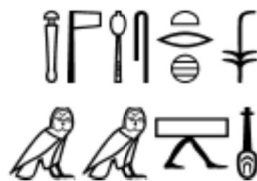


LESSON TEN



Who is the headless man whose statue now rests in the University of Pennsylvania museum in Philadelphia? He identifies himself with an inscription at his feet.



'rx nswt sHD tpy-nTr'

“Known of the king, the inspector, the head priest of the god”.

'nfr Smm'

Nefer-Shemem is the guy's name. No one seems to know what it means. My guess is it may be 'nfr Sm-im' “He who walks there is wonderful”

Participle/adjectives abound in this inscription. For extra credit, identify them all.

In this Lesson Hoch spends a lot of time talking about participles, all of which can be used as adjectives in Egyptian. In fact, there may be only one true adjective in the language, 'nb'. The rest are participle/adjectives. There's a lot to learn here and I have a lot to say, too. So you're getting a bit of extra time to absorb all this.

You need to go through every example in the book very carefully. I'll help you with many of them, at least that's my intention, whether I succeed or not remains to be seen.

You'll learn how Egyptian indicates possession in certain situations, even though the language lacks the verb "have".

And you'll hear more about AB nominal sentences, that is sentences in which both parts are nouns or nominal phrase and are joined in English by the verb "be", in other words: A is B.

A couple of points:

1) When you see somebody from the Hoch group writing into GlyphStudy asking for help or opinion on some subject, I want

EVERYONE
to respond.

The reasons for this are:

- a) It helps me know where the group might need some additional work. Think of the extra work we did with verbs - which seemed to help a lot. My opportunities for identifying these areas are extremely limited, so help me, please.
- b) It forces you to look things up. So if you're wrong, you're wrong, but at least you had to some work in order to be good enough to be wrong. It ain't good if you're wrong, but it's a lot better than having no idea at all. And don't worry, we'll make sure it's right before we're over.
- c) It helps remind you that you're not alone, even though your classmates may be on different continents.

So answer. Even if it's simply to reinforce what someone else said. Chime in.

We're going to slow down the interval between starting new chapters even further. This is mainly because from here on in the exercises at the end of the chapter become much longer.

You've heard me say before that you should revisit earlier chapters and study guides. Do that. But once we've started on doing the end-of-chapter exercises you should re-read the whole chapter at least once before you start on each homework set.

Of course, this is like grad school. "Read" does not mean "read". It means "study and learn". Write your notes all over again fresh and then add them to and compare them with the notes you wrote earlier.

This is the way you learn something that is unfamiliar and quite frankly foreign. When I was in high school a teacher gave me an operational manual on what was then a major, state of the art computer.

I'm not talking PC here. I took it home and read it from front to back. I understood all the words, I just didn't understand their meaning when they were put together into sentences. So I read it again from front to back. This time some glimmer of understanding began to emerge. So I read it again. This time I had fair comprehension.

Things get better and easier to handle the more familiar they are.

Assignments:

You're going to get a little longer to study this chapter before your first homework is due. There's a lot of stuff in this chapter, it may be easier than I think it is. I have a lot of notes for you to read, a lot of explanations for the examples, which I think are needed. Anyway, here's the schedule for now:

2013 Dec 1: HOCH 10.1 - Part A, lines 1-10 on page 148.

2013 Dec 8: HOCH 10.2 - Part A lines 11-19 on pages 148-149.

2013 Dec 15: HOCH 10.3 - Part B1) on page 149.

Here's where it gets hard. It is traditional at GlyphStudy to take a break at the end of the year. And we're going to do that. So you're going to have to pick up again on ...

2013 Jan 12: HOCH 10.4 - Part B2) and part B3) on pages 149 and 150

2014 Jan 19: HOCH 10.5 - Part B4) and part B5) on page 150

As usual, the due dates are flexible. If we see that another review session is needed, we'll insert one. No problem. I want you all to be with us all the way. Or maybe push the homework back a week, leaving two sessions this year and three the next. Let's see how it goes.

Section #117, page 132

How to recognize a participle:

- 1) It's an adjective, so it comes where you adjectives to come in Middle Egyptian, AFTER the word it refers to
- 2) Participles can look just like verbs - but - they have no subject. There is no following suffix pronoun, there is no following noun.

It is probably true that, with the exception of 'nb' ("all"), EVERY adjective in the language is really a participle.

Sections #118, #119, #120 pages 133 and 134

I have lots to say about these three sections. But first, a few words of (more) advice:

There are two words in these sections that you can dismiss:

- 1) **"Modify"**. The grammatical use of the word modify needs to be, not just modified, but destroyed. Nothing is ever modified, nothing is ever changed. For example, in the sentence "the blue car rolled off the hill", the word "blue" does NOT modify "car". Nothing is changing the car. "Blue" helps identify the car. So you could say

that it refers to the car.

2) **“Predicate”**. Despite its presence in almost every grammar book you will ever see, it is not only a completely useless concept for which there is NO universal definition and, in fact, there ain't no such thing as a predicate. So forget it.

OK. More stuff concerning paragraph 1) in the box above, the one about the word “~~modify~~”. We can say that participles are used adjectivally. In fact, we need to say that. So here it is: Participles are used adjectivally. They don't ~~modify~~, they describe. That's not quite all that happens with a participle but it's enough for right now.

In Egyptian, participles and adjectives are the same thing. All Egyptian adjectives are participles with the exception of 'nb' which is an adjective but not a participle. You'll see me talking about participle/adjectives - or what is the same thing - adjective/participles when I refer to the Egyptian language. But in English there is a difference and a few words about adjectives operating in English will help you identify them when they appear as participle/adjectives in Egyptian.

Let's see what we mean when we talk about adjectives in English. Then we'll be also able to understand what Hoch is trying to say when he uses the word “~~modify~~” and I say that an adjective is merely a word that helps us figure out more precisely what the sentence is talking about.

Example 1:

“A car rolled off the hill.” OK. But let's say there is more than one blue car. Which car is the sentence talking about?

“The blue car rolled off the hill.” In this sentence “Blue” is used adjectivally to help us identify which car rolled off the hill. Maybe it's not enough because maybe there was more than one blue car.

“The large blue car rolled off the hill.” Now we have two adjectives:

- 1) “blue” - like before and
- 2) “large”.

The subject of this sentence it is simply a generic word “car”. Which car? The focus is too wide, it includes all cars. So we pile on adjectives (be they individual words or whole phrases) until the focus has narrowed sufficiently to identify the individual car.



**Keep in mind that Egyptian
adjectives are really
adjective/participles**



Now here's another test for an adjective: you can make a relative out of it. Relatives are things that relate one idea to another. In English they usually involve words like “who, which, that”. Here are some examples:

We'll start with “The large blue car rolled off the hill.”
Here is this same sentence with relatives thrown in.

“The car which is large and which is blue rolled down the hill.”

Here's another example:

first without relative: “The running boy laughed.”

and with a relative: “The boy who was running laughed.”

So, to refresh so far:

- participle/adjectives may look like verbs, but they have no subject. Their subject is in fact the noun they refer to.
- participle/adjectives describe a noun to
 - sufficiently determine which particular object the noun identifies
 - provide further information about the noun
- participle/adjectives can be turned into relatives.

That's all a participle/adjective is.

Well, not quite.

Adjectives may not actually be derived from verbs but they are certainly related to them. So in addition to functioning as nominals, they can then turn around and function rather like verbs. Here's how:

“The boy driving the car laughed.”

Here we have a noun: “boy”

and an adjective: “driving the car” ← the whole thing is an adjective!!!¹

(Just for a reminder we identify this adjective by turning it in to a relative: “the boy who was driving the car laughed”. So let's look at this adjective a little longer.

“driving the car”. Well, “driving” is certainly an activity, so it is related to the verb “drive”. And just like the verb can take a direct object so can an adjective/participle: “driving the car”.

If this were Egyptian here's how I would diagram it:

P	V	s	i	o	S	O	A
	laughed				the boy driving the car		
	driving					the car	

¹ OK, I know that “driving” is really a participle in English, but there's no question of the fact that English participles have an adjectival function. And as I said earlier, in Egyptian there is no distinction between them, except for 'nb'.

So, in the first line I put the participle (which - remember has an adjectival function) in the same slot as the noun it refers to. This is always the place to do this. An adjective goes in the same slot as the noun it refers to. But, just because in this case, it turns around and starts acting like a verb, it gets its own clause on its own line. Look at that line. There ain't no subject! Just like I said.

Here's the list of things to remember again - expanded to include the verbal function which it can have:

So, to refresh so far:

- participle/adjectives may look like verbs, but they have no subject. Their subject is in fact the noun they refer to.
- participle/adjectives describe a noun to
 - sufficiently determine which particular object the noun identifies
 - provide further information about the noun
 - participle/adjectives can be turned into relatives
- participle/adjectives can be turned into relatives.
- **except for 'nb', ALL Egyptian adjectives are participles which means they are related to verbs which means they can take direct and indirect objects and have adverbs (they don't have to - but they can).**

English does have true adjectives. So do French, German, Russian, Latin, Greek, all those languages. But as I said, Egyptian has only one adjective: 'nb'. How do we know this?

We know that because languages like English do not have verbs like 'Hai' which means “be joyous”. Instead, languages like English say “be joyous” which is a form of the verb “be” + the adjective. Two words. But in Egyptian, 'Hai' is not only the verb, it also contains its own adjective. One word. So, because these verbs exist, and because they are treated a little bit differently than other verbs, we can say that there is a class verbs in Egyptian which we will call “adjective-verbs”.²

Well, every verb has an associated participle which indicates who is performing the action indicated by the verb. For transitive verbs (verbs which take a direct object), English has two participles: the present active participle usually formed like the verb + “-ing” and a past participle which is usually given as the third member of the English verb troika such as “sung” as in “sing, sang, sung” or “run,

² In #44 in Lesson 4, Hoch introduced adjective-verbs for some reason which escapes me. He didn't say much about them then but I did make this note for you: “Read Hoch's second paragraph in this section (#44) carefully. When he says that adjective verbs were never used in the so-called “circumstantial” sDm.f he implies that this kind of verb was treated differently than other verbs. Read the paragraph closely.”
Do that.

ran, run” or “see, saw, seen”. Intransitive verbs, that is: verbs that cannot be made into a passive, like “be”, have no passive participle.

Egyptian has several more types of participle than English does.

But despite all these adjective-verbs there is no verb 'nb' which would mean “be all, be everything” in Egyptian. But all other “adjectives” are associated with a verb. So that's how we know there are adjective verbs and that's also how we know that 'nb' is a true adjective and not a participle.

Most of the first paragraph on the top of page 133 can be ignored. Egyptian participles are not necessarily derived from verbs. In fact, it may be the other way around. This applies to English participles too. Anyway, it's better to understand them as sharing the same root and sharing an underlying concept rather than saying that one is derived from the other. And the distinction between adjective/participles and verbs is easy. Verbs always have a subject. Participle/adjectives never do.

But the second sentence, the one beginning with “of course” brings up my next point: the so-called “~~predicate~~ (whatever that is) adjective/participles, a point a little more fully explored in #119 - but not explored enough.

To introduce this point I need to emphasize one more thing about participle/adjectives. They can do something that English adjectives rarely do: act as subjects of a verb. When English adjectives do take on the role of subject they are almost used generically such as:

“The dead walk among us.” (I'm writing this close to *oiche shamhna* - “Halloween” to you). The word “dead” is actually an adjective. The full expression would be: “Dead people walk among us.”³

Now look at this example This is a complete sentence. Compare it with the example shown at the end of #118 (2).



hA(i) Dd mAat

“May the speaker of truth go down.”

(OK, it's just an example. It doesn't have to make much sense)

When you look at this thing you would think right away that you have verb followed immediately by verb. That probably just isn't going to happen. When I try to diagram it I can easily put 'hA(i)' in the V slot...

³Note that when the bare adjective is used, English requires the definite article. In the example using people, note the difference between:

“Dead people walk among us” - referring to dead people generically

“The dead people walk among us” - referring to specific dead people who have already been identified.

Since Egyptian has no articles at all, you are going to have provide the correct English translation based upon your understanding of the context. And if your native language used definite articles differently than English does, good luck to you!

P	V	s	i	o	S	O	A
	hA(i)						

where am I going put the rest of it, the 'Dd mAat'?

That's where remembering the basic construction of a sentence comes in. A sentence is basically nothing more than a subject, a verb, and maybe a few extra remarks thrown in.

So, here we have a verb. Where's the subject? It's got to be at least 'Dd', which means that 'Dd' must be a participle, and the person who speaks is not just speaking, he's a speaker of truth so the whole thing is:

P	V	s	i	o	S	O	A
	hA(i)				Dd mAat		
	Dd (a participle)					mAat	

The subject of 'hA(i)' is 'Dd mAat', "the one who tells the truth".

The participle 'Dd' here is acting as a noun. You can't do this in English. If you were to try to translate the participle 'Dd' into an English participle you'd get "the speaking truth goes down". That ain't English. So while you can often translate Egyptian participle/adjectives as English participles, it ain't always the way to do it.

The hard thing about all this is that here we have a participle but there is no noun for it to refer to. It stands as its own noun. Very un-English. Very Egyptian.

OK. Next point: 'Dd' is participle. Acting as a noun. We've established that. But in this sentence, when it's all through being a noun it then starts acting like a verb. So in the second line we see it acting that way. You can identify the lack of subject by putting a note like I did, identifying it as a participle.

You may have to read through this blurb a few times if you're still hazy about the content. Try making up your own examples using some of the words in #118 like 'sDm(w)' or 'sS'. Use different verbs. Short sentences, don't create confusing monsters .

So here is what I've been leading up to.

We now know that Egyptian participles can stand in for nouns, they can even be the subject of a sentence. And it follows that they can be direct object, indirect objects, and objects of prepositions. Anything that any other nominal form can do, they can do, too.

We've learned that there are such things as AB sentence where A = B, that is: A is B. For example, Sue is a girl. One noun is said to be the same as another. Sue - girl.

Can I say “Sue is pretty”? I sure can. (In fact, I often do, it scores points for me. And anyway, it's true, she is pretty). So if I were to say that “I love my lovely wife” in Egyptian it would probably come out as something like:



iw mr.i Hmt.i nfrt'
 “I love my lovely wife.”

'nfrt' is feminine agreeing with 'Hmt'.

But if I just wanted to say “My wife is lovely” I would have to say:



'nfr Hmt.i'
 “My wife is lovely.”

Unhhh. What happened to the 't' in 'nfrt'? It's gone. Disappeared. Vanished. How to explain that?

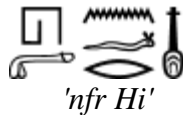
Egyptian does not say “A is B”. It says “A B”. No verb. So if it said 'Hmt.i nfrt' that would mean “the lovely wife” which is a wonderful compliment but not what we wanted to say. The only way left is the put the adjective/participle in front of the noun. But since it comes before the noun, it has no noun yet expressed to agree with. So it drops all pretense of agreeing with any noun. It uses the default case which is simply the masculine singular.

'nfr Hmt.i'
 “My wife is lovely.”

The reason Egyptian can do this is that what we've been interpreting as an adjective in English really is a noun. A masculine singular noun. I don't know why people don't just tell you this. “But wait a minute, Bob, how do you know it's not really a verb? Why couldn't this be just the regular verb followed by subject - which would be standard Egyptian word order? One reason is that we never see the A part of this A is B noun clause with a suffix pronoun. “She is lovely” is never 'nfr.s'. Even better, we never see 'iw' involved. Never 'iw nfr.s'. For that matter we also never see 'iw nfr Hmt.i'. So the A

part is not a 'sDm.f' form. It sure ain't a stative. It ain't a verb.

If I wanted to say “the husband is good looking” it would come out



'nfr Hi'

“The husband is good looking.”

If I wanted to say “my daughters are lovely” it would be



'nfr sAwt.i'

“My daughters are lovely.”

But what if I wanted to say something like “I am rejoicing”, “she is rejoicing”, in other words: use a pronoun instead of a noun? It works like this:

1 sing.	'ink Hai' the construction is independent pronoun + adjective/predicate		“I am joyful”
2 sing. masc.	'Hai Tw' (also 'Hai tw')		“You (male) are joyful”
2 sing. fem.	'Hai Tn' (also 'Hai tn')		“You (female) are joyful”
3 sing. masc.	'Hai sw'		“He is joyful”
3 sing. fem.	'Hai sy'		“She is joyful”
1 plural	'inn Hai' the construction is independent pronoun + adjective/predicate (not actually attested as far as I can tell)		“We are joyful”

2 plural	'Hai Tn'		“You all are joyful”
3 plural	'Hai sn'		“They are joyful”
3 common	'Hai st'		“It / they are joyful”

In other words, except for the 1st person singular and, apparently, plural, where the independent pronoun precedes the adjective/participle the construction is adjective/pronoun + dependent pronoun.

The following chart summarizes everything I've said about participle/adjectives and everything Hoch says about them in #118 through #120. If all of this makes any sense, and it had better by the time you reach the end of this chapter, the summary will tell you everything you need to know about them except for the forms themselves. For that you have to read #121.

- So it doesn't matter if the noun is masculine, feminine, or even plural, when I want to say “A is B” where “B” is an adjective/participle, the form of the adjective/participle is always the masculine singular and it comes first in the sentence. That's because it's a noun in this case.
 - But when either A or B is a pronoun,
 - the 1st person construction is independent pronoun + adjective/participle
 - otherwise the construction is adjective/participle + dependent pronoun.
- If I want to use it as a true adjective then it comes after the noun and agrees with the number in number and gender.

and just to remind you, here's the chart from above:

So, to refresh so far:

- participle/adjectives may look like verbs, but they have no subject. Their subject is, in fact, the noun they refer to (unless they are their own subject, as in the blue box above).
- participle/adjectives describe a noun to
 - sufficiently determine which particular object the noun identifies
 - provide further information about the noun
 - participle/adjectives can be turned into relatives
- participle/adjectives can be turned into relatives.
- **except for 'nb', ALL Egyptian adjectives are participles which means they are related to verbs which means they can take direct and indirect objects and have adverbs (they don't have to - but they can).**

These two charts sum up everything I've said and everything Hoch has said in #117 through #120.

Section #121, pages 133-137

If you don't like terms like “imperfect” and “perfect” (and I certainly don't) you can call them “present” and “past” although those are technically less correct.⁴

⁴ The difference between “imperfect” and “perfect” is actually called “aspect” - and you can forget that right now, it will never help you learn Egyptian. I just threw it in because one or two of you might be interested in it. Slavic languages

Since an action which has been done once and is now completed (“perfect” according to grammarians) usually refers to an action in the past, the “perfect” almost always refers to past action and that's why it's usually OK to simply call it a “past participle”.

But an action which was repeated or maybe still going on (i.e. not “perfect”) is imperfect. But be careful, these actions might not be taking place in the present so it's less OK to call them “present participles”.⁵

Anyway, on to page 134.

You'll need to note the forms on your own. I need to help you with the examples Hoch provides. I'll put all the participle/adjectives in red.

'Ax sDm n sA sDmw'

“Listening is good/effective for a son who listens”

P	V	s	i	o	S	O	A
					Ax sDm		n sA sDmw

'Ax sDm' is simply an AB where A is the participle 'Ax' (“effective”) functioning here as its own noun. 'sDm' is an infinitive, the B part of the AB construction. It has an associated prepositional phrase 'n sA sDmw'.

Now we might think we have 'sDm' as the subject of the verb (not the participle) 'Ax' but, lacking an introductory particle like 'iw' or 'm.k' we would have to view 'Ax' as a prospective: “may it be that listening is effective...” and that's not what the original author Ptahhotep was trying to say.

'sDmw' is a participle/adjective. How do I know? Well, it's in the adjectival position, following its noun, and there's nothing else in the sentence. It's got to be helping identify which 'sA' (“son”) we're talking about. Also, we can make it into a relative. In fact, Hoch's translation has already done that.

Next sentence (the last sentence on page 134):

like Russian, Polish, Ukrainian, etc. distinguish carefully between the aspects. For example, I once tried to talk in Russian about going through a door. I mistakenly used the imperfect form and gave the impression that I was eternally in the process of walking through the door! Everyone smiled politely and grasped what I really meant - just as we smile politely when they fail to use English articles correctly ('cause they ain't got none in their native language).

The concept behind “perfect” is borrowed from its Latin meaning. There is a verb in Latin 'faciō, facere, fēcī, factum' = “make, accomplish”. Related to it is a verb 'perficiō, perficere, perfēcī, perfectum' which means “make thoroughly, accomplish thoroughly”. This word came into English, and after some evolution, became the word “perfect”. But - along with the evolution of the form came an evolution of the meaning. “Perfect”, in English, does not mean “accomplish thoroughly” - it has come to mean “without blemish”. Grammarians, who claim to be students of language, haven't bothered to keep up with this evolution. So we're stuck with this stupid terminology.

Of course, that which is not “perfect” is “imperfect”.

⁵ I have no idea how you would translate “You only die twice” into Egyptian, or Russian for that matter.

'iw xsf.tw n swA Hr hpw'

“One punishes him who passes over the laws.”

Technically, that's a correct translation. “Passes over the laws” is idiomatic for “breaks the laws”.

In English, the person you punish is the direct object. In Egyptian that person is the indirect object. No particular reason. It's just the way it is.

This is a hard sentence. I don't think it's fair for Hoch to put this one in here, but here it is.

P	V	s	i	o	S	O	A
iw	xsf	.tw				n swA	Hr hpw

Hoch's note uses the word “dative”. In a language like Egyptian when you mean “indirect object” say “indirect object”, not “dative”. The word “dative” does not mean “indirect object”.⁶ Note that the indirect object goes in the O slot. If you look back at the preceding example, 'n sA sDmw' is not an indirect object. English will mess you up here but it likes to express indirect objects as prepositional phrases.

Top of page 135.

I'm not going to grid this sentence. Most everything goes in the S slot. Participle/adjectives are: 'mrrw nTr.f' (“beloved of his god”), 'mAa' (“true”). Even the guy's name has one: 'Xnm(w)' (“united” in this case with Hotep, that is, united with prayers, offerings, propitiation).

'rx' in 'rx-nsw' (“known of the king”) might be one. I actually had it listed with the others before I saw that Hoch had some doubts about it. After some reflection I agree with him. It is more likely that 'rx' is a relative verb.

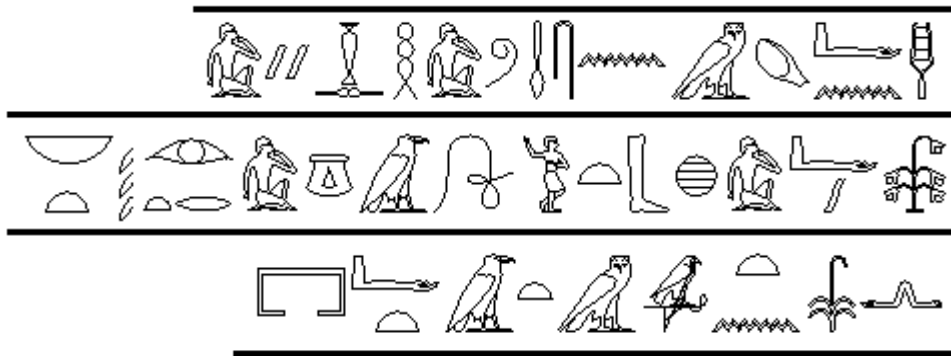
Second one on page 135

'ir(r)t nbt n nsW'

“everything that is done for the king”

⁶ The term is used in languages like Latin and Greek where nouns change their endings depending on whether they are the subject, indirect object, etc. German, Russian, Irish, etc. do this too. In these languages the indirect object uses dative endings. But the dative has other functions as well in all of those language, so “dative” does not uniquely mean “indirect object”. In addition Egyptian nouns do not change their endings to identify their function in a sentence, so “dative” is wrong on two counts. And that's why I object to it. It's juse something else you have to encounter and it doesn't help you learn Egyptian.

The full quote is...



'aHa.n sDm.s xrw Hsy
Sma xbit wAg irrt nbt
nbt n nsw m tA at'

“Then she heard the pleasant sound
of singing, dancing, shouting (for joy) - everything that is done
for a/the king in the hall.”

I stole the glyphs from the Ancient Egyptian Language site at <http://www.rostau.org.uk/WESTCAR/HIEROGPS/WESTP10.HTM> - my use is for instructional purposes, a good cause.

They will also appear later on in this chapter, on page 138, where it is given in even more complete form to illustrate another point to be covered at that time.

'ir(r)t' is a present (so-called “imperfect”) participle because it represents on-going, habitual action. It is feminine because it refers to every action in the sentence which precedes it - singing, dancing, shouting for joy, all that stuff. Note that Hoch uses a relative “that is done” to translate 'irrt' so there's another passed. How do we know it's not active? Because then the only thing it agree with is her, the woman who is doing the hearing. And in that case it don't make no sense. Try it, you'll see.

No diagram for this one, it's too simple.

The example on the bottom of page 135.

'Dd mdw Hr irrt n(y)t **msit** TAY'

“Words recited over the milk of one who has given birth to a male child.”⁷

The whole sentence here is the heading of medical/religious procedure listed in the Ebers Papyrus which deals with such matters.

P	V	s	i	o	S	O	A
	Dd					mdw	Hr irrt n(y)t

⁷ It is unfortunate that just above this sentence, Hoch told you about the form of 'ir' (“who did”) and then entered this sentence which contains the word 'irrt' = 'irTt' (= “milk”). The words have no relation to each other.

							msit TAY
	msit					TAy	

This is a heading.

'Dd' is an infinitive, not a participle/adjective. Another way you can tell is that, as I said earlier, English adjectives pair up with the verb “be”, as in “be good”, “be tall”, “be green”. These are adjectives and can form adjective verbs in Egyptian. There ain't no verb “be recite”. The only time you're going to find that the A part of an A is B sentence is a participle/adjective is if A is an adjective in English. Wait a minute, you ask, what works in one language works the same way in another? In this case, yes.

Next question: why did I put 'mdw' in the O slot? Isn't it the subject of 'Dd' as in “words spoken...” in that 'Dd' is a passive infinitive? You could think of it that way and put it in “S”. I thought of 'Dd' as active, “speaking words...” in which case it's a direct object. In a case like this, either/or is find.

'irtt' is a noun. 'Hr irtt' = “over the milk”.

Pay attention to the steps we can use to procede further in this sentence:

- Next comes one of those things that you should recognize by now. An indirect genitive. 'irtt n(y)t msit'. Both sides of an indirect genitive are, by definition, nominal.
 - But 'msi' is a verb
 - a verb which has no subject
 - so it must be a partiple/adjective.
 - we can see that it's feminine
 - but there's no feminine noun for it to refer to
 - so it's a feminine participle/adjective acting as its own noun.
 - what's the word following 'mit' then?
 - now let 'msit' take on its verbal aspect and we see that ...
 - 'TAy' is its direct object.

Lots of steps, and it'll be slow going at first, you'll pick up speed later on. Here's the complete grid, maybe that will help:

P	V	s	i	o	S	O	A
					Dd mdw ...		
	Dd				mdw		Hr n(y)t msit TAY
	msit					TAy	

In line 1 everthing goes in the S slot because this is a heading and in a heading the whole thing is initially one huge noun phrase. If you want, you don't have to start with line 1 (as you can see, I didn't either when I diagrammed it earlier), you can go directly to line 2 and just make a note to that effect.

'Ha nTr Abx(.w) m **ir** sw'

“The god's flesh united with him who made him.”

“... him who made him?” English pronouns can make life difficult for both speaker and listener. We really need to work on this in our language. Anyway, we start out with a stative. Remembering that statives start off life acting adjectivally, ... but wait, how did we come to decide this was a stative anyway?

- The sentence starts with two undoubted nominals, 'ha' and 'nTr'
 - followed by a verb 'Abx'
 - there is no other subject
 - so let's try stative and see how it works.

It works fine. A complete grid looks like this:

P	V	s	i	o	S	O	A
					Ha nTr Abx(.w)		m ir sw
	Abx	(.w)					m ir sw
	ir			sw			

Yes, but we're supposed to be concentrating on the participle/adjective. How do we follow along with that?

- The sentence endes with a prepositional phrase 'm **ir** sw'
 - The object of a prepositional phrase MUST be a nominal, so '**ir**' despite being a verb, must be a nominal form
 - could it be another stative, like 'ir(.w)'?
 - if it were a stative, the subject (.w) would have to refer to a preceding noun somewhere, and there is none
 - so let's try participle/adjective, if it is...
 - it could stand at its own subject, which is certainly a possibility here
 - acting verbally it would take 'sw' as its direct object.

Right now you're saying that it looks like a bunch of guesses - and for a beginner that's true. With experience the procedure like this becomes much easier. It really does. Yet, as you've seen, even people like Jim Hoch sometimes can't decide whether things like 'rx' in 'rx nsw' are verbs or participle/adjectives. That's kind of like sitting in a baby calculus class and watching the professor write a derivation on the board. You follow along and it looks easy. It ain't so easy when you get home and try to work with examples on your own (and what you don't know is that the professor spent quite some time working on his example just before class). Be of good cheer. Like anything else, it takes practice.

So we'll continue.

Second example on page 136

'rx ir(ryw)t m dgm m gmyt s sSw iswt m Axt n rmT(w)'

“Knowledge of what is made of the castor oil plant as it is found in the ancient writings, being beneficial to people.”

Wow.

I'm going to back up at this point and go through an even more formal analysis. The steps are:

STEPS IN THE TRANSLATION PROCESS

1. Note the context
2. Acquire the vocabulary
3. Trial translation
4. Verification checks
 1. does the translation violate any vocabulary?, i.e. are the words accounted for properly?
 2. does the translation fit the context?
 3. does it work well with the preceding body of the text?
 4. does the translation make sense?
 5. does the translation work grammatically in Egyptian?
 6. does the translation provide reasonable English?
5. if any answer to the above five questions was “no” then go back to step which fails and try again.

Let's see how this goes:

1. Note the context: Well, Hoch provides us with some context. He tells us that this is the title of a medical text. So, being a heading, the whole thing is a huge noun clause. But, of course, being that long, there is some structure inside.
2. Acquire the vocabulary: we'll work with a few new words here.
 - 'dgm' = “castor oil plant”
 - 'gmi' = “find”
 - 'sSw' = “writings”
 - 'iswt' = “ancient time”
 - 'Ax' = “useful, beneficial”
 - 'rmT' = “people”
3. Trial translation:
 - “knowledge of doing in/from castor oil plant in finding in writings of ancient times in/as useful to/for people” --- well, it ain't English yet, but it gives us some ideas that could be useful

4. Verification Checks

- Is all the vocabulary accounted for and apparently correct, both English and Egyptian? Yes
- Does the translation fit the context? Outside of being a heading, there is no context.
- Does it work well with the preceding text? There is no preceding text.
- Does the translation make sense? Sort of. It needs work.
- Does the translation work grammatically in Egyptian? Not yet. **Need to do some work here.**
- Does the translation provide reasonable English? Not yet.

5. We need work on the grammar.

'rx ir(ryw)t' - a direct genitive which means that 'ir(ryw)t' must be a nominal. It's also a verb. Not a stative so it looks like a feminine participle/adjective. With no previous noun to refer to, this could be a stand-alone participle/adjective (i.e. be it's own noun), a generic feminine - again because there is no feminine noun to refer to.

So we've established that 'rx' ir(ryw)t' may be a direct genitive containing a generic feminine.

If it's a participle/adjective is it active or passive? Let's see.

- It's followed by a prepositional phrase 'm dgm' which has several possible interpretations:
 - “in a castor oil plant”
 - “from a castor oil plant”
 - “as a (in the position of) a castor oil plant”
- So now let's try these on to test whether our participle/adjective is active or passive.
 - “knowledge of what makes/does in a castor oil plant” <- makes no sense
 - “knowledge of what is made/what is done in a castor oil plant” <- makes no sense
 - “knowledge of what makes/does from a castor oil plant <- makes no sense
 - “knowledge of what is made from a castor plant <- MAKES SENSE - COULD BE OUR WINNER
 - “knowledge of what makes/does as a castor oil plant <- makes no sense
 - “knowledge of what is made as a castor oil plant <- makes no sense.
- So we have a winner. And it looks good. 'ir(ryw)t' could certainly be a generic passive participle.

The next two words, 'm gmyt', is another prepositional phrase. We go through the same steps as above and come up with “Knowledge of what is made from a castor oil plant as what is found in...”

And then yet another prepositional phrase! 'm sSw iswt'. But now it's starting to make sense! “Knowledge of what is made from a castor oil plant as is found in the ancient writings ... “

And then - will we ever run out of prepositional phrases? Yes, this is the last one. 'm Axt n rmT(w)' in our context must be “as is beneficial to people.”

I'm not sure that putting this into a grid will be all that beneficial. Let's just identify the participle/adjectives:

'rx ir(ryw)t m dgm m gmyt s sSw iswt m Axt n rmT(w)'

third example on page 136

'iw.i mi s **itw** m axxw'

"I was like a man overpowered in darkness"

P	V	s	i	o	S	O	A
	iw	.i					m s itw m axw
	itw						m axw

I know that 'iw.i' is usually presented as a particle and placed in the "P" slot. Originally it was a verb + suffix pronoun according to Gardiner, or at least may have been one. I just put it here that way to remind you.

last example on page 136

'**xsf** iw Hr irt iy(w)t'

"The one who ought to punish crime is the one who is creating harm."

This one needs some context. It comes from the Eloquent Peasant. Our hero, the peasant, is complaining about official corruption. In Ancient Egypt he had a lot to complain about.

P	V	s	i	o	S	O	A
	xsf					iw	Hr irt iy(w)t
	irt					iy(w)t	

'**xsf**' is not unambiguously a prospective participle. It could be a present. The interpretation depends upon what you think the context calls for.

example on the top of page 137

'm am(w) ib.k Hr **Dd.ti** n.k"

"Do not be neglectful concerning that which might be said to you."

You haven't had some of the grammar here. 'm am(w) ib' is a negative command, "do not neglect", literally, "no not become faint of your heart."

Pay close attention to Hoch's statement on the top of page 137 that '.ti', which looks like a stative ending, sometimes serves as a feminine singular ending for participle/adjectives. Here's another example of a participle/adjective performing another nominal function : as the object of a preposition. And it then turns right around and acts as a verb complete with an indirect object.

P	V	s	i	o	S	O	A
	m am(w)					ib.k	Hr Dd.ti n.k
	Dd.ti		n.k				

Section #123, page 137

“The Extended Use of the Passive Participles”.

Maybe we should call this construction the “Weird Use of the Passive Participles”.

It's so strange that I cannot come up with a good, or alternative, way of explaining this.

Here's a grid for Hoch's example 'bw irw xrw im' (= “The place were the noise was made”)

P	V	s	i	o	S	O	A
					bw irw xrw im		
	irw					xrw im	

'irw' is obviously attached to 'bw' somehow. I told you earlier that you can make relative phrases out of participle/adjectives by using words like “which, what, that, who”. This construction makes it seem like you could add the word “where” to that list. In fact, as you can see from the translation, that's just what has been done. So maybe that's something you can add to the list of what makes a relative.

So the example in the middle of the paragraph at the bottom of the page would read 'wat Sm(y)t Hr.s' = “The road which is walked upon.”

Note that the Egyptian requires that the thing being talked about be reidentified at the end of the sentence, so in the first example 'bw ... im' says something like “the room ... there” and in the example we have 'wAt ... Hr.s' where the feminine '.s' clearly refers to the road.

But then, over on the next page we have 'ra mAAw xt nbt m stwt.f'. And here's what its grid looks like:

P	V	s	i	o	S	O	A
					ra mAAw ...		
	mAAw					xt nbt	m stwt.f

You might translate this as “The Sun which sees all things in its rays.” As far as I can tell, that would be fine but putting that into the context which it appears in (which Hoch has not provided here) would not work. So the next thing to try would be “The Sun by which all things are seen by means of its rays” - and if that fits into the context, you're done.

In the middle of this page (138) you'll find the more complete quote I told you about a few pages back.

Try it out there and on the last example at the bottom. In that example don't forget to treat 'imy-rn.f' as one word.

Section #125, page 139

These 'sDm.ty.fy' things pop up at the most unexpected times. I guess the thing I have to say about them is:

- learn to recognize them, especially in their abbreviated forms (like 'sDm.t.f', for instance)
- don't worry about where they are not used - and you'll be fine

In the example on top of page 140 the phrase

'dd.ty.f(y) n.i nhy n(y) md(w)t nfr(w)t' refers back to and further identifies 'xnms'

“a friend ... who will tell me ...”

(another way of looking at it is: 'xnms' = 'dd.ty.f(y) ...')

Note also that 'wd' is a participle/adjective too! And it refers to the same person.

Try the next example on your own.

Section #126, page 140

Egyptian has no verb “have”. To say “I have a book” you have to use a different way.⁸

You're just going to have learn this stuff - and, of course, forget about “predicates” and translate “dative” into English. Sorry about that, these are really irritating and have become my pet peeves.

Sections #128, #129, #130, pages 142 - 144

These three sections talk about the AB sentence. AB is the Egyptian way, A is B is the English way. You first heard about this back in Lesson 5 on page 63. And you've see me talking about it throughout this Study Guide

You're going to have to read through these things and make your lists. What I want to talk about is a little background material that goes on in section 129 where Hoch talks about “topic” and “subject”. We already know that every sentence has a subject and might have said “of course” when asked if every sentence has a topic - thinking that they are the same thing. Often they are - but not necessarily. For example, in a sentence like “John is loved by Mary.” The subject is “John” but it's not necessarily the topic. The situation is even clearer in a sentence like “It is John who is loved by Mary.” Here the

⁸ Russian doesn't either. To say “I have a book” Russian says: У меня книга, “to me is a book” a construction just like in Egyptian. (I thought I'd throw that one in just to show off.)

subject is “it” but the topic is very clearly “John”. In a case like 'A pw' I don't know that it's really all that important a distinction. What is really important here is the sentence where Hoch warns you that 'pw' IS NOT A VERB. It NEVER means any form of the verb “be”. Now let me hear you all say it out loud “'pw' IS NOT A VERB”. Say it again, louder, I didn't quite hear it that time. The translation of 'pw' depends on the context. It can be “he, she, it, they”, whatever is required. It is a demonstrative pointing at what Hoch rightly calls the topic.

Section #131, pages 144-145

Three different verb patterns appear here:

'sDm.in.f'

'sDm.kA.f'

'sDm.xr.f'

Since they all mean “then...” it becomes a bit easier. The last two are actually older expressions and occur mainly in medical texts.

HOMEWORK

Hoch's book was meant to be used in his classroom. For that reason, I think, he can get away with stuff like this. Otherwise, it is poor paedagogical process to insert a piece like this without explanation. At least it's a much better practice than Allen does. His exercises give the student the idea that each sentence must be analyzed in isolation from the rest of the universe. His students have no idea that they can - and indeed must - use context to properly gain an understanding of the text.

Since Hoch isn't here you get the second team, me, to help you through some of the rough spots.

Some of you may recognize this text, others won't. So, to level the playing field. This is from the Shipwrecked Sailor. Keep in mind the context: you have a sailor who was shipwrecked and is now stranded on an island. But it is certainly not a desert island.

I detest the practice of making you look up words in a dictionary so I will provide some help there in my notes below. Some other grammar writers make you look stuff up, too. Still, no excuse for it. You have to spend/waste a lot of time looking up stuff when you should be concentrating on the work of actually comprehending the Egyptian. And by this time in your lives, you all should know how to use a dictionary. Let's see the hands of those who don't.

I thought so.

OK. End of rant. But it was important for you to know why I am subverting the author's intent.

Line numbers will be given without reference to the indentations in the book. i.e. there are 13 lines on page 148 and six more on page 149. And then we get to part B. I don't know why Hoch indented some of those lines.

Hoch 10-1

lines 1-10 on page 148

Just before our text begins, the Shipwrecked Sailor is talking about all the items which he found on the island he was stranded on. "...in it, together with birds...". Then our text begins.

Line 1:

'nn ntt nn st m Xnw.f'

'ntt nn st' is a relative clause. 'ntt' is fem. sing. because it refers to a generalized (and unspecified) antecedent. 'st' refers to the same unspecified antecedent. So 'nn st' = literally, "not it". You've seen this sentence before.

OK, so if 'ntt' is a relative it must mean something like "which" or even "that which".

Now we have "which not it". Keep in mind that Egyptian likes to repeat pronouns.

'nn ntt' must = "not which".

The last word, "Xnw" is often translated as "house" or even "palace". What it really means is "interior/inside". In this case, the text is referring to the island itself, which is the antecedent for the suffix pronoun '.f'.

So what we have so far is "not that which not it inits (the island's) interior."

See any verbs in there?

Neither do I.

Which English verb do you supply when the Egyptian verb is absent? English doesn't like to start sentences with verbs so it often postpones the subject by prefixing the word "there" to the sentence. You might have to supply the English verb twice.

OK. 'Nuff help. You're on your own.

Line 2:

'ssAi' = "satisfy". The subject is '.i'. Understand "food" here, not the other thing. As I said above, he's been talking about nourishment, etc.

Line 3:

'rdi r tA' = "put on the ground"

'wr' = "excess". What he's saying is that he doesn't lack for food and he has to lay down what he can't eat.

Line 4:

'Sdi' = "cut out". He's building what's called a "firedrill". 'DA' = "fire drill". Not a practice evacuation of a building. This is what a fire drill is:

You take a nice long, wide stick and gouge out a hole in it. You fill the hole with very dry grass. Push a narrow stick into the hole, tamp down the grass kindling, and twist the narrow stick rapidly to build up enough heat to ignite the grass, hopefully sometime before you starve or freeze to death.

If you have time, you build a small bow and wrap the string around the stick. Then, pressing the stick into the hole with a capstone (some such artifacts actually have been found), move the bow back and forth rapidly. This is an improved fire drill. This is almost certainly the way the ancient Egyptians kindled their fires.

Try it sometime. You can do it, just don't expect great results immediately after a rain. Nourish your fire carefully.

An illustration of how hard it was to start your own fire this way is given by the eternal flame that must never go out in the hearth of the Temple of Vesta in Rome. Basically it represented the hearth fire in every house. Woe to the Vestal Virgin who was on watch if the fire died. So did she. Buried alive!

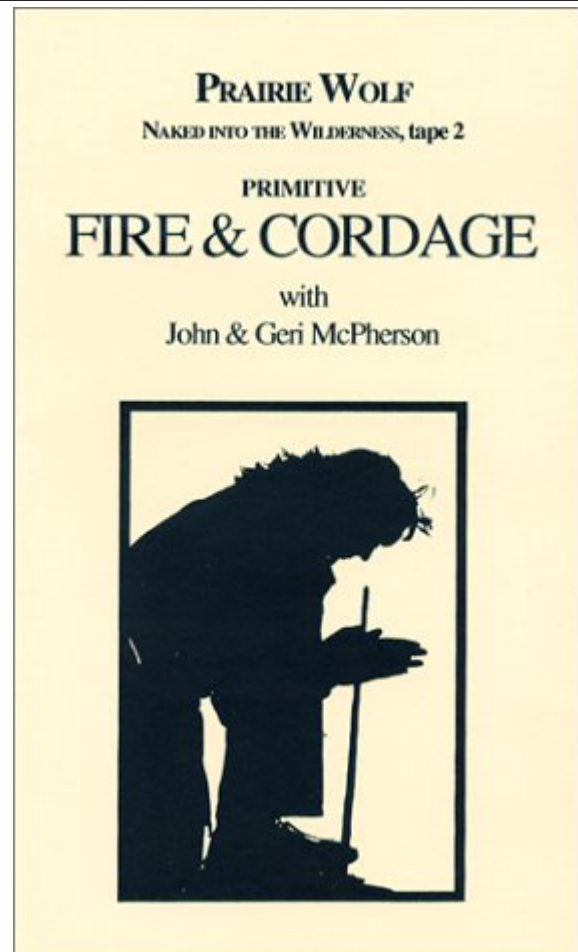


Image stolen from :
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 PG

Line 5.

Pay no attention to Hoch's note. I'm not saying it's not a good note, it just won't help you right now.

Line 6:

'sb n(y) sDt' = "make a burnt offering"

Line 7:

The first part of this line was colored red until, and including, the seated man, A1. Why? The recumbent lion is part of an alternate spelling of 'xrw', "sound". I haven't found where Hoch tells you that.

'qri' = "storm cloud"

Line 8:

'ib' = "think, suppose"

'wAw' = "wave"

"The big green sea" is often translated as the Mediterranean, but I have seen discussions which indicate that it might be a general term.

Look at the verb and subject carefully. This line may draw some comment.

Line 9:

'gmgm' = "break, crash, smash"

Line 10:

'mnmn' = "quake"

HOMEWORK HOCH 10-2
lines 11-19 on page 148-149

Line 11:

'kf' = "uncover"

Pay no attention to Hoch's note. I'm not saying it's a not a good note, it just won't help you right now. Yes, you've seen me say this before.

Line 12:

'hfAw' = look at the determinative and guess. This is a singular noun.

If you diagram this sentence you'll see that 'hfAw pw' is the direct object of 'gm.n.i'.

Nevertheless 'xfAw pw' is still an "A pw" construction.

Line 13:

'n(y) sw' = possession statement.

'mH' + number = "cubit" + number

page 149

Line 14:

'xbswt' = "beard"

Line 15:

'Haw' = "body"

'sxr' = "overlay"

Line 16

'inH' = "eyebrow". You probably should go look this word up in the back of the book anyway, just to see an alternate spelling.

'xsbd mAa' = "real lapis lazuli"

Line 17

'arq' = "curve, bend". There's no obvious subject for this word, so what is the function of this word?

Line 18

The first part of this line, until and including the viper I9, was colored red. Why?

Line 19

'm bAH' = "in the presence of"

HOMEWORK HOCH 10-3
part B1 on page 149 - do not let this go until the last day

Line 1

'pAwt' = "bread" in an offering

Line 2

m bAH = "in the presence of"

since this is a preposition this should tell you whether 'sAa' is a verb or a noun.

saAy = "cause to increase", you might try something like "that which you have caused to increase" but you're going to have think about what you're going to do with the direct object.

Line 3

'psSt' = "portion, share"

Line 4

'idbwy' = "the two banks, Egypt"

'nrw' = "fear of, dread of, respect for"

'swsx' = "extend"

Line 5

'DAmw' = "young men"

'rwD' = "be strong, flourish"

HOMEWORK HOCH 10-4

Part B2) and part B3) on pages 149 and 150 - and do not let this go until the last day either

B2

Line 1

'in' = "reach, attain"

Hmt = "skill, craft" (U24-X1-Z1)

'Drw' = "limit, boundary, border"

'Hmw' - I just gave you 'Hmt' above, you figure this one out. Don't look it up. Think.

Line 2

'wAD' = "malachite"

Line 3

'bnwt' = "grindstone, millstone"

what do you think the '.s' feminine refers to? Look back and find a feminine noun.

B3

Line 1

sAq = “self-possessed” in addition to the meanings shown.

'sfn' = “be kind, merciful, show mercy”

Line 2

sgr = “cause to make silent”

'm' = “from, in, with, out of”

'xn-nfr' = “kind word”

Line 3

'twA' = “inferior, person of lower status”

Line 4

'mi' = “like, equal”

Page 150

Line 5

'aw Drt' = “generous”

Line 6

'Sw' = “devoid, empty”

'Hbst Hr' = “turning the face (away)”

This line means that although he is A, he lacks B. You need to figure out what A and B are.

Line 7

'smA' = “aid”, verb

'Hqr' = “hungry”

'xt' = “property”

Line 8

'nDsw' = “poor man, low status”. The word contains the last three signs in the line.

Line 9

This one I think you should get on your own.

Line 12

'xA' = “office”, administrative bureau

Line 13

'nb' is a noun here, not an adjective.

Line 14

'sxA' = “be mindful, remember”

'mar' = “successful, fortunate”

Section 4

Panegyric to Hapy

'sHD' = "brighten, illuminate"

'iAdt' = "land", I still haven't found this one in Hoch's vocabulary.

'xbA' = "ravage"

HOCH 10-5
part B4 and part B5 on page 150

Part B4

'Hap(y)' = "the god of the Nile". Actually, it IS the Nile. Remember that the Egyptians did not say that there was a god of X, whatever X might be. Instead X itself IS the god. For example, Ra is not the god of the Sun. Ra IS the Sun. Shu IS the wind. It's very personal. When the wind touches your cheek, it is Shu himself who is touching you. I kind of like that.

'swAD' = "make green, flourish"

'grg' = "establish, prepare for"

'iAdt' = "tract of land" - I couldn't find this one anywhere in Hoch.

'xbA' = "ravage, destroy"

Part B5

If some parts of this hymn don't seem just exactly right, review #123, the part about the weird use of the passive participle.

Line 1

'SiA' = the god, "Sia", god of the perceptive mind

'hAty ib" = "heart, thought"

Line 2

'Dar' = "search, seek out, probe, investigate"

Line 3

'stwt' = "rays", of the Sun

You have seen this line earlier in this lesson.

Line 4

Yes, this is a reference to the Aten, but that manifestation was not restricted to the Amarna period.

Line 6

'nxt anx' = "the force of life"

Forget Hoch's note, it won't help you.