

STUDY GUIDE FOR HOCH, LESSON 13

In this lesson the two major items of study will be

- 1) Relative verb forms
- 2) Negative verb forms
- 3) Questions

Let's see how well you read. Spot the error in this box.

Homework Assignments

There are notes for each assignment at the end of the Study Guide
Don't let any of this go until the weekend it's due. You are warned.

Hoch 13-1	The 5 lines from exercise A on page 190 and the first line on page 191.	2014 June 8
Hoch 13-2	Do the remaining lines in exercise A on page 191.	2014 June 15
Hoch 13-3	Do the sentences in section B, exercise 1 on page 191.	2014 June 22
Hoch 13-4	Do the sentences in section B, exercise 1 on page 192.	2014 June 29
Hoch 13-5	Do exercises 2 and 3 in section B on page 192.	2014 July 13
Hoch 13-6	Do exercise 4 in section B on page 192.	2014 July 20

The kind of phrasing which you'll find on the coffin inscription below is very standard, boiler-plate stuff, so common it has a name “the standard offering formula”. There are a couple of variants, this is one of them. Although you see two images below, they're actually one big long inscription on the side of the coffin, I just broke them up for legibility and also so I could more easily highlight the two

relative verb forms

which appear in the text. I outlined them red in my transcription and red-faced them and their subjects in my translation.

Although the actual glyphs are a bit faint, you should be able to follow them, particularly when you compare them with the transcription which appears below each picture.

The reason why the king is named here is because the king was the funnel through which all communications between humanity and the gods passed. All commandments from the gods, all prayers from the people passed through the king's person automatically - he didn't have to do anything at all except keep on breathing. Which is why when the king died it was a catastrophe, communication with the gods was cut off until a new king could be crowned. And it goes a long way toward explaining why the Egyptians never once thought of changing their form of government.



'Htp **di** **nsw(t)** **wsir** nb DDw nTr aA nb AbDw m swt.f nb(t) prt xrw t H(n)qt kA(w) Apd(w) Dfaw'

An offering which the king gives (and/to) Osiris, Lord of Djedu, the Great God, Lord of Abdu and in all his locations (of worship), a voice-offering of bread, beer, flesh, fowl, and provisions...

'di' is a masculine singular present tense relative verb, it's adjectival nature refers to 'Htp' (= “offering”). It's subject is 'nsw(t)' for sure and possible 'wsir' (= “Osiris”). The king is always identified first, then the god(s). We have some older examples where the god appears after the preposition 'n' (= “to”) but later on, as here, the 'n' was dropped.



dwA(w) **nTr** n kA n imxy xr nTr aA nb pt ib-it.f(?)

which a god praises to the Ka of the one revered before the Great God, the Lord of the Sky, old-what's- his-name?.

'dwA(w)' is a masculine plural present tense relative verb. As an adjective it refers to all the goodies listed at the end of the previous line. It's preposed plural is 'nTr' (= "a god").

The coffin owner's identity is clearly spelled out, but his name is controversial nevertheless. It sure looks like the first component is 'it' (= "father") but that way it don't make no sense. I think that, contrary to all other cases,

- the 'f' is really, here, a suffix pronoun,*
- the word 'it' is preposed for honor*
- the name is really 'ib-it.f' = "heart/delight of his father" = "apple of his daddy's eye".*

But it's just so bizarre.

Anyway, the pictures are mine, taken of a coffin in the Field Museum in Chicago.

Page 181, §157

Participles and relative forms are both adjectival. So what's the difference between them?

The subject of a participle is the nominal form it's describing.

The subject of relative form is NOT the nominal form it's describing.

Huh?

I'll explain using the examples in the middle of page 181.

In the set of examples marked: 1)

'st rxt.n.i' - Everything after 'st' is an adjective describing the woman. This might look like it could be 'st rxt n.i', that is, "a woman who is known to me" with 'n.i' simply being a prepositional phrase. But as Hoch explains in his note at the bottom of the page, when 'rx' means "know" it uses a past tense form, so the 'n' right after 'rxt' must be a past tense marker and not a preposition. Since there's a past tense marker present, 'rxt' must be a verb form and not a participle. Where there's a verb there's a subject (unless it's omitted due to its obviousness), and here's a candidate: 'st'. So by process of form in this case we identified a relative verb form.

'r-pr qd(w).n Hmf' Here's a case where you might think it was 'r-pr qd(w) n Hmf', "a temple built to/for His Majesty". And I suppose it's just possible that that might be the case, but not likely.

Both of these verbs (shown here complete with their subjects), 'rxt.n.i' and 'qd(w).n Hmf', 'sDm(w).n.f' forms as shown in §161 on page 183. Take a good look at them, one is feminine the other masculine, agreeing with the items they refer to. Remember, these things lead off adjectival phrases which agree in grammatical gender and number with the noun they refer to.

In the set of examples marked: 2)

Because they are adjectival, they can act as nouns. English does the same thing. When we refer to "the rich" or "the poor" we are using adjectival phrases which act as nouns.

'sDmw n.f sDmw' = literally "the ones listening to him are the ones who listen", where the last 'sDmw', "the ones who listen" is a metaphor which has come to mean "judges". Egyptian loves to play on words like this. Anyway, I'll diagram it for you.

P	V	s	i	o	S	O	A
	sDmw		n.f		sDmw		

As you can see, it's a perfectly straightforward Middle Egyptian sentence. All the words fall into the expected places in the grid.

Remember always that while these relative verbs are adjectival in nature - they are verbs, and they have a verbal force.

The last two, 'Ddt.n.f' and 'Ddwt.n.f' are feminine because they refer to generic concepts. One is singular the other plural because they refer to either one thing or a number of things respectively.

If you have any trouble understanding what's going on here...



...right now - and ask on GlyphStudy. I'm serious. Do not proceed further unless you can understand what's gone on so far¹.

Pages 182-183, §158-160

What you should do (and if you're not doing it already) is go through each of the examples in these sections and identify each relative form and understand why it is in the form it is, not only as far active/passive feminine/masculine go but also singular/plural. The one I think you might need some help on is found on the very bottom of page 182 and continues onto the next page. Here's the important part put into the grid:

¹ The sign is written in Inuktitut, the language of the Inuit people (I just said “the people people”) of the Nunavut Territory of Canada, and some other language. “nuqkarit” is how you pronounce the traffic injunction. The big letters are syllables, the small letters are single consonants.

P	V	s	i	o	S	O	A
m.Tn	rx.n	.Tn				nt(y)	ir xt nbt ddt sr nb nDs nb r Hwt-nTr
	ddt				sr nb nDs nb		r Hwt-nTr

“Now look, you all know that as far as anything which a nobleman or a commoner gives to the temple ...”

You need to know that the 'ir' which comes after 'nt(y)' is not the verb but rather the preposition 'r' which here gets an initial glide. You've seen this before.

What you need to observe is that everything that comes after 'ir' is the object of the preposition. That means that from 'ir' on, the whole rest of the sentence is one big, huge, honkin' prepositional phrase! It doesn't end at 'xt nbt'. It keeps going. Don't be fooled in cases like this to think that just because 'r Hwt-nTr' forms another prepositional phrase that is separate and distinct from the prepositional phrase beginning with 'ir'. It's actually telescoped within the 'ir' phrase. To prove it, look at the meaning. It's “that which these people give to the temple” not “that which these people give to young girls” or “to their pet dogs”, it's “to the temple”. Think in large groups of words.

But there is structure inside the object of the preposition. 'ddt' is a verb! - but it's a relative verb. It's a feminine singular because it refers to a generic concept which automatically takes the feminine side and it refers to a singular object - “anything”.

As you can see, the clause containing the relative verb itself diagrams just like a regular Middle Egyptian sentence.

It may look rather strange that 'nt(y)' (= “that/which”) is in the O slot all by itself since what “you all know” really encompasses everything from 'nty' on. But since the next slot is the A slot anyway, put the rest of the sentence there for clarity anyway and then proceed to breaking out the clauses that are contained within it.

I know, you're looking at all the relative verb forms in these sections and saying “they all look alike”, yes, they do, mostly. There are some that will help you out a little bit with differing forms. But usually, how will you ever decide which is which? By now you should know the answer: context. It works.

Page 183, §161

Before I go on to actually talk about the subject of this section...

Here's a more difficult example of a relative verb form (I marked it in red in the transliteration and

$$kAit.n.f \text{ irt st r.i } ir(t).n.i \text{ st r.f}$$

Which is what he had planned to do to me, that's what I did to him."

I'm giving you the whole quote just to provide context for you. What we're interested in takes place in the second line. Here's the breakdown:

1. it could be a subsequent clause in a statement of fact sentence
2. it could be a prospective
3. it could be a second tense spotlight
4. it could be relative verb form

If you looked behind door number four, you get a cookie (if you didn't look behind door number four you need to upgrade your reading skills - I already told you that that was the one which was a relative verb form). Besides, translating it as one of the other three choices doesn't make much sense. Try it and see. At the start of the passage, 'aHa.n', when it means “then”, as it does here, works just like 'iw'.

What I've just showed you is the grammatical way to look at these sentence. It is not the easiest way.

Usually, though, and more realistically, you'll probably be tempted by the context to translate the sentence the right way, the way the original author intended. I think Collier & Manley have a healthy attitude toward this: just let the English flow naturally out. All I can add is, check your verb and participial endings.

Specifically, on to the 'sDm(w).n.f' form which is what this section is really about. You will often find that you really want there to be a past tense relative verb form but you won't find a form that matches in

the so-called “perfect” and “imperfect” forms (I really hate those utterly meaningless terms²). Anyway, what do you do when you want a past relative and you ain't got one? Try the 'sDm(w).n.f'. It's got that past tense '.n' marker that you've come to know and love. The trick here is that the (w) is a masculine singular form. This form could appear as 'sDm(w).n.f, sDm(t).n.f, sDm(wt).n.f', with or without the weak consonants.

So in the first example in this section, 'iit.n.f' is a feminine singular 'sDm(w).n.f' form. Do you see it? If not, holler. Then ask on GlyphStudy.

It looks like 'gfn(w)' is one as well. But - where's the subject? *If it ain't go no subject it ain't a relative form.* In this case it's a so called “negatival complement” (where do they come up with these terms?) and will be explained shortly. With any luck at all.

In this same sentence you see 'Ddt{i}.f' - this is really a scribal error, no doubt - what the scribe was supposed to do was write 't' and instead he wrote 'ti'. The verb is really an 'r sDmt' form which you saw in §156 on page 176 and which you need to review right now. Go ahead. Review it. I'll wait.

OK. Second sentence in this section, the one at the bottom of page 183.

We'll take it in little steps.

1. 'm.k nn n(y) xt' = “Look, these of the thing” = “Look, these things”
2. 'm.k nn n(y) xt r Drw' = “Look, these things to the limit” = “Look, all of these things”
3. 'm.k nn n(y) xt r Drw xtm(w).n.i' = “Look, all of these things which I have sealed” = “Look, all of these things which I have contracted”
4. 'm.k nn n(y) xt r Drw xtm(w).n.i m-a' = “Look, all of these things which I have contracted in the hand”
5. 'm.k nn n(y) xt r Drw xtm(w).n.i m-a nn n(y) wabw' = “Look, all of these things which I have contracted in the hand of these of the wab priest group” =
6. “Look, all of these things which I have contracted with these wab priests”
7. 'm.k nn n(y) xt r Drw xtm(w).n.i m-a nn n(y) wabw xr(y) st Hr.k' = “Look, all of these things which I have contracted with these wab priests - under the place of your head.” = “Look, all of these things which I have contracted with these wab priests are under your control.”

The last version is the one which shows that this is really one huge AB sentence! And you thought Middle Egyptian was going to be easy.

Study this set until you understand it. There's a lot of review grammar here.

Page 184, §162

The first example in this section is full of Late Egyptianisms. Way back in Lesson 7, §78, you learned

-
- 2 All that terminology like that has going for it is tradition, and if I want a lesson in tradition I'll go watch “Fiddler on the Roof” (so should you, it's a great movie). On my website I call these things what they really are: “past” and “present” tense relative forms - remembering always, of course, that these “tenses” are relative to the main verb.

that the set of demonstrative pronouns 'pA, tA, nA' slowly developed into definite articles, in other words: “the”. Here you see a couple of them in all their glory. Plus an interesting twist. As always, this particular set of pronouns -> definite articles always preceded their nouns: 'tA HAt' = “this tomb” -> “the tomb”. As the pronoun switched over to being a definite article it took on a 'y' ending, making it look like a nisba, which maybe it was. So it became 'tAy HAt'. But there's more, if a suffix pronoun had been attached to the noun, as in 'HAt.i' (= “my tomb”, the suffix pronoun became attached to the definite article so in the end it looked like this: 'tAy.i HAt' = “my tomb”.

“His wife” was 'tAy.f Hmt' under this system. 'Apd.s' became 'pAy.s Apd'. etc.

The second example in this section is straightforward.

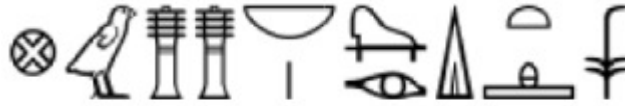
Now for a little - umm, what's that favorite word of mine? - oh yeah, **REVIEW**, here's a little, easily overlooked stela in the Field Museum in Chicago. Once again I'll identify the relative verbs, their subjects, and the things they refer back to - which they are in agreement with.



Lonely diner in a lonely forever.

Meny appears to be eternally destitute of family and friends. I hope not. But even if he is, this low ranking (but still much better off than any peasant) official has much to teach us about relative verbs.

Meny's stela is also located in the Field Museum in Chicago, right next to old what's-his-name's? coffin. I took this picture in 2009. Meny is still there, easily overlooked, almost in shadow. Dining alone. Merely by reading his stela, we magically replenish his table, stocked as it is with bread and beer.



'hṭp di(w) (n)swt wsir nb ddw'

“An offering **which the king gives** (to) Osiris, Lord of Djedu,”



'ntr ʿ3 nb 3bdw di.fprt ḥrw t ḥ(n)kt'

“the Great God, Lord of Abdu, may he give a voice-offering of bread and beer,”



'k3(w) 3pd(w) dfrw mnht šs ht nb(t) nfrt'

“flesh and fowl, provisions, linen and alabaster, everything fine/pure”



'iṅḥ(t) ntr im dd(t) pt km3(t)'

“Which a god lives on and the produce which the sky gives”

This one is kind of tricky. The 'i' in 'ianx(t)' is probably an initial glide (Gardiner would call it a “prothetic” and think he had described it well). It could be an address, such as in 'i anx(t)' (= “oh, what a god lives on...”) but unlikely. The relative verb forms are feminine singular - why?



'n k3 n šḥd-šms(w) mny m3ṣ ḥrw nb im3ḥ(y)'

“For the Ka of the inspector of retainers, Meny, True of Voice, who possesses honor/veneration”

'šḥd-šmsw' may be “one who makes clear the followers (of the god)”, in other words, he reports on their functions, whether the rituals or other duties were performed properly and on time.

Page 184, §163

I think this one is fairly straightforward. It's a combination of §136 and §161. I like it because it's yet another thing for you to **REVIEW**.

Page 184, §164

In cases like 'tm' and 'imi' it's the *verb itself* that is the negative. Very unlike English. And here's another reference to that mysterious “negatival complement” popping up! I promised you

you would soon find out what it is. I promise you you will.

Shortly.

What Hoch meant when he wrote the last sentence in the first paragraph, the one starting with “The modal idea of a wish...” is simply that, as you have already learned, the prospective is used when the future is uncertain, being translated as “may you..., I hope you...” etc. Now it's “May you not..., I hope you not”. All of that is now contained within the negative verb itself.

I'll speak about the last sentence, actually it's the last paragraph, on page 184 when we come at last to ...

Page 185, §165

Negatival Complement time!

See? I told you it was coming.

You would think that the negative verbs 'tm' and 'imi' would take an infinitive as their direct object. You would think that and you would be wrong. But you would slowly become right as you progressed further and further toward Late Egyptian. So don't be surprised to see an infinitive in this position but for the most part you should see these “negatival complements”. The idea behind the terminology being, I guess, that they appear in sentences where the action is being negativized and they are “filling out” or “complementing³” the verb.

Hoch says these negatival complements are “probably nominal”. I'm going to go out on a limb and tell you, these things are nominals. They occur where you would expect a nominal, they behave like nominals, they are nominals⁴.

As an exercise, go back through the previous section and identify all the negatival complements.

The last sentence in section §164 can now be explained. When you did the exercise I just recommended (you did do the exercise, didn't you?) you saw in the first sentence that the subject was a suffix pronoun. It was tacked immediately onto the negatival verb 'imi'. 'imi.k wsr(w)' = “may you not be strong”. But the subject of the second sentence was a noun: 'imi mAA(w) rmT' = “May the people not see.”

Page 185, §166

3 In case you were wondering, this word has nothing to do with “compliments”. We're dealing with negatival complements. A simple change of vowel in the spelling, but not affecting the pronunciation at all. A negatival compliment would be something like when you ask a doctor who has given you bad news for a second opinion and he says: “Ok, and you're ugly too.”





4 The old identification routine: “if it looks like a duck, walks like a duck, acts like a duck, and quacks like a duck - it's a duck”.

The complete list of negative verb forms, all of which take a negational complement:		
'm sDm(w)'	the subject “you” or “you all” is understood	negative imperative “do not”
'tm.f sDm(w)' or 'tm sDm(w) s'	showing the forms when there the subject is a pronoun and when it is a noun	This verb negates purpose clauses. “to prevent the occurrence of X”
'imi.f sDm(w)' or 'imi sDm(w) s'	showing the forms when there the subject is a pronoun and when it is a noun	“may X not happen”

Pages 186-188, §167, §168, §169

The only things I can say about questions are:

- Echoing Hoch's admonition that the 'iw' in 'in iw' is NOT to be treated like the 'iw' in the so-called “circumstantial”, that is “statement of fact” sentences.
- Also note that 'in' can appear by itself, thus indicating that it wasn't all one word *'iniw'.
- And on page 188 - here's another 'm' for you to remember. That makes four by my count:

'm's of the world	
	'm' - the preposition meaning “in” or “from” which is related to the 'm' of status.
	'm' - the negative verb you just learned about.
	'm' - acting as an interrogative pronoun “who/what?”. (this is not the only spelling)
	'm' - “please”

HOMework ASSIGNMENTS

HOCH 13-1

The 5 lines from exercise A on page 190 and the first line on page 191.

A word of warning, although exercise 13-1 will be fairly straightforward, exercise 13-2 is not.

This passage is from the Shipwrecked Sailor. You've seen it before. He has just been washed ashore on the island and has now encountered the large, language-endowed snake who has asked what the sailor is doing on the island and the sailor is now answering. The story is told in the first person by the shipwrecked sailor.

Vocabulary help:

Line 1

mt = "die"

ntiw = "those who were", English might like to say "of those who were", but that's just a suggestion.

n sp w^c = "never one" = "there exists/lives not one"

hr hw = "except"

Line 2

In the second part of Line 2 keep in mind that the sailor is talking to the snake.

But in Line 3 he relates what the serpent was saying and will continue to do

so for the rest of exercise A. So what follows is all coming from the serpent's mouth.

There are, in general, four kinds of stative:

1. The past tense of intransitive verbs of motion
2. 'rx' as a stative
3. stative as an English passive voice + 'in' + agent
4. stative of an adjective-verb usually as an English active voice

Line 3 -

snd = "fear"

3t = "white, be pale"

Line 4 -

tw = *tw*

nn ntt, A declarative statement. = lit. "there is not that which" = "there is nothing"

nn st, st agrees in number and gender with *ntt*. = "that is not a thing" = "that does not exist"⁵

5 This is one of the very rare cases in which a double negative actually does cancel itself out. All native English speakers learned a rule in school about avoiding double negatives. It's a stupid rule, one that was made up in the 19th century by yet another dippy grammarian who somehow popularized this idiotic thing. I've seen a grammarian appeal to mathematics (as though grammar, which ain't no science, which has exceptions all over the place, could be compared with mathematics which is rock solid and don't like no exceptions), saying very pompously "a negative times a negative equals a plus". Yes, and there's a reason for that. On the other hand a negative plus a negative produces an answer

Line 5 -

mḥ hr = "full of"

ʕbd = "month"

r irt - expresses futurity

km = "complete, total"

r kmt.k - an '*r sḏmt.f*' form. This phrase actually goes with the next line, I think.

Line 6 -

The numeral is 4.

sqdw = "sailor"

At the end of the line is it *rh(w).n.k*, or *rh(w) n.k*, or what? Tell why you made the choice you did.

HOCH 13-2

Do the remaining lines in exercise A on page 191. This is not an easy exercise. I hope my notes help you.

Line 8 -

A note of warning: the following line is translated differently by different experts, I'll try to interject a few notes to help you figure what I think is the correct interpretation of this line.

sdd = "say, recount", this is a participle, probably best understood in this case as "the man who...", and now you'll have an idea of who the *f* in the following word refers to.

dpt = "experience, taste", a relative.

sni = "pass by" (in time). I think the construction is that '*dpt*' is equated with '*sni*'. What he has tasted (experienced) is ..." and you fill in the rest. Hoch's note indicates that '*sni*' should read '*sni.n*' to match '*dpt.n*' and it's subject is '*hwt mr(wt)*'

mr = "sick, painful, pain, ailment"

The serpent is still speaking.

Line 10 -

m-qʕb = "in the midst of"

ḥḥw = "snake, serpent"

km = "total, complete"

I think the sentence ends just before the last word in the line.

Line 11

shʕ = "remember"

sšʕ = "prayer"

Line 12

sbʕ = "star"

which is even more negative. In other words, in normal English usage, as in so many other languages which were not insulted by 19th century grammarians, double negatives usually reinforce the negativity, and only occasionally - and then very obviously - cancel each other out. And the pomposity disappears.

h3i = "descend"

n3 is the demonstrative plural. It is the subject of *pr*.

pri ... m ht = "go up in flames"

ht = "fire"

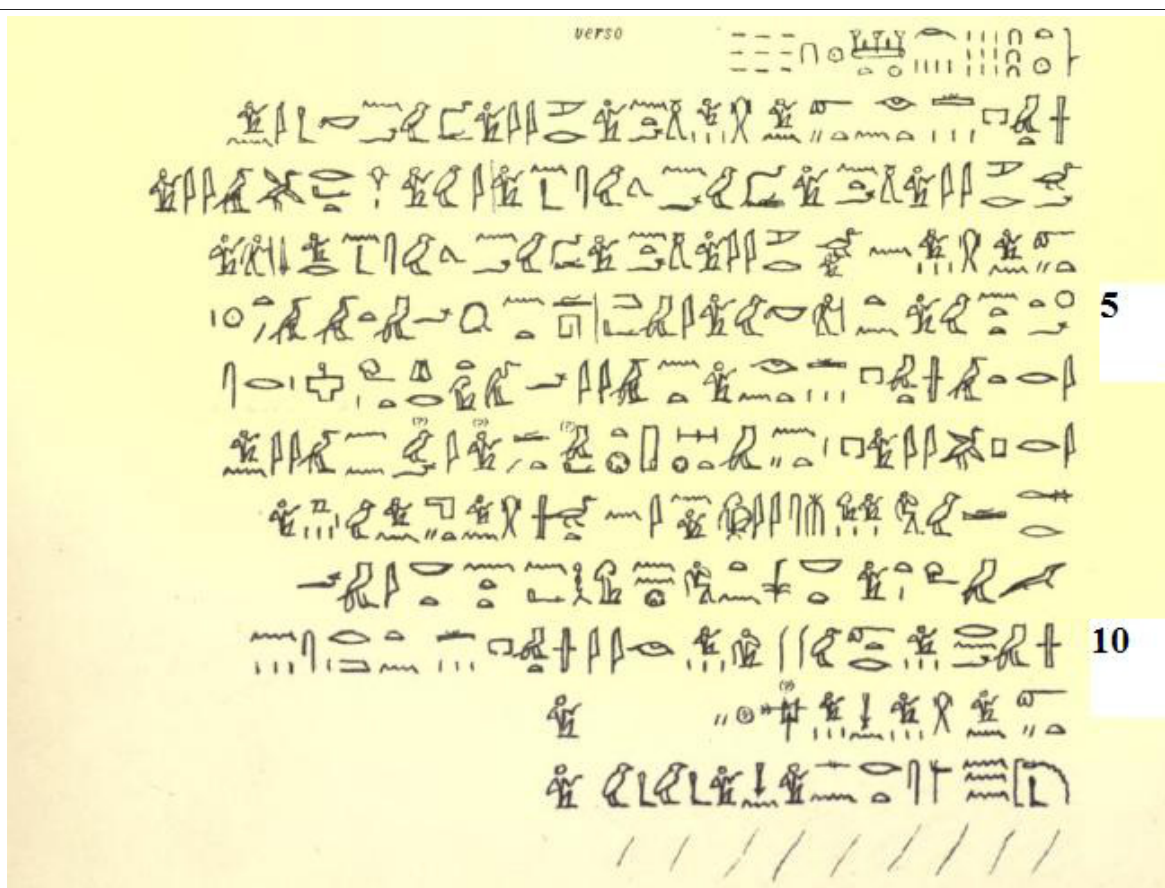
Is this a remembrance of a significant meteorite strike? The strike in Egypt that interests me the most happened in 1911, just over a century ago, a bit late for our story, but is somewhat tangential. It reportedly killed a dog, although this has never been confirmed, the dog in question remains uncommunicative. The meteorite is actually a piece of the planet Mars, blown off into space by an impact millions of years ago on Mars. The rock is about 1.3 billion years old, but may have been in contact with water as recently as 600 million years ago. Yes, that's recent for the now dry Mars. There's a lot more about this but I'll restrain myself.

HOCH 13-3

Do the sentences in section B, exercise 1 on page 191. Here's what you'll be reading:



And on the next page the line by line hieroglyphic transcription of the hieratic original.



No, neither the hieratic original or its transcription is an example of my handwriting.

This is the Last Will and Testament of one Mery, son of Intef. We are in the 12th Dynasty, Middle Kingdom, about 1805 BCE, in the reign of King Ny-Maat-Ra Amen-em-Hat III. The geneology note in Hoch's text is not part of the reading, it's there to help you along by showing you the relationships of the individuals who appear in the will.

In the twelfth dynasty it was customary to place the name of the father ahead of that of the son, even though it was read "X, son of Y."

The geneology table - with my opinions	
'int.f' I think this is really 'in it.f' "his father fetched him"	'sbk-m-hAt' "Sobek is out in front (of us)"
'mry' (nicknamed 'kbi') 'kbwy' = "two soles (of a sandal)". Could this guy be named after footwear? <i>Caligae</i> was the Latin name for soldiers boots, and the little child darling of the legions on the Rhine was nicknamed "little boots" - Caligula! So, for Keby, "sandal" or maybe "one shoe", after some shoeing malfunction is not far fetched.	'nbt-nni-nswt' "The lady of royal Neni" Neni was a city known to the Greeks as "Herakleopolis", at one time the seat of kings. She might have been born there.
'int.f' (nicknamed 'iw-snb(.w)') "He's (still) alive!"	

Line 1 - the date,

ḥt = "inundation"

Note that the date gives us the regnal year but doesn't tell us who's the regnant. That's because "everybody knew" at the time. It simply wasn't thought necessary.

Line 2

im(y)t-pr = "transfer of title to an estate", lit: "that which is in the house"

mty n(y) s3 = "controller of the phyle", which tells you nothing. Nothing at all. 'Phyle' is a Greek word which Egyptologists have commandeered for the sole purpose of having a technical word which means "group of priests who serve month-long shifts of active duty in the temple". While they were off shift they were presumably free to get on with their regular lives. The shifts took duty once every season, i.e. for one month out of every four, that is, three times a year.

A financial controller is the person who oversees the accounting and policing of financial policy.

I'm guessing that this title refers to a priest who is a member of one of these monthly shifts and who is in charge of maintaining its finances and reporting the same to the full-priest in charge of the temple as well as the controllers of the other shifts.

But it seems that either these duties were not restricted to the temple but had wider coverage over the entire community or perhaps pertained only to the members of the phyle. Either way, it's quite a reasonable arrangement if the temple was used as the depository of official records.

The office, at least in this temple and at this time, could be inherited, as here.

Incidentally, the temple in question is a temple dedicated to Amenhotep II.

Line 2

Note 9 says: look out for honorific precedence even here with names of non-divine people. The practice in instances like these does not seem to have survived the 12th dynasty. Of course it continued to be used when referring to gods and kings.

Line 4

p3y.i, translate as "my position, my office". This is already a Late Middle or Very Early Late (sorry about that twisted terminology) Egyptian construction. You're going to see a few of these in this piece.

I'll help you with them.

Line 5

mdw i3wt = "staff of old age" = provide support for the retired person. There wasn't any such thing as Social Security, pension, whatever. You just worked until you dropped unless you were wealthy (rare) or had someone like your son who could support you. This is as much a deed as it is a contract.

hft-nt(y)t = "in view of the fact that, since"

tñi = "grow old"

Line 6

dhn = "appoint" a person to an office.

t3 3t = "this moment"

Line 7

t3y.f = "his" another Late Egyptian masculine possessive/feminine definite article. "His". The feminine refers to the word *mw*, the masculine to Mery's son, Intef.

hr h3t = "before, previously, in front of"

s3 r.s = "let it be revoked"

For extra credit, try reading the names of the witnesses in the transcription above.

HOCH 13-4

Do the sentences in section B, exercise 1 on page 192.

Mery's last will and testament continues:

Line 8 (first line on page 192)

This whole line works as a preposed subject to the *iw.f* clause in the next line. The *f*. refers to this clause on line 8.

p3y.i = "my", another Late Egyptian possessive/definite article. The Middle Egyptian equivalent would be *p3* + noun + *.i*.

sp3t = "district"

hwt mdt, see note 10 on page 192.

Line 9

n3y.i, The corresponding Middle Egyptian construction would have been *n3 n* + noun + *.i*. You figure out the rest.

imy-s3 = "attendant"

This line ends with a direct genitive which is continued on the next line.

Line 10

qnbt y n(y) w = "district magistrate"

The rest of the line consists of names, refer to the list above.

Line 11

imy-rn.f = "list of names"

mtrw = "witnesses"

r gs.sn = "in their presence", lit: "at the side of"

HOCH 13-5

Do exercises 2 and 3 in section B on page 192.

The first one (B2) is an instruction for proper behaviour and deportment, the second one (B3) is a rhetorical question, to wit: is the problem with the instrument or with the operator?

#2, line 1

grg = "lie"

wrt = "greatness"

isy = "be frivolous"

dns = "heavy serious"

iwsu = "balance, fair"

#2, line 2

hbs hr r = "be indifferent to", lit: "clothe (veil) the face concerning"

nht hr = "violent man"

nm = "who?"

irf = "then, now", enclitic particle

hsf = "oppose"

bw-hwru = "crime"

#3, line 1

iwsu = "scales, balance" = "justice", a balance suspended on a string from the hand

nnm = "err, go wrong"

mht = "balance, scales", a balance suspended on a central stand

rdt hr gs = "lean to one side", (i.e. be crooked or partial)

#3, line 2

sfn = "be kind, be merciful"

HOCH 13-6

Do exercise 4 in section B on page 192.

I have no idea how you could get this without help, which Hoch hopefully gave to his classes.

This is a collection of spells aimed at protecting a child against evil demons of both sexes.

Line 1

The first part of the spell addresses an evil spirit who goes slinking around with his head on backwards.

šp = "flow out", of morbid fluid or evil spirit, prospective

m = "in", in this case

kkw = "darkness"

ḫ = "enter", relative

hnmnm = "creep"

fnd = "nose", preposed subject

h3 = "behind"

Here's the transliteration with some commas thrown in:

'Sp.k, ii(w) m kkw, aq(w) m Hnmnm, fnd.f HA.f'

The second phrase, starting with 'ii(w)', describes the creep who is 'sp.k'

The third phrase does, too, with an 'm + infinitive' in it.

'The fourth phrase is a physical description of the creeping critter. It's an AB clause.

Don't be put off by the sudden switch in personal pronouns from "you" to "he/his". Egyptian does that all the time, but they're still referring to the same critter.

Line 2

hr = "face", preposed subject

nn = "turn back"

whi = "fail, be thwarted", + *m* "in"

iit.n.f = past relative, the *f* refers to the demon, again. Yes the Egyptian switches from *k* to *f*. That's OK, you can find colloquial English which will handle this.

r.s = refers to the evil purpose that the demon has in mind. A few possibilities of what this evil purpose might entail will be mentioned shortly.

Here's the transliteration: 'Hr.f ann.w, wh.w m iit.n.f r.s'

By now you should have the idea.

Line 3

The second spell is much the same as the first except that the demon in this case is female

msnh = "turn backwards, turn, rotate around"

Line 4

whi = "fail, be thwarted", + *m* "in", obviously a stative, balancing the first spell.

in iw begins a new statement, or actually a question asked of the demon. There are four questions and each terminates in a statement of defiance by the person asking the question. The person asking the questions is anxious about her child, she is the child's mother and she is confronting the demon. Now you will find some of the possible evil purposes which the demon might have.

sn = "kiss" (the word with the nose in it)

'*di*', of course, is followed by an infinitive

Line 5

sgr = "make silent"

Line 6

hdi = "injure, destroy, annihilate, put an end to"

Line 7

iti = "take, take away, overcome, overpower"

s3w = "protection"

r = be careful about this preposition

APPENDICES

Old English:

English used to have four cases, in other words, you used to have to produce the correct ending depending on whether the noun was the subject, the direct object, the object of a preposition, or a possessive. Now don't tell me you think that would be hard to do, that you'd have to stop and think about the grammar every time you wanted to make a statement, because, if you're a native English speaker, you don't bother to stop and say "well, I'm going to talk about the rant on chariots which Bob did so, let's see, the possessive form is 's' - ahh, yes, I'll have to say "Bob's". That is not what goes through your mind. Just to show you, English pronouns still show case endings. **He** is here, I see **him**, **his** bed is not make, I'll give the ball **to him**. These are case endings, folks.

English, being a Germanic language (yes, at heart it is), plurals used to be as complicated to figure as they are in German. You just had to know, and remember, what the plural form was for each noun. It's not that hard, little German children do it all the time. So why did English switch to mostly the 's' form? 1066 and all that. For about two hundred years after The Conquest in 1066 the language of the English royal court was - French! Well, Norman French. Because the royals were French (well, frenchified - or french fried - vikings but that's another story). And while the royal court eventually took up speaking English, by the time they did, English had changed under the French influence and dropped most, but not all, of those hard to remember German plurals and most, though not all, of the cases. So thanks to some of Dany's ancestors your childhood heads were not overly taxed by these issues.

But wait, there's more. English nouns used to exhibit grammatical gender, just like German and French nouns do today. And grammatical gender did not necessarily match natural gender. In particular, German, and its Old English off-shoot, seems to have trouble recognizing young females as being, well, female! They weren't masculine either. Neuter! Very unkind.

Transliteration:

Having told you that these negatival complements end in (w), Egyptologists usually don't include them in their transliterations. They also usually don't include the weak consonants in the weak verbs like 'xai' and 'ir(w)'. I don't know that there's a single Egyptologist who uses a consistent system of transliteration and there certainly isn't an acknowledged standard which is used by all, or even most. Whatever the case, transliteration certainly does not reflect the hieroglyphic, or more usually, the hieratic or demotic original. It routinely ignores determinatives. Some consonants that are regularly omitted in the original, like the 'm' in 'r(m)T', which are assumed to have been present, are included. You all know that I don't much care about transliteration, I rarely make any comments on them. I'm just going to say that personally, I'm going to try to include all the weak consonants. I'll probably miss a few but I'll try. I don't expect you to, but if you want to, join the club. I think it adds clarity to what we're reading. Since, as I said, transliteration doesn't match what we read anyway, I think clarity should be the next, the fall back, the default position. Just so you don't wonder what's going on.

An example of this is found in the long example near the top of page 186. It's a great example, containing as it does two instances of the negative verb 'm'. But the negatival complements which follow them are not equally treated in the transliteration. I do not know why 'm Ad(w)' = "do not be aggressive" gets a '(w)' while 'm wSd' = "do not respond" does not. I would put a '(w)' after each one.