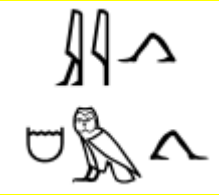
REPETITION

A number of you have remarked that you are being overwhelmed by the number of rules you have to learn. And you are right, you do have a lot of rules to learn. And you're only halfway through the book!

I don't think you should try to learn them all and then try to apply them all going forward.



Go backward.
On a regular basis, go back to earlier lessons and do the exercises again. By now, using the collations as a guide and the answers in the back of the book, you should have a pretty good idea of what they're supposed to say. That's fine. That's the idea. Translate 'em again. Then, sometime later, go back and do 'em yet again. Eventually do 'em until you can look at any exercise and sight read it - and know and understand all the grammar that's present. Yes, I know this is a pain. By the time you've reread the earlier several times we will have moved forward through the book, so the number of exercises to reread will have increased. But we will be slowing the pace down to give you a better chance to refresh by rereading. This constant rereading will do two things:

1) Keep the vocabulary (which is 70% of the game, anyway) fresh in your minds and …
2) Allow you to refresh and re-practice all the grammar we've covered. I'm serious. It'll work.

Does this cost you some time? You bet it does. But look at all the time you've invested in Egyptian so far. You might as well learn it well.

REPETITION

Here's the homework schedule for Lesson 9. The assignment is given at the bottom of this Study Guide.

HOCH 09-1 Oct. 6
HOCH 09-2 Oct. 13
Take a little time off to catch your breath. But not too much. In fact, it might be better to get an early start on the last two homework assignments.
HOCH 09-3 Oct. 27
HOCH 09-4 Nov. 3

Section #98, page 117

Neither example given is actually an instance of an "independent" use of the 1st person stative. In fact, I don't think such things exist. At least not in Middle Egyptian. The stative was the regular past tense in Old Egyptian and had its own set of stative pronouns peculiar to it. Anytime you have a pronoun or something that acts like a pronoun, it MUST refer to something that has already been mentioned or is obvious from the context[1].

In the examples provided, in each case, the antecedent[2] is there. Perhaps Hoch felt that these were independent uses because the antecedent was in a prior sentence, but by now, having read the footnote (you **DO** read those, don't you?), you know that sentence delimiters are largely a matter of arbitrary placement. There are no punctuations in Middle Egyptian so any periods, commas, etc that appear are completely the musings of modern Egyptologists, and what one such felt was a series of sentences, another, or an ancient Egyptian, might have felt was a series of run-on clauses. At any rate, the antecedent is there in Middle Egyptian, explicit or implicit. It's there.

Section #99, page 117

Ditto. All I want to add here is that the usual translation is given as what looks like a prospective. You don't have to believe that these uses really were meant to be like the prospective but I have seen cases where such an interpretation was pretty much mandatory, given the context. Such a case appears at the bottom of the page. I don't think you can say "you have been, and still are, little man, save on your way home." Well you can say it but I don't think it means that. I think it really is a wish.

Which brings me to my next point. The stative was a past tense in Middle Egyptian. It isn't any more. Granted, most of its uses refer to a present condition, the result of things that happened in the past, and we may even have to translate it as a past tense because of the limitations of English, which pretty much require a tense in every verb. Egyptian had no such requirement, some forms are pretty much past tense but others, well, they're whatever tense you need them to be. So it is not out of the question for the stative to act like a prospective.

In support of this argument is the fact that statives almost never geminate - that is - they almost never double a stem consonant. If a verb is "mutable" that is, can appear with or without doubling, the doubling forms usually indicate on-going activity.

Section #100, page 118

I've told you before that Egyptian tends to avoid the use of the verb "be" in present tense statements of

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1 This concept is repeatedly violated by my wife who will frequently start conversations with sentences like this: "She is coming over tomorrow afternoon", leaving me wondering just exactly who it is we're talking about. Pronouns.

2 Grammatical jargon. Antecedent means "the thing that this refers back to", in other words, it's some nominal which occurred earlier, either in the conversation or in the text. So, in the example "Bob loves Sue. She is a beautiful girl", "She" refers back to "Sue". Notice that Sue is NOT in the same sentence. But also notice that it could be. In other words, I might have punctuated it differently, viz: "Bob loves Sue, she is a beautiful girl". The first moral of the story is: 'one man's sentence is another man's clause'.

fact in the active voice. Here it looks like Hoch is telling you that there is one. But it ain't necessarily so. Here's why.

English sometimes confounds two different concepts into its single verb “be”.

- A = B
- There is an A, that is, A exists

Egyptian regularly, with few exceptions, and I can't think of any right now, avoids using a verb in the case of A = B, that is, A is B, “the car is green”. But it does use a verb in tenses other than the present.

'*wnn*' means “There is an A”, “a green car exists”, “there is such a thing as green car”.

In the first example, the translation is present tense. And the original Egyptian is meant as a present tense.

It would have perfectly OK to say: '*iw nḏs ḏdi*...” but that would mean: “a/the man is Djedi...” which wasn't what was wanted[3]. The purpose is not say that the man is Djedi but there is someone named Djedi. This is the way you do it.

The second example, from the Eloquent Peasant, is really: “And on the other hand there was his woman, Merit was her name.” I'm not saying that Hoch's present tense translation is wrong, just that he's using a “narrative present”, in other words: both the Egyptian and Hoch are using the present tense to describe a past action, a technique employed to bring vivacity to a particular scene. But it's the same situation as the first example. It's not really that “his wife is Merit” it's that “he has a wife and her name is Merit”.

So it's not really a case of “A = B”, it 's a case of “A exists”[4]. And now you know how to say it in Egyptian.

But even in the case of “there is an A”, Egyptian can drop the '*wnn*' when it thinks it's unnecessary.

For the 3rd example, a fuller quote than the one provided in the text is:

Dd.in.sn xft Hm.f anx(.w) wDA(.w) snb(.w)
iw Xry-Hbt aA n bAst ity nb.n nfrty rn.f
nDs pw qn gbA.f sS pw iqr n Dbaw.f

The context is that the King has just told his courtiers that he's bored and wants someone to come and entertain him with some eloquence (No, this is not the Eloquent Peasant). Their answer starts with the

3 The context is that the King is looking for some entertainment and his son, Hardedef, is telling him there is still living an old man, named Dedi, who can perform miracles - what do you think of that, Dad? And Dad says, “go get him”.

4 I think the distinction here, in the present tense, is similar, or perhaps identical, to the usage in Spanish, which uses verb forms based on 'yo soy' to mean “A = B” and forms based on 'yo estoy' to mean “A exists.” Languages like English kind of slop the two concepts together,

0often, and at times differentiate between them by using voice inflection. In the past tense, I think you have to use '*wnn*' all the time, no matter what the precise meaning.

red text above.

The first line says: “Then they (the courtiers) said in the presence of His Majesty (may he live, prosper, and be healthy)”.

Now let's look at the next two lines together, they say either:
“there is a lector priest...” etc. OR
“The lector priest of Baset, o Lord of ours, Neferty is his name,
He is a commoner, his arm is strong, he is a scribe, skilled with his fingers.”

Given the context that I know of, which is what I just told you, Neferty is being introduced, his existence is being affirmed. If this were an A=B sentence we would already know something about Neferty. So “there is” is what is meant here.

<u>Sections #101-#110, pages 117-123</u>
How to say “NO”.

I'll try to distill all this for you. A couple of things you need to remember from earlier lessons:
1) the definition of a nominal (if you don't know it - REVIEW previous Study Guides)
2) infinitives are primarily nouns and so, when first encountered in a sentence, they are included in the class of nominals.

One word of caution: due to spelling irregularities, '*nn*' can be written to look like '*n*'. It's easier to write that way. Don't be too surprised to find it the other way around. Now that I've scared you, since you're reading Hoch's text, he's not going to try to fool you. I think.

You can find a precis of Egyptian negatives at http://www.bobmanske.com/negatives.shtml. Other pages at that site like that one were made for this course.

Sections #101-105 all deal with the negation of nominal concepts, things being used as nouns. So the paradigm is '*nn*' + the the thing being negated. Each of the sections actually deal with exactly one concept: “there is no A”, each section simply presents a different example of “there is no A” stated in different ways. The way to learn this is '*nn*' + nominal. Read the sections and the examples carefully with this in mind.

It may take some getting used to the idea that “there is an A” is a NOMINAL concept, but it is. It may help to think of “there is an A” or “there is not an A” as short for “the existence of A is true” or in the negative “the existence of A is not true”.

Sections #106-110 all deal with the negation of verbal concepts, things being used as verbs. So the paradigm is '*n*' + the action being negated.

<u>Sections #111-116, pages 124-128</u>

Again, I'm going to try to distill all this for you. Some people learn from separate examples, as given in each of the sections in the book, but I like to think of a single paradigm which I apply and then let

the English sort itself out, which it almost always does. This is simpler, I think, than trying to remember a bunch of isolated cases. Once you've got the basic concept down, fluent English suggests itself pretty readily. Of course, when you've written your translation down, you need to go back and check it over to make sure it really works!

The problem here again is - not the Egyptian - but English! English requires the use of a number of different ways of saying what the Egyptians could say with one word, '*nty*'. I'll provide some examples of how this process works.

Section #112 at the bottom of page 124:
'*pr.f nty m niwt*' - your basic first attempt should be something like: "His house who/which is in the city". English fluency forces the "which".

At the top of the next page, the example which Hoch calls "more convoluted", isn't really, again, it's just a difference in how the two languages present their concepts.

'*st tn ntt sn.s m sš*'
Trial #1: "this woman who/which her brother is in the capacity of a scribe"
Becomes trial #2: "this woman whose brother is a scribe."
The reality check of #2 and the English fluency check works. So that's our translation.

Down toward the middle of the page:
'*nṯrw nbw ntiw m pt ntiw m tꜣ diꜥ.sn ...*'
#1: "All the gods who/which in sky, who/which in land, say..."

- we see first of all that there is a preposed subject, which the '*.sn*' attached to the verb refers to.
- Next we see that there is no particle, so '*diꜥ.sn*' MUST be a prospective. All by itself it means something like: "they should say..., may the say...", something like that.

Note, we don't have a translation yet, but important progress has been made and all we've had to do is remember a couple of simple things which we've dealt with ONE THING AT A TIME.

Now all that's left are the "who/which" phrases. The English practically begs to be translated as: "All the gods who are in the sky and who are in/on the land..."

Put 'em all together:
"All the gods who are in the sky and who are in the land, may they say..." - and you've got it.

Next one:
'*...m rḫt n(y) ntiw swꜣ(w)*'
#1: "... in the knowledge of who/which/what goes before"

Vocabulary is <u>always</u> issue #1. You can't make rational decisions without knowing what you're talking about. Here there is an unavoidable vocabulary problem. '*swꜣ*' means "pass, transgress" but it can also refer to, as it does here, the dead, those who have "passed on". You'll have to trust me on this one.

#2: All forms of '*nty*' are nominals. That has to be. Hoch calls these things adjectives - and they are. And all adjectives are all nominals. Keep that in mind. Always.

#3: We see a nominal phrase: '*m rḫt n(y) ntiw*'. A couple of related points:
#3a) '*rḫt*' is obviously an infinitive. It has to be. It is preceded by a preposition and the object of a preposition, by definition, is a nominative. So here have an infinitive acting as a nominal.
#3b) But the infinitive looks like it's a feminine. Not all infinitives look feminine but this one sure does. In Old Egyptian these feminine looking infinitives may actually have been feminine, but not so, ever, in Middle Egyptian. Which is why we read '*m rḫt* ***n(y)*** *ntiw*' and not '*m rḫt* ***nt*** *ntiw*'.

#4: '*nṯr ꜥꜣ di.k iwt n.i bꜣ.i m bw nb nty.f im*'
A couple of things are going on here:
After the initial words which call upon the great god directly we have a bare naked verb, no '*iw*', no '*m.k*'. When you see this, maybe your first thought, but certainly not your last, should be "prospective". In this case, it makes sense, it's a prayer:
"great god, may you cause that comes to me my ba" =
"great god, have my ba come to me."

The next thing is tough. It's a prepositional phrase '*m bw*'. Almost all the time '*m*' means "in". But it can mean "from/out of" as it does here. How can you tell? Whatever makes sense. Well, we need to read the rest of the text to see what does make sense.

'*...nty.f im*' = "who/which it is in".
Notice that the Egyptian idiom allows a suffix pronoun to be tacked on to the adjective, not something you see in English. Don't try to translate it. Instead, concentrate on the rest of the phrase.

Now we can put it together: "great god, have my ba come to me, in the place where he is in/from the place where he is in". Which one, "in the place" or "from the place" makes sense?

OK. You can do the next two on your own. Take your time. Work through them, one step at a time.

At the bottom of page 125 Hoch indulges in some more inappropriate jargon. "Accusative" is term he picks up from other languages. It simply means "direct object" and he certainly could have used that terminology instead. The idea in this case is a little more complicated than what appears in the book. A full sentence might be something like: "I see the bread and beer that/which I gave you."
"Bread and beer" are the direct object of see. But they are also being referred to by the verb "gave". The relative pronoun "which/that" (either one will work in English) is the direct object of "gave". But more to the point, the whole phrase "which/that I gave you", leading off as it does with a relative adjective, which as we all know is a nominal, the whole phrase is nominal, the whole phrase is adjectival, the whole phrase describes "the bread an beer". Study this paragraph, take it piece by piece until you understand it.

In #113, 'ntyt' is feminine. Why? Because Egyptian, like some other languages, uses the feminine to refer to abstract or generic ideas and concepts.

In #114, #115, and #116 the feminine is used for precisely the same reason.

HOMEWORK - EXERCISE IX
Pages 130-131

Vocabulary Notes:
ỉwnw - Learn this one, it appears in many formulaic expressions.
ỉnḥ - I wouldn't spend a lot of time on this one.
wsỉr - Of course, be able to recognize the name of the god in any of his written (and graphic) forms.
pḫr-wr - Not often encountered
psḏt - Encountered everywhere
ḥsỉ - likewise
swt - another enclitic particle (learn the word "enclitic" - it means that this particle cannot come first in a sentence - but we diagram it in 'P' with a note.
šspt - cucumbers? Don't bother. There are lot of other similar nouns in exercise A. Why Hoch gave you this one only and not the rest, I don't know. I'll give them all to you (well, mostly all).
Kpny - Seen more often than *pḫr-wr*. Byblos was the Egyptian's main port of entry into what is now Lebanon and Syria, used both for trade and military incursions. Sailing there from the Delta enabled the Egyptians to rest their men and bypass the easily blocked deserts and hill country of what is now Israel and Palestine.
tnw - Faulkner lists this word as *ṯnw*.

The homework exercises are given below.

HOCH 09-1
The first six lines of Part A on page 1030

Line 2: *sp* is the verb.

line 3:
ỉw = "island" in this context

line 4:
Note that the Egyptian idiom parallels the English (or at least American) expression of "doing time".

line 5:
The line describes loneliness. '*ỉb*' probably refers to the man's thoughts or intentions as '*ỉb*' often does.

line 6:
kꜣp = "hut, lean to"

HOCH 09-2
The last six lines in part A.

line 7:
qnỉ šwyt = "embrace unconsiousness", i.e. "pass out"
Diagram this sentence to see the actual relationships for the words.

line 8:
dwn = "stretch"
See note 23 at the bottom of page 130.

line 9:
d3bw = "figs"
i3rrt = "grapes"
i3ḳt = "vegetables"

line 10:
k3w = "sycamore figs"
nqwt = "notched sycamore figs"
šspwt = "cucumbers"
The end of the sentence reads *irt.s*. *irt* must be an infinitive because it's the object of *mi*, but what do you think the '*.s*' refers to?

line 11:
Don't look up these words. Guess at what they are. Look at the determinatives and use the context to help you.

HOCH 09-3
Do the first six lines of Exercise B

#1):
spr = "petition"
šm = "go, walk", anomalous infintive form = '*šmt*'.
spr ḥr = "petition against"
r.k = "enclitic particle", says Hoch, but if you look closely at his explanation you'll see that it's the second person masculine equivalent of *r.f*, except that for some reason, he doesn't put the dots in there which make the words so much more understandable. I think you should put the dots in.
This is a hard sentence. You are now getting into some fairly complex sentences.

#3)
ꜥfdt = "box, chest"
ds = "flint"
ꜥt = "room"
sipty = "inventory"

I don't like putting this sentence in front of beginning students. So I'll help you as much as I can without actually translating it. It breaks down into three separate parts:
iw ꜥfdt im nt ds m ꜥt - here's a case where the indirect genitive is separated from its noun.
sipty rn.s m iwnw - this is a nominal sentence, the feminines refer to the word '*ꜥt*' in the first section.
m.k st m t3 ꜥfdt - t3 here is definitely not a definite article but a demonstrative adjective. The word '*st*' refers to the '*ꜥfdt*' in the first section.

#4)
sḫry = "captain"

#5)
št3 = "secret"

#6)
Upon entry into the afterworld, an Egyptian had to make a "negative confession" which took the form of denying whole categories of crimes and injustices.

ḫbn = "distort", not in the vocabulary.

HOCH 09-4
Do the last seven items in part B on page 131

#8)
sm3r = "impoverish"
wndwt = "people"
iwyt = "wrongdoing"

#9)
Paedagogically this sentence is a very poor choice to put in the grammar as an exercise. Without much more help than Hoch gives, this is a very hard if not impossible sentence. It contains grammatical elements you haven't seen yet, it would require you to waste a lot of time looking up vocabulary words (in fact, there's a word in it that's not in the vocabulary!), and it also requires a knowledge of the culture of the city of Byblos and the geography of north-eastern Syria. This sentence, as an exercise, is wrong on so many levels. But enough of my rant: we'll work on the sentence anyway. I think the notes below will help you immensely. Don't forget to look at Hoch's notes at the bottom of the page.

The sentence relates the activities of a military buildup ordered by King Djehutymes III, the successor of King Hatshepsut, for an expedition against the Mitanni who lived in what is now northeastern Syria, called "Naharin" by the Egyptians.

In line one, the second sign in front of the man with a stick is T7. The word is *mdḥ*, it's in your vocabulary.
ꜥš = "pine"

In line two
t3 nbt = "the lady" = most likely goddess (Hathor)
rd(w) in the middle of the line is most likely a relative passive participle, translate as "which were put". Look below to see how I diagrammed it (bold face, third line of text).
wrryt = "cart, wagon" in this instance instead of chariot. The word seems to refer to any sort of wheeled conveyance.
instead of *sṯ3.s* read *sṯ3 st*
the last word is *qd* = "go around/forth", not in the vocabulary!

In line three

ḫr-ḥ3t = "in front of, before, previously"
ḏ3i = "cross, ferry across"
I don't think *ir(w)* can be a stative. That would suggest that the river is now there but wasn't previously. It's got to be a relative participle (and, no, you haven't had them in your grammar yet).
imytw = "between"
nhrn = "Naharin", the land of the Mitanni. The modern Arabic word for "river" is 'nhr' from a proto-Semitic root in *nahar, so "Naharin" perhaps means "river-land", a reference to the Euphrates River and beyond it, the Tigris.