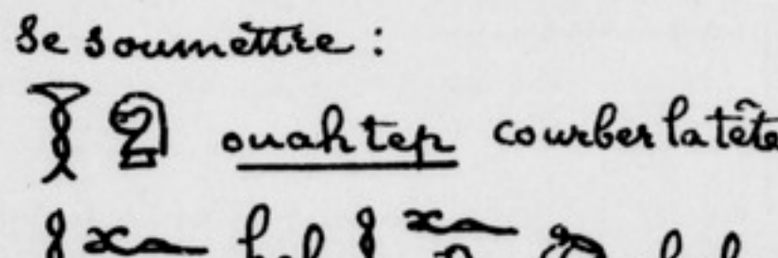
soumettre, subjuguer, châtier :







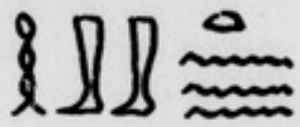
se soumettre :



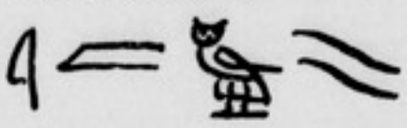
soumis, sujet, dévoué, esclave :

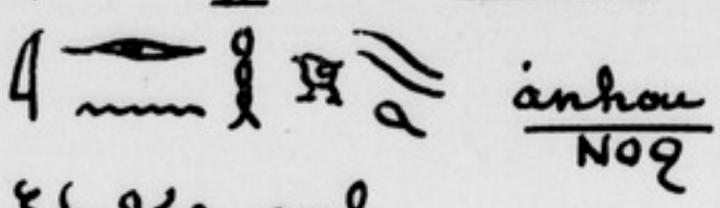


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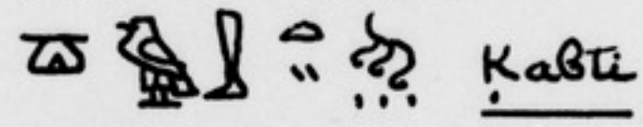


sourcils : (v. cils)



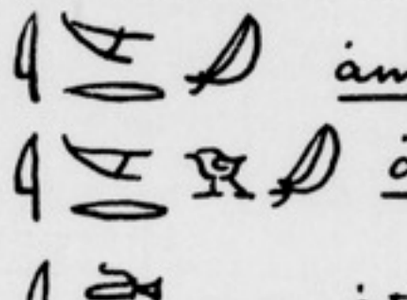


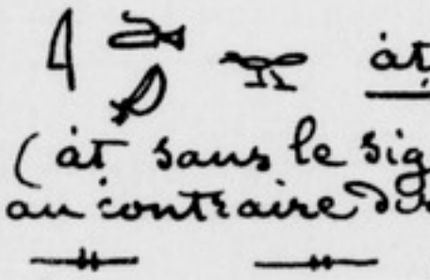
les deux sourcils :



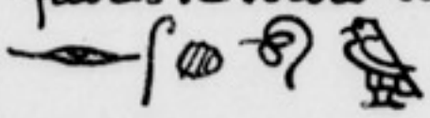
se noircir les sourcils (v. antimoine)

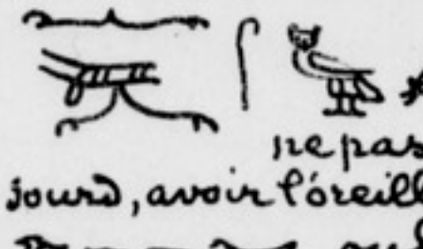
sourd, surdité :



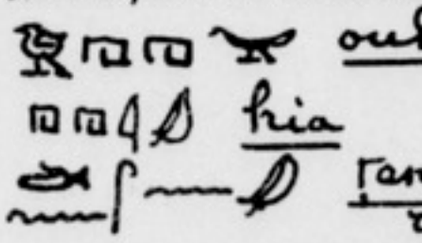


faire le sourd ou être sourd :

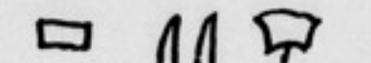


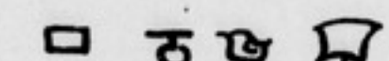


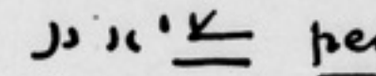
ne pas vouloir entendre
sourd, avoir l'oreille dure ; durd'oreilles



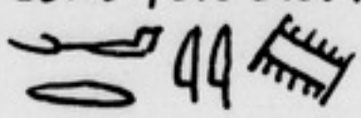
Souris : (V. rat)


pĭn ΠΙΝ, ΠΕΙΝ


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Sous, en bas :

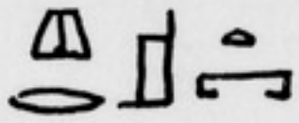

ārĭ ϩΑΡΑΤ

Sous, dessous :


xer


xermo mo place, lieu

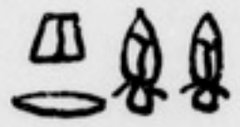
Sous les ordres, sous la direction


xer set her

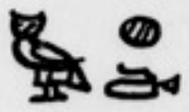
(v. variantes)

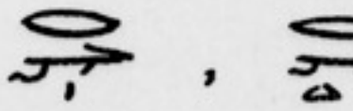

xer rotoui

sous les pieds.


xer tebti

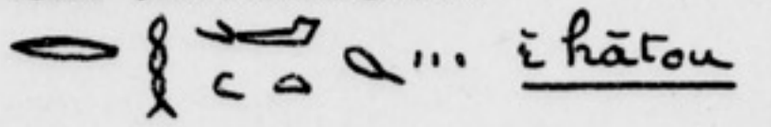
sous les sandales


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ì xeti

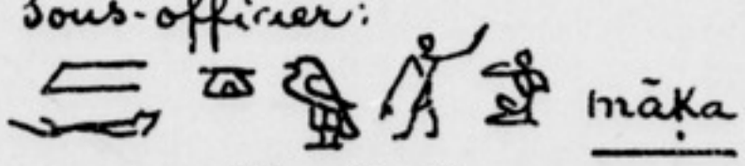
sous l'autorité ; textuellement sous les membres :


ì hātou

Sous la main, sous la puissance :

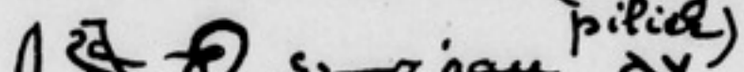

ì tot

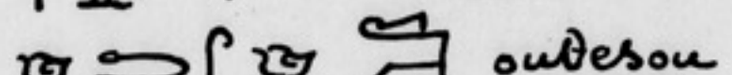
Sous-officier :

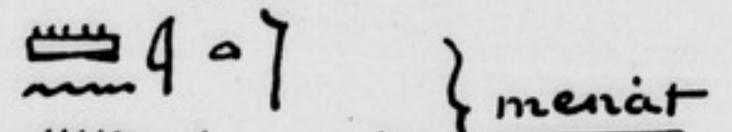

māḳa

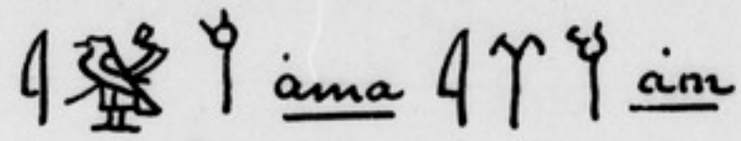

Kouti

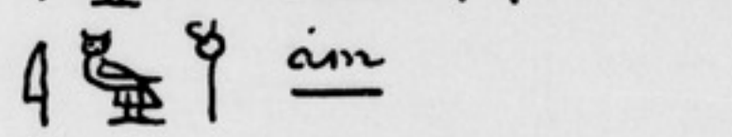
Soutenir ; soutien : (V. étayer, pilier)

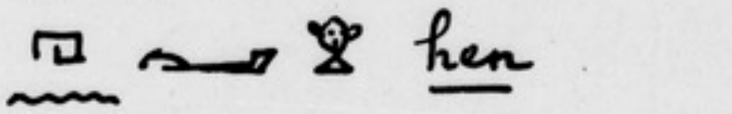

ȧau ȧy

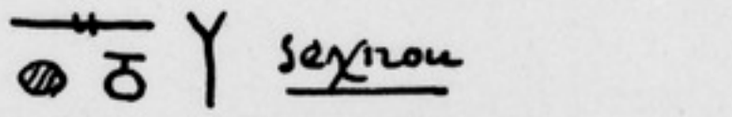

oubesou

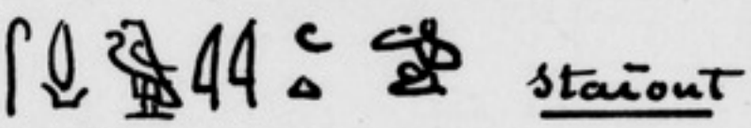

menat

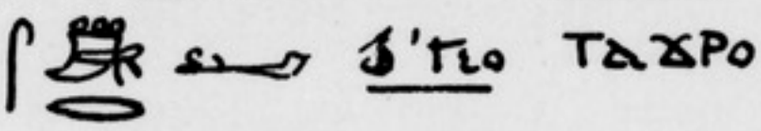

ȧma ȧm

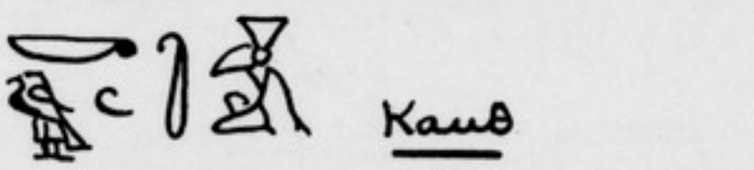

ȧm


hen


sexrou


staŭout


ȧ'rio TAXPO


Kaus


Kaouout

le soutien :

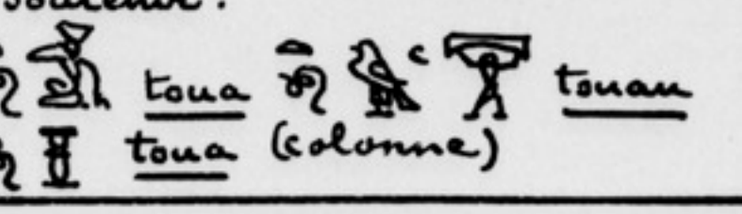

Kauti

les 4 piliers pour soutenir la voûte céleste :


sexnou aft her Kaouout Kebt.

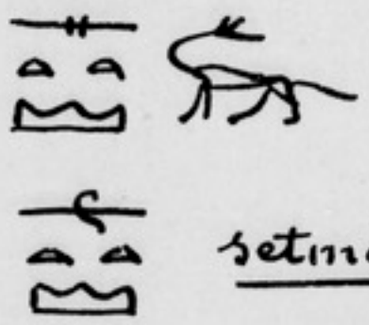
La terre était plane ; au dessus d'elle s'étendait un plafond de fer ou d'acier, auquel étaient suspendus comme des lampes les corps célestes qui éclairaient la nuit. Cette voûte était soutenue aux quatre points cardinaux par des piliers de bois fourchus Y comme ceux qui soutenaient les maisons primitives. (V. Maspero. Orient)

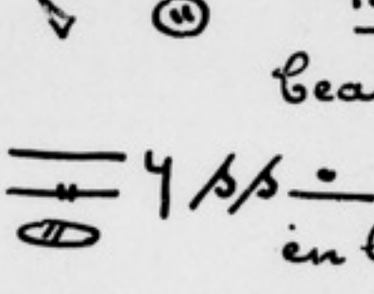
Soutenir :


toua touau

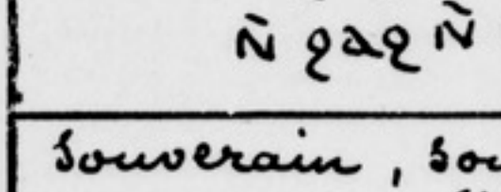
toua (colonne)

souterrain ; région inférieure (v. tombeau, ouest)


smenti

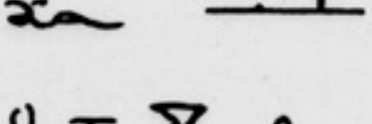

setmenti

Souvenir, se souvenir : (v. pensée mémoire)

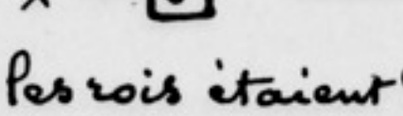

mawou
MEYE

merouï
MHINI

souvent :

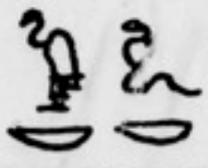

heh ṅ sop


heh ṅ sop
beaucoup de fois.


ṅ heh ṅ sop
en beaucoup de fois

QAQ N COT
N QAQ N COT

Souverain, Souveraine : (v. roi, reine, princesse)


hon.f qu'on a interprété : Sa Majesté, Sa Sainteté. (v. esclave)

hont S.M. la reine.

Les rois étaient dits :

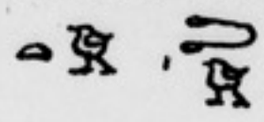
sa ra fils du Soleil

roi de la H. et de la B. Egypte.

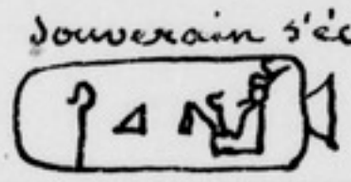
Seigneur du Vautour et de l'Uraeus, maître de la Vérité.

En parlant du roi on disait : ses pères les dieux ou ses frères les dieux.

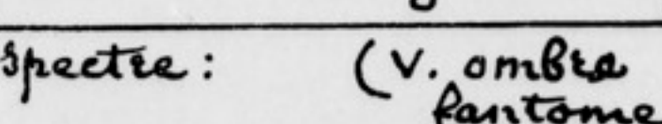
On se servait souvent pour désigner le roi des mots que nous avons déjà signalés : La double maison ; la Sublime porte ; le Soleil des deux terres ; Horus maître du palais. On disait aussi on, se servant de ce pronom indéterminé pour indiquer moins cérémonieusement le roi.


tou on.

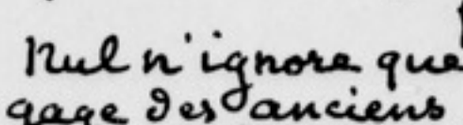
Souverain s'écrivait aussi :


hek

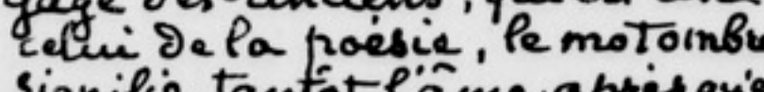
Spath vert, servant à faire des amulettes


ouat
nefem

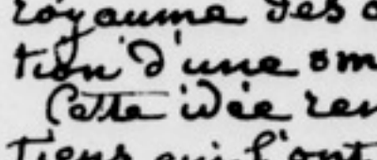
Spatule : (v. cuillère)


ṯeft.t

Spatule de fer :


ṯeft.t ṅt ba

Spatule en or :


tel ṅ noub.

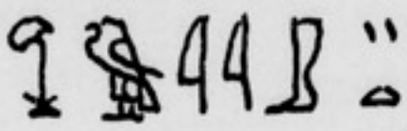
cette spatule servait à ouvrir la bouche et les yeux du défunt

Spectre : (v. ombre fantôme)

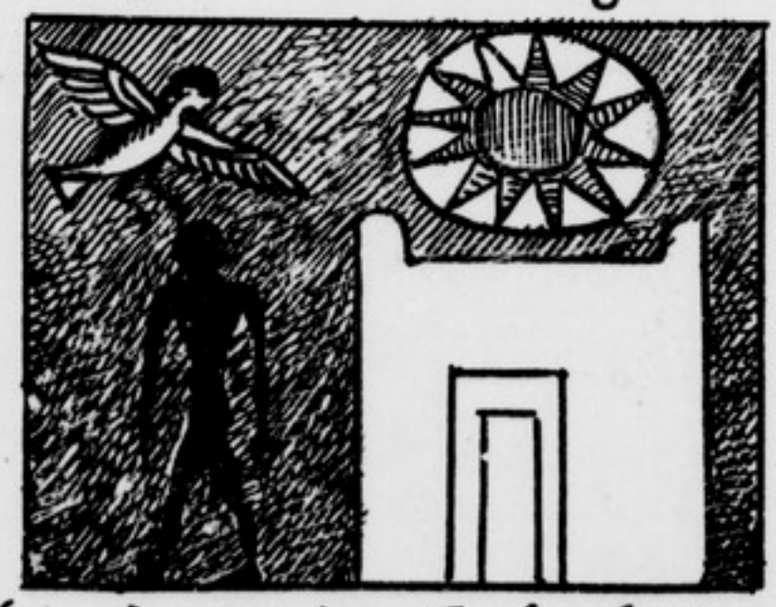
Nul n'ignore que dans le langage des anciens, qui est resté celui de la poésie, le mot ombre signifie tantôt l'âme après qu'elle a quitté le corps, tantôt une apparence, un simulacre du corps après que l'âme en a été séparée par la mort : d'où le royaume des ombres ; apparition d'une ombre, etc.

Cette idée remonte aux Egyptiens qui l'ont transmise à toutes les civilisations qui lui

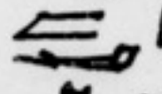
Spectre, ombre: (suite)
ont succedé. Et elle nous est restée après avoir passé par les Grecs et les Romains.
Cette ombre de l'âme était appelée:


Khaibit.
(V. ombre)

Les Egyptiens l'ont parfois représentée dans les peintures comme une projection vivante, lumineuse, une espèce de
Ka, de double, reflétant l'âme du défunt, l'image entière de l'individu auquel elle avait appartenu.
(V. sur cette intéressante question Birch. On the Shade or Shadow of the dead. (Transactions of the Society of Biblical archaeology tom. VIII) (V. aussi Maspero)
Voici une de ces représentations intitulée par Maspero: "L'ombre noire sortant au soleil" car ces apparitions avaient lieu en pleine lumière du jour.


(d'après un dessin de Faucher-Gudin du Thebanische Todtenbuch de Naville. tom. I pl. CIV.)
L'âme, sortie du tombeau du fond, planant sous les rayons du soleil, projette une ombre noire, image du défunt.

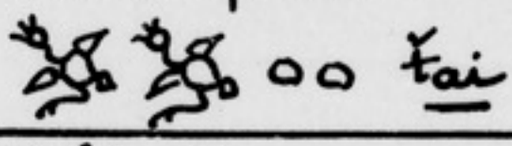
Sperme:

mâi
UAIH

mâi (substance, croître)

mâ

Sphère, sphérique: (v. rond, cercle, boule.)

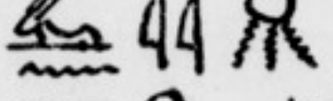
ta

taï
Double sphère:

taï

Sphinx:

hou
hou veut dire matière, abondance, matière se renouvelant sans cesse.

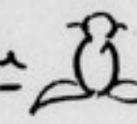
sbsr
ne veut pas dire Sphinx, mais forme, image de Sphinx.
Le Sphinx était mâle en Egypte, tandis qu'il est femelle en Grèce.
On a cependant rencontré un sphinx à buste de femme, représentant la reine Hout-Nouter de la XVIII: dyn.
Le grand Sphinx Harmachis, de Gizeh, taillé en plein roc, remonte à une antiquité fabuleuse. Des inscriptions publiées par Mariette Bey, prouvent que ce Sphinx était antérieur à Chaofrs lui-même et que ce roi n'avait fait que le restaurer.
Il était peint en rouge. Ce sont de stupides mamelouks qui se sont amusés à lui briser le nez et la barbe à coups de boulets de canon.

Splendeur: (v. rayonner)

ounâ OYWINI

pia ΦIPI

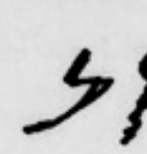
Splendeur: (suite)


wou

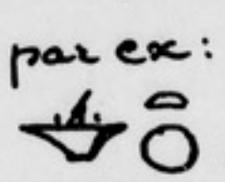

wouii



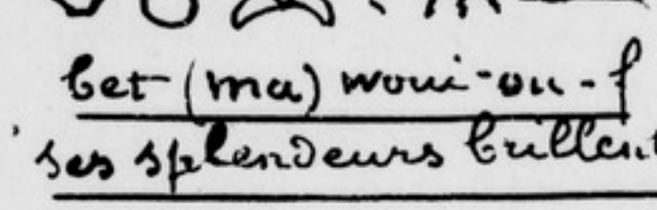
manouii


maui

moye
moyoyi


mra

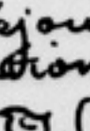
par ex:



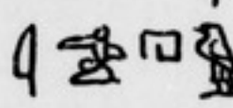
bet (ma) woui-ou-f
ses splendeurs brillent

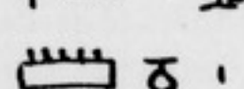
Stable: (v. durer, établir, constituer.)

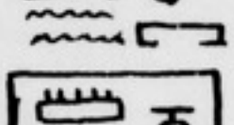
symbole de la stabilité:


tat (v amulette)

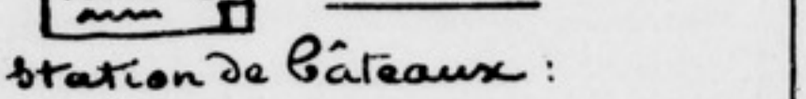
Station, poste militaire:


ahaï


mennou


mennou

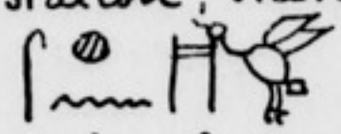
station de bâteaux:



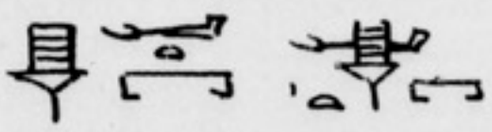
ahaï (nom de la localité):
séjour que l'on fait dans une station:

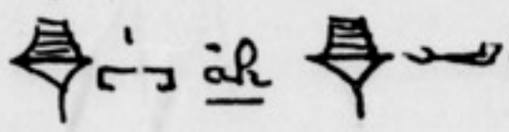
ousten

Station, stationner: (v. planer)

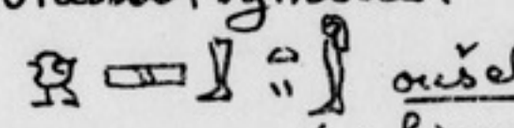

sxen

Station, la dernière station, la tombe:

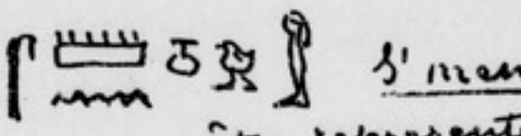

āhā-t

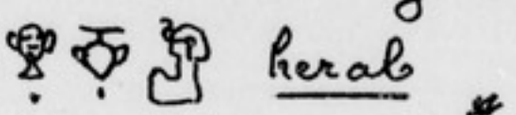

āḫ hāi-t

Statue, symbole:

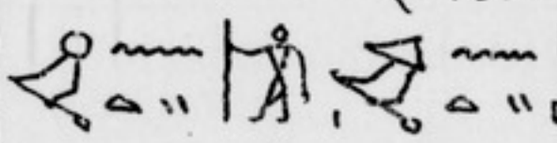

oušekti ushbi
(v. figurines funéraires répondants.)


mennou

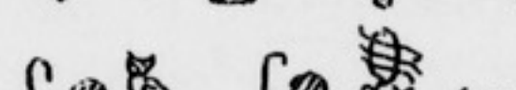

s' mennou
être représenté en statue, être symbolisé, symboliser.

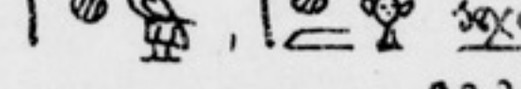

herab

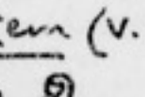

xent
(v. salle des statues)


xenti

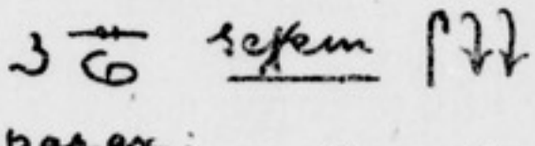

xenouti


sexem (v. sistre)

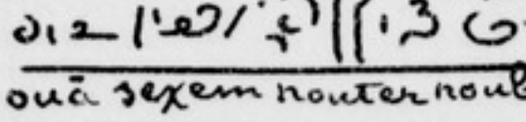

sexem

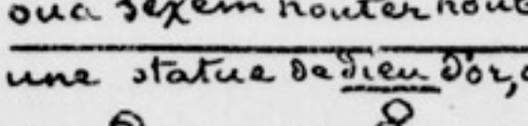

seni
(v. canope)

par ex:



ouâ sexem nouter noubou mehi anau
une statue de dieu d'or, ornée de pierres

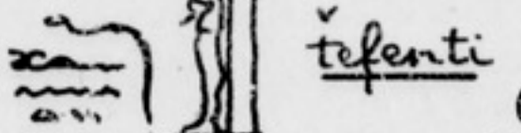

tout


tout

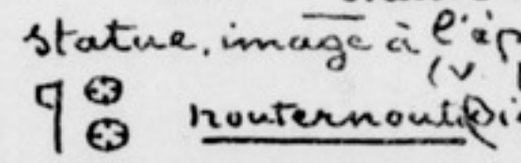
θωογτ
θογωτ


tefenti δφε
(engendrer)
Statue d'ancêtre

Statue, image à l'époque saïte (v patron)


nouter nouti (dieu de villes)

par ex:


nouter nouti n amax n Neith neb Saou
Statue du dévoué à Neith Dame de Saïs

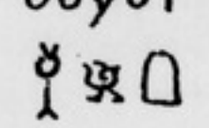
Statue: (suite)
Salle des statues:


xenti

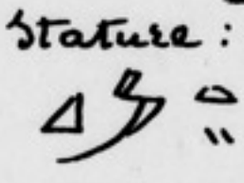
Statuts: (v. décret, stèle)


sinennou
(v. colonne précédente)

θoyot statuts θoyot statue

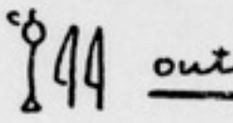


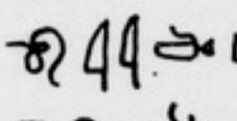
Statue:

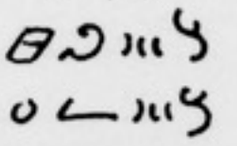

Kenti

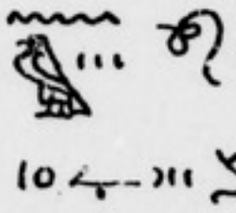

Kenti

Stèle, pierre votive: (v. décret statuts)


outi outou


ouit


ouit ouita
OYEIT


naouitou
les stèles


hā hāi


hāi

Sous l'ancien empire, les stèles sont quadrangulaires et le plus souvent colossales. Style des monuments de l'époque. Hiéroglyphes grands, clairs largement espacés. Peu de déterminatifs, même pour les noms propres. Anubis, en sa qualité de gardien des chapelles funéraires et des sarcophages, est le dieu le plus souvent invoqué. Le nom d'Osiris s'y retrouve très rarement avant la VI^e dynastie. L'énumération des noms et titres religieux y occupe au contraire une place importante.

Sous le moyen empire qui commence à la XI^e dynastie (entre la VI^e et celle-ci profondes ténèbres) — les stèles conservent la forme quadrangulaire de l'ancien empire.

Les stèles arrondies par le haut apparaissent sous la XII^e dynastie. Des dates royales commencent à se montrer. La formule des proscynèmes n'est plus une simple invocation à Anubis, suivie immédiatement des titres du défunt. Les titres des dieux deviennent fréquents et Osiris prend une place des plus importantes.

Sous la XIII^e dyn. les stèles sont encombrées de noms propres.

Sous le nouvel empire qui commence à la XVIII^e dyn., après l'expulsion des Hyksos, les stèles sont divisées en régistres. Certains dieux notamment Osiris, en occupent la partie principale. Devant eux le défunt debout, suivi de sa femme ou de sa sœur et de quelques membres de sa famille. A ses pieds sont étalées sur une table les offrandes que lui et les siens font à Osiris, à Isis, Nephtys, Anubis etc. Parfois aussi le défunt est représenté guidé par Thot ou par Anubis et présenté à l'une ou l'autre divinité infernale.

Le second régistre nous fait retourner aux représentations du moyen empire: cette fois, c'est le défunt qui est assis sur un siège d'honneur, devant lui se trouve l'autel chargé de fruits, de volailles, de viandes, de flacons de bière et de vin: il reçoit les hommages de ses parents debout ou agenouillés devant lui.

Le dernier régistre contient la formule des prières, le proscynème.

Après le nouvel empire, sous les Ptolémées et plus tard sous les Romains, la composition des stèles s'altère de plus en plus.

Les stèles funéraires n'étaient pas placées en vue à l'extérieur des tombeaux, mais à l'intérieur ce qui établit une différence considérables entre elles et les pierres tombales grecques, romaines et modernes.

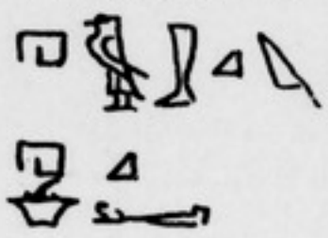
Il est à remarquer que là ou se trouvent des stèles, manquent les hypogées.

et là où abondent au contraire les papyrus funéraires les stèles font ordinairement défaut ainsi à Memfis et Abydos on rencontre beaucoup de stèles, tandis qu'à Thèbes elles sont remplacées par des papyrus ou des tablettes de bois. Il est vrai que les unes comme les autres représentent les mêmes scènes d'après les Ch. 148 et 15 du Rituel funéraire et les offrandes des fils à leurs pères prescrites par le Ch. 16.

Quelquefois les stèles représentent les travaux agricoles auxquels se livrait le défunt de son vivant et dont il continuera à s'occuper dans l'Aoulon; d'où scènes de labourage, de vendanges, etc.

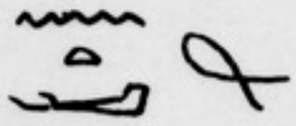
Stibium: (v. fard)

Stimuler: (v. exciter, fondre, aiguer.)



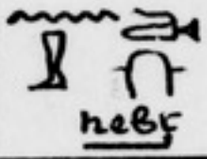
khaBeK
QWBK
(piquer les Boeufs)

Stipuler:



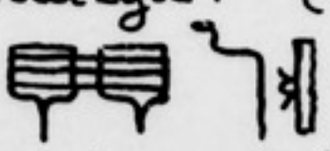
netā

Store: (v. natte)



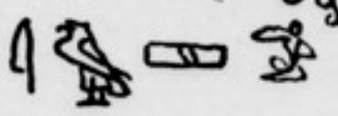
neBs

Stratégie: (v. combinaison)



maṭ

Stratège, général en chef: (v. gouverneur, général)

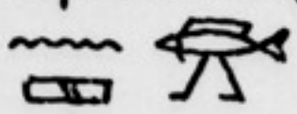


aāš
celui qui dirige, qui commande.



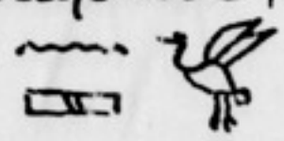
ta

Stupeur, stupéfait: (v. épouvante)



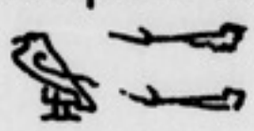
ṅš ONYS

Stupidité, sottise:



ṅš WNYϵBOλ

Stupide, sot:

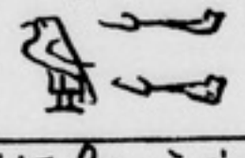


aāiou



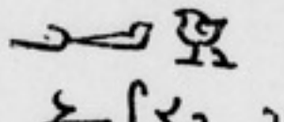
aāiouiou

Stupidité, maladresse:

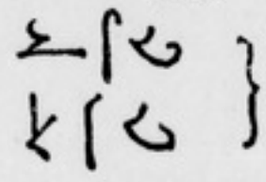


aāiouiba

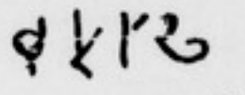
Style à écrire, en métal:



au



au
au ḥr nouḳ
style d'or

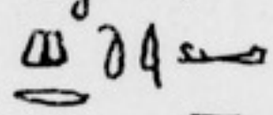


au ḥrt
style en argent comme ceux dont se servaient les hiérogrammates.

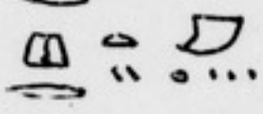


baṭ BAI
style de bronze

style, burin, poinçon

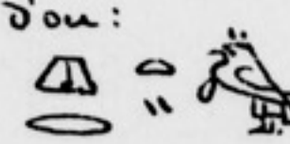


xerba (v. burin, poinçon, graver, piquer)



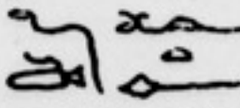
xerti

d'où:



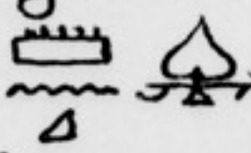
xerti
celui qui se sert du style, du burin

Style, stylet:



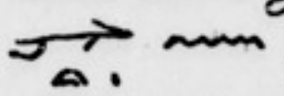
ṯeṭ.t

Styrax, benjoin:



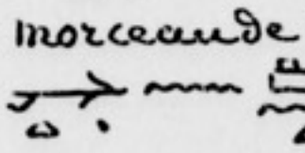
meniK

Bois de styrax:

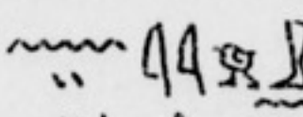


xet ḥr meniK

Morceau de bois de styrax:



xet ḥr meniK KenKen



nyoubem

est également le nom du styrax.

suave: (v. doux, agréable)

notem NOTЄ

subitement:

Ʌ xep xep Rerɨor

subjuguer: (v. assujétir, soumettre, joug)

xet

submerger: (v. inonder)

mehmou

MEQMOOY remplir d'eau.

l'action de submerger, de remplir d'eau: submersion:

mehītmou

substance, chose, objet:

àx àxi

substance animale:

as

substances animales utilisées dans l'industrie, telles que: ivoire, cornes, dents d'animaux etc:

àb ābā

EIB

substance alimentaire:

hou (v. sphinx)

substitué à quelqu'un, se substituer

àten

subside:

šeker

gros subside:

šeker aš

les impôts et les subsides:

paḫeṭ paṯexer

suc de plante, jus de fruit:

hesa

hesau

hesau (et autres variantes)

(se dit aussi du lait pur et frais)

suc, jus, liqueur, mélange:

mānouṭekθa

māṭekθa

MOYKTTHϩ

māṭet

extraire du suc des plantes, le suc des fruits, préparer des mélanges:

rā māṭet

(se dit aussi d'une plante qui donne un suc, d'un fruit qui donne du jus) (v. jus, mêler)

succès, prospérité, joie, fortune, bonheur:

mārt

MATE MAT

mārt

mārt

mārt (ou) ḥis

martmārt

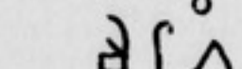
successeur: (v. héritier) du trône

rerK

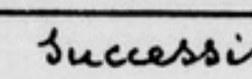
succession au trône:

rerK-t

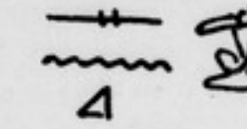
Successeurs: (v. suivants) suivre)


šesou

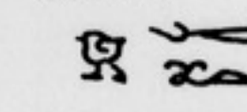
Successivement, peu à peu:

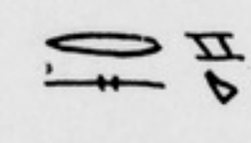

nehneh NEϩ

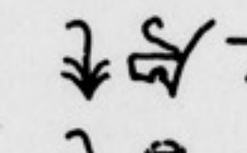
Sucer: (v. têter)


senk CENK (sucer du lait)

Sud: (v. midi)


ouaḥ


les PHC


soumset

soumt

pays du Sud

sar sour sari souri

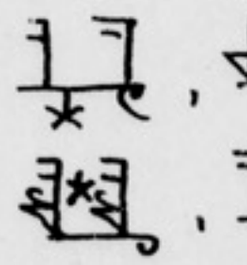
aux différentes époques d'émot:


sar

Kemā Kemā

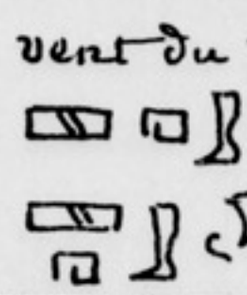
ΘΕΜΑΝ

Sud, aussi: constellation d'Orion (v. constellat.)


saḥ

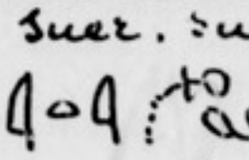
couronne du Sud: (v. couronne)

vent du Sud, vent brûlant:


šoḥeb ϣωϧεϐ

šoḥebou

Suer, sueur: (v. suinter)


it IωT (arroser)

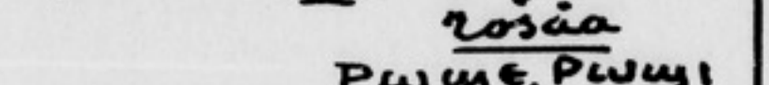
xa fat ϥετ (couler) ϥωτε (sueur)

Suffire, il suffit:

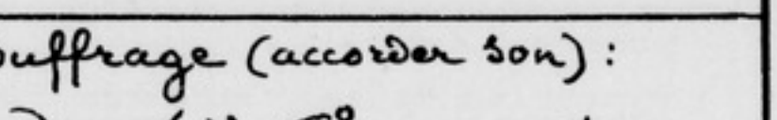

rošaa

PωϪϵ, PωϪϩ

Suffoquer, étrangler:

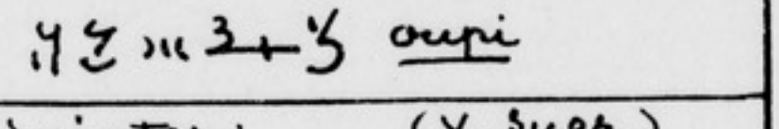

ar

Suffrage (accorder son):


oupi τωπ

oupi

Suinter: (v. suer)

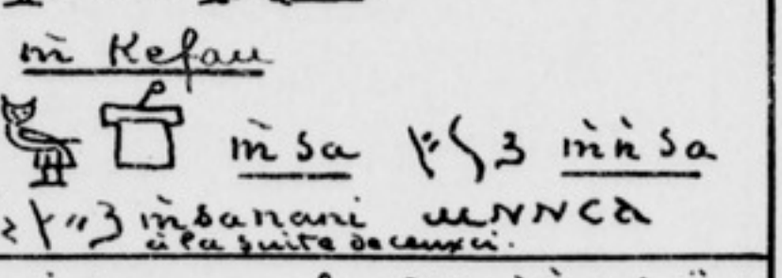

fet ϥετ

fet fet-t

fetī

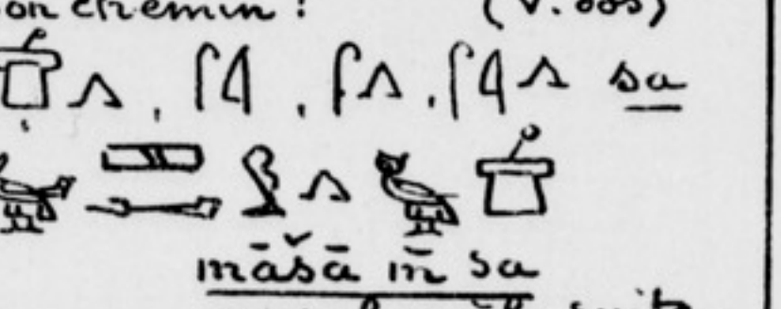
se dit aussi de l'eau qui serpente.

Suis (je): (v. être)


ounà

Suite (tout de) (v. subitement)

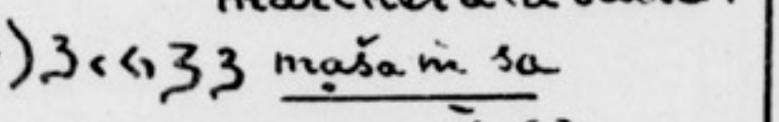
Suite (être à la ou de la) (v. derrière, suivre)


m Kefau

mn sa mnsa

mnsanani à la suite de ceux-ci.

Suivre, marcher derrière, suivre son chemin: (v. dos)


māšā mn sa

marcher à la suite.

mašam sa

ϻⲟⲩϩⲓ ⲛ̀ ⲥⲁ

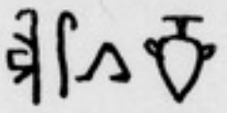
Suivre, accompagner ;
Suivants dans le service du culte
(v. servir)


šes

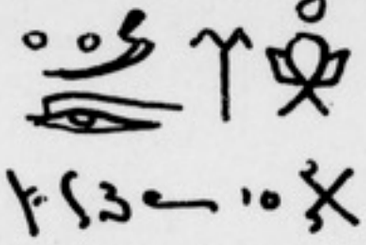
par ex:



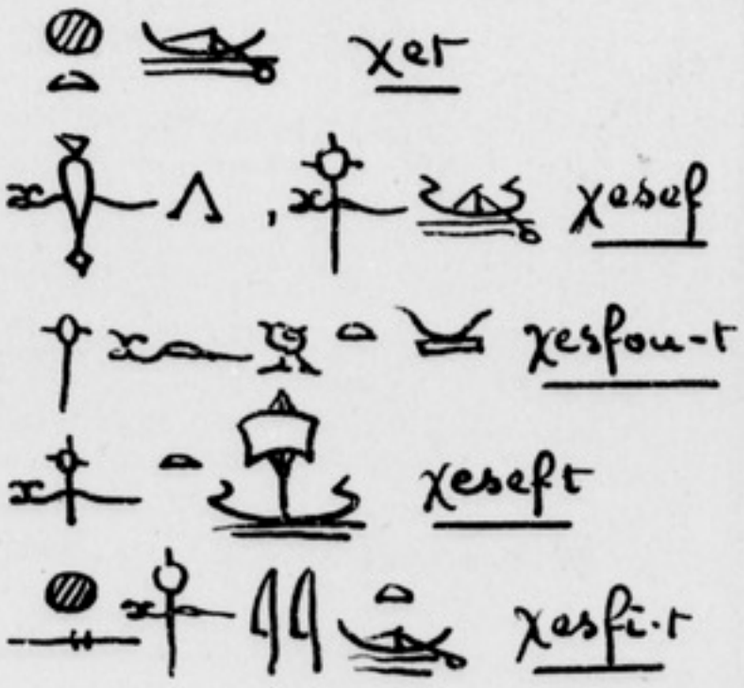
šes tou router m sexa ran nofer
celui qui suit Dieu (la loi de Dieu) (Dos)
Son nom reste dans la mémoire.
— (V. surnom)


šeshati ⲥⲩⲥⲟⲏⲧ
suivre (les élans de)
son cœur.)

suivre des yeux:


mamisa

suivre le courant de l'eau;
aller à vau l'eau; quelquefois
remonter le courant:


xet

xesef

xesfou-t

xeseft

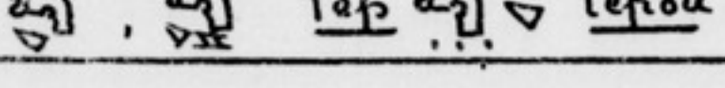
xesfi-t

Sujet, serf, esclave: (V. serf)

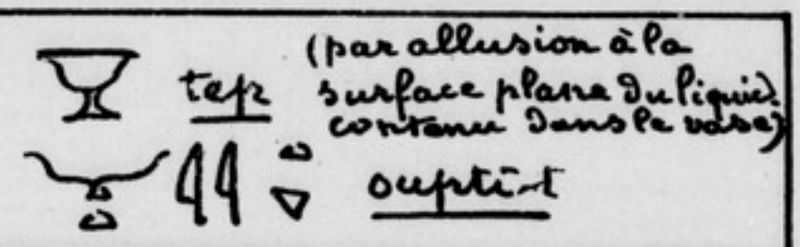

xet

tetou

Superficie: (V. surface)

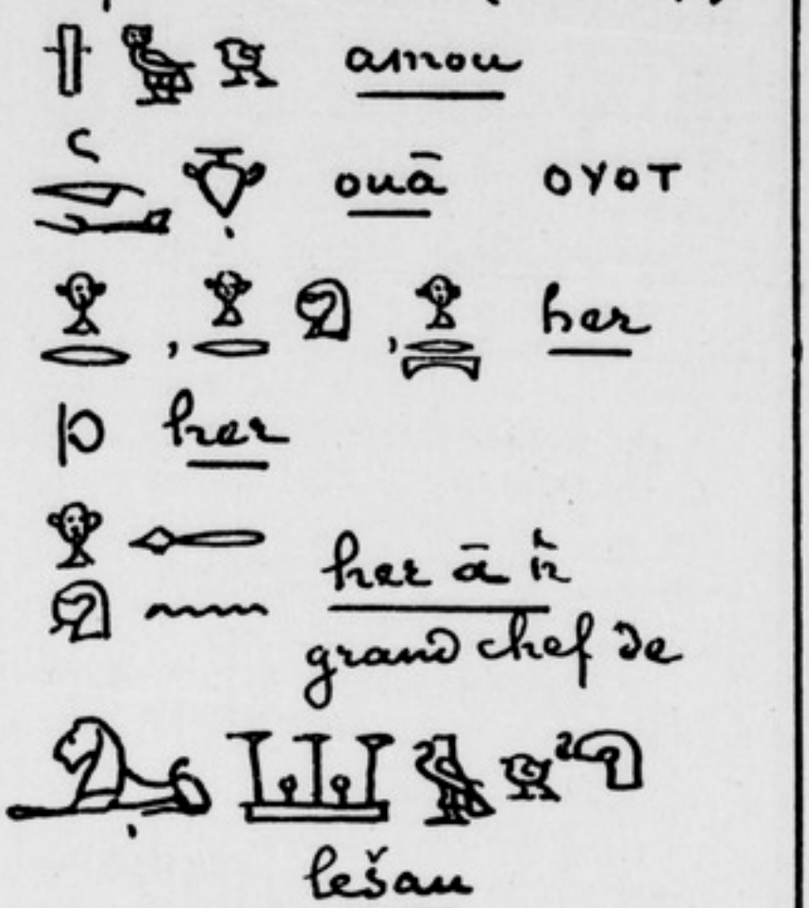

tep tetou

(par allusion à la surface plane du liquide contenu dans le vase)


tep

ouptit

Supérieur: (V. chef)


amou

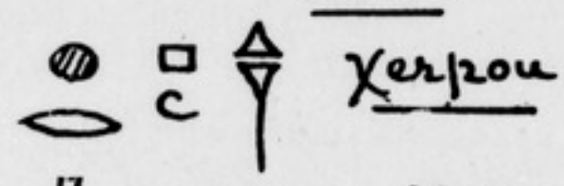
ouā OYOT

her

her

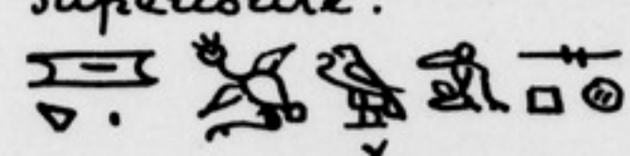
her ā n
grand chef de

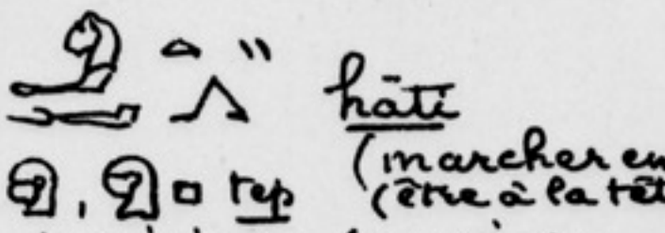
lešau


xerpou

xorp
(bâton de commandement, emblème de supériorité)

Supériorité:


metasop
ⲙⲉⲧⲥⲱⲡⲧ


hāti
(marcher en avant)
(être à la tête)
tep
Supérieure (partie):

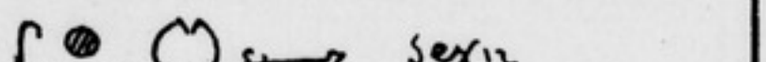
Supplice, supplicier: (V chaudière)
Les Egyptiens supplicaient peu et torturaient encore moins, mais ils se plaisaient à faire un effrayant tableau des supplices de l'enfer et des tortures que les démons faisaient endurer aux coupables:
(V. échafaud, Anéantissement torturer)
« Sont tranchées leurs têtes, brisées leurs nuques, coupées leurs cuisses, arrachés leurs cœurs »
Nous donnons p. suiv. le texte des Ch 13, 19


Resek tepou sen ṯero rehebt

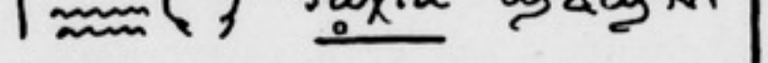

sen soteṯ ẋeprou sen set


ḥati sen

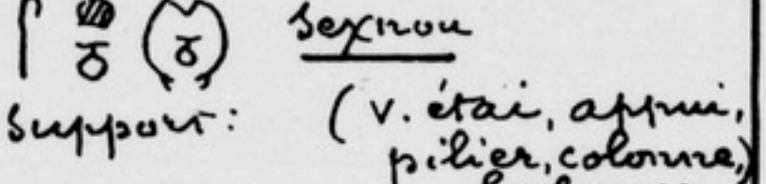
Supporter : (V. porter)
Supporter patiemment : (V. resigné)
Supporter, soutenir dans le sens d'aider :


sexn


saxni ḫsaqNI

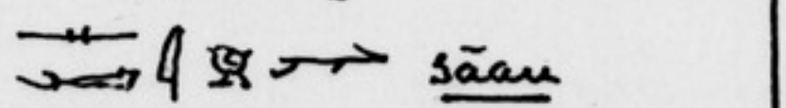

sexnou

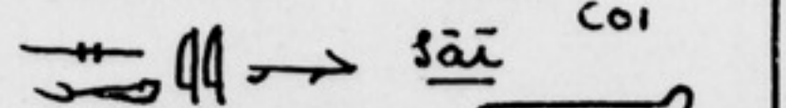
Support : (V. étai, appui, pilier, colonne, balance, arche)
Support de vase

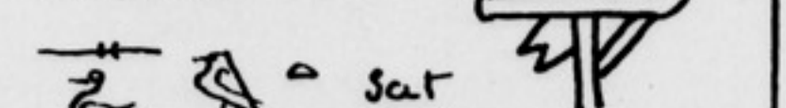

sāri

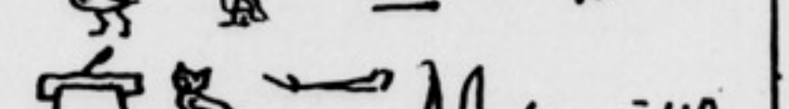
de cette forme :

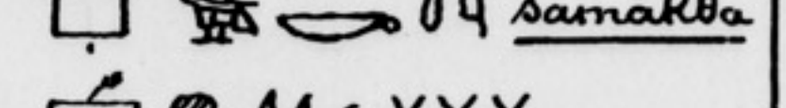
support de bois, charpente, échaffaudage :


sāau

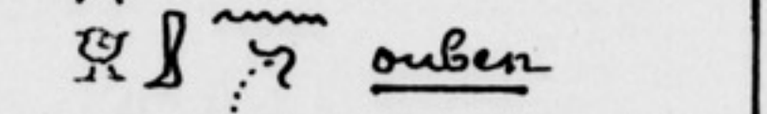

sāi


sat

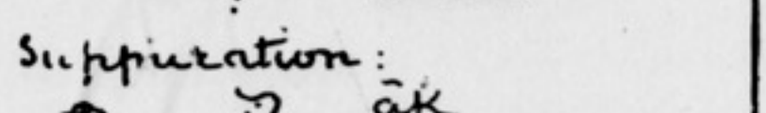

samākha


saxnou

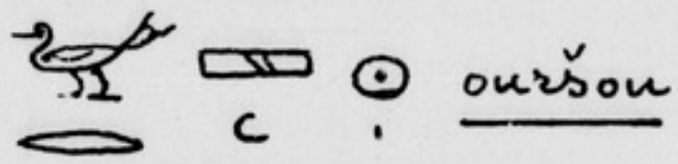
Suppurer :


ouben

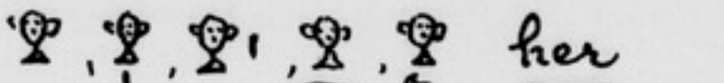
Suppuration :

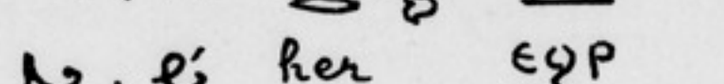

āk

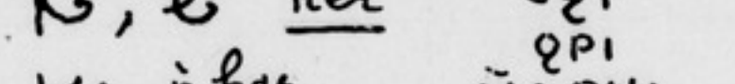
Suppuration astronomique, observations astronomiques

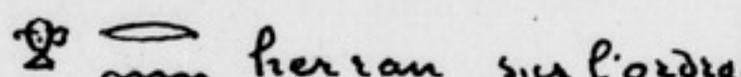

ouršou

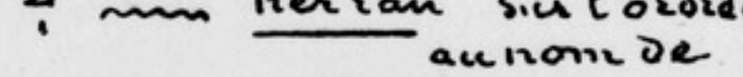
Sur, au dessus, par dessus :

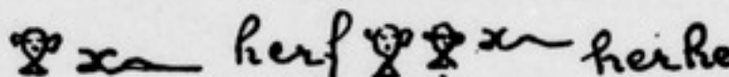

her

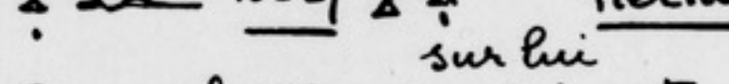

ḥr, ḥé ḥer EQP QPI

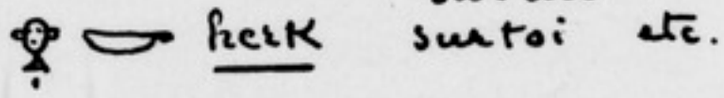

ḥr ḥer ÑQPHI

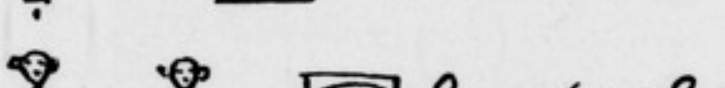

herran sur l'ordre de au nom de


herf herherf sur lui

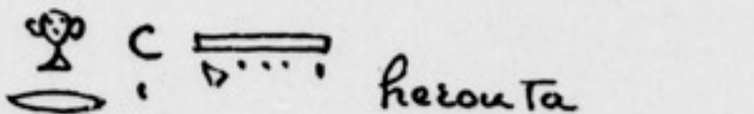

herk sur toi etc.

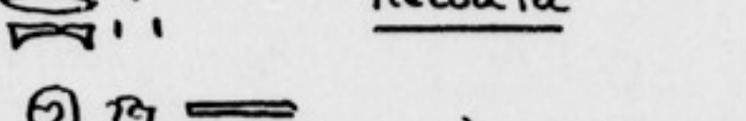

her (V. chef qui est au dessus


heri QPEI

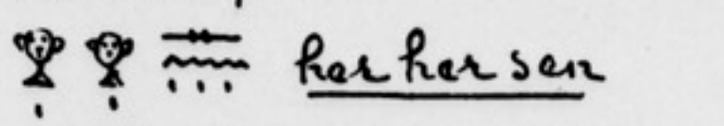

heri tep

parmi ceux qui sont sur la terre :

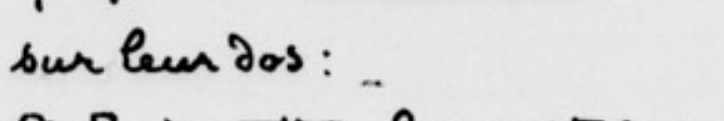

herouta


herouta

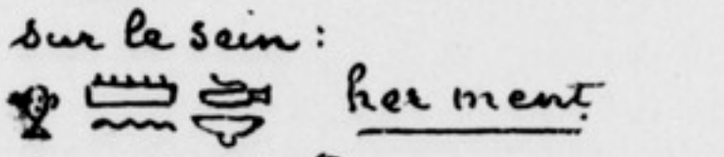
sur leur face :


her her sen

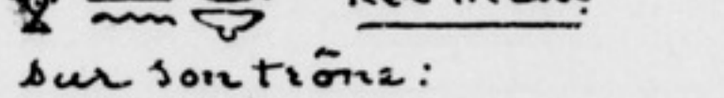
sur leur dos :


her pest sen

sur le sein :

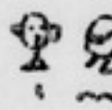

her ment

sur son trône :

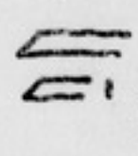

her nest f

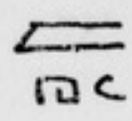
sur, au dessus de: (suite)

 her tep

 her tep

 her mā sur place

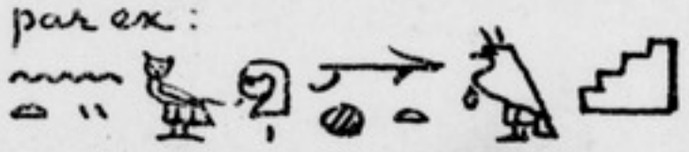
 ìn mā her

 ìn hou

 ìn ha

 ìn tep

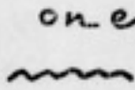
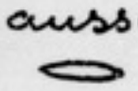
par ex:



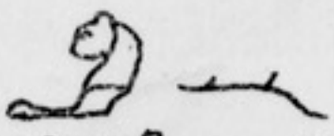
ìnti ìntep xatnah

celui qui est sur les marches.

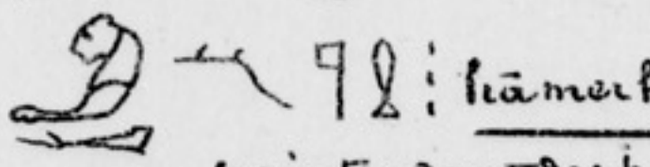
on emploie aussi:

 ì  ì

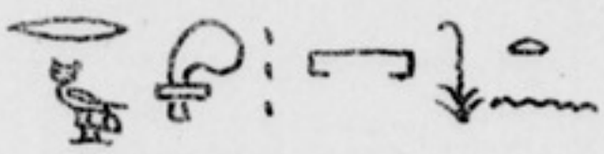
surintendant: (v. intendant, administrateur)

 hā mer

par ex:  mer

 hā mer honou

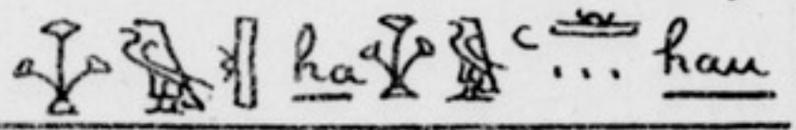
surintendant des prophètes



mer serȝetou per souten

surintendant du palais royal.

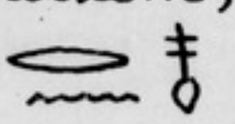
surcroit: (v. abondance)

 ha ... hau

surface de la terre (v. superficie)

 ouȝtat

Surnom; surnommé:

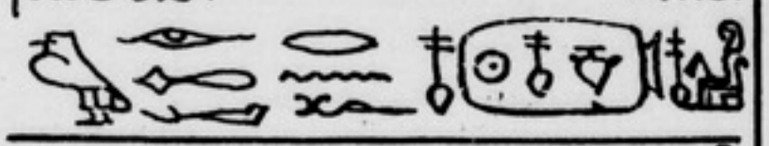
 ran nofer

 ran f nofer

son surnom, son surnommé

le beau nom, le joli nom, comme nous disons: le petit nom, en parlant du nom de baptême.

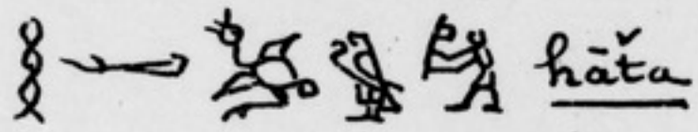
par ex:



arhoraa ranf noferabra nofer

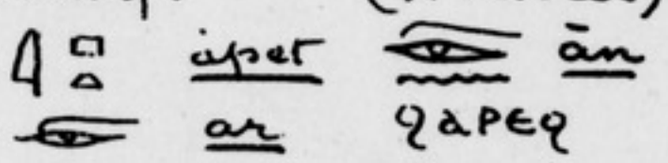
arhoraa surnommé noferabra le beau

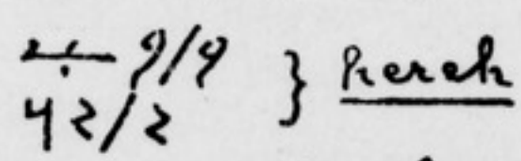
surprendre l'ennemi ou un animal à la chasse:

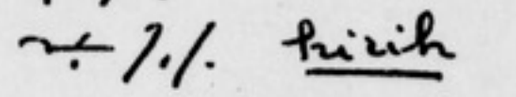
 hāta

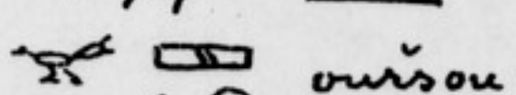
ȝage (lacet, filet)

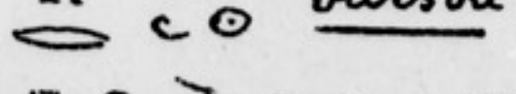
surveiller, surveillant, détective: (v. veiller)

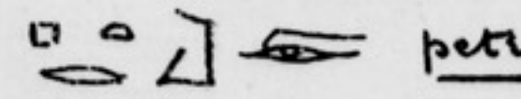
 ìper ìn ar ȝapeq

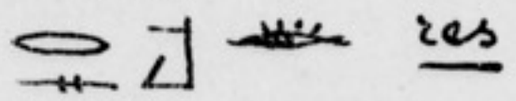
 } hereh

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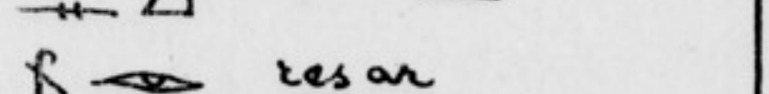
 ouŝou ouŝ

 peth

 res PHC

 res ar

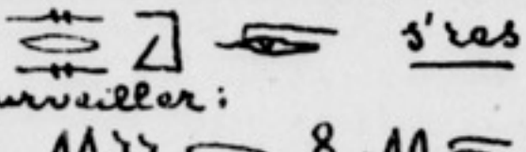
par ex:



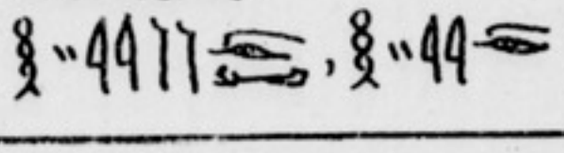
res ar hertep fatou ouhā

surveillant en chef des porteurs des travaux.

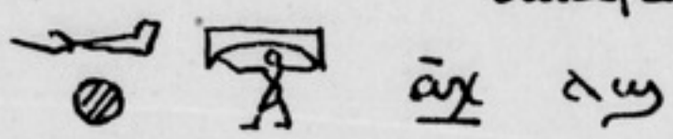
faire surveiller, être surveillé:

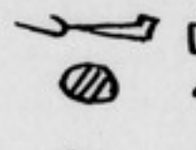
 s'res

surveiller:

 hir ȝiri

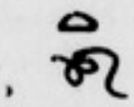
suspendre un objet ou même un homme: (v. prendre crucifier)


āx āxi

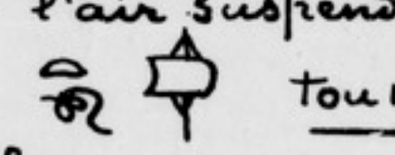

āix

être suspendu, rester suspendu:

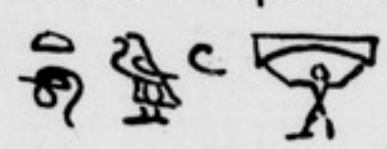
āx mer


tou

par ex:
l'air suspendu dans l'espace:

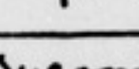

tounef

le ciel suspendu au dessus de nous:


touaa

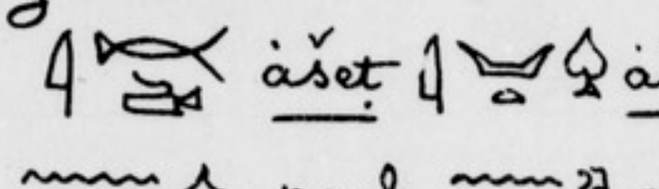
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suzerain: (v. roi)

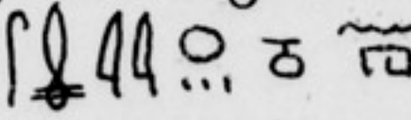

āθī

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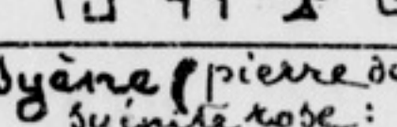
sycomore:


ašet ašet
nouh nouhat
nouhī NOYQE
nehī NOYQI

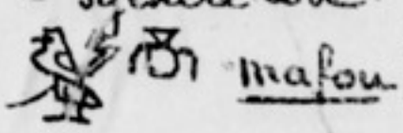
fruit du sycomore:


šmī n nouh-t

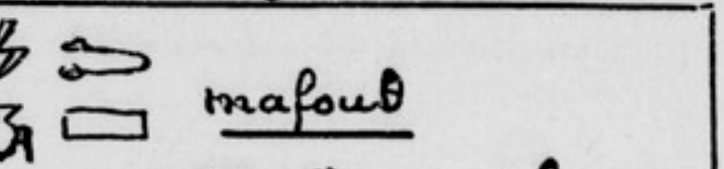
pays des sycomores:

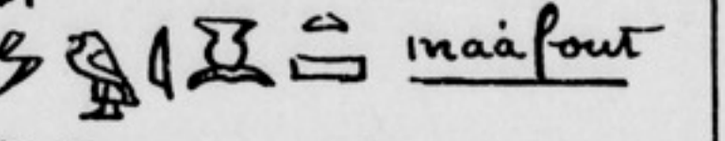

nouhi ment

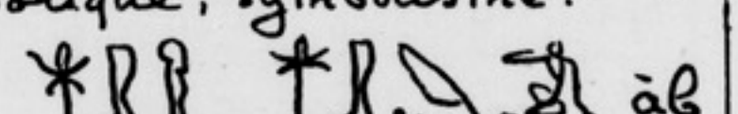
Syène (pierre de) Syénite:
Syénite rose:

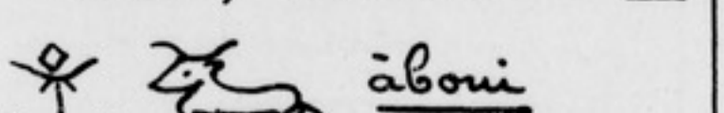

mafou mafout

Symbole, forme, figure symbolique, symbolisme:


āb

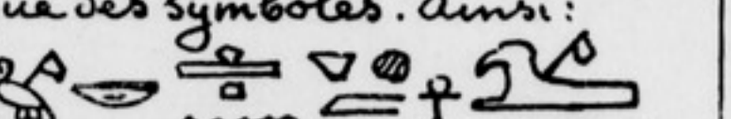

āboui


(v. aigle) (emplacé)
āxem


aeywe (aigle)
naāxem
ānx


āxem

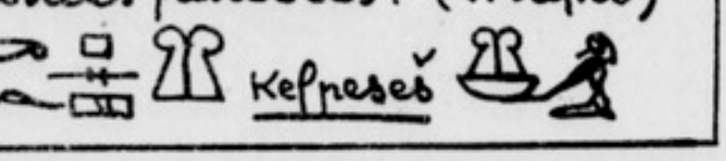
Les Egyptiens tenaient à ce que l'on sut bien que leurs animaux vivants ou momifiés n'étaient que des symboles. ainsi:


nouter neb hotep ir axem ānx

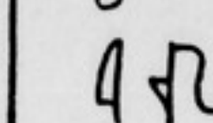
chaque dieu repose en son symbole = le vivant

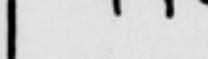
āxem veut aussi dire masque, car les prêtres égyptiens poussaient le symbolisme si loin que les prêtres chargés de soigner les animaux sacrés ne s'en approchaient que la figure recouverte d'un masque représentant la tête de l'animal symbolisant le dieu auquel il était consacré.

Symbole usité dans les cérémonies funèbres: (v. tapis)

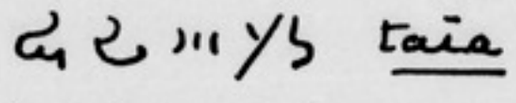

Kefreseš

Symbole, symbolisme: suite

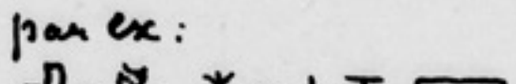
 ât ou ta

 taïa

par ex:



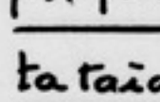
ât mì ân rì per ânx



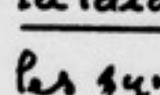
ta taïa na sexa peânx

les symboles de l'écriture des hiérogrammates.

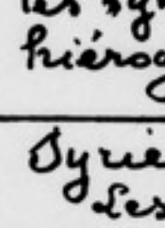
Syrie, Syriens:
Les Egyptiens confondaient sous un même nom:

 amou

tous les habitants de l'asie centrale et orientale: Palestine, asie-Mineure, Chaldée, arabie et ces régions étaient nommées en général:

 amoumen

(v. Hébreux; Palestine (qui a sa dénomination particulière.)
Ils donnaient le nom de:

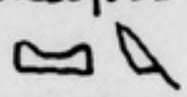
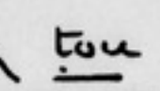
 Sesamen

pays des Sasou aux régions parcourues par les tribus nomades de la Syrie, les Bédouins qu'on nommait Sasou. (V. Bédouins)

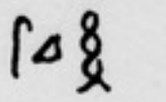
A l'époque des Ramessides le monde connu était classé comme suit:
1° les Egyptiens;
2° les Amou et Schasou;
3° les nègres Couschites;
4° les Tamahou, européens, ou îles de la Méditerranée, fort peu connus et confondus avec les Lybiens.
(V. au reste: asie, Europe, Lybie etc.)

Syringe: (fosse pour déposer les sarcophages)  ási (V. sépulture, tombe etc.)

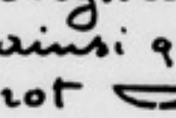
Supplément à la lettre S

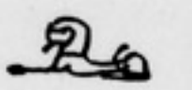
scalpel  tou  toua

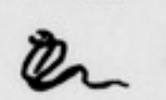
sécateur:

 sekeh CEKEQ

 sexant

Seigneur: (V. ce mot)
ainsi que nous l'avons vu le mot  neb signifie maître, seigneur. On donnait le même sens et dans ce cas le même son à:

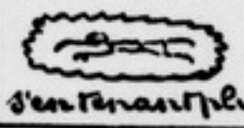
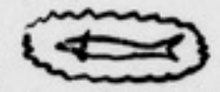
 sphinx  id. fem.
(la sphinx n'est figuré avec une tête et des seins de femme que depuis l'époque grecque)

 uraeus

 or

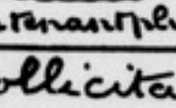
 vache sacrée

et même à:

  nager

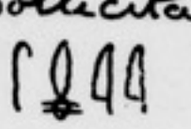
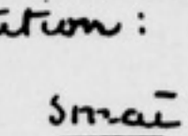
s'entendant plus au son qu'au sens de la figure

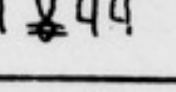
Sollicitation: (v. séduire)

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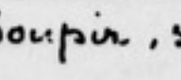
Soupir, soupirer: (v. gémir)

Souvenir: (V. ce mot)

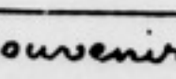
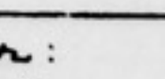
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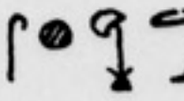
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Souvenir écrit, chronique, mémoire, memorandum:

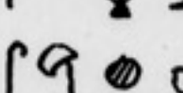
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Sucré: (v. doux, datte)

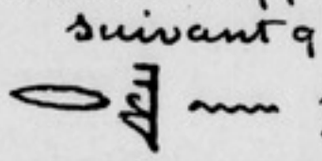
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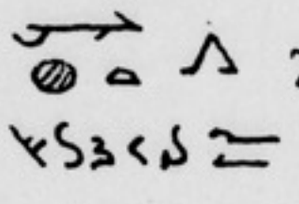
très sucré; délicieux:

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Suite du supplément à la lettre S.
suivant que : (v. selon)



suivre : (v. servants)



T

Tabernacle : (v. tente, pavillon.)

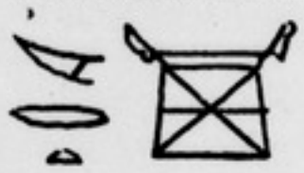
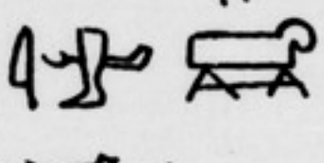
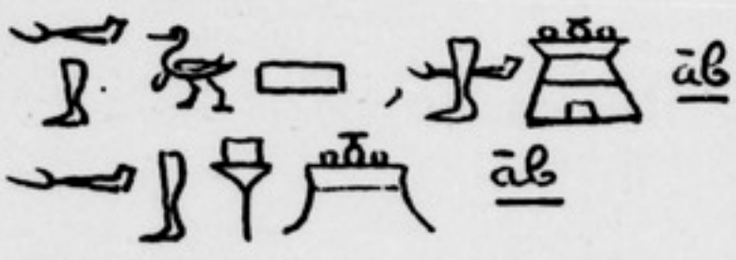




table d'offrandes : (v. offrande)





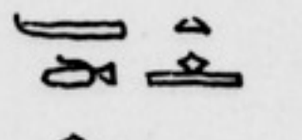
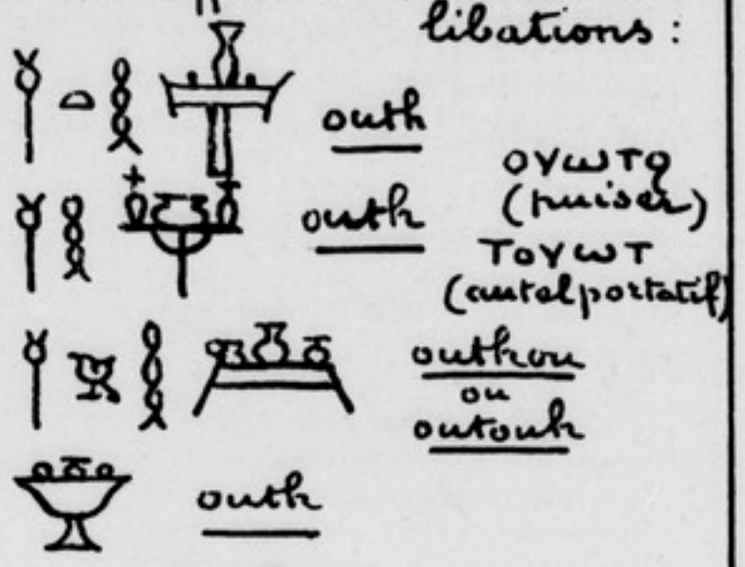


table d'offrandes, autel des libations :



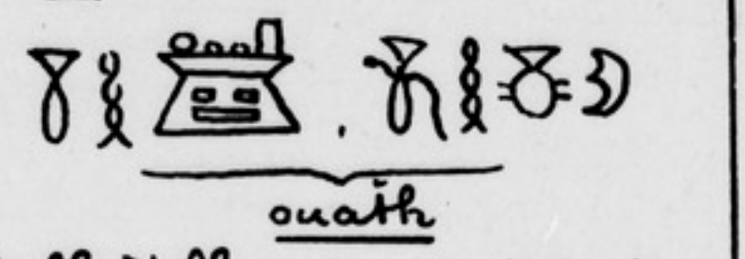
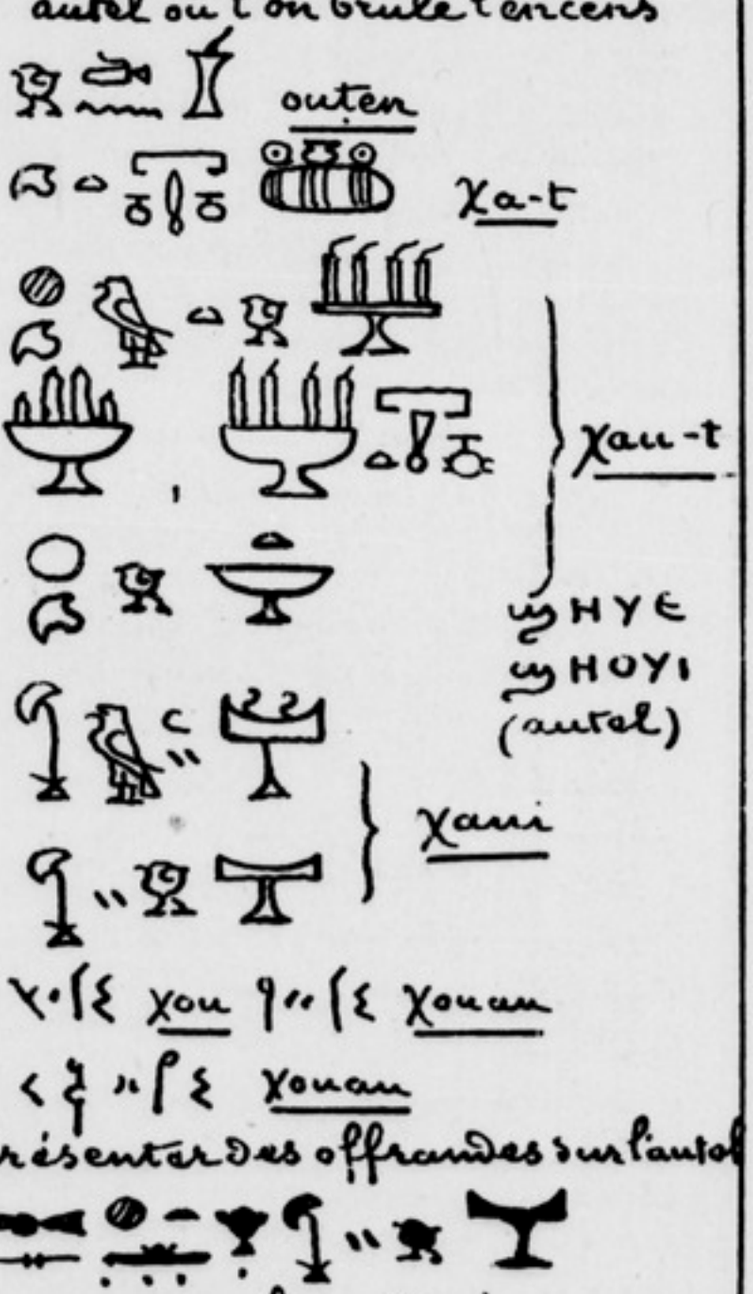


table d'offrandes, mais surtout autel où l'on brûle l'encens

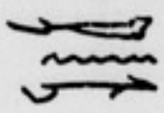


Sous l'ancien empire le mobilier des chambres sépulcrales se réduisait à des tables d'offrandes votives sur lesquelles on plaçait les pains sacrés, le vin, les victuailles en nature, renouvelés à l'époque de certains anniversaires. Sur ces tables commémoratives était inscrit le nom du défunt. Sur la face supérieure

Sont sculptées les figures de pains, volailles, flacons de vins, pots de bière, etc:. Il y a de ces monolithes qui pèsent jusqu'à 8000 K^gr

table, tableau, tablette:

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 ānχet (table de bois)

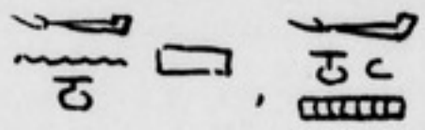
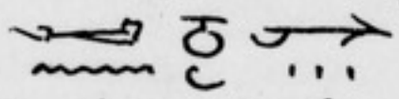
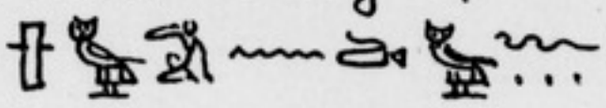
 ārou (table de pierre)

table des lois, des décrets (et de documents importants:)

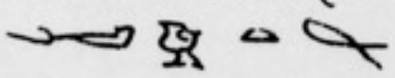
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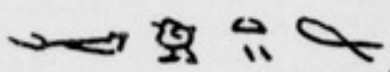
Les pharaons firent parfois reproduire sur pierre d'anciennes inscriptions religieuses, des décrets royaux, parceque gravés sur bois dans les temps antérieurs, ces inscriptions avaient été rongées par les vers:



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table des lois (suite)

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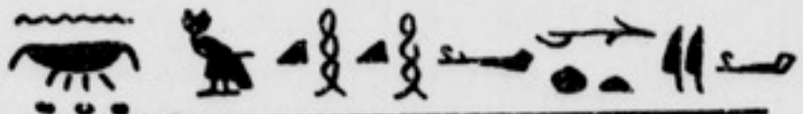
(elles étaient souvent en or ou en argent)

par ex:



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j'ai fait faire des tables grandes



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en or pour tailler et graver



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sens. J'ai fait faire de grandes tables en or pour y faire graver le nom de ta Majesté ainsi que mes hymnes.

hymnes.

table de banquet:

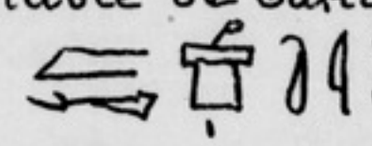
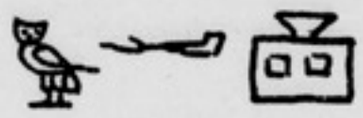
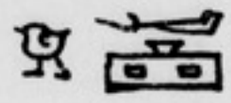
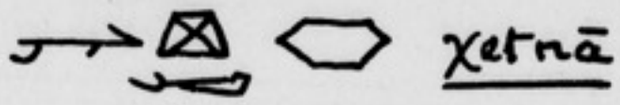
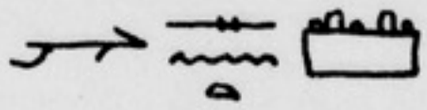
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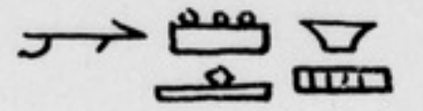
table de taverne, comptoir: (v. comptoir)

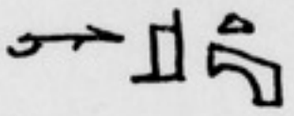
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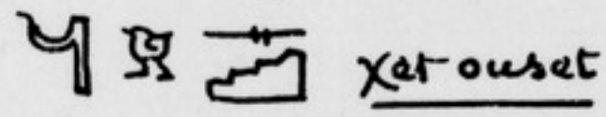
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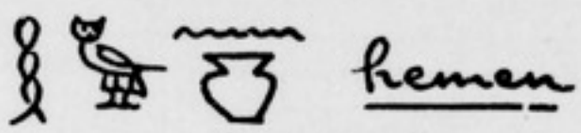
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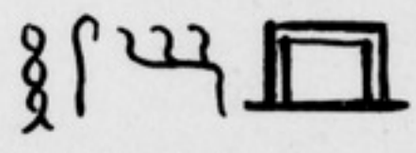
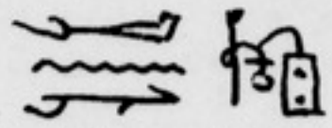
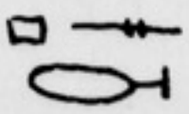
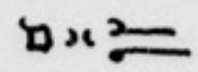
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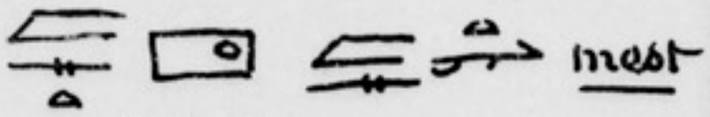
table à écrire:

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tablette à écrire: (v. palette) (écritoire)

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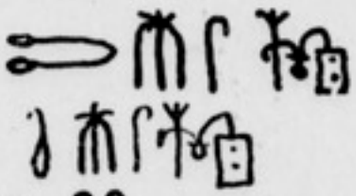
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tableau: (v. double) copie.

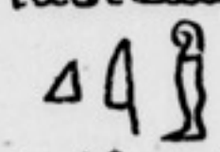
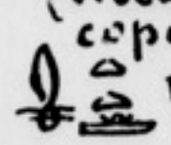
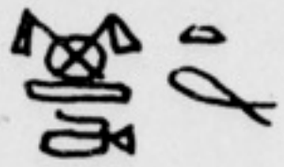
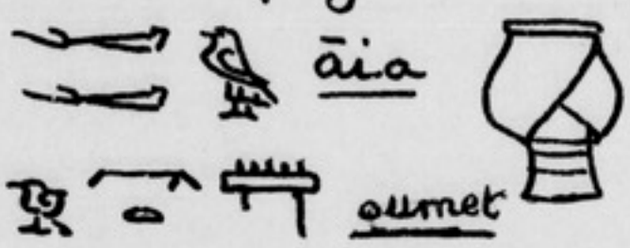
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table d'un livre:

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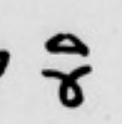


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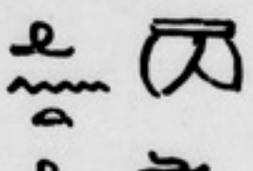
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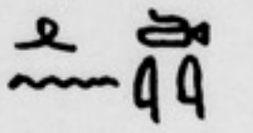
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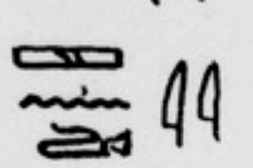
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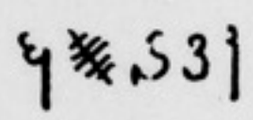


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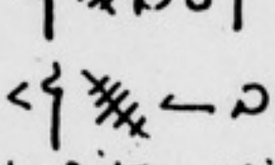
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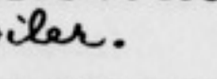


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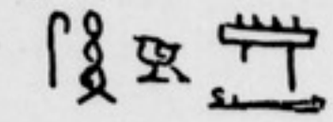
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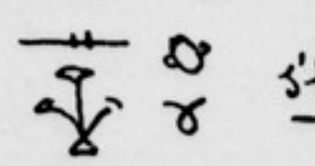
tache: (V. sale)
aussi poussière des vêtements quand on les bat; battre, briser un habit:



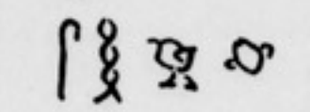
šhou (V. battre)

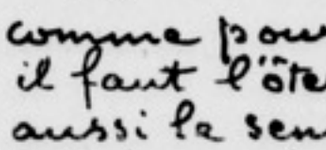


šhaui



šha



šhou  šhoui

comme pour battre un habit, il faut l'ôter, ces mots avaient aussi le sens de: se dévêtir, se découvrir; mettre à découvert, dévoiler.

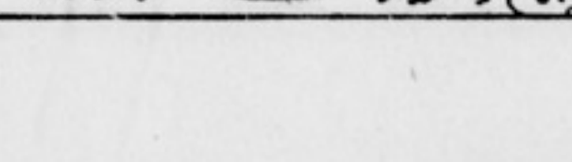
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tacheté, peau tachetée:



àb

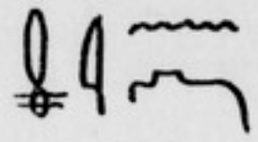
CIP



JūR (V. girafe)

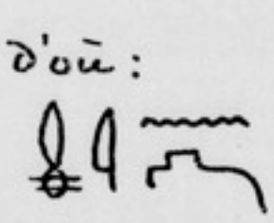
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tacheté:



mànnou
MINE

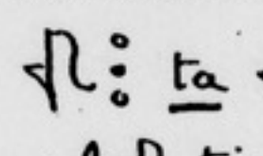
d'où:

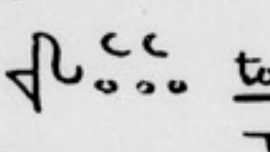


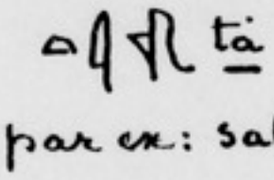
mànnou

pierre jaspée.

tacheté, bigarré; mélangé de diverses couleurs; bariolé; moucheté:

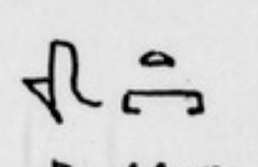


ta  toui
TOE

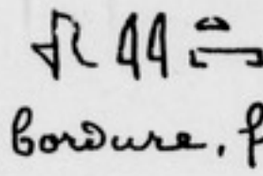


tà
θo, θo1

par ex: salle peinte de diverses couleurs:

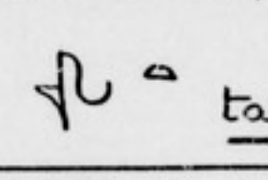


ta-t



tai-t

bordure, frange de couleurs variées:

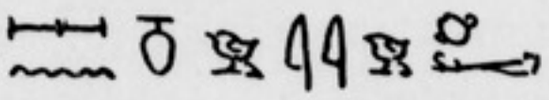


tat
TWTE

Taille: (V. stature)

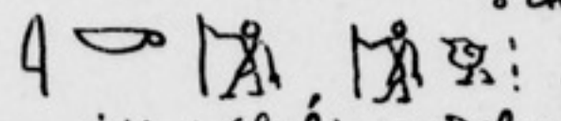
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tailleur d'habits:



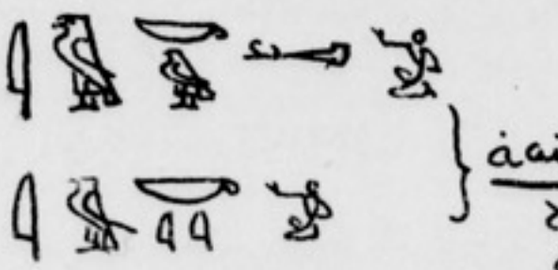
Kennouīou

tailleur de pierres; tailleur d'images:

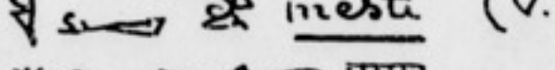


àKou

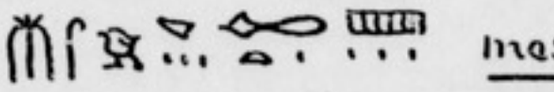
àK (la figure debout représente la statue taillée)



àaiK
ΔEIK
ΔIK



mesti (V. artiste, sculpteur)



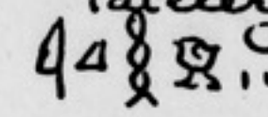
mesouātou

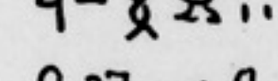


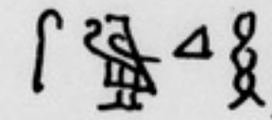
KeKKouK

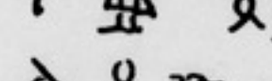
" KeqKwq

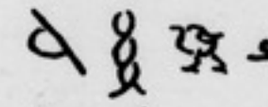
tailleur de pierre : (suite)
tailler la pierre, le bois :

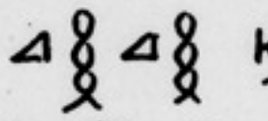
 àkhou ou àkouh

 s'àkouh

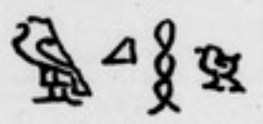
 "

 sekeh CEKEQ

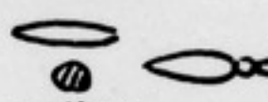
 sekouh

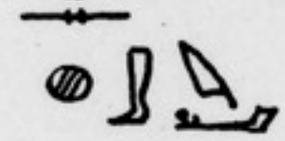
 Kehkeh KEQKWQ

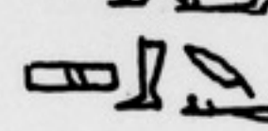
tailler des images de dieux

 akouh nouter (v. sculpter)

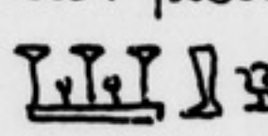
tailler, ciseler, sculpter :

 roxes

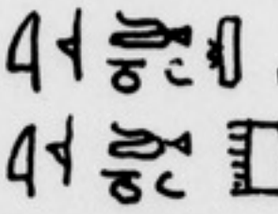
 xeb

 šeb ЧЧШП

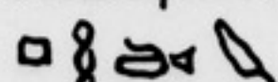
d'où : pierre taillée :

 šoub (aner)

corporation des tailleurs de pierre, graveurs, ciseleurs sur pierre etc :

 } àket.nou

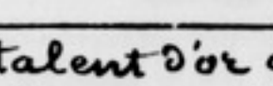
tailler en pièces, couper, découper : (v. couper) (trancher)

 paḥt ПАҲ

 nšāt

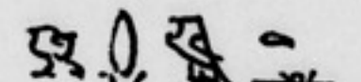
 šāt ЧЭАТ

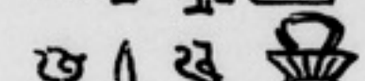
talent d'or ou d'argent (grec)

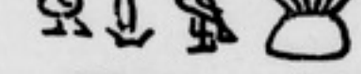
 Kerker GINGWP (v. sicle)

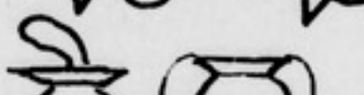
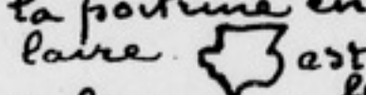
de taire (v. silence)

talisman : (vannelette, outa)

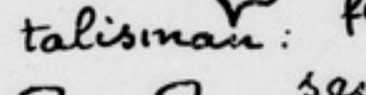
 outa.t

 outa

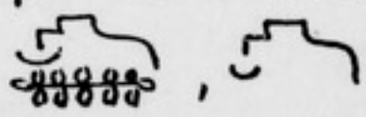
 outa

 sak est le sachet dans lequel on mettait l'œil outa pour le porter sur la poitrine en guise de scapulaire  est un écrin renfermant l'outa.

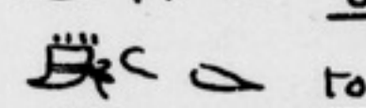
talisman :

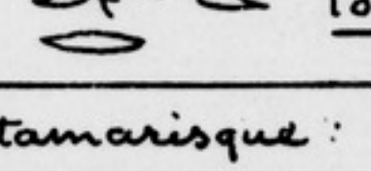
 sem

porter un talisman, être protégé

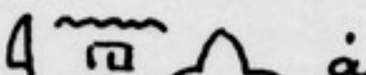
 sotep sa

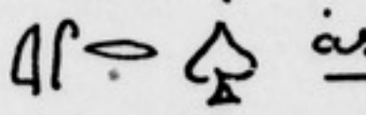
talon :

 tgri.t TWPI

 touro

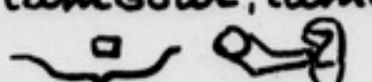
tamarisque : (v. grenade)

 ânhem NAШ

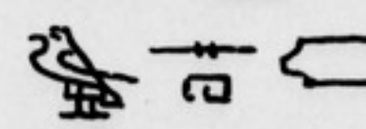
 âsro OCI

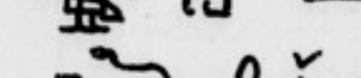
 xensaï.t ЧЕNOCI

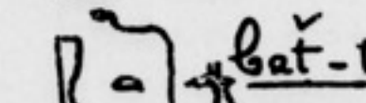
tambour, tambourin, en jouer :

 âp

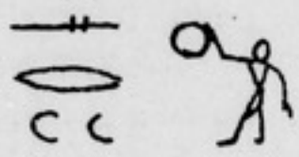
 âpen

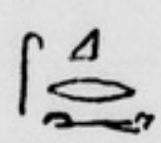
 ash timbale.

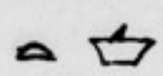
 baṭ.t

 sir

tambour, tambourin: (suite)

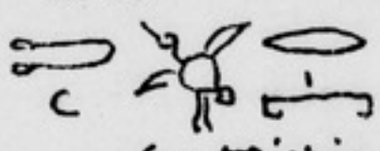

serouï


sekk



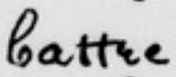
teb

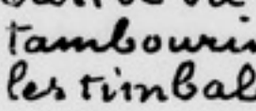
tebnoun


ḥoupar

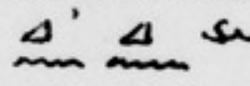
(mot d'origine sémitique )

battre du tambour, jouer du tambourin, des cymbales, battre les timbales:

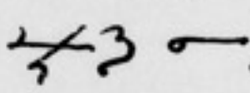

kenken


kenkem
KENKEN

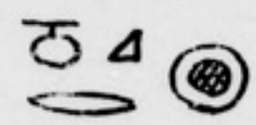
texen

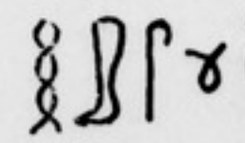

texennou

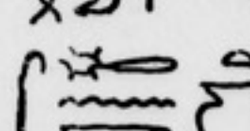
joueur de tambourin:


texenti

tamis, crible, blutoir, van, filtre (v. filtre)

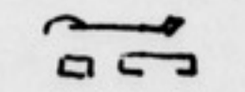

nouker NOYKEP


ḥebes ϩBC
(filtrer à travers un linge)

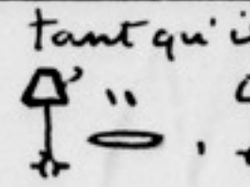

sxenk-t

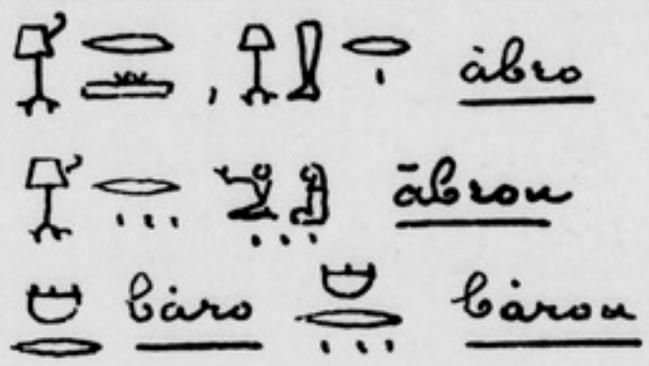

šâr TAP
(van)

tanière, caverne, repaire: (v. les mots)

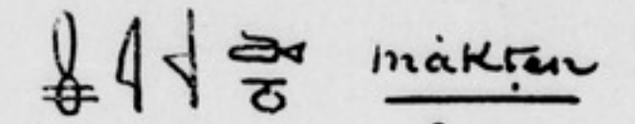

kep KHΠE
(voûte)

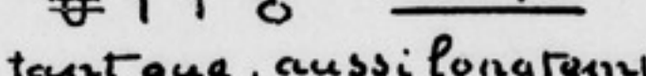
tant qu'il en est, quotquot sunt


ābiro

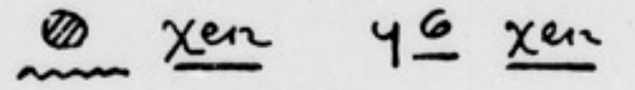

ābro

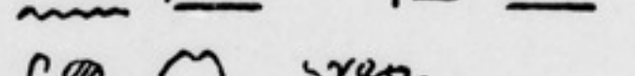

ābroun


bâro bâroun


mâkten

tant que, aussi longtemps que (v. jusqu'à ce que)

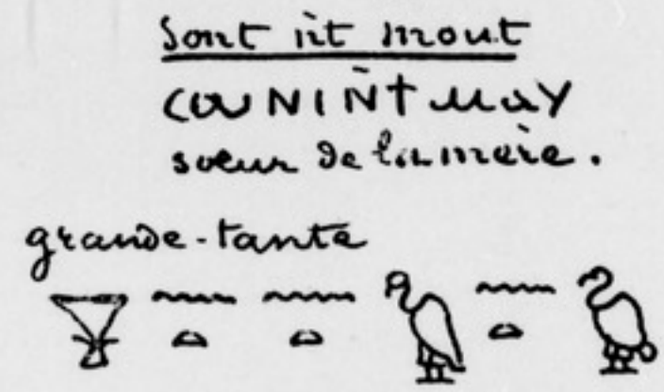

xer xer


sxer

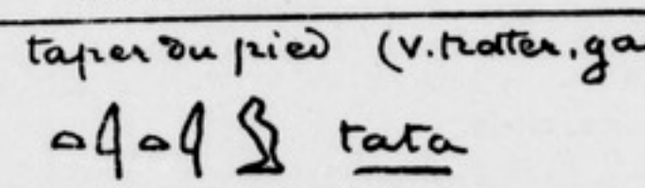
tante:


sont it mout
COUNINT MAY
sœur de la mère.

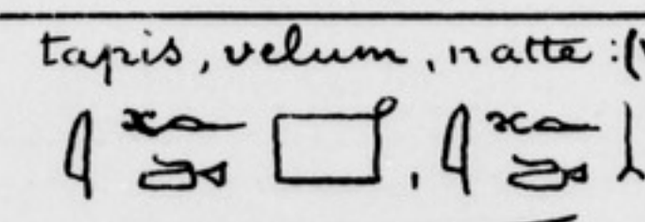
grande-tante

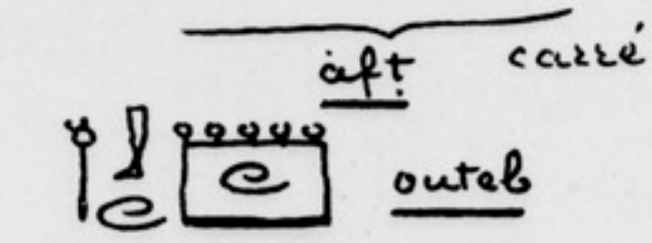

sont it mout it mout
sœur de la mère de la mère.

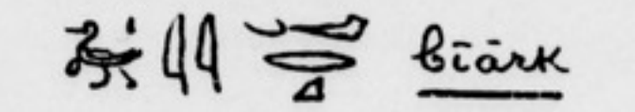
taper du pied (v. frotter, galoper)

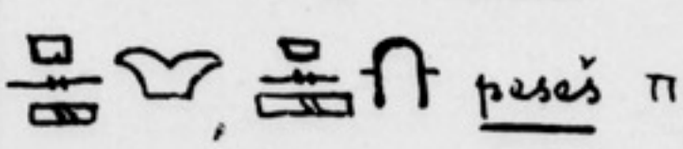

tata

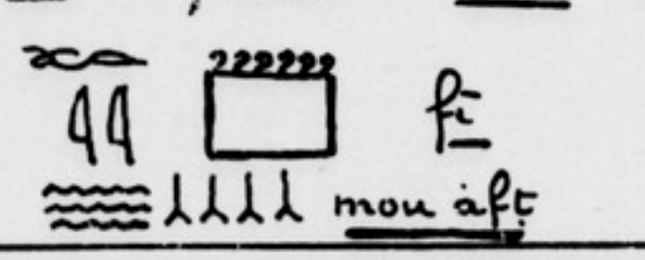
tapis, velum, natte: (v. natte)


âft carré

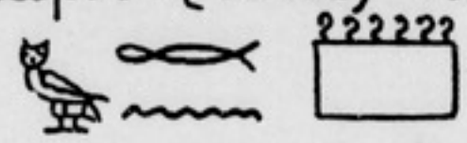

outeb


bîark


peseš ΠΡΗΨ

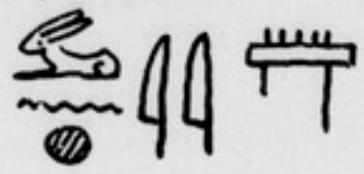

mou âft

tapis : (suite) tenture :



mehen

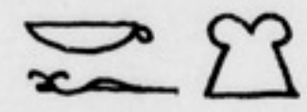
tapis, nappe de l'autel des offrandes :



ounxi

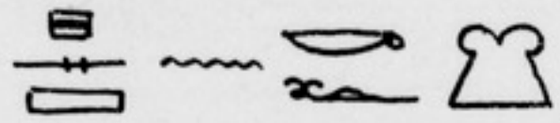
(V. habit de fête)

tapis, tenture : (V. symbole)



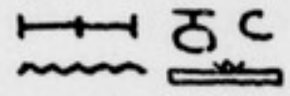
Kef

d'où : tapisser



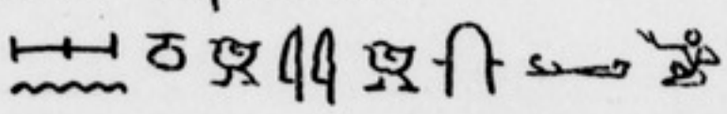
peseš n Kef

tapisseries, (V. broderies) ouvrages faits avec soin pour garnir sièges, trônes, coussins)



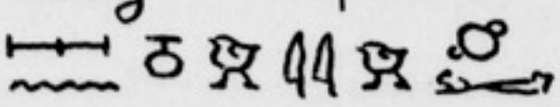
Kennou

d'où : tapissier :



Kennoutou

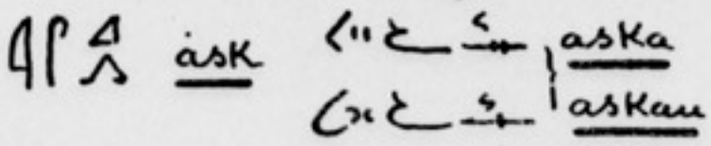
et : garnir des meubles, faire besogne de tapissier :



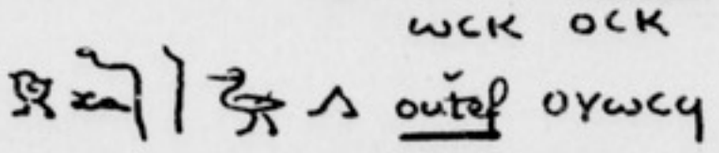
Kennoutou

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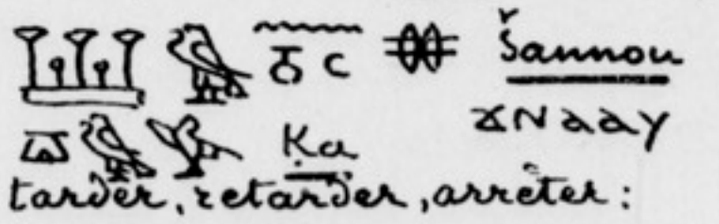
tarder, être en retard ; manquer, faire défaut ; perdre son temps ; trouver le temps long :



àsK — aska — askau — wcK ocK



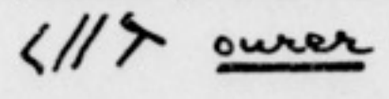
outef OYWCY



šannou ZNAAY

Ka

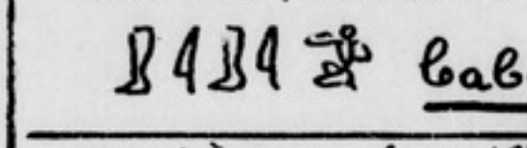
tarder, retarder, arrêter :



ourer QPOYP

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tarder, hésiter :



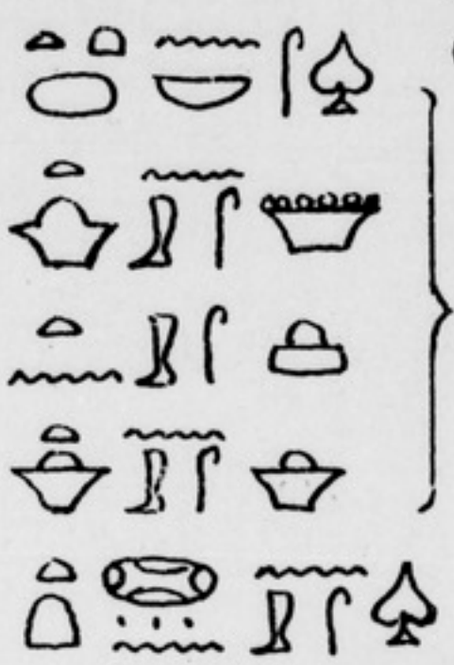
baba BABA

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tarière : (V. vrille, percer)

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tarte aux fruits, surtout aux mures (V. murier) gâteau, (friandise)



ta nebes

tan n nebes

---

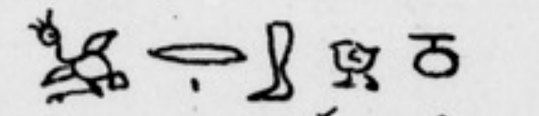
tas : (V. amas, monceau, tumulus.)



at ATA

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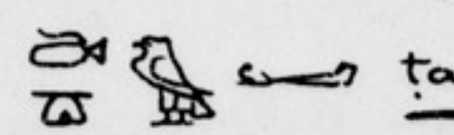
tasse :



ťarobou

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tasser : (V. pétrir, planter, serrer)



taK TWG

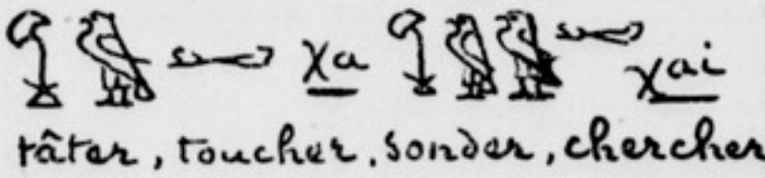
tasser fortement, entasser, comprimer :



takťak TAGTAG

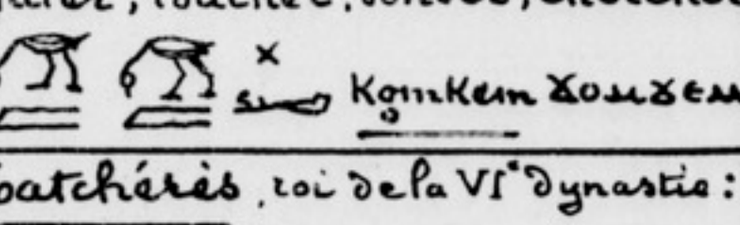
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tâter ; toucher ; palper ; ausculter ; examiner ; diagnostique :



χa χai

tâter, toucher, sonder, chercher :



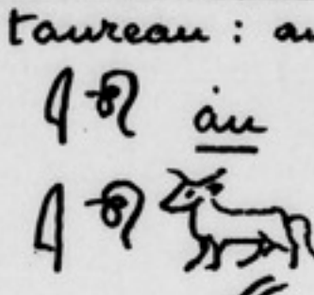
KgnKem χouχem

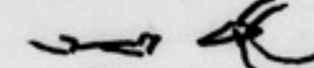
Catchéres, roi de la VI^e dynastie :



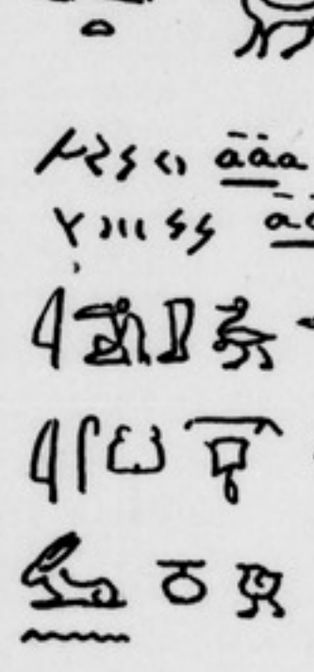
CatKara

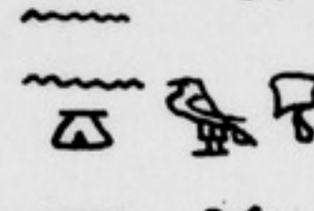
taudis ; tanière ; étable :

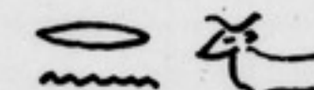

meskε

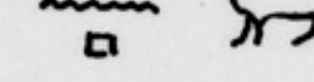

meskε-t

taureau : aussi bouc et entier. et engenit. tal

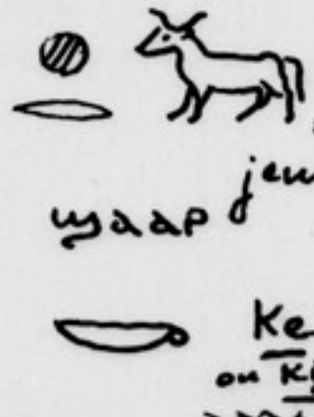

àu


àt

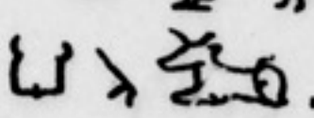

àaau-t

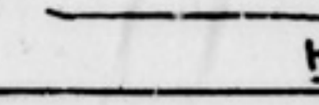

àbarī


àsk


ounnou

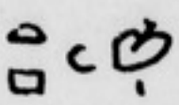

neka


renpe
jeune taureau de l'année.


(V. tombeau)
xer
jeune taureau destiné au sacrifice.
ψaap

Ke ou Ki
Kī
Kiou
KIH, ÇIH (bouc)
Ki ou Ka

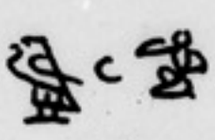
Ka (V. mâle, mari)


repou jeune taureau

taverne :


xal ? v. carrefour

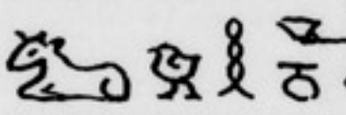




MAÑCUS mā n sau (lieu où l'on boit.)

table de taverne : (v. table)

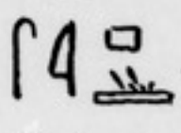
tavernier : (v. échanson)


wouh

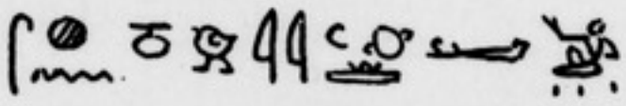
te, tu, toi. (v. tu)

teindre, teinture : (v. tremper)


abt ?


sàpi CEΠ, CWΠ

teinturiers :

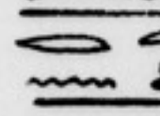


sxemnouiou

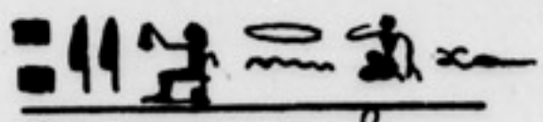
Dans un livre souvent reproduit dans l'ancienne Egypte et qui fut écrit sous la XII^e dynastie — il y a donc environ 5000 ans — le scribe :



Touaou se xrobai


ran-f c'est son nom

voulant détourner son fils Papi

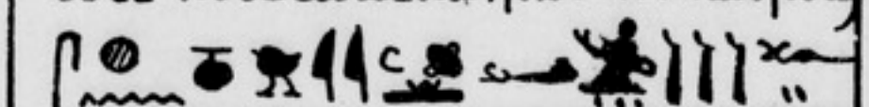


Papi ran-f

Papi c'est son nom

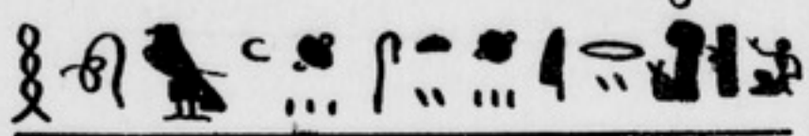
d'apprendre un métier et l'engager plutôt à l'étude des lettres qui mène à tout — dit il — lui fait un triste tableau de toutes les misères qu'endurent forgerons, fondeurs de métaux, fabricants d'armes, maçons, peintres en bâtiments, ouvriers tailleurs de pierres, pêcheurs, laboureurs etc :

Mais de tous les métiers ce sont ceux des tisserands, des tailleurs et surtout des teinturiers qui paraissent à ses yeux comme les plus odieux. (Consulter l'intéressante traduction de ce livre curieux, par M. Maspero)



sxennoutou tepou fi

Le teinturier ses doigts



houau seti ari

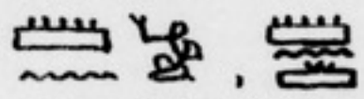
puent Ils portent l'odeur



mā au betou

comme est (celle des) poissons pourris. etc., etc

tel, un tel:



mes sAN



men / mes } à la B. ép.

telle, une telle:



ment



ment B.E.

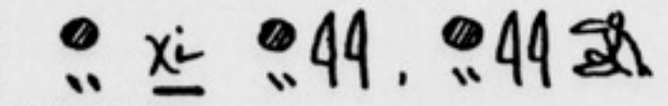
on rencontre souvent dans les papyrus, dits magiques, la formule



men meson ir ment

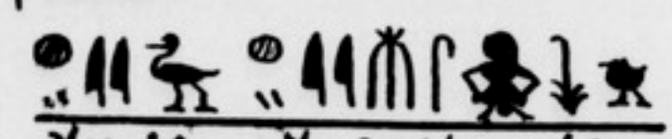
un tel ire d'une telle.

tel...tel, tel....quel, tel..que



Xi Xy

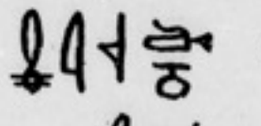
parex:



Xy se Xy mes sou

tel fils tel l'a procréé (ce qui répond à notre: tel père, tel fils)

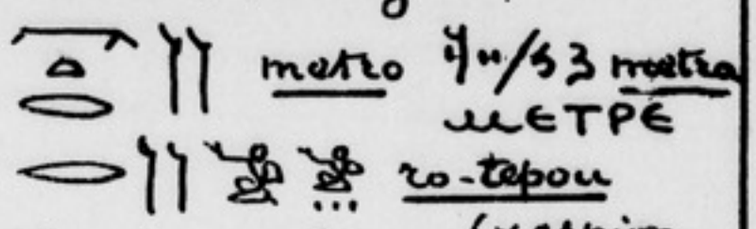
tel qu'il est:



irā Ketrou

littér: façonné comme, ainsi fait, ainsi formé

témoin; témoigner:



metro ϥⲙ/ϭϩ metre ⲙⲉⲧⲣⲉ

ro-tepou

témoin oculaire: (v. espion, autopsie)

met (tep ān)

met rot tepou

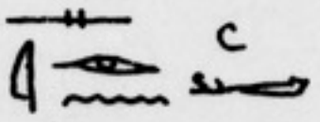
jurer de la bouche (de vive voix) et en levant les doigts qu'on a vu.



tep met tep ān

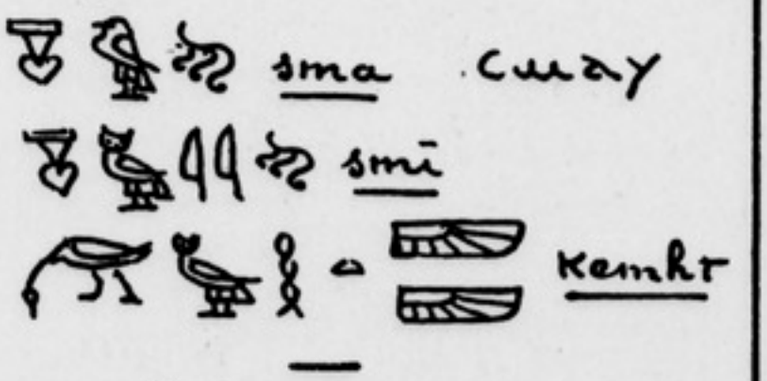
qu'on pourrait traduire «jurer sur sa tête, en levant les doigts, qu'on a vu.

température saine; (il fait une bonne)



sānou CANO

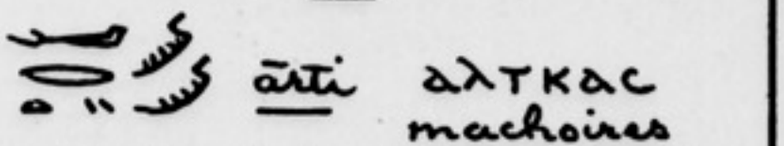
temps:



sma CMAY

smā

Kemkt



ārti ΔΛΤΚΑC mâchoires

est quelquefois pris dans le sens de temps. (v. mâchoire)

tempête; Temps orageux; orage; (v. orage, tonnerre)

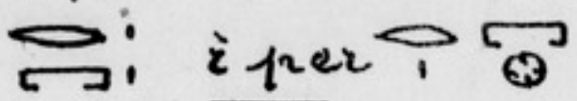


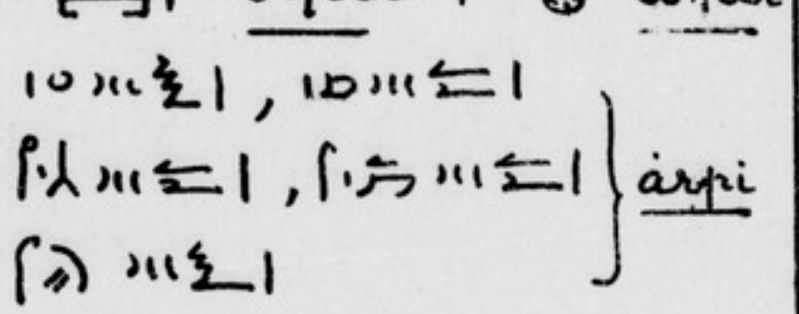
neh naha

NEϤ, NOYE

(se dit surtout des tempêtes morales, des orages de la vie.) (v. temps)

temple :

 èpret ro-per

 àrpi

èpi EPΠE, PΠE EIPΠE

Litt: porte de la ville.

èsā set EPCω PCω

(situé à la porte, à l'entrée)

ousex (v. salle)

ousex māti

temple de la double vérité (Justice et Vérité)

temple d'Isis :

ousper

ous.t per

temple, la chambre étoilée :

per toua

temple, chapelle consacrée à une divinité particulière ou à la statue du défunt, son double, son Ka (v. double) (chapelle)

het Ka

à l'époque ptolémaïque :

Ka

temple :

router het HIÑ NOYT

router hi

le grand temple :

het ā

temple :

touat

temps, époque, saison, durée :

àtro ou àtero

àtrou ou àterou TEPE

oun-t OYNOY, NOY

ennou ENEq

rer rek

(v. nomb: varia:)

hau CHOY

(v. éternité)

heh ENEq

Kent temt

touat tat

taat touat

ta taa tet

ter ter

tera terou

temps propice :

hoter

temps fatal : (v. jours funestes)

ter neśri

temps orageux, tempête : (v. orage, tonnerre)

tā

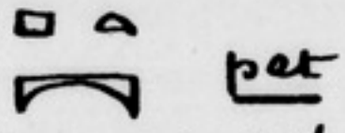
tau ΘHOY

touou THY

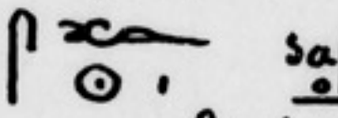
temps :(suite)
temps orageux :



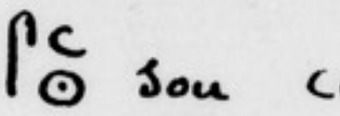
temps, température, ciel: (V. température) ciel.

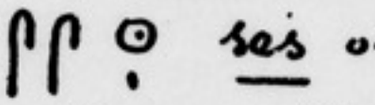


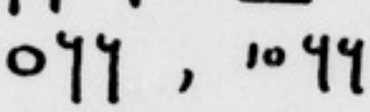
temps passé, hier :

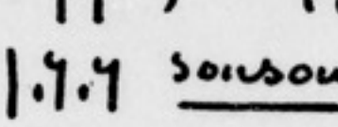


temps fixé, date, la date, le jour :



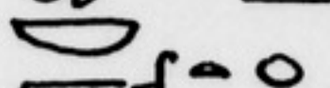


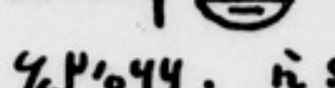


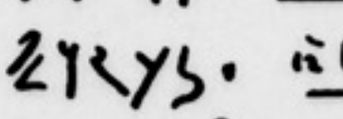


en tout temps :

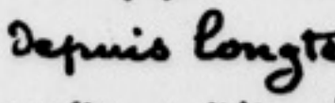


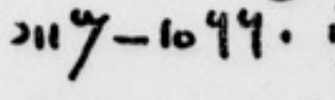




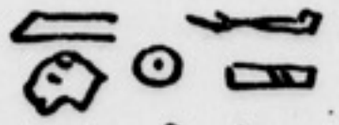


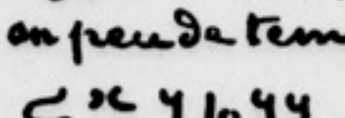
Depuis longtemps : (v. beaucoup)



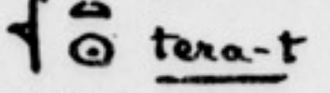


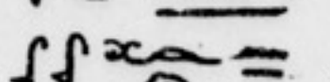
en peu de temps : (v. peu)





De temps en temps ; parfois :

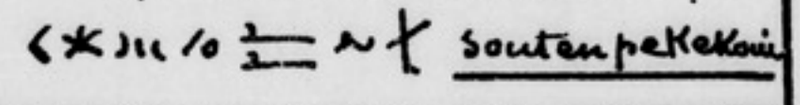




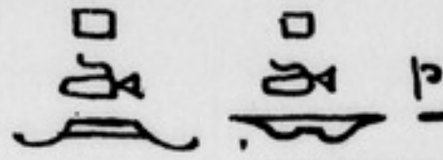


tenailles : (V. pince)

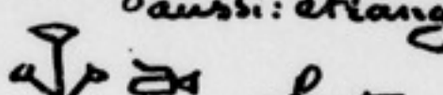
ténèbres (V. nuit obscurité)
le prince des ténèbres :



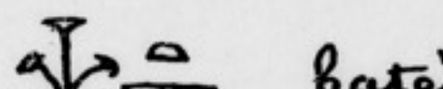
tendre un arc : (V. arc)

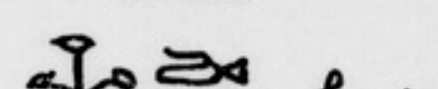


tendre des embûches, des pièges, des filets : (V. filet, aussi : étrangler : lacet, mensonge, piège)







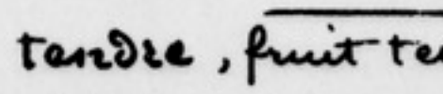




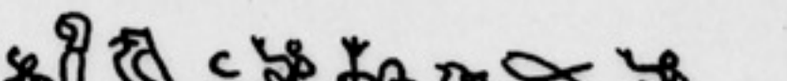
tendre son esprit, s'appliquer à



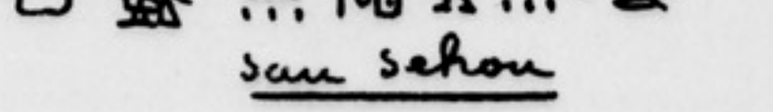
tendre, fruit tendre (v. mou)

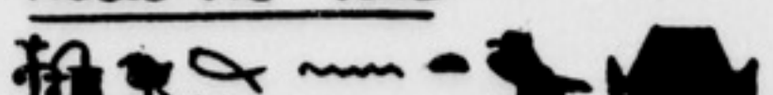


teneur de livres :



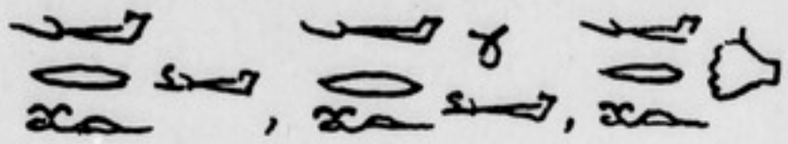
par ex :

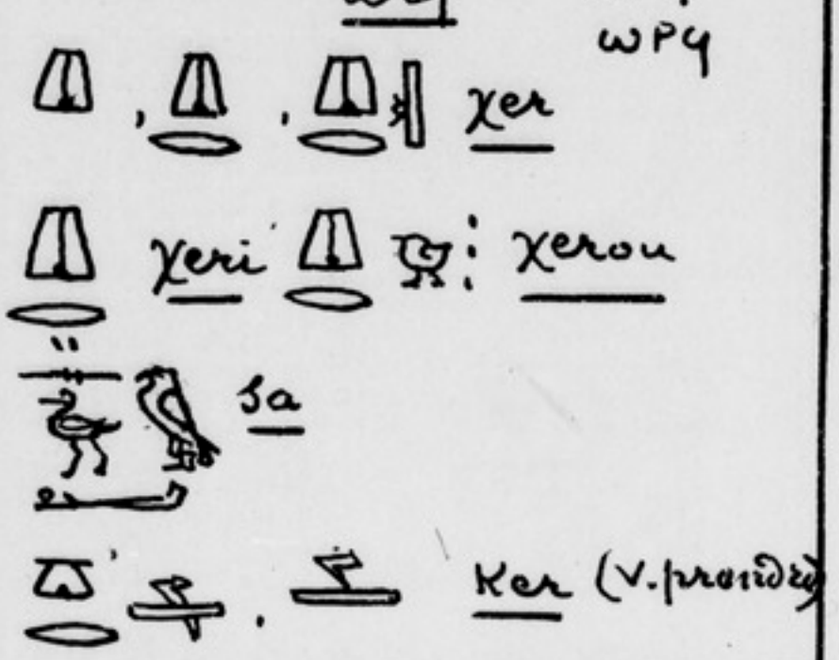




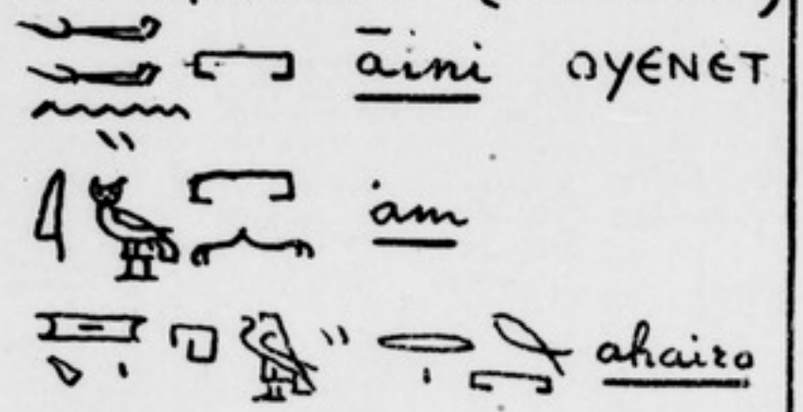
(gardeurs de livres en chef des greniers (où l'on conservait les blés))

tenir, avoir :

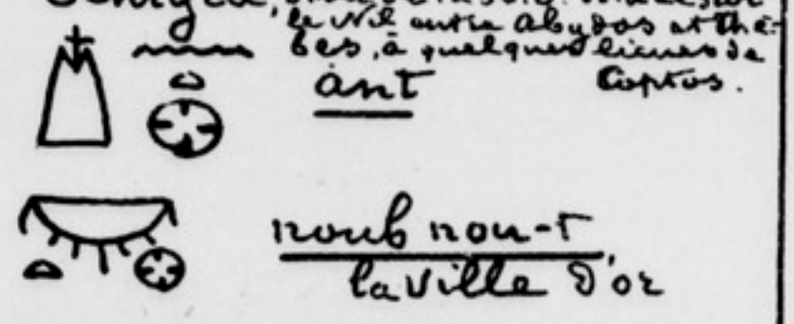




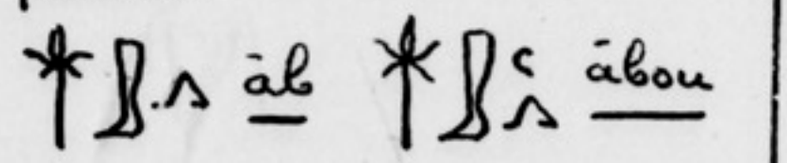
tente, pavillon : (v. tabernacle)



Tentyra, ville de la H.E. située sur la rive nord d'Abydos et Thèbes, à quelques lieues de Coptos.



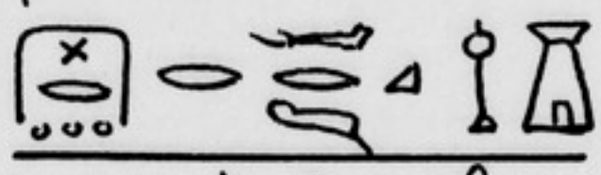
terminer, finir, casser, partir :



terminer un travail, travail accompli, terminé ; perfectionner :

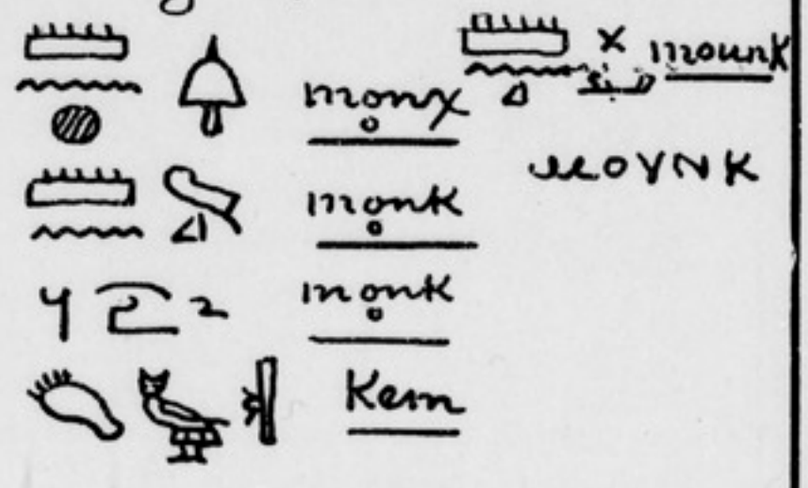


par ex :

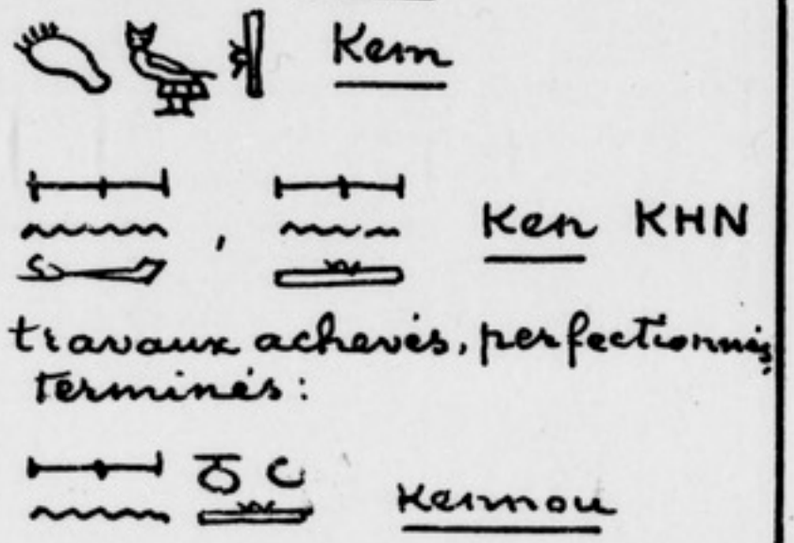


ârkour ẖ ârk ẖet

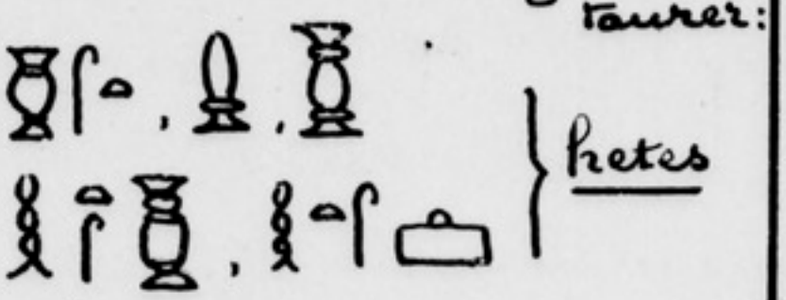
de l'argent pour terminer le naos

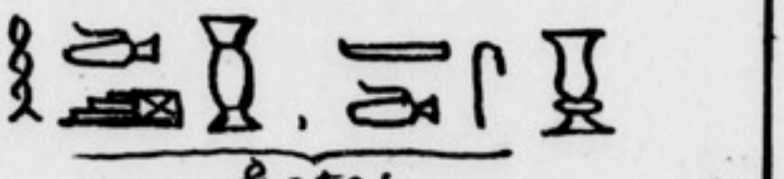


travaux achevés, perfectionnés, terminés :

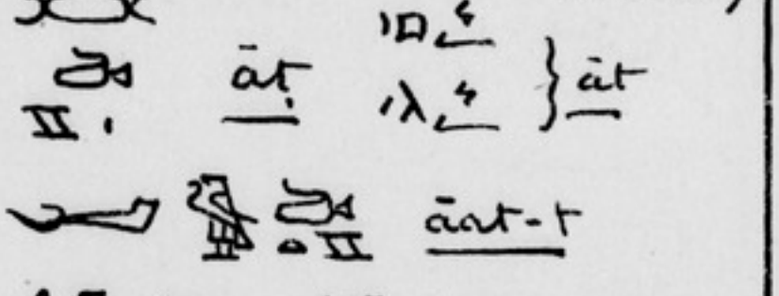


terminer, mettre un terme : aussi : achever, inaugurer, restaurer :





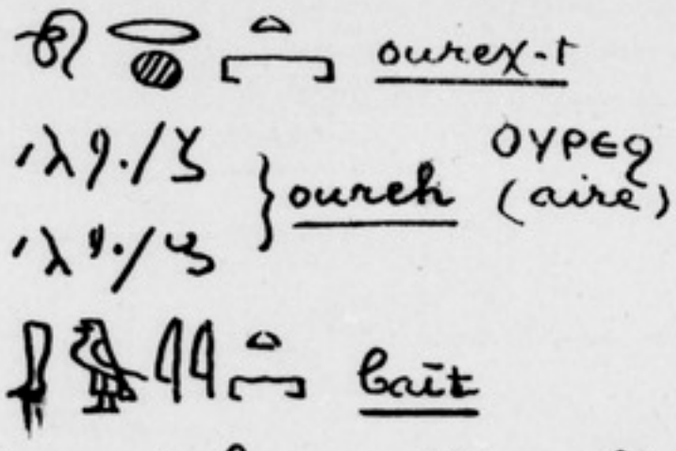
terrain inondé: (V. marais delta.)



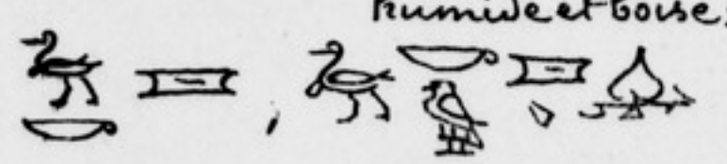
ce dernier mot sans le déterm: signifie aussi sol poussiéreux.

OYOYTEN

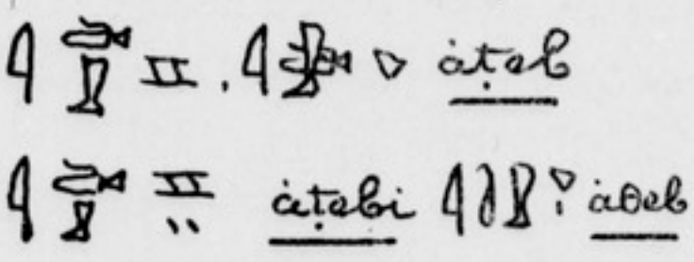
terrain à bâtir; place bâtie:



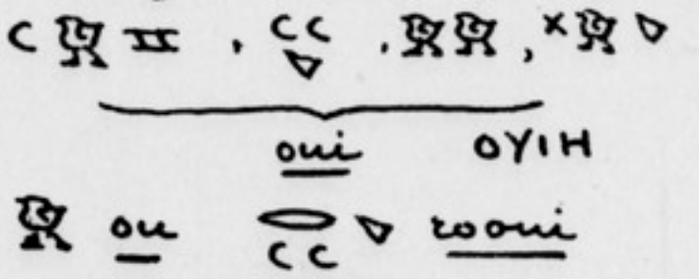
terrain bas, vallée, vallon: humide et boisé:



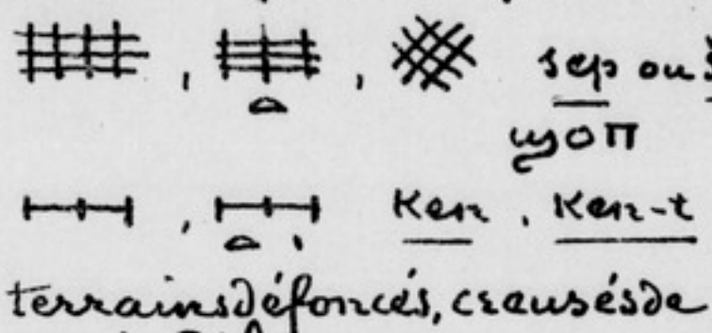
terrain cultivé: (V. terre)



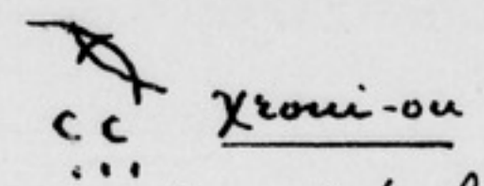
terrains, propriétés d'un temple, d'une ville ou d'un village: (V. Territoire.)



terrain, propriété particulière



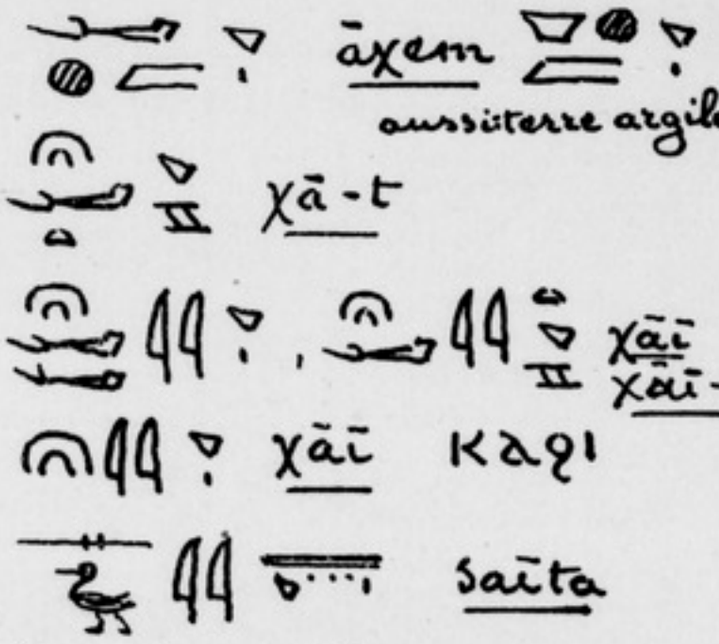
terrains défoncés, creusés de main d'homme:



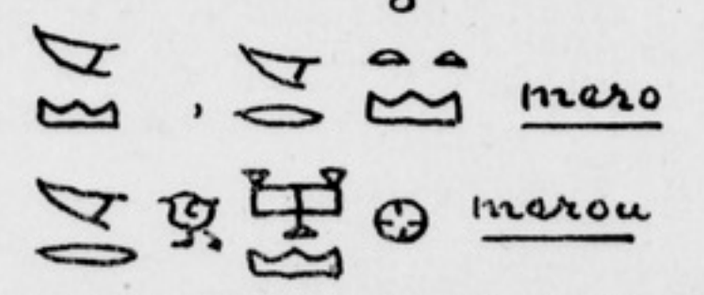
terrain miné, bas fond:



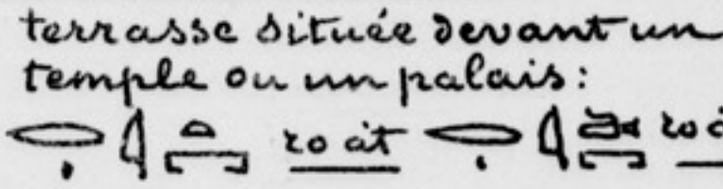
terrain, fond de terre:



terrain montagneux:



terrasse située devant un temple ou un palais:

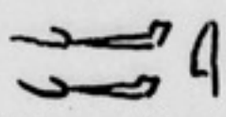


terrasser; celui qui terrasse:

terrassier :



totout
ou tout (v. cinq)

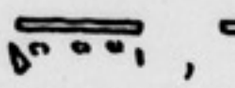


totiou

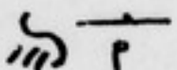
De même que nous disons : main d'œuvre, manouvrier, et qu'on emploie bras pour homme : manquer de bras.

---

terre : la terre, le monde :



ta



tou To θo



ta (Basse Ep.)



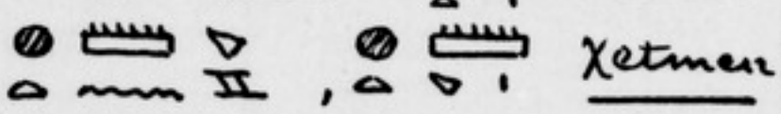
taoui les 2 mondes
la Haute et la B. Egypte



tarta



mater-t



xetmer



xetmer-t

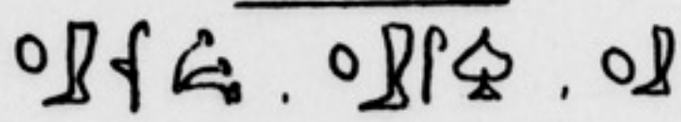


xetmer.

Dieu de la Terre :



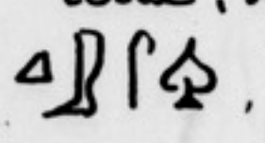
seb nouter



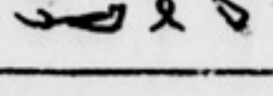
seb

ces derniers groupes accompagnent ordinairement les noms des divinités protectrices des travaux agricoles.

terre, sol producteur : (v. labourer défricher)

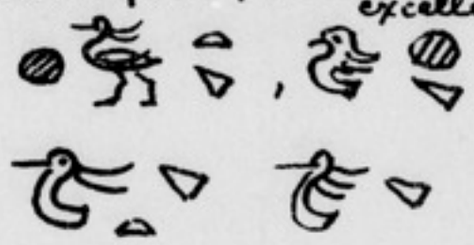


Kebs



Kah-t Kàg

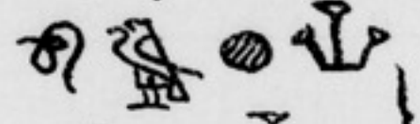
terre, sol, terre nourricière ; excellente terre :



àx-t

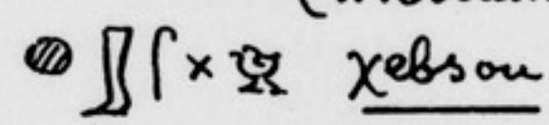


àxou

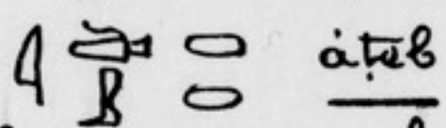


ouax
peut-être faut-il lire àxou

terre arable : (v. terrain cultivé)

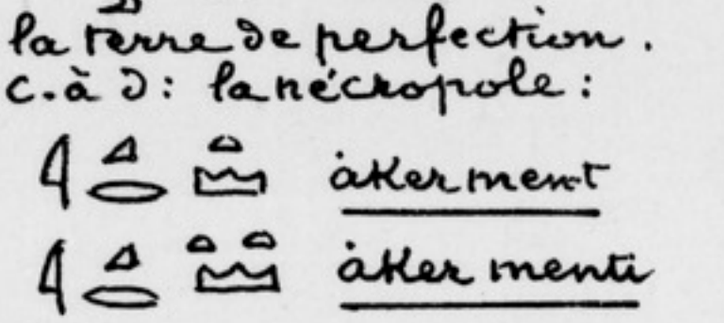


xebsou

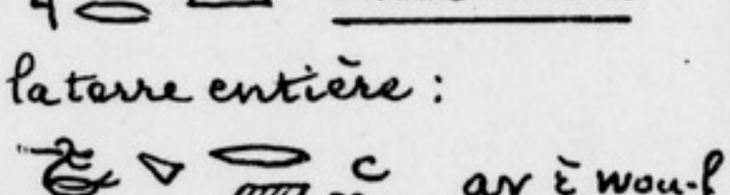


àṭeb

la terre de perfection.
c.à.d : la nécropole :



àkerment



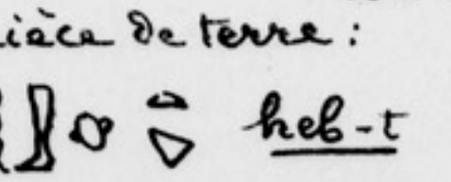
àkerments

la terre entière :

axè wou-f

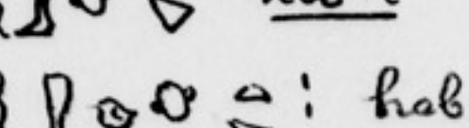
c.à.d : la terre dans toute son étendue.

pièce de terre :



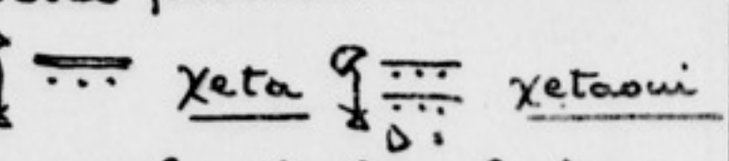
heb-t

au plur :



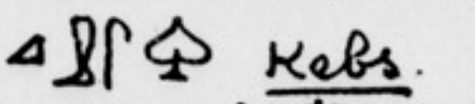
habou-t-ou

terre pauvre, sablonneuse :



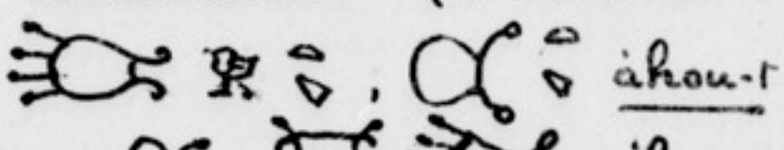
xeta xetaoui

terre boisée, bois, forêt :

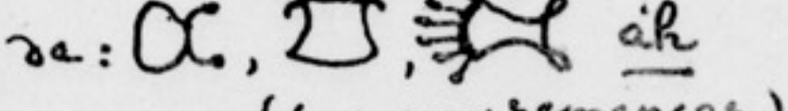


Kebs.

morceau de terre cultivé et ensemencé : (v. laboureur)



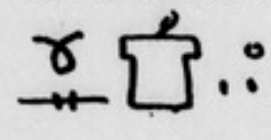
àhou-t

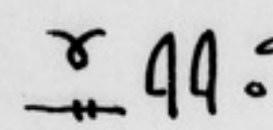


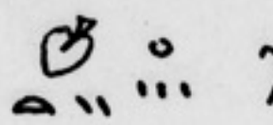
àh

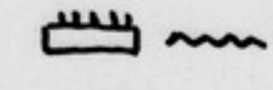
(sac aux semences.)

terre : (suite)
terre servant à faire des couleurs :

 šesa ŠSA

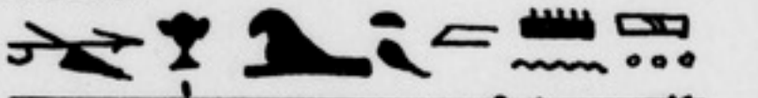
 šis-t

 xenti

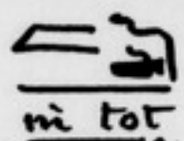
 menš

MEPCY (minium)

Le menš fabriqué sans doute à l'aide d'une terre d'ocre, était de l'encre rouge. Voici au sujet de cette encre un passage curieux :

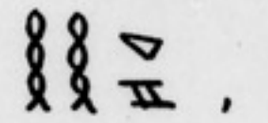


xet her ỉxem-t f in mens
graver sur son corps à l'encre rouge

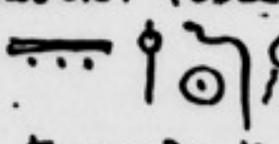


mi tot en ces termes.
c.à.d: l'inscription suivante.

terre, pays :

 hih (voie) VIA

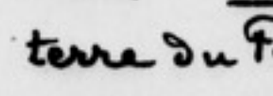
mais on employait surtout : ta
par ex : terre du midi :

 ta het

terre du nord :

 ta meh

terre du Fayoum

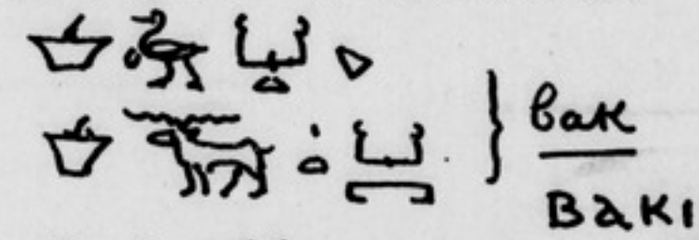
 ta šet mer-t

terre étrangère :

 tabor

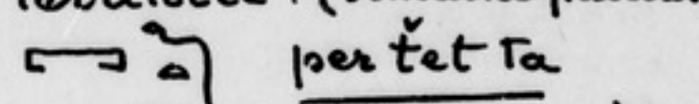
serait-ce Tabor (Palmyre) ?

territoire d'une ville :

 bak / BAKI

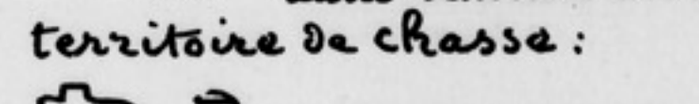
 baki-t

territoire : (domaine patriarcal)

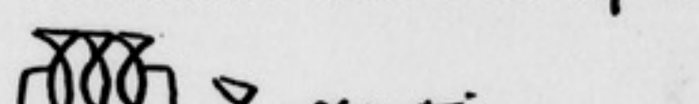
 per tet ta

aussi : demeure éternelle

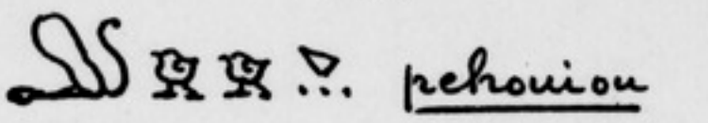
territoire de chasse :

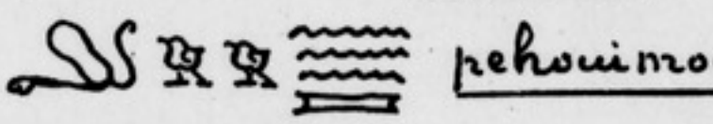
 nenou men-t

territoire intérieur : patrie :

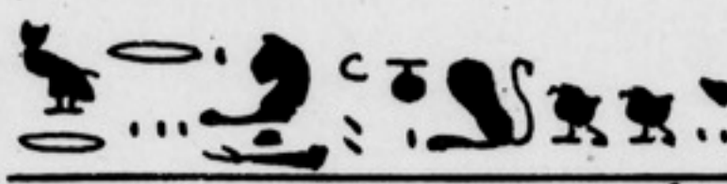
 xentiou

territoire situé à l'extrémité de la Haute-Egypte :

 pehouiou

 pehouimrou

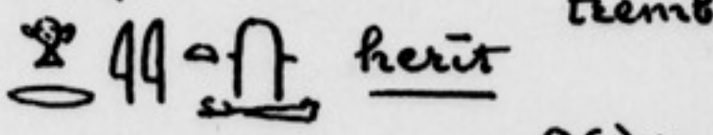
par ex :

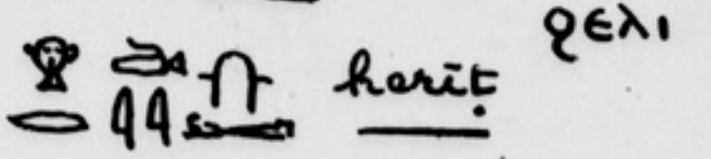


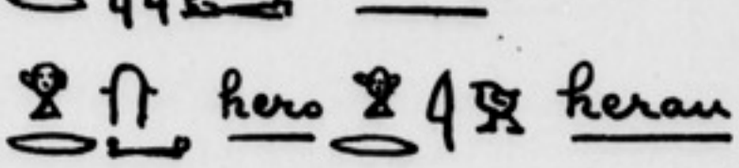
mer ro-ou hātoui nou pehouiou

l'inspecteur des canaux du territoire de l'extrémité (de l'Egypte.)

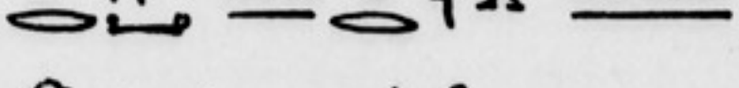
terrifier, terreur : (v. crainte, trembler)

 herit QELI

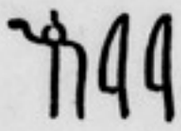
 hero heron

 hete heti qat

palin de terrem

 het hit QITE

terreur: (suite)

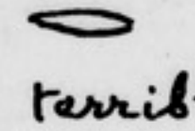



hetī qat
(devenir blâme de terreur)



snaṭou

avoir la chair de poule
CNAT

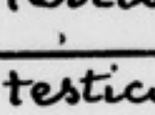


šeṛo θPWO

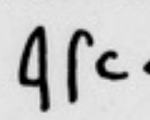
terrible, horrible: (v. rouge)

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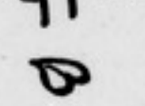
testicules:



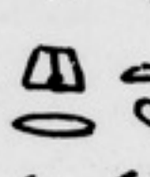
àsout



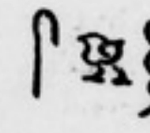
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Xre-t Xre



Xrion



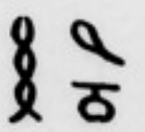
souhti-t
Pers 2 œufs



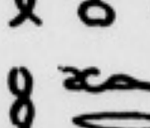
samti
CAWBEQI

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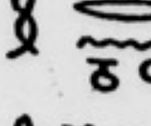
tétard:



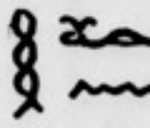
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hefernou



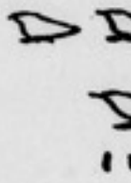
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ϩϫϥλϵϵλϵ
(lézard)

doù: cent mille: 

hefnou
ϩϫϩ
multitude



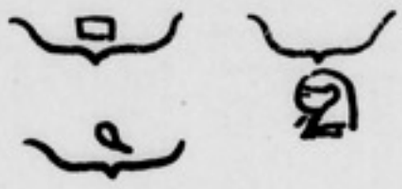
200000



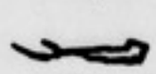
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etc

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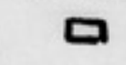
tête:



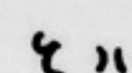
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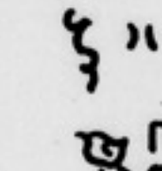
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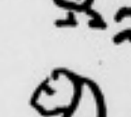
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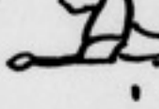
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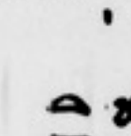
lešaau



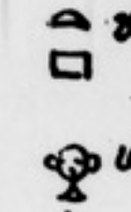
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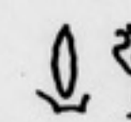
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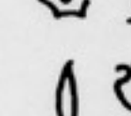


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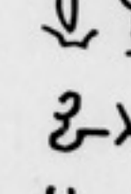


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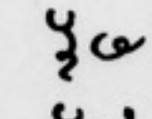


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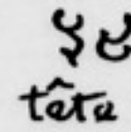


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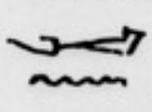
tête, crâne, sommet de la tête (v. crâne, boîte osseuse, sinciput)



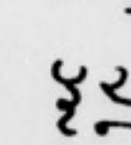
ārān



màKahau

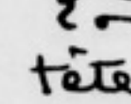


Kahau
KEQ
(diriger)
ϫωK



tak

tête de bélier (qui marche à la tête du troupeau)



tap ba

têter : (V. nourrice)

tet

senou

senk

CENK senkou

Teukrie, pays des Teucriens Troyens:

Takirou

Deux siècles avant la guerre de Troie, les Teucriens (Troyens) se confédérèrent avec diverses peuplades Italo-grecques contre l'Egypte gouvernée par Ramsès III. C'est la première fois que leur nom apparaît dans l'histoire.

Thèbes:

apet oust

ta

ce n'était pas le nom de la ville même, mais celui d'un quartier où se trouve aujourd'hui Karnak. La ville de Thèbes se nommait

ouas

ouas

du nom du lévrier ouas qu'elle avait pris comme devise. (v. lévrier)

théatre, scène de théatre: (V. acteur)

petra

petra-t

Thot, dieu des lettres:

Dhouti

Thout

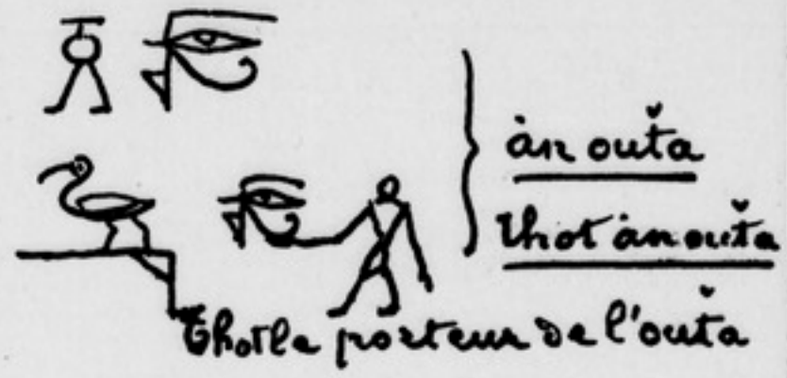
(l'ibis lui était consacré) ainsi que le cynocéphale. v. plus loin

texhati Tiqi

(Sbis symbole de Thot)

(tex ibis)

il était surnommé, entre autres:



àn outa

Thot àn outa

Thot le porteur de l'outa

neb hetep

le seigneur du papyrus etc. etc.

comme juge des enfers il avait comme symbole le cynocéphale, et était nommé:

l'équitable qui dirige

COYTEN (diriger, équitable)

àsoutep

àsouten

àsoutennou

Thot maou

thirses, palmes:

hen

henou

QNAY

tibia:

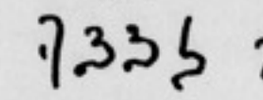
sah

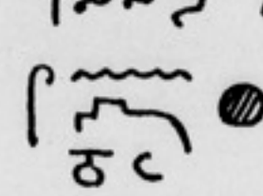
sah-t

stah ou

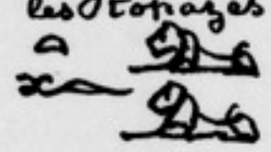
stah (v. varia)

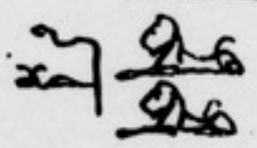
tiède :
 xem-t ḫeru

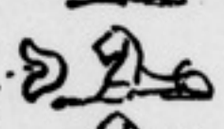
 xemme ḫerue

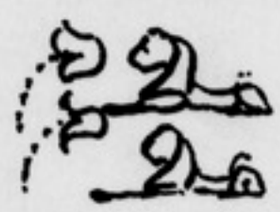
 snouꜥ ϩλϩo

Tiflis :
Doit on reconnaître dans les noms qui suivent la contrée ou depuis, au Vᵉ siècle (ap. J.C.) fut fondée Tiflis ? quoiqu'il en soit, c'est de cette région que les Egyptiens faisaient venir le lapis dont ils se servaient pour orner vases et meubles et fabriquaient leur beau bleu d'azur, l'outremer ; et également les topazes. (v. lapis.)

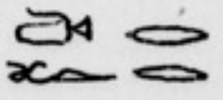
 tefli (topaze.)

 tefli men

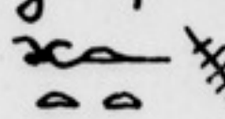
 tefli men

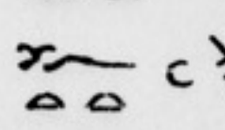
 téfli menti

 tefrir

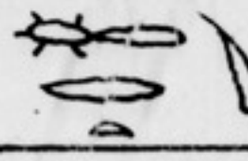
 tefrir menti

tige, fétu de paille :

 feti ϥωτε ϥωτ

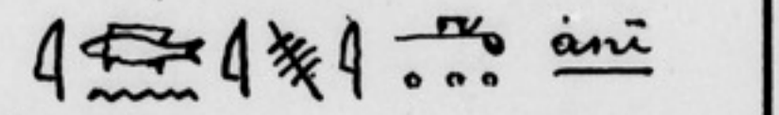
 fetiou ou fouti

tige de fleur, fibres de plantes (v. fibres)

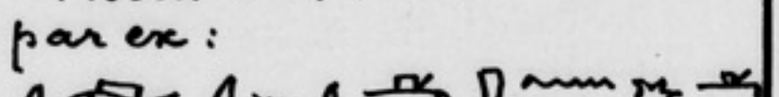
 χrot ϭλοϭ

tige, chaume, paille, queue des fruits :

 àrū

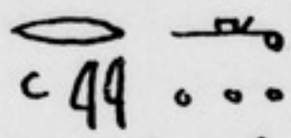
 àrū

par ex :



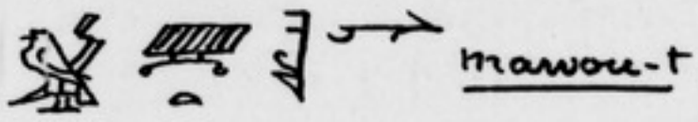
àrū bennou

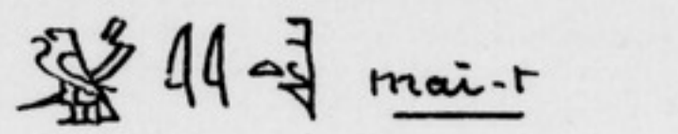
palme ou plutôt tige de régime de dattes.

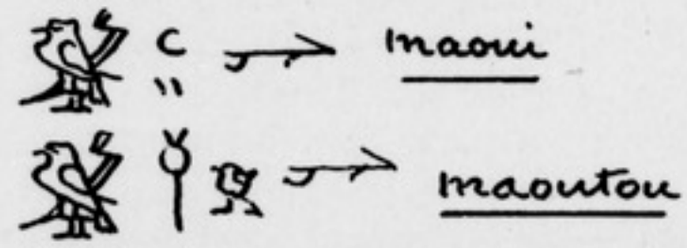
 ϩouī PWOYI

tige de plante, perche, hampe (v. perche, hampe)

 mawou

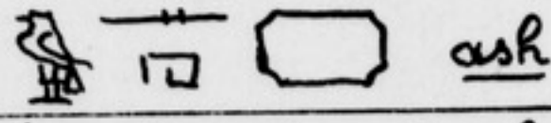
 mawou-t

 mai-t

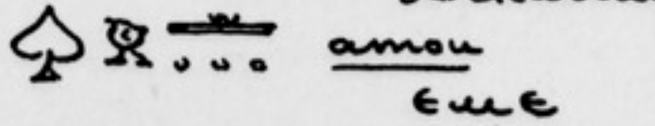
 maoui

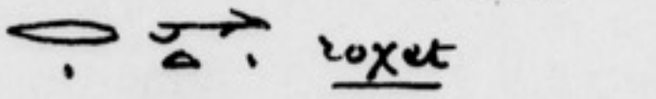
 maoutou

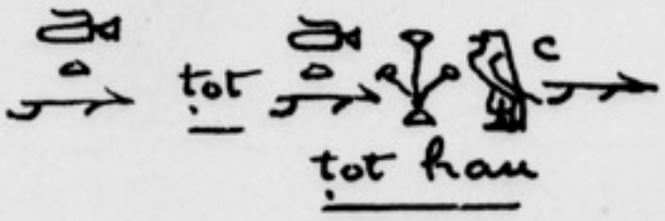
timbale : (v. tambour.)

 ash

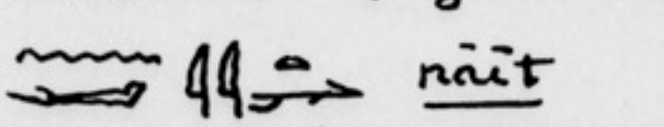
timon de voiture, de char, de charrue :

 amou ere

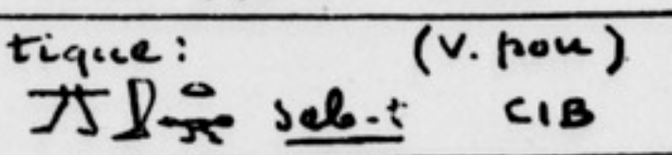
 roxet

 tot tot hau

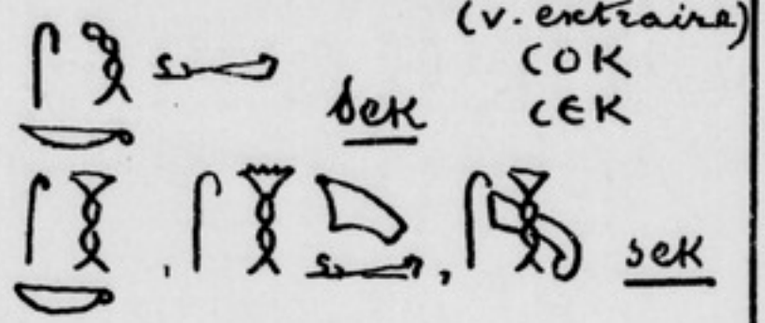
timonier : (v. gouvernail)

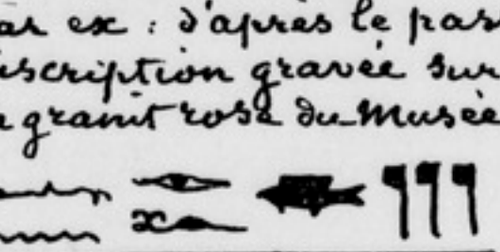
 nāit

tique : (v. pou)

 seb-t CIB

tirer, extraire, faire sortir: (v. extraire)

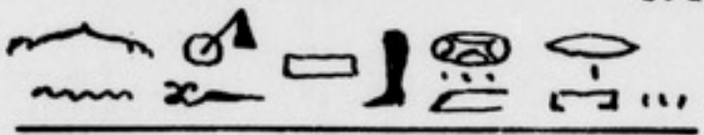




par ex: d'après le passage d'une inscription gravée sur une statue en granit rose du Musée de Boulaq:

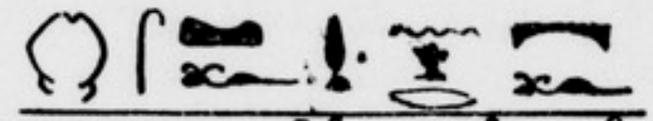
nen ar-f betou nouterou

il ne fait les choses détestées par les dieux,



nen keb-f šȧb-ou in rapou

il ne pille pas les choses des temples

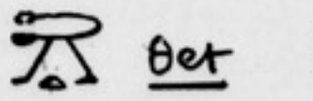


nen setou-f hon n her-f

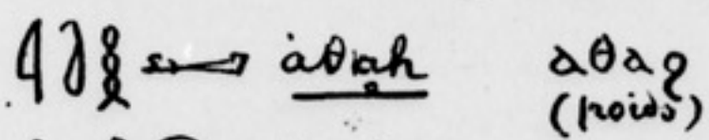
il ne tire pas l'esclave de son maître.

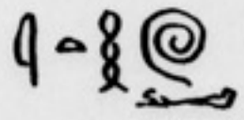
tirer, faire sortir:

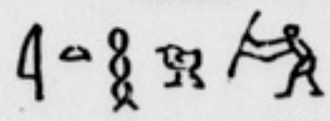




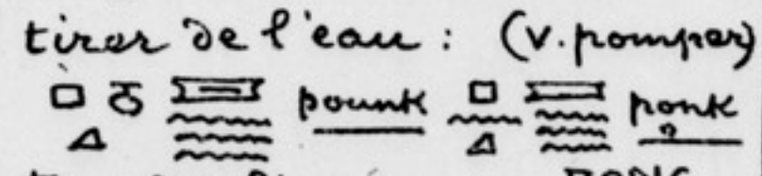
tirer, traîner: (v. traîner)



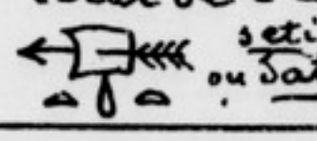




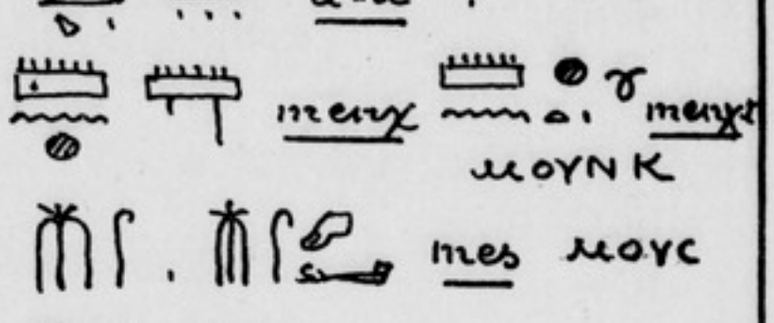
tirer de l'eau: (v. pomper)

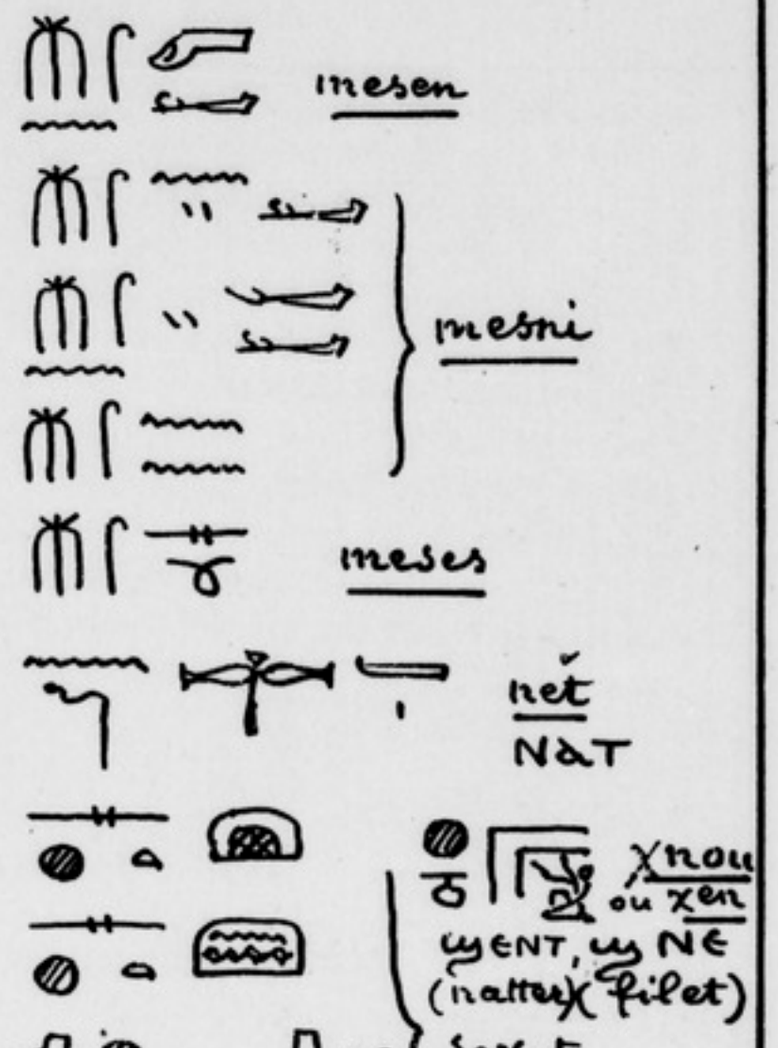


tirer de l'arc:

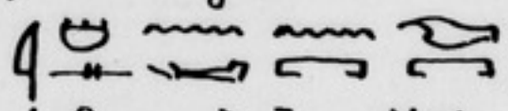


tissage; tisser; tissu:

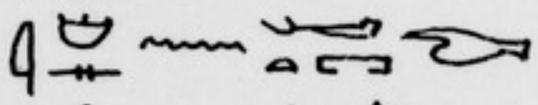




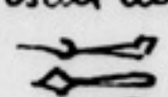
tisserand:
Hérodote (liv II c. XXX) dit:
« En Egypte, les femmes vont sur la place et s'occupent du commerce, tandis que les hommes, renfermés dans leurs maisons, travaillent à la toile. »
Le métier de tisserand était tenu en mépris tel que souvent pour en parler on employait une périphrase, car c'est que nous voyons dans le groupe de mots employés pour désigner un tisserand:



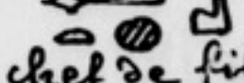
à hems ỉ ān Kep CANKAΠ
le malheureux (𓀀 par abréviation pour 𓀀𓅱 àhem (malheureux) déjà contenu dans le mot suivant) assis à l'établi de (son) tamis, de (sa) tanière.



à hems ỉ àt Kep
(le malheureux) assis dans son tamis.
L'interprétation que nous venons de donner à la lettre 𓀀 est évidemment des plus hasardées. Nous aurions pu au reste ne pas l'émettre, puisque l'aspiration vague 𓀀 se rencontre parfois devant certains mots qui le plus souvent s'en passent, comme par ex: 𓀀𓄡𓃀 pere-pour 𓄡𓃀 tef, 𓀀𓈖𓄡𓃀 àhti gosier pour 𓈖𓄡𓃀 heti, 𓀀𓇋𓇋𓄡𓃀 àsem electrum, pour sem 𓀀𓊃𓏏 àšop pour 𓊃𓏏 šop habit de fête, 𓀀𓉔𓎛𓐍 àkekenou pour kekenou bâtir, 𓀀𓎛𓏏 akep pour kep, pluie, 𓀀𓄿𓐍 àter pour 𓄿𓐍 ter, muraille, prison; 𓀀𓄡𓏛 àten.t pour ten.t, couper etc. etc.)
Quoiqu'il en soit tisserand se disait aussi:

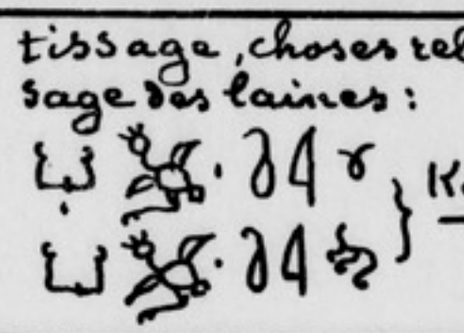


ātex ou āxet
chef de filature:



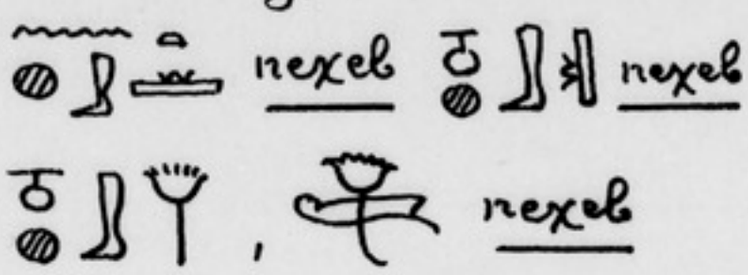
her soxet ỉ per
chef de l'atelier de tissage.

tissage, choses relatives au tissage des laines:



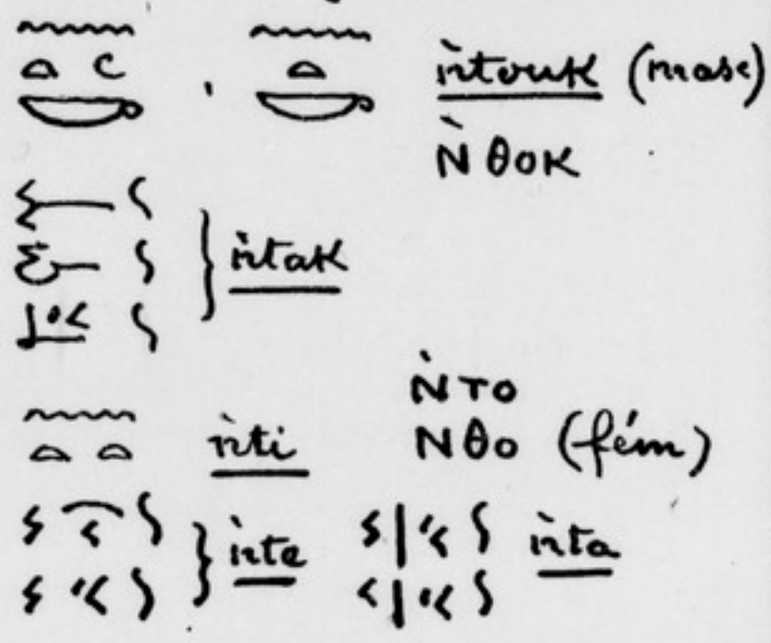
Kaṭaba

titre, rang; document:



nexeb nexeb nexeb

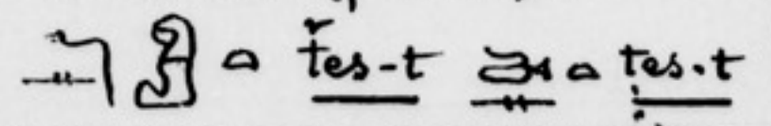
toi: (v. ton, tu)



ìntouk (masc) ÑθOK
ìntak
ÑTO
ìti ÑθO (fém)
ìte ìta
toi-même (homme):



ṭesK B.ep.
ṭes.K
toi-même (femme):

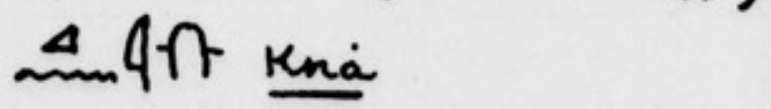


ṭes.t ṭes.t

toile: (v: byssus, étoffe)

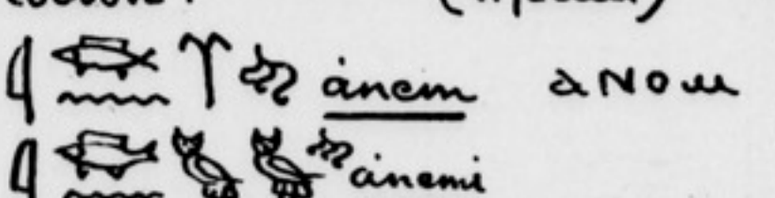


šes ϢNC
toile à sac (v sac, étoffe)

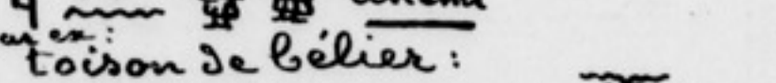


Knà

toison: (v. peau)



ànem aNOu
ànemi
par ex: toison de bélier:



ànemi à šes

toit: (V. couverture, voûte)

à-t HI HEI

ài-t

litter: maison.

mero mer

mera-t mera

merout

MEλWT

litter: maison.

Kepa KHΠE

toit d'un temple: (V. caverne, repaire, bouge.)

pet litter: ciel

pet nou per moh ḥā ḥā

tep hat

ṭeṭeb TAIBE

(voûte en pierre de diverses couleurs servant de tombe.)

tolérer, tolérance:

ṯomen

AMONI

tombe, tombeau: (V. cercueil, sarcophage, sépulcre, stèle, mastaba, pyramide, hypogée, tumulus, syringe, etc.)

āi

āp

āft

āft

(V. Hypogée)

aḥā (V. varia)

às às

às

aC

àsi

àsoui

às n ṭetta demeure de l'éternité.

ṭetta

àsan

ḥḏ às

ḫ 3/4 ārš

il est à remarquer que les fleurs viennent souvent comme déterminatifs dans les mots: tombes, tombeaux, en hiérog: comme en démotique.

benben (V. Pyramide)

mā-t māit

MAA, MAI

mañàt. lit funèbre et par extens: tombe

m ḥāt MAAY

EMAAY

in ḥoma mor

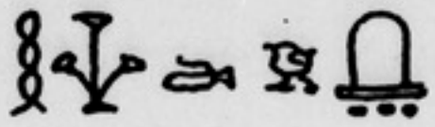
ḥā-t

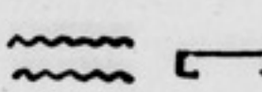
ḥāit QIEIT

ta ḥāit

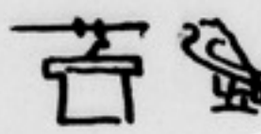
ḥat ḥat

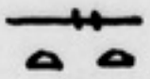
tombe : (suite)

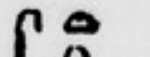

hatou

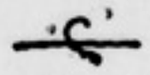

ini ou inoun

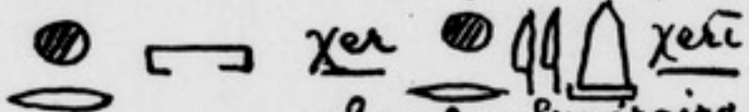
NEI fin NOYN abyme

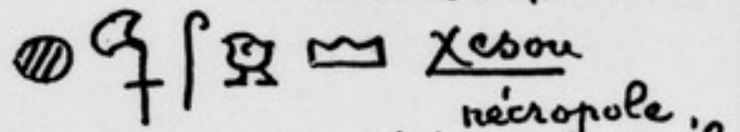

sa-t enfer

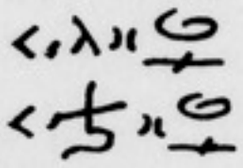

sa menti l'occident, l'enfer, les régions infernales

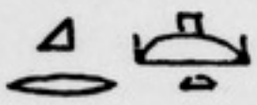

sa menti io


set menti io (v. tomber)

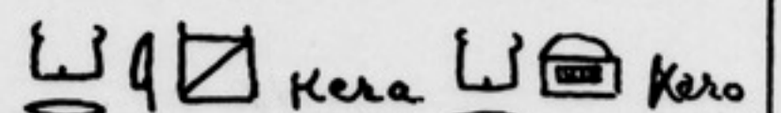

xer xeti chambre funéraire

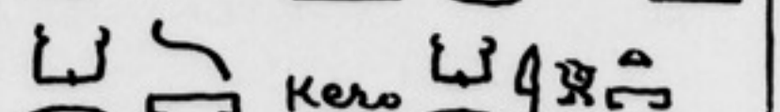

xesou nécropole, rég: infernale

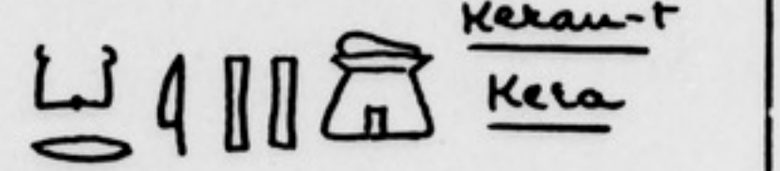

xesau-t


ker-t


kers

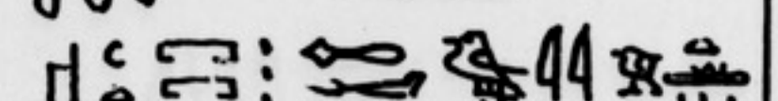

kera kero

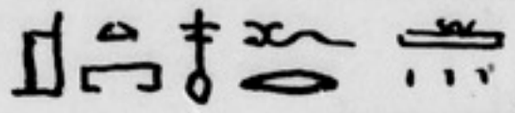

kero

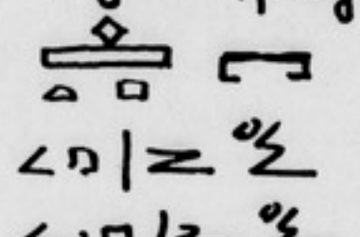

kerau-t kera

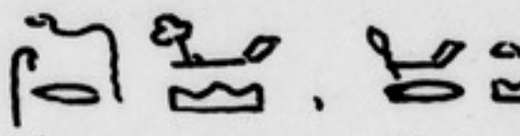
La tombe était aussi le lieu de repos, de la tranquillité, de la sérénité etc:


nefrou


setou āā aāou-tou


set nefrou
Séjour, pays de la félicité

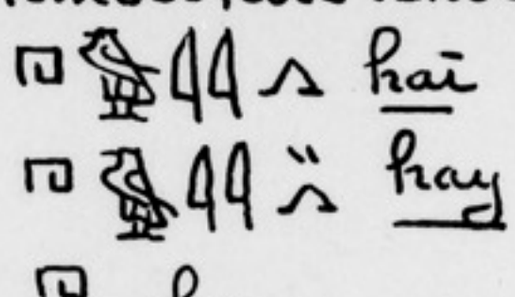

hotep maison du repos


teser inan ser menti v. variantes

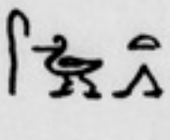
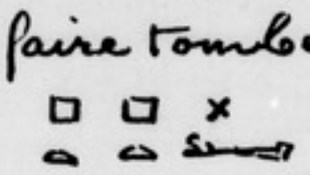
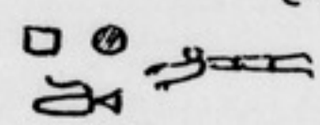
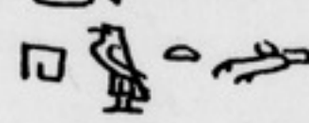
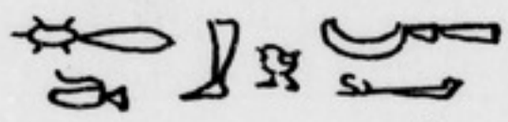
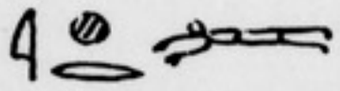
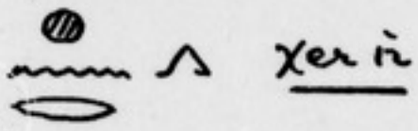
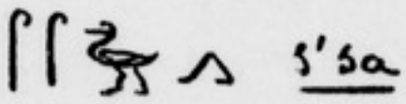
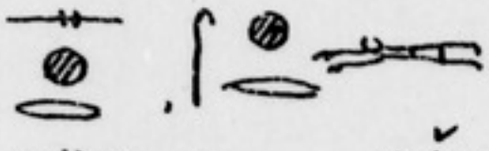
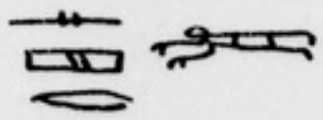
Les hypogées des princes de la famille royales se nommaient

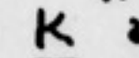
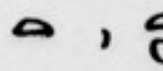
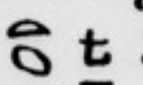
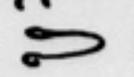
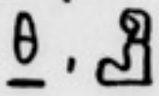
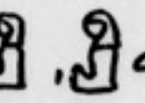
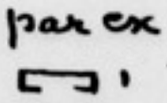
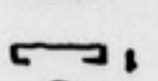

ra set nofrou hekou
le séjour des grâces princières

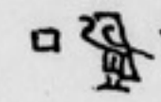
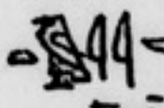
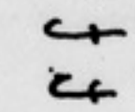
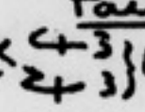
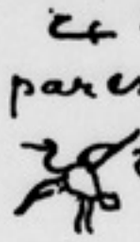
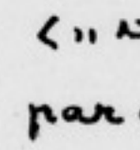
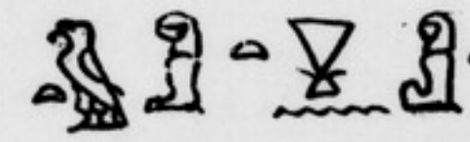
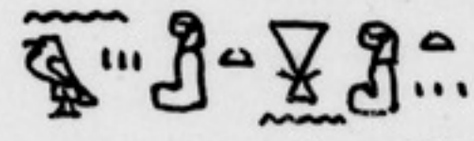
tomber, être renversé :

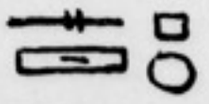

hai ϩϵι
hay
he ϩϩ
hau ϩιογτ
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hit
xaā
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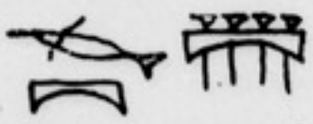
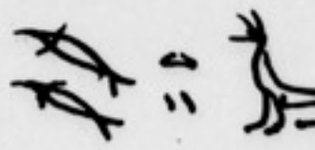
xer et ser ont aussi le sens de : tomber d'accord : cette interprétation est dans ce cas annoncé par le sens général de la phrase.

tomber : (suite)
tomber . faillir , défaillir :
 sa  sa-r
tomber de fatigue : (v. faible)
 beteš ou beš-t
faire tomber : (v. renverser)
 petpet
(aussi : tomber à genoux)
 pext
 hat ϥωτ
 xetebou
ϧωτεβ
 axer
 xeri
 s'sa
 s'xer
 s'šer

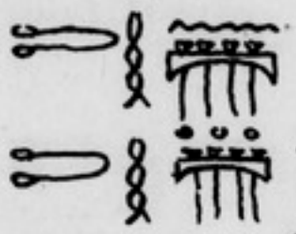
ton, ta, tes :
comme affixes masculins :
 K  K (basse ép.)
comme affixes féminins :
 ,  t  θ ,  ,  t
par ex :
 per-K la maison à toi homme.
pr : ta maison
 per-t la maison à toi femme.
 perou-K les maisons à toi homme.
pr : tes maisons.
 perou-t les maisons à toi femme.

comme préfixes masculins :
 pa-K πεκ
(v. pe, pa, pes)
 paik  taiK
 paiK  taiK
par ex :
 paik per
la à toi maison.
ta maison. Homme
comme préfixes féminins :
 ta (et autres formes d. le, la, les)
 pā
par ex :

ta-t son-t
la à toi sœur. femme
ta sœur

· na-t son-t-ou
les à toi sœurs. femme
tes sœurs

tondre : (v. raser)
 s' šop ϣοπ, ϣωπ

tonnerre : (v. orage, tempête)
 xrq (pet)
ϧοωπε
 xraxraθ
ϩαραβαι
ϧοϋβαι

xrqxrqti
 xrati

topaze (v. jaune) (soufre)



θehen ΘHN (soufre, foudre)

θehen-t brillant comme l'éclair



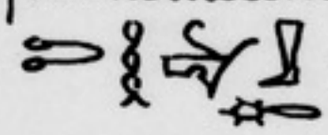
θehen mā

topaze véritable

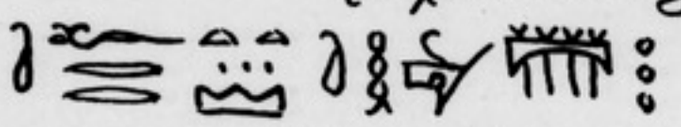
C'est le nom que Lepsius attribue à la topaze. D'autres égyptologues ont voulu reconnaître dans le θehen du cristal de roche.

On en faisait des tat, des sistres des colonnes, sans doute en imitation.

Les pays de Bech et de Tiflis fournissaient le meilleur θehen.

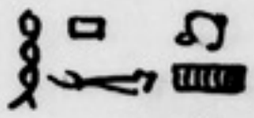


θehen Bex (Bex à l'Est de l'Egypte)



θefri θehen (v. Tiflis)

Brugsch reconnaît au contraire la topaze dans le mot:



hepā

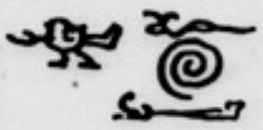
mot qui serait antérieur à ὑπαρ des grecs, le foie, et auquel les anciens chimistes donnaient le nom de soufre et duquel vient celui de la pierre précieuse dite hépatite à cause de sa couleur de foie.

torche, feu; anéantir par la flamme, porter la torche incendiaire..

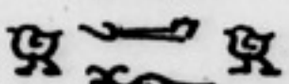


ami (v. incendier) ami

tordre; tourner: (v. tourner)



ouāf 04,ω4ϵ



ouāfou

parce:



mastinf at-2 ouāfou

ses jambes et son épine dorsale sont tordues

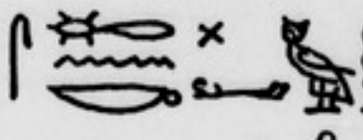


māni



nehaher (v. tourbillon tempête.)

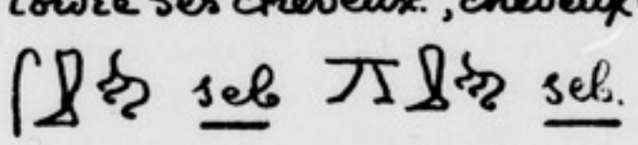
tordre à travers du linge: (v. filtrer, passer, presser.)



sxenk m hebes

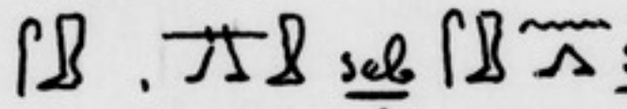
ψENZE (sac à filtrer)

tordre ses cheveux., cheveux tordus:



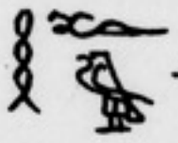
seb seb.

tordre, se tordre, tourner, se tourner:



seb seben

se tordre de douleur; convulsions contorsions:



hefa ou haf



hfau



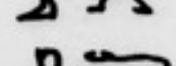
haf-t ou hfa-t

se tordre, serpenter, tordre, tourner; - déchirer

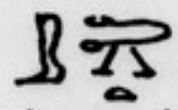


bethe

BIXI

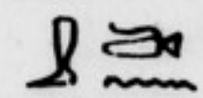


beθ

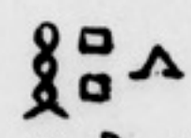


beθ-t

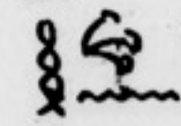
dou: tracer des sillons:



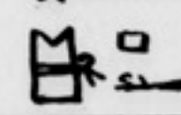
beten



hepi ou hepep



henb



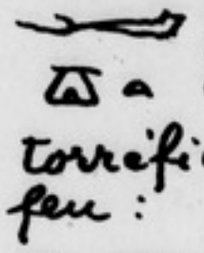
henp

torréfier, sécher :



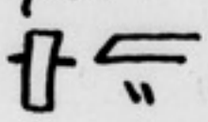
ā<u>x</u> a<u>ꜣ</u>

substances torréfiées, séchées

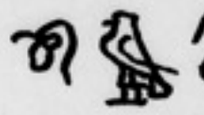


<u>ākt</u>

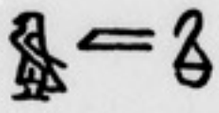
torréfier, brûler, mettre le feu : (v. torche)



<u>ami</u>

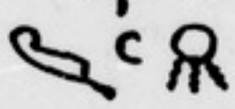


<u>ouꜥ</u>



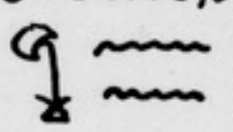
<u>ouꜥam</u>

torréfié, chaud, brûlant



<u>šou</u> (v. ces mots)

torrent, lit d'un torrent : (v. gué)



<u>Xani</u>



<u>Xꜥanini</u>

ces mots sont pris tantôt dans le sens de torrent, tantôt dans celui de gué, le lit des torrents étant souvent à sec, en temps de sécheresse.

On disait en parlant de la pulpe ou du lait de la noix de coco :

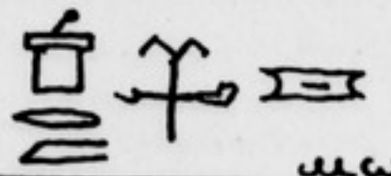


<u>Xanit</u>



<u>Xanini</u>

torrent d'eau :



<u>šaremmā</u>

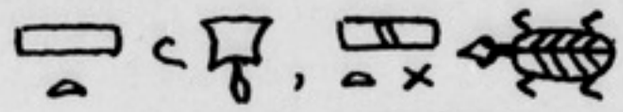
ⲙⲙⲟⲩ ⲛⲥⲱⲣⲡⲉ (aqua errans)

tort (faire) (v. nuire)

tortue :



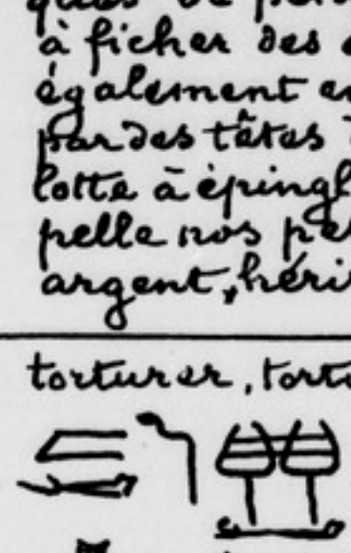
<u>šeti</u>



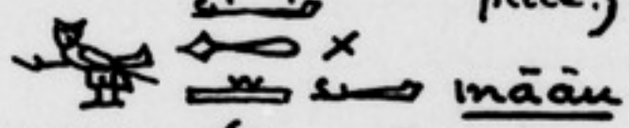
<u>šetou</u>

Signalons à titre de curiosité une petite tortue en bois trouvée à Thèbes dans une tombe de la XI^e dyn. Sur le dos sont pratiqués de petits trous servant à ficher des épingles qui étaient également en bois et terminées par des têtes de chien. Cette pelotte à épingles de toilette rappelle nos petits porc-épics en argent, hérissés de cure-dents.

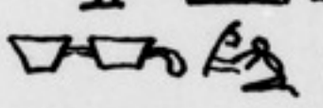
torturer, tortures : (v. presser, enfer, peine, supplice.)



<u>māt</u>



<u>māāu</u>



<u>māten</u>

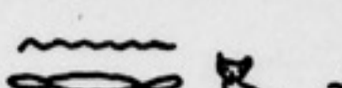


<u>nem</u>

tortionnaire, bourreau : (v. bourreau, presseur)



<u>mātet</u>



<u>nem</u>

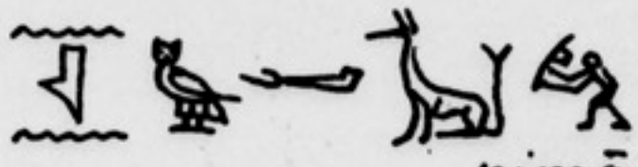


<u>nemou</u>

mettre à la torture : (v. lieu de supplice, lieu de l'anéantissement.)

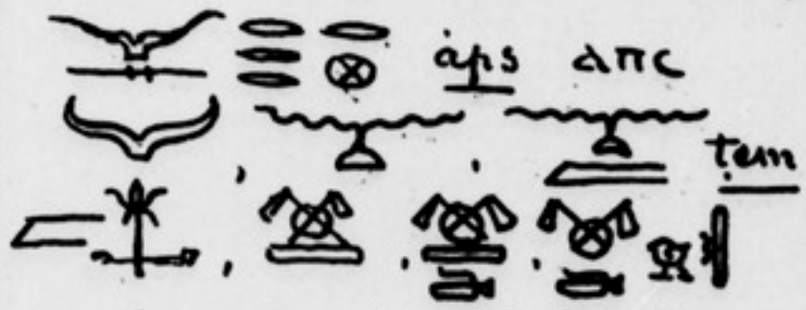


<u>nemā</u>



<u>nimā</u>

total : (v. nombre, calculer)



<u>ṯem</u>

<u>ṯemṯ</u>

<u>ṯemṯou</u>

toucher : (V. manier, examiner, peser, balance, palper jouer d'un instrument)

ouhen

mā

mā ṭeba
toucher du doigt, jouer de la harpe.

māx

māxa

māki

neKau-t

Xa (V. tâter)

toucher, appuyer fortement, faire pénétrer le soc de la charrue dans le sol :

hab

habou

habout

toucher, mettre la main sur, s'appuyer ; étendre le bras :

Kāh

Kah

Kah (coude)

toucher de la main, frapper de la main, en venir aux mains - se remuer - entrevue - dispute :

Kemtot Kiwi

toucher, toucher de près, se toucher ; être proches ; voisins : (V. voisin)

seh

toucher la terre, se prosterner, s'abaisser jusqu'à terre, sentir la terre :

sen ta

sen

sennou ta

sensen ii ta

toucher la terre, l'éclairer de ses rayons bienfaisants, répandre sur elle sa protection :

sa ta

touffe de plantes : (v. bouquet, monceau)

ṭemṭ-t

touffe, amas, monceau :

ṭemṭiou

toujours :

rā āhā
soleil et lune
jour et nuit

rā neb chaque jour

à toujours : (v. à jamais, journellement éternellement)

Toum : (v. soleil)

toum

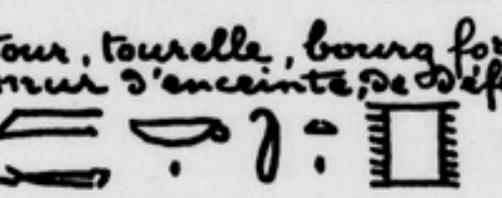
toum

Toum est le soleil dans sa forme primordiale, primitive, invisible, avant que la lumière fut. Ra redevient Toum à son coucher, pour redevenir Dokar et Karmachou le matin et le jour.

tour, tour de pylone, pylone, château construit sur une hauteur, lieu d'observation, forteresse:

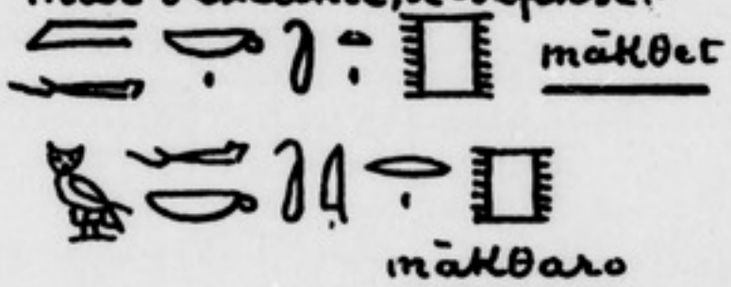


bexen-t



bexen

tour, tourelle, bourg fortifié, fort: mur d'enceinte, de défense:



mākbet

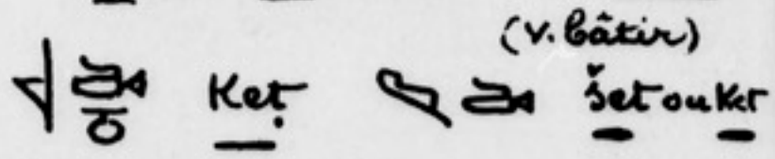
mākbaro

mekbtol

tour de potier: (v. former) façonner un vase au tour:

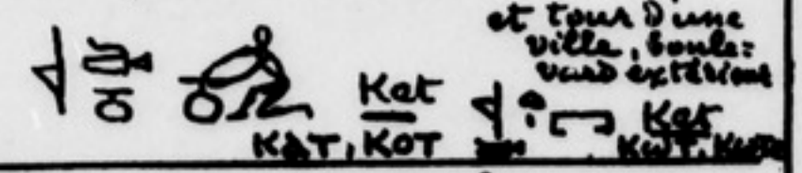


nehep (v. bâtir)



ket šet ou ket

d'où: potier ou tourner;



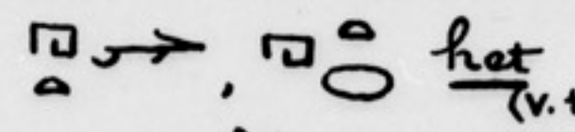
et tour d'une ville, boule: vase extérieur

ket, kot

ket

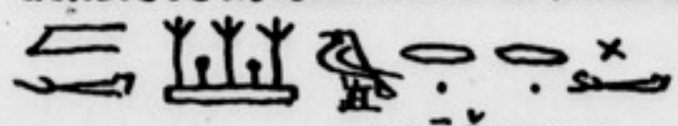
kut, kut

tour de tourneur; banc de tourneur:



het (v. tourner)

tourner, faire un ouvrage au tour, action de la roue mise en mouvement:



māšaroru

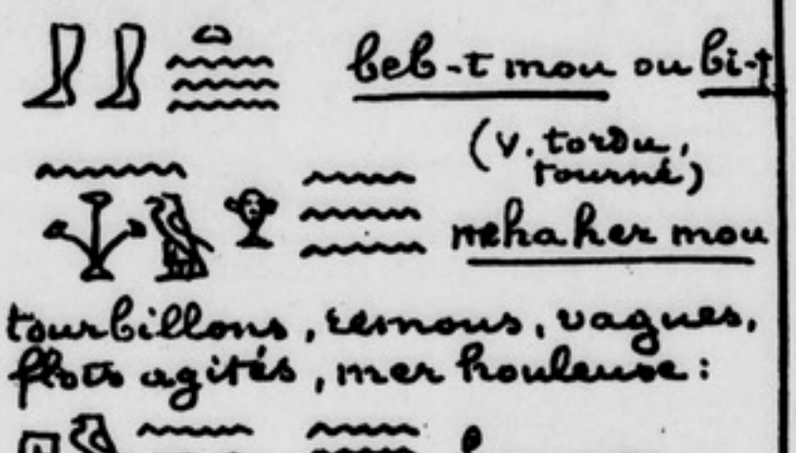
parer:



tebui tem šekri mašaroru

la roue sans huile tourne

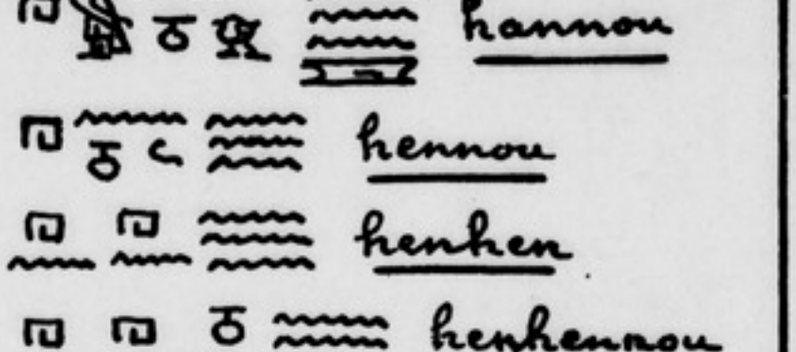
tourbillon, gouffre, eau tournante, tourbillonner:



beb-t mou ou bi-t (v. tordu, tourné)

mehaker mou

tourbillons, remous, vagues, flots agités, mer houleuse:



hannou

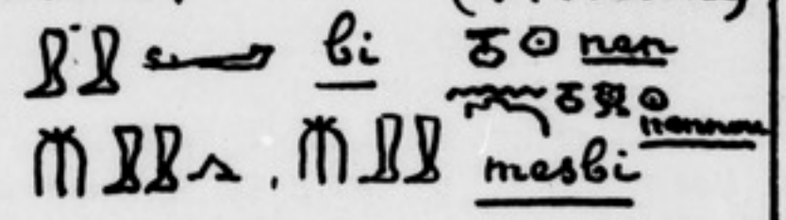
hennou

henhen

henhennou

hethet

tourner, circuler; accomplir sa révolution, en parlant des astres: (v. solstice)



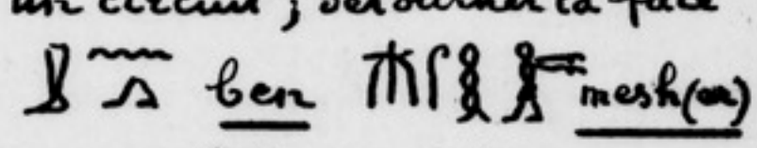
bi

nen

nennou

mesbi

se tourner, se détourner, faire un circuit; détourner la face



ben

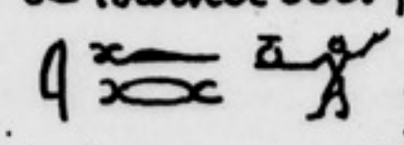
mesh(ou)

tourner la face vers, faire attention:



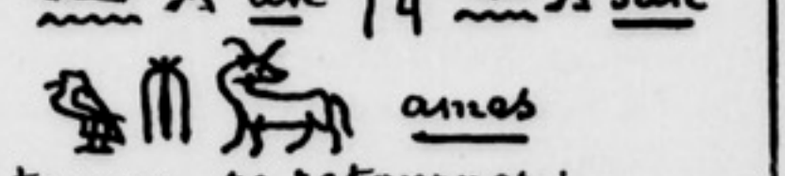
tout her

se tourner vers pour offrir:



afa

se tourner vers pour répondre ou voir:

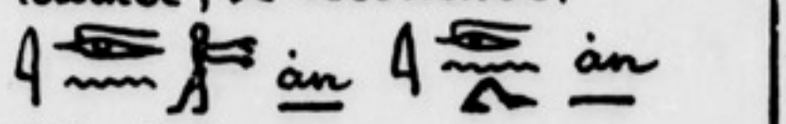


an

san

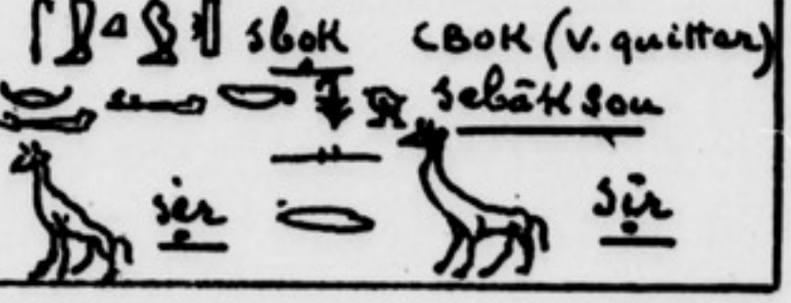
ames

tourner, se retourner:



an

an



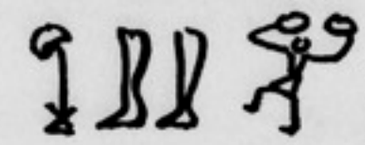
sbok cbok (v. quitter)

sebākkou

sir

sir

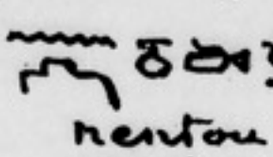
tourner : (suite)
tourner en rond en dansant: (v. danser)

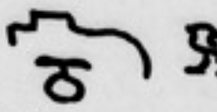

xabi ⲩⲁⲃⲓ


xesxes

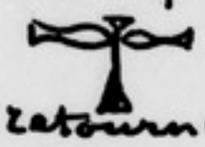
tourner le dos, cesser : (v. cesser)


nent

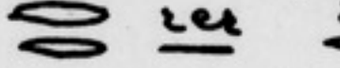

nentou


nenout ou nentou

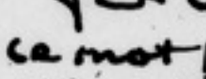
faire tourner un objet, un outil : par ex : une vrille, une roue, etc :


nouť

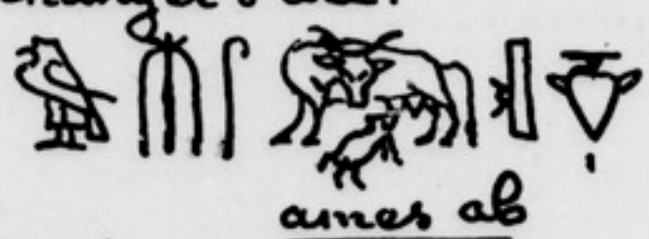
retourner : par ex : un matelas


(v. Berceau)

tourner un vase sur le tour : (v. tour de potier)

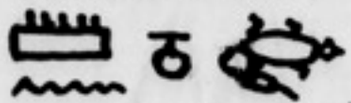

ce mot kat selon la déterminatif qui le suit forme beaucoup de mots de sens divers, tels que : dessiner, faire un contour; - faire le contour d'une ville - former, façonner - tromper, prendre des circuits, des détours. - tourner les yeux, s'assoupir : - circuler, voyager, revenir de voyage.

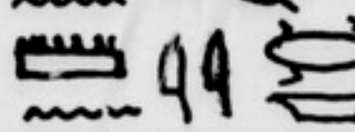
Le mot ames que nous avons vu plus haut sert à former un groupe qui littéralement se lit: «tourner le cœur» et veut dire: changer d'idée:

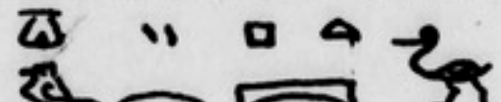

ames ab


ames ab

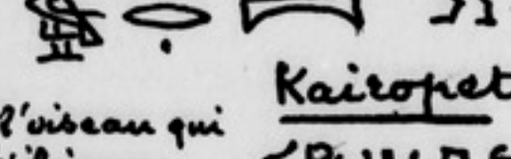
tourterelle, colombe :


menou

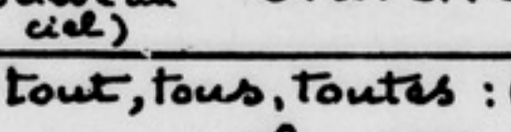

menī


Kairopet ϭPWMΠЄ
(l'oiseau qui s'élève au ciel)

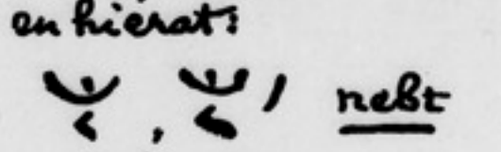
tout, tous, toutes : (v. chaque)


neb nebt
NEBH NIBEN

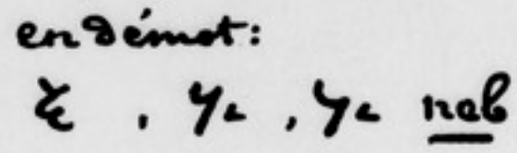
en hiérat:

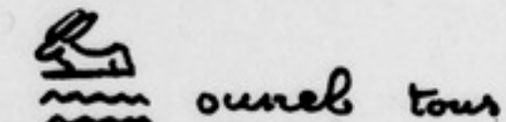

nebt

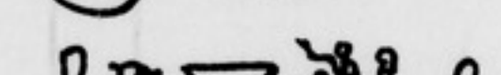
en démot:

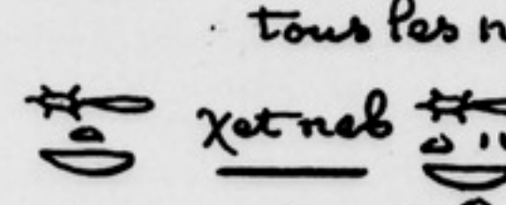

nab

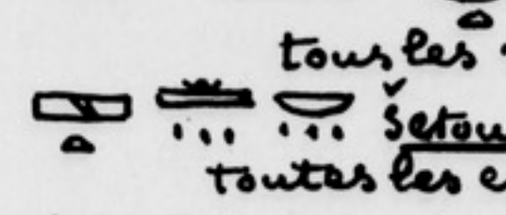
tout le monde :

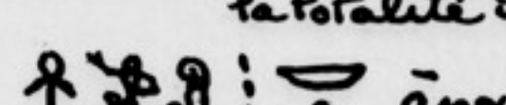

ounеb tous les êtres.

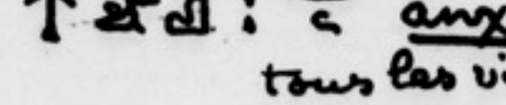

bounеb les gens de tous lieux.


herounеb tous les visages.


matnebou tous les yeux.


fentnebou tous les nez.


xetnеb xetounebt tous les ventres.


šetounebou toutes les entrailles.

ānxounebt la totalité des vivants

ānxounab tous les vivants.

tout: (suite)
tous tant qu'ils sont:
abiro abro
baro barou
tous les endroits:
bou nebt bou nebt
Toutes choses:
ỉrṯet neb
ỉsṯet neb
ḫet nebou
šetou nebou
tout se disait aussi:
ter terou THP
ter (tout) THPoy
ters (toute)
d'où:
tout entier:
m ter
i ter
i ter-f
par ex:
ta i ter-f
ta ter-f
le monde tout entier
toute entière:
i ter-s i ter-s
tous, toutes:
i ter sen

i ter-ou
i terou
tout, dans le sens de: très, fort: (v. très)
our
par ex:
Kem our
tout noir
tout à fait, entièrement:
ros
rosi
ter ṯot
tout de suite:
her ṯot
tout à coup:
m šeṯen

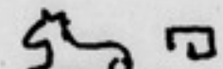
trahison: (v. abuser, violer au secret, tromper.)
ḫrab ḫpaq

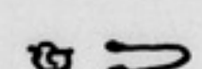
traîneau servant à transporter des monolithes:
ỉsp
ỉspou
oubes-t

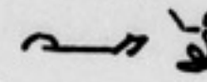
traîner: (v. tirer.)
ỉṯeh aθaq
ỉṯeḥou

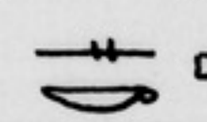
traînar : (suite)


wouh


"

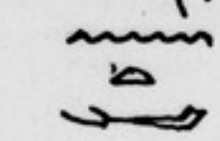

oubes


temen


sekpou
CEK

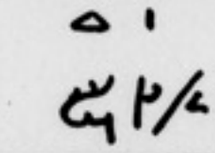
traire (plus bas)

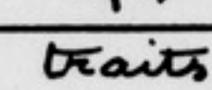
traité (politique) :


netā

traité (scientifique) : (v. livre)


šā-t


ša-t

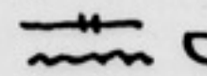

ša

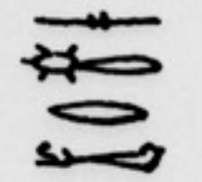
traits de cuir d'un char :

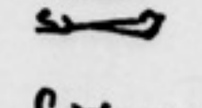

Kauišana


Kautšana

traire : (v. têter)

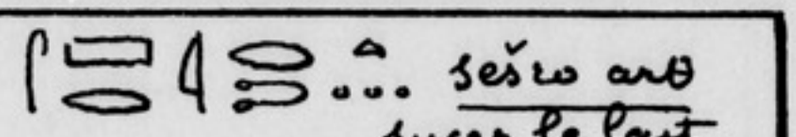

senk CENK


sexro seš.ro
(sucer de la bouche, têter)

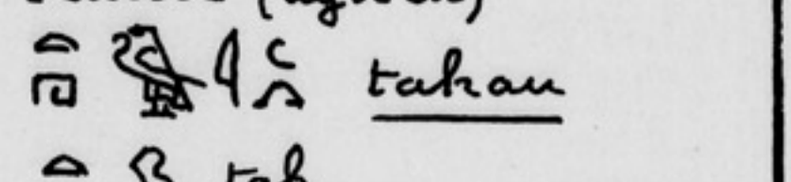

sexrā

sek seš


seš.ro

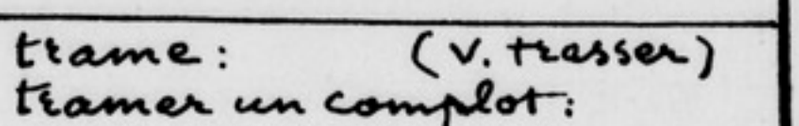

seš.ro ard
sucer le lait

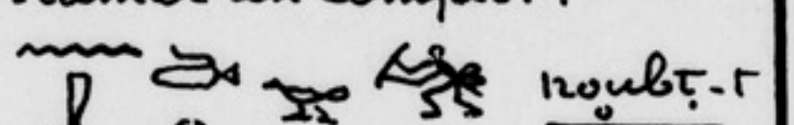
traître (agneau)

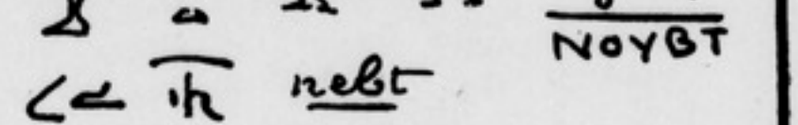

tahau


tah

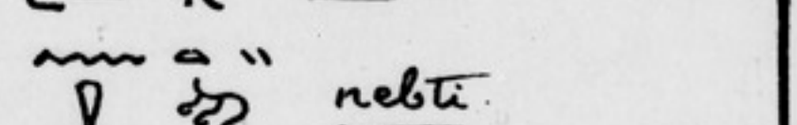
trame : (v. tresser)
tramer un complot :


noubt-t
NOYBT

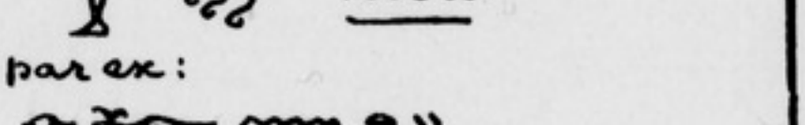

nebt

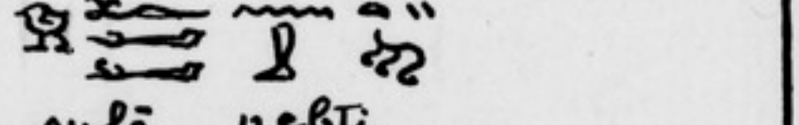

nebti

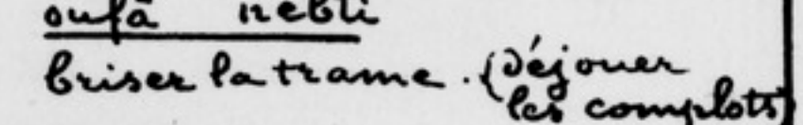
par ex :

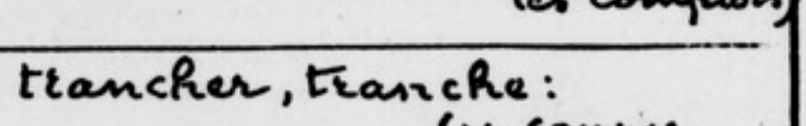

oufā nebti
briser la trame. (déjouer les complots)

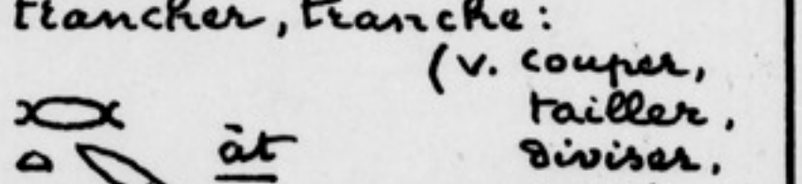
trancher, tranche :
(v. couper, tailler, diviser, portion)

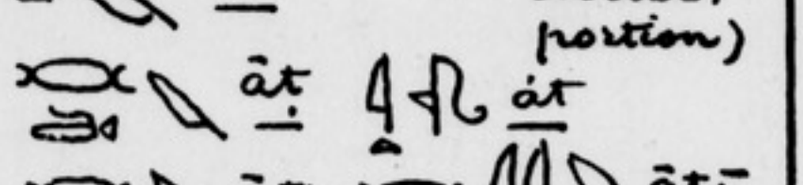

āt


āt

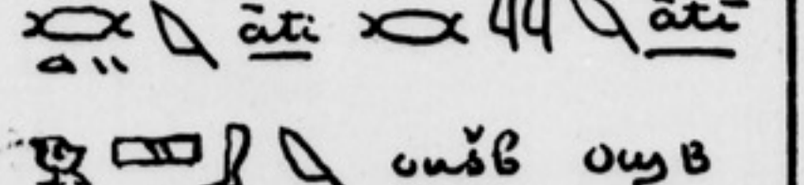

āti


ouš ouyB

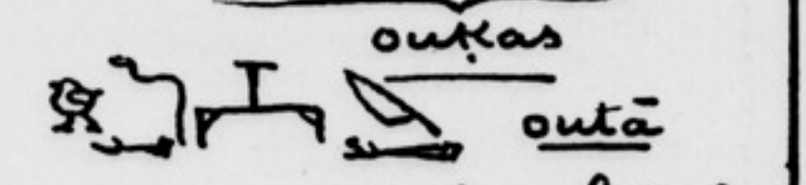

oukas


outā

trancher. faire des tranchées.


wou


bah 429
(v. circonscrire) tranche de pain plus bas


behen Bexen

trancher : (suite)

s'ati

sers

sex ceux

stp

šā šāt

šāt

tem THw (aiguisé

tem

tem

surtout tranchant d'une lame, arme tranchante

ten

tena

tranche de pain :

tau bah

mennou

trau

trau

tranchant d'une lame :

šau wdy

tem temt

tranchant, aiguisé :

kešà

instrument tranchant :

tou touā

tranche, morceau :

šāi-t

šāt

tranchée :

šāt

celui qui fait trancher, ou qui tranche :

šàati

tranchet : (v. faux, serpe)

xrabou

XPOBI

celui qui se sert du tranchet ; se servir d'un tranchet :

xraboutiou

tranquille (être) (rester) :

men (v. rester)

mārt (v. bonheur) mat

metri

par ex :

hati metri amou

mon cœur est à cause de cela tranquille.

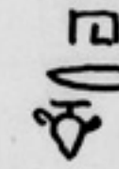
rester tranquille

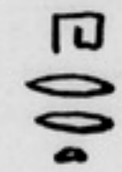
hāmari

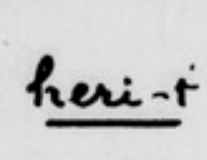
rester tranquille :

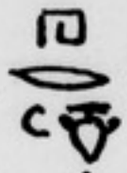
beteš

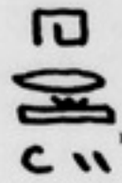
tranquille, être content, satisfait: se reposer:


her(hati) 412/B her
M12/B heru

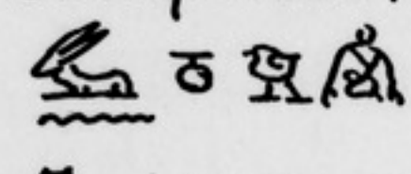

heri-t

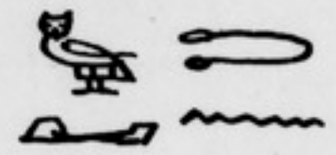

heri
QEPI

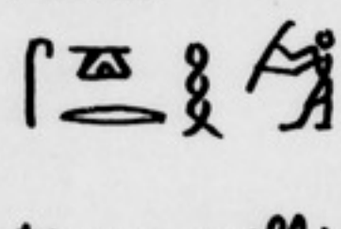

herouu(hati)
QOYPWOY


herouui (hati)

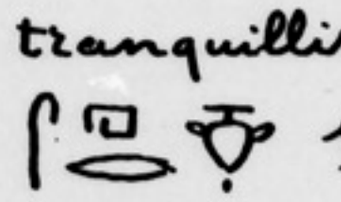
tranquillité, repos:


ounnou

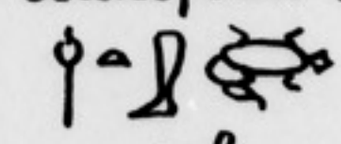

mâaa
MOTEN


sKroh
CΘPAQT

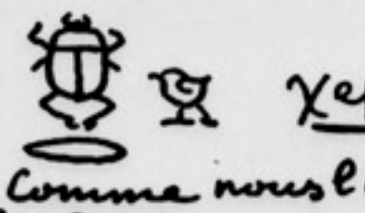
tranquilliser:


s'her

transférer:

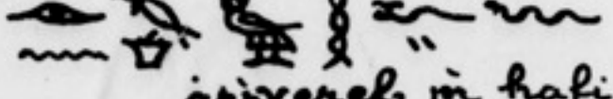

outeb, outeb
OYWTEB

se transformer, transformation (V. devenir, fantôme)


xeperou xereb

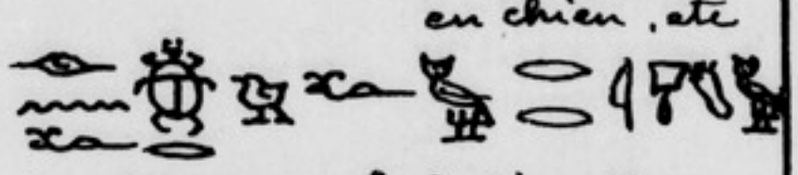
Comme nous l'avons dit déjà (vâmy) les âmes pouvaient, à un certain moment de leurs transmigrations, prendre la forme qui leur plaisait:

par ex:



ârixereb m hafi
prendre l'apparence du serpent, se transformer en serpent

d'autres faisaient xereb en ibis, en épervier, en chien, etc



ârnf xeperouf m rira Kem
il fit sa transformation en porc noir.

C'était naturellement à plus forte raison le privilège des dieux par ex:



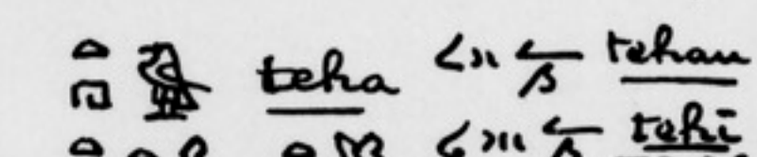
ârî·f sou m Kaa n



âmou
il se fit en forme de berger.
(il se transforma en berger.)

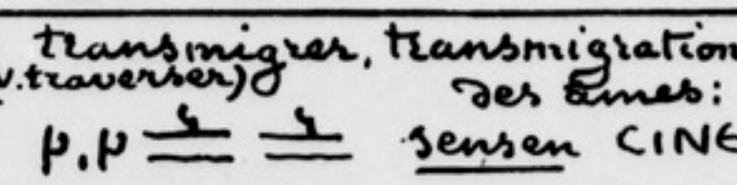
transgresser: (V. violer)


sau cuy

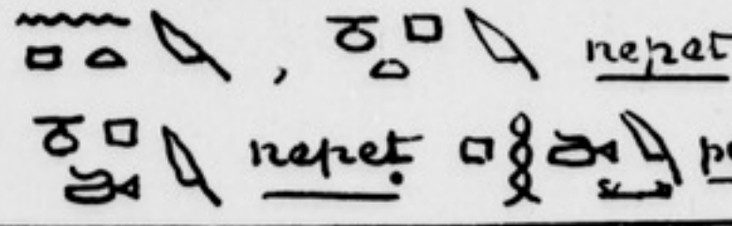

teha tehau
tehi TAQE
tehat teha TAQO, TOQ
celui qui transgresse la loi:


ounti (ou)

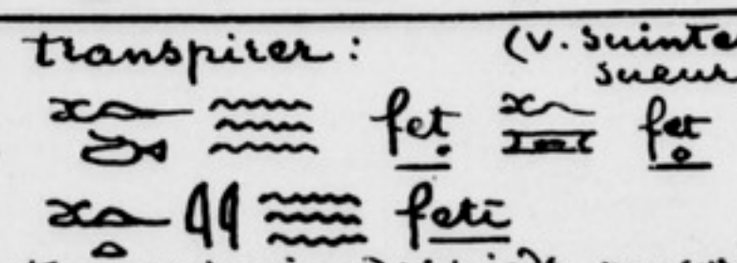
transmigrer, transmigration des âmes: (V. traverser)


senseu CINE

transpercer:


nepet
nepet pehet

transpirer: (V. suinter, sueur)


fet fet
fetî
transpiration des pieds, mucosités nasales, etc. (V. morve)

taxeb

transpirer: (suite)
transpiration de fièvre:
šennou
šenni

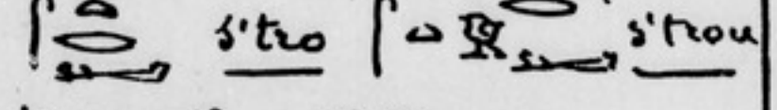
transporter: (V. porter, traîner)
àši
àši ārār
āx ауы
ЕУЗТЕ
āuī ау
ouа
ouŭa
fa чаі
x
henbou
houràu
xep xepi
θe чфшп
être transporté, faire transporter:
š'xep
transporter par eau:
ŭta
transporter, amener, conduire, mettre en mouvement; agiter; chasser devant soi (par ex: un troupeau:
nen nennou
nennou
nennouī

trapèze: (V. triangle)

trappe, piège, tendre un piège:
habek

travail matériel ou intellectuel: (V. ouvrier, artiste)
àpet (V. rédacteur)
àpouī
axt (V. salvateur)
boK BWK
bekou
menxet
menxnou
menk ЩONK
menk
mes
hent
ŭota KWT
Kot Kot
tŭa ТРЄ (faire)
tŭau
travaux de construction; celui qui les fait:
àpouī Ketiu
Kot KWT (construire) Ketnou

travail : (suite)
exécuter un travail :

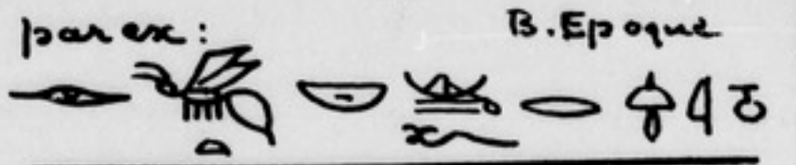

s'tro s'trou

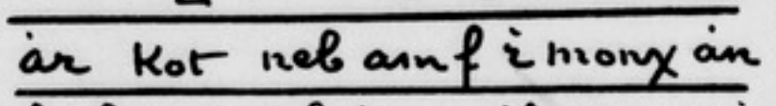
travail artistique :

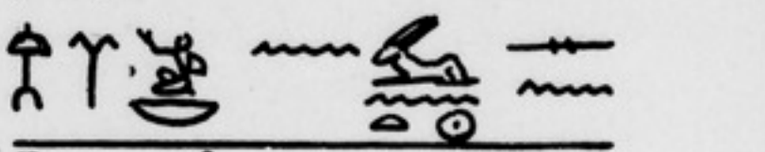

Kot Kot Kotî

B. Epoque

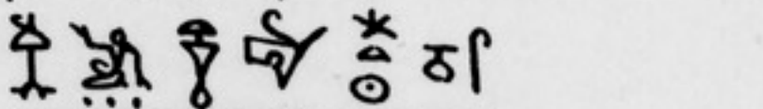
par ex :



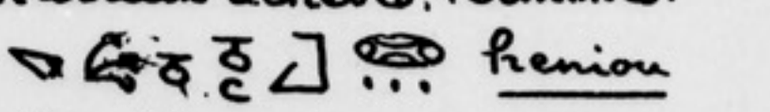

ar Kot neb anf ì mnnx àn
fut fait tout le travail avec soin

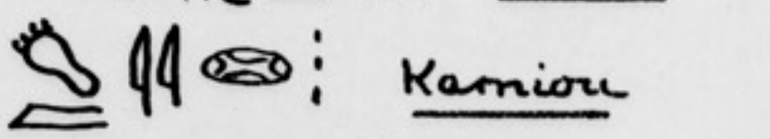

àm neb ì ount sen
par tous les artistes selon leur temps.


Ken mas.t ìn Kot.s am mnnx àn
le temple d'Aten (Apollinopolis) fut achevé par

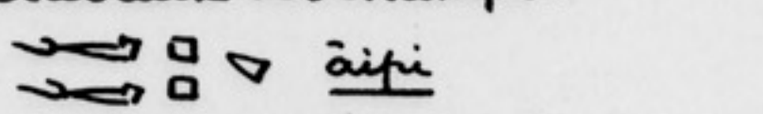

àbou tep ì ount sen
les meilleurs artistes selon leur temps.

travaux achevés, terminés :

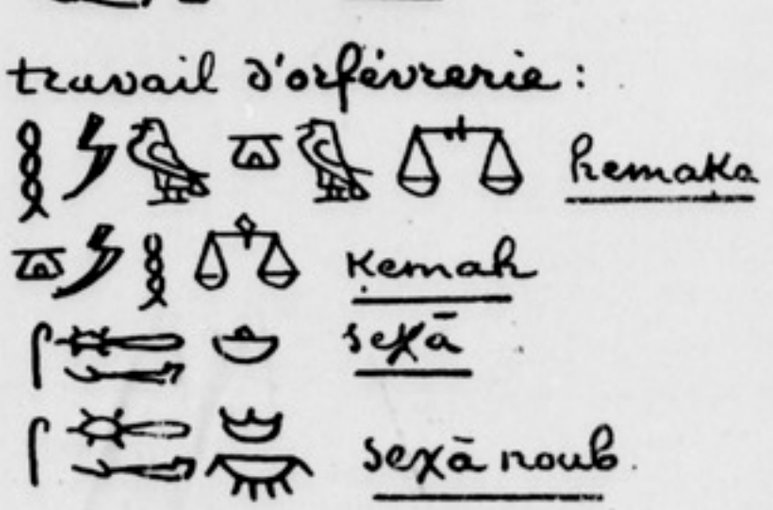

henou


Kamiou

travaux des champs :


àipi

travail d'orfèvrerie :

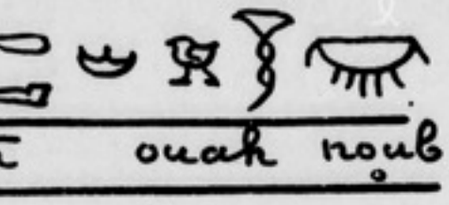

hemaka

Kemah

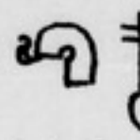
sexā

sexā noub.

par ex : travail d'un collier d'or :


sexā ouah noub

on disait d'un travail parfait, d'un chef d'oeuvre :

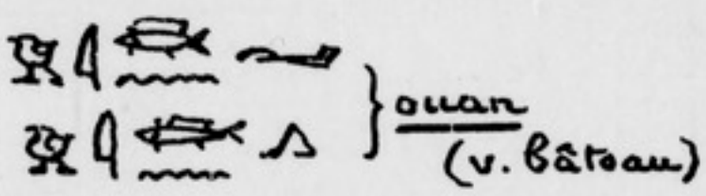

tep nofre

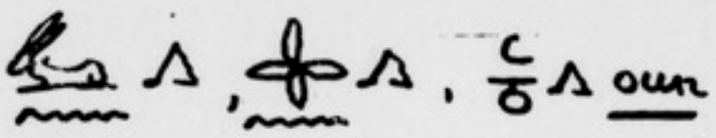
produit du travail :


c axetau

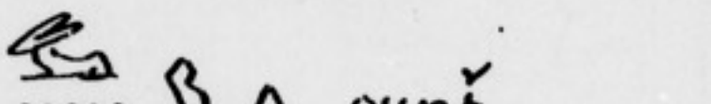
traverser, passer par :

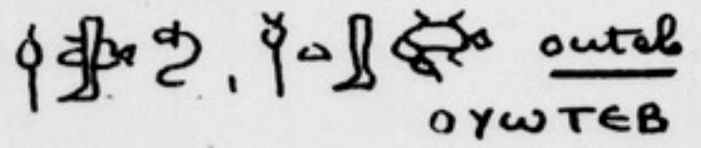

ax axà

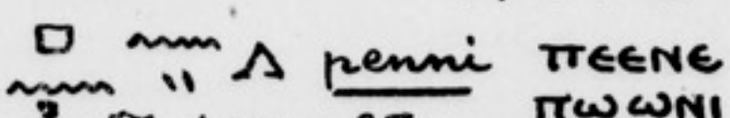

ouan (v. Bâteau)

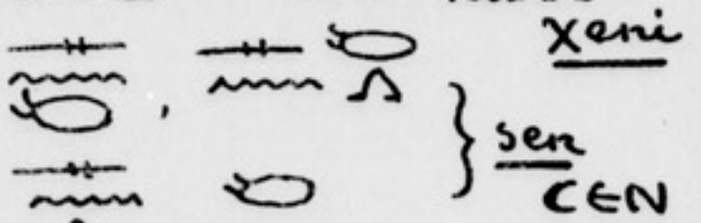

ouà

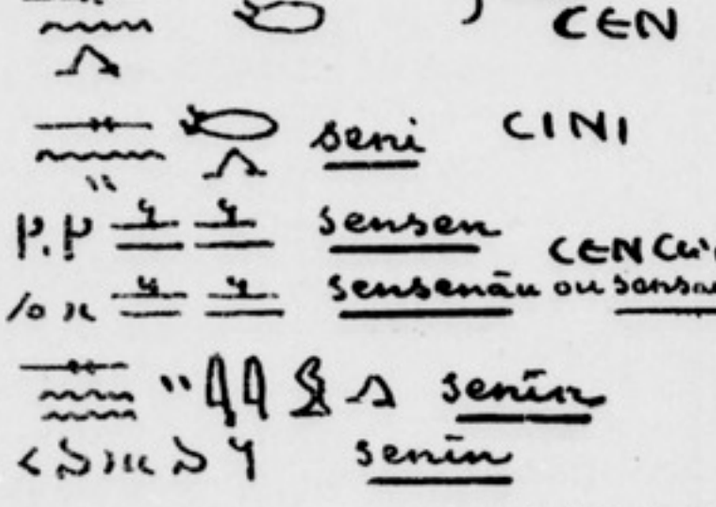
ouain OYEINE


ouš


outeb
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seni CINI

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sensenāu ou sansnau

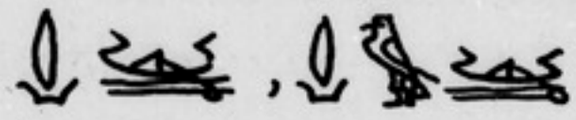
senūn

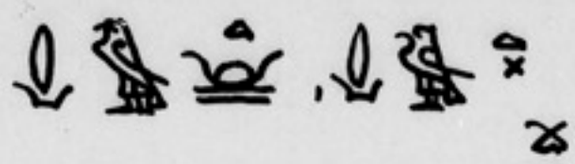
senūn

traverser: (suite)

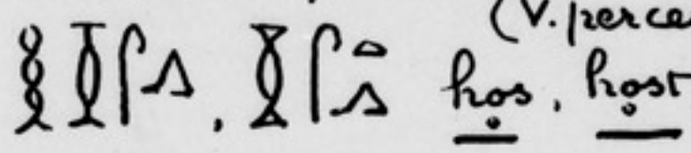
 sâti

traverser en bâteau, voyager:

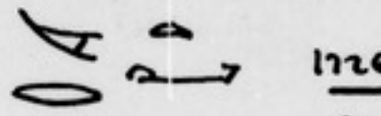
 ta

 tat
ϩET
ϩWTE

traverser, percer: (V. percer.)

 hos, host

à travers, trans....

 mer-t ϪΗΡ

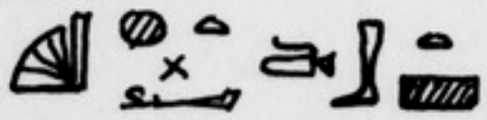
de travers (être):

 šaati ar
ϹѠΤΡ

treillis de maçon ou de briquetier

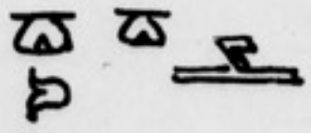
 sext

d'où:

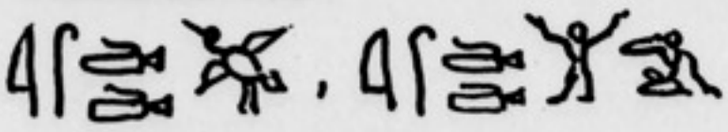
 sextteb

mouler la brique.
(v. tisser, filet)

trébuchet (prendre au): (v. mensonge tendre des pièges)

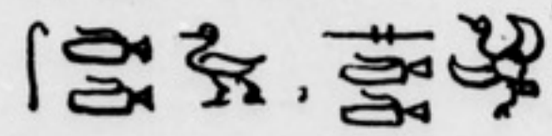
 KOLK ϭWPϬ
(v. trappe)

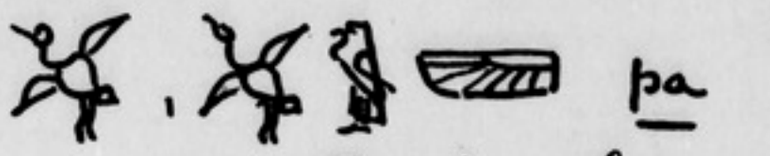
trembler de peur; frémir; tressaillir!



àstotoui ou àstot

 " " ϹTWT

 stotoui

 pa

(par allusion au battement des ailes).

par ex:

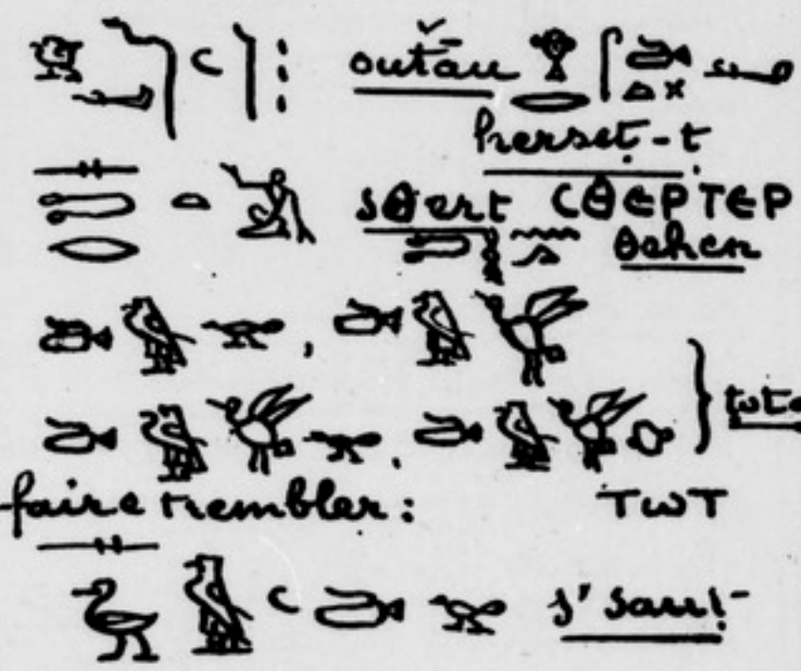


àb-ƒ betes nen pa metou n kauf

son cœur est tranquille, ne tremblent point les nerfs de ses membres.

(Il est probable qu'on prononçait stor au lieu de pa.)

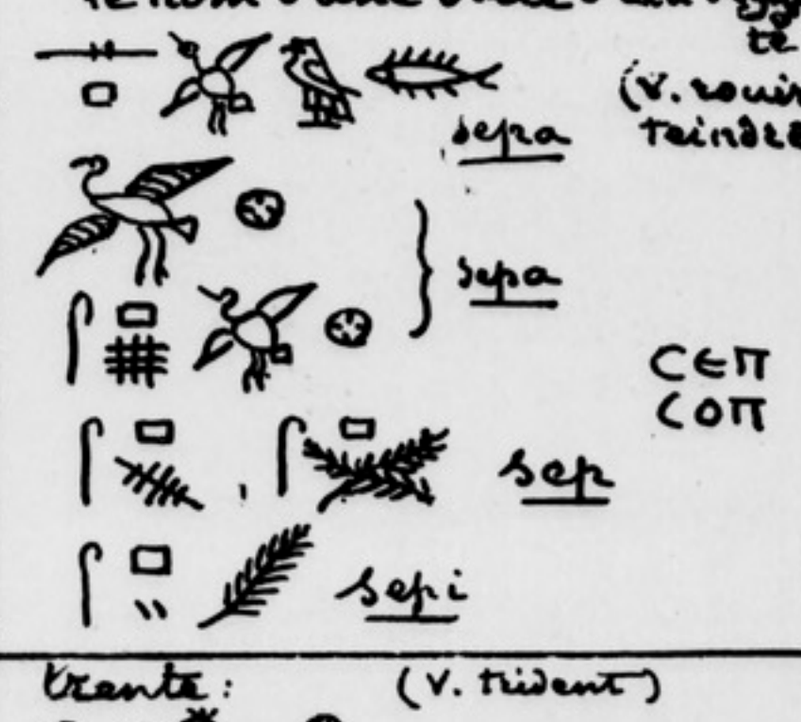
Trembler se disait aussi:

 outāu
hersetₜ
sϬert ϹϬЄPTЄP
ϬaϬen
tata
TWT

faire trembler:

 ƒ'saut!

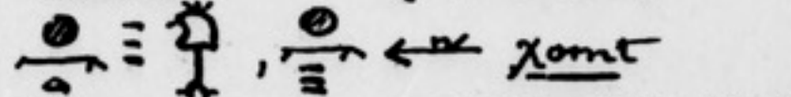
tremper, imprégner d'un liquide, teindre: c'est aussi le nom d'une ville d'eau d'Egypte (v. couleur teindre)

 sepa
ϹЄΠ
ϹOΠ
sep
sepi

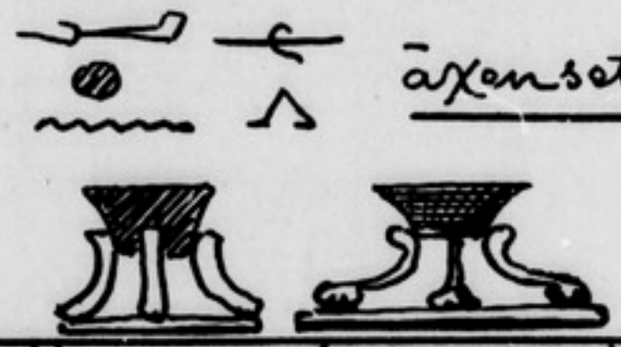
trente: (V. trident)

 xomt

les XXX: (v. précédent) maa

 maaui

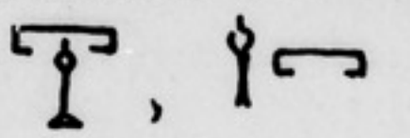
trépied:



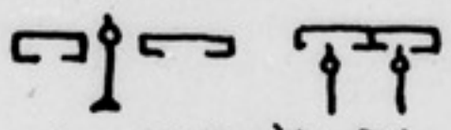
axenset

trés: (v. page suivante

trésorerie: chambres du trésor:

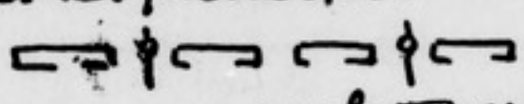


perhet



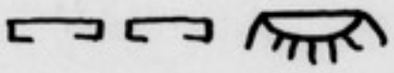
perouhet

qu'on traduit ordinairement par: "maison blanche" mais qui veut dire "maison d'argent" ou "chambres d'argent" comme il y avait la "maison d'or" "les chambres d'or" dans les unes étant conservés les lingots d'argent dans les autres les lingots d'or et les pierreries.



perhet parhet

la double maison d'argent



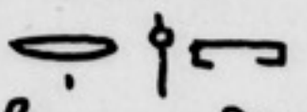
peri noub

la double maison d'or.



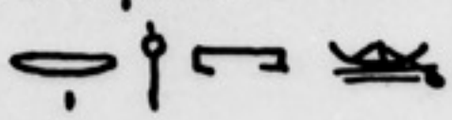
noub per chambre d'or

entrée de la trésorerie:



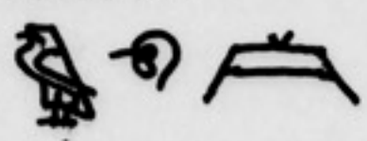
ro het per

Barque de la trésorerie:

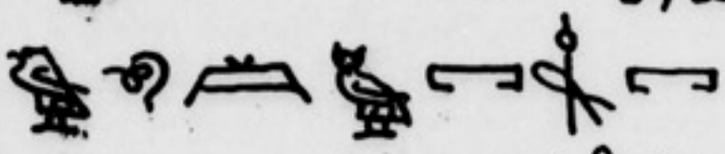


ro het per ouâ

trésor:



aou ago oyw



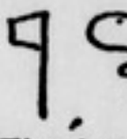
aou m peri het

trésor de la trésorerie;

aou

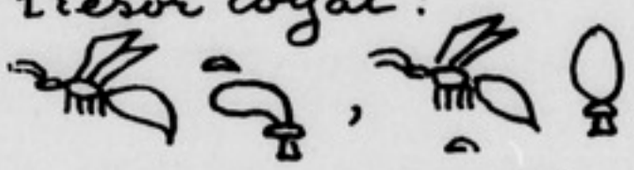
aou ou sexet (agoT

trésor sacré:



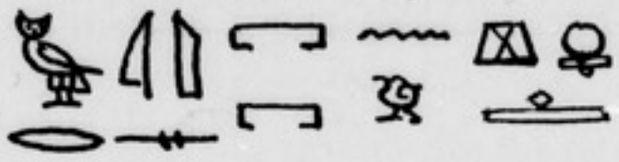
aou nouter

trésor royal:



aou souten

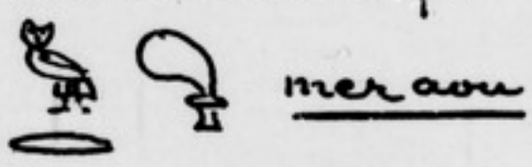
Directeur en chef de la chambre des trésors (placés sous scellés)



mer às peri nou xetem hotep

chef de bureau de l'administration du trésor.

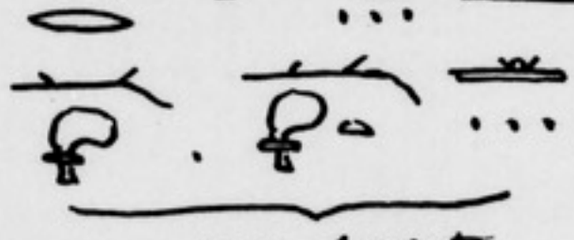
trésorier en chef:



mer aou



mer aou



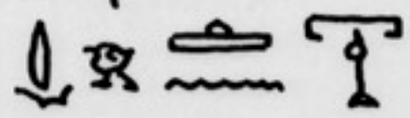
mer sexet

employé du trésor:

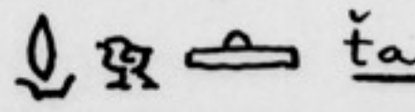


ar aou sexet

comptable du trésor; payeur:

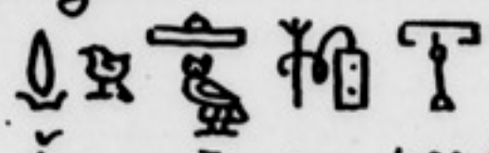


ŝau n perhet



ŝau xo (payer

payeur du scribe du trésor:



ŝau n an perhet

payant pour le scribe de la trésorerie.

Le perhet des temples et des palais royaux servait à contenir les richesses de toute nature, perçues par l'impôt ou la conquête

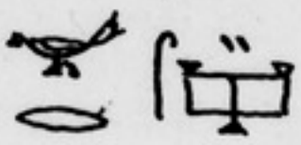
très: (V. beaucoup)

 ouah ousi

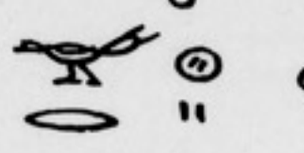
 ros rosi

(qu'il faut lire ros, rosi et non ers, ersi comme nous l'avons dit par erreur au mot beaucoup, car il est à remarquer, ainsi que nous le disons dans notre préface, que se prononçait ro et r)

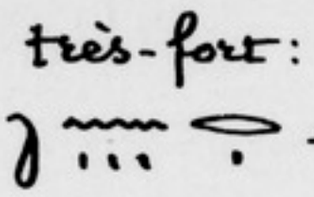
très, fort, beaucoup: (V. tout)

 oursi

très-grand:

 ourour

très-fort:

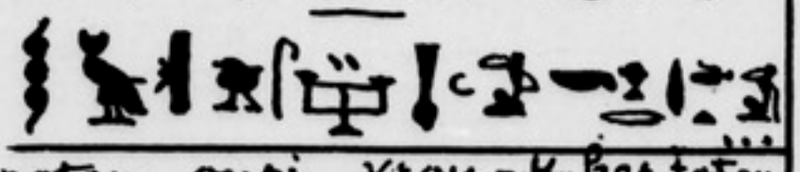


θanouro ousi

lx: du mot ousi:

Sopt-ou ousi sexerou-f

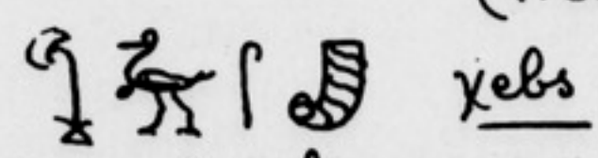
très prudents ses projets.



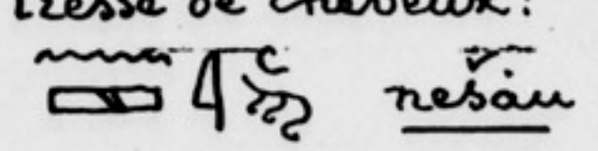
notem ousi χrou-k har totou

très douce ta voix en paroles

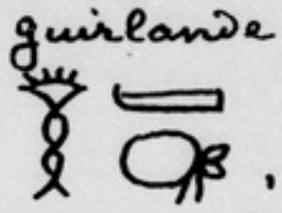
tresse de la barbe, fausse barbe tressée, plus ou moins longue, selon le rang du personnage. (V. barbe)

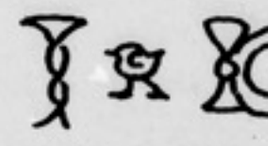
 χebs

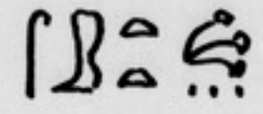
tresse de cheveux:

 nesau

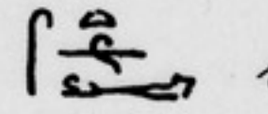
tresser une couronne, une guirlande:

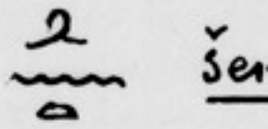
 ouah

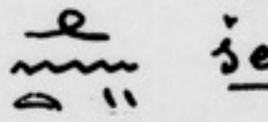
 ouahou

 sebi

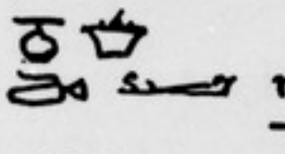
tresser, natter, entrelacer; (V. corde)

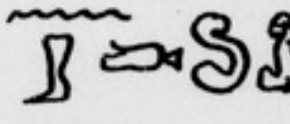
 setset ou set COTET

 šent ⲥⲓⲛⲧ

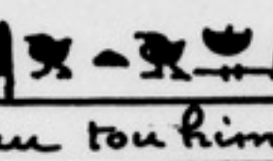
 šenti

tresser les cheveux à la mode des femmes et des tout jeunes gens; natter aussi: tramer (V. tramer des complots)

 noubt NOYBT

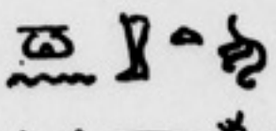
 nebt

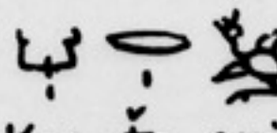
par ex:



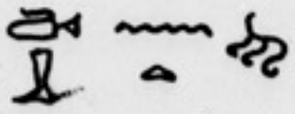
au touhims her noubt set

elle était assise en se tressant

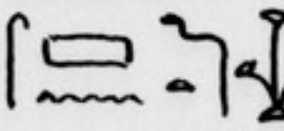
 ḳenbt (V. arabes)

 karoša

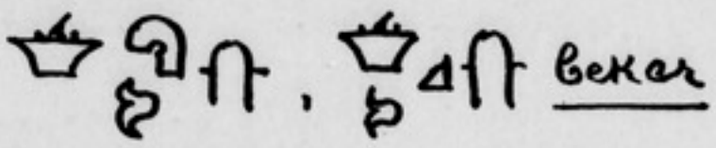
karoša qui veut dire: tresser, peau, cuir était aussi le nom d'une tresse que portaient les jeunes gens imberbes. Horus enfant, celui que les grecs nommaient Harpocrate, est souvent représenté avec cette tresse.

 ṯeben-t

tresser des joncs, faire des paniers:

 s'šont-t ⲥⲱⲛⲧ

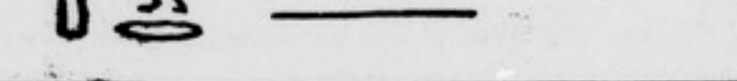
tréteau:


beker

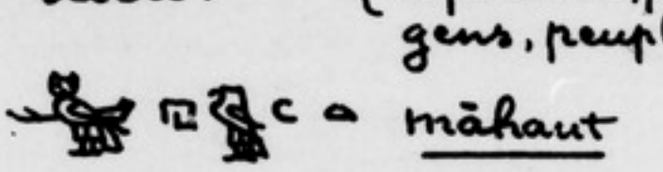
triangle:


sopṭ symbole de la justice et de la Vérité.

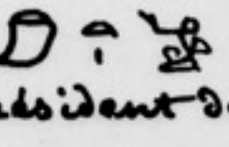
triangle, trapèze, triangulaire:


sopṭ-t

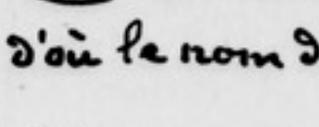
triangle, instrument de musique:


ḥakt

tribord:

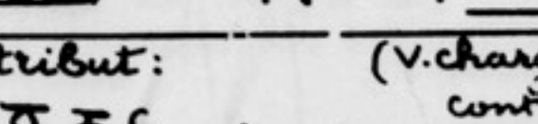

àmtour

tribu: (V. famille, parents gens, peuple.)


māhaut


māhout

tribunal:


set ñ oupi
siège de la justice

tat TOTC
président du tribunal (V. président)

ourī

d'où le nom des six tribunaux du roi:

ḥetou ourītou

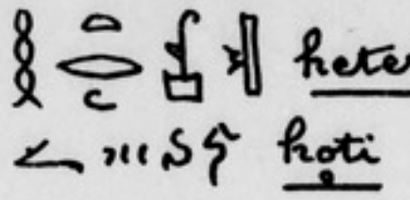
ḥetou ourī

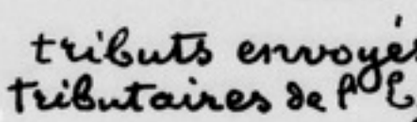
ḥetouri-t per ou

tribut: (V. charges, revenus, contribuables.)

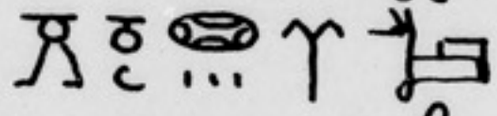
àrnrou

(V. cheval.)

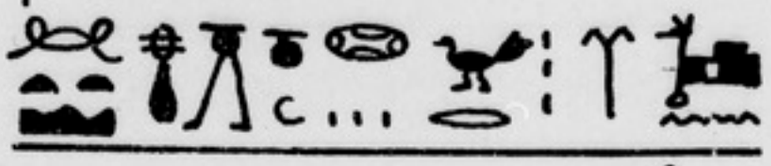

heterou


ḥoti qwt

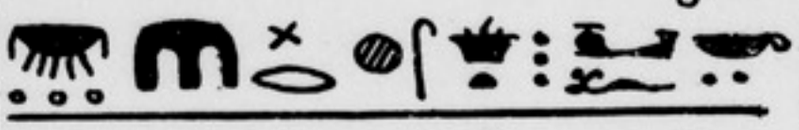
tributs envoyés de pays lointains tributaires de l'Égypte:


ànnou in ba

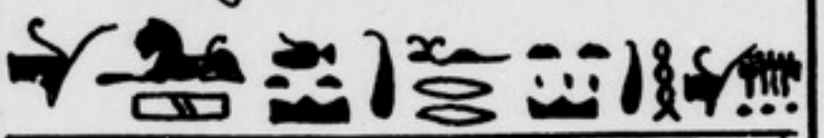
par ex:


sati in annou ourou in ba in

l'asie avec les grands tributs en chargés en

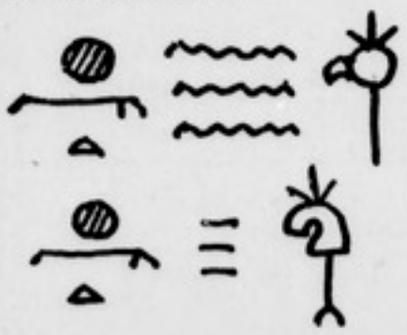

noub ārkour xesbet mafek

or argent lapis malachite


in leṣti tefriti tehen

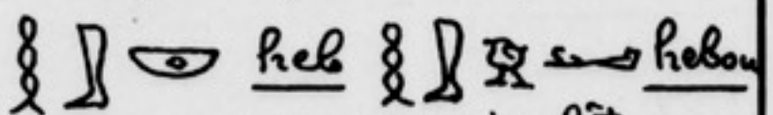
de Leschout, Tiflis, en topazes.

trident: (V. fourche) (trente)


xomet

trier: (V. noble) (cage) sahe

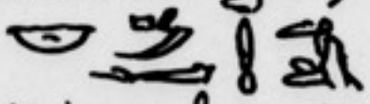
triomphe, fête triomphale:


heb hebou

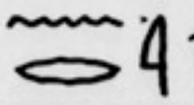
proprement dit: fête triomphateur (être acclamé)


māxrou

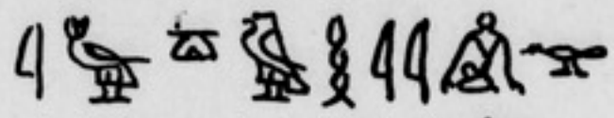
le seigneur du triomphe (titre divin ou royal):


neb māxrou

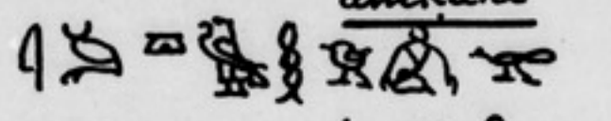
triompher, triomphateur: (V. Victorieux)


nerau

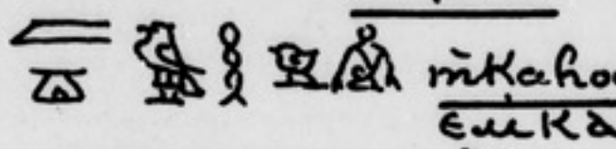
triste : (v. affligé, malheu-reux)
triste, tristesse :



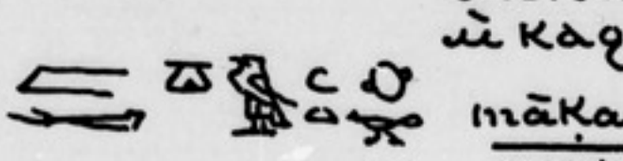
ämkahī



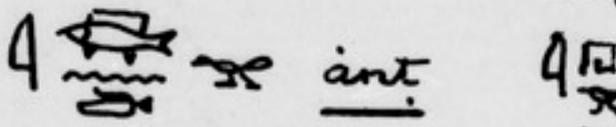
ämkahou



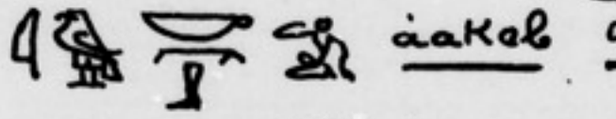
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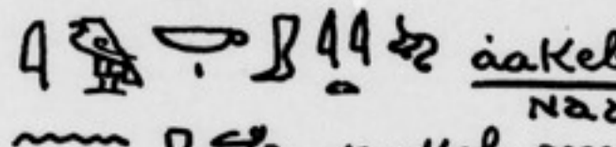
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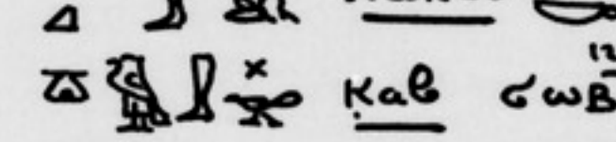
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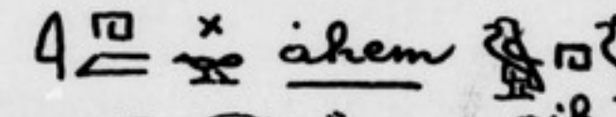
āakeb āh



āakebit
NAAKET



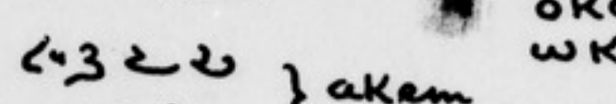
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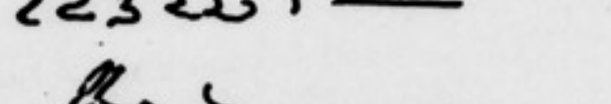
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cωB



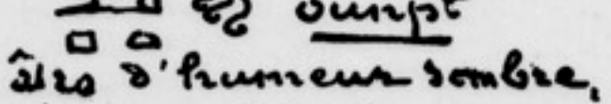
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ākem
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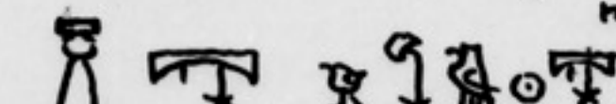
} akem



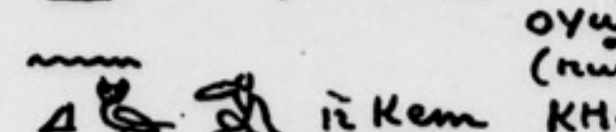
ounpt

âme d'humeur sombre, noire
sombre tristesse

(v. nuit, noir)



ouxa
ογωϫε
(nuit)



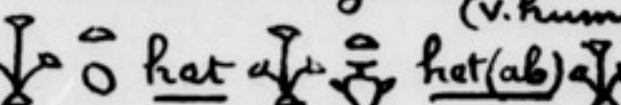
ïkem
KHѧ
(noir)

tristesse, deuil : (v. deuil)

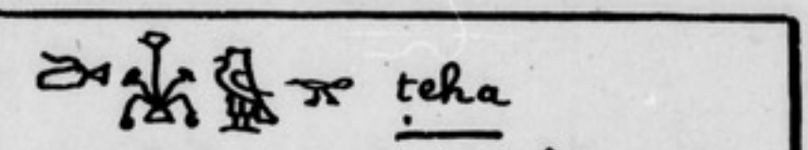


habī qHBE

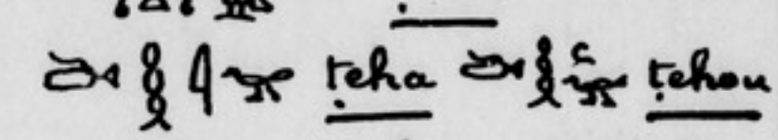
tristesse, chagrin, humiliation :
(v. humilié)



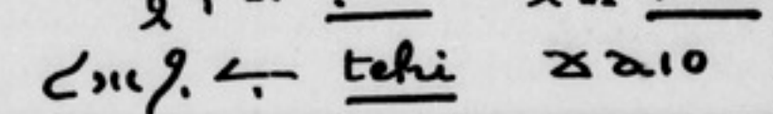
hat hat(ab)
hati (hatt)



teha

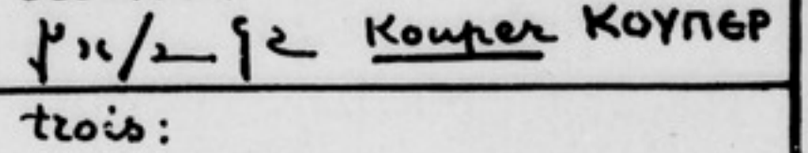


teha tehou



tehi ϩωϫ

troène :



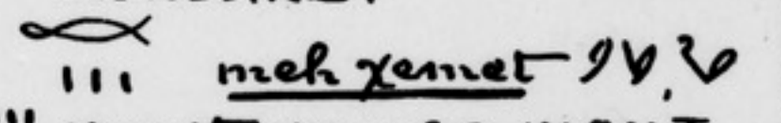
Kouper KOYПЄP

trois :



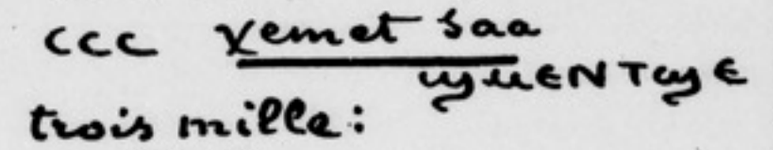
xemet
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troisième :



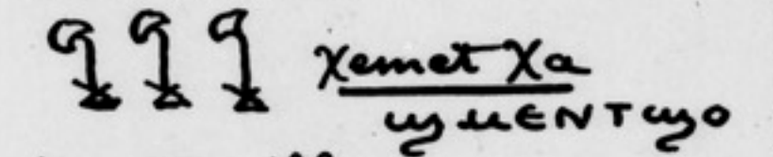
meh xemet
xemet nou ѧєq ωѧϣ

trois cents :



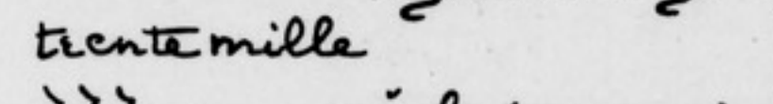
ccc xemet šaa
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trois mille :



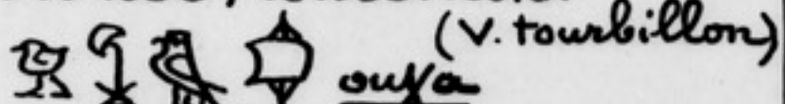
xemet xa
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trente mille



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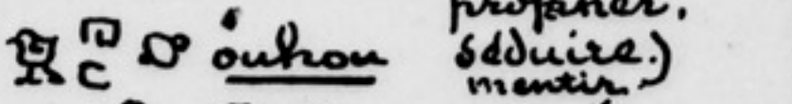
trombe, tourbillon :
(v. tourbillon)



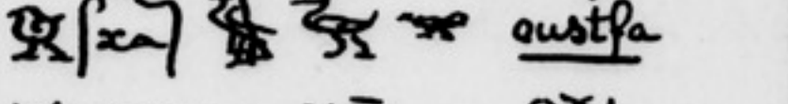
ouxa

littéral : colonne de vent.

tromper : (v. abuser, profaner, séduire, mentir)

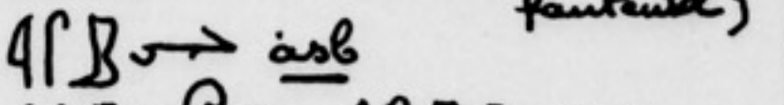


ouhou
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xā
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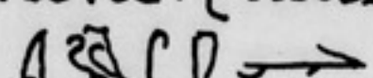
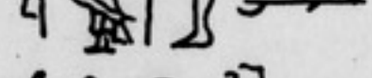
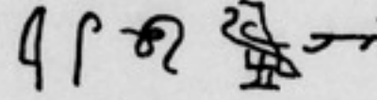
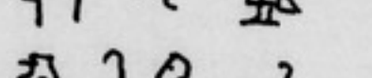
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(mentir)

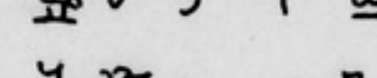
trône : (v. chaise, siège, fauteuil)

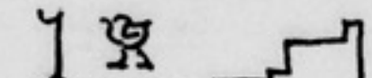
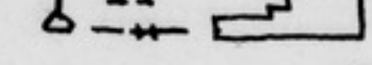
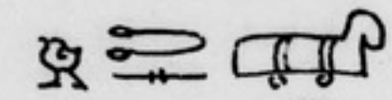
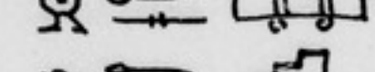
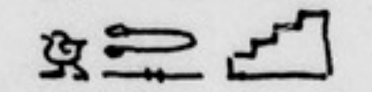
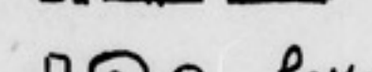
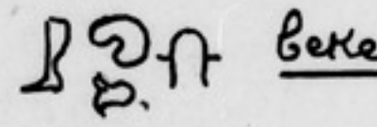
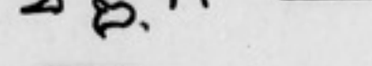


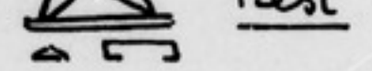
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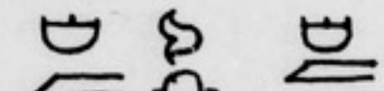
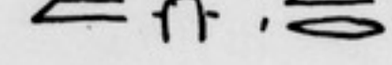
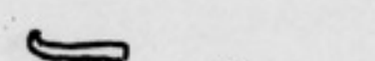
trône: (suite)

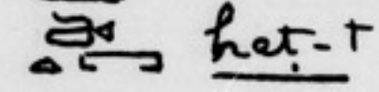
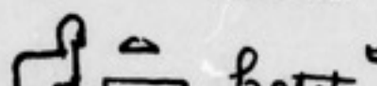
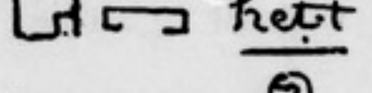
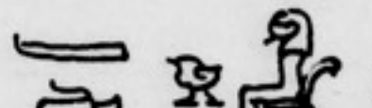
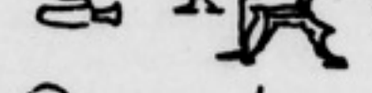
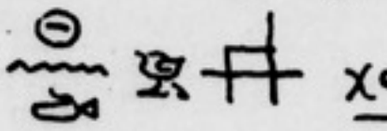
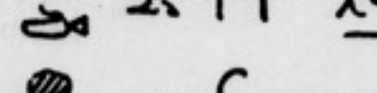
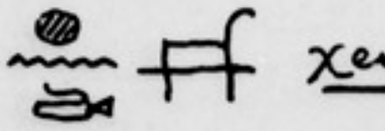
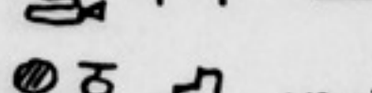
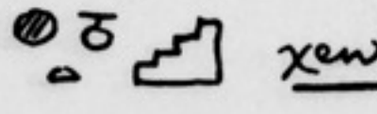
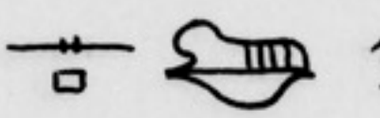





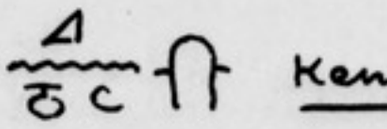
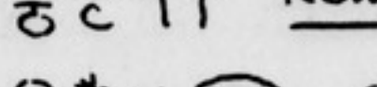


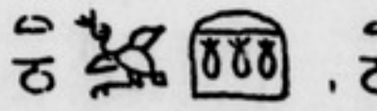
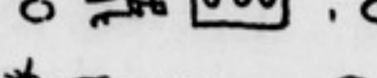
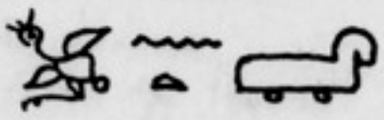











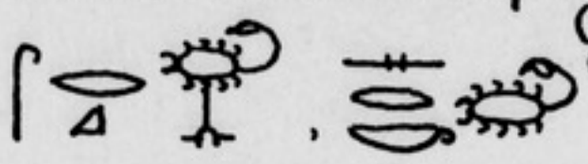




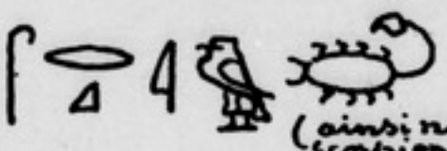












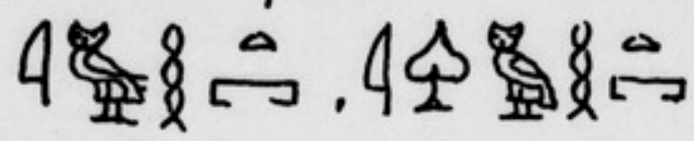
trou, ouverture, fissure: (suite) (V. scorpion)

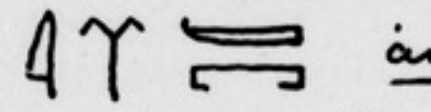

serk

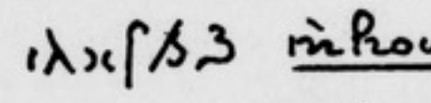

serkâa

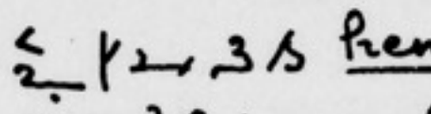
(ainsi nommé du nom du scorpion, celui-ci habitant ses trous)

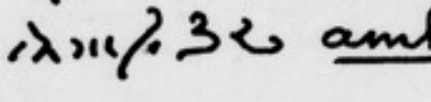
trou, nécropole, fosse, ouverture servant d'entrée au tombeau; parfois: la tombe, le tombeau ou certaine partie du temple:

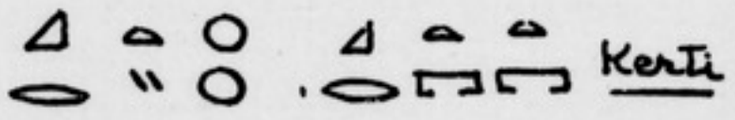

âmhet


âmhe

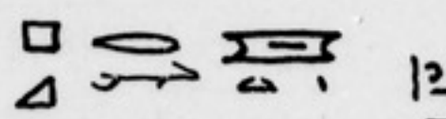

mhouau ⲙⲉϩⲟⲩⲁⲩ

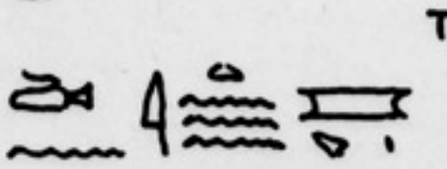

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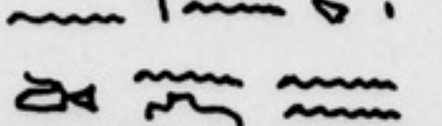

amhi


Kerti

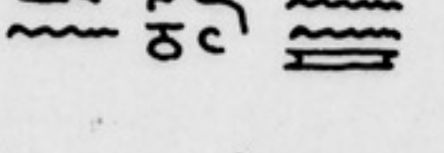
trou, excavation, lit d'arivière de torrent:

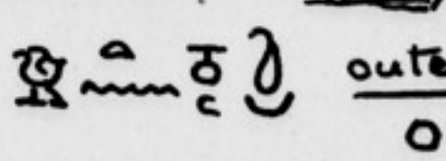

pakert ⲡⲁϣⲉ


tena-t

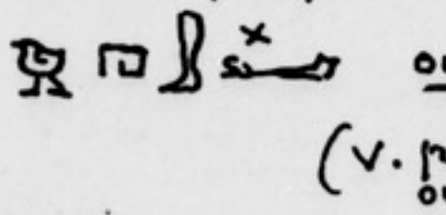

tenou ⲧⲉⲛⲟⲩ ϫⲉⲛⲁⲩ ϫⲟⲛ

trouer, saper:


outennou


outennou ⲟⲩⲱⲧⲛ

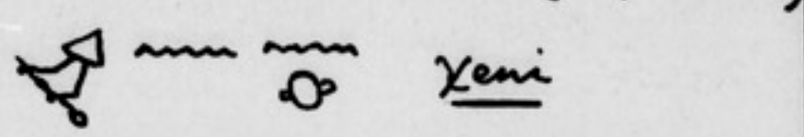
trouer, perforer:

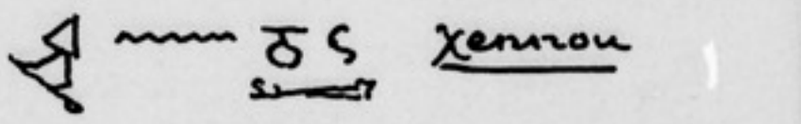

ouhab

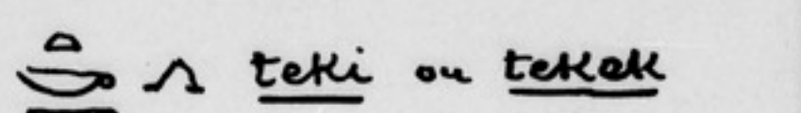
(V. percer, ouvrir)

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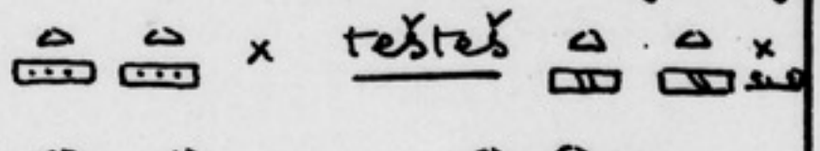
trouble, tumulte, confusion, troubler - rixe: (V. querelle)

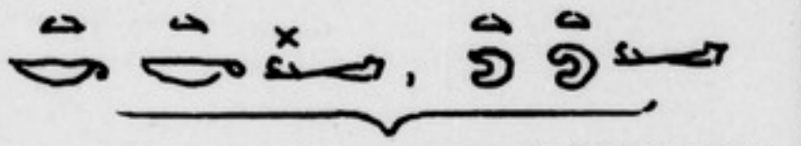

xeni

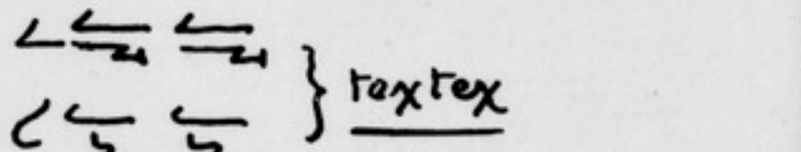

xennou ϫⲉⲛⲛⲟⲩ

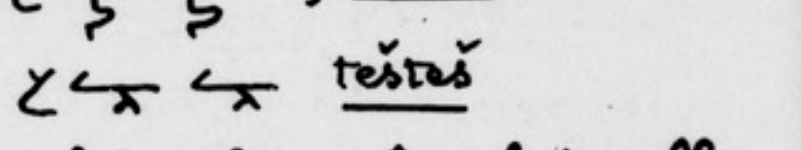

teki ou tekek


texTex θεϧθωϧ

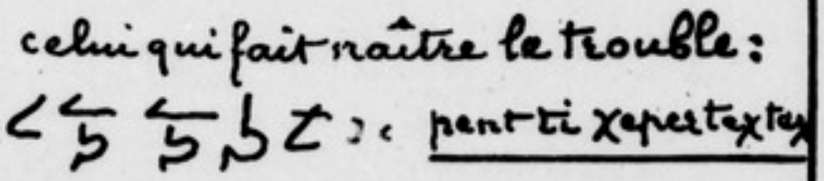

teštes


TekTek ⲧⲟⲕⲧⲉⲕ


texTex


teštes

celui qui fait naître le trouble:

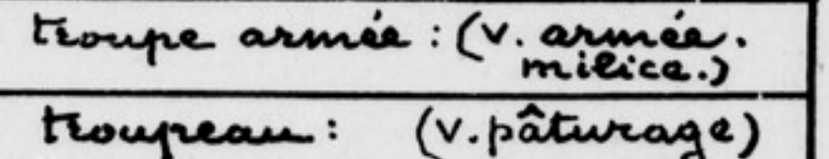

pentti xepestexty

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troupe armée: (V. armée, milice.)

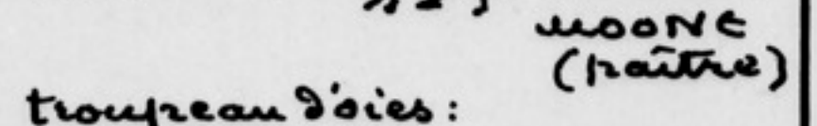
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troupeau: (V. pâturage)


menmen ⲙⲟⲟⲛⲉ (naître)

troupeau d'oies:

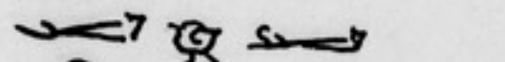

semen


smennou (V. oie)

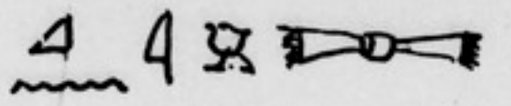
Le Musée de Boulaq possède un grand Bas relief de l'ancien Empire, en pierre calcaire, où sont énumérés les divers troupeaux que possédait un riche propriétaire nommé Sabou. Ses vastes domaines étaient peuplés de 3000 boeufs, de plus de 2000 veaux, de plus de 3500 antilopes et gazelles, plus millier de Demoiselles de Numidie etc etc.

trousse, trousseau, paquet:


merou ou mout
mâIPE (paquet)


mOYP (lier)

nâXou


Kaun ou Knau

GOOYNE (sac, toile à sac)

---

trouver; (V. découvrir.)

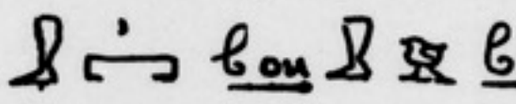

âKem


Kem ΔEll

trouvaille; découverte; invention: (V. verdict)

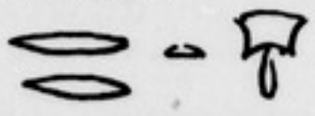

Kemit

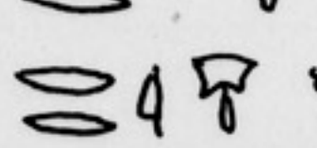
se trouver dans un endroit:


bou bou

---

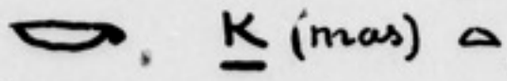
truie: (V. porc)


rirt PIP

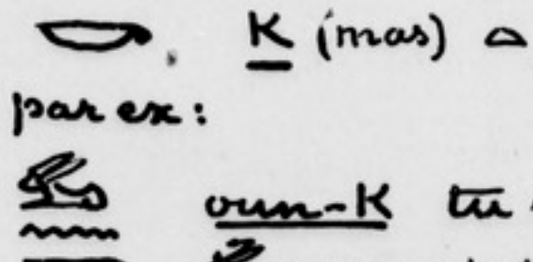

rira

---

tu, te, toi: (V. toi)


K (mas) t, θ (fém.)

par ex:

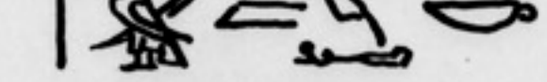

oum-K tu es (mas.)

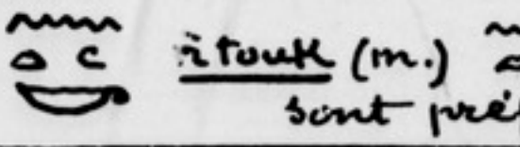
oum-t tu es (fém)

meh-K tu remplis (m.)

meh-θ tu remplis (fém.)

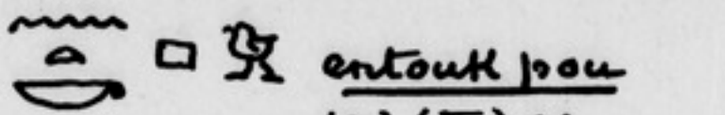
Smam-K tu tues

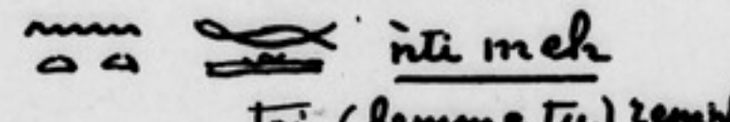

et sont suffixes, tandis que:


ntouK (m.) nti (f.) sont préfixes. ainsi

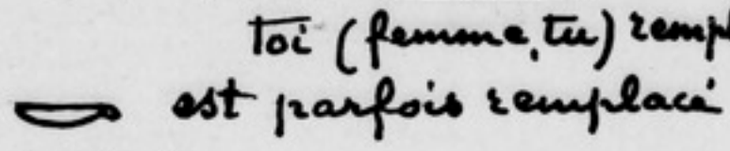
---

trouver; (V. découvrir.)

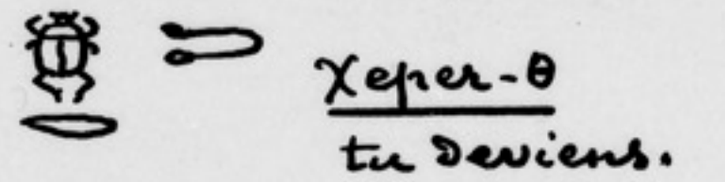

entouK pou
toi (tu) es


nti meh
toi (femme, tu) remplis

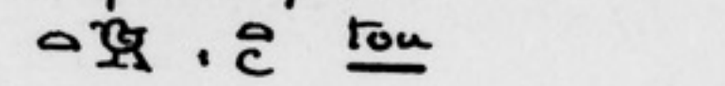
est parfois remplacé par:


par ex:


ânx-θa
tu apparais.


Xeper-θ
tu deviens.

« te, toi » (V. toi) sont parfois remplacés par:

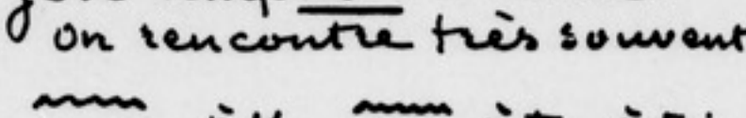

tou

par ex:

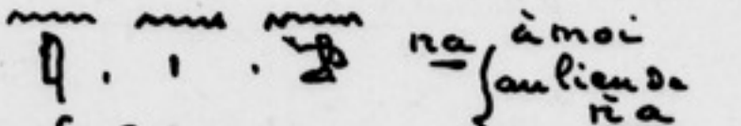

Xrouma tou în senib

je te remplis de santé.

On rencontre très souvent


nK nt à toi

(qui sont transcrits nek, net), de même qu'on lit ordinairement

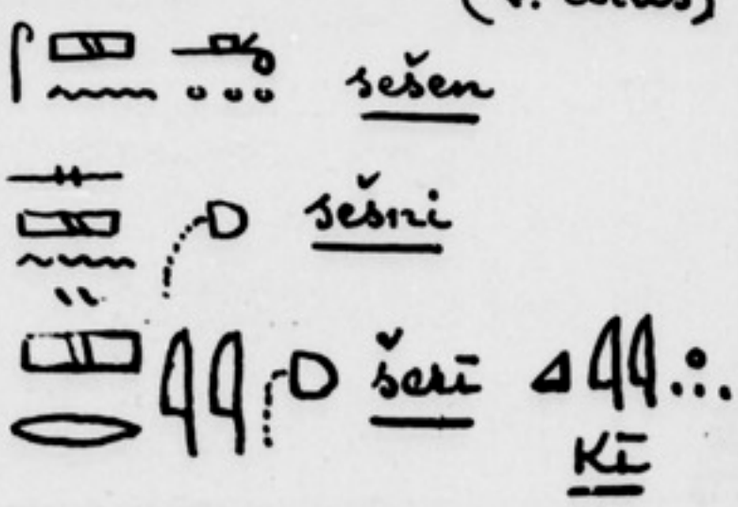

na à moi au lieu de nâ


na


nef à lui au lieu de nf

---

tubercule comestible du lotus (V. lotus)

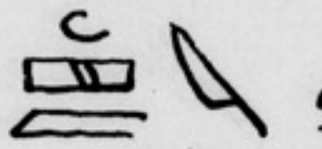

šešen

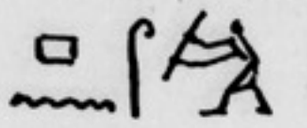
šešni

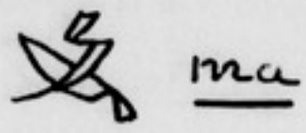
šeri

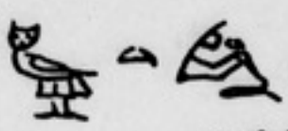
Kî

tuer: (V. massacrer.)

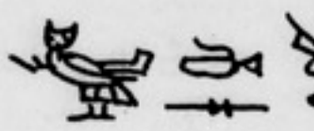

ouṯem ογωψ ϥ

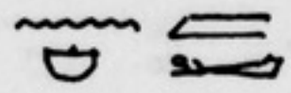

ḫrs ⲥⲁ

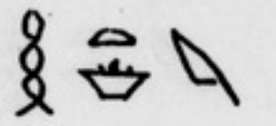

ma

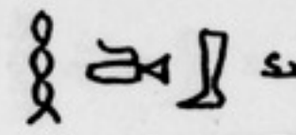

mat
ⲙⲉⲩⲧ

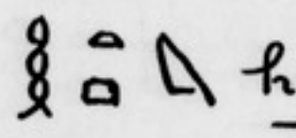

mamou
ⲙⲟⲟⲩⲧ

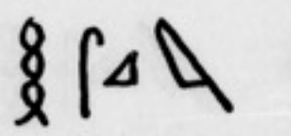

mâṯes

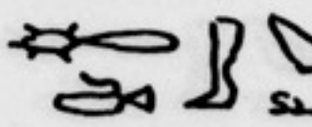

nehem ro
(fermer la bouche)

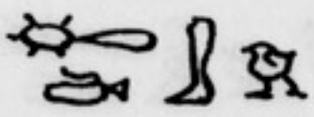

ḥoṯeb
ϩⲱⲧⲉⲃ


ḥoṯeb ϩⲱⲧⲉⲃ
ϩⲱⲧⲉⲃ

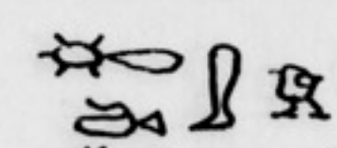

ḥoṯep ϩⲧⲟⲡ

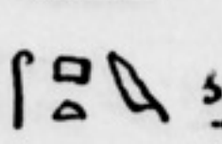

ḥeser

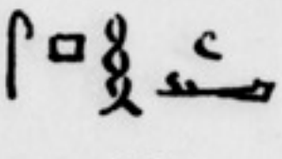

xoṯeb
ϩⲱⲧⲉⲃ

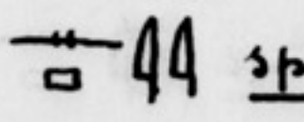
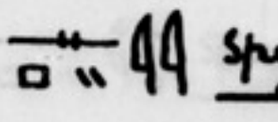

xoṯebou

(V. tortue)

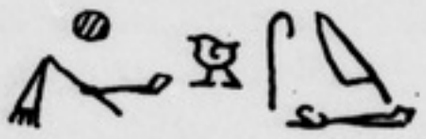

šoṯeb


spe  spe-t

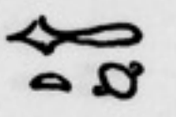

spehou


spī  spŷ

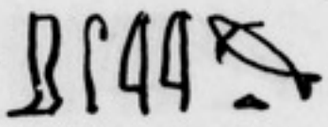
tuer, immoler: (V immoler)

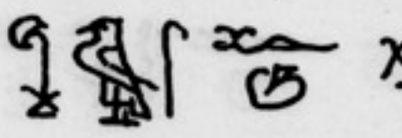

xous

tumeur: (V. bouton, gonflement)


ā-t ⲓⲱⲟⲩ


āāu-t

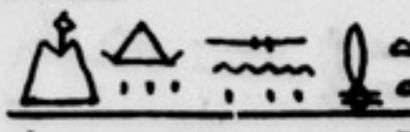

bosit


xasf usage

tumulus:

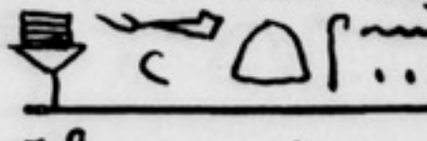

ân

parex:


ānau

ānou sen mati ṯouiou

leurs tumuli (sont) comme des (et d'après un autre texte) montagnes.



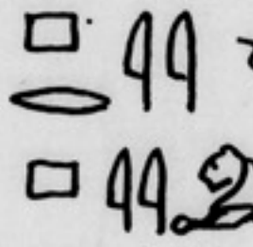
ānau sen ma ṯouiou

leurs monceaux comme des montagnes.

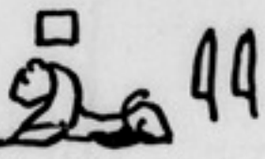
(V. monceau, tas, monceau d'ennemis, colonne funéraire)

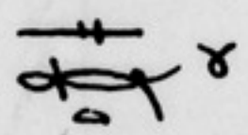
(il s'agit, il est vrai, dans ces deux phrases de monceaux d'ennemis.)

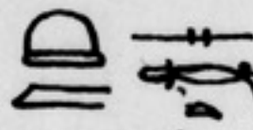
turban, coiffure en forme de turban qui entourait la tête :


pīr

pīl

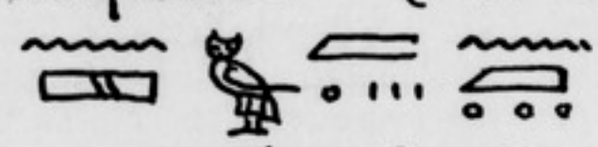

pīl


šešet

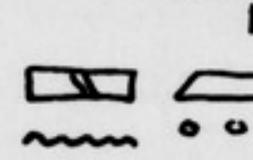

nems in šešet

Bonnet en forme de turban.

turquoise : (V. minéraux)

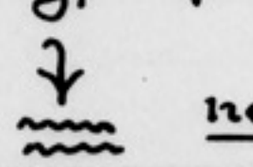

nešem n mà

turquoise véritable.


širem

Lepsius donne à ces mots le sens de turquoise et de couleur bleu clair. Brugsch les traduit par améthyste.

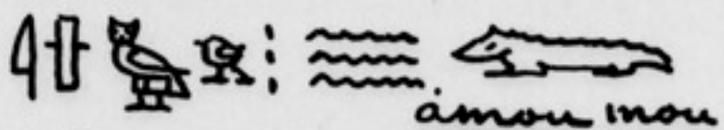
type, forme : (V. figure, exemple)

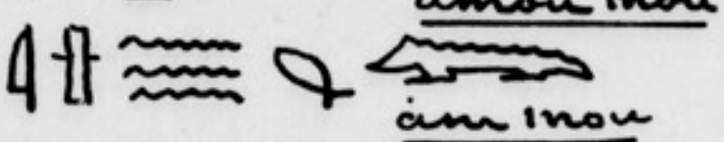

neni

Typhon : (V. Set

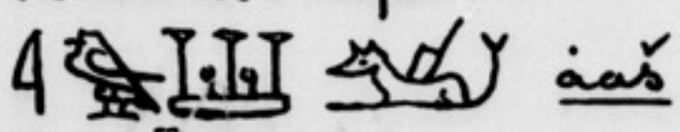
animaux typhoniques et surnoms de Set :

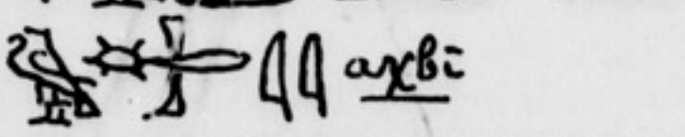
le crocodile, habitant des eaux :


àmou mou

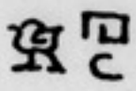

àm mou

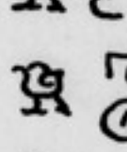
le chien d'enfer :


àaš

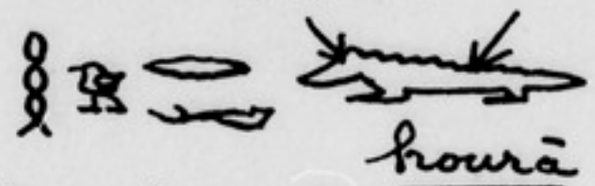

axbi

le trompeur, le diable, l'ennemi qui fait tout échouer

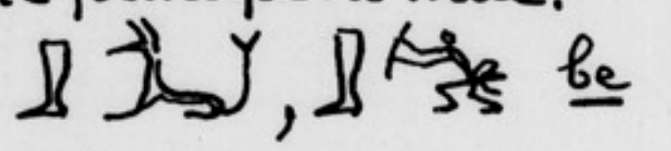

ouhou


ouhouh

le dévastateur :


houra

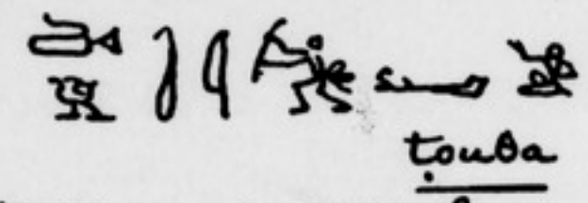
le principe du mal :


be


Kep

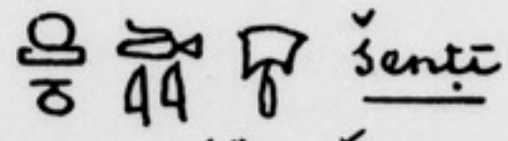
le mauvais genie :

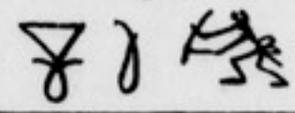

touti


touba

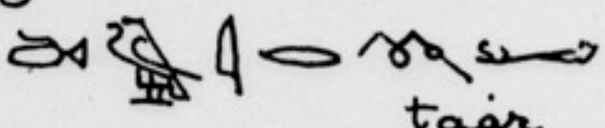
tout ce qui est typhonique, bêtes et gens : (V. violence) (V. rouge.)


(hippopotame)
šenbī

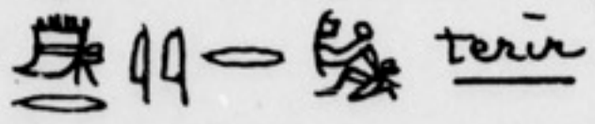

šentī


šenb

tyranniser, opprimer :

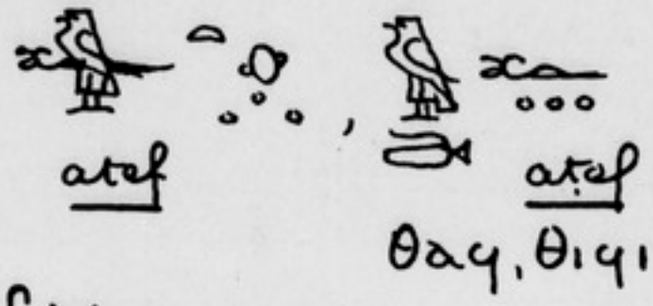

ṭaàr

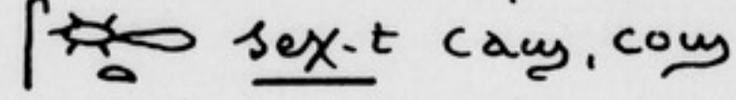

ṭaàr ΔHP
ΔWP
ΔWPI

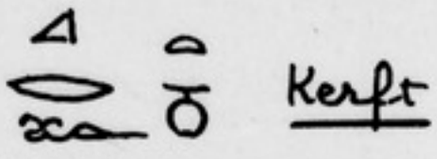

terī

U

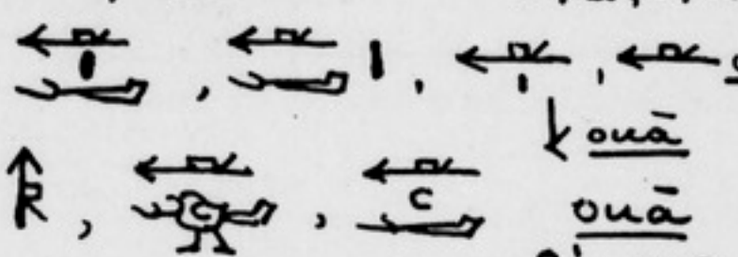
ulcère :





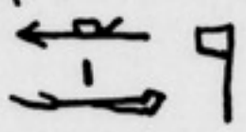


un, une : OYa, OYWT

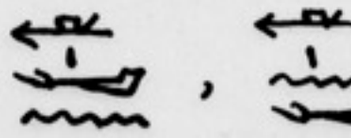


ouā placé devant le nom sign: un
après le nom : unique

par ex :



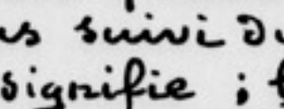
un des :



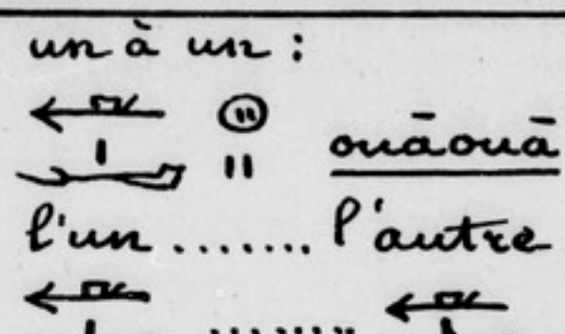
par ex :



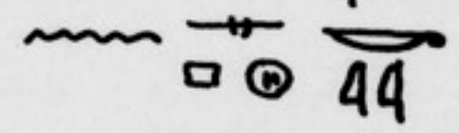
mais quand ouā n n'est pas suivi du nom au pluriel il signifie : l'unique, le seul :

par ex : 

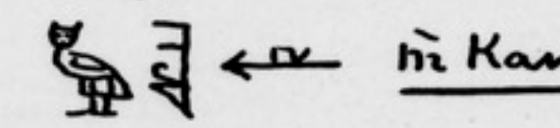
un à un :



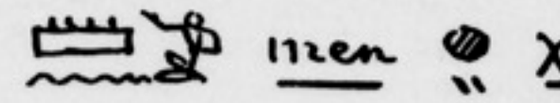
une autre fois :



un jour :



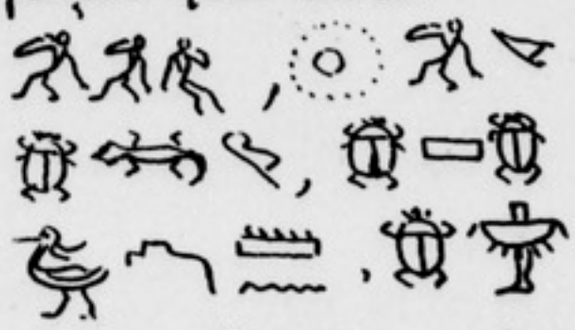
un tel : (v. tel)



unir : (v. joindre, réunir construire)

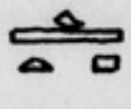


aux époques grecque et romaine χnoum était écrit de l'étrange façon que voici :

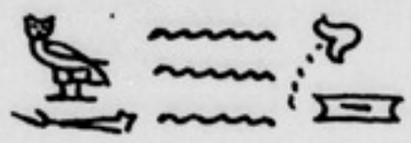


comme le prouvent d'autres passages.

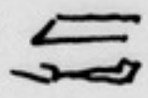
union : (suite à: unir)

 hotep ϩωτπ

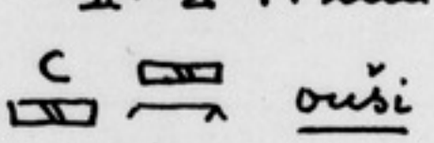
urine ; uriner :

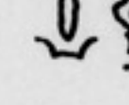
 mā MH

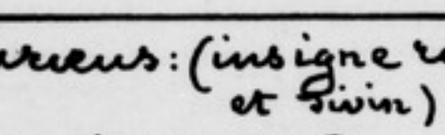
3'2 ϭ3 ma

 māi

 māiou

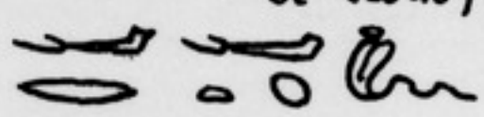
 māhi

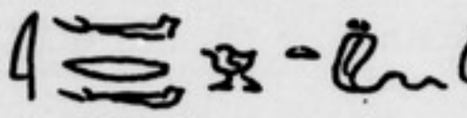
 ouši

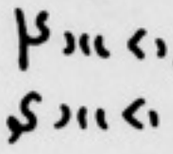
 ťaťit

(v. hématurie)

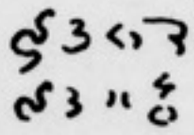
ureus : (insigne royal) et divin) (v. serpent)

 ārā-t

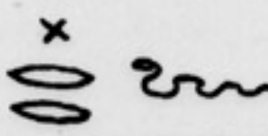
 āārāt

 āraï

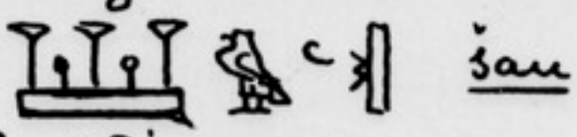
 āra

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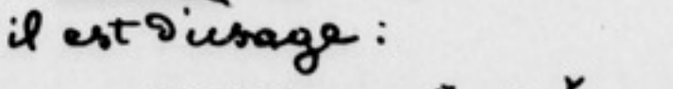
 ouro-t OYPO OYPAC

 ouri ou ourer plutôt serpent qui rampe

usage : (v. utile)

 šau

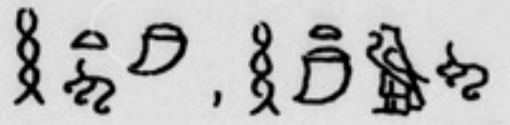
il est d'usage :

 n šau

user, être usé :

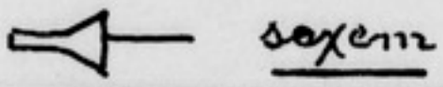
 akou

usée (chose), vieille :

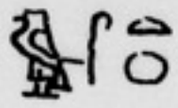
 heta

qit, ϩit

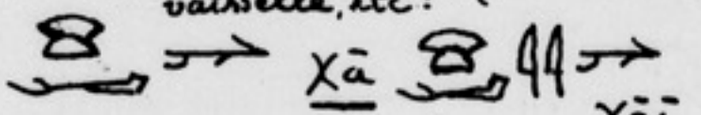
user de, se servir de :

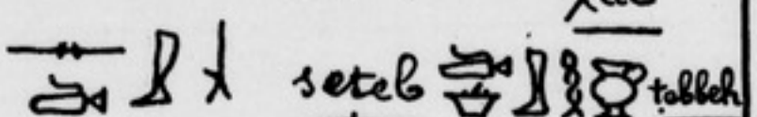
 soxem

ustensiles sacrés : (v. choses)

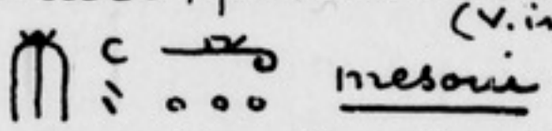
 astou

ustensiles divers ; (v. outils) vaisselle, etc :

 xā xāi

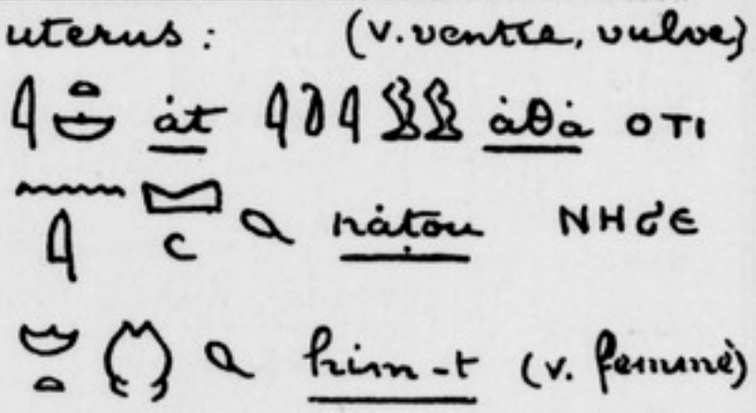
 setef tabbeh

usure, faire de l'usure : (v. intérêts)

 mesoui MHCI

litt: faire fructifier

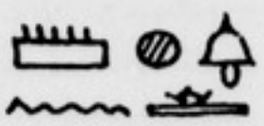
utérus : (v. ventre, vulve)

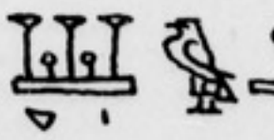
 ât ϩϩϩ ϩϭϭ âθà OTI

 nâtou NHϭE

 hîm-t (v. femme)

utile, utilité : (v. avantage)

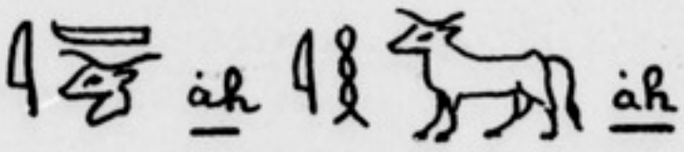
 menx

 šau ψ αγ

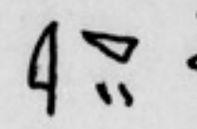
 šaï

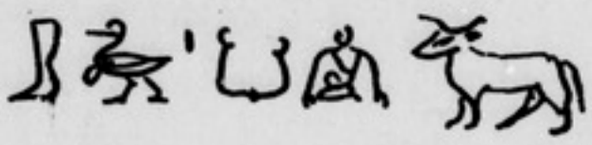
V

Vache :

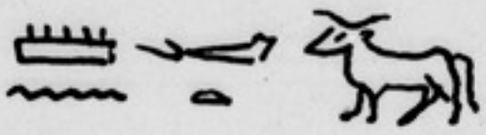
 âh âh

vache : (suite)

 ȧhi aqe

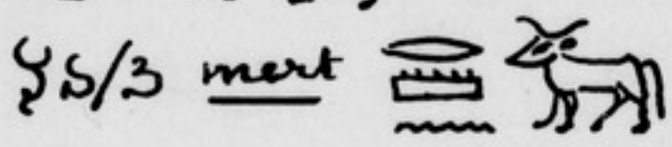
 baka

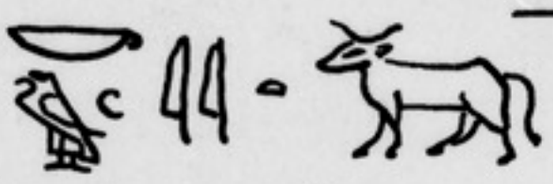
BAQCE

 menāt

vache laitière

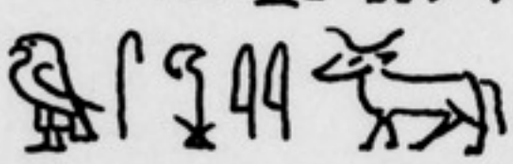
 mert

 mert renen

 Kaūt

vache sacrée : (surnom d'Isis)

 hor sexa

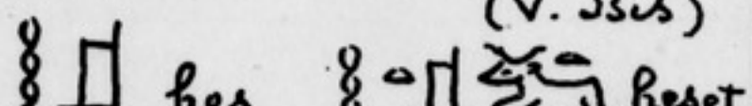
 hor sexi

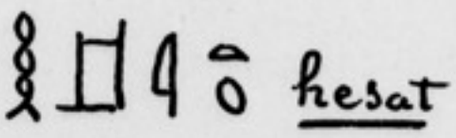
(la vache qui allaita Horus)

(v. téter, sucer, traire)

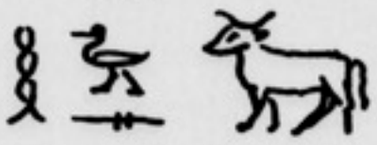
Isis, la vache sacrée :

(v. Isis)

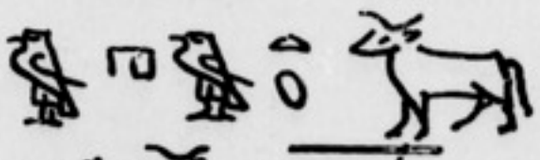
 hes reset

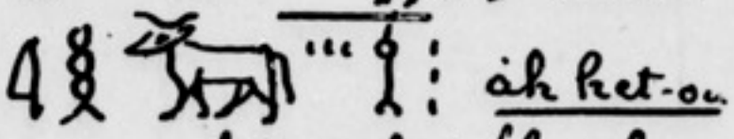
 hesat

 hesa

 hesa

 hesat

 ȧhat

 ȧh het-ou

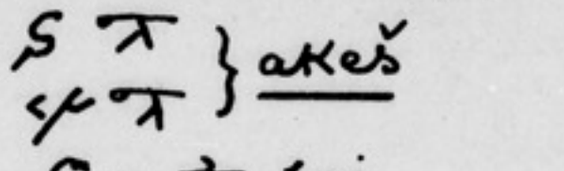
les vaches blanches

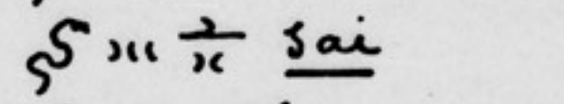
vache laitière se disait aussi : (v. lait)

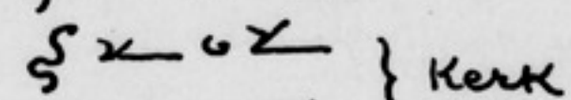
 ȧrit

EPWTE (lait)

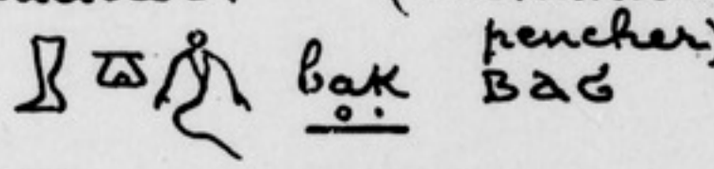
en démotique : vache sacrée se disait, avec l'uraeus comme déterminatif :

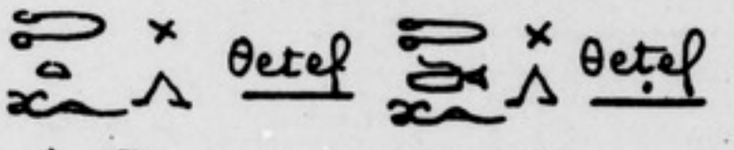
 akeš

 šai

 Kerk

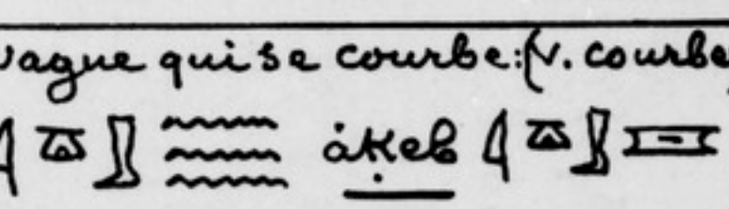
vaciller : (v. chanceler, pencher)

 bak BAG

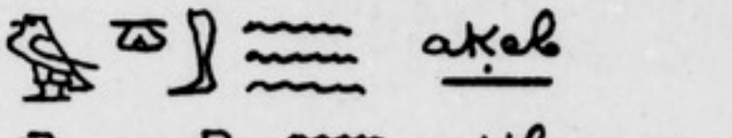
 θetef θetef

 tanouro

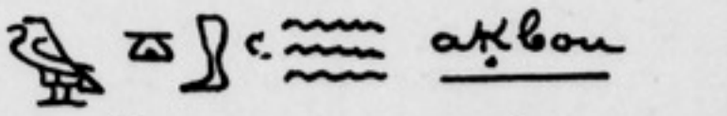
vague qui se courbe : (v. courber)

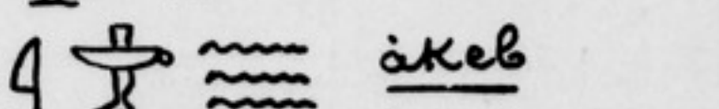
 ȧkeb ȧkeb

 ȧkbou

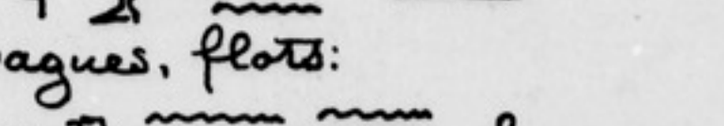
 ȧkeb

vagues, flots :

 hannou

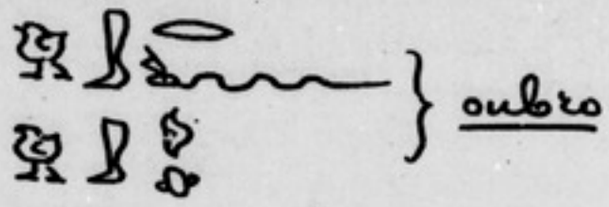
 haïnnou

en démotique :

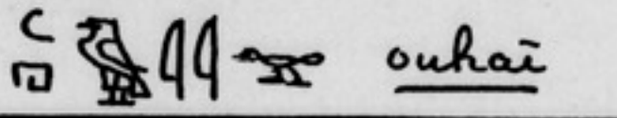


ne serait-ce pas dans ces mots démotiques qu'il faut trouver l'étymologie du mot Nil ?

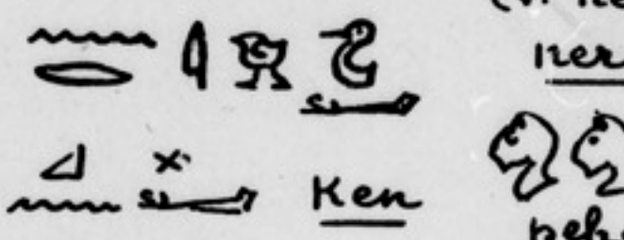
vain, vaniteux, vanité, en vain :

 oubro

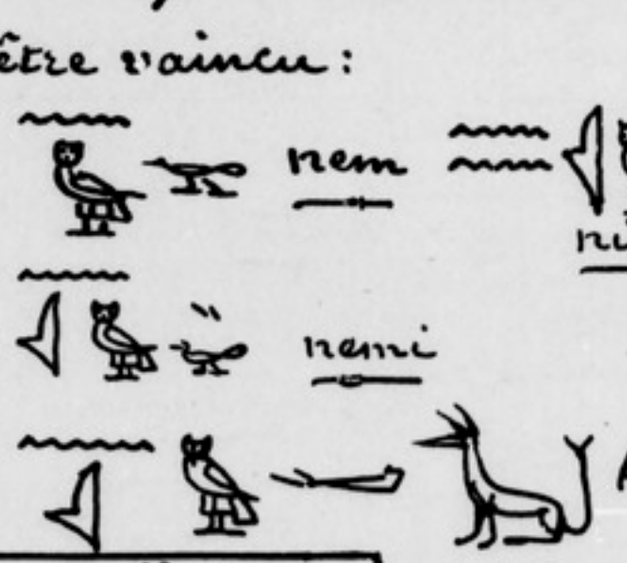
vain, paroles vaines :

 ouhaï

vaincre, victorieux, victoire, vaillant, valeureux; triomphrer; surmonter; soumettre (v. héros)

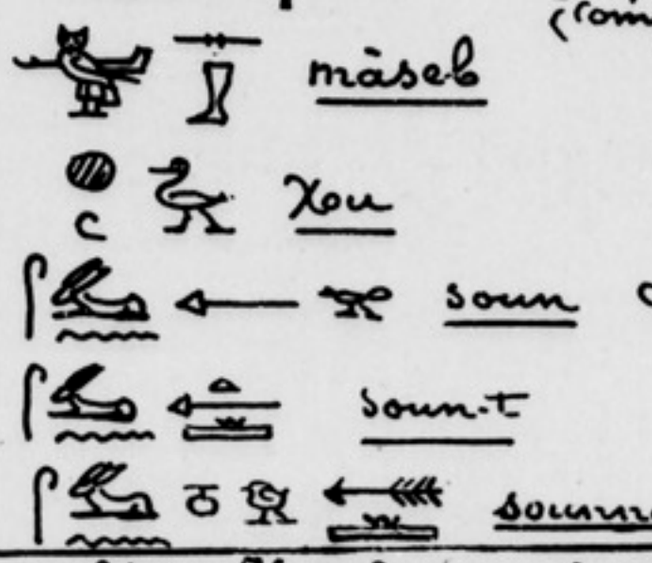
 nerau, Ken, pehoui, Keri, roθ (être homme), tra ΔPo, cPo

être vaincu :

 nem, nim, nemi, nemā

vaisselle de ménage : v. ustensiles.

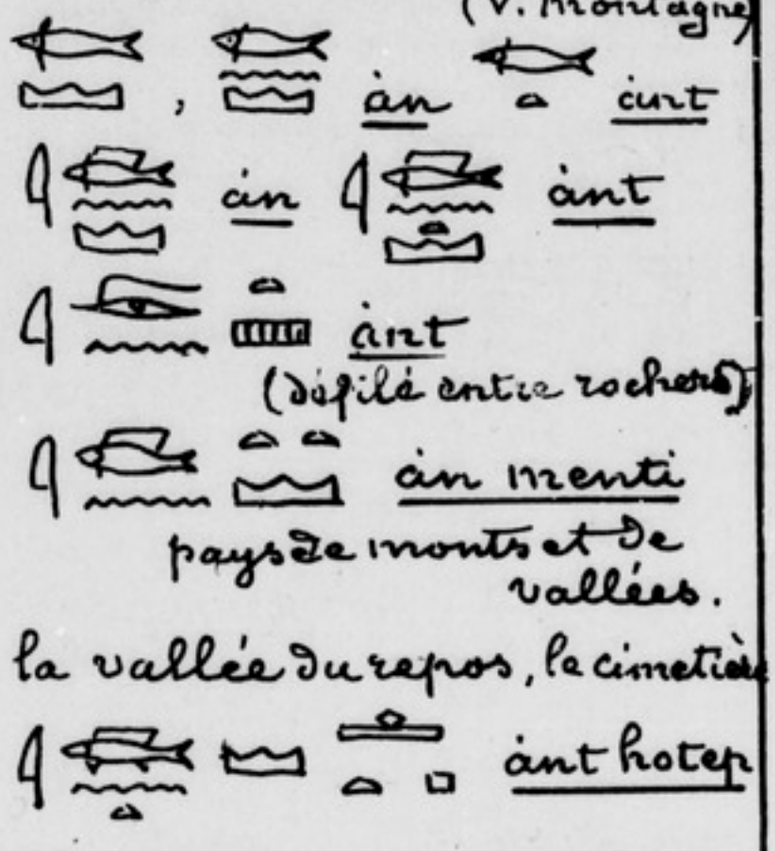
valeur, prix : (v. prix) (compte)

 mâseb, χou, soun COYN, soun.t, sounrou

valise : (v. sac de voyage)

vallée ; vallon :
comme il ne peut y avoir de vallée sans montagne plus ou moins haute,

les Egyptiens disaient souvent montagne pour vallée, défilé. (V. montagne)

 , àn a ànt, àn, ànt, ànt (défilé entre rochers), àn menti pays de monts et de vallées.

la vallée du repos, le cimetière

 ànt hotep

van :

 xanaxi ΔANH

vanner :

 χaχ, χaχa, χiχi, χiχ, χouχ

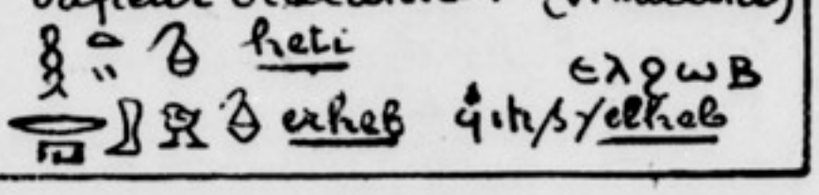
(se dit aussi de la poussière qui s'élève du van.)

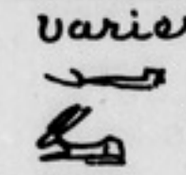
vannerie, ouvrage de sparterie (V. natter, tresser) s'ŏnt ψωNT

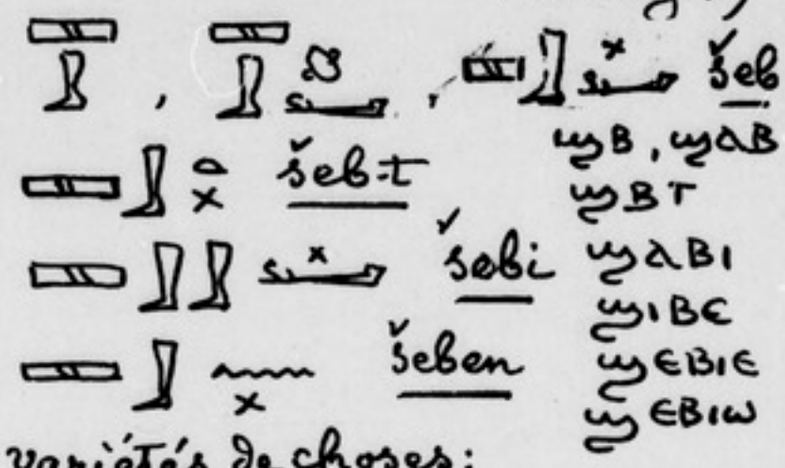
vanneau : tenθ ?

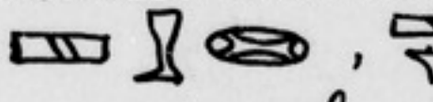
se vanter : (v. hableur)

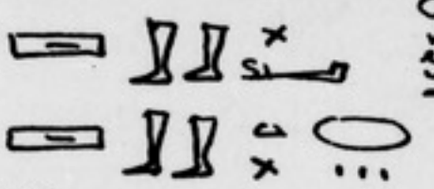
vapeur brûlante : (v. haleine)

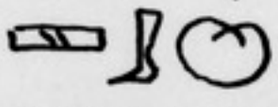
 heti, ελοωB, erheb, gih/s/elheb

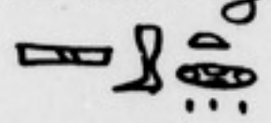
varier : (v. changer)

āunou
āounou
ΔYON

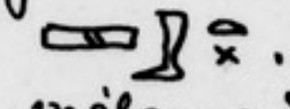
varier, varié, variété :
(v. divers, mélanges.)

šeb
ψB, ψΔB
ψBT
šebi
ψΔBI
ψIBE
šeben
ψEBIE
ψEBIW

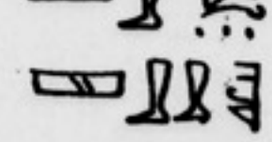
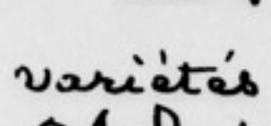
variétés de choses :

šeb

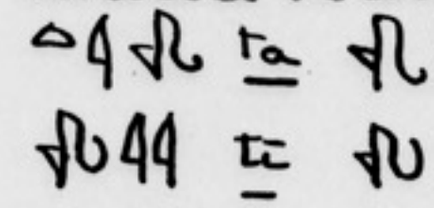
variation, changement :

šebi
šebitou

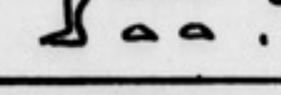
d'où :
collier formé de pierres variées :

šeb

ragout composé de viandes et de légumes :

šebtou

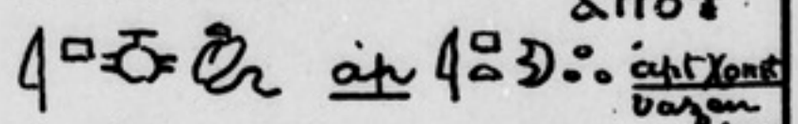
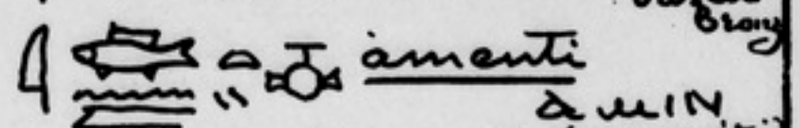
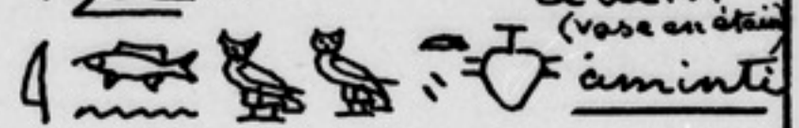
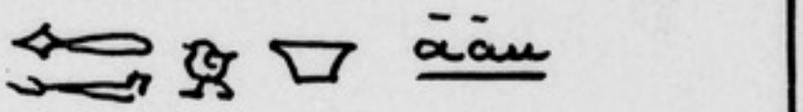
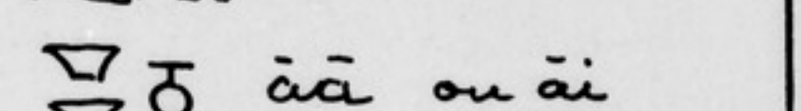
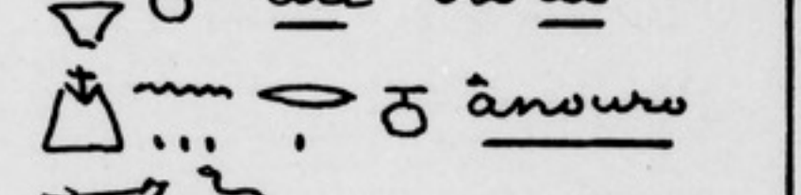
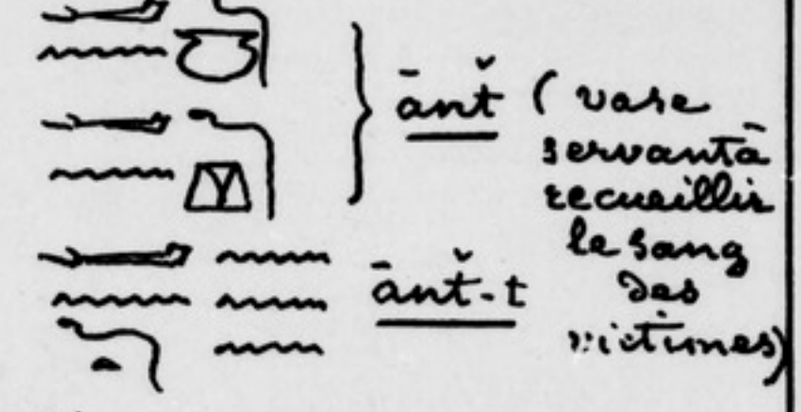
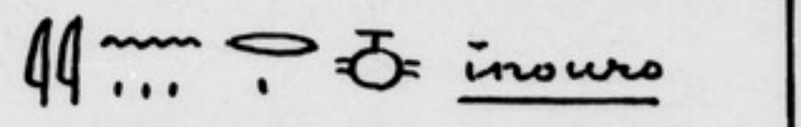
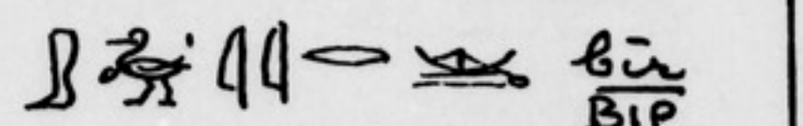
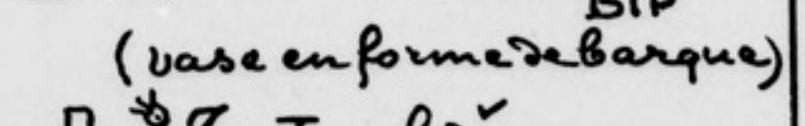
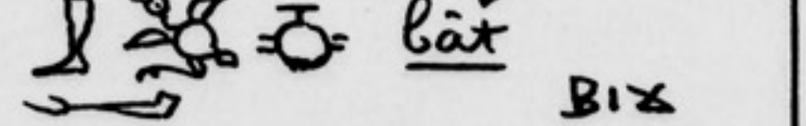
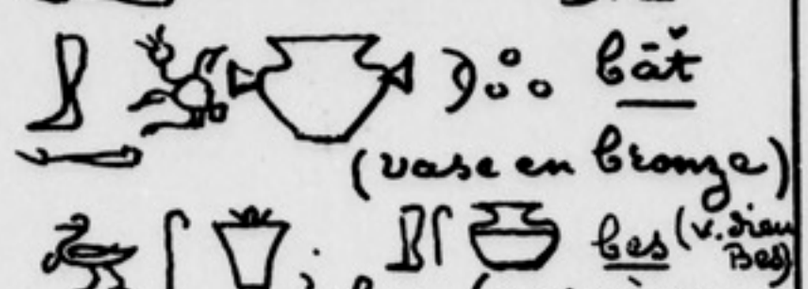
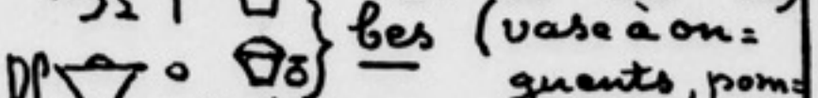
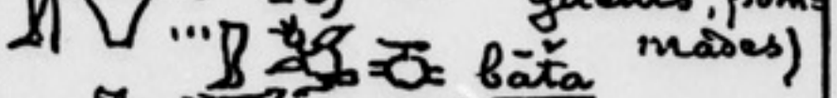
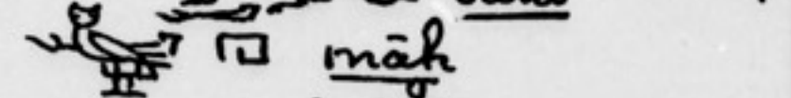
pommade composée de diverses graisses et essences :

šebtou

mélange de foin et de paille :

šeb

šebi etc. etc

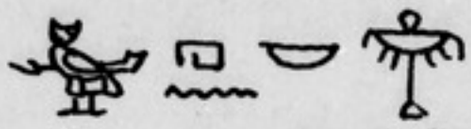
variétés de couleurs : (v. couleurs ; salle)

ta ta
touiou

varices :

benṯiou

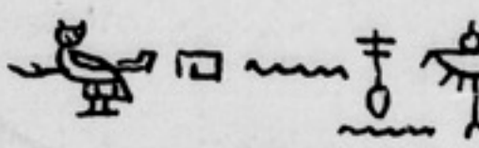
vase :
les Egyptiens avaient tant de noms de vases divers, que ce n'est pas mince besogne de les cataloguer. Nous l'allons essayer toutefois en réunissant d'abord les noms généraux et les faisant suivre d'autres noms de vases plus particulièrement déterminés.

ΔΠΟΤ

ârt'ont (vase en bronze)

âmenti
ΔMIN (vase en étain)
âminti

âbil.

āāu

āā ou āi

ânouru

ānṯ (vase servant à recueillir le sang des victimes)
ānṯ-t

inouru

bīn BIP
(vase en forme de barque)

bāṯ BIX

bāṯ
(vase en bronze)

bes (v. sien Bes)
bes (vase à onguents, pommades)

bāṯa

māh

māh n het
(vase en argent de vases fondus)

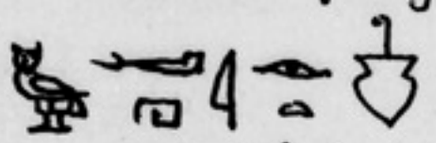
vases: (suite)


māh neb ĕ het

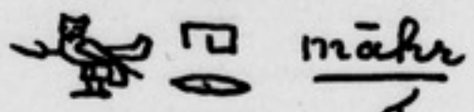
vase tout en argent

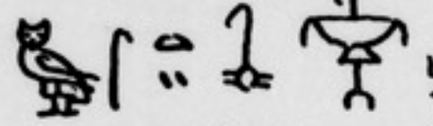

māh ĕ nofer ĕ hetou-ŧ

vase en cequ'il y a de plus fin en argent

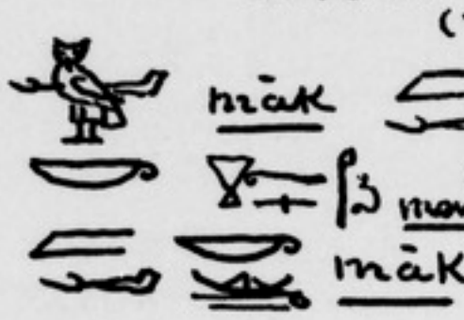

māh art xomt

vase à lait en bronze


mākr cruche


mesti asem

vase en electrum. (v. electrum)


māk

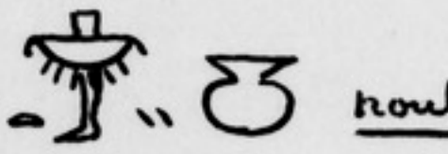
mākou

mouks

moki

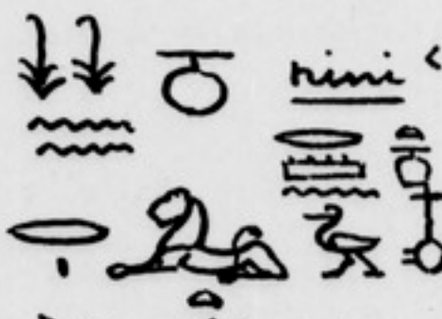
māk

vase en forme de bateau


noubti vase en or


nemist

vase en bronze


nini

nanit

vase à onguent

ment

(étain)

rolet flacon

loK

λοκ

λοολε

(cotyle)

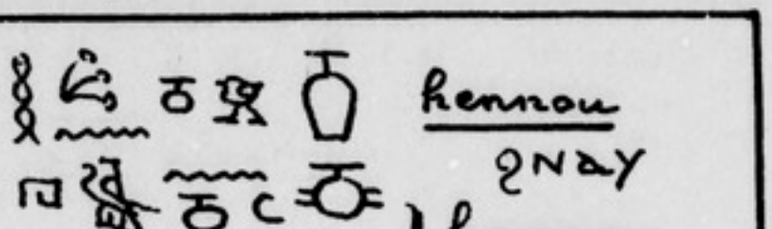
(cuve)

rohte-ŧ

ρωϩτε

rošer-ŧ ampoule à cosmétique souvent en or

hen vase à bière, à vin (v mesure)


hennou

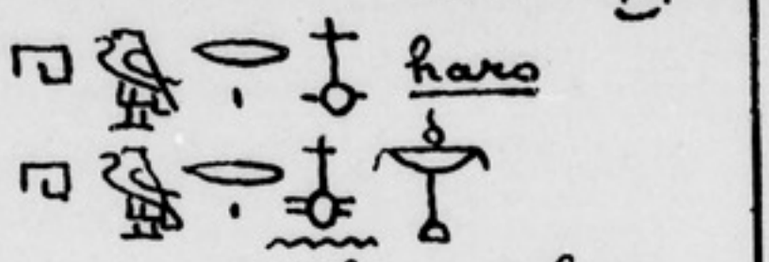
ϩNAY

hannou

ϩen

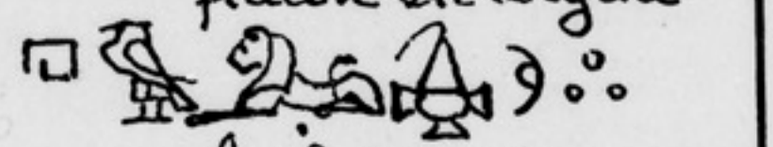
hemen

vase en argile

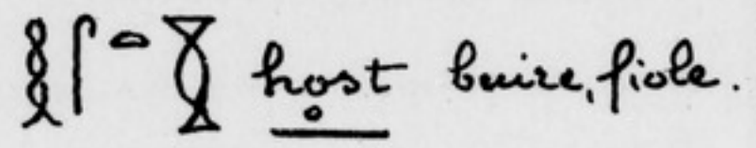

haro

haro ĕ het

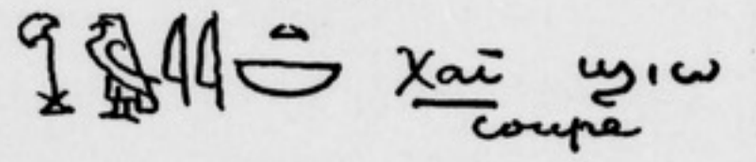
flacon en argent


hal xomt

cassolette en bronze brûle parfums.

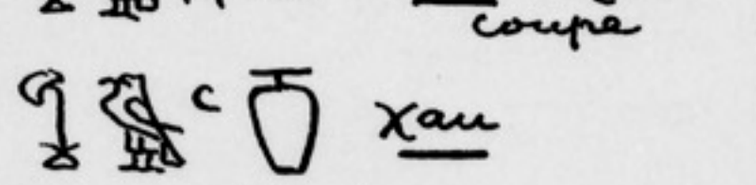

host

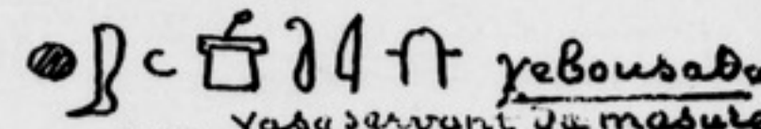
buire, fiole.


xaï

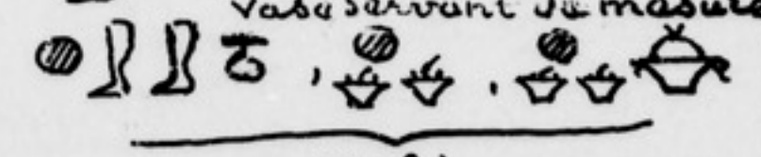
ϣιω

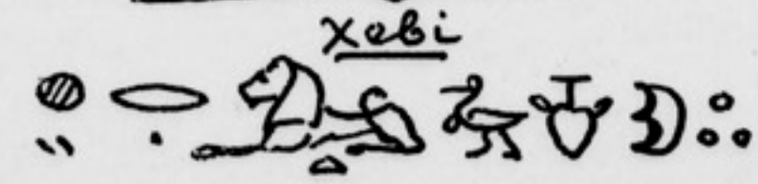
coupe


xau

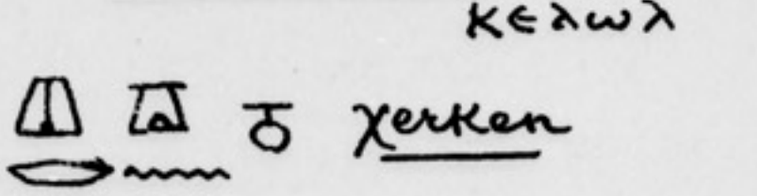

xebousaba

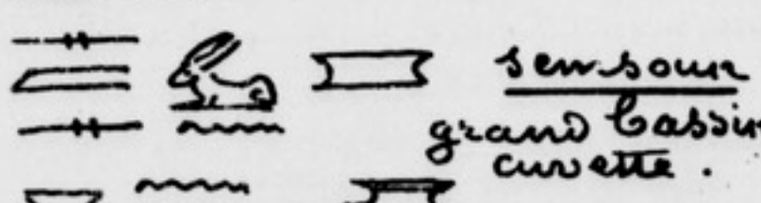
vase servant de masse


xebi

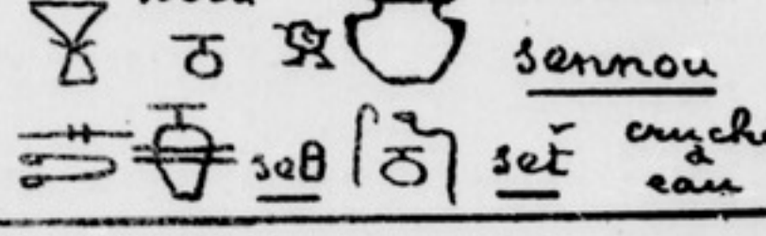

xirou-eb xomt (en bronze)

κελωλ


xerken


sensour

grand bassin, cuvette.

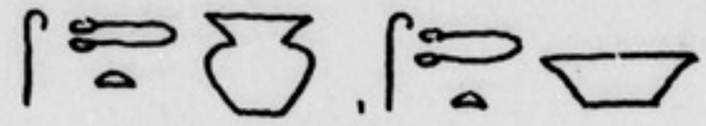

sennou

seb

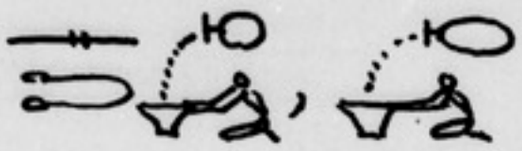
set

cruche à eau

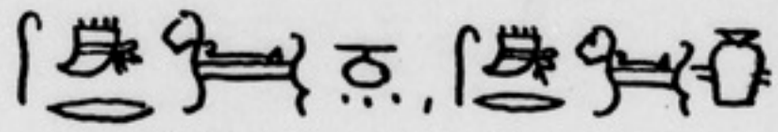
suite des vases :



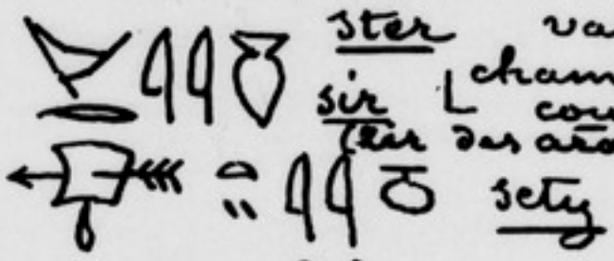
seb-t
aiguière et cuvette



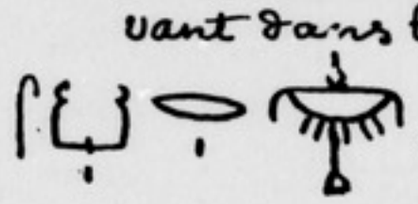
seb
vase aux ablutions



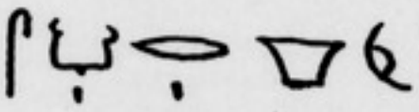
ster
sir (cer)
vase de chambre à coucher des arabes)



setj
vase à bière ou a vin, souvent en or et au moins doré, servant dans les temples.



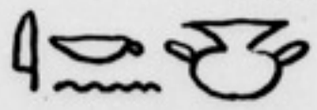
sKaro het
plat en argent



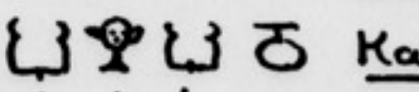
sKaro Xomt
plat de bronze



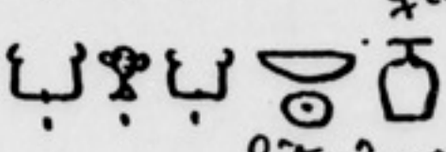
àKara
αχαρη
amphore syrienne, mesure persanne contenant 45 médimnes



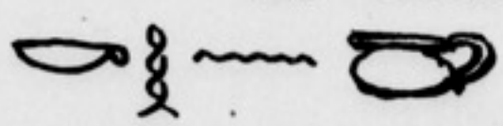
àKen



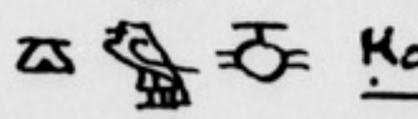
KaherKa
grand vase sacré



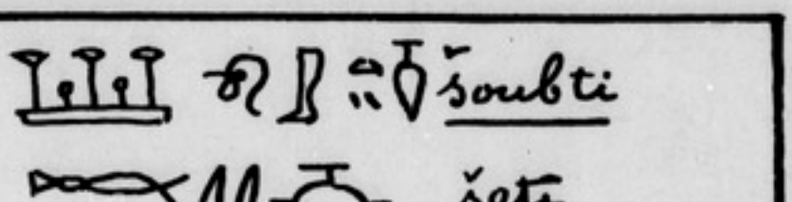
KaherKa heb
fête du vase KaherKa
(fête du quatrième mois des solstices.)



Kehen



Ka Kaï



soubti

šeti

Karo — vases en forme de barque

Karo

Karoro κελωλ

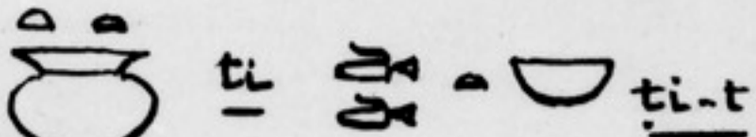
Karo nebou heté
plat tout en argent

Kari
KAPIA
(plats longs en forme de barque)

Kaťa — KAδI (urne)

textet

textet xomt
vase à lait en bronze ou cuivre



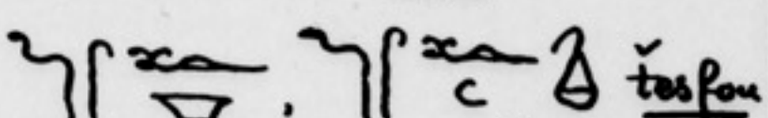
ti — ti-t
chaudron, marmite.

te
ZO
ZWI

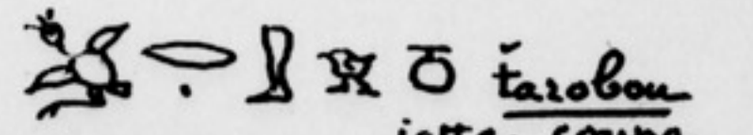
tbi TBI

tbou TAIBI

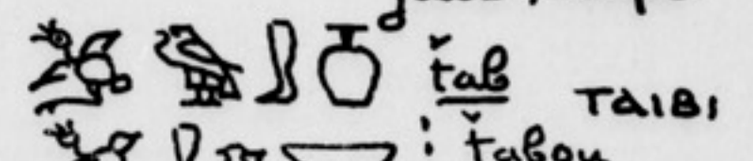
tnat



tesfou
vase allant au feu



tazobou
jatte, coupe



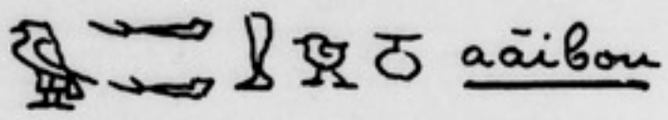
tab TAIBI
tabou

Si longue que soit cette nomenclature de vases, elle est incomplète. Voir au surplus: amphore, ampoule, chaudière de l'enfer, chaudron, pot à bière, marmite etc.

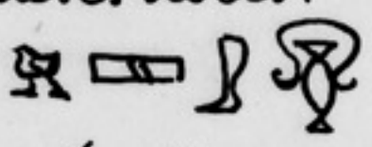
vase à huile, beurre ou graisse

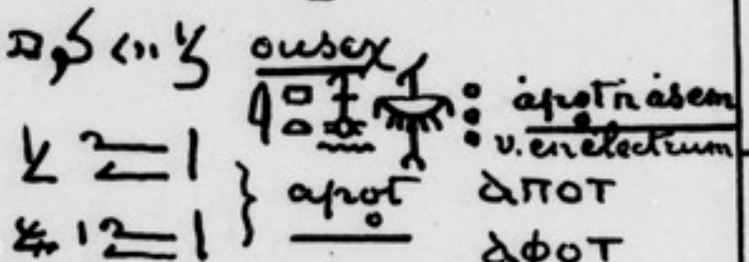

aāi·t

vase à parfums:


aāibou

vases divers:

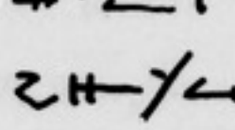

ouŝeb


ousex

àprotnàsem v. en électrum

apot ΑΠΟΤ

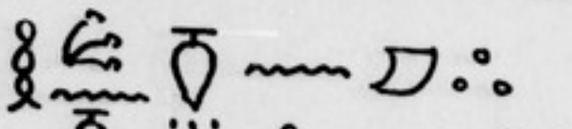
apot ΑΦΟΤ


belt ΒΛΔ

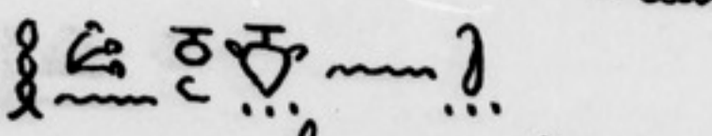
vase en terre cuite


hennou n hetnoub noub

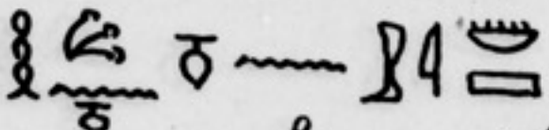
vases, ustensiles en argent et en or.


hennou n xomt

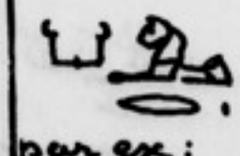
vases en bronze ou cuivre.


hennou n men

vases en fer


hennou n bah

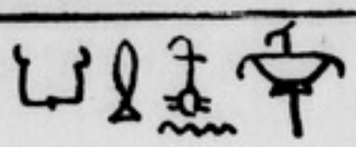
vases en métal


Kalol ΚΕλωλ ou Kalro ou Karol

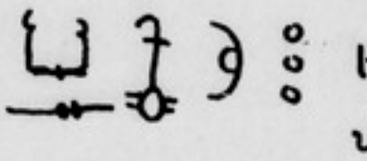
par ex:


son nou er Kalro xomt à xemet

trois grands vases de bronze (remplis) d'encens


Kahor n àsem

vase en électrum


Kas xomt

vase de bronze

vase, boue (v. boue, limon)

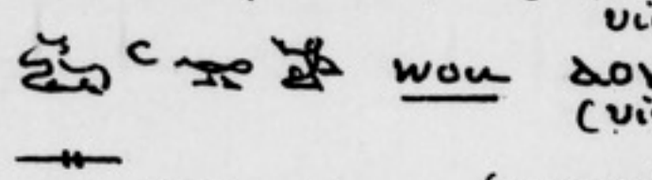
vassal, homme lige; partisan

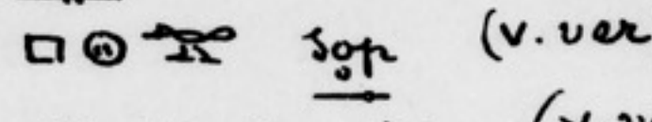

àntou

vaste:


wou OYE

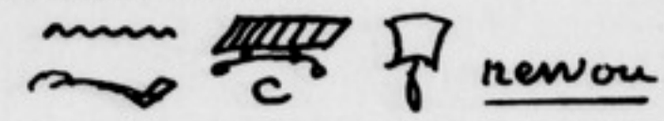
vaurien, vicieux: (v. péché, vice)


wou ΔΟΥω (vice)


sop (v. ver)

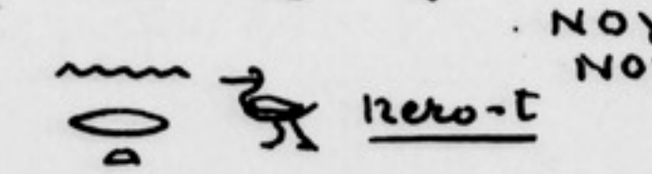

(v. vicieux) tami

Vautour:

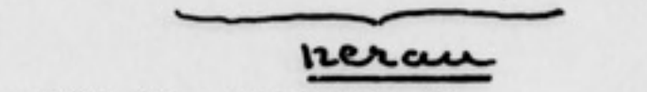

nerou

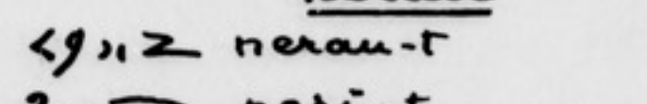

nerrou

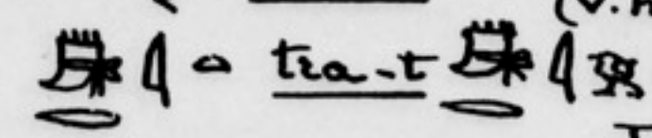
NOYPE NOYPI


nero-t


nerau


nerau-t

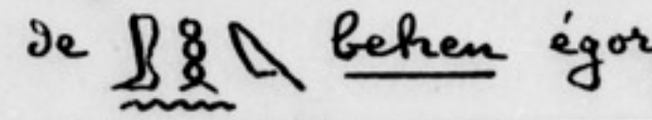

neri-t


(v. milan) tra-t tran

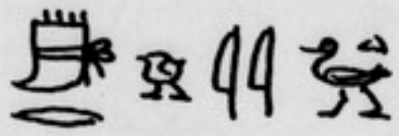
TPE

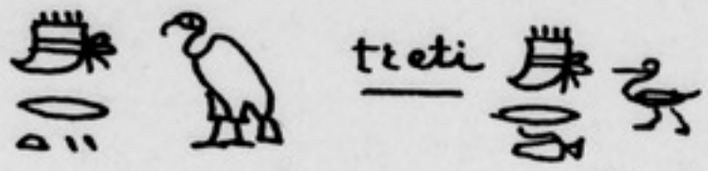
l'égorgeur, surnom du vautour:


behou-t

de 
behen égorger

vautour : (Suite) (V. milan)
On donnait aussi au vautour et au milan le nom de:

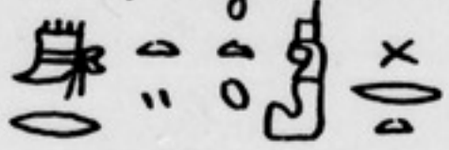

trouī-t


treti

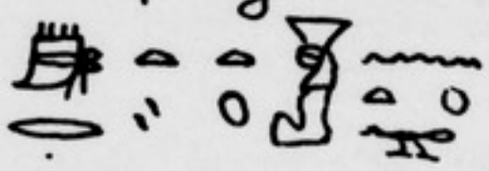
tret

ΘΡΕΤΟΥ

et c'est le nom que l'on donna à Isis et à Nephtys, appelées:
Isis, la Grande aïeule:


treti-tourt

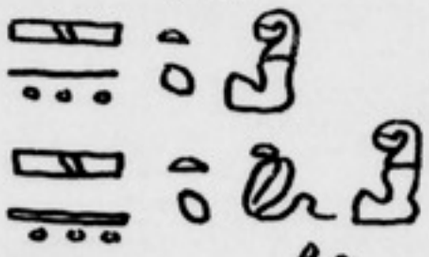
et Nephtys l'aïeule cadette:


treti-tretatet

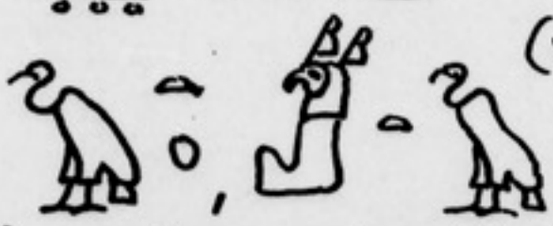
(V. aïeule)

Le nom de déesse vautour donné à Isis s'écrivait aussi:

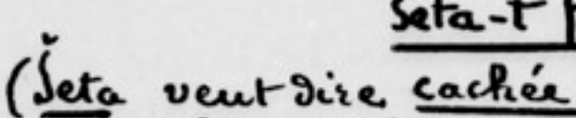

šeta


šeta-t

(V. mère)


mout

la tombe d'Osiris, élevée à son époux par Isis-šeta:


šeta-t per

(šeta veut dire cachée à la terre. Après la mort d'Osiris et après avoir retrouvé ses membres dispersés par Set dans le Nil, Isis était censée s'être cachée dans une demeure mystérieuse, qui n'était autre que Sothis, l'étoile Sirius.) (V. Sirius)

vautour-talisman :
On le représentait sous le nom de mak (protecteur) les ailes étendues, tenant dans les serres l'ānx ☥, signe de vie.
Le Rituel funéraire, ch. CLVII recommande de le placer au cou des défunts:

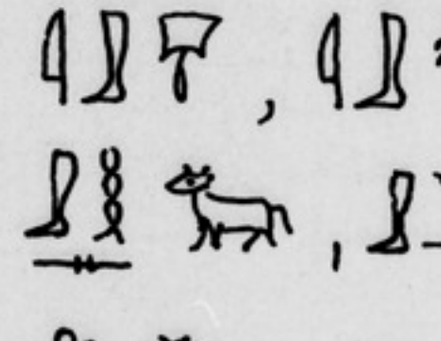


Le vautour était souvent porté en forme de coiffure. C'était celle d'Isis et des reines.
On le retrouve dans une foule de bijoux, par ex: sur le bracelet du trésor de la princesse Athopou, dont nous avons raconté l'étonnante histoire.



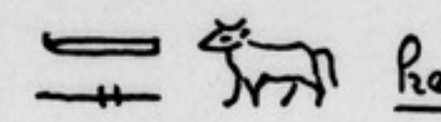
Le bracelet est en or massif pavé de turquoises. Le corps du vautour est fait d'émaux verts, de lapis lazuli et de cornalines, enchassés dans des cloisons d'or.
Horapollo (les Hiéroglyphes), cet auteur égypto-grec qu'on a eu le tort de ne pas consulter, quand Champollion n'avait pas encore mis sur la voie des interprétations hiéroglyphiques, parle des diverses symboles représentés par le vautour, et dit entre autres que les Egyptiens avaient pris comme type de la mère, et particulièrement d'Isis le vautour, parce qu'il n'y a que des vautours femelles, qui conçoivent par le vent durant les cinq jours qui complètent l'année.

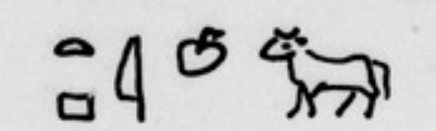
veau:


ab

bahse
BAϩCE


mes MECI


hes

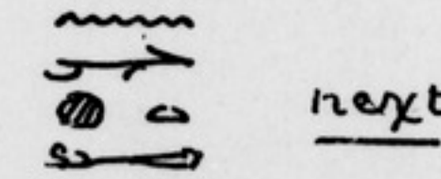

tepa


àmtou (selon nous) mais lu: tem

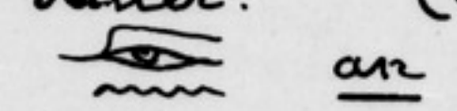
veaux engraissés:


àbou xepnou

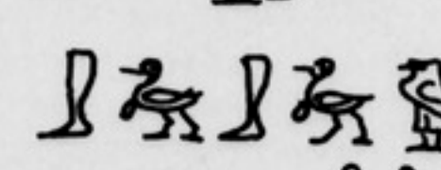
véhément:

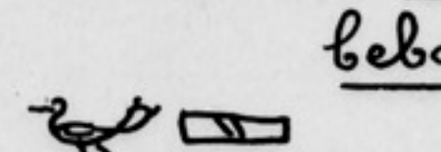

next NAUT

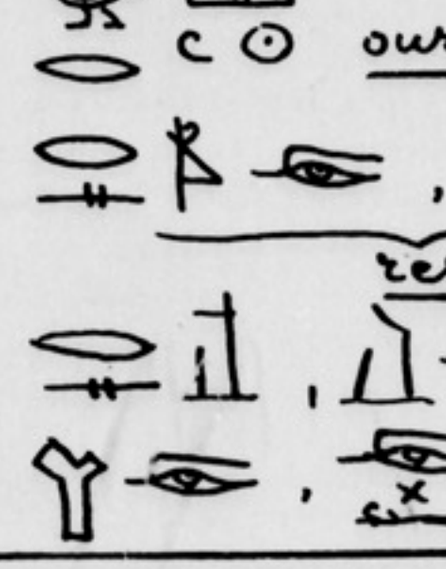
vailler: (V. surveiller)

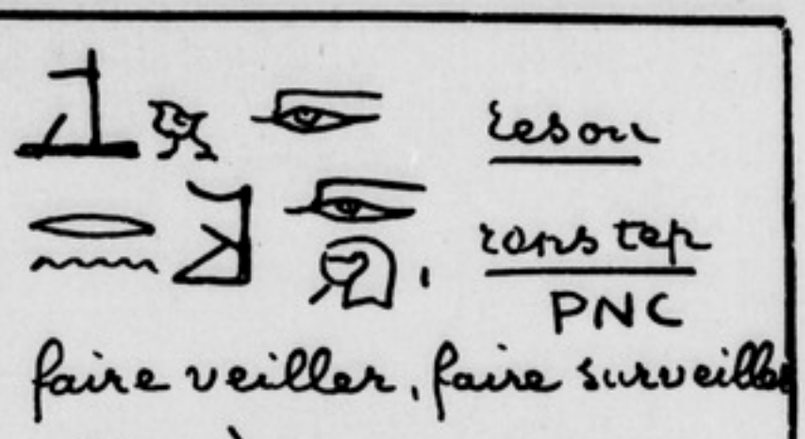

ar


beka


bebaka


oušou

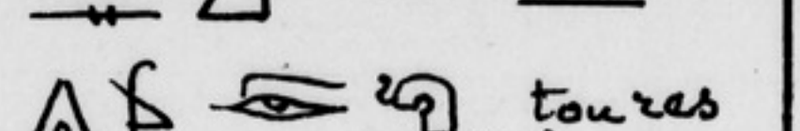

res PHC POEIC res res


ḥesou

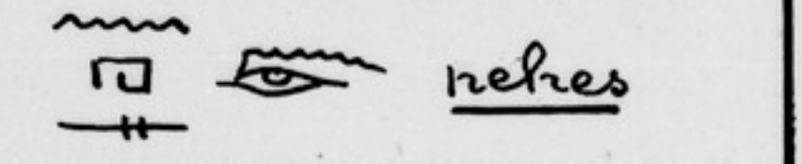
ḥons tep PNC

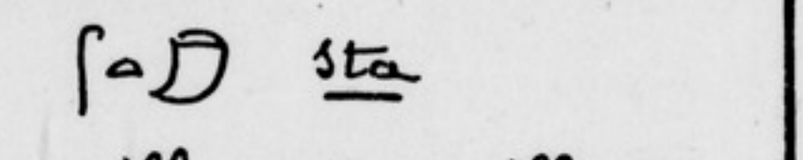
faire veiller, faire surveiller


s'res

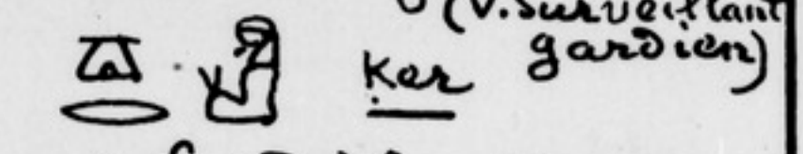

ṯoures

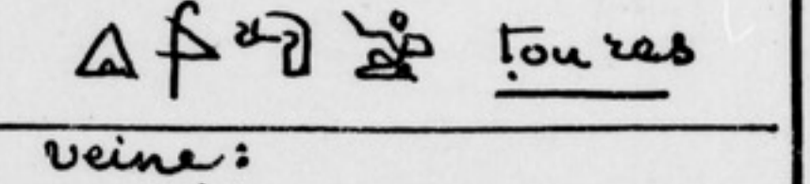
ester à veiller:


nehres

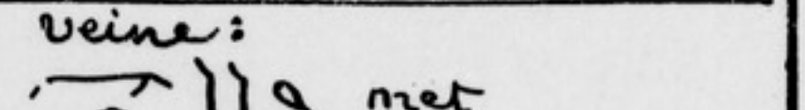

sta

veilleur, surveillant, sentinelle, gardien: (V. surveillant gardien)

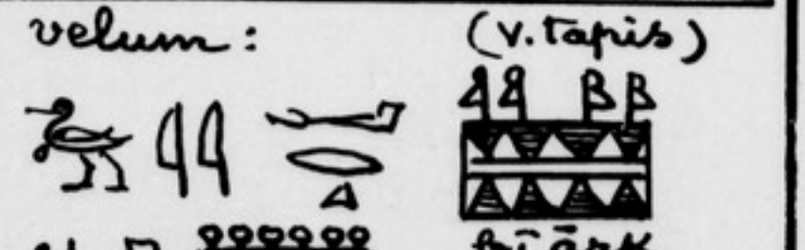

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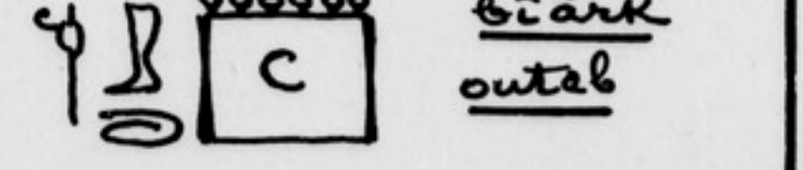

ṯoures

veine:

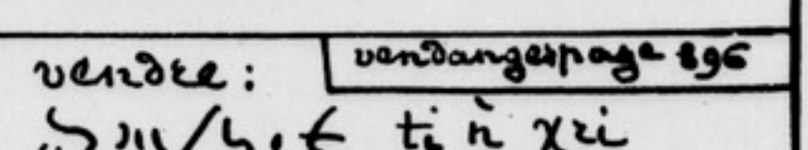

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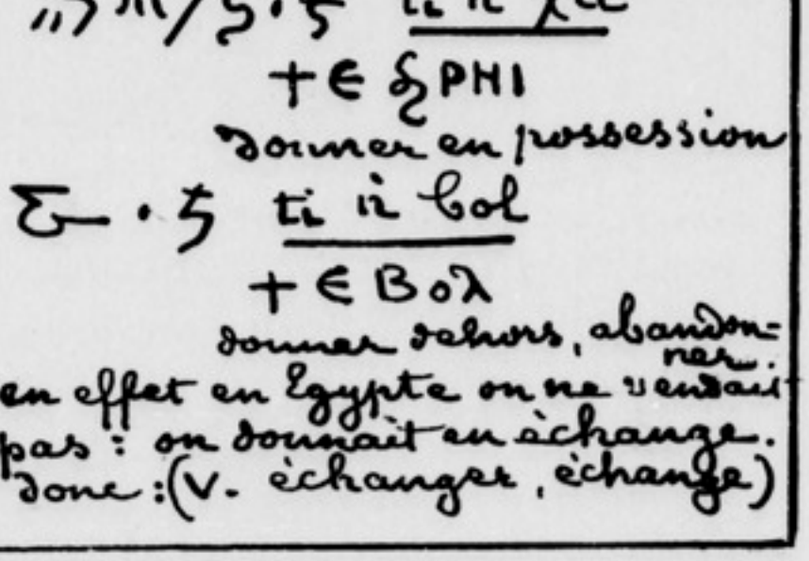
velum: (V. tapis)


biark


outeb

vendre: vendange page 896


ti n̄ χri
+ЄϨPHI
donner en possession


ti ṉ bol
+ЄBOλ
donner dehors, abandonner.

en effet en Egypte on ne vendait pas: on donnait en échange. Donc: (V. échanger, échange)

vendanges: (v. cep de vigne)

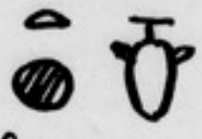

tax


taxi

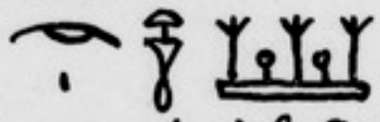
fête des vendanges:


tex heb

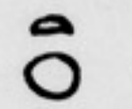
époque des vendanges:


texťet

l'époque de la fête des vendanges était le mois Θωογτ consacré à Thot, le 1er mois de l'année correspondant à notre mois d'Août: (v. mois)

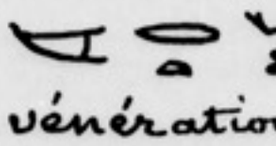

tepabotše

consacré à la déesse:

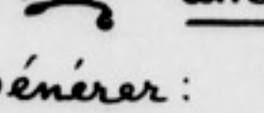

texi déesse des vendanges désignée aussi sous le nom de:

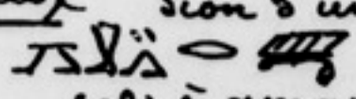

lu à tort šemou, qui est le nom des 4 mois d'été pendant lesquels le fruit commence seulement à se développer.

vénérable; vénéré:

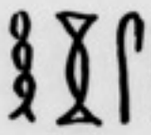

mert

vénération: on rencontre souvent la locution, expression d'un vœu:


amax


sebi ž amax, arriver à la vénération.

vénérer:


hosi-t

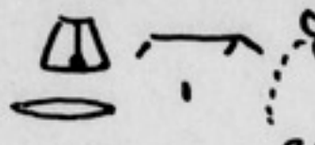

āou (grands)

os ac

venger, vengeance:


nekem

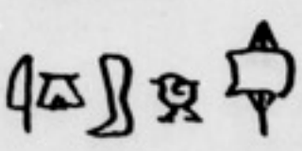
venimeux:


xer met qui possède du venin

venir:


aï ou i I
āš mā
ma mam
nā NA
nāu NHOY
he ϩEI
her
rhan
xent
tout

viens!


amem

inā

vent: (v. rafale, simoun)

nef NEϥ NIϥ
nefou
nif, nif nofre Bon vent (du sud)
ākbou nef vent qui se lève.

venger, vengeance:

nekem

vent: (suite)

mā nef } vent de droite

māu nef

māneſou rafales

(v. nord)

meh-t nef

mehāit nef
vent du nord

āăta (v. froid, humide)

hetai vent d'ouest

henxisioui

henšisi
vent d'est.
litter: mer agitée par la tempête

(v. simoun)

sheboui

souh
(vent vio: lent et brû: lant.)
(brûler)

vent contraire, danger, péril: (v. danger)

nešiou ou nouseš

le vent:

pa naf

vent d'Est

àbti

vent brûlant du sud: (v. plus haut)

šoheb

šohebou

šoheb

(brûler)

faire du vent: (v. flatuosités)

tā

tāu

vent, souffle:

tā

TOY
THY
ΘHOY

tā nefou

tnou nefou

ver: | ventre: (v. viscères)

àrouro

fennou

fetfet

rent

refref

λογλεϥ

sop (v. vautrien)

tem

tnem
vers des tombes

tnemou

Le Ch. 163 du Rituel prescrit les plus grandes précautions pour mettre à l'abri des vers et de tous les démons souterrains les chairs et les os des défunts. pour les préserver de toute destruction qui compromettrait leur existence dans l'éternité.

ver : (suite)

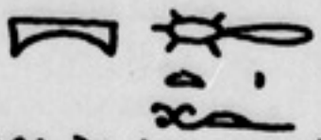
ver rongeur : (v. rongeur)



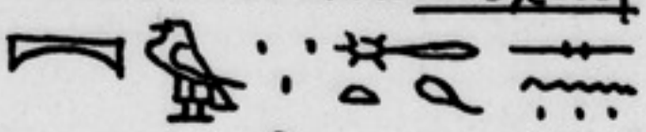
KeKa

KEK , KWK (ronger)

ver solitaire, tænia :



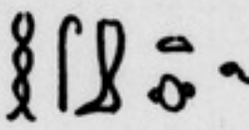
ver de son ventre herxetef



herauxetef sen
vers de leurs ventres



heltou



hoseb-t
ϥωc

verdict : (v. trouver)



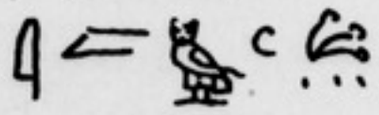
Kemīt

(il a été trouvé que...)

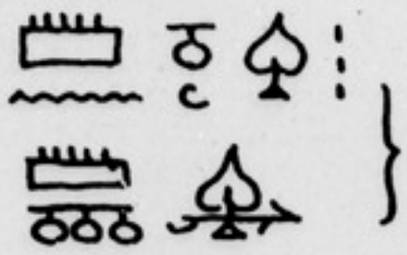
verger, enclos, fruits du verger :



ini



ammou



mennou



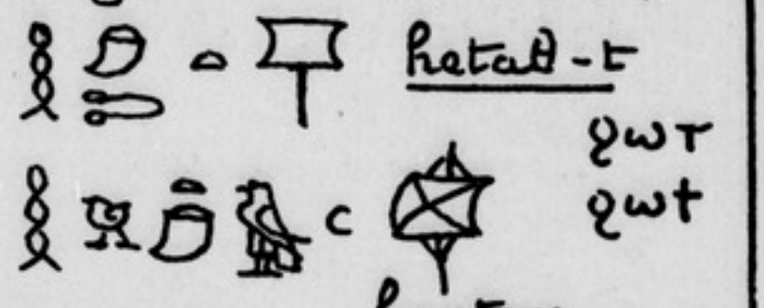
mreš ou mše
(v. jardin)

šatou



tit (v. pomme)
ⲧⲓⲧⲓ
(pommier)

vergue : (v. voile)

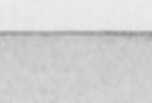


hetat-t
ϩωτ
ϩωτ

hautau

vérité :

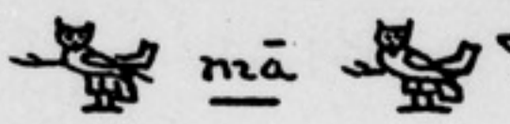
mā ⲙⲉ, ⲙⲏ, ⲙⲟⲓ
ⲙⲉⲉⲓ



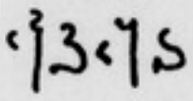
mā-t mau

mā

en vérité :



mā māki
ⲙⲁⲧⲉ

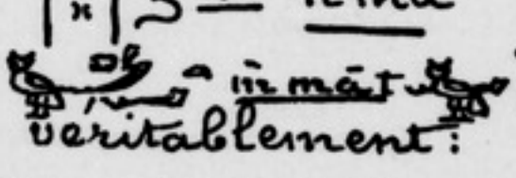


ti ṅ mā-t

vraiment :

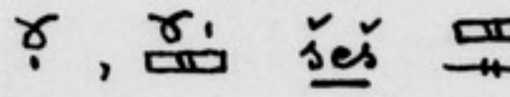


ṅ oun mā

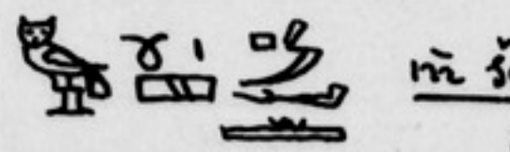


ṅ ma ⲉⲧⲙⲉ
ⲙⲙⲏ
ṅ māt māk

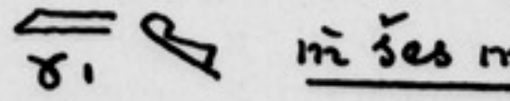
véritablement :



šeš šešš
ṅ šešt

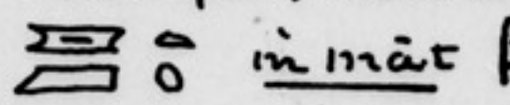


ṅ šeš mā
ⲉⲓ ṅšesma

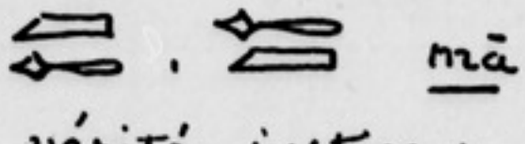


ṅ šes mā

véridique ; véritable ; vrai :

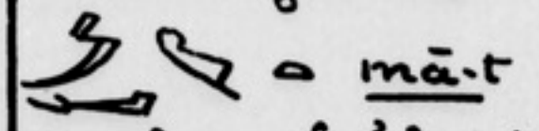


ṅ māt mā-t

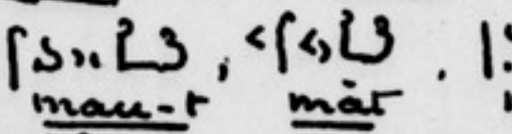


mā mā

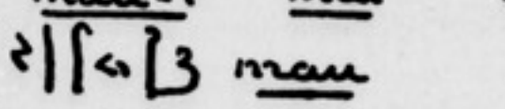
vérité, justice :



mā-t ⲙⲁⲓ

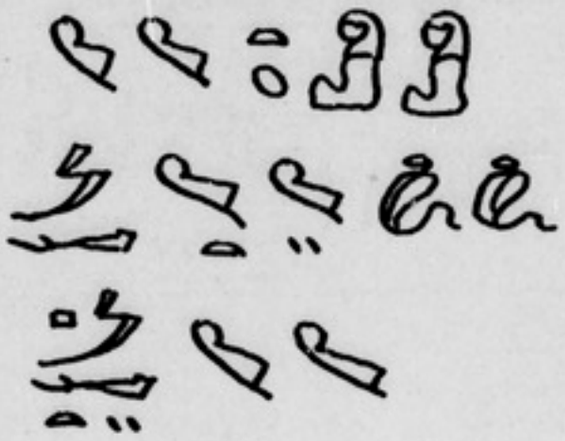


mau-t māt mou



mau

Verité: (suite)
Les déesses Verité et Justice:



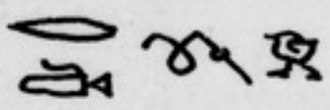
mâti

la déesse Verité: (V président)

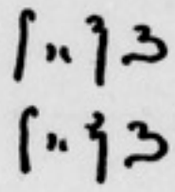


mā

vérifier, justifier:

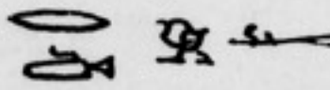


rotou Pwyε



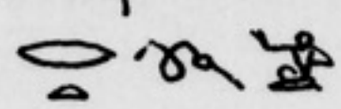
tamа (fournir la vérité)

vérifications, expertise:

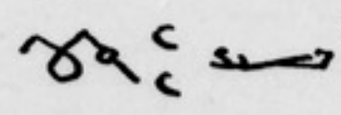


rotou

vérificateur, expert:

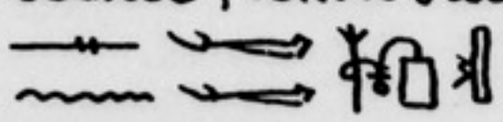


rot



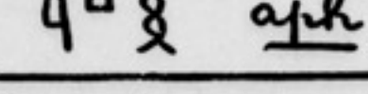
rotouiou

vernir, rendre brillant:

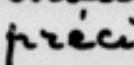
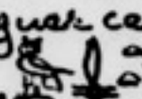


senāi

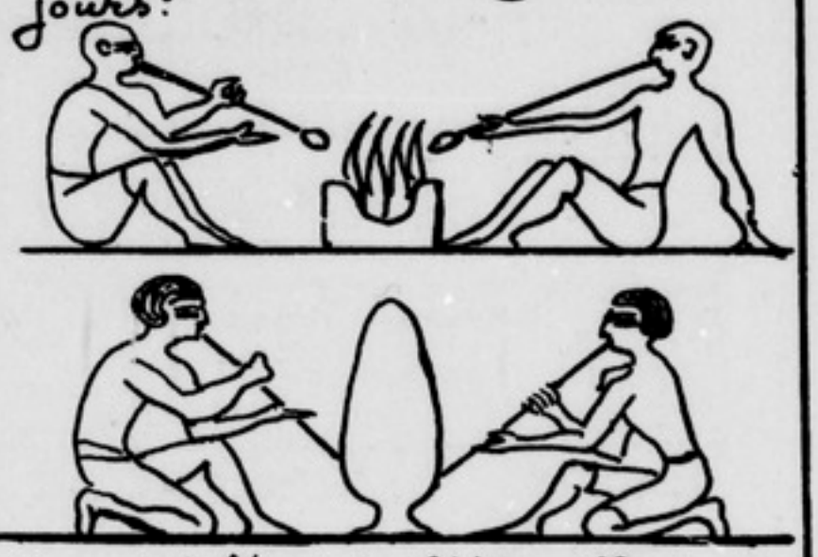
verrat:



âpsh

Verre:
Le verre fut connu en Egypte à une époque très reculée. Les verriers parvenaient même à imiter les pierres précieuses de façon à s'y méprendre. Aussi trouve-t-on à chaque instant, en parlant d'émeraudes, de turquoises etc  ìì mā véritable pour distinguer ces pierres de leurs imitations  nì mati semblables, ressemblantes. Elles servaient à faire non seulement des verres ou des vases à boire, mais aussi des mosaïques, des ustensiles sacrés, des amulettes, des colonnes, des figures de dieux, des emblèmes et même des cercueils.

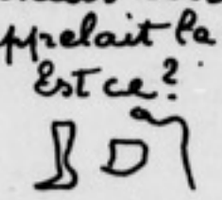
Des peintures trouvées sur une tombe à Beni Hassan, nous montrant des souffleurs de verre thébains de l'époque d'Osortasen Ier (3000 ans av. J.C.) travaillant le verre à l'aide de chalumeaux, très semblables à ceux encore en usage de nos jours:



Quant à l'art de l'émaillerie il fut poussé très loin chez les Egyptiens et ils l'appliquèrent avec un goût remarquable. (V. émaux)

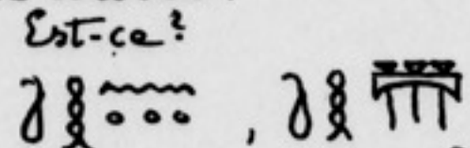
Mais reste à savoir comment on appelait le verre.

Est ce?



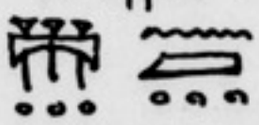
bet, parce qu'en copte BAΣHINI veut dire: verre? C'est douteux, car le déterminatif D indique métal. Il est vrai que les métaux entraient naturellement dans la composition du verre pour le colorer?

Est-ce?



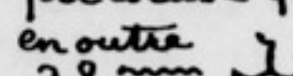
Oehen et ses variantes? Brugsch ne serait pas éloigné à l'admettre, mais Lepsius croit que thehen veut dire: topaze.

En effet:



tehen ì ìmā
tehen véritable

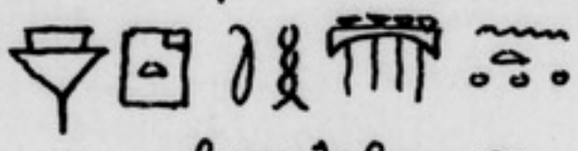
indique qu'il s'agit d'une pierre précieuse qu'on imitait. On trouve en outre



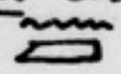
tehen set. le pays de Thèbes

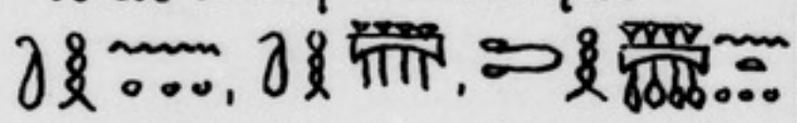
Il s'agit donc d'une contrée où le sol renfermait des topazes, puisque c'est le nom probable de la pierre  θehenn ima

Mais par contre on lit:

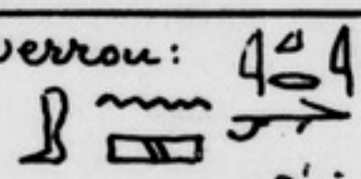


χarp hat θehen-t

chef de la maison du verre, de la verrerie;
at de plus il est fait souvent mention de tats, de colonnettes, de sistres en tehen, sans que les mots  n ma y soient ajoutés.
Il est donc probable que

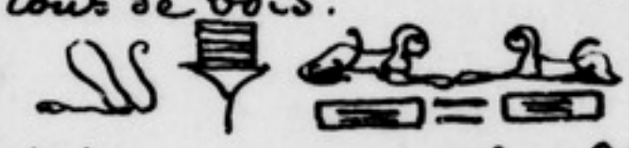


θehen signifia verre. θehen-t

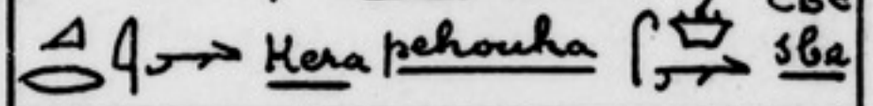
verrou:  àkera

 bens

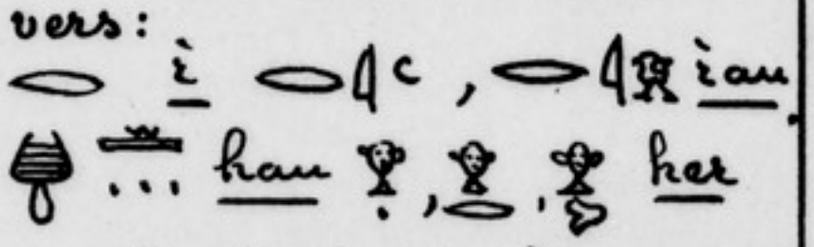
(nous avons déjà fait remarquer que les Egyptiens se contentaient le plus souvent de simples verrous de bois.



sbe CBH CBE

 Hera pehouha sba

vers:



i, ic, iau

han, her

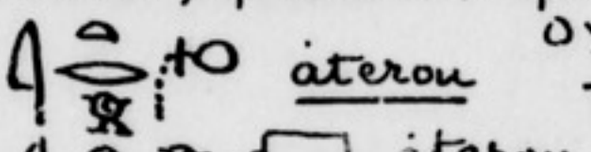
i xont ic au xont
vers l'intérieur



xeft xer šer

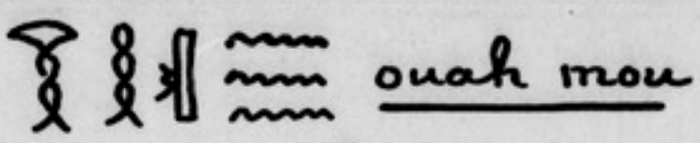
xer xeri

verser; épancher, répandre: OYWTP TEλTE



aterou aterou

ouah mou



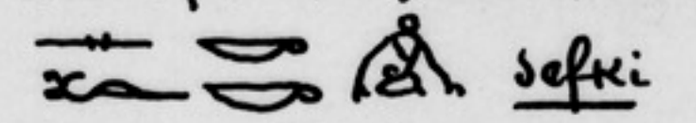
ouah mou OYWTE

wouh OYWTϩ

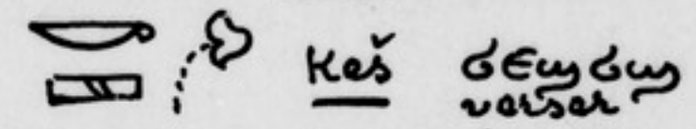
outen

sefki

d'où répandre ses forces, les avoir perdues; être exténué:



sefki



Keš ϬEuϬuu verser

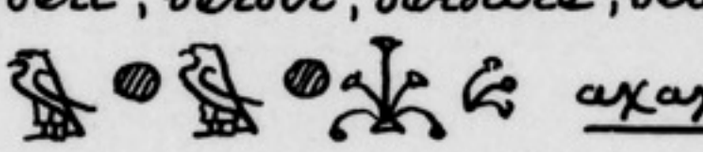
verser, vider: (v. pélican)



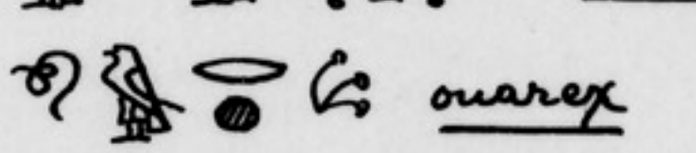
ouš

verser goutte à goutte: (v. goutte)

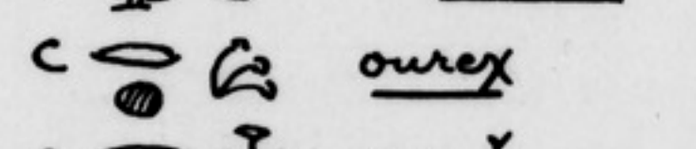
vert, verdir, verdure, verdeur



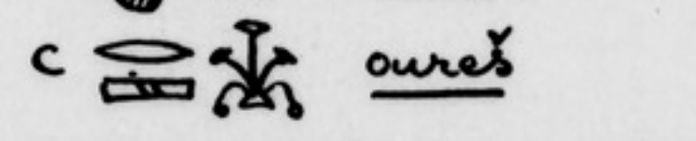
axax



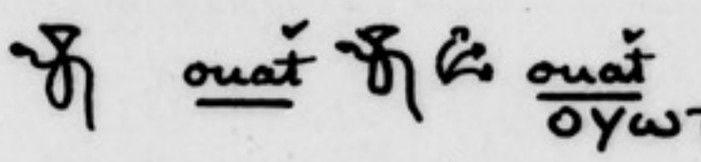
ouarex



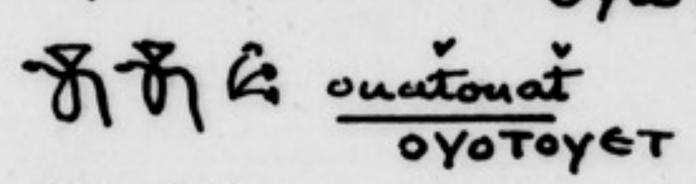
ourex



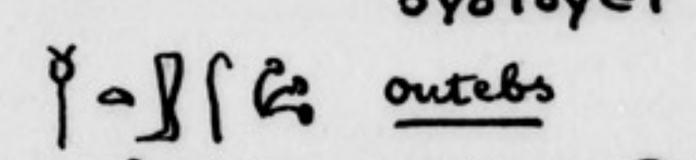
ourеš



ouaš ouaš OYWT

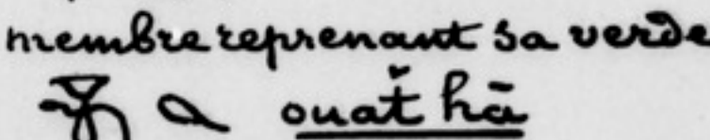


ouašouaš OYOTOYET



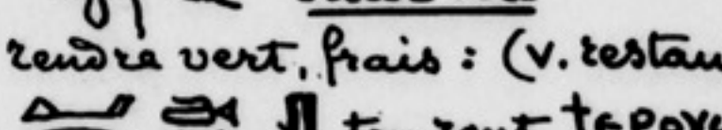
outebs

membre reprenant sa verdeur:



ouaš hā

rendre vert, frais: (v. restaurer)



tou rout TEPOYWT

vert: (suite)
étoffe verte:
ouat menx ouat-t

s'habiller en vert:
outi
par ex:
ⲁⲩϣⲟⲩⲧⲉ ⲟⲩⲁⲧ ⲙⲛⲧⲥⲁⲣⲝ ⲛ
avec oution ir setar
on se vêtira en vert avec la robe Setar.

être vert, verdure, herbe, verdoyant comme l'herbe
ouat ouatouat
ⲉϥ ⲟⲩⲉⲧⲟⲩⲱⲧ
nom d'un serpent vert:
ta ouat le vert
couleur verte minérale:
roa ouat
roï ouat
vert de gris: (oxyde de cuivre, rouille)
xrau nou xomt (rouille du bronze)
xraua-ou ir xomt
d'où:
xrout objet dont on a enlevé la vert de gris, la rouille

xrou enlever le vert de gris, racler, gratter, pourbir.

vertèbres: (v. cheville, talon)
TwPI
terou
θesou
colonne vertébrale:
at
ati
ati

vertu: (v. force, courage)
vertu magique: (v. magie)

vestibule: (v. atrium)
het
ϩAEIT
hait
hi

vestiges, marcher sur les traces
takse TAGCE

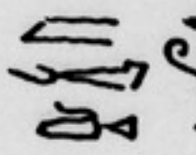
vêtements, vêtir: (v. costume, habiller)
am
ounxou

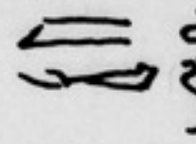
vêtement: (suite)

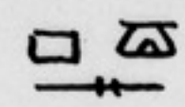

mār MOYP

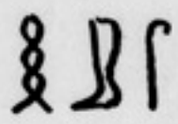

māt

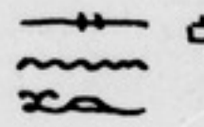
mat


māṭ


māṭau


paḳes

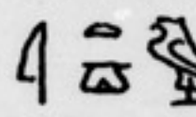

ḥebes-t ϩWBC ϩBC ϩBWC ϩBOC


soṇef CWNIϩ

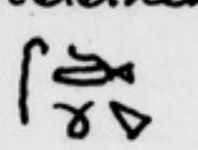
vêtement qui protège:

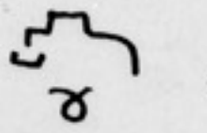

māk

vêtement, robe de byssus:

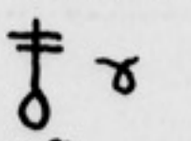

àtka

vêtement de cérémonie:

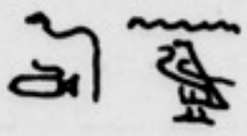

seth


soṭp

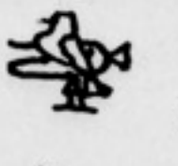
vêtement de fête:


šes nofre

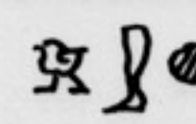
vêtement d'étoffe commune:

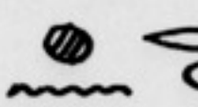

tetena
6ABITWN

vêtement très ample, burnous:


ta

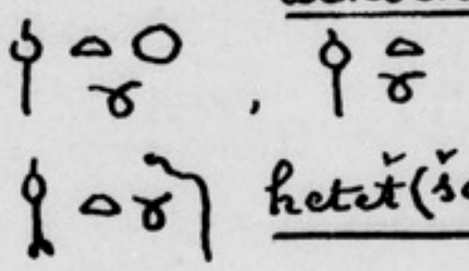
vêtement de peau, de fourrure:

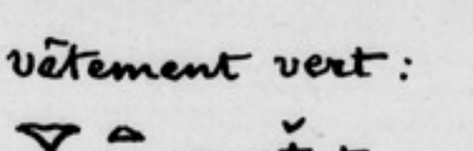

oubex oubex.


xenkou

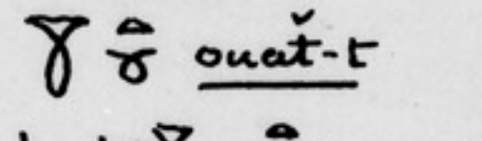
vêtement blanc:

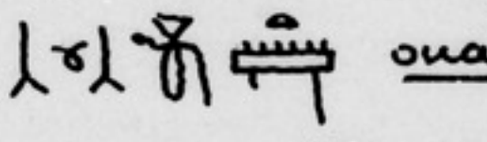

arhorhet(neu)x:t


het(šes)

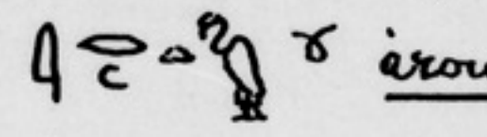

hetet(šes)

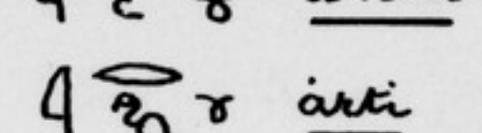
vêtement vert:

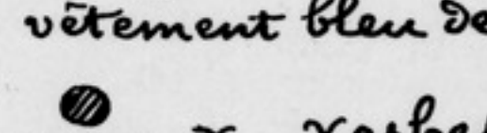

ouaṭ-t


ouaṭ-t

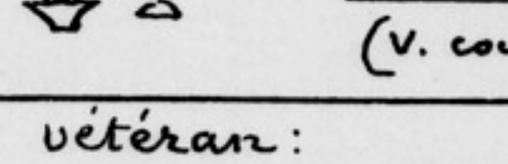
vêtement bleu pâle:


àrouti-t

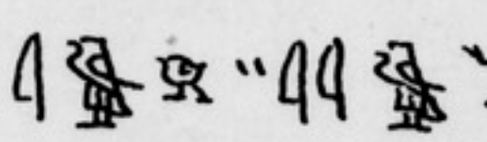

àrout

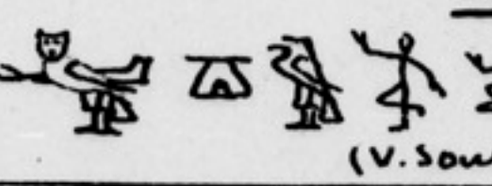

àrti

vêtement bleu de deuil:

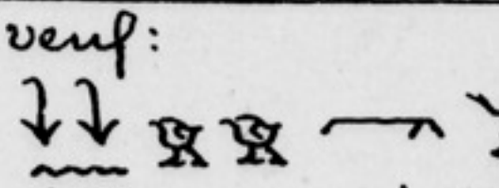

xesbet(šes)
(V. couleurs)

vétéran:


àaniia

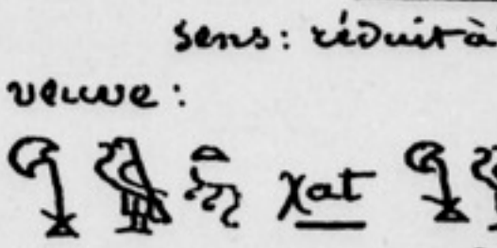

māka
(V. sous-officier)

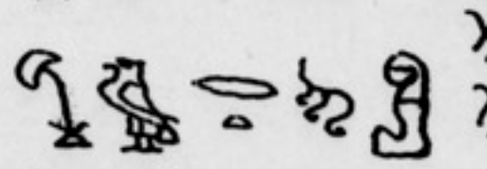
veuf:

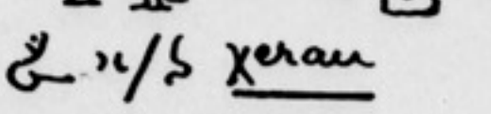

ninionion

sens: réduit à l'inactivité.

veuve:


xat xaru

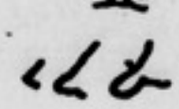

xarot

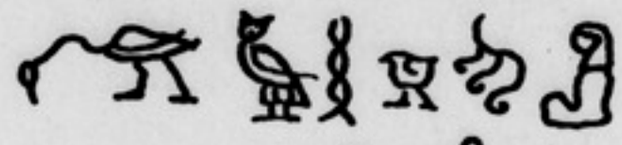

xerau

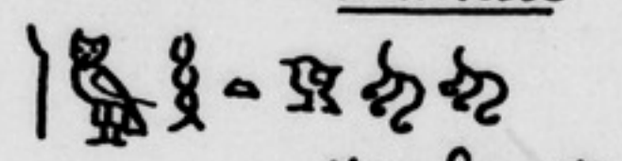
XHPA

veuve: (suite)


xerat

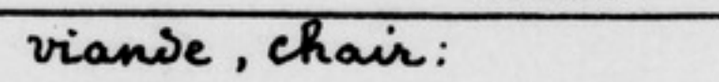
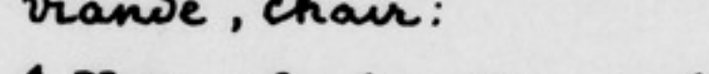
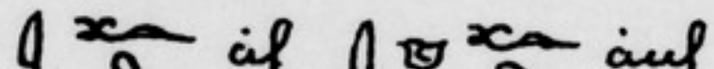
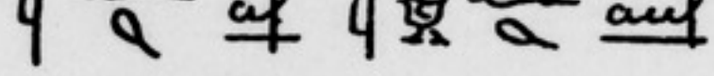

xerаut

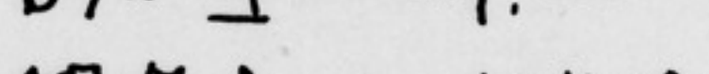
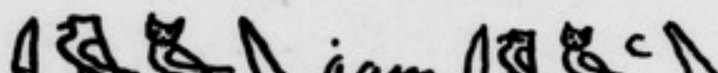
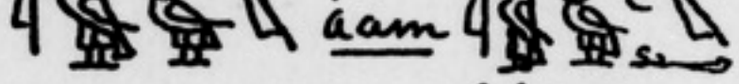
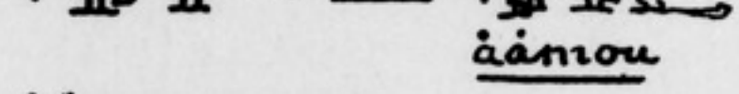

Kemhou

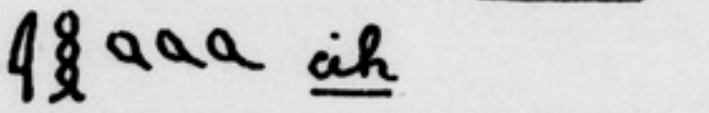

Kemhou-t

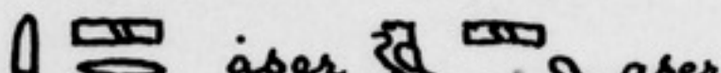
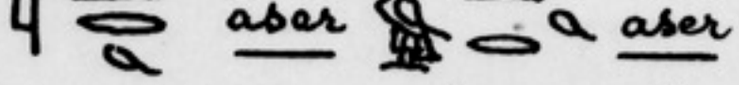
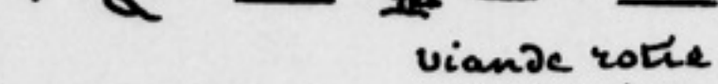
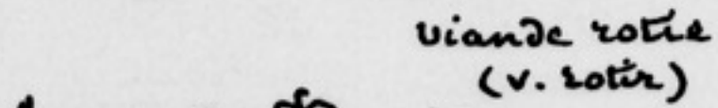
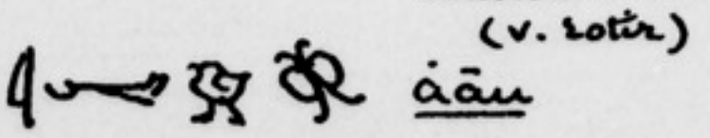
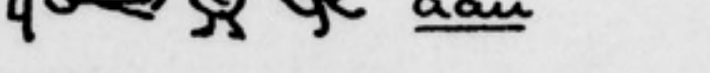
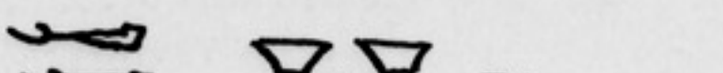
avoir les cheveux déliés (v. cheveux, deuil.

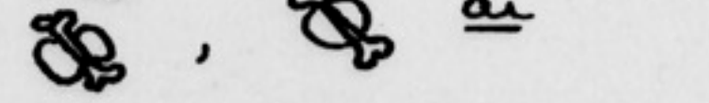
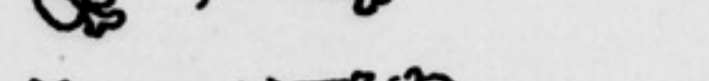
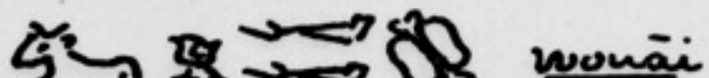
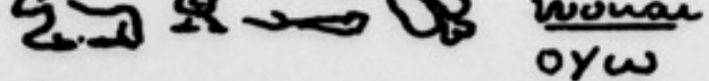
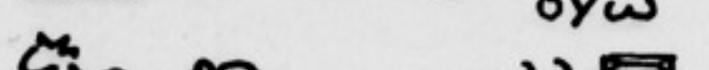
viande, chair:

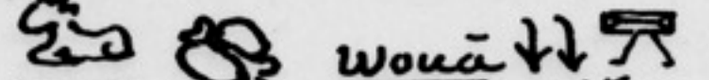
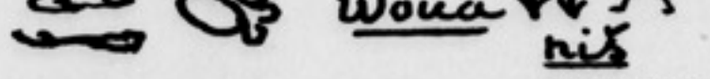
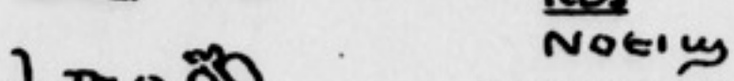





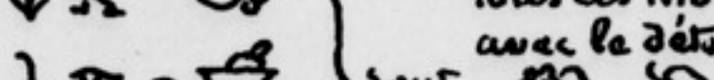
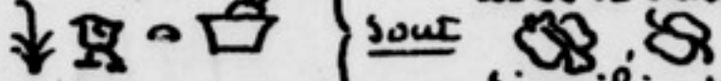
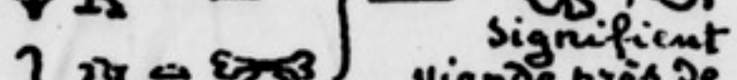
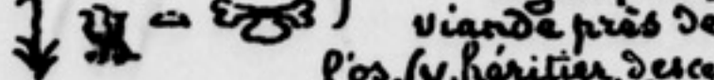
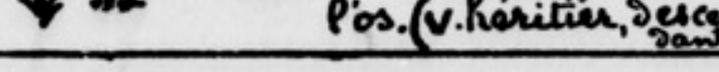








viande rôtie (v. rôtir)

tous ces mots avec le déter: signifient viande près de l'os. (v. héritier, descendant)

viande: (suite)

hāu hā-t

hāu

hāu

hāṯou

viande fumée:

àufou fouṯau ou. wouṯau (fumé)

viande de genisse, de veau: (v. goûter)

tepa

tepa-t

viande fraîche, fraîchement cuite; viande de chevreau:

ṯeṯ ṯeṯa

àufou ṯeṯa ānx

vicaire, vice-roi:

àṯenṯa

la plus haute dignité de la cour.

vice: (v. péché)

les vicieux, les réprouvés:

temi

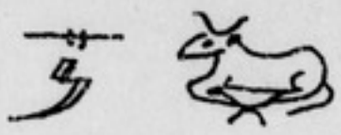
par opposition aux élus:

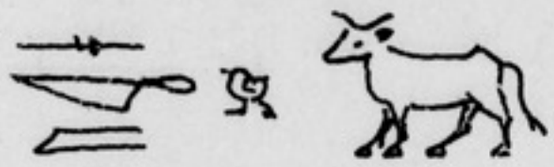
temou

victime du sacrifice: (v. immoler)

sma

victime : (suite)

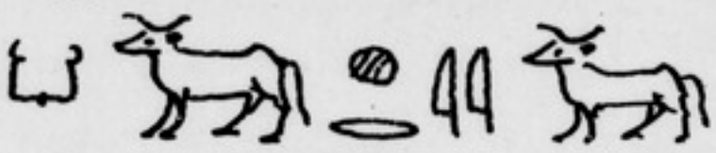

sma

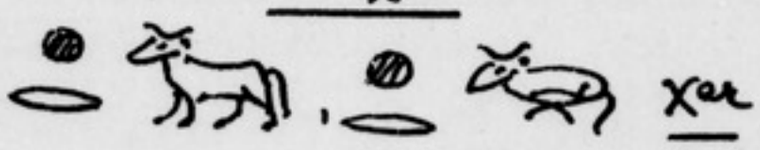

smou


smam

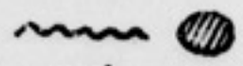

sma

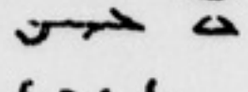

smamou


Ka xu

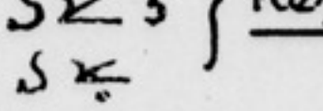

xer
ψaaP

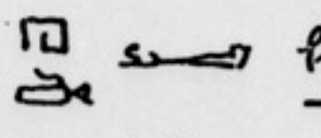
victoire:

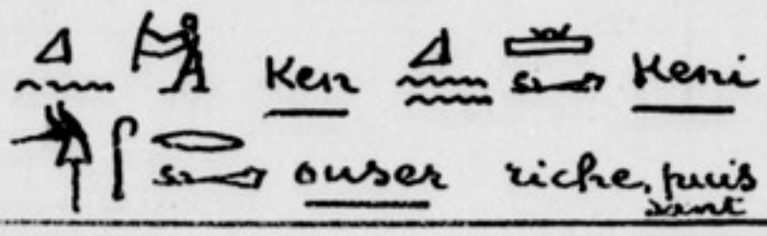

next NIψT
NaψT


next
naST

victorieux:

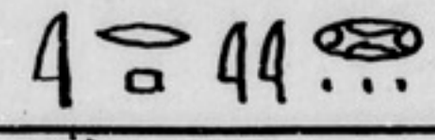

ä next
(grand par la victoire)


het

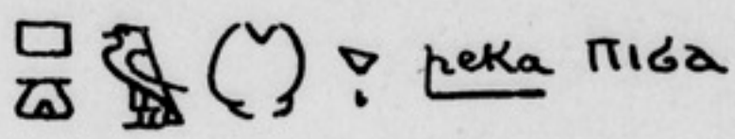

Ken Keni

ouser riche, puissant

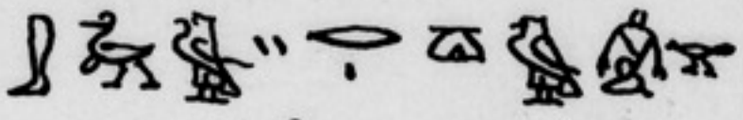
victuailles:


arpiou

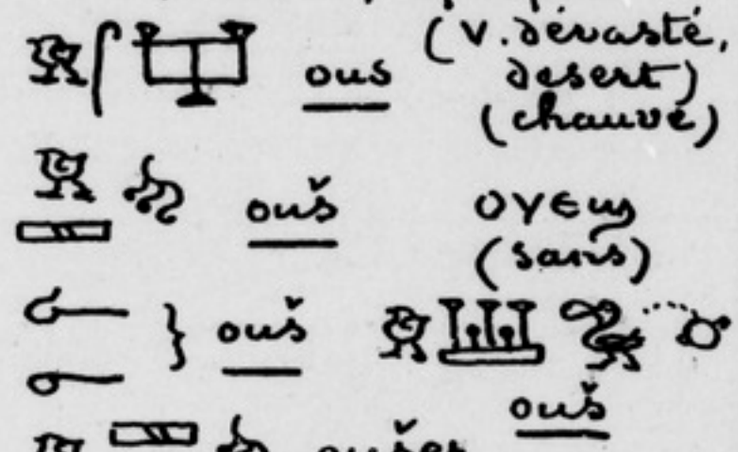
vide, creux:


keka ΠIGa

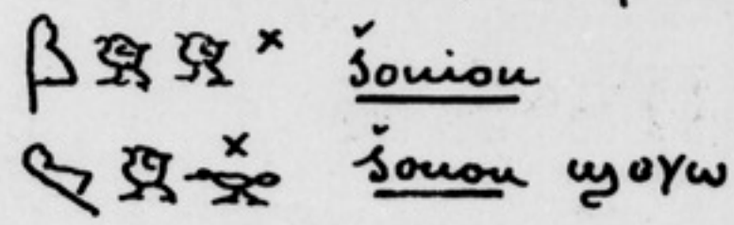
vider:


kairoka

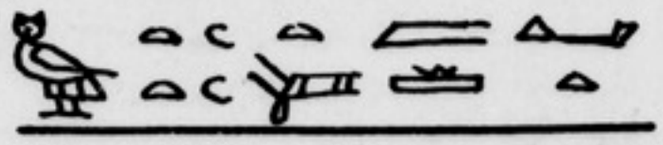
vide, désert, dépeuplé:


ous (v. dévasté, désert) (chauve)
ouš oyeuy (sans)
ouš
ouš
ouser
Ka

vider, être vide, manquer de


šouiou
šouiou ψoγw

par ex:


mi toutou tem tout
que ne soit pas permis

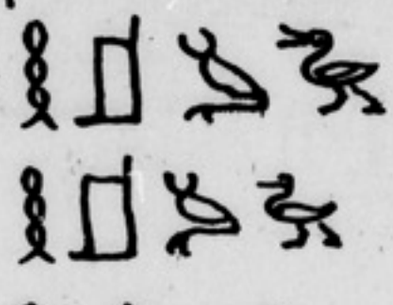

toutou=f šouiou
qu'elle parta (la barque) à vide.

le vide, l'étendue, l'espace:


šou ψIH

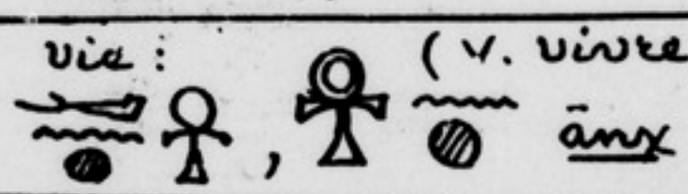
vider : (suite)

vider d'une part pour remplir de l'autre :

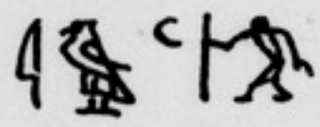

hasem

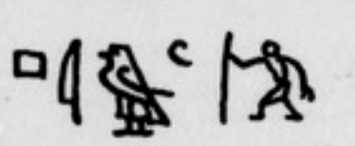

hatem

vie : (v. vivre)


ânx

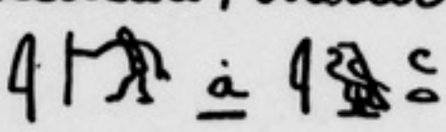
vieillesse, vieillard, vieillir :

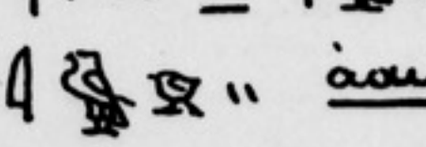

àau être vieux, vieillir.

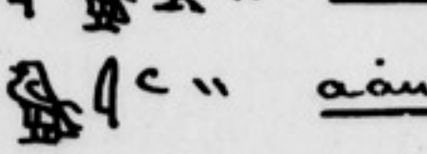

p'àau le vieillard

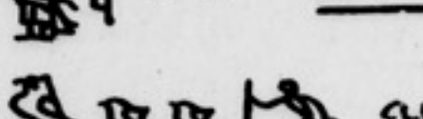

ta àau la vieillesse

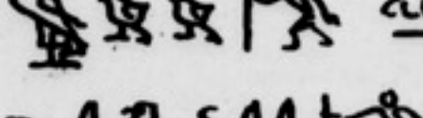
vieillard ; vieillir :

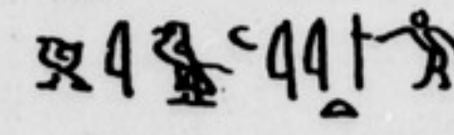

à àaut


àaui

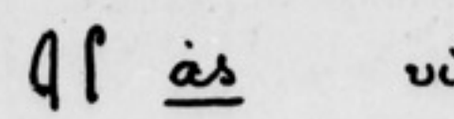

àaui


auaui


ouaaui-t vieillesse

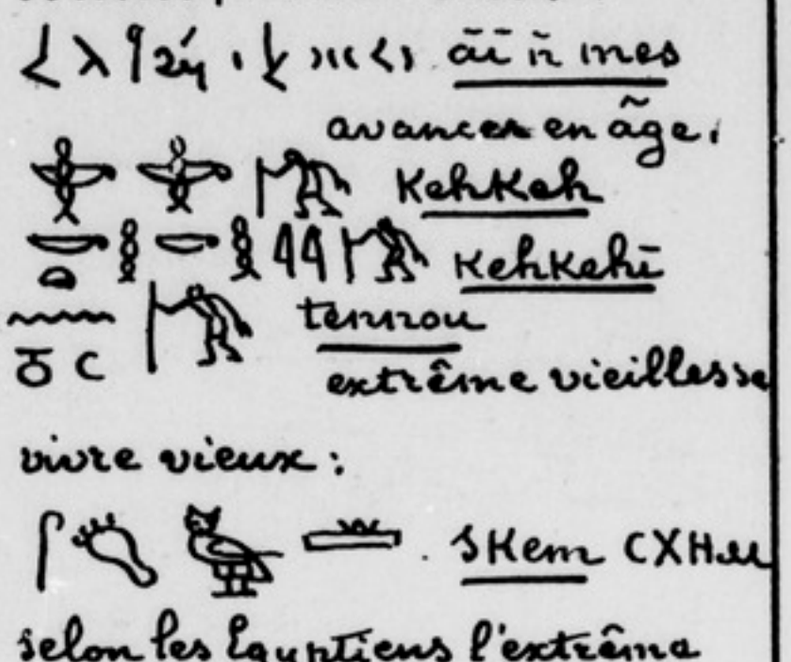

às vieux, ancien

àC

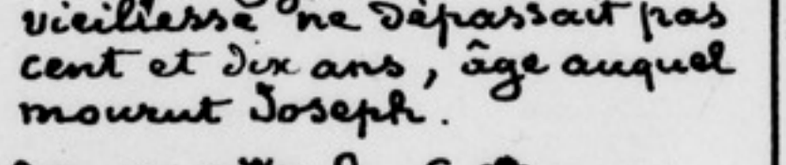

nexi Nuyt

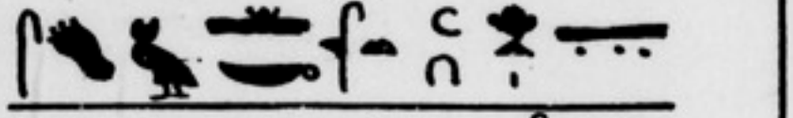

skim CKim

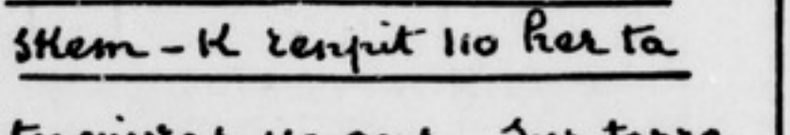
se dénoircir, avoir des cheveux blancs

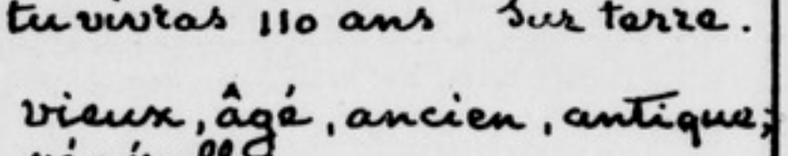

Kehk

vieillir, devenir vieux :

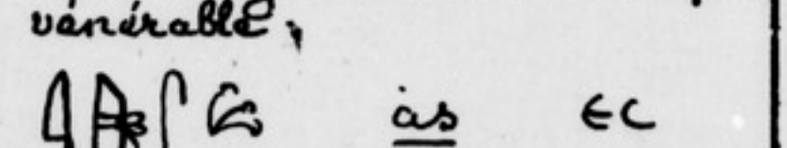

âui n ines avancer en âge.


Kehkeh


Kehkehi


terrou extrême vieillesse

vivre vieux :


sKem CXHel

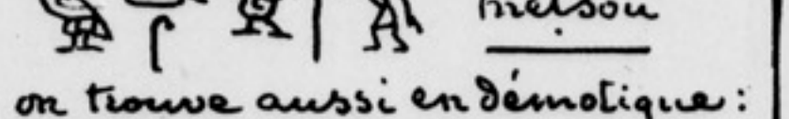
selon les Egyptiens l'extrême vieillesse ne dépassait pas cent et dix ans, âge auquel mourut Joseph.



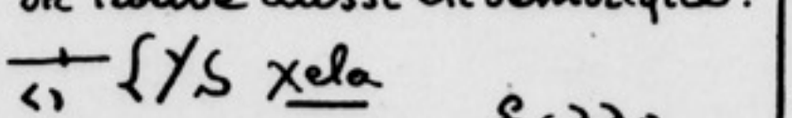
sKem-K renpit 110 her ta

tu vivras 110 ans sur terre.

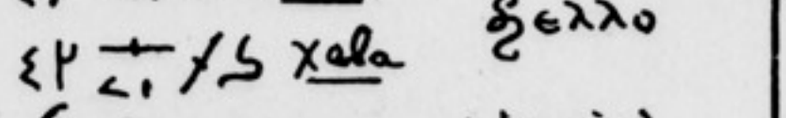
vieux, âgé, ancien, antique, vénérable :


às €C

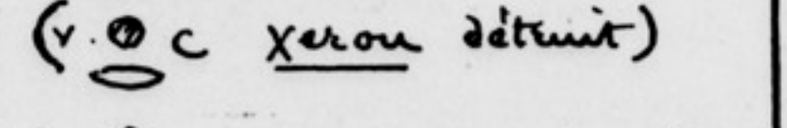
vieux, chose vieille, vieillerie, chose usée :


heta ρit

vieillard distingué :

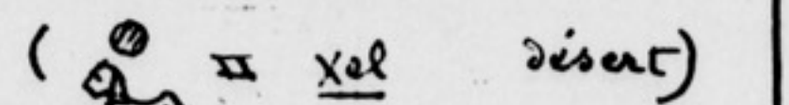

metsou

on trouve aussi en démotique :

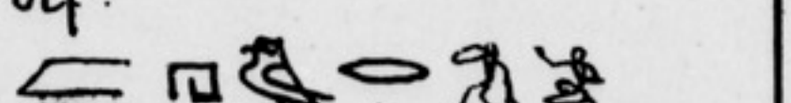

χela ℰελλο

χela

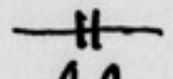
(c χerou détruit)

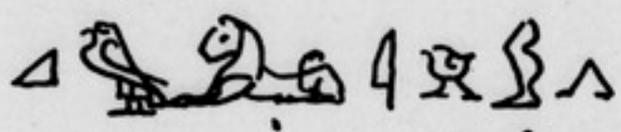

(χel désert)

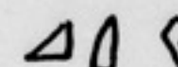
vif :


mâharo

vif: (suite)
vif, prompt, alerte:

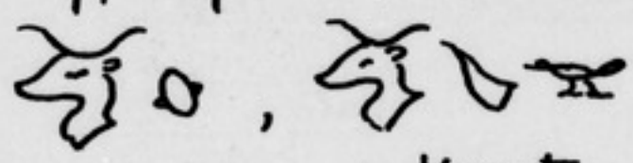

sī caiwoy

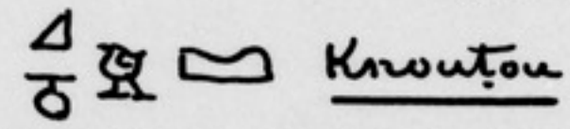

Kalau


Kera

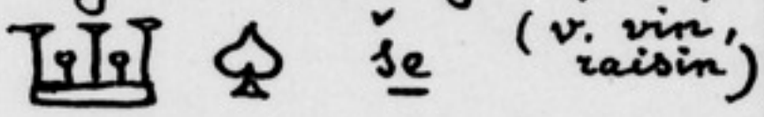

Krl
Kωλнu
(se hâter)

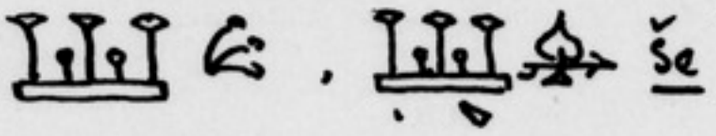
vif, emporté, insolent:

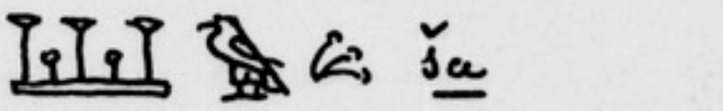

Krat
GNAT

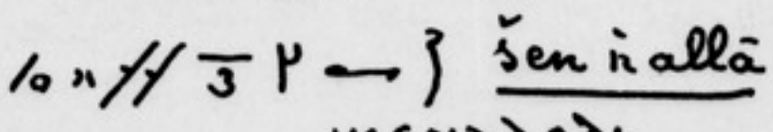

Krouṭou

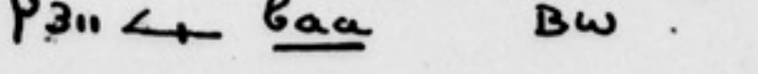
vigne; cep de vigne; pampre (v. vin, raisin)

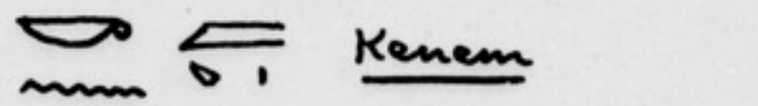

še

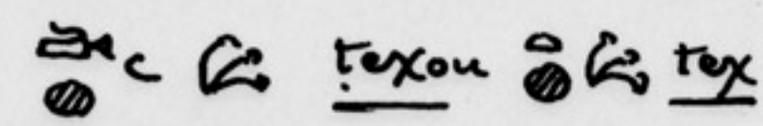

še

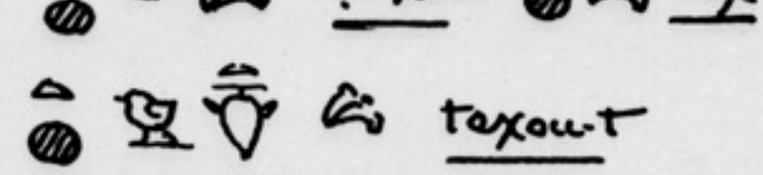

ša


šen ḥallā
ψENAλOλI
arbre à raisins


baa BW

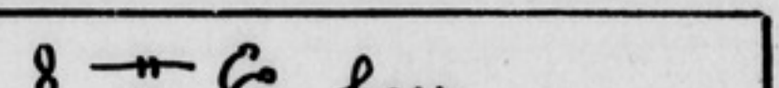

Kenem

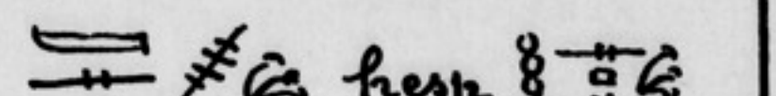

ṯexou tex

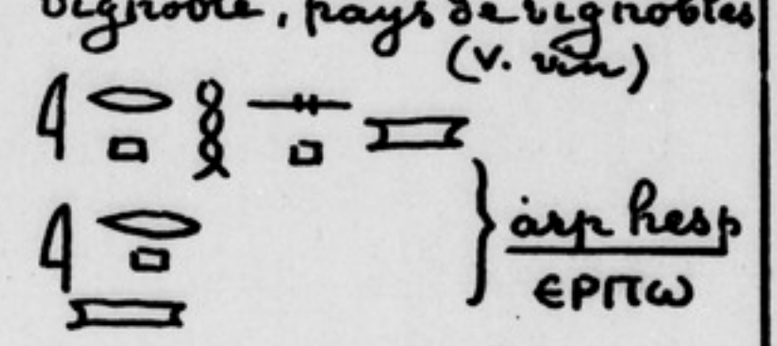

ṯexou-t

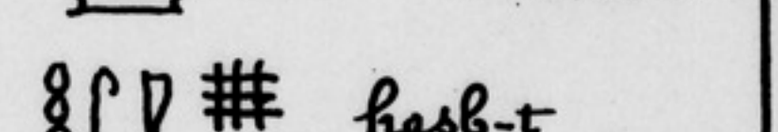
vigne:

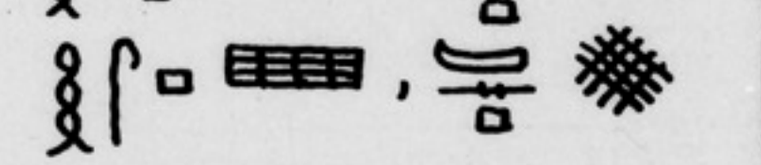

ḥesp-t

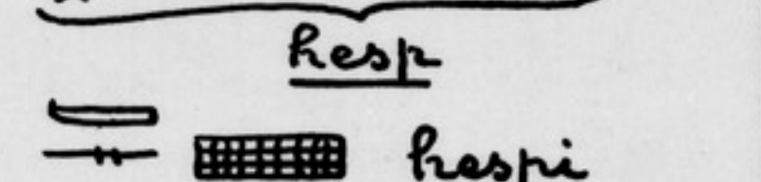

ḥesp


ḥesp ḥaspi
vignoble, pays de vignobles
(v. vin)

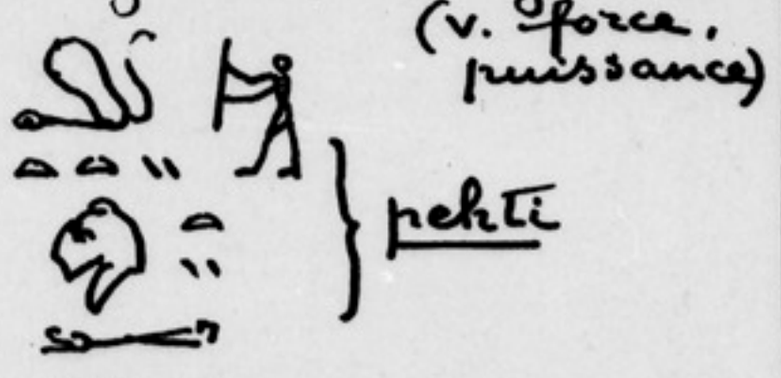

ỉrp ḥesp
ЄPΠω

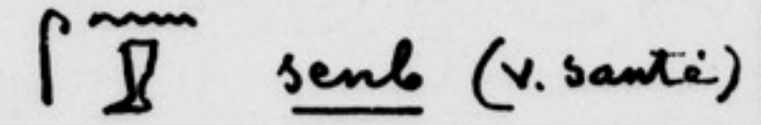

ḥesb-t

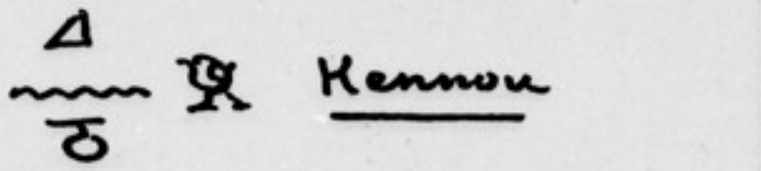

ḥesp


ḥaspi

vigueur, être vigoureux
(v. force, puissance)


pehṭi

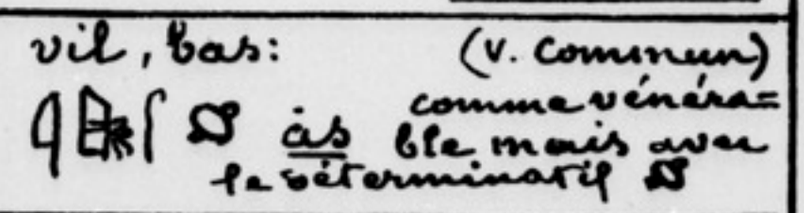

senb (v. santé)


Kennou

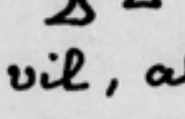
par ex: cheval vigoureux


Kennou ḥeṭa

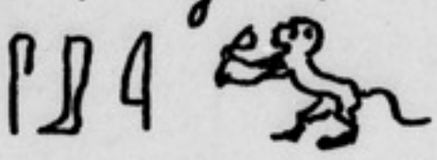
vil, bas: (v. commun)


ỉds blé mais avec le déterminatif
comme vénéra-

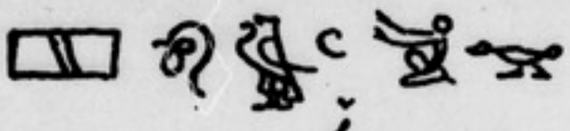
vil : (suite)


bek cbok

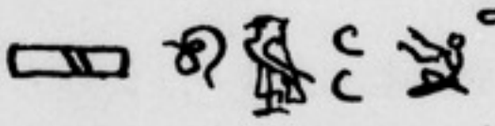
vil, abject, démon :


seba

vil, vulgaire, commun, individu de basse classe :


šouau

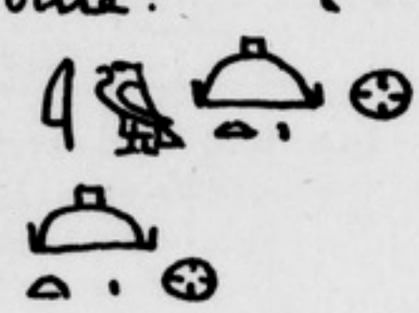

šoua, wooye


šouaou

ville, agglomération, population d'une ville : (v. foule multitude)


āš-t ou āx-t (selon le dialecte)

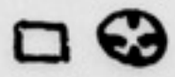
ville :


aat


bak

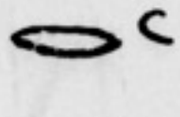

bakā-t

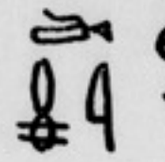
BAKI

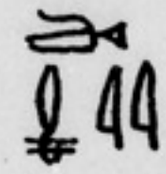

pa nen la ville


nen

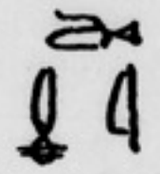

nen


rouou ou rouiou


tema tme


temi

village, lieu habité :

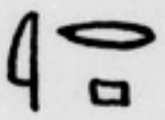

tema

villageois :

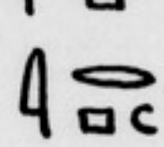

rob n tema

peuple

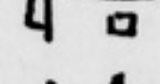
vin :


arp

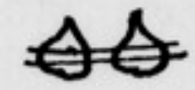
HPT

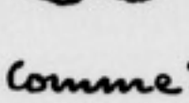

arpou

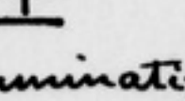

arpou

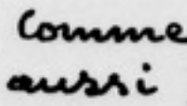

arp

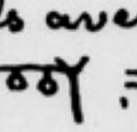
Comme déterminatifs avec arp aussi



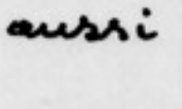

ar


art

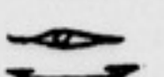

arhor


arthor

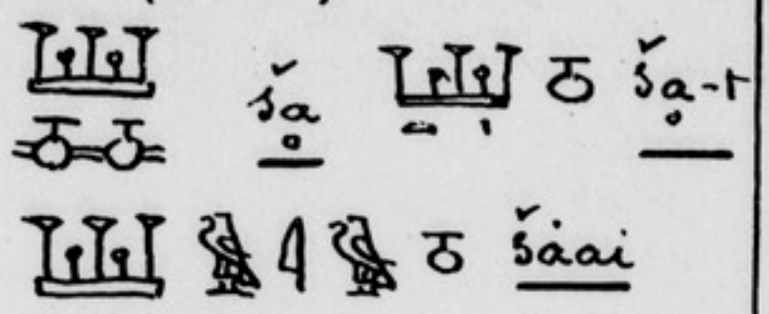
vin blanc :

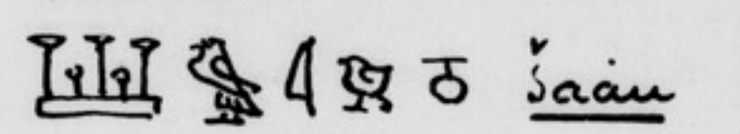

arhor ḥet

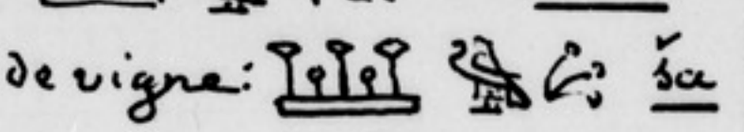
vin vert, vin jeune ; moût de vin :

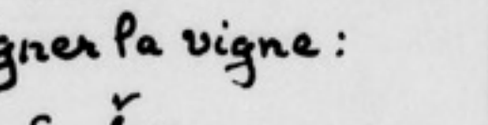

arhor ouaš

vin: (suite)

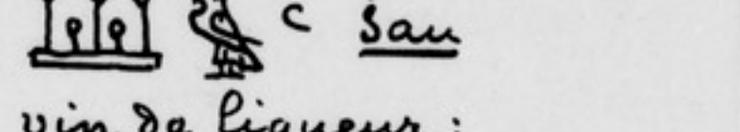

šo šo-t


šaai

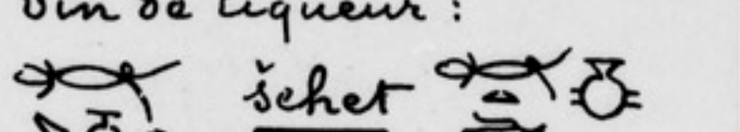

šaau

de vigne: 
šo

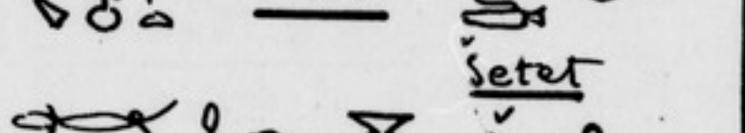
d'où: soigner la vigne:


šau

vin de liqueur:


šehet

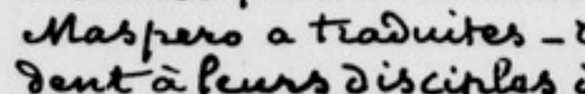
šetet


šathou

Ce devait être un vin très capiteux, fait probablement, comme certains vins du midi, avec des raisins secs soumis à une lente fermentation sous l'influence de la chaleur solaire. Les scribes en effet, dans les lettres qu'ils adressent aux étudiants pour lesquels ils ont le plus d'affection, — lettres qu'on a retrouvées et que Maspero a traduites — recommandent à leurs disciples de ne faire abus de bières et de vin, mais surtout de s'abstenir de la liqueur schestou.

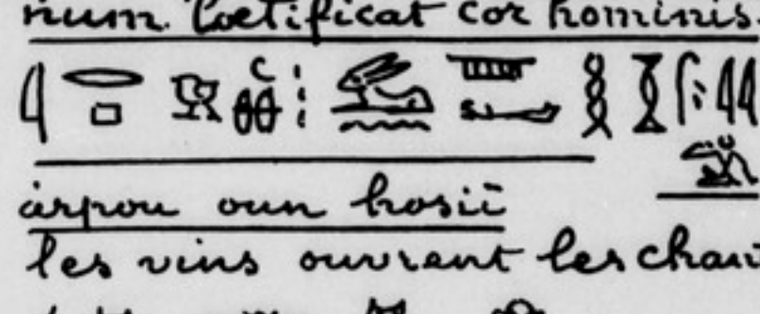
Le vin était non seulement usité comme boisson et souvent mêlé au miel, mais entrait aussi dans beaucoup de prescriptions médicales. En outre il servait à asperger les temples.

Dans le tableau des félicités d'un homme parfaitement heureux il est dit:

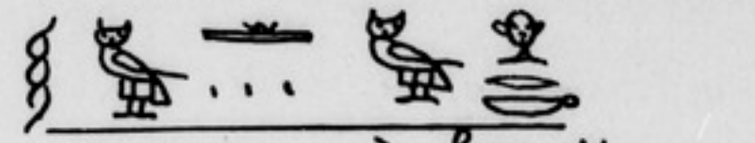

ro-f meh arpou

Sa bouche est remplie de vins.

On rencontre aussi une phrase qui rappelle le « Vinum vinum laetificat cor hominis. »

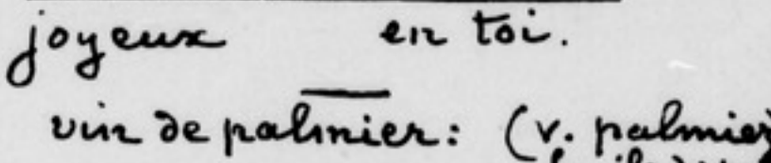

arpou oun hosiu

les vins ouvrent les chants

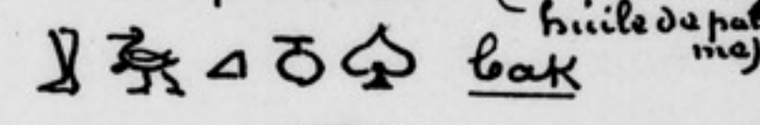

notem-ou m her-k

joyeux en toi.

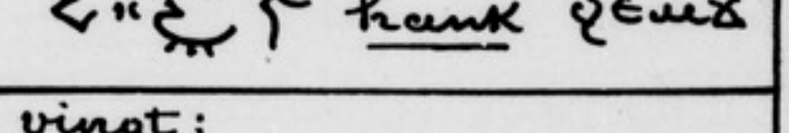
vin de palmier: (v. palmier, huile de palme)


bak

vinaigre:


hank qeues

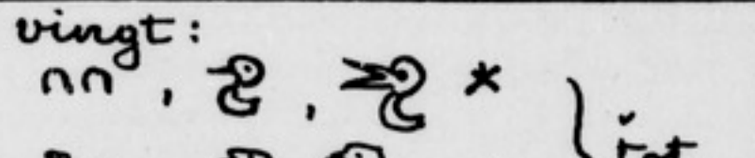
vingt:


tot

ΔOYT

ΔWT

fem. ΔOYWTE

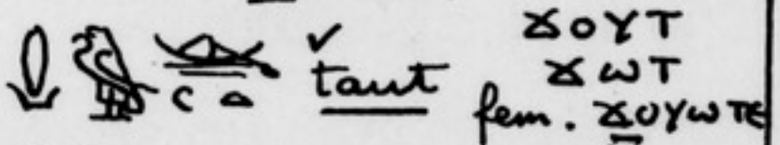

toutaub

vingtième:


meh tot

MEQΔOYWT

vingt cinquième:


meh tot toua

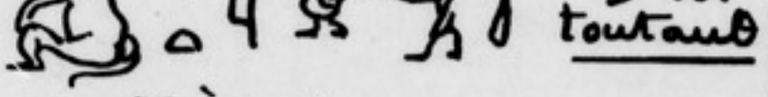
MEQΔWTTIOY

vingt mille: 10000 x 2


teba son

TBACNAY

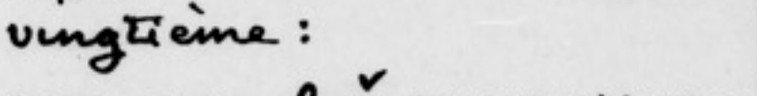
violence:


Kons

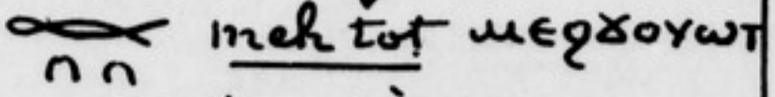
ΔONC

ΔONC

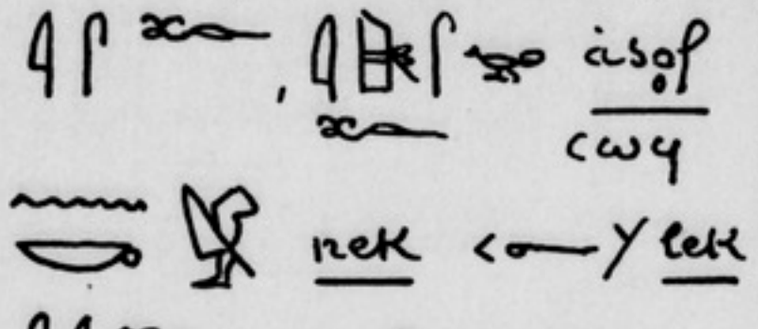
GNC

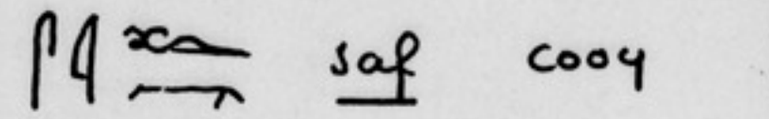

Konsou

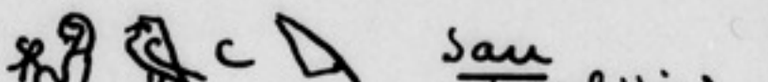
violer, faire violence, violation:


ānaïou

violer, faire violence: (suite)





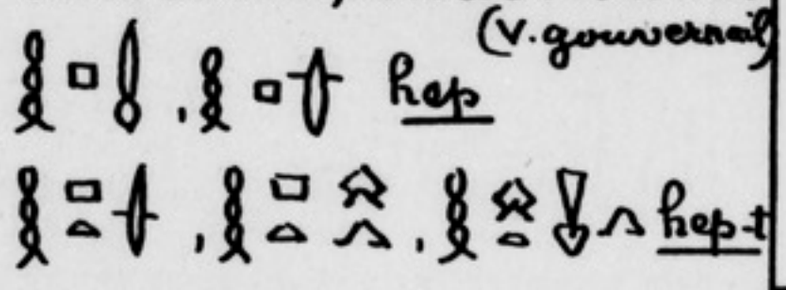




violer un secret: (v. trahir)

vipère: (v. serpent)

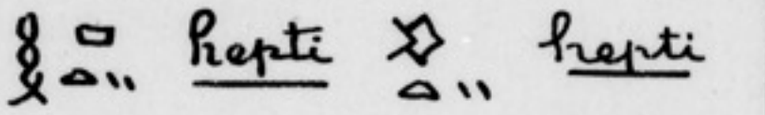
virer de bord, courir des bordées (v. gouverner)



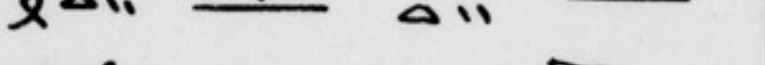
virginité:



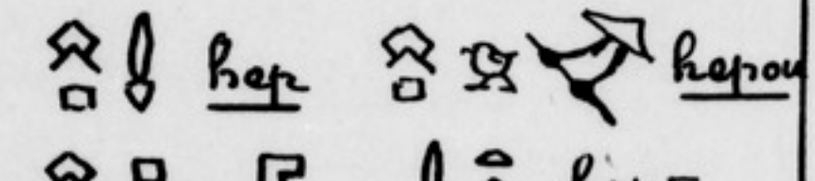
déesse de la virginité:



elle porte les deux cornes: (renversées)

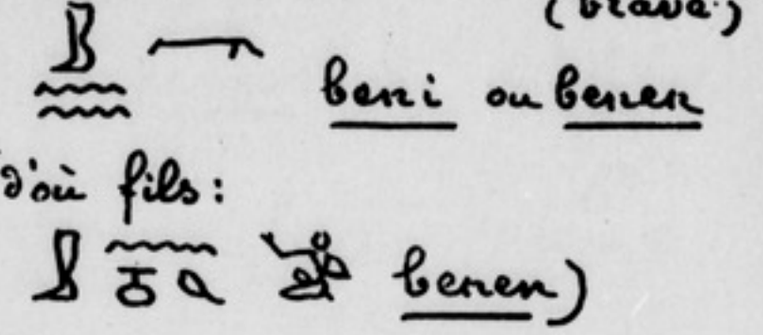


d'où son nom de Sopdet Rounouti



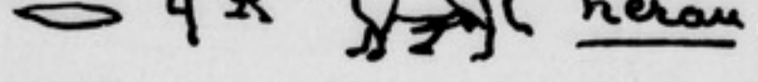
(fleur protégée par les 2 cornes)

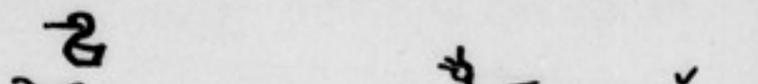
viril, virilité: (v. mâle) (brave)



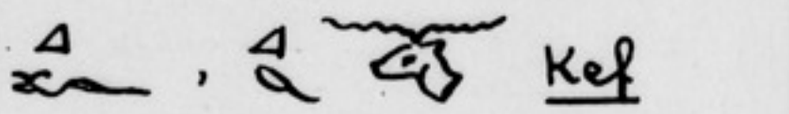
(d'où fils:



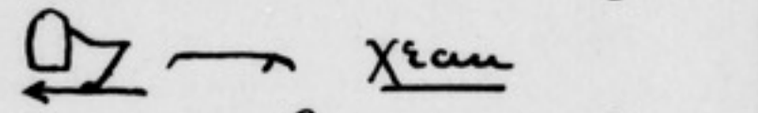




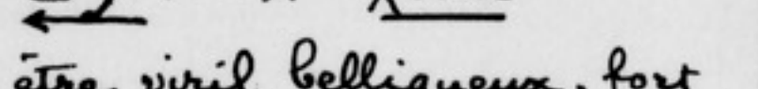
virilité, force virile:



viril, belliqueux: (v. guerre)

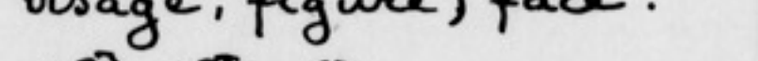


être viril, belliqueux, fort au combat:

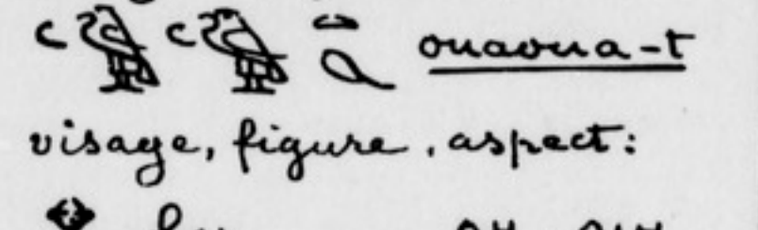


visage, figure, face:

visage, figure, aspect:



vis-à-vis de, viser:



vis à vis, en face (v. en face de) devant (en présence de)



souvent précédés ou suivis de ìn

vis-à-vis (suite)

herher ou heri

xeftḥer

se tenir vis-à-vis :

ȧābā

viscères, ventre, intestins :

ouṯaxetxet

... beselkou

maïṯ
maqT
maqT

nâtou (utérus)

xet ḫHT, ḳHT

ḥet

Keb Keb
pansu

ventriloque :

xennou ou xinou
ψINE

vision, apparition :

ounḥer ϪΥΝϘ

resou ΡΑϹΟΥ

visible :

pir

ounnou

visiter ; visite, visiteur :

ḥry

xens ψINE

šenš šen

sona

tehem

visiter, explorer :

ṯar ϨΕΡ

visqueux :

ȧṯ ȧṯ

ȧiṯ (c'est aussi le nom d'un poisson)

tefṯi ΤΕΒϨΕ (résine)

vite :

as ϩϹΑΙ
ast ϩϹΙΑΙ
IHC

pèrper

pehmṯ
pehṯerṯ

m̀ sex

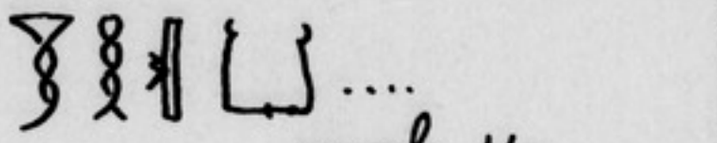
ši ϹΑΙΜΟΥ

vitesse :

mest

vivier : ounḫtaire

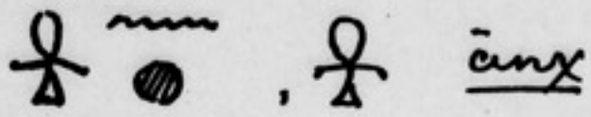
vivat! vive! hourrah!



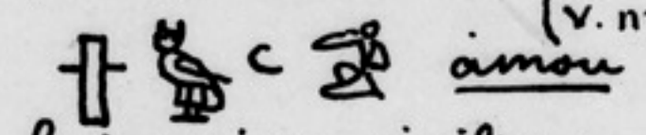
ouah Ka....

que le nom (d'untel) grandisse!

vivre:



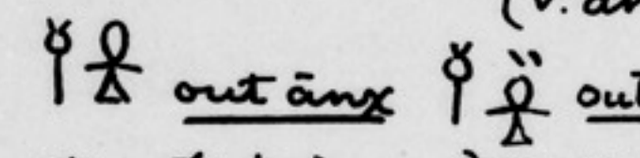
ānx



ānx wnḏ (v. mortel)

ānou

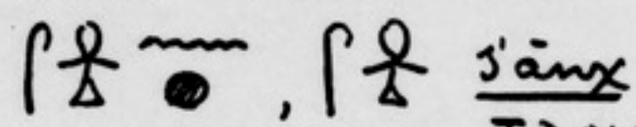
faire vivre, vivifier: (v. animer)



out ānx outi ānx

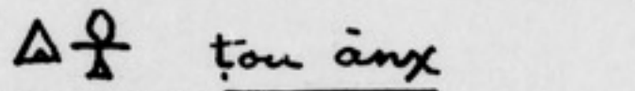
ti ānx donner la vie

i ānx rappeler à la vie



ḏ'ānx

TANḎO



ṯou ānx

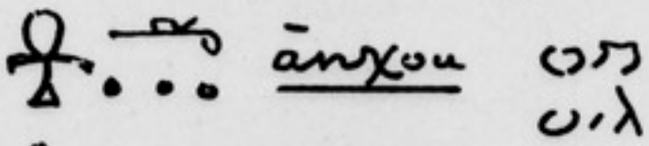
par ex:



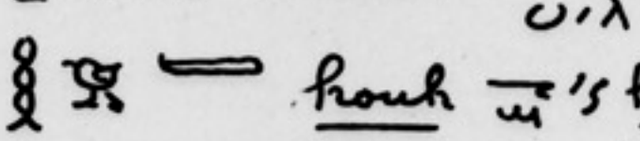
ṯou ānx neb ma ra ṯet

donnant toute la vie comme Ra éternellement (titre royal)

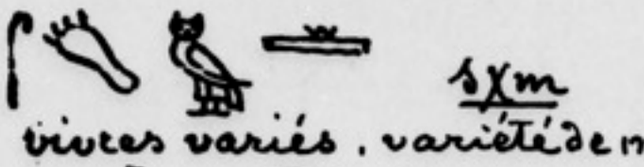
vivres, aliments: (v. provisions)



ānxou

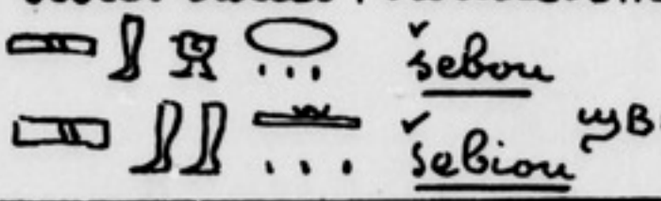


ḫouḫ ḫouou



sḫm

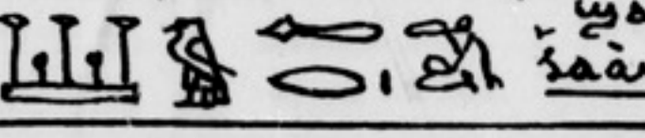
vivres variés, variété de mets:



ṣebou

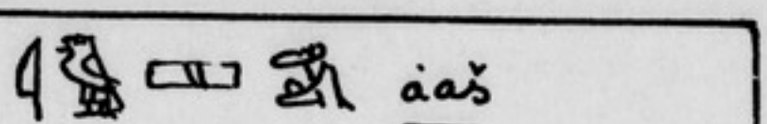
ṣebiou

vœu, faire un vœu: (v. désirer)



ṣaāṛo

voir

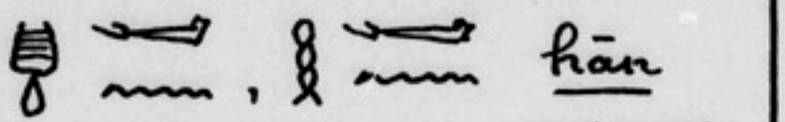


āaš

xertou

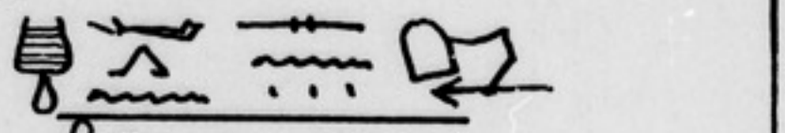
voie: (v. chemin, route)

voici que, voilà que: (v. ici)



ḫān

par ex:



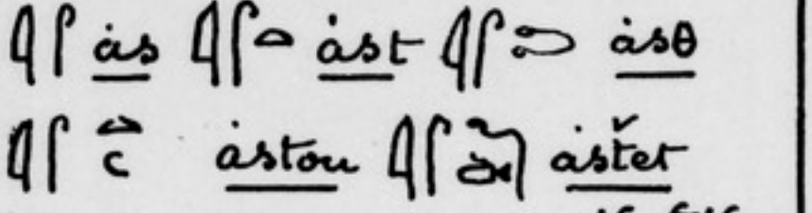
ḫān sen xer

les voilà combattant.



ḫān nef her āk

le voilà entré.



ās āst āsṯ

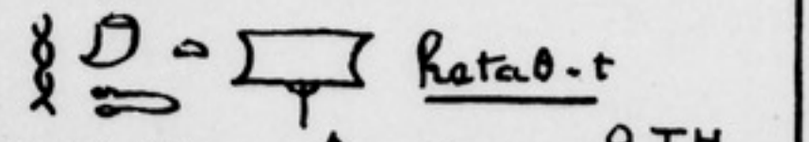
āstou āsṯet

āsk

ṣ ṣṯ ṣk

IC, EIC ϘHNTϵ ϘEITEC

voile de navire:



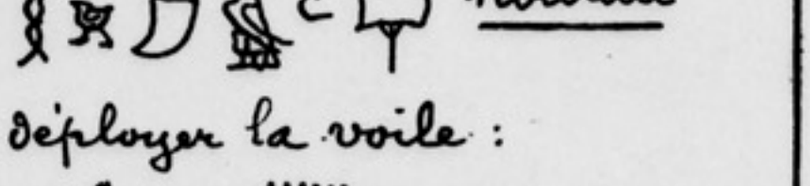
ḥataṯ-t

ḥetaṯ

ḥoutaṯ

ϘTH

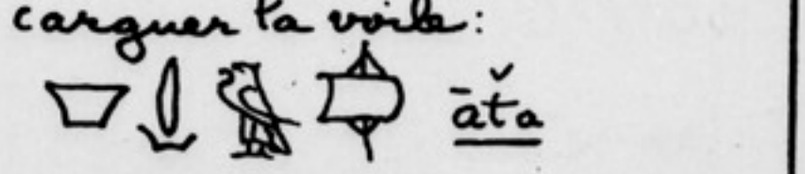
déployer la voile:



Kerḥou

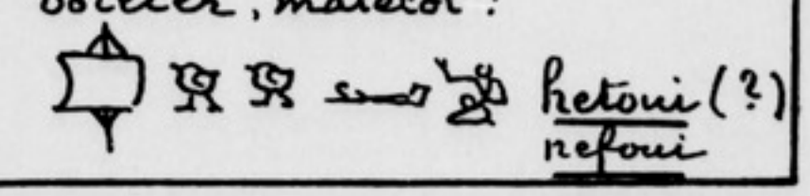
ϕOPK

carguer la voile:



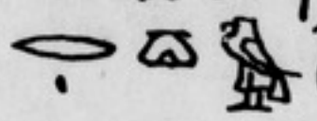
āṯa

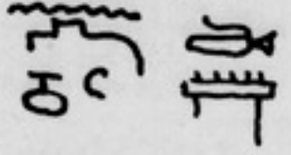
voilier, matelot:

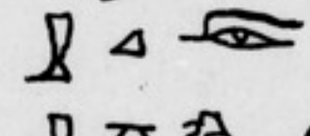


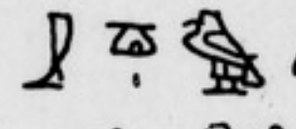
ḥetoui (?)

nefoui

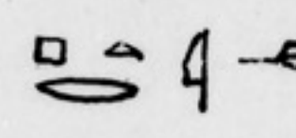
voile de femme:
 rokabat

voile, voiler: (v. couvrir)
 nennout

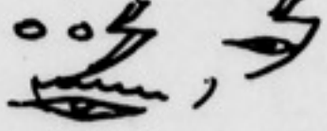
 nennouti

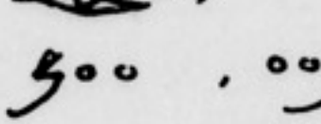
 nenout-t

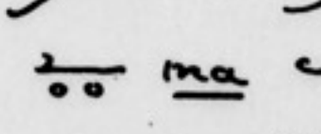
 hebs ḫHBC

 šet (v. envelopper, protéger)

 šeti

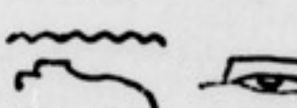
voir (v. regarder)
 ȧba

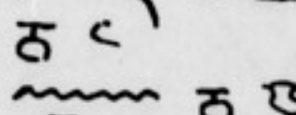
 ȧn ar ȧba

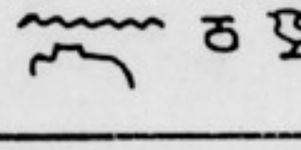
 arma ȧba

 bek (v. veiller)

 beka

 bebaka

 petia épier (v. examiner, espionner)

 pir

 ma

 ma ma

 maa

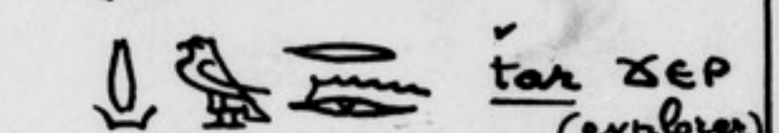
 mai

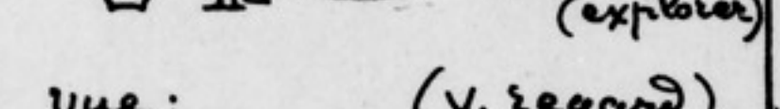
 ren

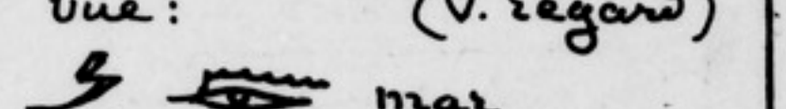
 rennou NEY, NAY

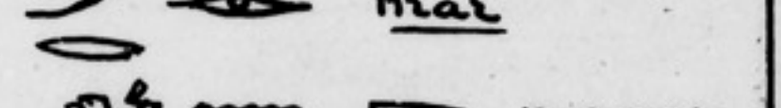
 rennoui

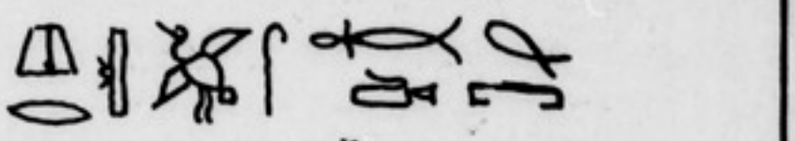


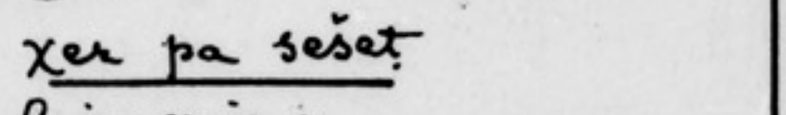
vue: (v. regard)
 mar

 manar

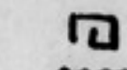
 sta (coup d'œil)

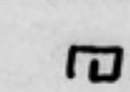
 sešat (v. fenêtre)

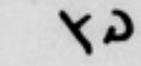
sous la vue de, en présence de:
 xer pa sešet

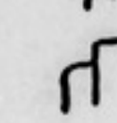
faire voir:
 s'bek

voisin, ami; être près; intime: (V. ami)

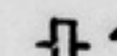

hen ϩHN


hīn

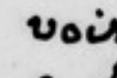

hin

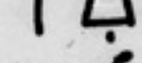

xenti ϫENT

d'où: conseillers intimes:

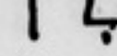

ámou xenti.

voisins:

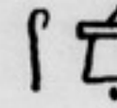

sahou


sahta-ou

voisiner:

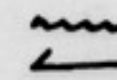

seh CEYϩ

voisinage:


samsh-t

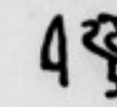
seh-t

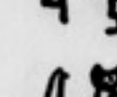
voisin, connexe, connexité:

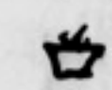

nest

voiture: (V. char.)

voix; appel; cri; son; clameur:

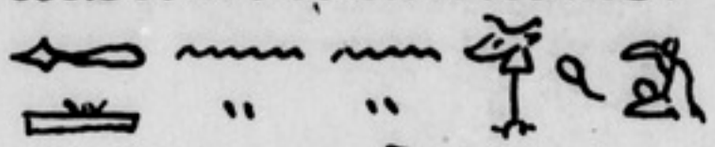

aaš


amen ouámi


boun

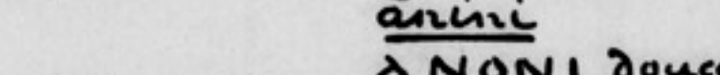
bounā

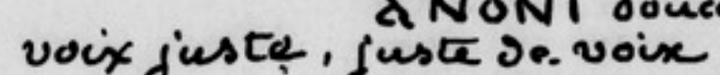
voix douce et caressante:


ānini

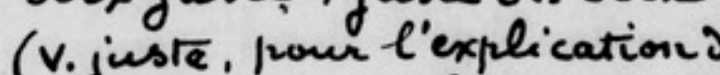
ΔNONI douceur

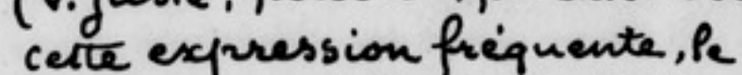
voix juste, juste de voix (V. juste, pour l'explication de cette expression fréquente, le plus souvent traduite par: justifié ou vérifié, en parlant des défunts qui après s'être confessés étaient jugés dignes d'être à la suite d'Osiris.)

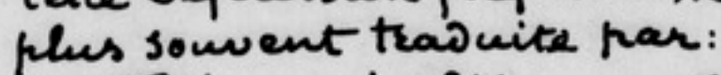

mā xrou

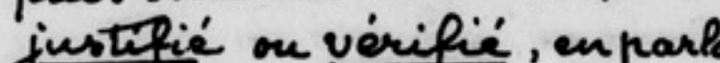

māmāt

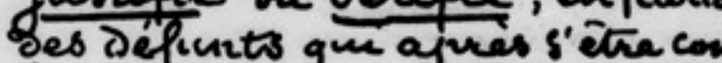
voix, élever la voix:

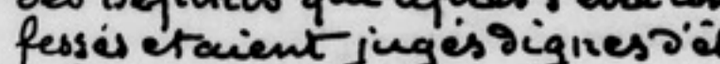

xrou ϩPOOY ϫPWOY


xrou

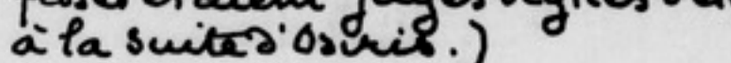

xrou

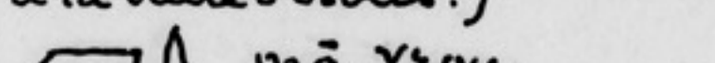

xraou


xrout-t

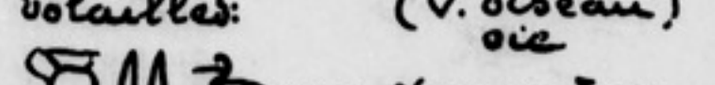

xrouti

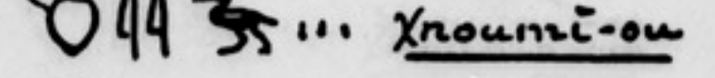
élever la voix:


Ka xrou

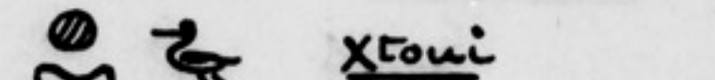

xixrouti

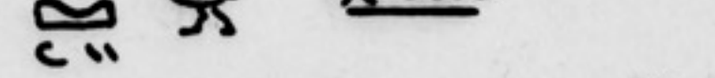
volailles: (V. oiseau, oie)


xroumi-ou

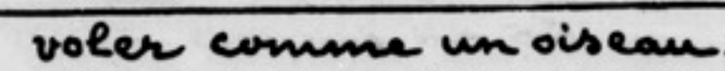

xroui

oiseaux aquatiques, canards, etc


kebh-ou


kebh-ou

voler comme un oiseau:


ōr

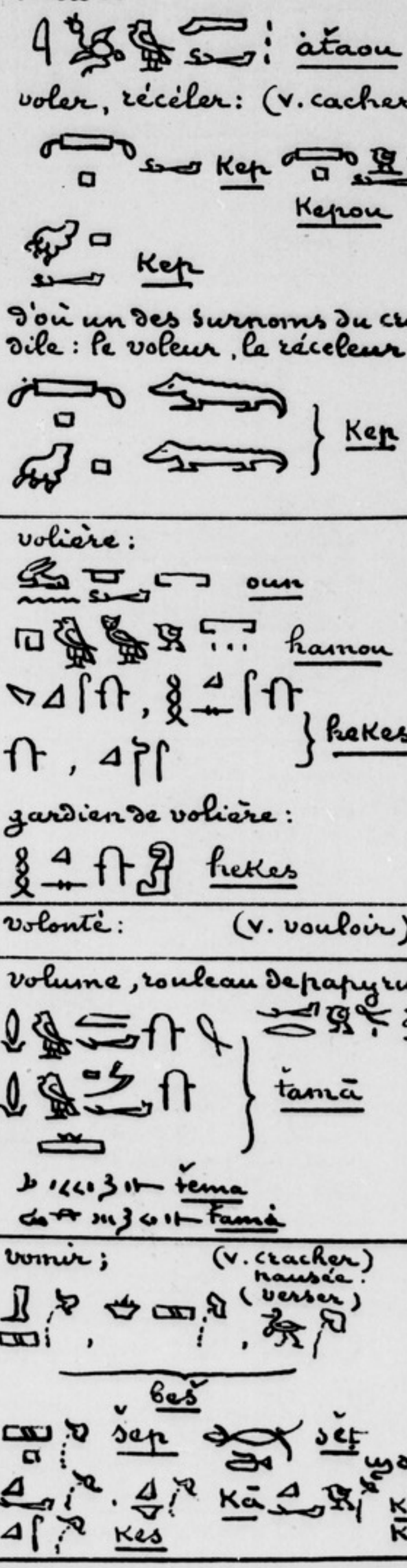
voler comme un oiseau (suite)



faire voler, voltiger, sauter:

voler, dérober:

voleurs:



voler, receler: (v. cacher)

d'où un des surnoms du crocodile: le voleur, le receleur:

volière:

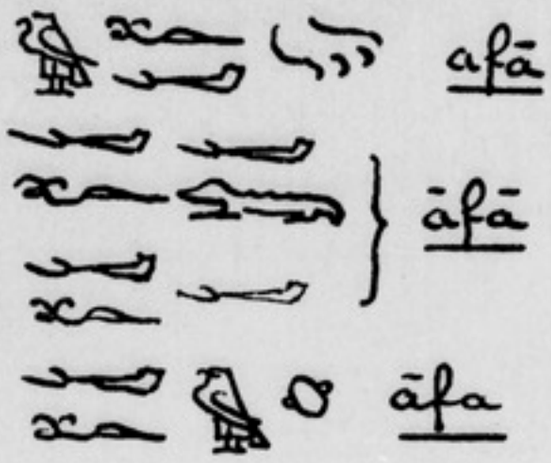
gardien de volière:

volonté: (v. vouloir)

volume, rouleau de papyrus:

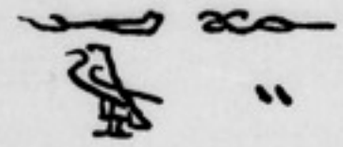
vomir; (v. cracher) nausée: (verser)

voracé, voracité :

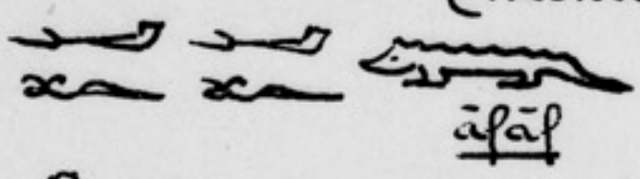

afā

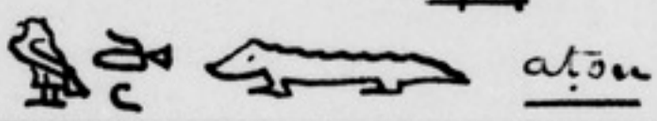
āfā

āfa

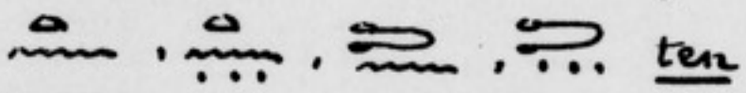

āafi

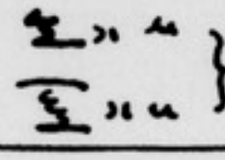
(v. convoiter)


āfāf


afōu

vos, vôtre : (v. vous)

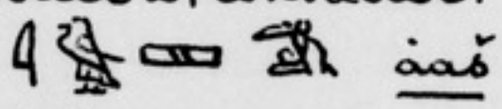

ten

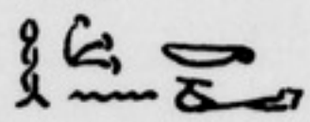

naten

ПЕТЕN

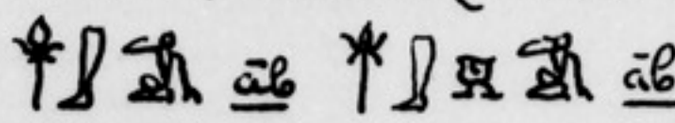
Pe ou la vôtre.

vouer à, consacrer :


àaš


henk

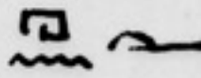
vouloir, désirer : (v. aimer)


āb ābou

volontés, désirs :


ābi

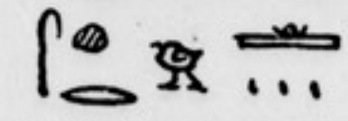
vouloir, volonté :


hen

EQNA


hos-t

OYWWY


sexrou

par ex :


ar-k sexrou-k

tu fais tes volontés.

vouloir plaire, aimer à plaire avoir un pouvoir de persuasion

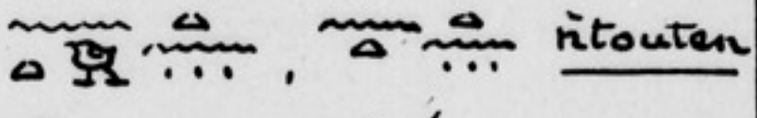

ṭou m hali

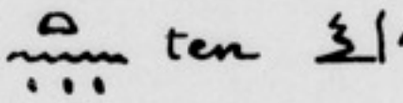
TWT N ϩHT

volontés royales : (v. esprit, âme)


baou souten

vous :

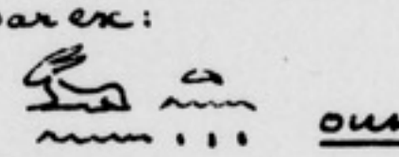

ntouten


ten intoten

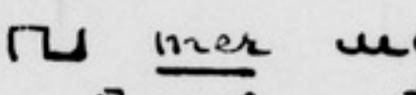
NΘWTEN

NTWTN

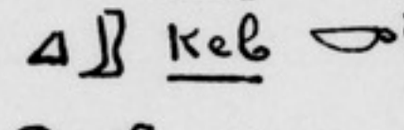
par ex :

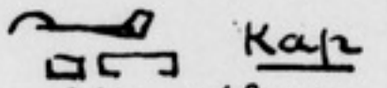

ounten vous êtes

voûte : (v. toit)


ner

MEXWT


Keb Kap

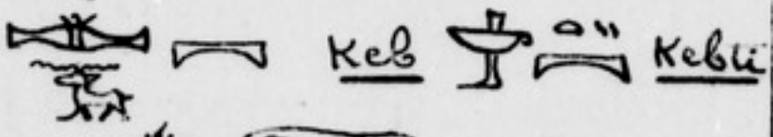

Kap

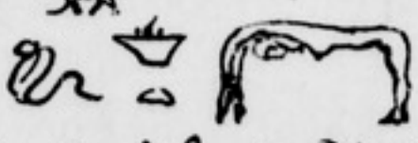
KHΠE

voûte céleste :

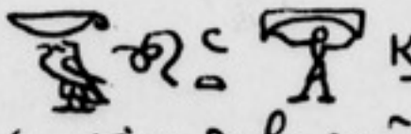

hi Keb-t


Keb-t

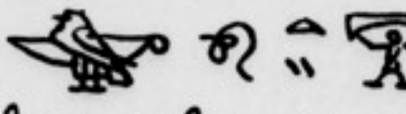

Keb Kebti


Keb-t

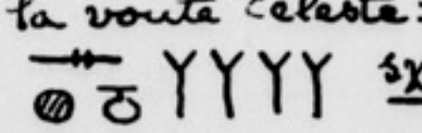
soutenir la voûte céleste :

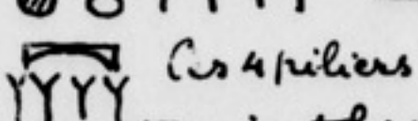

Kaouaou-t

soutien de la voûte céleste :


Kaouati

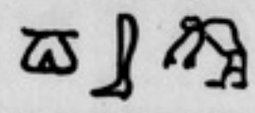
les 4 colonnes qui soutiennent la voûte céleste :


sxenou aft

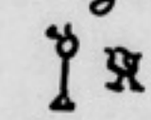


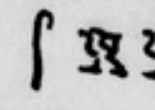
Ces 4 piliers semblables à ceux qui soutenaient les maisons de la primitive Egypte, étaient censés être placés aux quatre coins cardinaux.

voûté, bossu: (v. arc, bossu)

 Keb

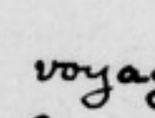
voyage, voyager:

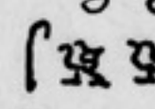
 outou YTY

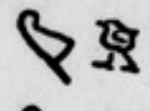
 soudut ou soudt

mãroKat

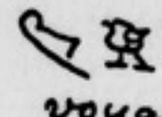
voyageur, négociant:

 soudti

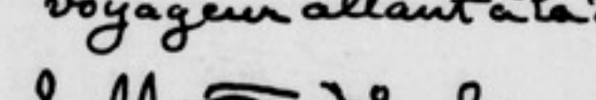
 šoudti

 šouti wyw+

voyageur allant à la découverte:

 hii

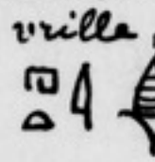
vrille:



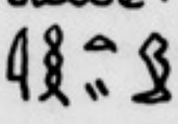
ãb

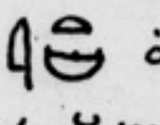
Ces signes entrent dans la formation des mots: forer, percer etc:

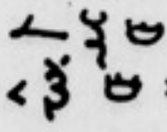
vrille, tarière, perçoir:

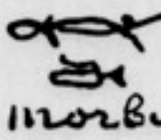
 heta.

vulve:

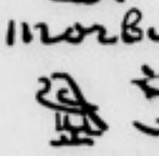
 àhti ot EqTot

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 ati Kat

 šot wyw+ (rou)

morbus vulvæ:

 axat

X.Y.Z.

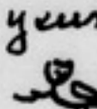
Xerces:

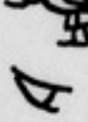
 XširŠ

yeux: (v. œil)

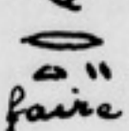
 maou

yeux perçants:

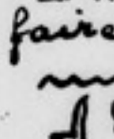
 mãtes maoui

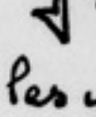
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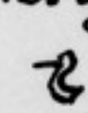
faire de petits yeux:

 nem

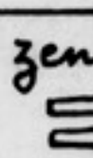
les yeux du dieu solaire:

 àxt

 àxti

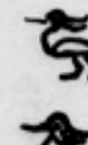
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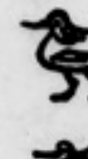
zèle, mettre du zèle:

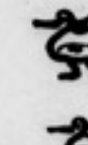
 àkh

zenith (v. horizons)

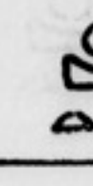
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SUPPLÉMENT

et

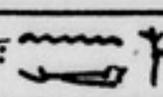
NOTES RECTIFICATIVES

SUPPLÉMENT ET NOTES RECTIFICATIVES

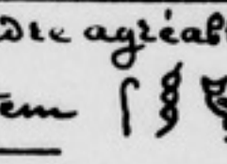
(Nous donnons dans ce supplément quelques variantes et quelques termes nouveaux. Nous y signalons aussi quelques lectures nouvelles proposées ou admises.)

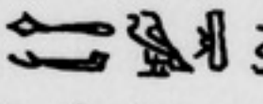
A

acacia: mer

acte, document:  nā

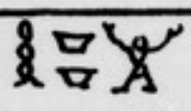
s'adonner à:  šamā

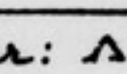
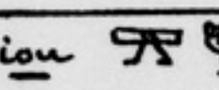
adoucir, rendre agréable:  notem  s'notem

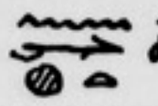
agrandir:  āa āaï

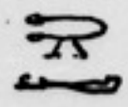
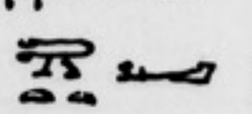
suivi de  ab cœur
agrandir le cœur = s'enorgueillir

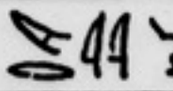
alitement, s'aliter:  s'fert

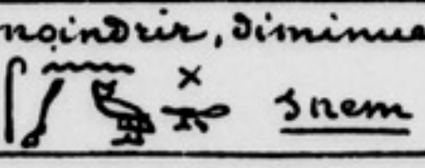
allégresse:  hāā

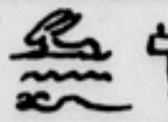
aller:  iou  šem (v. marcher)

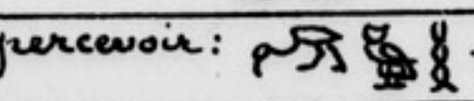
s'alourdir, s'empâter:  nexti

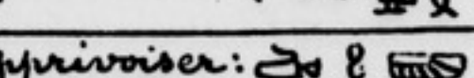
amener, apporter:  tet  teti

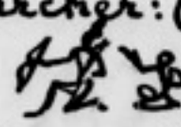
ami:  merī (v. aimer voisin ami proche)

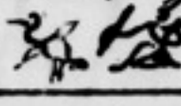
amoindrir, diminuer:  šnem

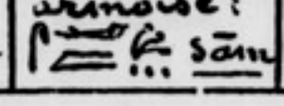
s'amuser:  ounf

apercevoir:  Kemh

apprivoiser:  ṭenh

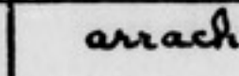
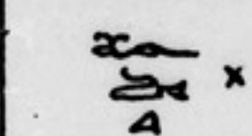
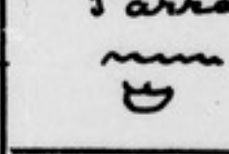
archer: (v. archer sur lui aussi:
 māš

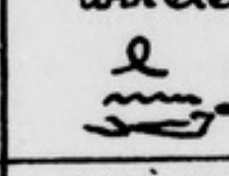
le corps d'infanterie, les archers:
 : na mašou

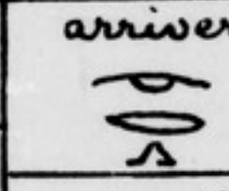
armoise:  sām

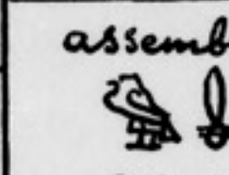
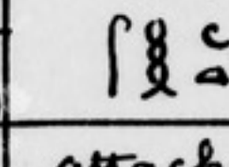
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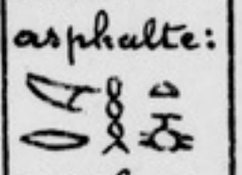
aromates: Kaoui Xaouiou

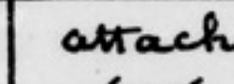
arracher:  fek
 fetk
s'arracher à, enlever:
 rhim

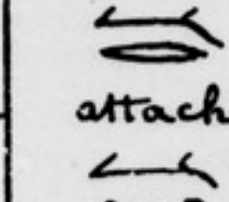
arrêter au passage:  serā

arriver, parvenir:  seper

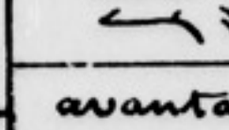
assembler, réunir:  amā
 shout

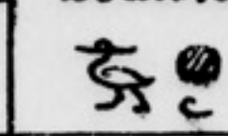
asphalte:  mereh.t βρεqι

attaché à, préposé à:  mer

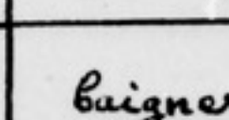
attaché de cabinet:  mer àxounti

qui est attaché à, qui appartient à:  resou (v. étiquette)

avantage, bien, profit:  axou

avec:  Keri

B

baigner:  , (v. laver) àā

avec ab cœur
baigner son cœur = se moquer, se jouer de
avoir le cœur baigné = être heureux, satisfait.

Bandelettes: sefex

Barrière: outre le cartouche royal les pharaons faisaient souvent insérer dans un encadrement vertical frangé du bas, certains titres précieux: ces barrières étaient ordinairement surmontées d'un épervier mitré accompagné du disque solaire.

En voici une citée par Victor Loret dans son Manuel de la Langue Egyptienne: c'est celle d'aménophis III:



Ka
next
mā
} taureau puissant se levant dans la vérité

barrer un cours d'eau: tma

bassin: mer

bâton de commandement, commandement: ma outou

béatitude (état de) des défunts: sāh
sāh

blanchir le linge: rex
blanchisseur: rexti

blessure: sexet

bonbon parfumé: (V. au suppl. bouchet) tepet ro

bouvier: ouša Ka-ou
qui nourrit les boeufs

braise incandescente: teka

brouiller, rendre ennemis: ns. sāb.t

brûler un parfum: .pe pe-t

buisson: ba

C

cabas, couffe: petiro

calleux: hā-t

calmer, tranquilliser: souta

canal: outeb.

canne de palmier: bāi
caroube: tart

carrière (donner .. à) sāni

centraliser: s'rerou

charançon: (V. animal rongeur) Kek-t KEK ronger

chasser: roui

châtiment: shen

chemin: mā

chèvre: (V. chameau) Kamari

chien: a été traduit ḏ. j'ai traduit wou Les égyptologues pensent qu'il faut lire ḏ aou. Nous reviendrons sur cette question.

Chien courant: KetKet

Cinnamone: tasepes

Cithare:

citerne šetit

natax

citoyen: nouti

colère: sKent

commerce: sount

Concevoir, conception:

wouour ou àouour

wour ou àour

ou wouà

Condition, état: Kàa

Conduite, manière d'être:

pexrer

Conserver, garder: Ker

Contusion; écrasement: àšafi

convoquer: senha

corbeille, panier: Kairohta

Corde:

mãner

corde mesure:

nennouh. Il fallait dix cordes nennouh pour faire un set carré dont chaque côté mesurait 4 coudées de long.

Coup: Kenken

Cour

wouit ou àouit

Cours d'eau:
Bras de rivière: tot mou

crainte: her

Crête de montagne: tes-t

crier: Ka āšā

Croupir: (eau) šanš

cultiver; ensemencer: sert

Cuve: hesp

cycle divin, ennéade divine:
au lieu de paut nouterou se lit hest nouterou.

D

Danser la danse du ventre: tebteb

(v. reprocher, accuser)

C'est du moins ainsi qu'a été traduit le passage suiv: de Papy: Anast. et Sall. (Reproches à un scribe adonné à la boisson)

au-K her tebteb her xet-K

tu es à tourner (remuer) ton ventre

Et comme il s'agit d'un homme ivre qui finit par tomber sur son ventre, l'interprétation de danse du ventre nous paraît hasardée.

Déclamation: mãnouri

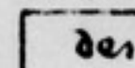
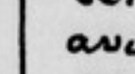
Décliner: s'user: ouhai

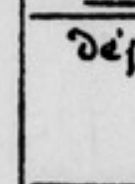
Dédaigner: sn

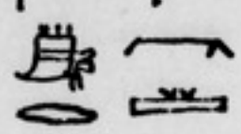
Défunt: Kerti

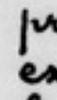
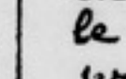
demander: (v. implorer)

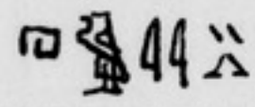
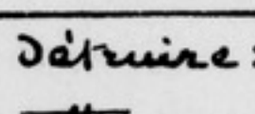
Demeure: àm(per)

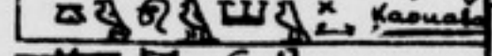
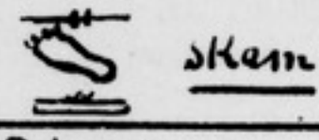
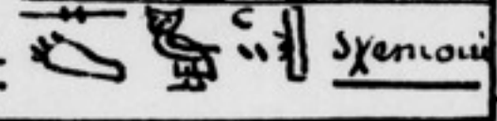
demi:  ou  que nous avons lu <u>in</u> se disait sans doute <u>ina</u>

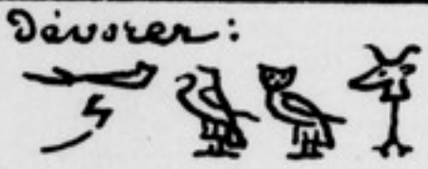
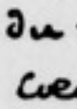
déposuiller:  <u>Kefau</u>

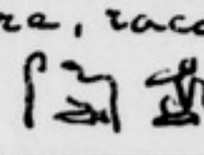
depuis que:
 <u>ter bak</u>

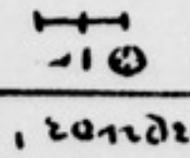
profitons de l'occasion pour nous excuser d'avoir souvent omis le signe sur let,  se prononçant en réalité comme  <u>dj</u>, formes auxquelles nous reviendrons d'ailleurs dans notre Lexique Hiéroglyphe-français.

descendre, s'abattre, tomber:
 <u>hati</u>  <u>hati-t</u>

détruire: dérive (aller à la)  <u>kaouat</u>
 <u>skem</u>  <u>sxemou</u>

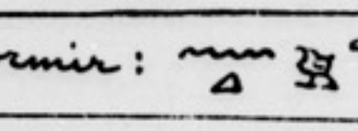
dévorer:
 <u>āmam</u> suivi du signe  cœur, dévorer son cœur = être envieux.

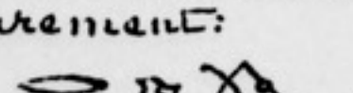
dire, raconter:
 <u>šeṭ</u>

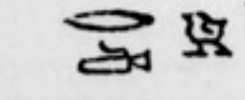
district:  <u>heq=t</u>

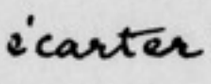
dompter, rendre docile:
 Kaha..

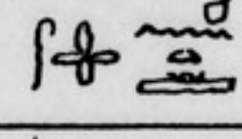
donner, faire que:
 <u>ānmā</u>

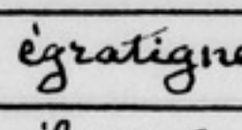
dormir:  <u>nekou.t</u>

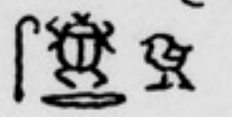
durement:
 retou

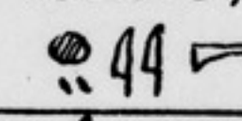
durer, passer, s'écouler: (V. ci dessus: détruire)
 <u>skem</u>

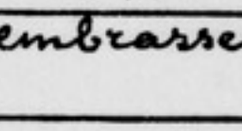
écarter: <u>āset</u>
 <u>set</u>  <u>set</u>

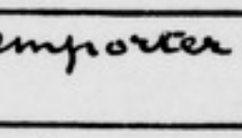
échange, commerce:
 <u>sount</u>

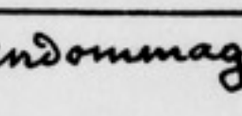
égratigner:  hab

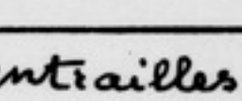
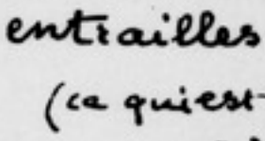
élever (un enfant, un animal:
 <u>s'xeperou</u>

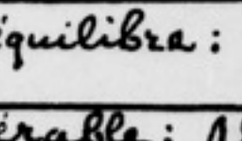
s'élever, s'envoler:
 <u>xiī</u>

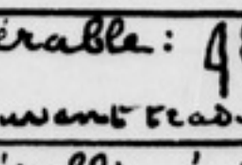
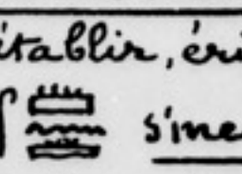
embrasser:  Knau

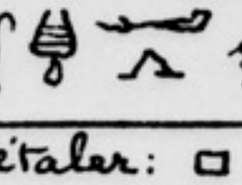
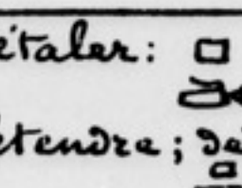
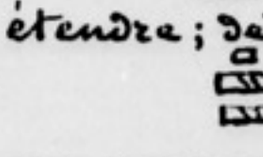
emporter:  <u>teti</u>

endommager:  <u>heṭ</u>

entrailles:  <u>āmixet</u>
(ce qui est dans le ventre
 <u>āmiou xet</u>
(ce qu'on a dans le ventre, au moral, ses idées, ses aptitudes etc)

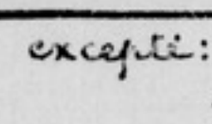
équilibre:  <u>xa</u>

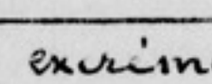
érable:  <u>ām</u>  <u>āam</u>
souvent traduit: sattier.

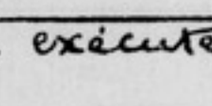
établir, ériger:
 <u>s'men</u> de  <u>men</u> rester
 <u>s'hā</u> de  <u>hā</u> stare

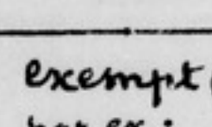
étaler: <u>peṭeš</u> étaler à terre <u>pereš</u>
étendre; déployer: <u>peseš</u>

étiquette, tenue:
 <u>tep</u> <u>rotoui</u> (sur les pieds)
une expression similaire
<u>celui qui est aux jambes:</u> <u>ār rotoui</u>
c. à d: attaché à quelqu'un, dépendre de quelqu'un.

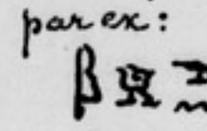
excepté:  her

excrément:  hes

exécuter:  še

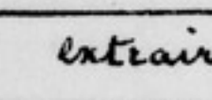
exempt (être):  šou

parex:



šou n (a) m bek

j'ai été exempt de faiblesse.

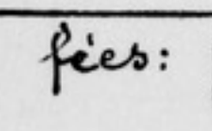
extraire:  ouhā

F

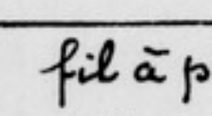
faisser (parex: une arme):

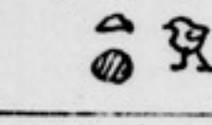
 χabou

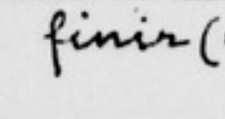
favorité:  šepsi

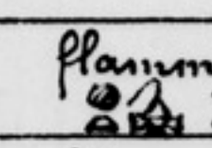
fées:  hāthertou

fil à plomb; aiguille de balance: (v. balance)

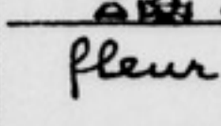
 texou

finir (en)  ārk

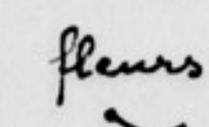
flamme, feu:  χet āi

fleur:  herir-t

fleurs de mimosa:

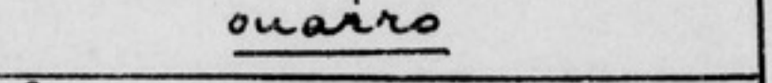
 perou

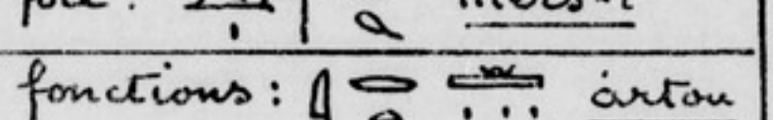
fleurs de menthe:



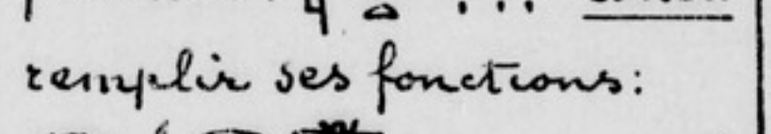
meršatapennou. herbe aux rats page 457 au mot: herbe, nous avons traduit ašata, selon la lecture du signe en ā proposée par Brugsch-Bey. (V. notre Lexique Hiéroglyphique-Français.)

flute:  ouairo

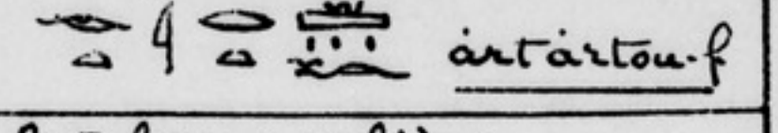
foie:  mers-t

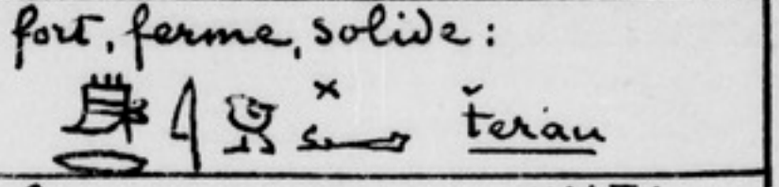
fonctions:  ārtou

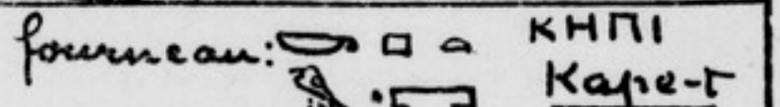
remplir ses fonctions:

 ārtārtou-f

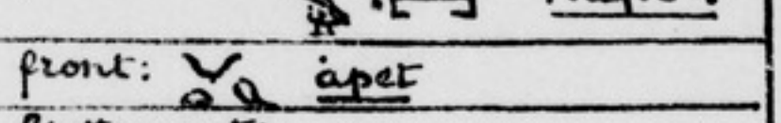
fort, ferme, solide:

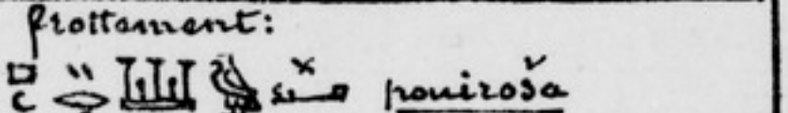
 ťerau

fourneau:  KHΠI Kapr-t

front:  āpet

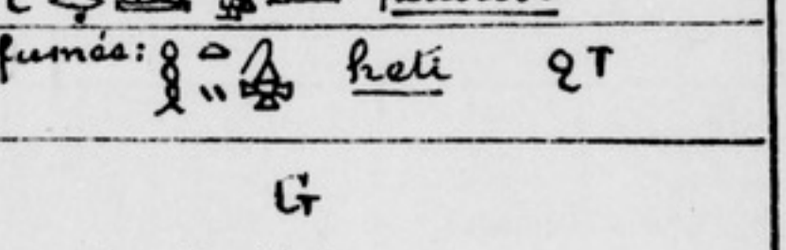
frottement:

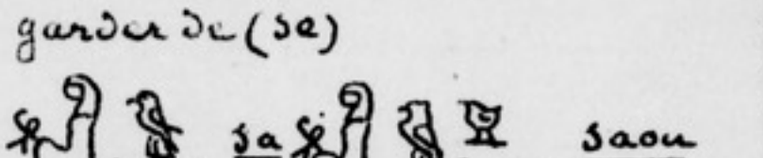
 pouiroša

fumée:  heti QT

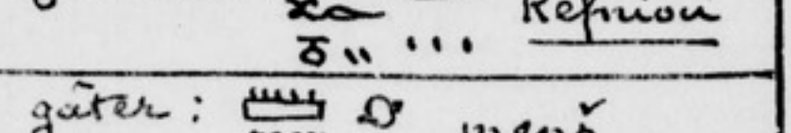
G

garder de (se)

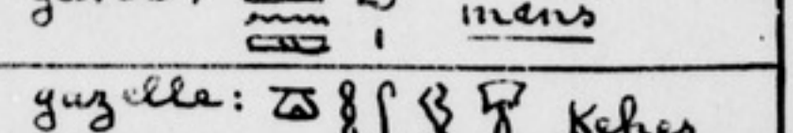
 sa saou

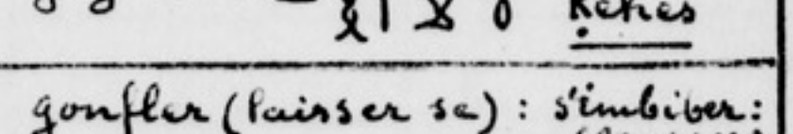
gâteaux:  Kefriou

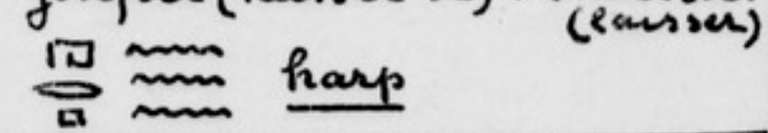
gâter:  meniš

gazelle:  Kehes

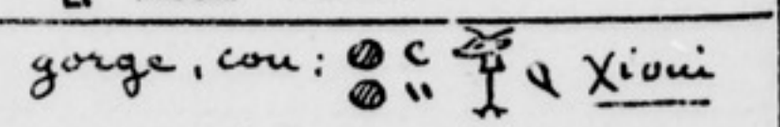
gonfler (laisser se): s'imbiber: (laisser)

 harp

gorge, cou:  Xioui

gorge, sein:  Krau

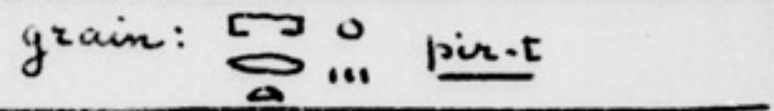
(V. embrasser (supp:)

grain:  pir-t

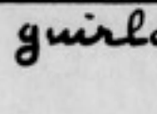
gratifier: (V. récompenser)

grè, désir, plaisir: ābou

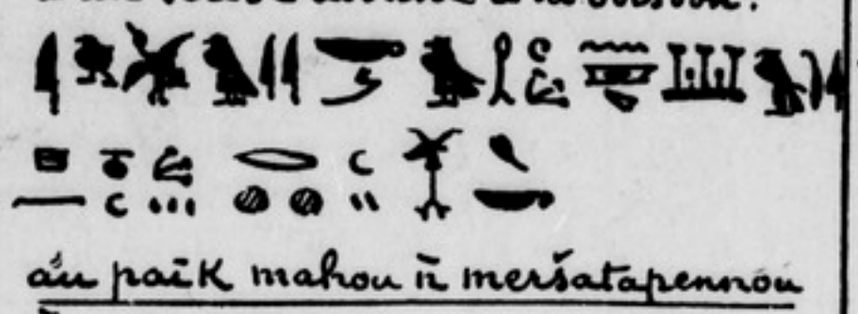
grenade (viande):

 šeš (V. viande)

grenier:  mâker

guirlande:  inahou

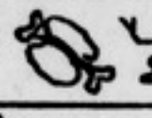
par ex: dans l'admonestation adressée à un scribe adonné à la boisson:

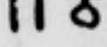


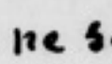
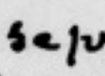
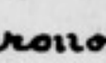
aù paiK mahou ñ merŠatapennou ẽ χioui-K.

Est ta guirlande de fleurs de menthe sur ton cou.

hâte:  oustennou

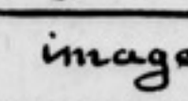
héritier:  ā

huit: écrit parfois  (V. p. 473)

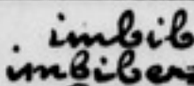
ne se prononçait pas: sesennou mais Šinennou ou χmennou selon le dialecte ⲥⲁϩⲛ. Il en est de même quand  ou  sont suivis de  par ex: Šmennou-t ⲥⲙⲟⲩⲛⲉ Hermopoli que les arabes appellent encore: aschmounein.

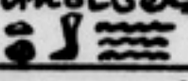
I

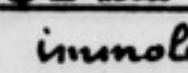
ignorer:  s'χer

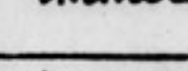
image:  Ka (V. double)

imbiber (faire): harp

imbiber  texeb

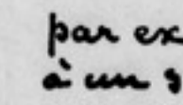
immoler:  χes

imposer sa pensée, inspirer:  souah

inspecteur:  rotoui

J

jardin: Kam

jeter:  s'χer

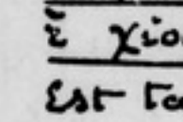
jus: âm âmi

ce qui est dedans.

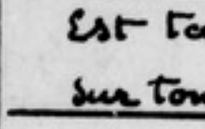
par ex:

jus de carotte: (V. vin)

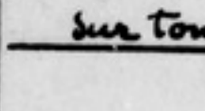
âmi ŠaT-t

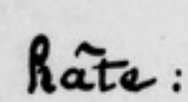
nous devons faire remarquer ici que  et autres variantes ont été traduits: oignon, citron condiment, salaison et que nous avons en également le tort de le traduire par citron, page 174.

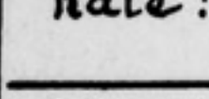
L

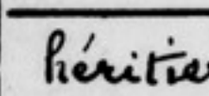
lentisque:  Šoub

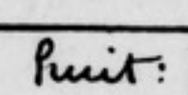
ⲥϣⲟⲩⲃ

résine de lentisque:  Šoub-t

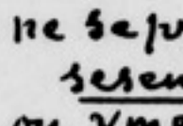
lever du soleil  χa

lien:  mâχa

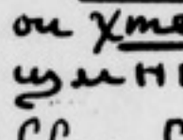
livrer:  s'ouaŠ

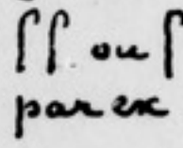
localité:  haou

louer: hos

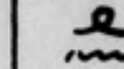
louangeur:  hosti

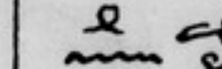
M

malfaisant:  sKenta

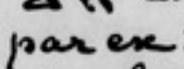
maltraiter:  χeb

maudire ; proférer des malédictions ; blasphémer :

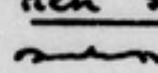

šenti


šenti nouter

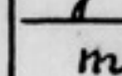
par ex : Livre des morts CXXV « Confession négative »

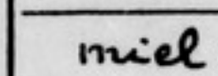


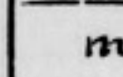
nen šenti-a je n'ai pas maudit

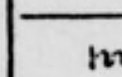


je n'ai pas blasphémé.

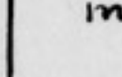
méprisable :  xas

miel :  āft āft

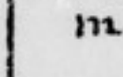
milan :  ťorit

moineau :  touťa

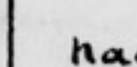
monter ; s'élancer :

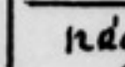
 bes

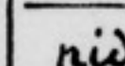
munir ; pourvoir :

 āper

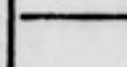
N

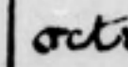
naos ; tabernacle :  Kar

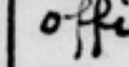
négliger :  ouhas

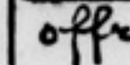
nid :  sešsau

O

octroyer :  ouaš

officiant :  xerheb

offrandes :  ouah

 šebtou

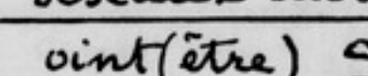
oiseaux sacrés :  āpetou

par ex : Livre des morts . CXXV



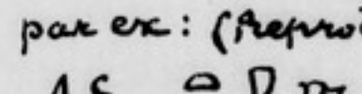
nen sexet-a āpetou nouterou

je n'ai pas pris au filet les oiseaux sacrés.

oint (être) 

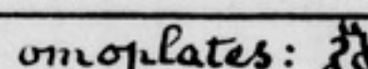
texbou

par ex : (Reproches à un Scribe ivrogne)

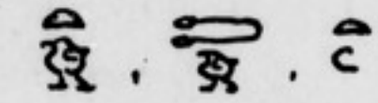


an-k texbou in merh-t-ou

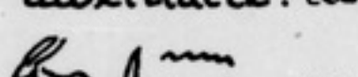
tu es oint d'huiles.

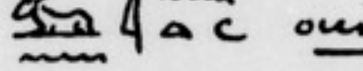
omoplates :  neheb-t

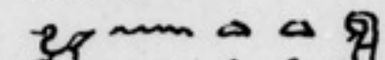
on :

 out tou

tantôt pronom ; tantôt verbe auxiliaire. ainsi :

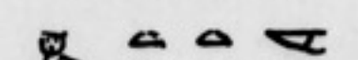
 oun àn tou on est

 oun àn-f il est



pa ìri tou tou àm

l'endroit où l'on est



ìn tou tou mer , ìn tou-f mer

que l'on soit aimant, qu'il soit aimant

que l'on aime , qu'il aime.

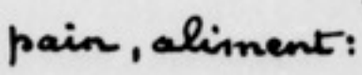
 outou tou

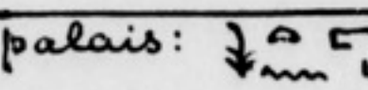
on ordonne

pour : le roi ordonne.

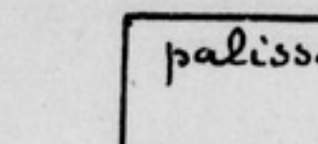
On en effet remplace souvent les titres royaux.

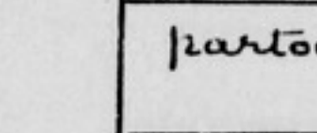
P

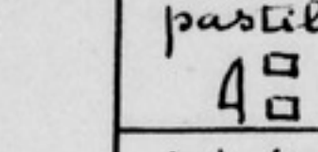
pain, aliment :  pat

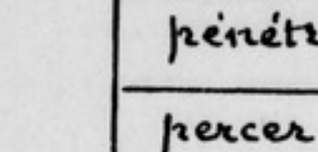
palais :  souten per

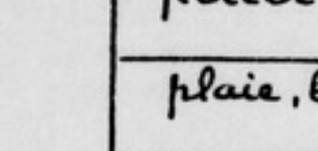
maison royale

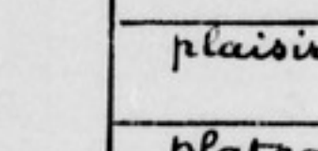
palissade:  pexxat

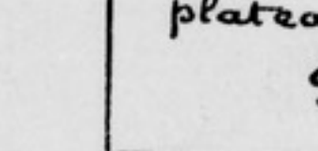
partout:  tennou

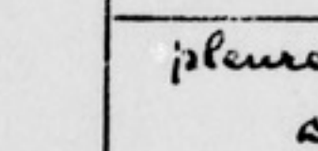
pastilles: (v. pilule) (v. souchet)
 àpiou-t-ou

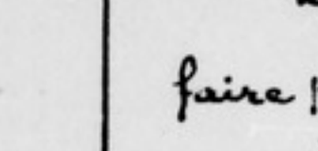
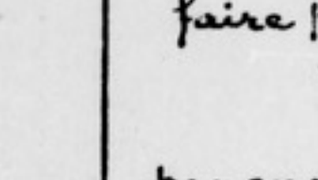
pénétrer:  teš

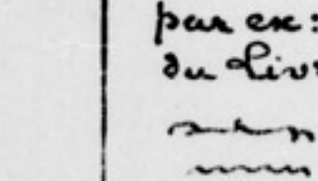
percer, blesser:  stẖ

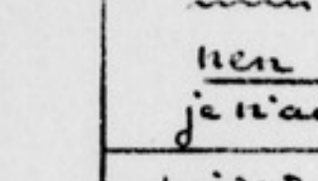
plaie, blessure:  sxet

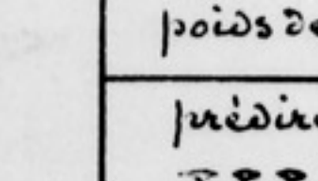
plaisir:  àbou

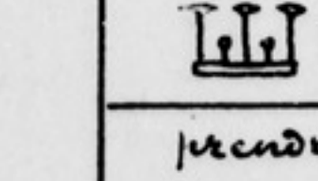
plateau de balance:
 wousou

pleurer; se lamenter:

 ḥâti

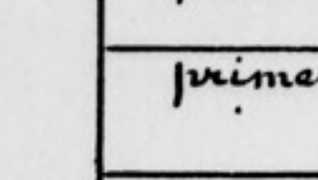
faire pleurer:
 ỉrem ou rim
ỉa rem

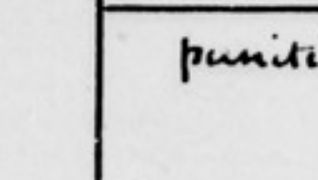
par ex: dans la confession négative du Livre des morts:

nen ỉa rem - à
je n'ai pas fait pleurer

poids de balance:  xet

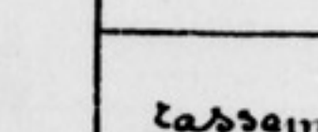
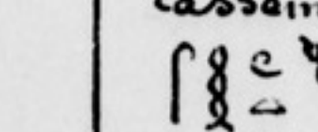
prédire; prédestiner: (v. sort destin, fatalité)
 ša

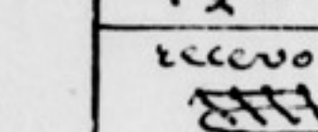
prendre au filet: (v. oiseaux sacrés suppl.)

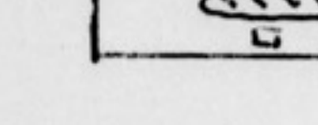
primer:  xerpou

punition:  sḫâïK

R

rassembler; réunir; recueillir:
 sehou-t  sa-o saou

recevoir; accepter; prendre:
 šo/e | sen

ruine: ouasinou-t
au lieu de smou (v. p 790)
 fex

(x) résine:
 senter

récoltes: šemou

repouler: ter

reins: ainset

remèdes: rer-t-ou

remous: beb

répondre: oušeb

repousser avec dégout:
 touha

reproche: wou ou àou

reptile: nekau

résine de lentisque:
 šeb-t-ou

résine de térébinthe: (x)
 sonter-ou
 nouter sonterou

rétancher (du nombre des humains)
 stem

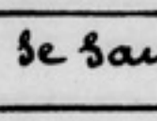
risque:
 šai-t
 ša (v. fatalité)

rompre; briser:

ouša ouša

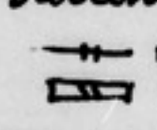
roseau: neb-t

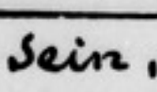
S

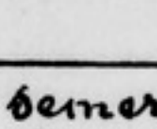
sanctuaire:  àp

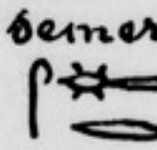
 àour

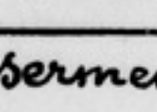
se sauver: sexsex

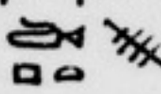
savant, expert, habile:  seššaou

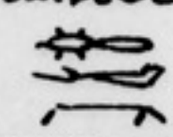
sein, gorge:  knau

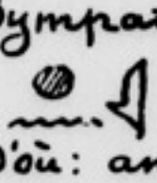
semer, parsemer:  sqer

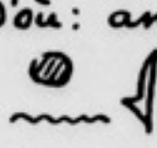
serment:  ānx (mester)

souchet odorant:  ḳâou

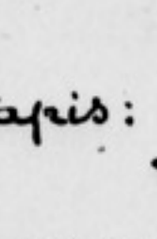
Le papyrus Ebers donne une recette de parfumerie, composée de souchet odorant, de fleurs de mimosa, de bois de cinnamome, de certain roseau de Phénicie et d'encens divers. Les dames mêlaient ces ingrédients à du miel chaud et en composaient des bonbons qui parfumaient la bouche; on les nommait:  tqptro

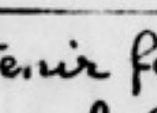
souiller, violer:  xā

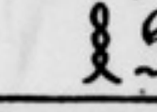
sympathie; affection:  xnemt

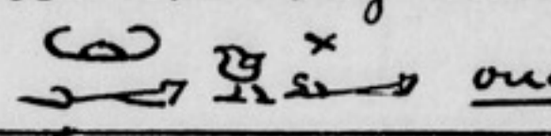
d'où: ami:  xnems.

T

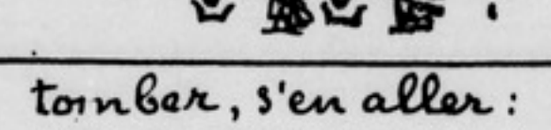
tapis:  ḫopsi

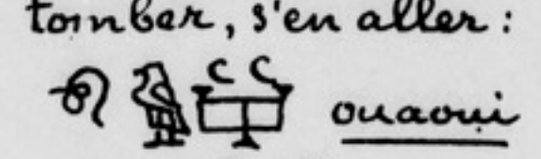
 pqrx-t

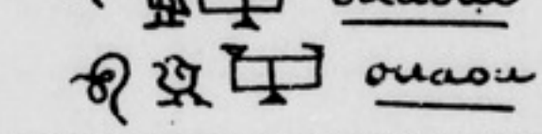
tenir fermé:  hen

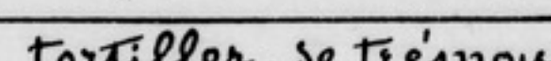
terminer sa journée:  ouahou

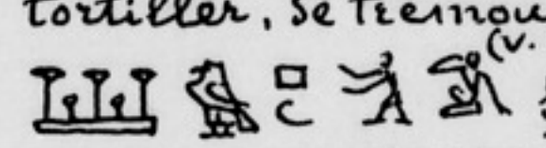
tête:  ťaťa

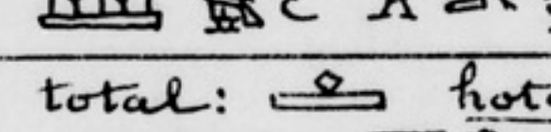
tomber, s'en aller:  ouaoui

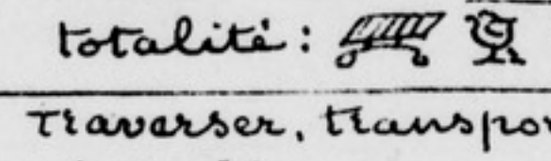
 ouaou

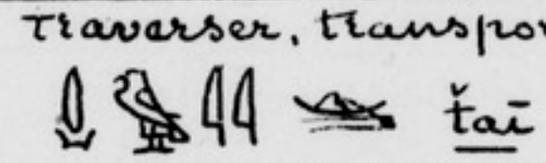
tortiller, se trémousser: (v. signifier)  šaiou

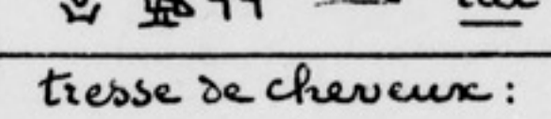
total:  hotep

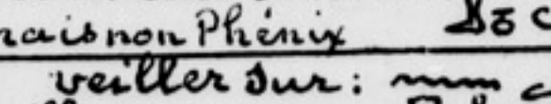
totalité:  âou

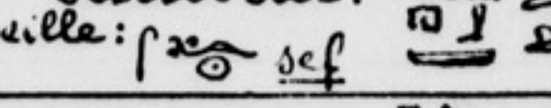
traverser, transporter:  ťaī

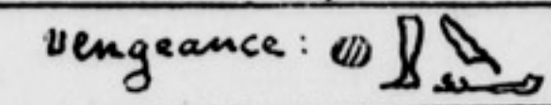
tresse de cheveux:  nebau.

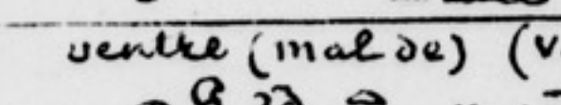
tribulations:  ťanana

trouble:  xeni ou xenen

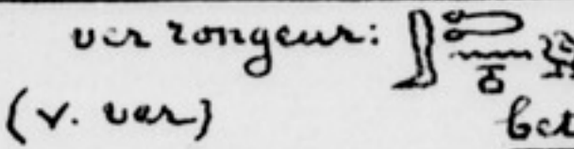
vanneau ou héron mais non Phénix  benmou

veiller sur:  nehebh

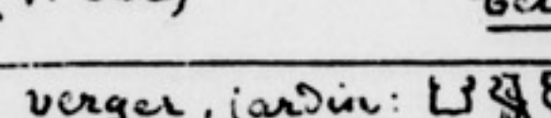
veille:  sef

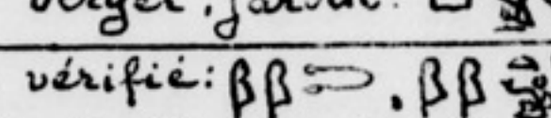
vengeance:  xeb

ventre (mal de) (v. colique)  xexa-t

ver rongeur:  betennou

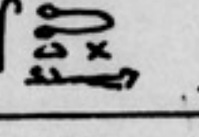
(v. ver)

verger, jardin:  kam

vérifié:  (v. justifié) mâmâ-t

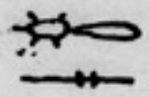
titre des défunts qui avaient été reconnus justes et admis à suivre Osiris.

vider (une volaille)



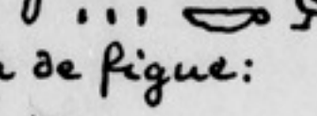
set.t

vil :



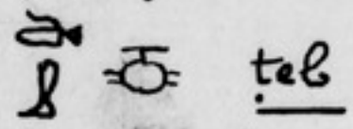
xas

vin de caroube : (V. vin)



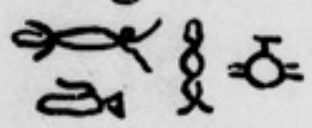
tarourKou

vin de figue :



teb

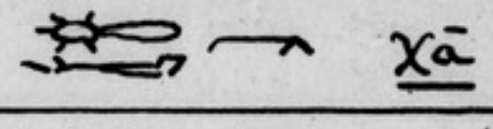
vin de grenade :



šeṯh

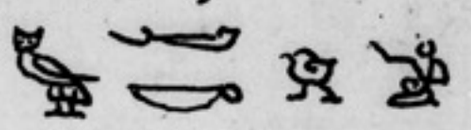
il en est parlé comme d'un vin très capiteux.

violer ; souiller :



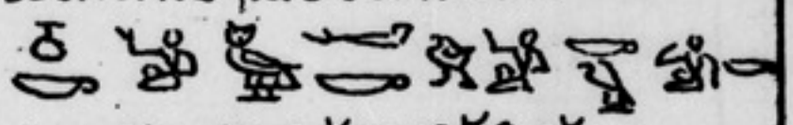
xā

voici (me) :



mākou

Le Chapitre VI du Rituel funéraire qui figure le plus souvent en tout ou en partie sur les figurines funéraires, les répondants des défunts, les shaouabti, se termine par ces mots :



nouk·a makouaka-K

me voici certes à toi.

Le Lexique Français-Hiéroglyphique s'adresse surtout aux personnes désireuses de s'initier à la connaissance de la langue égyptienne. Elles ne tarderont pas à en reconnaître toute l'utilité, un Dictionnaire Hiéroglyphique-Français, allemand ou anglais etc restant lettre morte pour qui ne possède pas la clef des hiéroglyphes. Cette clef elles la trouveront dans le présent lexique. Il est certainement incomplet et ne pourrait ne pas l'être. Mais tel qu'il est, il suffit à notre but de vulgarisation. Il est surtout complété par notre Lexique Hiéroglyphique-Français. Mais chaque jour on fait des découvertes nouvelles ; chaque jour surgissent des mots, des expressions nouvelles. Aussi nous permettons nous de conseiller à ceux qui veulent faire une étude sérieuse de la langue égyptienne de faire insérer des pages blanches entre celles de notre texte, afin d'y inscrire les termes nouveaux.

Un livre des plus utiles à conseiller aux étudiants égyptologues est le Manuel de la Langue Egyptienne par Victor Loret (Lyon 1888)

quant à l'important ouvrage : l'Histoire ancienne de l'Orient classique : Egypte et Chaldée (librairie Hachette 1895) par le savant égyptologue Maspero, sa place est indiquée dans toute bibliothèque sérieuse.

Ce n'est pas une réclame que nous nous permettons de faire à ces deux auteurs que nous n'avons pas l'honneur de connaître personnellement. C'est un juste et trop modeste hommage rendu à leur mérite.

BIBLIOTHÈQUE NATIONALE R.F. IMPRIMÉS