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Egyptian Proper Names and Loanwords in North-West Semitic (review) Thomas Schneider. Jewish Quarterly Review, Volume 92, Numbers 1-2, July-October 2001, pp. 155-165 (Article)

~~(PDF) Egyptian Proper Names and Loanwords in North West ...~~

Egyptian Proper Names and Loanwords in North-West Semitic- Yoshiyuki Muchiki 1999-01-01 Attempts to establish, from the North-West Semitic side, the phonetic correspondences between North-West Semitic (Phoenician, Aramaic, Hebrew, and Ugaritic) and ancient Egypt chronologically. Examines how North-West Semitic scribes wrote Egyptian in their Semitic

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Thus, precisely because of the Egyptian t (/tj/) it is advisable to transcribe the two words in question as follows:
pa-[si.sup.r][te.sup.1] "vizier" (EA 71:1), the equivalent of Egyptian p()-t()t(y); and sa-ab-na-ku-u "k"-vessel" (EA 14:: III, 54), the equivalent of t()b-n-k().

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EGYPTIAN PROPER NAMES AND LOANWORDS IN NORTHWEST SEMITIC. By Yoshiyuki Muchiki. SBLDS 153. pp. xxv + 357. Atlanta, GA: Scholars Press, 1999. Cloth, \$48.00. This book is the publication of Muchiki's dissertation, completed at the University of Liverpool in 1990 under K. A. Kitchen and A. R. Millard. Its purpose is to establish the phonetic correspondences between NorthWest Semitic languages and ...

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Egyptian Proper Names and Loanwords in North-West Semitic. Yoshiyuki Muchiki. Format Book Published Atlanta, Ga. : Society of Biblical Literature, c1999. Language English Series Dissertation Series Dissertation Series (Society of Biblical Literature) ISBN 0884140040 (cloth : alk. paper)

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Egyptian Proper Names and Loanwords, 236-58; Lambdin, [Egyptian Loan Words in the Old Testament](#), 145-55. As above, space does not permit the justification of each and every loanword in this list or the refutation of other terms alleged to be Egyptian that are not in fact Egyptian.

~~Egyptian Loanwords as Evidence for the Authenticity of the ...~~

Egyptian proper names and loanwords in North-West Semitic. Atlanta, Ga. : Society of Biblical Literature, 1999 (OCoLC)607389351 Online version: Muchiki, Yoshiyuki. Egyptian proper names and loanwords in North-West Semitic. Atlanta, Ga. : Society of Biblical Literature, 1999 (OCoLC)608412503: Document Type: Book: All Authors / Contributors ...

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The Babylonian name for "Egypt" was written in syllabic cuneiform as $\text{H}\ddot{\text{u}}\text{kupta}\text{h}$, which was taken from an Egyptian name for Memphis, the old capital of Egypt, $\text{Hwt-k}\ddot{\text{a}}\text{-Pt}\text{h}$, "House-of-the-Spirit-of-Ptah" (i.e., the Temple of Ptah), which by extension became the name for "Egypt/ Aegyptus/ Egyptus" = Coptic ekepta, and $\text{Ε}\ddot{\text{γ}}\text{π}\text{τ}\text{ος}$ in Homer as both Nile River and country, and in Bibliotheca (2.1.4-5), as the

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"Egyptian boat" from Coptic ⲃⲁⲣⲓ baꜣr "small boat" from Egyptian bꜣjr), and possibly cat; and of course a number of terms and proper names directly associated with Ancient Egypt, such as ...

~~Egyptian language — Wikipedia~~

Moreover, the original Egyptian may have lost an additional consonant, such as the dof dd [say.] Nonetheless, the proposal seems secure and is widely accepted. For full treatment, albeit with a new proposal, see Muchiki, *Egyptian Proper Names and Loanwords in North-West Semitic*, pp. 224-226.

Attempts to establish, from the North-West Semitic side, the phonetic correspondences between North-West Semitic (Phoenician, Aramaic, Hebrew, and Ugaritic) and ancient Egypt chronologically. Examines how North-West Semitic scribes wrote Egyptian in their Semitic writing systems, with concentration on consonantal correspondences. Shows historical changes and real sound values of Egyptian consonants, and examines Aramaic, Hebrew, and Ugaritic to shed light on Egyptian vocalization.

In his pathbreaking *Israel in Egypt* James K. Hoffmeier sought to refute the claims of scholars who doubt the historical accuracy of the biblical account of the Israelite sojourn in Egypt. Analyzing a wealth of textual, archaeological, and geographical evidence, he put forth a thorough defense of the biblical tradition. Hoffmeier now turns his attention to the Wilderness narratives of Exodus, Leviticus, and Numbers. As director of the North Sinai Archaeological Project, Hoffmeier has led several excavations that have uncovered important new evidence supporting the Wilderness narratives, including a major New Kingdom fort at Tell el-Borg that was occupied during the Israelite exodus. Hoffmeier employs these archaeological findings to shed new light on the route of the exodus

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from Egypt. He also investigates the location of Mount Sinai, and offers a rebuttal to those who have sought to locate it in northern Arabia and not in the Sinai peninsula as traditionally thought. Hoffmeier addresses how and when the Israelites could have lived in Sinai, as well as whether it would have been possible for Moses to write down the law received at Mount Sinai. Building on the new evidence for the Israelite sojourn in Egypt, Hoffmeier explores the Egyptian influence on the Wilderness tradition. For example, he finds Egyptian elements in Israelite religious practices, including the use of the tabernacle, and points to a significant number of Egyptian personal names among the generation of the exodus. The origin of Israel is a subject of much debate and the wilderness tradition has been marginalized by those who challenge its credibility. In *Ancient Israel in Sinai*, Hoffmeier brings the Wilderness tradition to the forefront and makes a case for its authenticity based on solid evidence and intelligent analysis.

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This book collects and discusses the Old Iranian divine names, personal names, geographical names (toponyms, hydronyms and oronyms) and loanwords, which are attested in texts written in Aramaic, Babylonian, Egyptian, Elamite, Lycian, Lydian and Phrygian. The texts, both royal inscriptions and documentary texts, are discovered in the entire territory of the Achaemenid Empire (from Egypt to Bactria), which controlled the Ancient Near East from ca. 550 to 331 B.C. The Iranica discussed in this book are

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divided into four categories: (1) directly transmitted Iranica, (2) semi-directly transmitted Iranica, (3) foreign Iranica and (4) indirectly transmitted Iranica (the so-called "Altiranische Nebenuberlieferung"). All expressions, which do not belong to one of these categories, are brought together in a section called "Incerta". The etymology and linguistic setting of each Iranian expression is studied and a list of occurrences is added to this analysis.

The Hebrew Scriptures consider the exodus from Egypt to be Israel's formative and foundational event. Indeed, the Bible offers no other explanation for Israel's origin as a people. It is also true that no contemporary record regarding a man named Moses or the Israelites generally, either living in or leaving Egypt has been found. Hence, many biblical scholars and archaeologists take a skeptical attitude, dismissing the exodus from the realm of history. However, the contributors to this volume are convinced that there is an alternative, more positive approach. Using textual and archaeological materials from the ancient Near East in a comparative way, in conjunction with the Torah's narratives and with other biblical texts, the contributors to this volume (specialists in ancient Egypt, ancient Near Eastern culture and history, and biblical studies) maintain that the reports in the Hebrew Bible should not be cavalierly dismissed for ideological reasons but, rather, should be deemed to contain authentic memories.

The first comparative grammar of the Semitic languages, by H. Zimmern, was published a hundred years ago and the last original work of this kind was issued in Russian in 1972 by B.M. Grande. The present grammar, designed to come out in the centenary of the completion of Zimmern's work, fills thus a gap. Besides, it is based on both classical and modern Semitic languages, it takes new material of these last decades into account, and situates the Semitic languages in the wider context of Afro-Asiatic. The introduction

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briefly presents the languages in question. The main parts of the work are devoted to phonology, morphology, and syntax, with elaborate charts and diagrams. Then follows a discussion of fundamental questions related to lexicographical analysis. The study is supplemented by a glossary of linguistic terms used in Semitics, by a selective bibliography, by a general index, and by an index of words and forms. The book is the result of twenty-five years of research and teaching in comparative Semitic grammar.

Tutu (Tithoes) was a popular god in the Ptolemaic and Roman periods of Egyptian history, with his origins in the earlier Egyptian religious tradition. The god provided protection against demons, and his appearance as a striding sphinx was often combined with symbols of his power and visual references to demons and other divinities. The god Tutu demonstrates the continuing vitality of the pharaonic religion under the pressure of foreign cultures and ideas. This monograph provides the first comprehensive study of the god Tutu. It is based upon a collection of attestations, largely unpublished, which derive from monuments in various parts of Egypt and from museum collections all over the world. Moreover, the results of recent archaeological field work in Shenhur and in the temple of Tutu in the Dakhla Oasis have been included in full. The catalogue of monuments is accompanied by an analysis of the god Tutu, his iconography and his place in the Egyptian religion.

Israel: Ancient Kingdom or Late Invention? is a collection of essays responding to the radical claims that Israel and its history actually began following the Babylonian exile, and that the history of Israel we read about in the Bible is a fictionalized account. Contributors are leading Bible and archaeology scholars who bring extra-biblical evidence to bear for the historicity of the Old Testament and provide case studies of new work being done in the field of archaeology and Old Testament studies.

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Presents over 3,000 bibliographic entries on the history and lore of Jewish family names and given names in all parts of the world from Biblical times to the present day. This work replaces the compiler's out-of-print JEWISH AND HEBREW ONOMASTICS: A BIBLIOGRAPHY (1977)

Holm's book is an innovative approach to the biblical Book of Daniel. It places Daniel against the background of story-collections, an ancient genre that began in Egypt in the mid-second millennium B.C.E. This work focuses on Daniel 6-14 and provides detailed comparisons with specific bodies of story-collections and other related material from the Ancient Near East. In this regard, special attention is given to Egyptian court tales, a large corpus mostly neglected by previous biblical scholars. Thus, this book brings new evidence and fresh insights to the field of Daniel studies, which in recent years has generated constant interest, especially as it pertains to textual issues and literary matters. Setting Daniel against an explicit definition of the story-collection genre redefines a vast array of questions concerning textual criticism, compositional history, and the overall nature of the book. For instance, the divergent texts of the narrative parts of Daniel (the Masoretic text and the Greek editions in Theodotion and the Septuagint) now need to be described in part as variant editions, or tellings, of a common core material, rather than as translations of older written texts with clearly traceable genealogies. When Daniel is studied in the context of story-collections and kindred compositions from the Ancient Near Eastern and neighboring literatures, new light is shed on the literary traditions and processes from which the Daniel stories arose. There are a greater number of court tales and cycles than previously recognized, as in the case of Qumran but also the Egypt Demotic corpus. The detailed discussion of all these materials allows us to appreciate the Book of Daniel in a much wider literary milieu and it furthers our understanding of the history of its composition and early transmission.

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