

THE ORIGIN OF ARABIC WORDS IN THE ANCIENT EGYPTIAN LANGUAGE

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ABSTRACT

[AR]

أصل الكلمات العربية من اللغة المصرية القديمة

يهدف المقال الحالي إلى إجراء دراسة تحليلية بناءً على البيانات التي تم جمعها في هذا البحث من اللغة العربية الفصحى، تم تفسير كلمات لغاتها لهذه الدراسة التي نشأت من أصل المصرية القديمة. وإلقاء نظرة عميقة على مختلف جوانب الحضارة المصرية القديمة والكثير من جوانب حياتنا المعاصرة يؤكد لنا أن هناك استمرارية بين الماضي والحاضر في الكثير من تقاليدنا التي ورثناها، وكذلك بعض المعتقدات الدينية. سيظهر الموروث من أسلافنا بشكل أوضح في لغتنا العربية، مثل أسماء بعض مدننا وقرانا، وبعض المفردات العربية الفصحى المستخدمة في الحياة اليومية. في سياق الاهتمام بإحياء هذا التراث اللغوي تعطي جميع الكلمات الحديثة المعاني المتشابهة وأيضا النطق المماثل مع الكلمات المصرية القديمة. يهدف المقال إلى التركيز على إحياء اللغة المصرية القديمة والتركيز على معرفة أصل الكلمات الحديثة من اللغة المصرية. وسيساعد هذا المقال الطلاب على تجاوز صعوبة تعلم الآلاف من الكلمات الهيروغليفية والمصرية القديمة، من خلال عمل مقارنة بسيطة مع المفردات الحديثة التي نستخدمها في الحياة اليومية.


[EN] The ancient Egyptian language played an increasingly important role in archaeological studies. Much of the modern word chronology is closely connected with Egyptian chronology. Many modern words are recorded on Egyptian monuments and in ancient Egyptian documents. Arabic language, in particular, serves as a rich repository of this cultural legacy, with classical Arabic and modern names for cities and villages still used daily. As part of the effort to revive this linguistic heritage, I aim to explore the names and vocabularies that have their origins in the ancient Egyptian language and continue to be a part of our modern lexicon. The article can help students to exceed the difficulties of learning thousands of hieroglyphic and ancient Egyptian words by comparing them with our modern vocabulary in daily life. It will be recognized that there is a continuity of using the words from the beginning of the ancient Egyptian civilization.

KEYWORDS: Arabic, Egyptian, Hieroglyphic, origin, script, semitic, word.

I. INTRODUCTION


By delving deeply into various aspects of ancient Egyptian civilization and comparing them to our contemporary life, we can assert the continuity between the past and present. This is particularly evident in many of our inherited traditions and religious beliefs, which are deeply rooted in our ancestral heritage from the ancient Egyptian language. The knowledge of the ancient Egyptian civilization is essential in understanding its historical background and cultural context among all civilizations because it influenced the widest range of modern vocabularies¹. The following study examines the classical Arabic words in several documents in various Egyptian texts:


1-Word and Table أمير *imy-r*: أمير / 'amīr

'Amīr means in classical Arabic the commander, prince, and chief². It was originally taken from the ancient Egyptian words «*imy* means who is in» and «*r* means mouth»; when combined, they mean « he whose orders are taken from his mouth», which was also used for princes. The word *imy-r*, , means overseer, steward, prefect, mayor, governor, or commander³.

Documentation of *imy-r*

It is frequently mentioned in the Egyptian texts, e.g., on the scribal equipment's *mastabas* of Giza Cemetery (G 2100) and the tomb of Kaninisut I (a high state official in the fourth dynasty), *Mastaba* (G 2155)⁴. On the North wall of Kaninisut I's chapel, there is a scene of Kaninisut I accompanied by the title *imy-r* in different lines. *imy-r* title was found l. 4 and l. 7 and reads as follows:

 , l. 4: *imy-r pr whm-k3*, «Steward Wehemka»⁵.

 , l. 7 *imy-r-pr K3-m-nfret*, «Steward Kaemnefret»⁶.

Another example of *imy-r* was in the 6th dynasty's biographic inscriptions of Iny. The fragment was purchased in the Japanese antiquities market in the spring of 2009 without a specific reference to its origin or previous whereabouts. In the Kikugawa fragment, the

¹ NUR EL-DIN 1988: 230-226.

² WEHR 1979: 27; DĪF 2002: 27.

³ FAULKNER 1964: 18; DICKSON 2006: 71; LESKO 2006: vol.1, 27-28.

⁴ MANUELIAN 2009: 378.







⁵ *whm-k3* was also known *k3-m-nfret*, the owner of tomb D117 in Giza cemetery. He was the dignitary charged in the household of Giza. In the late 4th dynasty and early 5th dynasty, forty three people worked under the supervision of Wehemka. BARTA 2020: 330, 783.

⁶ MANUELIAN 2009: 378.

results are completely undocumented. It is currently accessible to the public by the Ancient Egyptian Museum, Shibuya, Tokyo⁷.

In the 6th dynasty's biographic inscriptions of *Iny* (the Kikugawa fragment), line three from the left side is mentioned *imy-r* that reads: *r hnw h3.n.i m stp-s3 hn̄ imy-r šm̄w*⁸, «to the residence. I went down to the palace together with the overseer of Upper Egypt».

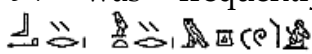
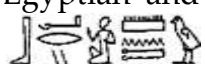
2-Word and Table بحر *bḥr*-*bḥr*

Sea is called in the classical Arabic language *baḥr* /بحر.⁹ The Egyptians had names for water sources that are still used in Arabic, including *baʿr* /بئر (well). The words *bḥr*-*bḥ* in Egyptian language means well, fountain, basin, etc. The letter *ḥ* in Egyptian language was transformed into the «h» letter in Arabic¹⁰. The ideogram of each word is *bḥr*    ¹¹, and *bḥ*-*bḥw*    ¹², meaning water abundance, inundation, flood, and well-irrigated land¹³.

Documentation of *bḥr*-*bḥr*

A- *bḥr* was mentioned in Anastasi Papyrus III. It was mentioned in a list of fresh and salt-water and the fish habitats there, which reads as follows¹⁴

ḥdw n ḥ{...} n bḥr, «It means the buri-fish of the ḥ{...} sea»¹⁵.

B- *bḥr* was frequently mentioned in Anastasi Papyrus III, which reads,  *bḥr trmg*, roar (sound of water) of the sea. It was also documented in the manuscript of Maspero in the works related to Egyptian and Assyrian archaeology in Paris and Cairo in 1880-1923. The text read  *bḥr Mntw*, which means sea of Monthu¹⁶.

C- *bḥ* was mentioned in various spells of the Coffin Texts, such as spell 646 (VI 266p).

⁷ MARCOLIN 2011: 573-574.

⁸ *h3*: go down, come down, descend, fall, be fall (of age), drop, *stp-s3*: protect, do escort duty or palace, *šm̄w*: Upper Egypt. DICKSON 2006: 126, 161, 239.

⁹ BADAWI 1986: 54, 115.

¹⁰ ALLEN 2013: 32.

¹¹ HANNIG 1995: 249.

¹² FAULNER 1964: 81; HANNIG 1995: 249.

¹³ FAULKNER 1964: 81; LESKO 2002: vol.1, 132.

¹⁴ P. Anastasi III (officially called papyrus British Museum 10246) is an ancient Egyptian papyrus containing a satirical text used for the training of scribes during the Ramesside period (nineteenth and twentieth dynasties). Giovanni Anastasi was an Armenian by birth and assumed the name by which he was generally known about 1801 when he was resident in Egypt. DAWSON 1949: 158-166; HOCH 1994: 92-93.

¹⁵ *ḥdw*: mugil cephalus in Arabic buri-fish. GARDINER 1927: 477, 559; HOCH 1994: 92-93.

¹⁶ *Trmg*: to roar or to thunder. RANKE 1935: 93; HOCH 1994: 92-93; LESKO 2002: vol.2, 215.

mntw: Montu the falcon-headed god of Hermonthis (Armant), Thebes, etc or *mntw*: Beduins of Asia. GARDINER 1927: 569.

It reads:



*wrb.kwi ntr.kwi in bch wrb n.k im.f*¹⁷, «I am purified and I am divined (a god), by the flood which you are purified with it»¹⁸.

3- Word and Table *barkit* /بركة/ *brkt*

Barkit /بركة/ is the classical Arabic word for pond or pool¹⁹. The word بركة is related to the ancient Egyptian word *brkt*, «pond, pool, and lake»²⁰.



Documentation of *brkt*

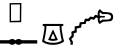
The word was attested in Egyptian texts, such as Anastasi Papyrus VI. It refers to the pool used by Bedouins in the Wadi Tumilat. The text reads²¹:



tw n grḥ n m rdit sš n3 mḥwt ššw n idwḥm p3 ḥtm n Mr-n-Pth-ḥtp-ḥr-m3ct nb cnḥ wd3 snb nty
*Tkw r n3 brkt n pr-Tm*²²,

«We are finished letting the tribe of Bedouin of Edom (was the ancient Kingdom in the Southern Levant east of the Jordan River) pass by the fort of *Mr-n-Pth-ḥtp-ḥr-m3ct*, lord (who gives) life, prosperity, and health, which (referred) in Tjeku to the pool of temple of Atum»²³.

4- Word and Table *baṣq*/بصق/ *psg*

Baṣq/بصق/ is the classical Arabic word for spit²⁴. It was derived from the hieroglyphic word *psg* . It also means to spit²⁵.

¹⁷ *in*: so says. FAULKNER 1964: 22.

kwi: 1st singular old perfective. GARDINER 1927: 234, 597, §309.

¹⁸ DE BUCK 1956: vol.6, 266; FAULKNER 1977: 221.

¹⁹ AL-BAALBAKI 1995: 233; DĪF 2002: 47.

²⁰ LESKO 2002: vol.1, 137.

²¹ HOCH 1994: 106-107.

²² *grḥ*: to finish, *sš*: to pass, to cross, to spread out or to extend, *ššw*: Bedouins. LESKO 2002: vol.2, 79, 109, 191; *mḥwt*: tribe, people, family, warriors, relatives, *ḥtm*: fort, tower, fortress. LESKO 2002: vol.1, 196, 377; *Tkw*: Wadi Tumilat (Old Egyptian Tjeku) is the 50-kilometre-long (31 ms.) dry river valley (wadi) to the east of the Nile Delta. In prehistory, it was a distributary of the Nile. It starts from the area of modern Ismailia and continues to the west. GAUTHIER 1929: vol.6, 83; REDMOUNT 1995: 127-135.

²³ HOCH 1994: 106-107.

²⁴ WEHR 1979: 61.

²⁵ GARDINER 1927: 566.

Documentation of *psg*

It was recorded in the Tale of Sinuhe²⁶.



*n psg.tw.i n wf3.tw r hr.i*²⁷, «Although I was not spat on, I was not talked about in my presence »²⁸

5- Word and Table *baṭīḥh* / بطيخة *bddw-k3*

In the classical Arabic language, watermelon is called بطيخ/ *baṭīḥ* plural form, and the singular is *baṭīḥh*/بطيخة. It originated from the Egyptian word *bddw-k3* .

Documentation of *bddw-k3*

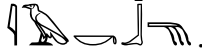
The first occurrence of watermelon was attested in hieroglyphic inscriptions on tomb walls dating to fifth dynasty in Saqqara (3566-3333 BC). It was also mentioned in the tomb of Tutankhamen³⁰.

Watermelon was presented as food and offerings to nourish the dead in the afterlife. Thus, it spread outside Egypt throughout countries along the Mediterranean Sea by merchants. It was recorded in the Brugsch Papyrus³¹ or P. Berlin 3038. The line 193-194 reads³²:



*ddwt r.f m kt phrt bddw-k3*³³, «sayings to (the mother of) him as another prescription of the watermelon *bddw-k3*»³⁴.

6- Word and Table بكاء-بكي (*bukā' -baka*) *izkb*

(*Bukā' -baka*) بكاء-بكي are Arabic expressions indicating to lament, weep, commiserate, and cry³⁵. They originated from the hieroglyphic word *izkb* . They are pronounced from right to left instead of left to right, meaning crying or mourning³⁶.

²⁶ P. Berlin 3022, lines 36-43.

²⁷ *wf3*: talk about, discuss. FAULKNER 1964: 60.

²⁸ BULLOCK 1978: 22-23; HANNIG 2006: 945.

²⁹ FAULKNER 1964: 86; AL-BAALBAKI 1995: 241; DĪF 2002: 54; DICKSON 2006: 42.

³⁰ WOENIG 1886: 201-203, 425.

³¹ The Brugsch Papyrus (P. Berlin. 3038), was an important ancient Egyptian medical papyrus. It was discovered by Giuseppe Passalacqua in Saqqara, Egypt. Friedrich Wilhelm IV of Prussia sent it in 1827 for the Berlin Museum, where it is still housed. The papyrus was studied first by Heinrich Karl Brugsch, but was translated and published by Walter Wreszinski in 1909. WRESZINSKI, 1909: vol.1, V.

³² WRESZINSKI 1909: 45.

³³ *kt*: another, other, thought, device, plan, *phrt*: prescription, remedy. DICKSON 2006: 66, 270.

³⁴ BRUGSCHE 1880: vol.5, 463; WRESZINSKI 1909: 45, 106, 121.

³⁵ WEHR 1979: 69.

³⁶ SASS 1991: 49; BATES 2004: 37.




















Documentation of *izkb*

It was documented various times in coffin texts, such as CT VII 177 b spell 958. It reads as follows:


































ḥr n.sn imyṯ izkb, «those are in mourning (or crying)»³⁷.

6- Word and Table *tufāḥ/تفاح tḫ- dḫw- dḫ*


The meaning of apples in the classical Arabic language is *tufāḥ/تفاح*³⁸. Its origin was from the Egyptian word *tḫ*       , *dḫw*, (       ,    ), which means apples³⁹.

Documentation of *tḫ- dḫw- dḫ*

It was mentioned in different types of writing, such as in Anastasi Papyrus III as       , while also mentioned in the papyrus of Rainer (Anastasi IV) as in     ⁴⁰. However, it was documented in the Papyrus of Harris I as         . It was mentioned in the magical Demotic papyrus of London and Leiden as         . It used the *d*  instead of *d* . The text in Demotic papyrus reads as:

ky-dd 9 prwt n dḫ ..., «another saying nine of apple seeds...»⁴¹.

7- Word and Table *tamm/تم tm*

Tamm/تم the word from the classical Arabic language, means has been completed and done⁴². It originated from the Egyptian word (*tm*)  translated as completed, entire, all, everything, the universe, stop, and not do. The Gardiner sign list codes are (X1 U15 G17)⁴³. Its grammar type is a verb and a noun. It is also used as a negative verb to negate wish form in main clauses and subordinate clauses, for example:

A. *tm* as a negative verb:



tm. f sdm n s pn, «Wish he had not heard this man».

³⁷ DE BUCK 1961: vol.7, 177b; FAULKNER 1978: vol.3, 90; HANNIG 2006: 80.

³⁸ AL-BAALBAKI 1995: 345.

³⁹ LESKO 2002: vol.2, 209, 247.

⁴⁰ HOCH 1994: 377.

⁴¹ *ky-dd*: another saying or other words, *snf*: blood, comfort, or blood relation. HOCH 1994: 377; GRIFFITH 2016: vol.1, 103-105; LESKO 2002: vol.2, 50-51, 171.

prt: seeds. LESKO 2002: vol.1, 152.

⁴² AL-BAALBAKI 1995: 367; DĪF 2002: 78.

⁴³ FAULKNER 1964: 298, 299.

B. The negative verb *tm* is used to negate interrogative sentences containing the interrogative particle⁴⁴.



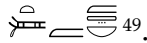
*tm.t hn(w) hr-m*⁴⁵, «Why you do not row?»⁴⁶.

C. The verb of negation (*tm*) may be preceded by the particle of negation *n* or *nn*, meaning (it will not fail) on the basis that the negation of the negation is proven:

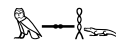


n (n) tm.i wšb, «I will not fail to answer (that means I will answer)»⁴⁷.

Document *Tm*

According to the Pyramid Text 527, *Tm* is the image of the sunset as Ra at noon and Khepri, the scarab beetle, the morning sun. Atum was at the top of creation theory. The root *tm*, in Atum's name, means «complete» or «finish». In the Pyramid Texts, Atum is Lord of Totality and the Completed One⁴⁸. Another example was fragments of silver jug during the 19th dynasty (New Kingdom) made for *tm m t3 nb* (royal butler and principal servant of the household), Ambassador in all lands, Tell Basta Bubastis ⁴⁹.

8- Word and Table *tmsāḥ/تمساح msh*

Tmsāḥ/تمساح is a crocodile in the classical Arabic language⁵⁰. The word is derived from the ancient Egyptian origin as the *msh* in hieroglyphs. Its ideogram is ⁵¹ the Gardiner sign list codes are (G17-O34-V28-I3).

Documentation of *msh*

It was documented in ancient Egyptian documents, such as in the Tale of Eloquent Peasant⁵² (B1 l. 212-213).



iw msh ht.f, «the crocodiles retreat him»⁵³.

⁴⁴ NUR EL- DIN 1988: 72-71.

⁴⁵ *hr-m*, : why. GARDINER 1927: 406 (§496).

⁴⁶ GARDINER 1927: 264 (§345); NUR EL- DIN 1988: 71-72.

⁴⁷ NUR EL- DIN 1988: 71-72.

⁴⁸ LEHNER 1997: 34.

⁴⁹ PORTER & et AL 1969: 35.

⁵⁰ WEHR 1979: 98; DĪF 2002: 581.

⁵¹ FAULKNER 1964: 117; HANNIG 1995: 364.

⁵² GARDINER 1923: 5-25.


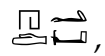
⁵³ PARKINSON 1991: 55-88, B1l. 212.

The text reads⁵⁹:



d3mw.k n tst rdi.n.k rd.sn, «Your battalion troop you appointed; they expand»⁶⁰.

11-Word and Table *al-ḥd* الحد *hd*

The word *al-ḥd*/الحد in the classical Arabic language means punishment for a person who commits sin or fault and then is condemned for it. This punishment is called in Arabic الحد. The word originated in the ancient Egyptian language from *hd* , , (O4 D46 D41 A24), (O4 D46 D41 D40), which means «to punish, to attack, to conquer, to drive off»⁶¹.

Documentation of *hd*

The word was frequently mentioned in Karnak on the stele of Seti I (19th Dynasty). The text described the triumph of Seti I after his 1st campaign. It reads⁶²:



iw hd.f bpr....., «his punishment has happened ...»⁶³.

II. CONCLUSION

Based on the data collected in this research from Semitic languages, the entire words of its languages are interpreted for this study, originating in the ancient Egyptian language. A team of researchers from the University of Bonn, Germany, in cooperation with the Egyptian Ministry of Antiquities, succeeded in deciphering four hieroglyphs carved more than five thousand years ago on a large stone written with hieroglyphic signs in Wadi Abu Sabira area, eastern Aswan, southern Egypt. It is believed that the hieroglyphic script is the oldest in history. These classical Arabic words were derived entirely from the ancient Egyptian language but with a very long and complex development over time. This study provided valuable insights into the beliefs, customs, and daily life of the ancient Egyptians. By studying the ancient Egyptian language, researchers can gain a deeper appreciation for this remarkable civilization and its enduring legacy.

⁵⁹ HANNIG 2006: 2819-2820.

⁶⁰ *Tst*: complaint, gang, battalion, troop. *rd*: to grow, a plant, be prosperous, to flourish, to expand. GRIFFITH 1898: vol.1, 2, l. line. 7; LESKO 2002: vol.2, 236; BATES 2004: 289.

⁶¹ AL-BAALBAKI 1995: 455; LESKO 2002: vol.1, 292- 293.

⁶² KITCHEN 1975: 41, l.1; DAVIES 1997: 41ff.

⁶³ KITCHEN 1975: vol.1, 41, line 1; DAVIES 1997: vol.2, 41ff.

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