

Language Contact Studies between Africa and Asia
Arabic and the Ancient Egyptian Language

An Approach of the Configuration of the History of Language Development
Exemplified by Strata of the Afro-Asiatic and Semitic Language Families

Dr. Fee-Alexandra Haase

F.a.haase@gmx.de

Am Sportplatz 2 D-18573 Rambin Germany

Abstract

This article is interested in the development of language as a human feature and a historical development linguists classify using specific classifications of ‘strata’ to indicate dominant and recessive language types in language contact situations. The influence of the ancient Egyptian language, which had words, that we can still find with slight phonetic changes in contemporary Arabic is a paradigm for the study in the development of language. But these linguistic findings are also the ground for questioning the positions and theories on mainstream research positions. This discussion we will have after the presentation of our findings. The corpus of this study consists of 2900 entries in the Project *Tower of Babel* of Semitic words. The words of this corpus that have a corresponding word in contemporary Arabic are presented. The distinction between the Afroasiatic and the Semitic language families is a basic assumption in linguistics. Egyptian is classified as an Afroasiatic language, while Arabic is a Semitic language.

1. Introduction

1.1. The Tradition of Ancient Egyptian: Afroasiatic vs. Semitic Language Families

**The Position of the Egyptian Language within the Afro-Asiatic Languages
in Linguistics**

Egyptian, classified as an Afroasiatic language, has an impact on the Semitic language Arabic we will demonstrate in the following passages. We will present the main theories about language

development. Generally speaking, the Egyptian language is considered to be a representative of the family of the Afroasiatic languages. The functions of Egyptian languages and languages in contact with Egyptian languages as specific types of *strata* will be examined. According to *A Dictionary of Grammatical Terms in Linguistics* the term *stratum* means in relational grammar “any one of the several levels of organization typically postulated as forming part of the syntactic structure of a sentence.” More generally, it is “in any theory of grammar in which the structure of a sentence is regarded as consisting of two or more representations employing the same vocabulary, any one of those representations.” (*A Dictionary of Grammatical Terms in Linguistics*)

The Arabic language is a Semitic language. Afro-Asiatic languages are contemporary Berber languages, Chadic languages, Cushitic languages, and Semitic languages. Since the Arab invasion and Islamization of Egypt the Arab language as a Semitic language has covered the country. Before this time, the Egyptian language with its latest form of the language, Coptic, was used in Egypt, even at a limited level of extension at the times of the Greek Ptolemaic and Roman annexation to the Roman Empire. The East Semitic language Akkadian was first attested 3000 BC. Egyptian came into existence around 3600 BC. The first recorded text in the Arabic alphabet was a trilingual dedication in Greek, Syriac and Arabic found at Zabad in Syria written in AD 512 with 15 different letters. Before this time, Arabic and precursors circulated in other scripts. The Egyptian language of ancient Egypt is separated in Old Egyptian (OE) and the language of the pyramid texts, Middle Egyptian (ME), Late Egyptian (LE), Demotic (dem), Coptic (cop). Through the Islamisation the Semitic language Arabic intruded into Egypt. The position of the Egyptian language within the Afro-Asiatic languages family is widely discussed. Some researchers count Egyptian as an Afro-Asiatic language within the branch of the Semitic languages, some consider Egyptian to be a separated branch of the Afro-Asiatic language family, and the classification as ‘Hamito-Semitic language’ also exists. A Semitic text on an inscription with a Hieroglyphic text is the earliest example of a Semitic Canaanite text at all found in a pyramid south of Cairo in a spell to keep the mummy safe from snakes. It is the earliest example for a Semitic text written in Egyptian characters. (*The Hebrew University of Jerusalem*). Steiner

also published the spells. (Steiner 2011). The Afroasiatic language family might be classified to have the following branches:

Berber	Omotic
Chadic	Semitic
Cushitic	Egyptian

Table 1. Afro-Asiatic Languages

In *Afro-Asiatic Languages of Linguistic Resources* the following languages are listed:

- | | |
|---|---|
| <ul style="list-style-type: none"> • Berber • Chadic • Biu-Mandara • East Chadic • Masa • West Chadic • Cushitic | <ul style="list-style-type: none"> • Egyptian • Coptic • Egyptian (Ancient) • Omotic • Semitic • (Linguistic Resources) |
|---|---|

Table 2. Afroasiatic Language Tree (*Afro-Asiatic Languages of Linguistic Resource*)

The Afroasiatic language family was previously called ‘Hamito-Semitic’.

Semitic Languages

Akkadian
 Ugaritic
 Hebrew
 Syrian Aramaic
 Phoenician
 Ugaritic
 Phoenician
 Hebrew
 Aramaic
 Geʿez (Ethiopian)
 Harari
 Arabic

Hamitic Languages

Egyptian Language
 Berber Languages
 Chadic Languages
 Cushitic Languages
 Omotic Languages

Table 3. Semitic and Hamitic Languages of the Afroasiatic Language Tree

The topic of our research falls also into the realm of language contact studies. Dimmendaal (2011) published an introduction to historical linguistics and the comparative study of African

languages. Dimmendaal described to the comparative method, lexical and grammatical cognates, the reconstruction of historical developments, techniques for the subclassification, and the use of language-internal evidence and internal reconstruction. Dimmendaal distinguishes between similarities (3–22), sound change (23–58), classification and subclassification techniques (59–92), morphosyntactic changes (93–114), and semantic change (115–140). According to Dimmendaal, language contact can result in borrowing (179–212), pidginisation and creolisation (213–236), syncretic languages (237–252), language contraction and language shift (253–264), and other language contact phenomena and genetic classification (265–280). Bostoen wrote in *Linguistics for the Use of African History and the Comparative Study of Batu Pottery Vocabulary*: “Ever since African historical linguistics emerged in the 19th century, it has served a double purpose. It has not only been practiced with the aim of studying language evolution, its methods have also been put to use for the reconstruction of human history. The promotion of linguistics to one of the key disciplines of African historiography is an inevitable consequence of the lack of ancient written records in sub-Saharan Africa. Scholars of the African past generally fall back on two kinds of linguistic research: linguistic classification and linguistic reconstruction.” (Bostoen) Tibeto-Burman Historical Linguistics were researched by LaPolla. LaPolla (2009) wrote in *Causes and Effects of Substratum, Superstratum and Adstratum Influence, with Reference to Tibeto-Burman Languages*: “An important change in our way of thinking that grew out of all of this research on language contact was the realization that language contact is a part of the development of all languages, and so we cannot treat internal language change independently from changes influenced by language contact. 1. The speakers of one language eventually all shift to speaking another language. 2. The speakers of both languages maintain their languages and retain some sense of their being independent languages (...). In the case of the first scenario, shift from L1 to L2, even though there has been a shift, the language that is shifted to L2 will generally show some influence from the language that was shifted from L1, if the number of speakers of the language that was lost was significant. Influence of L1 on L2 is substratum influence.” (LaPolla) LaPolla concluded: “It would appear that language contact situations generally are subject to two often conflicting forces—the need to achieve communicative efficiency adequate for the purpose of the interaction (dynamics of accommodation) and the need to preserve a distinct sense of group identity (group loyalty). The

former encourages convergence or compromise between languages; the latter encourages divergence, or preservation of language boundaries.” (LaPolla)

1.2. Research on the Status of the Egyptian Language in Semitic Language Studies

In studies of Semitic language the concept of the dominance of parts of speech that serve for the classification of sentence types is common. The work of Polotsky in the studies of Egyptology with the standard theory that distinguishes the types of speech into sentences dominated by a verb, a noun, an adjective, or adverb was called the ‘standard theory’. It also implemented the assumption that the verb, noun, adverb, and adjective can be transferred into each other (‘transposition grammar’). Also in Arabic grammars it is assumed that a nominal sentence, a verbal sentence, and an adverbial sentence exist besides other form of sentences. This separation was made by Schulz in the grammar *Modernes Hocharabisch. Grammatik* (Schulz 204: 170-174, 174-175, 204). Transformation grammar developed by Chomsky considers the parts of speech as elements of the deep structure, which generates sentences of the ‘real world’ as surface products of the deep structure. The myth of the separation between Ham and Sem derived from Biblical separation of for ethnic groups. Satzinger discussed the relation between the Egyptian and the Semitic languages. Satzinger discussed the research history about the relation between Egyptian and the Semitic languages in *The Egyptian Connection. Egyptian and the Semitic Languages*: “Of course, there are also Semitists that take Egyptian into consideration. Apart from those already mentioned, there is, e.g., Diakonoff (1965); Aspesi (1977); Belova (1980; 1989); Petráček (1988). Egyptian has much in common with Semitic, as compared with most Cushitic (including Omotic; cf. Lamberti 1999) and Chadic languages. But when evaluating similarities between individual branches of Afroasiatic it is crucial to take into account (1) the factor of time, (2) the historico-cultural factor, and (3) possible areal effects.” (Satzinger) Satzinger in *The Egyptian Connection. Egyptian and the Semitic Languages* wrote about Egyptian and the oldest Semitic Language Akkadian: “Egyptian and Akkadian are attested in the third millennium BC, other Semitic languages somewhat later. The other branches of Afroasiatic are attested only recently (with the exception of the rather meagre evidence of ancient Libyan), and often enough not to a satisfactory extent. This means that comparisons must allow for a further development of several thousand years on the side of the other branches.” (Satzinger) Satzinger in *The Egyptian*

Connection. Egyptian and the Semitic Languages wrote about the Afro-Asiatic languages: “The Afroasiatic relationship dates back to Mesolithic times. Many important cultural achievements, such as agriculture and cattle-breeding, are later. The social structure and the forms of rule have changed drastically. This is of particular importance for lexical comparison. Many terms that appear basic to us cannot be expected to be part of the inherited common vocabulary. (Characteristic examples are terms like h\sb “to reckon” and h...tm “to seal”: the meaning is the same, the transcription is identical for Egyptian and Arabic, there is obviously a close relationship, but it must be other than genetic.)” (Satzinger) Satzinger in *The Egyptian Connection. Egyptian and the Semitic Languages* wrote about the beginnings of the Afro-Asiatic languages: “The prehistory of the speakers of the individual branches of Afroasiatic is controversial, as the question of the original Afroasiatic homeland, and consequently the reconstruction of the migrations from there to their present locations. It is usually very hard to say who in the course of time used to be the neighbours of the individual groups.” (Satzinger) Satzinger wrote about the population of Egypt: “Historical Egypt is constituted of two populations: that of the Delta, and that of the Nile Valley. Most probably, these groups had different languages, and it is only one of them that is the ancestor of historical Egyptian.” (Satzinger) Satzinger wrote about the differences and similarities between Egyptian and the Semitic languages: “In fact, Egyptian has much in common with Semitic. It has virtually the same principles of word order (leaving out of consideration on the Semitic side the end position of the verb in Akkadian, as also in Amharic). The verbal predicate (and also the nominal predicate, though not the adverbial predicate) comes first, subject and complements follow. Phrases have their nucleus in head position – the modified precedes the modifier: verb—complements, noun—attribute, noun—genitival expansion (regens—rectum), preposition—complement.” (Satzinger) Satzinger wrote about the lexicon of the Egyptian language: “In comparative works of Afroasiatic lexicon (e.g., Calice 1936; Cohen 1947; Vycichl 1958; Diakonoff 1965; Diakonoff et alii 1993–1997; Orel & Stolbova 1994; Ehret 1995) Egyptian items are not very conspicuous among those of the other branches. We have to consider that Egyptian is a single language whereas the other branches are – with the exception of Berber – groups of numerous languages. On the other hand, the attested Egyptian lexicon with its approximately seventeen thousand entries presents much more material than what is recorded in

the average Chadic and Cushitic languages. It has, however, long been noted with astonishment (cf. Erman 1892: 105) that Egyptian displays only few Semitic roots in those semantic fields where clear correspondences would be expected, like, e.g., terms of family relationship, the lower numbers, verbs of a basic meaning, like “to do,” “to come,” etc. The “basic word-lists” of one hundred, or two hundred, or two hundred twenty items, which Swadesh has developed for the purpose of mass comparison furnish us with an instrument to objectify the degree of lexical relationship.” (Satzinger) Satzinger’s examples of similarities between Semitic and Egyptian comprise the stems for ‘to die’, ‘to hear’, ‘heart’, ‘I’, ‘not’, ‘tongue’, ‘two’, ‘warm’, ‘water’, ‘what’, ‘who’, ‘fly’, ‘green’, ‘hand’, ‘moon’, ‘sand’, ‘one’, ‘ear’, ‘hand’. (Satzinger) Satzinger conclude: “Egyptian and Semitic are related languages, with astounding resemblances and disturbing dissimilarities. Their high age of attestation brings the two Afroasiatic branches closer together. But they still are separated by a prehistory of several thousand years, and it was only a comparatively short timespan, beginning with the fourth millennium, that brought them together in areal contact.” (Satzinger) Vernet (2011) wrote in *Semitic Root Incompatibilities and Historical Linguistics* regarding root incompatibilities in Proto-Semitic for historical root reconstruction that “these rules can only be applied to verbal roots, not to derivative forms and affixed forms. The importance of these structural incompatibilities consists, then, in the fact that they reduce the possible number of combinations of the triconsonantal bases. Excluding onomatopoeic roots and loan words, these laws of incompatibility are fully regular in the verbal roots (but not in the nominal ones) and, therefore, do not have exceptions, as in all phonological laws. The structure of the Semitic verbal roots is, then, absolutely conditioned by these restrictions of incompatibility. These rules are universal in character and apply also to the different families of the Afro- Asiatic and Indo-European languages. The restrictions of incompatibility are a tool of great importance in the historical reconstruction of the roots (especially, of the verbal roots in Semitic).” (Vernet) Agmon wrote in *Materials and Language: Pre-Semitic Root Structure Change. Concomitant with Transition to Agriculture*: “Materials and language have evolved together. Thus the archaeological dating of materials possibly also dates the words which name them. Analysis of Proto-Semitic (PS) material terms reveals that materials discovered during the Neolithic are uniquely triconsonantal (3c) whereas biconsonantal (2c) names were utilized for materials of the Old Stone-Age. This establishes a major transition in

pre-Semitic language structure, concomitant with the transition to agriculture. Associations of material names with other words in the PS lexicon reveal the original context of material utilization. In particular, monosyllabic 2c names are associated with a pre-Natufian cultural background, more than 16,500 years ago. Various augments introduced during the Natufian, and perhaps even more intensively during the Early Neolithic, were absorbed into the roots, tilting the equilibrium from 2c toward 3c roots, and culminating in an agricultural society with strictly triconsonantal language morphology.” (Agmon) Bausi (2010), Goldenberg (2010), Hamilton (2006), Takács (2005) discussed the relation between Egyptian and Semitic languages. Ray described the Egyptian language development (Rey 2006). Hackett described the semitic languages (Hackett 2006). Leslau in “Semitic and Egyptian Comparisons” in the *Journal of Near Eastern Studies* (1962 44-49) wrote about similarities in Egyptian and Semitic languages. (Leslau 1962) Hallen wrote in *A Description of the Afro-Asiatic (Hamito-Semitic) Language Family*: “In contrast to the Indo-European Language Family, about which much research has been done over the past two centuries, relatively little is known about the former Hamito-Semitic Language Family, now known as the Afro-Asiatic Family. (While much research has been accomplished with the Semitic Languages because of Arabic and Hebraic religious ties, little has been done with the Afro-Asiatic family as a whole.) This paper will describe this language family as is current with modern scholarly thought, and will also acknowledge current research having to do with the Afro-Asiatic Family.” (Hallen) Benner wrote in *The Origin of the Hebrew Language*: “It is believed that the Sumerians are related to the people living between the Black and Caspian Seas³, known as the Scythians, ancestors of Noah's son Japheth. At approximately the same time the Sumerians appeared in Mesopotamia, another civilization emerges in the South, the Egyptians. The original language of the Egyptians is Hamitic (From Ham, the second son of Noah) and is also unrelated to the Semitic languages. During the time of the Sumerians and the Egyptians, the Semitic peoples lived in Sumeria and traveled west into the land of Canaan.” (Brenner) Hastings wrote in the *Encyclopedia of Religion and Ethics*: “Whether the Egyptians should be counted as Semitic is a moot question.” (Hastings 2003: 378) Loprieno wrote in *Ancient Egyptian. A Linguistic Introduction*: “Egyptian is typologically more recent than classical Semitic languages such as Akkadian or Arabic (...)” (Loprieno 1995: 51) Somo wrote that “the vocabulary of the Kiswahili-Bantu language consists of two distinct vocabularies,

Bantu and Semitic; although at times it is not always possible to establish whether a particular word is of Bantu or Semitic origin. (...) The Semitic component in the language was acquired thousands of years ago while trading with the indigenous populations of Africa who spoke Semitic languages. The Semitic languages originated in Africa and disseminated outside Africa through the corridor of the Arabian Peninsula.” (Somo) Somo wrote that ancient Egyptian *snb* means ‘be healthy’. Shona-Bantu *simba* means ‘be healthy’, ‘be strong’, ‘powerful’. Semitic ‘be healthy’ means *slm*. (Somo) Sobhy Bey wrote *Common Words in the Spoken Arabic of Egypt, of Greek or Coptic Origin*: “The Coptic language, so-named by the Arabs on their conquest of Egypt, is the vernacular spoken language of Ancient Egypt. The language we read in the Hieroglyphic texts was that of books and of official and sacred texts.” (Sobhy Bey) Sobhy Bey wrote that “when the Arabs first conquered Egypt, there were probably very few conversions to Islam amongst the Egyptians. Indeed the Copts thought that Islam was a new heresy akin to the Nestorian one, but they never thought for once, at the beginning, that conversion to it implicated, not only a change of Dogma, but a change of race — at least a dissolution of the characteristics of the Egyptian race into the new conglomeration of races that composed Islam, and that the knowledge of Arabic was a sine-qua-non for the real convert. When a Copt turned into a Muslim he was bound to learn Arabic.” (Sobhy Bey) Sobhy Bey mentioned that “the specific ‘Egyptian Arabic’ can be traced back to the mingling of Coptic and Arabic as a part of the Islamization of the country: “That, he could not do in a day or two. It was only natural then, that he was obliged to speak and have relations of his new co-religionists in a mixture of Coptic and Arabic.” (Sobhy Bey) Sobhy Bey mentioned about the selection of the specific Coptic semantic elements in the Egyptian Arabic language: “Naturally the names of articles and names of certain professions such as agriculture boatmanship and all the codes of different artisans and their guilds - all these and others which were not known to the semi-civilised invading Arabs, had to live in the new idiom. Words that had their equivalent in Arabic were translated—even names of towns and villages; but others have remained and these are the ones which we shall study in the following pages.” (Sobhy Bey) Takla wrote in *History of Coptic Language*: “The Coptic language is the name used to refer to the last stage of the written Egyptian language. Coptic should more correctly be used to refer to the script rather than the language itself. Even though this script was introduced as far back as the 2nd century BC., it is usually applied to the writing of the Egyptian

language from the first century AD. to the present day.” (Takla) Takla wrote that “during this period some Arabic loan-words made their way into the language. But there was no indication that the Arabic language was used in the Church. There were no Coptic-Arabic manuscripts that belong to this period or any literary citation to indicate its possible use. Coptic was also the spoken language of the peasants and probably the clergy.” (Takla) Bishai (1964: 39) wrote in *Coptic Lexical Influence on Egyptian Arabic in the Journal of Near Eastern Studies*: “Egyptian Arabic has acquired numerous lexical items from practically all the languages with which it has come in contact. Coptic was among the more important of those languages to influence the Egyptian Arabic vocabulary, especially that of Upper Egyptian. In everyday life the Egyptians use a number of expressions without the slightest notion that they are repeating words which can be traced back to Coptic and ancient Egyptian. The following wintertime scene, typical of modern rural Egypt, provides a good illustration of this. As some peasant boys play their popular "Egyptian ball game" they may repeat such common terms as + Jj1, awwal senno, which means "the first (movement) of the second (round)." j senno, which refers to the second round of the game, is taken from Coptic ctis, "two."” (Bishai)

1.3. A Case Study of Language Change in Historical Linguistics:

Language Contact between Coptic and Arabic

Bishai (1963) called the spreading of the Arabic language in Egypt ‘transition’. Richter (2006: 595) wrote in about lexical borrowing from Arabic into Coptic that “the amount of lexical items borrowed from Arabic is rather low as compared to that of Greek words. We speak about hardly more than 500 lexical items, as opposed to estimated 4000 words borrowed from Greek, and this proportion would tremendously increase if not types but tokens were counted. Also the distribution of Greek and Arabic words across Coptic written texts is very different. While Greek words are spread over Coptic texts of virtually every kind and age (although there is a clear decline in late Coptic non-standard Coptic), evidence for linguistic interference with Arabic is limited to a narrow, and rather special segment of the Coptic written corpus: 10th/11th-century scientific (medical, alchemical, magical, astrological and mathematical) texts, and Coptic documentary texts mainly of the 9th to 11th centuries.” (Richter) Zaborowski (2008: 15) in *From Coptic to Arabic in Medieval Egypt* wrote that “the question of when and where Egyptian

Christians began to disuse the Coptic language and adopt Arabic remains a puzzle. The Apocalypse of Samuel of Qalamūn (ASQ) offers interesting hints about the process of language change by referring to the loss of Coptic in church functions. This paper argues that the ASQ represents Christians from the specific region of the Fayyūm and their struggle of identity maintenance that occurred after the Coptic language had generally fallen into disuse. Some scholars have speculated that the ASQ has a Coptic Vorlage, even though it is only extant in Arabic. This paper argues that the ASQ may have been originally an Arabic composition, perhaps written as late as the fourteenth century, as a means of connecting the Christian community to the Coptic language at a time when they were unable to access their tradition through Coptic-language texts.” (Zaborowski) Bynon wrote in *Historical Linguistics*: “Historical Linguistics is concerned with the process of language change through time. It investigates how and why the language of individuals, a social group or a whole 'speech community' develops in respect of its pronunciation, vocabulary and grammar. Dr Bynon regards language as essentially a dynamic phenomenon, whose character can be at best only partly understood by a static, and necessarily idealized, synchronic approach. In Part I she establishes the theoretical framework by providing a systematic survey of the three main models of language development - the neogrammarian, structuralist, and transformational generative. Examples drawn substantially from English and German, but also from classical languages, French, Welsh and a variety of others, are used to explain and compare these approaches.” (Bynon 1977: 56) Gustafson wrote in *Historical Linguistics*: “The importance accorded to historical linguistics has diminished considerably during the 20th century. In the 19th century and the beginning of the 20th, historical linguistics was considered by many - or even most - linguists as the most important branch of linguistics, what linguistics was really about. It is no doubt a good thing that other aspects of linguistic sciences have been able to flourish since then, but in my view the historical aspects of language are important, and linguists would, on the whole, benefit from a better understanding of the historical processes that languages are constantly subject to, and that have shaped the languages as we are able to study them today.” (Gustafson) Hale in *Historical Linguistics: Theory and Method* gave a recent introduction into this field. (2007) Loprieno wrote *Ancient Egyptian: A Linguistic Introduction* with a discussion of the ‘standard theory’ (Loprieno) Stadlbauer discussed linguistic and cultural implications of language ideologies associated with

Classical Arabic (CA), Modern Standard Arabic (MSA), Egyptian Arabic (EA), and English in the Cairo area. The language ideologies of these varieties are a product of both the past and the present: they emerged during British colonialism in the late nineteenth century and are maintained in the postcolonial climate through discourses on the purity of Classical Arabic, on the linguistic corruption of the dialects, and on the increasing use of English as a symbol of Western capitalism and modernity. Language ideologies are social constructs that are illuminated through a microanalysis of linguistic structures in discourse and a macro-analysis of the factors that lead to asymmetries in how languages are perceived.”

“H” for a high prestige language,

“L” for the low prestige dialects (Stadlbauer)

Grossman wrote in *Linguistic Borrowing in Coptic* that “Coptic, the last phase of the Egyptian language, is a well-known 'language in contact,' with both Greek and Arabic (and possibly other languages) as donor languages. The contact situation has often been discussed in terms of extensive bilingualism, usually taking as evidence isolated lexical or grammatical phenomena. The type and extent of language contact, however, remains to be evaluated on the basis of a systematic and exhaustive study of linguistic borrowing, as well as a close examination of the various communicative situations in which borrowed elements entered written texts.” (Grossman) Grossman wrote in “Linguistic Borrowing in Coptic” that the number of Greek loanwords in Coptic has been estimated as 4000. (Grossman) Grossman wrote in “Linguistic Borrowing in Coptic”: “Greek lexemes are found in texts from the very beginning of Coptic writing, but many aspects of their status in Coptic are still to be elucidated. For example, the word-classes, the phonological and morphological form, the semantics, and the morphosyntactic and syntactic integration of borrowed words into Coptic structure, not to mention their textual distribution stylistic and rhetorical meanings, have yet to be studied in detail.” (Grossman) Grossman wrote in “Linguistic Borrowing in Coptic” that “Arabic loanwords, on the other hand, are relatively few (around 500) and are limited to a small corpus of late texts. They are closely related to matters of everyday life, and as such, provide a fascinating glimpse of the social and intellectual milieu in which these texts were produced. The study of these loanwords indicates that language contact between Coptic and Arabic began rather late, sometime in the 10th or 11th centuries.” (Grossman) Grossman wrote in *Beyond Free-Variation: Scribal Repertoires in Egypt*

from the Old Kingdom to the Early Islamic Period. Grammatical Variation and Language Change: The Case of Greek Verb Lexemes in Coptic:

“§1. Variation and language change

When we talk about language change, we often speak of a sound, a word, or a construction ‘becoming’

another. While one might say that this is only a casual way of speaking, it also reflects a casual way of thinking about language change. A more careful –!and realistic –!way was demonstrated by the American linguists Uriel Weinreich, William Labov, and the Milroys, as well as their collaborators and students, who stressed that languages cannot change without the existence of linguistic variation. Variation, structured heterogeneity in Weinreich’s terms, is an inherent aspect of language, and in order to understand how and why languages change, we must take it into account. This is neither the time nor the place to go into details regarding the theoretical and methodological frameworks that take variation as a basic fact of language, but I must make a certain assumption clear before proceeding to the topic of my talk today. It is grossly simplified, but I think that the main point will come across. A linguistic element a does not ‘become’ b in any simple sense. Rather, variants a and b co-exist in a given linguistic community; under certain circumstances, the relative frequency of variant b increases with respect to a.” (Grossmann) According to Grossmann, “the circumstances under which new variants (innovations) arise and spread through a linguistic community are still disputed but it is widely agreed that the major forces for the diffusion of a variant are primarily sociolinguistic in nature.” (Grossmann) It is hard to estimate the extant Arabic papyri. Adolf Grohmann estimated that there were approximately 16,000 Arabic papyri in the various collections that he was familiar with in Europe, North America and Cairo (A. Grohmann, *From The World Of Arabic Papyri*, 1952, Royal Society of Historical Studies, Al-Maaref Press: Cairo, p. 2). This figure refers to moderately preserved documents. It can be said with fair certainty that the total extant papyrus fragments exceeds this number. The vast majority of the documents include accounts, legal deeds, administrative documents, private letters, etc. Bilingual protocol texts are usually from early years of Islam. This was when Arabic was not yet the official language of the state. The papyrus PERF 558 is one of the earliest bilingual papyri from 642 CE. The early time of the

interference of Coptic and Arabic in Egypt was described by Hopkins (1984), Demiri and Römer (2009), and Gacek (2008).

Case Study: The Implementation of Arabic Terminology for Taxation after the Arab Conquest

After the conquest of Egypt, the taxation system of the country was based on Arabic concepts. In the early 7th century A.D. Egypt was taxed and governed by the Byzantine Empire. The Byzantine government was acting by a Greek-speaking ruling class separated from an excluded native Coptic-speaking Egyptians society. Egypt's centers were Alexandria and the ancient Egyptian capital of Memphis. Here was the Fortress of Babylon. In *The History of The Patriarchs of Alexandria* the Arab conquest in Egypt is described as follows: "Now the commander Amr had destroyed the fort, and burnt the boats with fire, and defeated the Romans, and taken possession of part of the country. For he had first arrived by the desert; and the horsemen took the road through the mountains, until they arrived at a fortress built of stone, between Upper Egypt and the Delta, called Babylon. So they pitched their tents there, until they were prepared to fight the Romans, and make war against them." (Halsall) The Arab conquest in Alexandria is described as follows: "After fighting three battles with the Romans, the Muslims conquered them. So when the chief men of the city saw these things, they went to Amr, and received a certificate of security for the city, that it might not be plundered. This kind of treaty which Muhammad, the chief of the Arabs, taught them, they called the Law; and he says with regard to it: "As for the province of Egypt and any city that agrees with its inhabitants to pay the land-tax to you and to submit to your authority, make a treaty with them, and do them no injury." (Halsall) A receipt of a cashier called Minya bn Shanudah from a land owner dates in the year 903-5 (). Text three opens with the bismillah formula. In Text 3 the formula 'without any discount, nor any (other) payment' is used. This receipt was written by a former Islamized Copt, at least for sure a native Egyptian, named Minya bn Shanudah. A papyrus with a Coptic text on behalf of 'Amr Ibn al-'As from the second half of the 7th century (Pap. BM 1079) gives an insight to the dealings between the Christians and early Islamic administration. The Muslim governor's authority reaching right down to the lower rungs of rural Egyptian society. The text contains the formula 'Assalamu 'alaykum wa rahamatullahi wa barakatuhu.' The contents of the two Coptic

texts are: “I, Philotheos the ape (village headman, protokometes), son of the late Houri, the man from Tjinela, swear by God Almighty and the well-being of ‘Amr not to have left out any man in our whole village from fourteen years (up) but to have accounted for him to your lordship. I, Ioustos, the komogrammateus (village scribe), swear by God Almighty and the well-being of ‘Amr not to have left out any man in our whole village but to have accounted for him to your lordship. I, Philotheos, together with Esaias, the apes, and together with Apatер the priest, the men from the village of Tjinela, we write, swearing by the name of God and the well-being of ‘Amr not to have left out any man in our village from fourteen years on; if you produce any we have left behind we will put them in our house. Sign of Philotheos the protokometes, he agrees. Sign of Esaias, he agrees. Apatер, the humble priest, I agree.” (Pap. BM 1079)

3. Methodology: The Material and a Model of Four Language Contact Types

Brett (2006) wrote in *The Islamisation of Egypt and North Africa* that “the sedentary Arabic dialect has largely remained in Egypt, Syria, Spain, and the Maghrib, because Islam still remains (there) and requires it. Therefore, it has been preserved to some degree. But in the provinces of the Iraq and beyond (to the East), no trace or source of (the Arabic language) has remained.” From the 2900 Semitic stems in the Project Tower of Babel the selected number with a direct etymological relationship between the Semitic Arabic contemporary word and the ancient Egyptian word was separated into the four categories of nouns related to 1. Human, 2. Nature, Technique, and Animals and the verbs. (*The Tower of Babel Project*) The total of the word that have a relation between contemporary Arabic and Egyptian is distributed as follows:

1. Nouns: Human	24 Entries
2. Nouns: Nature	30 Entries
3. Nouns: Technique	8 Entries
4. Nouns: Animals	38 Entries
5. Verbs	76 Entries

Table 2. Distribution of Verbs in Arabic with an Etymological Relation to Egyptian

Many of the words listed here are found in the southern Saidic Arabic and Copic Arabic speaking areas at Kena and further southwards, while in the northern Masri Arabic dialect they cannot be found. The ancient hieroglyphs preserve up to a specific amount phonetic sign and visual signs that can serve as a documentation of the origin of the words. We comparee the

meanings of an etymological range to see in which case the meaning has changed or a new meaning has been added and in which cases the meaning did not change. We can distinguish four different types of language contacts.

2. The Findings: Ancient Egyptian Tradition of Words in Modern Semitic Arabic

Language Contact Types in Synchronic and Diachronic Contact Situations in Egypt

Speech is the medium of synchronic contact situations between languages. Diachronic contact situations require a medium of documentation. A specific area can be the territory of linguistic investigation about language change from a synchronic and a diachronic perspective. So in Egypt the time from the Hellenistic époque to the Arab Conquest is characterized by a synchronic multi-lingual situation. Facing Egypt's development of languages from a diachronic perspective, we can say that its history is connected with the change of languages that correspond to the political state and culture of a certain period. We can distinguish four different types of language contacts.

1. Adjection (Addition) of Language

Adjection is a parallel contact of L 1 and L2.

Both L1 and L2 are intact. This phenomenon occurs for example in bilingual societies with two languages. Also a translation is an addition.

2. Detraction (Substitution) of Language

Detraction means that L1 is eliminated by detraction. Two cases are possible:

Case 1: L1 is eliminated ('extinct') and gets no replacement. When this complete detraction occurs, the cultural heritage of L1 is lost.

Case 2: In the case of detraction with a substitution L1 is replaced by L2 with all its cultural implementation.

3. Transmutation (Exchange) of Language

A structural change from one language to another language is a transmutation.

Any translation is a transmutation from L1 to L2. L1 is in the process of being replaced by L2, but still active. Another example is the merging of L1 and L2 and the use of both languages together; the example of 'code shifting' describes this phenomenon.

4. Immutation (Replacement) of Language

L1 is (partly or completely) replaced by L2.

Category of Change	Language Contact Types / Strata Types Involved	Egyptian Language and Language Contacts
Adjection (Addition) of Language	Adstratum: - Substratum: Receptive Superstratum: Dominant, but not exclusive	Coptic + Adjection of Arabic (early state at the time of the Arac Conquest)
Detraction (Substitution) of Language	Adstratum: - Substratum: Successive loss Superstratum: Dominant (extending)	Old Egyptian, Middle Egyptian, New Egyptian, Coptic
Transmutation (Exchange) of Language	Adstratum: Both substratum and superstratum have this position Substratum: Getting dominant Superstratum: Getting receptive	Coptic and Greek
Immutation (Replacement) of Language	Adstratum: - Substratum: Complete loss Superstratum: Completly dominant	Coptic + Adjection of Arabic (late state after the time of the Arac Conquest)

Table 3. Language Contact Types, Strata Types, and Egyptian Languages

Case Studies in Semiotics of Linguistic Change

1. Genitals

Proto-Semitic **būh-* has the meanings 'phallus', 'genitalia'. Related is Arabic *būh-* for genitalia. Epigraphic South Arabian Sab *bht* means probably 'votive phallus'. Assumed Proto-Afro-Asiatic **b(V)uh-* has the meanings 'front part of body' and 'penis'. Semitic **buḥ-* means 'phallus' and 'genitalia'. Egyptian *baḥ* (pyr) means 'penis' and 'in front of'. Proto-Semitic **ḥ(-)bar-(at-)* has the meaning 'penis'. Related is Arabic *ḥbrat-* for 'pénis'. Proto-Afro-Asiatic **bur-* has the meaning 'penis'. Semitic **ḥ(-)bar-(at-)* means also 'penis'. Egyptian (MK) *baaw.t* means 'potency'. Often a Proto-noun in diachronic language development finds variations in the languages . For example in the Semitic languages the Proto -Semitic root **ḥann-* has the meanings '(feminine) genital organ', 'uterus'. Aramaic *ḥn* means 'vagina' . Proto-Afro-Asiatic **ḥanVn-* has the meanings 'penis', 'testicles'. Semitic **ḥann-at-* means '(feminine) genital organ', 'uterus'. Egyptian *ḥnn*

means 'penis'. Central Chadic *hamun- means 'penis' and Low East Cushitic *ḥenin- means 'testicles'.

2. House

The Arabic term for house is بيت. In Hieroglyphic it is the same expression transcribed as *baii.t*.

3. Cattle

Proto-Semitic *mawl- ~ *mVly-at- has the meanings 'herd', 'rich in cattle', 'booty', 'bride-prize'. Related is Arabic *mwl* ومول for 'rich (camels)'. Epigraphic South Arabian Sab *mly* means 'get', 'win', 'obtain as booty'. Proto-Afro-Asiatic *mal- has the meaning 'herd'. Semitic *mawl- means 'herd', 'rich in cattle', 'booty', 'bride-prize'. Egyptian (ME) has the term *mmn.t* for 'cattle'.

4. Actions

Proto-Semitic *bVtVḳ- has the meanings 'cut', 'chop'. Related is Arabic *btq* for 'cut'. Proto-Afro-Asiatic *bVtVḳ- has the meaning 'cut'. Semitic *bVtVḳ- means 'cut', 'chop'. Egyptian (gr) *btḳ* means 'slaughter'. The stem *btq* in contemporary Arabic is only used in the southern part of Egypt from Qena downwards.

3. A Model of Language Development:

Re-Evaluation of Traditional Assumptions about the History of Language Development

The Character of Coptic Words entering Arabic

Among the nouns and verbs that have a wide etymological range both in the historical perspective and the topographical perspective including the contemporary area of spoken Arabic, we find such basic words like *bait*, but also specific words for plants that only leved on the in Arabic of the Middle Egypt within Coptic areas. Often we have cases when an epigraphic south Arabian word and an ancient Egyptian word exist (1.1. Concept MAN).

Etymological Range of Words of Body Parts

The also in European language existing double meaning of 'tongue' and 'langue' we find in the Semitic concept of TONGUE in Egyptian, later added by th meaning 'language'. Proto-Semitic *liš(š)ān- has the meanings 'tongue', 'language'. Related is Arabic *lisān-* for 'tongue'. Proto-

Afro-Asiatic *lis- has the meaning 'tongue'. Semitic *liš(š)ān- means 'tongue', 'language'. Related are Berber *ilVs- for 'tongue' and Egyptian (pyr) ns for 'tongue'. Often the position of body parts changes during the use of a concept in two languages. For example in Proto-Semitic *s/šukl- has the meaning 'leg', 'thighs', 'elbow'. Related is Arabic sukl - for 'side'. Proto-Afro-Asiatic *c/cuql- has the meanings 'thigh', 'leg', 'elbow'. Semitic *s/šukl- means 'leg', 'thigh', 'elbow'. Egyptian skr means 'arm with an elbow'. On the contrary, the concept finger stayed stable. Proto-Semitic *šibī-(at-) has the meaning 'finger'. Related is Arabic ʔašbaʔ- for 'finger'. Egyptian (pyr) d_bī means 'finger'.

Etymological Range of Words of Nature

Also in word for nature we find slight changes of semantics in a long term development of a concept. Examples are the concept SUN changing to DAYLIGHT or WIND to AIR from Egyptian to Arabic. Proto-Semitic *rayī- has the meaning 'daylight'. Related is Arabic rayī- for 'daylight'. Proto-Afro-Asiatic *raʔ- has the meanings 'sun', 'god'. Semitic *rayī- means 'daylight'. Egyptian (pyr) rī means 'sun', 'Sun-god'. Stability shows the concepts HORN, WATER, THING, SEA, REED, FLOWER.

Etymological Range of Words of Technique

Stability shows the concept HOLE. Changes in the long etymological range occurred from the Egyptian concept TEMPLE to the Arabic concept TENT and from SPRING to HEAVY RAINFALL.

Etymological Range of Words for Animals

Stability shows the concepts GOOSE, ASS, JACKAL, MONKEY, LION, and GEPARD.

Slight changes in the long etymological range occurred from the Egyptian concept SKIN to the Arabic concept SKIN OF GOAT and CREAM, from COW to CALF, from GOAT to KIT, and DIVINE COW to YOUNG BULL.

Etymological Range of Verbs and Adjectives

Stable is the concept COPULATE, SPIT, STINK, FLY, FALL, BITTER, ILL, HOE, DIVIDE, KNOW, MIX, ALL, ORDER, FLAME, ASCENT, and TURN. An example for slight change of concepts is the change from HARPUNE to ARROW, PRESS to STRIKE, FAT to SLICE OF MEAT, KILL WITH A SWORD to CRY, POUR to MOISTEN, GO to WALK SLOW, HOWL

to BUZZ, CATCH to COVER, from CALL to GIVE A SPECIAL NAME, from STRIKE to DIVIVE, from HOE to IRON SHOVEL, from CUT to PIERCE, from STRIKE to DIVIVE, from DEAD to ILL, from EJACULATE to WET, from RAISE to CONSTRUCT, from BREATH to WET, From OPEN to GAP, from TURN to DRIVE (CAMELS), from CREATE to OPEN, from BOREDOM to PASS BY, from MAGIC SPEECH to GET WORSE, CLAY to HUMID EARTH, SLAUGHTER to PIERCE. CUTT OFF to BRAEK, from FRIEND to HEALTHY, from SHOUT (OF PAIN) to RECITATE, from SEND to GIVE, from DRY WHEAT to MAKE FIRE, from IMPREGNATE to SLEEP, from RUN AWAY to GO, from SUCK to EXTRACT THE MARROW OF A BONE, SHARE to JOIN.

The Process of Abstraction in Etymological Long Range

A good example for the development of abstract concepts is the concept RIGHT and LEFT. It developed from the geographical direction West; so we can conclude that the standard direction was south. Proto-Semitic *yamīn- and ~ *yamān- have the meanings 'right' and 'right hand'. Related are Arabic yamīn- and yaman for 'left'. Proto-Afro-Asiatic *yamin- has the meaning 'right hand'. Semitic *yamīn- and *yamān- mean 'right', 'right hand'. Egyptian (pyr) ḫmn means 'right (-hand) ', 'right side', and 'West'. Other examples are the change from Egyptian SEE to Arabic JUSTIFY, and from SLAUGHTER to CUT.

Generic Similarities or Cultural Implementation? Arabic and Coptic as Language Fluxus Types

The closeness to the Proto-Semitic, a hypothetical language, cannot be the ground for any argumentation about the range of the Egyptian language tradition of the Old Egyptian of the Pyramide texts, the classic Middle Egyptian and New Egyptian with its last phasis Coptic. The influence of the last state of the Egyptian language, Coptic, on the Arabic language finds its counterpart in the fluxus on the Arabic language into the territory of Egypt. Here the influence of the Arabic language is a systematic replacement of the language including its code and a new function added. The taxation letters to local Egyptians is an example of the replacement of the local language and its political system by the language by the conquering Arabics spreading Islam and its political concept conveyed with the Islamisation. Here the code and the language is

a specific one and the language change has to be described as a change from the Greek language as the language of administration to the Arabic language as language of administration. We have here the case of a directed exchange of the language connected with a specific purpose. On the contrary, the language fluxus of the Coptic language to the Arabic language was not a directed one. The Coptic language was still widely spoken among the local Egyptians and many terms, e.g. terms for specific plants, were known here and could be integrated as loanwords.

Can we agree concerning the distinction between the separation of the Afroasiatic and Semitic language families? The grammatical structure of the Semitic language allows the implementation of words from 'foreign' language families. We suggest as hypothesis three ways of communication and implementation of the Egyptian language into Arabic:

1. Egyptian words were influential to the Arab language already at its earliest state in the 6th century at its level of the classical Arabic language or at earlier states.
2. The implementation of Egyptian words was sporadic and not an 'ad hoc' import of the whole vocabulary
3. The Coptic language was the language that influences the Arabic language after the Arab Conquest of Egypt. Through Coptic the Egyptian language influenced the thesaurus of the Arabic language. Contrary to this assumption is the fact that earlier Semitic languages like the Epigraphic Arabic language already show similarities with the earlier language levels of the Egyptian language family.
4. Egyptian and Arabic shared a common Semitic previous language. They differentiated as languages from this previous language.

Our study here focuses on the semantic changes occurring in a long etymological range within two traditionally separated language families, the Afro-Asiatic and the Semitic language family. One assumption derived from the material is the assumption that generic similarities exist between the languages discussed; the languages were already generically related with each other and separated; so the etymological relationship between Coptic or any previous language of the Egyptian language family can be explained by a previous common language both the Egyptian and the Arabic language derived from. In other words: L1 (the Egyptian language) and

L2 (Arab language) have one common origin; the language contact at a later time does not affect any of the languages. The similarities already existed at an earlier state of both languages. An alternative assumption is the cultural implementation of parts of the Egyptian language at the time of the Arab Conquest of Egypt resulting in a language contact of Coptic and Arabic.

It is useful to speak about strata available in a diachronic and in a synchronic perspective. Among the strata Arabic, Greek, and Coptic existing at the time of the Arab Conquest in Egypt the Greek and the Arabic language were the dominant languages that were used for the administration of the country. Coptic was the language of the local people and neither the sciences nor the administration were practiced using this language. So in both cases, the Arabic and the Greek language, the language of the exterior political power controlling the country was used as the dominant language of power, the superstrata. Coptic has been in both cases the substratum. Historically, already among the exclusive existence of Egyptian languages in Egypt without any language contact to other languages a specific variation of the Egyptian language, the Demotic writing system, was used for administrative purposes and replaced by Coptic under the Greek influence in Egypt through Greek classical culture and the conquest of the Byzantine Empire. When we here investigate the systems underlying language change, we can say that the replacement of one Egyptian language by another language level from Ancient Egyptian to Middle and New Egyptian and later on to Demotic and Coptic always was a development of the Egyptian language in terms of grammar and the writing system. On the contrary, the Greek and the Arabic language were foreign languages that also can be considered as an expression and sign of the power of the invading forces. The spoken vernacular language, speech, and the written language were completely different and their use also depended on the social group a person was belonging to. Nevertheless, it is interesting to see that the impact of the vernacular and Christian language Coptic had an impact of the local Egyptian Arabic language in terms of its semantic variations and vocabulary.

The local population obviously was not forced to learn the new language, when they were not a part of the administrative system. From the letter of a taxation of a local person we know that in the case the Egyptian had no knowledge of Arabic, which was used as the standard language for the taxation system, the person was orally by a translator informed about the contents of the

contract. So the administration was executed exclusively in Arabic and not in a bilingual way, in other words: the Arabic language was as the language of power imposed on the population of Egypt regarding political issues. On the contrary, the Coptic language was accepted and could be used as the liturgical language of the Coptic Church.

The vocabulary of the Egyptian language that shows remarkable similarities with the vocabulary of the Semitic languages can be divided into prototypical vocabulary, e.g. parts of speech, which are in basic vocabulary in every language, and highly specified vocabulary like specific plants, cultural actions, and animals that exist in a specific topographic and cultural area. It is an acceptable assumption that the single words of the here collected and presented vocabulary with similarities between Egyptian and Arabic had a different time of language contact; the vocabulary with the prototypical words with present universal concepts like HOUSE, COPULATE, SPIT, STINK, FLY, FALL, BITTER, ILL, HOE, DIVIDE, KNOW, MIX, ALL, ORDER, FLAME, ASCENT, and TURN represent words that probably share a common language anteceding both Egyptian and Arabic. The common root language(s) Arabic and Egyptian derived from could have been the Proto-Semitic. The languages were active and separated in all linguistic aspects (phonetics, semantics, and lexicology, and syntax). At the level of lexicology, they developed differently influenced by their specific cultural settings. At this level of development the Egyptian language developed a new vocabulary. Before and after the Arab Conquest, this vocabulary at any given situation with language contact, influenced the language Arabic. This impact took place independently from the question of a superior superstrata or inferior substrata. After the Arab Conquest a collective learning process of the Arabic language in Egypt was causing the complete conversion to the Arabic language leaving only Coptic as a liturgical language and the specific Egyptian variation of Arabic with linguistic elements of the former Egyptian language track, which influenced the Arabic language variation here in this area.

The implementation of Arabic into the Egyptian culture was directed and controlled. On the contrary, the implementation of Egyptian words into the Arabic language cannot be considered as directed or controlled; we have even reason to assume that the Egyptian and Arabic language

prior to their written versions shared a common ancestor. Here the difference between the documentation of the Egyptian language and the Arabic language is an obvious factor for the limits of research: While we have a continuous language history of the Egyptian language family, the documentation of Arabic prior to the time of the Quran and of preceding languages the Arabic language derived from is very limited.

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5. Appendix: Semitic Etymologies

Nouns

1. Human

1. Proto-Semitic **(ʔi-)nVš-* has the meaning 'man'. Arabic *ʔins-ān-* means 'man'. Epigraphic South Arabian Sab. *ʔns1* means 'man; male'. Semitic **(ʔi-)nVš-* means 'man'. Egyptian (MK) *nswy.w* means 'servants'.
2. Proto-Semitic **baṭn-* has the meaning '(big) belly'. Related is Arabic *baṭn-* 'belly'. Proto-Afro-Asiatic **ba/uṭ(n)-* has the meaning 'belly'. Semitic **baṭn-* means '(big) belly'. Egyptian *bnd* (med.) means probably 'difficult delivery'.
3. Proto-Semitic **būḥ-* has the meanings 'phallus', 'genitalia'. Related is Arabic *būḥ-* for 'genitalia'. Epigraphic South Arabian Sab *bḥt* means probably 'votive phallus'. Assumed Proto-Afro-Asiatic **b(Vʔ)uḥ-* has the meanings 'front part of body' and 'penis'. Semitic **būḥ-* means 'phallus' and 'genitalia'. Egyptian *b□ḥ* (pyr) means 'penis' and 'in front of'.
4. Proto-Semitic **g^(w)ann-* has the meanings 'breastbone', 'side of body'. Related is Arabic *ḡanḡan-* for 'bones of the chest', 'sternum', 'brechet'. Proto-Afro-Asiatic **g^wann-* has the meanings 'neck and chest', 'upper torso', 'body'. Semitic **g^(w)ann-* means 'breastbone and side of body'.
5. Proto-Semitic **ga(n)b-* has the meanings 'side', 'beside', 'back', 'body'. Related is Arabic *ḡanb-* for 'side'. Proto-Afro-Asiatic **gab-* has the meanings 'side', 'bank', 'beach'. Semitic **ga(n)b-* means 'side', 'beside', 'back', 'body'. Egyptian (pyr) *wd_b* means 'bank'.
6. Proto-Semitic **gaw(w)iʔ-* or **g^way(y)aʔ-* have the meanings 'body', 'corps', 'chest', 'belly', 'interior'. Related is Arabic *ḡuʔḡuʔ-* means 'chest'. Proto-Afro-Asiatic **g^way-* has the meanings 'body', 'corps', 'belly'. Egyptian (pyr) *d_.t* means 'body'.
7. Proto-Semitic **ḥam/nš-* has the meanings 'waist', '(upper) thigh'. Related is Arabic *ʔaḥmaš-* for 'middle of the body'. Proto-Afro-Asiatic **ḥarç-* has the meaning 'thigh'. Semitic **ḥam/nš-* means 'waist', '(upper) thigh'. Egyptian (pyr) *ḥnd* means 'part of the cow thigh'.
8. Proto-Semitic **ḥVrʔ/y-* has the meanings 'excrement', 'dregs'. Related are Arabic *ḥarr-*, *h_urʔ-* 'excrement', 'caca' and *h_ary-* for 'excrement humain'. Semitic **ḥVrʔ/y-* means 'excrement', 'dregs'. Egyptian *whʔ* means 'to empty' and 'to empty the body'.
9. Proto-Semitic **ḥVwVr-* has the meaning 'bellow'. Related is Arabic *h_wr* for 'roam'. Proto-Afro-Asiatic **q^war-* or **qVwar-* has the meanings 'voice', 'call', 'cry'. Semitic **ḥVwVr-* means 'bellow (v.)' Egyptian (pyr) *ḥrw* means 'voice', 'noise' and *ḥr* (OK) 'say'.

10. Proto-Semitic *kaḏ- has the meaning 'earth'. Related is Arabic kāḏ- for 'flat land'. Assumed Proto-Afro-Asiatic *kaḏ- has the meanings 'earth', 'sand'. Semitic *kaḏ- means 'earth'. Egyptian (MK) ḳaḥ means 'earth'.
11. Proto-Semitic *liš(š)ān- has the meanings 'tongue', 'language'. Akkadian lišānu means 'tongue', 'language'. Related is Arabic lisān- for 'tongue'. Proto-Afro-Asiatic *lis- has the meaning 'tongue'. Semitic *liš(š)ān- means 'tongue', 'language'. Related are Berber *ilVs- for 'tongue' and Egyptian (pyr) ns for 'tongue'.
12. Proto-Semitic *nišw- has the meaning 'woman'. Related is Arabic niswat- for 'women'. Egyptian (NE) nswy.t means 'queen'.
13. Proto-Semitic *s/šukl- has the meaning 'leg', 'thighs', 'elbow'. Related is Arabic suḳl- for 'side'. Proto-Afro-Asiatic *c/cuḳl- has the meanings 'thigh', 'leg', 'elbow'. Semitic *s/šukl- means 'leg', 'thigh', 'elbow'. Egyptian skr means 'arm with an elbow'.
14. Proto-Semitic *š/šVbV?- has the meanings 'army', 'warfare', 'soldiers', 'wage war', 'go to war', 'come out against someone'. Related is Arabic šb? for 'war'. Proto-Afro-Asiatic *ĉaba?- has the meanings 'army', 'people'. Semitic *š/šVbV?- means 'wage war', 'go to war'. Egyptian (NE) d_bī means 'army'.
15. Proto-Semitic *šibf-(at-) has the meaning 'finger'. Related is Arabic šašbaš- for 'finger'. Egyptian (pyr) d_bī means 'finger'.
16. Proto-Semitic *sur(u)m- has the meaning 'intestine'. Related is Arabic surm- for 'rectum'. Related are Semitic *raḥ(i)m- for 'womb' and probably Egyptian ḥrm.
17. Proto-Semitic *warr- has the meaning 'thighbone'. Related is Arabic warr- for 'hip bones'. Proto-Afro-Asiatic *wa(ḥ)r- has the meanings 'thigh', 'leg'. Semitic *warr- means 'thighbone'. Egyptian (ME) wḥr means 'leg'.
18. Proto-Semitic *yamīn- and ~ *yamān- have the meanings 'right' and 'right hand'. Related are Arabic yamīn- and yaman for 'left'. Proto-Afro-Asiatic *yamin- has the meaning 'right hand'. Semitic *yamīn- and *yamān- mean 'right', 'right hand'. Egyptian (pyr) imn means 'right (-hand)', 'right side', and 'West'.
19. Proto-Semitic *ʔanp- has the meaning 'nose'. Related is Arabic ʔanf- for 'nose'. Proto-Afro-Asiatic *(ʔa-)na/if- has the meanings 'breath', 'blowing'. Semitic *ʔanp- means 'nose'. Berber *-naf- means 'fresh humid wind'. Egyptian (OK) nf.t means 'fan', nf (NK) means 'breath', 'wind'.
20. Proto-Semitic *fašVr- has the meaning 'clan', 'friend', 'family'. Related is Arabic fašīr- for 'group'. Proto-Afro-Asiatic *fačVr- has the meanings 'clan', 'member of the clan', 'friend'.

Semitic *ʕašVr- means 'clan', 'friend', 'family'. Egyptian ʕša (ME) means 'many', 'multitude', 'crowd'.

21. Proto-Semitic *ʕi(-)bar-(at-) has the meaning 'penis'. Related is Arabic ʕibrat- for 'pénis'. Proto-Afro-Asiatic *bur- has the meaning 'penis'. Semitic *ʕi(-)bar-(at-) means also 'penis'. Egyptian (MK) baaw.t means 'potency'.
22. Proto-Semitic *ʕu/imm- has the meaning 'mother'. Related is Arabic ʕumm- for 'mother', Epigraphic South Arabian SAB ʕmm means 'mother'. Proto-Afro-Asiatic *ʕVma has the meaning 'mother'. Semitic *ʕu/imm- and Egyptian (pyr) mw.t mean 'mother'.
23. Proto-Semitic *ʕud_n- has the meaning 'ear'. Related is Arabic ʕud_n- for 'ear'. Proto-Afro-Asiatic *ʕi/uʕn- has the meaning 'ear'. Semitic *ʕud_(V)n- means 'ear'. Egyptian *ʕidn means 'ear'.
24. Proto-Semitic *ʕarr- , *ʕrr- has the meaning 'enemy', 'be hostile', 'inflict harm'. Related is Arabic ʕrr and Modern Arabic ʕar for 'to inflict harm'. Egyptian d_y (pyr) means 'be hostile'.

2. Nature

1. Proto-Semitic *barr- has the meaning 'wheat'. Related is Arabic burr- for 'froment'. Epigraphic South Arabian Sab. br means 'wheat'. Proto-Afro-Asiatic *bar- means a kind of cereal, 'corn'. Related are Semitic *barr- 'wheat', Berber *bVra 'sorgho, and Egyptian *bVr- 'corn'.
2. Proto-Semitic *burbūr- has the meaning 'crushed wheat'. Related is Arabic burbūr- for 'wheat'. Proto-Afro-Asiatic *ba/u(?)r-ay- has the meanings 'flour', 'groats'. Semitic *burbūr- means 'crushed wheat'. Egyptian *bVrVy and bay ('grain food') and bay.t ('cake') exist.
3. Proto-Semitic *daym(-ūm)- has the meanings 'all (inhabited, arable) land', 'earth', 'area'. Related is Arabic daymūm- for 'desert'. Proto-Afro-Asiatic *(ʕa-)dVm(Vy)- has the meaning 'earth'. Semitic *daym(-ūm)- means 'all (inhabited, arable) land', 'earth', 'area'. Egyptian *dmy means 'town', 'quarter', 'abode', 'vicinity'.
4. Proto-Semitic *gadīl- has the meanings 'land', 'beach'. Related is Arabic ʕadīl- for 'land'. Assumed Proto-Afro-Asiatic *gadil- has the meaning 'fertile soil'. Semitic *gadīl- means 'land', 'beach'. Egyptian (gr) d_d means 'fertilize (field)'.
5. Proto-Semitic *ʕayb- has the meaning 'cloud'. Related is Arabic ʕby for 'drop a little' (cloud). Proto-Afro-Asiatic *ʕay/wb- has the meaning 'cloud'. Semitic *ʕayb- means 'cloud'. Egyptian (gr) wʕb.t means 'sky'.

6. Proto-Semitic *ḥūš- has the meaning 'leaf'. Related is Arabic ḥūš- for a plant. Proto-Afro-Asiatic *ḥaç- has the meanings 'leaf', 'plant'. Semitic *ḥūš- means 'leaf'. Egyptian ḥd_.t means 'kind of plant' (n).
7. Proto-Semitic *ḥūt- has the meaning 'fish'. Related is Arabic ḥūt- for 'whale'. Proto-Afro-Asiatic *ḥaw/y-at- has the meaning 'fish'. Semitic *ḥūt- means 'fish'. Egyptian (OK) mḥy.t means 'fish'.
8. Proto-Semitic *ḥVwVy- has the meanings 'hole', 'aperture'. Related is Arabic ḥwy for 'be empty'. Proto-Afro-Asiatic *qaway- (?) has the meaning 'hole'. Semitic *ḥVwVy- means 'hole', 'aperture'. Egyptian (gr) ḥ.t means 'pit'.
9. Proto-Semitic *ḥ^way- has the meanings 'rain' and 'water'. Related is Arabic ḥayy-an. Proto-Afro-Asiatic *ḥVw/y- has the meanings 'rain', 'water'. Semitic *ḥ^way- means 'rain (n.)' and 'water'. Egyptian ḥw-t means 'rain'.
10. Proto-Semitic *kapp- has the meaning 'palm', 'flap of hand or foot'. Related is Arabic kaff- for 'palm'. Proto-Afro-Asiatic *ka/u(n)p- has the meanings 'palm of hand', 'sole of foot'. Egyptian (NE) kp means 'sole', 'enemy's hands separated from his arms', 'cut off hand'.
11. Proto-Semitic *ḳar- has the meanings 'single mountain', 'hill'. Related is Arabic qār-at- for 'part of earth'. Proto-Afro-Asiatic *ḳar- has the meaning 'mountain'. Semitic *ḳar- means 'single mountain', 'hill'. Egyptian ḳ□□ means 'hill'.
12. Proto-Semitic *ḳarn- has the meaning 'horn'. Related is Arabic ḳarn- for 'horn'. Proto-Afro-Asiatic *ḳar- has the meaning 'horn'. Egyptian (NK) kr.ty means 'horns' (dual).
13. Proto-Semitic *malaʔ- has the meaning 'desert'. Related is Arabic malāʔ for 'desert'. Proto-Afro-Asiatic *malaw/ʔ- has the meaning 'desert'. Semitic *malaʔ- is for 'desert'. Egyptian (18) mrw means 'desert'.
14. Proto-Semitic *mar- has the meaning 'earth'. Epigraphic South Arabian Sab mrt-m means probably 'limestone'. Proto-Afro-Asiatic *mar- has the meanings 'earth', 'land'. Semitic *mar- means 'earth'. Egyptian (OK) mr means 'pasture'.
15. Proto-Semitic *maʔ-/*may- has the meaning 'water'. Related is Arabic māʔ- for 'water'. Proto-Afro-Asiatic *maʔ- has the meaning 'water'. Semitic *maʔ/y- means 'water'. Egyptian (pyr) mw means 'water'.
16. Proto-Semitic *payp- has the meaning 'desert'. Related is Arabic fayf- for 'desert'. Proto-Afro-Asiatic *fay/ʔ- has the meanings 'sand', 'dust'. Semitic *payp- means 'desert'. Egyptian (pyr) fa.t means probably 'dust'.

17. Proto-Semitic *piraḥ- has the meanings 'sprout', 'flower'. Related is Arabic farḥ- for 'grow (tree)'. Proto-Afro-Asiatic *piraḥ- has the meanings 'sprout', 'flower'. Semitic *piraḥ- means 'sprout', 'flower'. Egyptian prḥ means 'flower'.
18. Proto-Semitic *pūl- has the meaning 'beans'. Related is Arabic fūl- for 'beans'. Proto-Afro-Asiatic *pal- has the meanings 'corn', 'bean'. Related are Semitic *pūl- and Egyptian pry.
19. Proto-Semitic *rayf- has the meaning 'daylight'. Related is Arabic rayf- for 'daylight'. Proto-Afro-Asiatic *raḥ- has the meanings 'sun', 'god'. Semitic *rayf- means 'daylight'. Egyptian (pyr) rī means 'sun', 'Sun-god'.
20. Proto-Semitic *riw-/*rwy- has the meanings 'abundant water', 'to drink one's fill', 'to water (soil)'. Related is Arabic riway- for 'abundant water' and 'rwy for 'to drink one's fill', 'water much (cattle, soil)'. Epigraphic South Arabian h-rwy means 'to provide a water supply'. Proto-Afro-Asiatic *riway/ṛ-, *wur- has the meaning 'water'. Semitic *riw- means 'abundant water', *rwy- 'to drink one's fill, to water (soil)'. Egyptian iw (MK) means 'pour out (liquid)'.
21. Proto-Semitic *šaḥ(aḥ)- has the meanings 'wind', 'air', 'atmosphere'. Related is Arabic saḥāḥ- for 'air'. Proto-Afro-Asiatic *sa(w/yV)ḥ- has the meaning 'wind'. Semitic *šaḥ(aḥ)- means 'wind', 'air', 'atmosphere'. Egyptian (XXII) swḥ means 'wind'.
22. Proto-Semitic *saḥḥ- has the meanings 'meadow', 'good land'. Related is Arabic saḥaḥ- for 'field'. Proto-Afro-Asiatic *caq- has the meanings 'earth', 'field'. Semitic *saḥḥ- means 'meadow', 'good land'. Egyptian (pyr) ṣḥ.t means 'field'.
23. Proto-Semitic *šam(šam)- has the meanings 'sun' and 'sun-heat'. Related is Arabic šams- and Epigraphic South Arabian šmš for 'sun'. Proto-Afro-Asiatic *šam- has the meaning 'sun'. Semitic *šam(šam)- means 'sun', 'sun-heat'. Egyptian (OK) šm means 'be hot', 'be burning'.
24. Proto-Semitic *samm- has the meanings 'plant', 'poison'. Related is Arabic samm- for 'white poison' (Cocaine, Heroine). Proto-Afro-Asiatic *sayam- has the meaning 'grass'. Egyptian (pyr) sm.w means 'grass'.
25. Proto-Semitic *šay?- has the meanings 'thing', 'what?'. Related is Arabic šay? for 'thing'. Proto-Afro-Asiatic *šay?- has the meanings 'thing', 'what?'. Semitic *šay?- means 'thing', 'what?'. Egyptian iš.t (pyr) means 'thing'.
26. Proto-Semitic *yamm- has the meaning 'sea'. Related is Arabic yamm- for 'sea'. Proto-Afro-Asiatic *yam- has the meanings 'sea', 'water'. Semitic *yamm- means 'sea'. Egyptian (18) im means 'sea'.

27. Proto-Semitic *yaraʔ- has the meaning 'reed not used for writing'. Related is Arabic yaraʔ- for 'reed', 'reed used for writing', 'kalamos'. Proto-Afro-Asiatic *yaraʔ-/ has the meaning 'reed'. Semitic *yaraʔ- means 'reed not used for writing'. Egyptian (pyr) iarw means 'reed', 'rush'.
28. Proto-Semitic *zahVr- has the meaning 'flower'. Related is Arabic zahr- for 'flower'. Proto-Afro-Asiatic *zahʔar- has the meaning 'plant'. Semitic *zahVr- means 'flower'. Egyptian (sarc) zar.t means 'garden plant'.
29. Proto-Semitic *ʒVry/ʔʕ- has the meanings 'seed', 'sowing', 'sown field', 'to sow', 'cultivate'. Related is Arabic d_ry/w for 'sow'. Epigraphic South Arabian m-d_rʔ-t means 'sown field', 'sown ground'. Proto-Afro-Asiatic *ʒVry/ʔʕ- has the meanings 'seed', 'sowing', 'sown field', 'to sow', 'cultivate'. Related are Semitic *ʒVry/ʔʕ- and Egyptian *ʒVr and *ʒʕVr 'k. for 'field'.

3. Technique

1. Proto-Semitic *kahp- has the meaning 'cavern'. Related is Arabic kahf- for 'hole'. Proto-Afro-Asiatic *kahVp- ~ *kVpVh- has the meaning 'hole'. Semitic *kahp- means 'cavern'. Egyptian *kph.t (pyr) means 'hole'.
2. Proto-Semitic *(ʔa-)ku/al- has the meaning 'a hammer/axe-like tool'. Related is Arabic ʔaklat- for 'hammer'. Proto-Afro-Asiatic *ʔa-k^wal- means a kind of hoe or axe. Semitic *(ʔa-)ku/al- means 'a hammer or axe-like tool' Egyptian iknw means 'hoe'.
3. Proto-Semitic *bi/urt- has the meaning 'metal artifact'. Related is Arabic burt- for 'ax'. Proto-Afro-Asiatic *bir- has the meaning 'metal'. Semitic *bi/urt- means 'metal artifact'. Egyptian (pyr. - NK, Copt.) by means 'metal'.
4. Proto-Semitic *h_aym- has the meanings 'tent', 'hut', and 'cabin'. Related is Arabic ḥayma for 'tent'. Proto-Afro-Asiatic *qaw/yam- has the meanings 'tent', 'house', 'temple'. Semitic *ḥaym- means 'tent', 'hut', and 'cabin'. Egyptian (pyr.) ḥm means 'temple'.
5. Proto-Semitic *ḥanVw- has the meanings 'vault', 'cell'. Arabic ḥānūt means 'vault', ḥanīyat- means 'curvature'. Proto-Afro-Asiatic *ḥanVw- has the meanings 'wall', 'house', 'build'. Semitic *ḥanVw- means 'vault', 'cell'. Related is Egyptian (AE) ḥn.
6. Proto-Semitic *w/yabal- has the meanings 'watercourse', 'to shed heavy rain'. Related is Arabic wbl for 'heavy rainfall'. Proto-Afro-Asiatic *w/yabal- has the meanings 'watercourse', 'spring'. Semitic *w/yabal- means 'watercourse', 'to shed heavy rain'. Egyptian wbn (n.) means 'spring', 'source'.

7. Proto-Semitic *ʕigār- ~ *g^war- has the meanings 'wall', 'roof', 'back of the house'. Related is Arabic ʕiǰǰār-, ʕinǰār- for 'store'. Proto-Afro-Asiatic *ʕigar-, *ga/iʕur- have the meanings 'wall', 'house', 'dwelling'. Semitic *ʕigār- means 'wall', 'roof', ~ *g^war- means 'back of the house'. Egyptian (MK) d_rw means 'part of house', Egyptian (gr.) d_ry means 'wall', d_ry.t 'dwelling'.

5. Animals

1. Proto-Semitic *ma/išk- has the meaning 'skin'. Related is Arabic mask- for 'skin of lamb'. Proto-Afro-Asiatic *masak- has the meaning 'skin'. Egyptian (pyr) msk means 'skin', 'hide'.
2. Proto-Semitic *naʕw- has the meaning 'crack on the hoof'. Related is Arabic naʕwan with the same meaning. Egyptian (pyr) ʕn means 'nail'.
3. Proto-Semitic *t_umāl- has the meaning 'milk skin'. Related is Arabic t_umāl-at for a whitening cream for the face. Proto-Afro-Asiatic *čumal- has the meaning 'creamy milk'. Semitic *t_umāl- means 'milk skin'. Egyptian smr means 'cream'.
4. Proto-Semitic *ʕaw(a)z- has the meaning 'goose'. Related is Arabic ʕiwazz- for 'goose'. Egyptian *zVw- means 'duck', 'goose'.
5. Proto-Semitic *ʕawp- has the meaning 'bird'. Related is Arabic ʕawf- for 'cock'. Proto-Afro-Asiatic *ʕVp- has the meaning 'bird'. Egyptian ʕpy means 'to fly'.
6. Proto-Semitic *ʕayy- has the meaning 'bird of prey'. Related is Arabic yuʕyuʕ- for a bird of prey. Semitic *ʕayy- means 'bird of prey'. Egyptian (Pyr.) a means 'vulture'.
7. Proto-Semitic *pVI- has the meanings 'kind of insect', 'louse'. Related is Arabic fāliyat- for an insect. Proto-Afro-Asiatic *(ʕV-)pil- has the meanings 'flea', 'louse'. Related are Semitic *pVI- for 'kind of insect', 'louse' and Egyptian py for 'flea' (med).
8. Proto-Semitic *ʕigl- has the meaning 'calf'. Related is Arabic ʕiǰl- for 'calf'. Proto-Afro-Asiatic *ʕig^wal- has the meaning 'calf'. Semitic *ʕigl- means 'calf'. Egyptian ʕgn <*ʕgl means 'cow'.
9. Proto-Semitic *ʕVyp-, *paʕ- has the meaning 'kid'. Related is Arabic faʕfaʕ- for 'kid'. Epigraphic South Arabian Min. fyʕ means 'kid'. Proto-Afro-Asiatic *ʕay/wp- has the meanings 'goat', 'ram'. Semitic *ʕVyp- ~ *paʕ- means 'kid'. Berber *t-ufa means 'sheep'. Egyptian (20 Dyn.) ʕpwy means 'ram'.

10. Proto-Semitic *diry-/ʔaddar- has the meanings 'humped bull', 'dwarf-antelope'. Related is Arabic diryānat- for a type of bull. Semitic *diry- means 'humped bull', 'dwarf-antelope'. Berber *idari means 'antelope oryx'. Egyptian ḫdr means 'herd (of cattle) '.
11. Proto-Semitic *bVʕVr- has the meanings 'cattle', 'camels'. Related is Arabic baʕr- for 'camel'. Epigraphic South Arabian Sab. bʕr means 'cattle', 'head of cattle', 'camel'. Egyptian (pyr.) ḫb means 'horn'.
12. Proto-Semitic *baʕr- has the meaning 'lamb'. Related is Arabic baʕr- for 'lamb'. Proto-Afro-Asiatic *bVr- has the meanings 'ram', 'lamb', 'goat'. Semitic *baʕr- means 'lamb'. Egyptian *bar- means probably '(sacred) goat'.
13. Proto-Semitic *gady- has the meaning 'kid'. Related is Arabic ʕady- for 'capricorn'. Proto-Afro-Asiatic gaday(-m/n)- means a kind of antelope or kid. Semitic *gady- means 'kid'.
14. Proto-Semitic *ʕVnVḳ- has the meaning 'female kid'. Related is Arabic ʕanāḳ- for a small goat that has not had its first birthday. Proto-Afro-Asiatic *ʕVnVḳ/h- has the meanings 'kid', 'goat'. Semitic *ʕVnVḳ- means 'female kid'. Egyptian (XIX) ḫnh_ means 'goat'.
15. Proto-Semitic *ʕayr- has the meaning '(male) donkey'. Related is Arabic ʕayr- for a wild ass. Proto-Afro-Asiatic *ʕay/wr- has the meanings 'donkey', 'horse'. Semitic *ʕayr- means '(male) donkey'. Egyptian *ʕVr- means 'ass'.
16. Proto-Semitic *d_iʕb- has the meaning 'wolf'. Related is Arabic d_iʕb- for 'wolf', 'jackal'. Proto-Afro-Asiatic *ʕiʕib- has the meaning 'beast of prey'. Egyptian (pyr) zḳb means 'jackal'.
17. Proto-Semitic *d_Vr- has the meanings 'kind of worm', 'insect'. Related is Arabic d_arr- for 'very small ants'. Proto-Afro-Asiatic *ʕaʕar- has the meaning 'insect'. Semitic *d_Vr- means 'kind of worm', 'ant', 'flea'. Egyptian zḳ (med) means 'maggot'.
18. Proto-Semitic *IVʔ-, IVʔ-at- has the meaning 'head of large cattle'. Related is Arabic lāʕan for 'bull', 'buffalo'. Proto-Afro-Asiatic *lawiʔ- has the meaning 'cattle'. Egyptian (pyr) iwa means probably 'bull'.
19. Proto-Semitic *t_aby(-at)- has the meaning 'gazelle'. Related is Arabic d_aby- for 'gazelle'. Proto-Afro-Asiatic reconstructed *č abVn- has the meaning 'antelope'. Semitic *t_aby(-at)- means 'gazelle'. Egyptian (AE) d_bn.w means 'antelope'.
20. Proto-Semitic *w/yaʕr- has the meaning 'kid'. Related is Arabic yaʕr- for 'kid'. Assumed Proto-Afro-Asiatic *waʕr- has the meaning 'goat'. Semitic *w/yaʕr- means 'kid'. Berber *wVr(H) means 'flock'. Egyptian ʕr means 'goat'.

21. Proto-Semitic *ʔarḥ- has the meanings 'cow', 'heifer'. Related is Arabic ʔirḥ- for 'young bull'. Proto-Afro-Asiatic *ʔarVḥ- has the meaning 'cow'. Egyptian (gr) ḥ.t means 'divine cow'.
22. Proto-Semitic *yVrVb- has the meanings 'crow', 'raven'. Related is Arabic yurāb- for 'black kid'. Egyptian (Lit MK) ḥbw is used for a kind of bird.
23. Proto-Semitic *kurkiy- has the meanings 'goose', 'crane'. Related is Arabic kurkiyy- for 'grue'. Proto-Afro-Asiatic *k^war(kir)- (?) has the meanings 'goose', 'hen', 'duck', 'guinea-fowl', 'stork', 'crane'. Egyptian (pyr) *kVr- means 'young bird (swallow, raven)'.
24. Proto-Semitic *ḵVrd- has the meaning 'monkey'. Related is Arabic ḵird- for 'monkey'. Egyptian (hierogl.) *ḵnd means 'ape', 'monkey'.
25. Proto-Semitic *labVʔ- means 'lion'. Related is Arabic lubaʔat- for 'lion'. Epigraphic South Arabian Sab. lbʔ means 'lion', 'lioness'. Egyptian *laʔb- means probably 'lion'.
26. Proto-Semitic *namir- has the meaning 'leopard'. Related is Arabic nimr- for 'panther'. Proto-Afro-Asiatic *mary- has the meanings 'wild cat', 'lion', 'leopard'. Semitic *namir- means 'leopard'. Egyptian (pyr) may means 'lion'.
27. Proto-Semitic *pahd- has the meaning 'cheetah'. Related is Arabic fahd- for 'gepard'. Egyptian (OK) mafd.t means 'gepard'.
28. Proto-Semitic *raḥam- has the meaning 'bird of prey'. Related is Arabic raḥam- for 'species of vulture that has the body and neck, white and black wing tips'. Egyptian (OK) rḥy is used for a kind of bird.
29. Proto-Semitic *ṣaw- has the meaning 'head of small cattle'. Related is Arabic šāʔ- for 'sheep'. Epigraphic South Arabian s2h is used for 'sheep'. Egyptian (ME) ṣy means probably 'pig'.
30. Proto-Semitic *t_aʔ(w)-at- has the meaning 'ewe'. Related is Arabic t_aʔwat- for 'sheep'. Proto-Afro-Asiatic *čaʔw- ~ *ʔačw- has the meanings 'small cattle', 'meat'. Egyptian □s (med) means 'part of the body (of cattle and swine)'.
31. Proto-Semitic *wābil- has the meaning 'ram'. Related is Arabic wābilat- for 'little lambs'. Egyptian *ybl is the wild sheep ovis tragelaphus.
32. Proto-Semitic *zVrzVr- has the meaning 'starling'. Related is Arabic zurzur- for 'starling'. Proto-Afro-Asiatic *zar(zur)- means a kind of bird. Semitic *zVrzVr- 'starling' Egyptian (ME) zwrw.t is a kind of bird.

33. Proto-Semitic *ʔarVr- has the meaning 'bee-eater'. Related is Arabic warwār- for 'bee-eater (bird)'. Proto-Afro-Asiatic *wary- is used for a kind of bird. Semitic *ʔarVr- means 'bee-eater'. Egyptian wr (pyr) means 'swallow'.
34. Proto-Semitic *ḥallūf- has the meanings 'hog', 'pig'. Related is Arabic ḥallūf for 'pig'. Proto-Afro-Asiatic *ḥVlp- has the meanings 'hog', 'pig'. Semitic *ḥallūf- means 'hog', 'pig'. Egyptian yph means 'pig'.
35. Proto-Semitic *mawl- ~ *mVly-at- has the meanings 'herd', 'rich in cattle', 'booty', 'bride-prize'. Related is Arabic mwl for 'rich (camels)'. Epigraphic South Arabian Sabmly means 'get', 'win', 'obtain as booty'. Proto-Afro-Asiatic *mal- has the meaning 'herd'. Semitic *mawl- means 'herd', 'rich in cattle', 'booty', 'bride-prize'. Egyptian (ME) has the term mmmn.t for 'cattle'.
36. Proto-Semitic *waṭb- has the meaning 'goatskin'. Related is Arabic waṭb- for 'addition'. Proto-Afro-Asiatic *ṭab- has the meaning 'container'. Semitic *waṭb- means 'goatskin'. Egyptian (gr) tb.t means probably 'box'.

Verbs and Adjectives

1. Proto-Semitic *kVhVn- has the meanings 'act as a priest', 'to have second sight', 'profecy', 'priest'. Related is Arabic khn. Proto-Afro-Asiatic *ki(ha)n- has the meanings 'know', 'learn'. Semitic *kVhVn- means 'act as a priest', 'to have second sight, profecy', 'priest'. Egyptian (MK) t_ny means 'learn'.
2. Proto-Semitic *k^wall- has the meaning 'all'. Related is Arabic kull for 'all'. Proto-Afro-Asiatic *ʔa-k^wall- has the meaning 'all'. Egyptian (pyr.) t_nw means 'each'.
3. Proto-Semitic *IVḥap- has the meanings 'envelop', 'cover'. Related is Arabic lḥf for 'cover'. Proto-Afro-Asiatic *liḥap- has the meaning 'cover'. Semitic *IVḥap- means 'envelop', 'cover'. Egyptian (MK) ḥap means 'cover'.
4. Proto-Semitic *makVr- has the meaning 'red'. Related is Arabic makira for 'red'. Proto-Afro-Asiatic *ma-kVr- has the meaning '(be) red'. Semitic *ma-kVr- means 'red'. Egyptian (gr) mkrr was used for an unknown color.
5. Proto-Semitic *ʕVbVl- has the meaning 'to fit an iron tip to an arrow'. Related is Arabic ʕbl with the same meaning. Proto-Afro-Asiatic *ʕVbVl- has the meaning 'arrow'. Semitic *ʕVbVl- means 'to fit an iron tip to an arrow'. Egyptian (pyr) mfb□ means 'harpune'.
6. Proto-Semitic *tVrVʔ/y ~ *tVwVr- has the meanings 'fill (a vessel)', 'flow', 'drip'. Related are Arabic trʔ and twr for 'flow'. Proto-Afro-Asiatic *tVwVr- ~ *tarVʔ/y/r- has the meanings 'flow', 'drip', 'be full (of water)'. Semitic *tVrVʔ/y ~ *tVwVr- means 'fill (a

vessel)', 'flow', 'drip'. Egyptian *itr.w* (a) means 'river', ' Nile' and *~ twr* (LM) means 'waters'.

7. Proto-Semitic **tVm-tVm-* has the meaning 'strikes', 'knock'. Proto-Afro-Asiatic **tam-tam-* has the meaning 'strike', 'press'. Semitic **tVm-tVm-* means 'strike', 'knock'. Egyptian *tmtm* means 'press', 'grind'.
8. Proto-Semitic **nVyV_k-* has the meaning 'to have sexual intercourse'. Related is Arabic *nyk* for 'sleeping with a women'. Egyptian (pyr) *nk* means 'copulate'.
9. Proto-Semitic **pidr-* has the meaning 'fat'. Related is Arabic *fidrat-* for 'slice of meat'. Proto-Afro-Asiatic **pidar-* has the meanings 'oil', 'fat'. Egyptian *pdr* (n) means 'fat', 'grease'.
10. Proto-Semitic **tVpVI-* has the meaning 'to spit'. Arabic *tfl*, *tafl-*, *tuf-*, and *tufāl-* mean 'spit'. Semitic **tVpVp-* means 'spit', **tup(p)-* means 'spittle'. Egyptian *tf* (pyr) means 'spit'.
11. Proto-Semitic **buk-* has the meanings 'press', 'squeeze', 'tear'. Related is Arabic *bkk* for 'cry'. Semitic **bV_k-* means 'press', 'squeeze', and 'tear'. Egyptian (gr) *bk* means 'kill (with a sword)'.
12. Proto-Semitic **bVIVI-* has the meanings 'moisten', 'rain', 'sprinkle'. Related is Arabic *bll* for 'moisten (cloth)'. Proto-Afro-Asiatic **bVI(VI)-* has the meanings 'flow', ' overflow'. Semitic **bilVI-* means 'moisten', 'rain', 'sprinkle'. Egyptian (ME) *bnn* means 'overflow', Egyptian (gr) *bbn* means 'let flow', 'pour'.
13. Proto-Semitic **bVrVy-* has the meanings 'see', 'examine'. Related is Arabic *bry* for 'justify'. Proto-Afro-Asiatic **bar-* has the meanings 'see', 'know'. Semitic **bVrVy-* means 'see', 'examine'. Egyptian (gr) *br* means 'see'.
14. Proto-Semitic **bVtV_k-* has the meanings 'cut', 'chop'. Related is Arabic *btq* for 'cut'. Proto-Afro-Asiatic **bVtV_k-* has the meaning 'cut'. Semitic **bVtV_k-* means 'cut', 'chop'. Egyptian (gr) *bt_k* means 'slaughter'.
15. Proto-Semitic **dig-* has the meaning 'go slowly' and 'be slow'. Related is Arabic *dgg* for 'walk slowly'. Semitic **dig-* means 'go slowly', 'be slow'. Egyptian *dg* means 'go' (n).
16. Proto-Semitic **dir-/dur-* has the meanings 'drip', 'flow abundantly'. Related is Arabic *dr* for 'flow abundantly'. Proto-Afro-Asiatic **dVr-* has the meaning 'flow'. Semitic **dir-*, **dur-* mean 'drip', 'flow abundantly'. Egyptian *dr* means 'prevent water from flowing down' (med.).
17. Proto-Semitic **dVgVy-* has the meaning 'cover'. Related is Arabic *dgy* for 'darkness'. Proto-Afro-Asiatic **dag-* has the meaning 'hide'. Semitic **dVgVy-* means 'cover'. Egyptian (ME) *dgy* means 'hide'.

18. Proto-Semitic *dVḥul- has the meaning 'enter'. Related is Arabic dḥl for 'enter'. Proto-Afro-Asiatic *dVḥul- has the meanings 'go' and 'enter'. Egyptian dḥn means 'go down'.
19. Proto-Semitic *dVn- has the meaning 'buzz', 'sound', 'echo'. Related is Arabic dnn and dndn for 'buzz'. Proto-Afro-Asiatic *dVn- (?) has the meanings 'sound', 'voice'. Semitic *dinn- means 'reverberation', 'bang', and 'noise'. Egyptian (MK) dny.w.t means 'howl' (n.),
20. Proto-Semitic *dVr- has the meaning 'run freely', 'run tirelessly', 'drive away', 'make go'. Related is Arabic drr, drʔ for 'flow', 'stream'. Semitic *dVr- means 'run freely', 'run tirelessly'. Egyptian dr (pyr) means 'drive away'.
21. Proto-Semitic *dVyVn- has the meanings 'give', 'grant'. Related is Arabic dyn for 'credit', 'debt'. Proto-Afro-Asiatic *dVw/yVn- has the meaning 'offering'. Semitic *dVyVn- means 'give', 'grant'. Egyptian wdn (pyr) means 'offering'.
22. Proto-Semitic *g(w)ny/ʔ has the meanings 'to gather', 'crop'. Related is Arabic ʒny for 'collect fruits'. Epigraphic South Arabian t-gn means 'to gather crop'. Proto-Afro-Asiatic *g(w)ny/w/ʔ has the meanings 'to cultivate', 'till field', 'to crop'. Semitic *g(w)ny/ʔ means 'to gather', 'crop'. Egyptian *gny means 'hoe'.
23. Proto-Semitic *hud- has the meaning 'break'. Related is Arabic hdd for 'edge'. Semitic *hud- and Egyptian (MK) hd mean 'break'.
24. Proto-Semitic *ḥVm- has the meaning 'stink'. Related is Arabic ḥmm for 'stink'. Assumed Proto-Afro-Asiatic *ḥum- has the meanings 'stink', 'blow'. Related is Semitic *ḥVm- 'stink' and Egyptian ḥmw (t) 'breeze'.
25. Proto-Semitic *ḥVpw/y- has the meanings 'pack', 'cover', 'conceal'. Related is Arabic ḥpy for 'cover'. Proto-Afro-Asiatic *qafVʔ- has the meaning 'hold'. Semitic *ḥVpw/y- means 'pack'. Egyptian (pyr) ḥfʔ means 'catch', 'grasp', 'pack'.
26. Proto-Semitic *ḥVšik- has the meaning 'pierce'. Related is Arabic ḥsq [-i-] for 'pierce'. Proto-Afro-Asiatic *sVḳ- has the meanings 'cut', 'chop'. Semitic *ḥVšik- means 'pierce'. Egyptian (NK) sḳk means 'cut'.
27. Proto-Semitic *ḥVwVI- has the meaning 'jump (on horse-back)'. Related is Arabic ḥwl for 'fly'. Proto-Afro-Asiatic *ḥVwal- has the meanings 'jump', 'fly'. Semitic *ḥVwVI- means 'jump (on horse back)'. Egyptian ḥry <*ḥly (Copt. hōl) means 'fly'.
28. Proto-Semitic *ḥVwVr- has the meanings 'return', 'go', 'depart'. Arabic ḥwr means 'return'. Proto-Afro-Asiatic *ḥawVr- has the meaning 'move away', 'depart', 'go', 'go and come back'. Semitic *ḥVwVr- means 'return', 'go', 'depart'. Egyptian (pyr) ḥry means 'be far from', 'go far from', 'move away'; ḥr-t means 'road'.

29. Proto-Semitic *hVy/w- has the meaning 'fall (upon)'. Related is Arabic hwy for 'fall down'. Egyptian (OK) hay means 'descend', 'fall', 'return'.
30. Proto-Semitic *k̄VIVs- has the meaning 'spit'. Related is Arabic qls for 'spit'. Proto-Afro-Asiatic *k̄VIVS- has the meaning 'spit'. Semitic *k̄VIVs- means 'spit'. Egyptian k̄as means 'spit'.
31. Proto-Semitic *kVnVy- has the meaning 'call (by name)'. Related is Arabic kny for 'give an additional name'. Proto-Afro-Asiatic *kVnVy- has the meanings 'say', 'call'. Semitic *kVnVy- means 'call (by name)'. Egyptian (reg) kny means 'call'.
32. Proto-Semitic *kVsVm- has the meaning 'break into pieces'. Related is Arabic ksm for 'divide'. Proto-Afro-Asiatic *kVcVm- has the meanings 'beat', 'break'. Semitic *kVsim- means 'beat', 'break into pieces'. Egyptian (MK) ksm means 'strike'.
33. Proto-Semitic *IVta?- has the meanings 'split', 'strike'. Related is Arabic lt? for 'crash'. Proto-Afro-Asiatic *lat- has the meanings 'destroy', 'split', 'grind'. Semitic *IVta?- means 'split', 'strike'. Egyptian (gr) nt means 'slaughter'.
34. Proto-Semitic *ma/iṭ(t/w) - has the meanings 'staff', 'rod', 'branch of a tree'. Related is Arabic ma/iṭw- for a palm branch split into two and then used to tie something like a rope. Proto-Afro-Asiatic *ma/iṭw- has the meanings 'stick', 'branch'. Semitic *ma/iṭ(t/w) means 'staff', 'rod', 'branch of a tree'. Egyptian *mṭw means 'stick', 'baton', 'staff'.
35. Proto-Semitic *mar- has the meaning 'be bitter', 'bitterness'. Related is Arabic mrr for 'bitter'. Proto-Afro-Asiatic *mar- has the meaning 'be sour'. Semitic *mar- means '(be) bitter'. Egyptian (pyr) ṣm□ means 'become sour'.
36. Proto-Semitic *maraṣ- has the meaning 'be ill'. Related is Arabic mrd for 'ill'. Egyptian mwt means 'death'.
37. Proto-Semitic *marih- has the meanings 'weak', 'suffering pain'. Related is Arabic marih- for 'ill'. Proto-Afro-Asiatic *ma(Ha)r- has the meanings 'be ill', 'weak'. Semitic *marih- means 'weak', 'suffering pain'. Egyptian (pyr) mr means 'be ill'.
38. Proto-Semitic *mVrr- has the meaning 'hoe', 'to plow'. Related is Arabic marr- for 'iron shovel'. Proto-Afro-Asiatic *mVrr- has the meaning 'hoe', 'to hoe', 'farm'. Semitic *mVrr- and Egyptian mr mean 'hoe'.
39. Proto-Semitic *nVdaw-/*naday- has the meaning 'be wet'. Related is Arabic ndy/w for 'wet'. Proto-Afro-Asiatic *da?-/ *daw- has the meaning 'be wet'. Semitic *nVdaw-/*naday- means 'be wet'. Egyptian da means 'ejaculate'.

40. Proto-Semitic *nVšaʔ- has the meanings 'grow', 'raise'. Related is Arabic nšʔ for 'built', 'construct'. Proto-Afro-Asiatic *ĉawVʔ-, *w/nVĉaʔ- have the meaning 'stand up'. Semitic *nVšaʔ- means 'lift', 'raise'. Egyptian (pyr) wy means 'raise'.
41. Proto-Semitic *nVšVp- has the meanings 'to blow', 'breathe', 'winnow'. Related is Arabic nsf for 'wet'. Proto-Afro-Asiatic *nVsVp- has the meanings 'blow', 'breathe'. Semitic *nVšVp- means 'to blow', 'breathe', 'winnow'. Egyptian (gr) nšp means 'breathe'.
42. Proto-Semitic *pVg- has the meaning 'open'. Related is Arabic fgw for 'gap'. Proto-Afro-Asiatic *pag- has the meaning 'open'. Semitic *pVg- means 'open'. Egyptian (MK) pg means 'open'.
43. Proto-Semitic *pVnVw/y- has the meaning 'turn oneself', 'go towards', 'in the direction of', 'turn smō.', 'send', 'drive', 'let go'. Arabic fnn means 'drive (camels)'. Proto-Afro-Asiatic *panVw/y/ʕ- has the meaning '(re)turn'. Egyptian pnʕ means 'turn (away, upside down)'.
44. Proto-Semitic *pVrr- has the meanings 'fly', 'flee'. Related is Arabic fir for 'fly'. Semitic *pVrr- means 'fly' and 'flee'. Berber *(Ha)fir- means 'fly'. Egyptian (pyr) pa means 'fly'.
45. Proto-Semitic *pVtaḥ- has the meanings 'open', 'begin'. Related is Arabic fth for 'open'. Proto-Afro-Asiatic *pitaḥ- has the meaning 'open'. Semitic *pVtaḥ- means 'open'. Egyptian pth (t) means 'create', 'form'.
46. Proto-Semitic *pVtVḵ- has the meaning 'break'. Related is Arabic ftḵ for 'tear apart'. Proto-Afro-Asiatic *fVtVḵ- has the meanings 'break', 'split'. Semitic *pVtVḵ- means 'break'. Egyptian (MK) fdḵ means 'divide', 'split'.
47. Proto-Semitic *pVwVt- has the meaning 'ignore'. Related is Arabic fwt for 'pass by'. Proto-Afro-Asiatic *fVt- has the meanings 'feel aversion', 'ignore'. Semitic *pVwVt- means 'ignore'. Egyptian ft means 'feel aversion', 'boredom'.
48. Proto-Semitic *pVʔVI- has the meaning 'foretell fortune', 'wish evil', and 'omen'. Related is Arabic fʔl for 'get worse' and Epigraphic South Arabian fʔl. Proto-Afro-Asiatic *faʔVI- has the meaning 'foretell'. Semitic *pVʔVI- means 'foretell fortune', 'wish evil', 'omen'. Egyptian fnn.wy means 'magic speech'.
49. Proto-Semitic *rimm- and *ramram- have the meaning 'something wet'. Related is Arabic rimm- for 'something humid', 'humid earth'. Proto-Afro-Asiatic *rim- has the meanings '(wet) earth', 'clay'. Semitic *rimm- means 'wet' and ~ *ramram- 'sea'. Egyptian (MK) im is 'clay'.
50. Proto-Semitic *rVḵay- has the meanings 'climb', 'rise'. Related is Arabic rḵy for 'get up'. Proto-Afro-Asiatic *rVḵay- has the meaning 'climb'. Related are Semitic *rVḵay- 'climb', 'rise' and Egyptian iaḵ (pyr) 'rise'.

51. Proto-Semitic *sVḥaḳ- has the meanings 'break', 'crush'. Related is Arabic ṣḥq for 'break'. Proto-Afro-Asiatic *cVḥaḳ- has the meanings 'cut', 'break'. Semitic *sVḥaḳ- means 'break', 'crush'. Egyptian (pyr) ḥsk means 'cut off' (met.).
52. Proto-Semitic *šVIVḳ- has the meanings 'cut', 'split'. Related is Arabic slḳ for 'pierce'. Proto-Afro-Asiatic *saluḳ- has the meanings 'cut', 'slaughter'. Semitic *šVIVḳ- means 'cut', 'split'. Egyptian srḳ (pyr) means 'slaughter'.
53. Proto-Semitic *šVIVm-, *sVIVm- has the meanings 'be unharmed', 'healthy'. Related is Arabic slm for 'healthy'. Epigraphic South Arabian slm means 'be healthy', 'in a happy situation'. Proto-Afro-Asiatic *s/cVIVm- has the meanings 'be unharmed', 'friendly'. Semitic *šVIVm- means 'be unharmed', 'healthy'. Egyptian (AE) smr means 'friendly'.
54. Assumed Proto-Semitic *šVnaḥ- has the meaning 'appear in somebody's mind'. Related is Arabic snḥ for 'come to someone's mind'. Proto-Afro-Asiatic *siwan- has the meaning 'know'. Semitic *šVnaḥ- means probably 'appear in somebody's mind'. Egyptian swn means 'know'.
55. Proto-Semitic *šxiwab- has the meaning 'mix'. Related is Arabic šwb u for 'mix'. Proto-Afro-Asiatic *šV(m)b- has the meaning 'mix'. Semitic *šxiwab- means 'mix'. Egyptian (AE) šbb means 'mix', 'knead'.
56. Proto-Semitic *tmm has the meaning '(to be) completed'. Related is Arabic tmm for 'to be complete', 'accomplished'. Proto-Afro-Asiatic *tVm- has the meanings 'all', 'whole'. Semitic *tmm means '(to be) completed'. Egyptian (pyr) tm means 'all'.
57. Proto-Semitic *tul- has the meaning 'pronounce distinctly', 'recite'. Related is Arabic tlw for 'recite', 'follow'. Proto-Afro-Asiatic *tal-/*tul- has the meaning 'speak'. Semitic *tul- means 'pronounce distinctly', 'recite'. Egyptian tya means 'shout (of pain)' (med.).
58. Proto-Semitic *tVk-tVk- has the meaning 'trample'. Related is Arabic tḳḳ and Egyptian tḳḳ 'knock slightly.'
59. Proto-Semitic *wVhVb- has the meaning 'give'. Related is Arabic whb for 'give', 'give as present'. Proto-Afro-Asiatic *hVwab- has the meanings 'give', 'send'. Semitic *wVhVb- means 'give'. Egyptian hab means 'send' (?).
60. Proto-Semitic *wVrVy- has the meaning 'be lit up (of fire)'. Related is Arabic 'wry' for 'make fire'. Proto-Afro-Asiatic *war- has the meanings 'to burn', 'roast'. Semitic *wVrVy- means 'be lit up (of fire)'. Egyptian wy (med.) means 'dry wheat'.
61. Proto-Semitic *wVšVn- means 'sleep', 'dream'. Related is Arabic wsn 'sleep'. Epigraphic South Arabian s1nt means 'sleep'. Proto-Afro-Asiatic *wisān- has the meanings 'sleep',

'dream'. Semitic *wVšVn- 'to sleep', *ši/un(-at)- 'sleep', 'dream'. Assumed Egyptian (gr) wsn means 'impregnate', 'engender'.

62. Proto-Semitic *wVšVy- has the meaning 'order' (v.). Related is Arabic wšy for 'order'. Proto-Afro-Asiatic *wVc- has the meaning 'order' (v.). Related are Semitic *wVšVy- 'order' (v.) and Egyptian (BD) wd_ 'order'.
63. Proto-Semitic *wVʔVr- has the meanings 'walk', 'go'. Related is Arabic wʔr for 'go'. Proto-Afro-Asiatic *waʔʕar- has the meanings 'go', 'run'. Semitic *wVʔVr- means 'walk', 'go'. Egyptian (MK) wʕr means 'run away'.
64. Proto-Semitic *ynḵ has the meaning 'suck'. Arabic nḵw/y means 'extract the marrow of a bone'. Proto-Afro-Asiatic *ni/uḵ- has the meaning 'suck'. Semitic *yVnVḵ- means 'suck' and Egyptian (pyr) snḵ means 'suck'.
65. Proto-Semitic *ʔdm means 'to share', 'to have in common', 'to be at peace with'. Related is Arabic ʔdm for 'join'. Egyptian (OK) dmy means 'to join', 'be attached to smb' and in Egyptian (NE) 'share with smb. '.
66. Proto-Semitic *ʔkr has the meanings 'to cultivate', 'laborer'. Related is Arabic ʔakr- for 'cultivate the earth'. Proto-Afro-Asiatic *kwr has the meanings 'to cultivate', 'laborer'. Related are Semitic *ʔkr and Egyptian *ʔkr for 'earth-god'.
67. Proto-Semitic *ʔūr- ~ *ʔirr ~ *ʔry has the meanings 'fire', 'set fire to'. Arabic ʔirrat- means 'fire', ʔrr [-u-] means 'burn'. Proto-Afro-Asiatic *ʔu/ir- has the meanings 'fire', 'to burn'. Semitic *ʔūr- ~ *ʔirr means 'fire' and *ʔry 'set fire to'. Egyptian (gr) ir.t means 'flame'.
68. Proto-Semitic *ʔVIVy/w- has the meaning 'be high', 'rise', 'cross'. Related is Arabic ʔly for 'be high'. Egyptian iʔr (t) means 'ascend'.
69. Proto-Semitic *ʔVziḵ- has the meaning 'dig'. Related is Arabic ʔzq for 'earth'. Proto-Afro-Asiatic *ʔVʒVḵ- has the meaning 'dig'. Semitic *ʔVziḵ- means 'dig'. Egyptian (pyr) zk means 'dig (a pond)'.

