STUDY GUIDE
CHAPTER TWO
last revision date 2013 Jan 22

King Amenhotep III announces to all Egypt and indeed to all the world that his favorite woman is Tiyy

Main topics in this chapter:

- Determinatives
- Nouns
- Grammatical gender
- Clauses
- Nominal verbs and non-verbal senteneces

Sections #11 and #12:
Determinatives are your friends. Most words employ them and most of the time they occur they are found at the ends of words so you can usually identify most word boundaries with them. Also, as your vocabulary grows, they will help remind you of the exact meaning of the words you are reading.

Some words show multiple determinatives. Not very usually, but it happens.

The table of determinatives that spans pages 18-21 is the best I've seen. It is not complete but I'm not sure we would want to see a complete list of determinatives. Hoch has identified with the asterisks (*) which signs he thinks are more important than the others. I'm not asking you to memorize them (huge sigh of relief) but I will say that you should pay particular attention to the ones Hoch marked. These are extremely common.

Section #14:
Egyptian nouns exhibit so-called "grammatical gender", that is, each and every noun in the language is treated as either a "masculine" or "feminine" noun. If you haven't dealt with grammatical gender before the following remarks are for you.

Grammatical gender does not necessarily have to reflect actual, natural gender but, in Egyptian, nouns which have an obvious gender like '*ḥmt*' (= "woman") and '*s3t*' (= "daughter") are really feminine and nouns like '*s*' (= "man") and '*s3*' (= "son") are really masculine. So far so good.

What might drive you slightly sane[1] is the idea of associating something like '*ḥt*' with "fire". What's feminine about fire? Nothing. But in Egyptian the word is treated like a feminine noun, so you might say, for example, "the fire, she is out". You would not call a fire a "him". Why not, I don't know. But fire just ain't masculine in Egyptian[2]. Of course, when you are translating, you need to use the proper English pronouns, etc. So "the fire, it is out" would be a readable English version.

The reason this stuff is important is that any other Egyptian word like a participle, adjective, pronoun, whatever, which refers to a particular noun must exhibit the same grammatical gender as the noun it's standing in for. You'll see this working when we study those types of words. This kind of agreement helps you identify which words go with which.

Fortunately, masculines and feminines are pretty easy to identify in Egyptian. In the first place, almost all nouns are masculine. Most native Egyptian words which end in '*-t*' are feminine. Most of them.

Here are the rules:

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1 Not drive you insane. That you are already insane is evidenced by your desire to learn to read Egyptian hieroglyphs. Welcome to our world.
2 Grammatical gender can lead to some crazy things. The German word for young, unmarried girl, "mädchen" is neuter of all things! Fortunately for us Egyptian has no neuters just masculines and feminines. And no one would think of a Roman legion as anything but masculine yet the word for legion, "legio" in Latin was feminine! Morale: grammatical gender doesn't have to have anything to do with real gender, but at least in Egyptian, it's pretty straightforward when the natural is obvious.

The roots of masculine nouns can end in any consonant. Nothing is added to the root to indicate grammatical gender.

The roots of feminine nouns also can end in any consonant but in native words '-*t'* is added to the end of the word to indicate grammatical femininity. In addition:
- Most, but not all geographical terms are also feminine, with or without the '-*t'* ending.
- Names of females do not have to have a '-*t*' ending and very often don't.
- Names of generic concepts like "thing" are feminine and, because they are native words, have the '-*t*' ending.

But there is one additional problem associated with grammatical gender which I have never seen an Egyptian grammar address: it's the way Egyptologists "alphabetize" word lists and vocabularies.
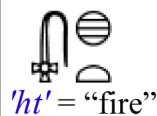
Remember that
- all words in Egyptian (like in most any other language) have a basic "root" and
- that native words that are feminine have the '-*t*' added to the root as an ending.

Egyptologists "alphabetize" their word lists and vocabularies according to the order of the consonants you learned (you better have learned!) in section #5 of chapter one. But they only use the root of the word whether the word actually has a feminine '-*t*' ending or not. This leads to some trouble for you.
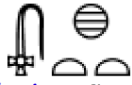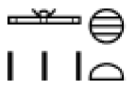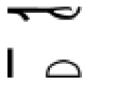
Here's a cautionary tale:

There are, for example, a number of words in Egyptian which have exactly the same consonants (remember, we don't know the vowels, at least not for sure). The consonants for this example are '*ḥt*'. The '-*t*' ending causes some issues. Keep in mind that the "alphabetization" scheme that Egyptologists use is the one given in the MdC table from Chapter One, and also that words are "alphabetized" by their transliteration. So to look up the word '*ḥt*' in a vocabulary or, say, Faulkner's dictionary, you would start by looking for words beginning with the transliteration '*ḥ*'. OK. Then you would say, well, in the transliteration scheme, '-*t*' comes close to the end of the scheme. Since the entries which start with '*ḥ*' begin on page 182 and end on page 200, and since '-*t*' is fourth from the end in this scheme, I might turn directly to about page 198 or so and start looking. And you might not find what you were looking for.

There are some entries there for words beginning spelled '*ḥt'*, and a few others with some additional consonants. But there are others located on page 182. Why? Here's why:

'*ḥt'* = "fire"	Page 182, second entry in the list for '*ḥ*'. It is located near the front, rather than the end, because it is a feminine (although Faulkner lets you deduce that – he doesn't come right out and tell you). The root of this word is really '*ḥ*' and the '-*t*' is simply a feminine ending so it is ignored in this crazy scheme.

'ḫtt' = "fiery"	Incredibly, this is the very next word. Its root Is *'ḫt'*, this time he tells you that it's feminine. But with a root like *'ḫt'*, you'd expect it to be on page 198 – and you would be wrong! Well, you're right, but here it is on page 182 anyway, just because the meaning of the word is related to "fire" which we've just seen! Faulkner tells you it's feminine because he's "alphabetized" it wrong, deliberately. And he doesn't put a warning where you would expect to find it.
'ḫt' = "thing, matter, property, something, anything"	This is the very next word on page 182. By now you've guessed that its root is *'ḫ'* and that this is a feminine word and you're right.
Now we skip to page 198 and find...	
'ḫt' = "wood"	Masculine word, so the whole root is *'ḫt'* and that's why it goes way back here toward the end of the entries for words beginning with *'ḫ'*. 16 pages after the other ones!
The next word in the dictionary is *'ḫtwt'* (= "furniture"). Placed here out of order just because its meaning is kind of related to *'ḫt'* for wood. Misplaced for the same reasons *'ḫtt'* was.	
'ḫti' = "retire, retreat"	I have no idea why this word appears at this particular point. I've included its signs because you are likely to see some Egyptologists transliterating this word as *'ḫt'*, like the others in this list. And remember, reading from right to left, as we are here, those legs are walking forwards (you don't walk backwards to retreat). But there are instances where the legs are shown walking backwards.
'ḫt' = "through, pervading"	This is a preposition so it's neither masculine nor feminine. Root = *'ḫt'*, as you would expect.
'ḫt(3)' = "Hatti"	Hatti is the land of the Hittites. I threw it in here because, in this case too, Faulkner got it out of sequence. You would expect it to go before *'ḫti'*.

I've spent some time on this subject partly because I think it's a cockamamie scheme and mostly because nobody else tells you about it. They just let you stumble around on your own. Morale: for any word ending in *'-t'* you have to look in at least two places in your vocabulary lists (and maybe more). If you already know the grammatical gender of the word, you now know a good place to start. But – as I indicated above, there are some instances where the author just feels like the word should go

somewhere where it wouldn't normally go, just because of its meaning, usually. <u>You've been warned.</u>

Section #15:
 You've seen the complete description of the Egyptian sentence in the *Study Guide* for Chapter One: **PVsioSOA**. As you can see, the one Hoch presents in this section is a subset of that. The position of the direct object is particularly worth paying attention to. Hoch is correct in putting it after the subject, but this is not true if the direct object is a pronoun and the subject is a noun. In that case the direct object precedes the subject.

I don't know why he starts to talk about "nominal" sentences at this point. He raises the subject and then drops it immediately. Same thing for "circumstantial". Well, since he dropped those concepts right away, don't worry about them for right now.

Also, of course, don't worry about all this "adverbial" stuff. You'll be able to do just fine in this language without paying any attention to this, rather useless due to its ubiquity, concept.

The important things to take away from the section are:

• Hoch's definition of the "conjugated verb form".	Hoch uses the word "conjugated" to mean that in this case the verb has a subject. He has to make this distinction because he lumps infinitives and participles in as verb forms, which they are <u>not</u> (that's a surprise to some of you, I know, I'll explain that in due time).
• By the end of this chapter you should know **PVsioSOA** and what it means. It'll be important when you go to translate because it will help you figure out which words as functioning as what. in an Egyptian sentence.	Because the writing system recorded only consonants (at least they were initially consonants) and because we're pretty sure that individual verb forms (true verb forms, that is) were often differentiated only by vowels, the "spelling" alone often, perhaps usually, does not provide enough information to help you decide what it really is. Native speakers of Egyptian naturally had many fewer problems with this than we do.

Section 16:
This is central to the theme that Hoch will develop when he discusses true verb forms.

In chapter one you learned that '*iw*' introduces statements of purported fact. Now we're going to talk about more complex sentences, sentences with two or more clauses.

I don't think "subordinate" is a good name for these clauses, "sequential" would be a better term and you'll see me using it instead. This is true because it is often difficult to tell whether a clause is part of a larger sentence or stands on its own. The word "subordinate" also implies a subjective judgment which may not be valid. "Sequential" avoids all that.

Let's take a sentence like: "The woman is in the house when/while/because/since/whenever/etc. the man speaks to Ra."

The Egyptian would read:

iw st m pr ḏd s n rꜥ

The two clauses are:
- '*iw st m pr*'
- '*ḏd s n rꜥ*'

Now look at the list of possible translations at appear in this section, all of those that contains words like "when, while, because, etc.". You could even translate "The woman is in the house <u>and</u> the man is speaking to Ra." Which one should you use? Whichever one you feel best fits the situation. It's a judgment call.

Technically it is possible that the second clause is completely unrelated to the first, in which case it is, in fact, an independent sentence and because it lacks the participle '*iw*', it would, in that case, NOT be "circumstantial" - i.e. NOT a statement of purported fact.

But the context would probably rule against that interpretation. So what Hoch is arguing here is that in this case the ancient Egyptian felt that the two clauses ARE related and that the pair actually form a sentence and therefore the Egyptian only used the particle '*iw*' for the first clause and did not feel it necessary to use for the second. It actually is a judgment call, but as I say, the context will almost assure the proper interpretation.

How would I diagram this sentence? Like this:

P	V	s	i	o	S	O	A
iw					*st*		*m pr* *ḏd s n rꜥ*
	ḏd				*s*		*n rꜥ*

The second clause initially appears in the A slot.[3] But it contains a verb and subject of its own (which is what makes it a clause – a phrase would lack one or the other or both), so the second clause can be (and should be) expanded on its own line as shown above. And now you can see that the second clause, which has been interpreted as sequential to the first, also follows the rigid Egyptian word order. QED.

I guess I disagree with the last paragraph on page 23. What you need to pay attention to is the presence of '*iw*' (or one other particle, '*m.k*', which is named in the next section) at the front of the initial statement. Whether you think this clause is "adverbial" or not makes absolutely no difference. The word "**circumstantial**" is a technical term in Hoch's view, and it means "a statement of purported fact which <u>may</u> have supporting/additional information as prepositional phrases and/or sequential clauses". And that's how we'll use it.

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3   If you like to think of the second clause as "adverbial" (and "in the house" as well), be my guest. It doesn't matter. The important thing here is the word order, which is rigid.

Section 17:

Hoch writes *'mk',* I write *'m.k'.* The reason I do so is because the '.*k*' ending really is a 2nd person singular pronoun which Hoch's version does not indicate. That this is true is shown by the fact that *'m.k'* is used when speaking to one person, *'m.t'* (or its variant *'m.t'*) is used when speaking to more than one person.

The exact translation of this particle into English is less important than the fact that it is NOT an exact analog of *'iw'.* The presence of *'m.k'* does not positively identify a particular sentence as being a purported statement of fact. It <u>might</u> be a statement of fact (i.e. "circumstantial", it might not.

One way of looking at the two particles that I have seen suggested, and may be true is:
- *'iw'* implies that the statement is undoubtedly true
- *'m.k',* etc., are invitations for the listener's confirmation, e.g..: "you can look it up for yourself that...", or that old standby of math professors: "as you can easily see..."

Section 18:

As far as I can see, there is only one point about this section that's worth noticing at this time and that is this quote from the textbook at this point:

> "Egyptian verbs are regularly used with a function *equivalent* (Hoch's emphasis) to that of the verb in modern language, but the way they function according to the rules and categories of Egyptian grammar is as nouns and adverbs."

Well, I would dispute the word "adverbs" in the broad sense that Hoch uses it, but the rest of <u>the quote needs to be internalized</u> by each and every one of you. The fact is that Hoch has little choice but to use terminology which is to some extant familiar to you. But he will try to bring you a picture of the grammar from the Egyptian point of view. And I'll try to help him.

As for the rest of the section, unregard that. I have no idea what it's doing here besides adding confusion. I've explained nominal vs. verbal before and when the time comes, I'll do it again, just to make sure you're aware of the distinctions. They are important, very important, but now is not the time to worry about them.

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Assignment:

Again, the vocabulary is really important and I urge you to memorize as much of it as possible. The least important words on the list for Chapter Two are:
- *'rwi'* (even though you're going to see it in the exercises for this chapter).
- '*itrw*' (unbelievably, the Nile is not referred to all that frequently, perhaps just because it was so overwhelmingly dominant in the lives of ancient Egyptians. We don't talk much about air or water ourselves (except in the modern context of pollution).

Everything else, though, is pretty common and should be committed to memory, just to help speed up the time it takes for translation later on. The less you have to look up, the faster and easier things will go for you.

One thing more: As you can see, the vocabulary entries follow the "alphabetization" scheme used by Egyptologists, that is, it follows the order shown in Chapter One. But: in particular note where the word '*st*' (= "woman") is located. We might naively (and naturally) assume that it should be "alphabetized" after the word '*sš*' (= "scribe"). Instead it is listed first of all the words which begin with '*s-*' just because the feminine '*-t*' ending does not count in this scheme – <u>it's just like it wasn't even there!</u> So this is yet another example of what I hammered on earlier. I don't like this scheme – I don't think you do either, but we're stuck with it.

Homework:
Transliterate into MdC and then translate the ten sentences in Part (B) on page 26. The title for your homework should be **HOCH-02**. Just that, that's all. Well, it doesn't have to be in red or bold face.

Also, optionally. if you feel you need the work and would like confirmation, include the exercises in Part (C) on pages 26 and 27. But here are the rules I want you to use instead of the ones Hoch listed:

- Identify the verbs. That's all. Just tell me which word (if any) is a verb.
- Identify the nouns. Tell me if a noun is a subject, a direct object, an indirect object, or object of a prepositions. Here's an example: "Mary gave a sandwich to her son in the lunchroom."
  - verb: gave
  - nouns: Mary – subject, sandwich – direct object, son – indirect object, lunchroom – object of a preposition.

That's all. I don't want to hear about adverbial modifiers or comments or whatever. I just want to know at this stage if you can recognize the basic grammatical concepts I listed above. This exercise is for anyone who feels unsure about these terms. Before we proceed any further I need to know so I can allocate additional resources to this if necessary. I don't want you to drop out just because of issues like this. Help will be made available., Do not worry about being criticized for not being a grammar geek. No one was born with this knowledge – and some of these definitions and practices are actually arbitrary anyway. So, if you're unsure, do part (C).

Do not include part (D) in your homework. But I urge you to try it on your own. It's excellent practice at getting used to and understanding Egyptian word order. The way to get the Egyptian words in the right order is to use the **PVsioSOA** grid, fill it in with the English words, then write the Egyptian.

I'll do the first one for you (and perversely, write the Egyptian from right to left just to get you used to it):

P	V	s	i	o	S	O	A
	obeys				the child	the woman	
	sḏm				*ḥrd*	*st*	
"The child obeys the woman"							

And the second one (which is more complex):

P	V	s	i	o	S	O	A
	is				the man		in the boat | Ra shines in the horizon
	(no verb)				*s*		*m dpt wbn Rꜥ m 3ḫt*
	shines				Ra		in the horizon
	wbn				*rꜥ*		*m 3ḫt*

"The man is in the boat (when) Ra shines in the horizon"

This is more complex because it involves two clauses. I actually think of these as being one clause, the sequential clause, "telescoped" inside the first clause – and part of it. I think this way not because it's technically accurate (in fact, it might be) but because it helps me understand the construction. I gave you an example of diagramming a two-clause sentence above. This one is exactly the same thing.