Demotic

Taught by Foy Scalf

Notes by Minh-Tâm Trinh

Note: Throughout, I use *H̭/Ṱ* to mean *h/t* with a carat underneath.

5/7/2024

1. Introduction to Demotic and How to Study It

- periods of Demotic:
    pre-Ptolemaic: 700 to 300 BCE
    Ptolemaic: 300 BCE to 30 CE
    Roman: 30 CE till the Coptic era
- introductory reference:
    Johnson, *Thus Wrote 'Onchsheshonqy: An Introductory Grammar of Demotic*
- in-depth references, esp. for dictionaries/sign lists:
    Erichsen, *Demotisches Glossar* (EG)
    The Chicago Demotic Dictionary (CDD)
- Erichsen has a list of signs (with their uses), grouped by SHAPE
- due to ligatures, there is no one-to-one correspondence between hieroglyphs and demotic signs
- El-Aguizy's *Palaeographical Study of Demotic Papyri* assumes you already know the hieroglyphs corresponding to the demotic signs you need
- a tool in progress: the Demotic Palaeographic Database Project (DPDP)
- the greatest Demotists ever:
    Wilhelm Spiegelberg, "undoubtedly the greatest Demotist of all time"
    Karl-Theodor Zauzich
    Janet H. Johnson
    Joachim Friedrich Quack, the greatest living Demotist?
- main rule when learning signs: don't get locked into a single spelling because variation is the norm
- "Ancient scribes also struggled [with common words spelled in unusual ways], and we know this, because when they try to copy these words or explain them, we can see that they're having trouble…"

- Demotic is both a script and a phase of the Egyptian language
- Demotic emerged from the culture of the Saite, or Twenty-Sixth, Dynasty in northern / Lower Egypt
- during the time when Demotic emerged, southern / Upper Egypt used "Abnormal / Cursive Hieratic" script, but as the Saites established control over the country, Demotic became the administrative language throughout Egypt
- also known as "Enchorial" in the era of Champollion and Young
- Demotic literature:
    Instructions of 'Onchsheshonqy (= focus of Johnson's book)

           Tale of Setna and the Mummies (Setna I)
           Tale of Setna and Si-Osire (Setna II)
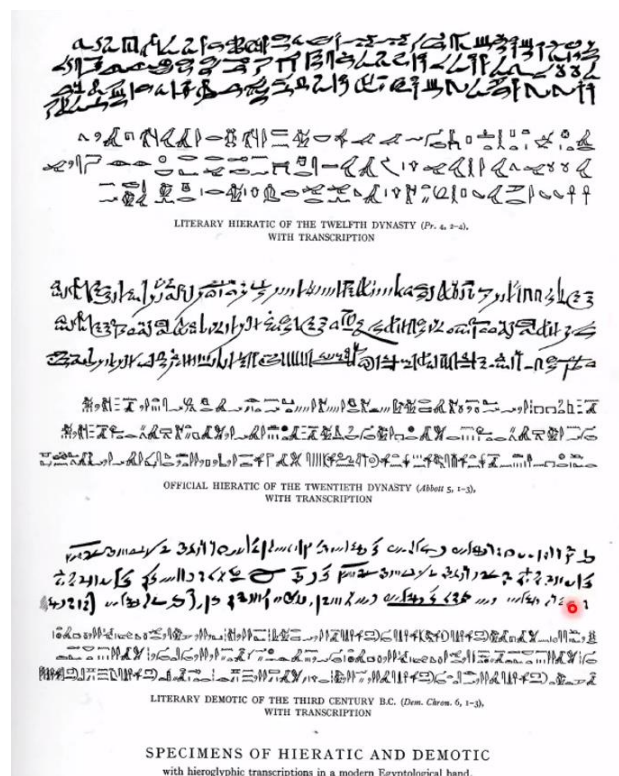   Tale of Amasis and the Skipper
           The Swallow and the Sea
           The Myth of the Sun's Eye
           Demotic Chronicle
- 95% of published Demotic texts are NOT transcribed into hieroglyphs like those below; the exceptions tend to be those from the early periods (Achaemenid or Saite):

SPECIMENS OF HIERATIC AND DEMOTIC
with hieroglyphic transcriptions in a modern Egyptological hand.

- Demotic still has phonograms, logo/ideograms, and determinatives
- Compare to Johnson's "alphabet":

Das Alphabet

- as in Late Egyptian, the script shows significant reduplication of phonograms
- some recurring determinatives: the "divine determinative", the one for bad things, the one for water, the phallus (!) for male things
- "Every time you get to the end of [an entry in] the Chicago Demotic Dictionary, and it says, 'See Erichsen', you go, 'Ack!'"
- the feminine ending remains -*t*, but often they leave it out
- David Reese: Which pronunciation to use in this class, since he comes from a background in Bohairic Coptic? Foy: Demotic is very close in grammatical structure to Coptic, so much so that early publications often listed Coptic translations next to Demotic texts; nonetheless, we stick to the conventional Egyptological pronunciations, in part because if we used Coptic ones then there would be confusion over dialects
- the main scholarly attempt to reconstruct the pronunciation of Egyptian: Joseph Osing, *Die Nominalbildung des Ägyptischen*

5/14/2024

2. The Demotic *sḏm=f*

- Once more, the Demotic uniliterals:

ꜣ		h	
i		ḥ	
e		ḫ / ẖ	
y		ẖ	
ꜥ		s	
w			
b		š	
p		q	
f		k	
m		g	
n		t	
r		ṯ	
l		ḏ	

- Mary: What do you call *ṯ*? Foy: "Tall T"
- why don't we usually transcribe into Demotic? consider:

Phonogram *f* · Determinative (stroke) · Determinative (eye) · Logogram *ir.t* · Phonogram *ṯ* · Determinative (flesh)

ir.t=f

- the basic nominal declension:

ø		*b3k*		*b3k.w*	
ʿ		*b3k.t*		*b3k.wt*	

- Tolomeo: Does ⲙⲛⲧ- in Sahidic (or ⲙⲉⲧ- in Bohairic) come from *md.t*? Foy: Yes
- *imy-r(ʿ)* from older phases of Egyptian has shortened to *mr* in Demotic:

mr (< *ỉmy-r*) [ꜣ] (lit., 'overseer')

E14:2/14
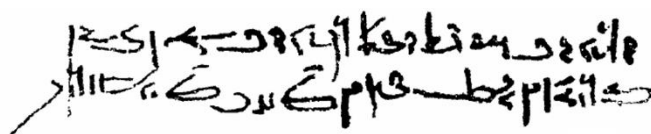
mr-mšʿ.w 'generals'

E15:24/11

mr-šn 'chief inspector (in temple), λεσῶνις'

- the indirect genitive particle *n* became "immutable" in Late Egyptian, and similarly, does not inflect in Demotic
- Tolomeo: Could *p3 wʿb* mean "the pure one" instead of "priest"? [as in Coptic…]
Foy: Yes, but [to emphasize that meaning,] they would probably instead write *p3 nty wʿb*
- they often leave out phonograms from the articles: e.g., the (top) *n* in the plural definite article *n3*
- in a long passage, start with what you know or what looks distinctive: e.g., the *iry* at the end of the first line below:

t3 mw.t t3 nt ms t3 mỉ.t t3 nt tỉ ỉry
ḫr tỉ rmṯ nb ḫpr nkt rmṯ rḫ p3 nt rḫ ʿrd̲=f

The/A mother is the one who gives birth;
the/a road is that which gives a companion.
All men acquire property;
the/a wise man is the one who knows how to conserve it.

- Johnson in her grammar uses some unusual labels: dividing predicate types into verbal and "nominal" (i.e., nonverbal), and referring to the stative as the "qualitative"
- [Foy tried to explain Johnson's "nominal" label in terms of deep structure with implicit *wn*'s, but I lost him: see Johnson, ⌐10]

wn wꜥ rmṯ "A man exists." / "There is a man."

wn wꜥ rmṯ mwṱ "A man is dead."

wn-nꜣw pꜣ rmṯ n pꜣ ꜥwy "The man was in the house."

ỉw pꜣ rmṯ r sḏm nꜣy=y mt.wt "The man will hear my words."

pꜣ rmṯ mwṱ "The man is dead."

- David Vertal: Is * *wn* the origin of the Bohairic ⲟⲩⲟⲛ ("there")? Foy: Yes
- in the basic nominal predicate structure, the *pꜣ/tꜣ/nꜣ* must agree with the "A" part:

A + B + *pꜣy/tꜣy/nꜣy*

A + *pꜣ/tꜣ/nꜣ* + B

As for A, he/she/they is/are B.

- the spellings of *pꜣy*, *tꜣy*, *nꜣy*:

- the independent pronoun series:

ỉnk "I, mine"		*ỉnn* "we, our"	
mtwk "you, yours"		*mtwtn* "you, yours"	
mtwt "you, yours"			
mtwf "he, his"		*mtww* "they, theirs"	
mtws "she, hers"			

- an example of a very short, but complete, sentence with nominal predicate:

šm pꜣy 'It is summer.'

- Foy is working on a payprus where the text starts at a hole in the papyrus and the first sign after that is the "fancy eye" (Gardiner D6), which can only be a determinative of one of a very short list of possible verbs
- the word *Pr-ꜥꜣ* in actual Demotic text:

wˁ sḪ ls n Pr Pr-ˁ₃ wˁ sḪ ḥny pₐ ym pₐy

A slip of the tongue in the palace ["House of Pharaoh"]: It is [like] a wrong turn of helm in the sea.

- a longer nominal predicate:

pₐ sn n tₐ sḥm.t rmṯ rḫ.t pₐy
"He is the brother of the wise woman."

- and one for Mothers' Day:

tₐ wp.t n mw.t tₐ wp.t n bₐk.t tₐy

The work of a mother: It is the work of a servant.

- primary forms of the *sḏm=f* in Demotic, outside the second tense:
    indicative
    prospective
    aorist, which is essentially just *ḥr* + prospective, but which Johnson classifies separately
- the aorist has gnomic tense
- as in earlier phases of Egyptian, indicative forms move a narrative along:

ḫpr [pₐ nw] n pₐ ṯ-wnw(.t) 8.t (n) grḥ
nhs Pr-ˁ₃ glp≠f ḥr≠f ˁš≠f ḏ nm pₐ nt bnr

'[The time] of the 8th hour of the night occurred;
the king awoke; he uncovered his face; and he called out, saying,
"Who is (the one who is) outside?"'

- the suffix pronoun series (from Johnson):

¶35	PERSON	DEMOTIC		PERSON	DEMOTIC	
	1 s.	ЈII	*y*	1 pl.	[ↄ]	*n*
	2 m. s.	ↄ	*k*	2 pl.	[↙]	*tn*
	2 f. s.	[‹]	*t*			
	3 m. s.	↵	*f*	3 pl.	|	*w*
	3 f. s.	₹	*s*			

The 3 f. s. is used for the neuter.
In early Demotic, through the reigns of the first two Ptolemies, 1 s. III *y* was usually
not written (as in Old Egyptian).

- uses of the suffix pronouns:
    subject of a verbal sentence
    object of a preposition
    direct object after an infinitive
    possessive pronoun, but only for one of a short list of inalienable body parts
- the direct object pronoun series:

ṯ=y	"me"		ṯ=n	"us"	
ṯ=k	"you"		ṯ=tn	"you"	
ṯ=t	"you"				
s	"him"		st	"them"	
s	"her"				

- use of direct object pronouns: direct objects following a conjugated verb or imperative
- the list of inalienable body parts:

DEMOTIC		TRANSLATION	DEMOTIC		TRANSLATION
	ỉr.ṯ	eye		ꜥ.ṯ	member
	pḥ.ṯ	strength		rṯ	foot
	r	mouth		ls	tongue
	ḫ3.ṯ	heart		ḥr	face
	ḥꜥ	-self (lit., limb)		ḥ3.ṯ	front
	ḫrw	voice		ḥe.ṯ	side
	sṯ	tail		ḏ3ḏ3	head
				dr.ṯ	hand

- *sḏm=f* in Demotic:

- Demotic, like Late Egyptian, doesn't have a separate passive-voice construction: instead uses active voice with an (impersonal) plural 3rd-person pronoun subject

5/21/2024

3. The Demotic Adverb and Adverbial Phrases

[missed most of the latter part of this class due to an airplane flight]

- examples of variation in spelling: ʿOnchsheshonqy and a few other scribes write *pr* differently
- ISACM E49083:
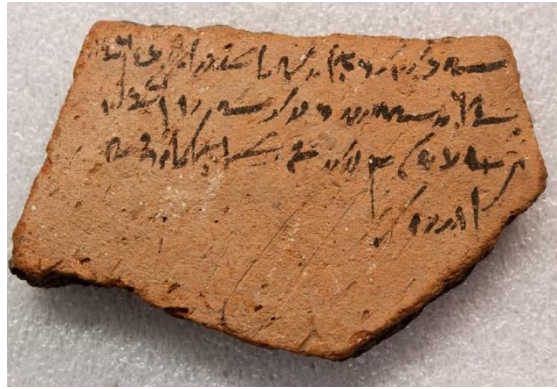
in Ḏd-Ḥr s3 P3-Mn ḥḏ ḳt ½ n ḥw.t-nṯr n ḥḏ mr-ḫ3s.t
rn P3-Gyr s3 P3-Ḥr r-in=f r t3 ḫ3s.t
iw=f ḳs sḫ Ḥr-S3-3s.t s3 Ns-Mn ḥsb.t 38
ibt 1 pr.t sw 10

   Theos, son of Paminis, brought ½ silver kite to the temple for the tax of the
overseer of the necropolis,
      in the name of Pchoilis, son of Pauris, whom he brought to the necropolis
      when he was buried. Signed Harsiese, son of Esminis, in year 38,
      Tybi ["month 1"], day 10.
- "choachyte" [?]
- another ostracon (from ISACM?):
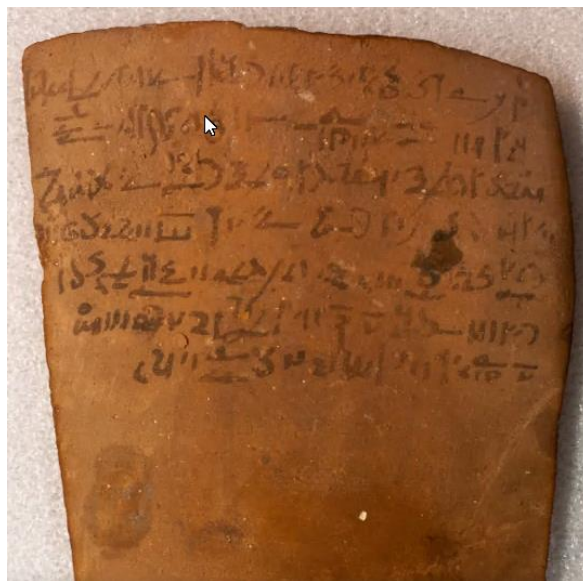
iṮ nṯr ʾIn-ʾIr.t-r-r=w s3 Ḏd-Ḥr p3 nty sḥn=w n ʾIi-m-Ḥtp s3 Ns-P3w.ty-t3.wy
sḥn=y n=k p3y=y ibt n Ḏmꜥ n s3 tpy
ibt 3 Šmw sw 13 r ibt 4 Šmw sw 13 mtw=k ṯ3y nḥḥ[?]
[sw (iyp.t) 20 p3y] sw mtw=k ṯ3y p3 ḥnk (mnḫy)[?]
mtw=k iri n3y=f šms.(w) n3y=f ꜥrš.(w) iw bn-pw=k ti ꜥš
m-s3=y n mṮ n p3 t3 iw ink s p3 f3y
n p3 ibt iw ink s p3 wtbe.t

   It is Inaros, son of Teos, who leased them to Imouthes, son of Espatous.

I have leased to you my month [of priestly service] in Djeme [Medinet Habu], in the first phyle,

from month 3 of Shemu day 13 to month 4 of Shemu day 13. And [continuative?] you will take the oil[?],

[…] and you will take the beer (and cloth)[?].

And you will make their services and their offerings, but you will not have a claim

against me for anything at all, for it is me to whom the income belongs

for the month, me to whom the [reversion] offerings belong.

- *wꜣḥ-mw* [?]
- ISACM E17481

-

5/28/2024

4. First Present and Third Future

- locate the word *ty* ("here")

in O. Medinet Habu 158:

1. *ḫ pꜣ ꜥnḫ nty iir r Tꜣy-blḥ*
2. *ta Pꜣ-šr-Wsir r-ir=f n pr rꜣ n*
3. *pr Ḏmꜣ n pr Mnṯ nb Mꜣtn n ḥsb.t 3.t*
4. *tpy pr.t sw 11 n Tꜣy-ḥr ta Twtw irm*
5. *Ḥr-rrꜣ ta Twtw ḏd ꜥnḫ*
6. *pꜣ kꜣ Mꜣtn nty ḥtp ty irm nṯr nb nty ḥtp*
7. *irm=f n kt …*

1. Copy of the oath which Taybeleh,
2. daughter of Psenosiris, will make at the gate of
3. the temple of Montu, lord of Medamud, on year 3,
4. Tybi 11, for Taiher, daughter of Totoes, and
5. Hereres, daughter of Totoes, saying: As lives
6. the bull of Medamud, who rests here together with every god who rests
7. with him. As for the property …

- locate the word *ꜥn* ("again")

in O. Medinet Habu 72:

MH 504 = O. Med. Habu 72

1. r-in Ḫnsw-Ḏḥwty sꜣ Pa-wn r pꜣ rꜣ Pr-ꜥꜣ
2. n nꜣ ꜥwy.w mḥt.w n ḥsb.t 2 sw 1 ½ r sw 1 ¼
3. r sw 2 ½ ꜥn [n] pꜣ ḥy n iypt.t sẖ n ḥsb.t 2.t n
4. Gys Gysls Sꜥbstss
5. Glmnykws ibt 4 šm sw 9

1. What Chonsthotes, son of Pagonis, paid to the royal granary
2. of the northern districts in year 2: 2.5 (artabas) of wheat, equals 1.25 (artabas of) wheat,
3. equals 2.5 (artabas of) wehat again, by the measure of the oipe. Written in year 2 of
4. Gaius Caesar Augustus Germanicus, Mesore 9.

- above, note how Caesar is transcribed as *Gysls* as *k* and *g* had converged in Demotic
- the aorist indicates gnomic tense, and opens with *ḫr*:

ḫr šms=y ḥꜣty=y

I follow my heart.

- some prepositions take different forms before different pronominal subjects (i.e., suffix pronouns):

	r-ḥr=y	"to/toward/concerning me"	ⲉⲣⲟⲓ
	r-ir=k	"to/toward/concerning you"	ⲉⲣⲟⲕ
	r-ḥr=t	"to/toward/concerning you"	ⲉⲣⲟ
	r-r=f	"to/toward/concerning him"	ⲉⲣⲟϥ
	r-r=s	"to/toward/concerning her"	ⲉⲣⲟⲥ
	r-ḥr=n	"to/toward/concerning us"	ⲉⲣⲟⲛ
	r-ḥr=tn	"to/toward/concerning you"	ⲉⲣⲱⲧⲛ
	r-r=w	"to/toward/concerning them"	ⲉⲣⲟⲟⲩ
	r	"to/toward/concerning (NP)"	ⲉ

- the simple past tense expressed using *sḏm=f* forms:

tꜣy=w n=f ḏmꜥ
sẖ=f ḥr nꜣ blḏꜥ.w nꜣ ḥnw.w nꜣ mt.w(t)

To him was brought ["They took to him"] papyrus.
He wrote the words upon the sherds of the pots.

- comparing possible translations of varying fidelity, recalling that *mtw=f* comes from Middle Egyptian *m di=f*:

ẖr šms šr nfr iṮ mtw=f

A good son follows the father that he has.
A good son follows the father with him.
A good son follows his father.

- as in earlier phases of Egyptian, a pronominal direct object can move up in the word order to precede a non-pronominal subject:

swṮ st n3 b3k.w n p3 ꜥwy n mtr

The servants delivered it to the house at midday.

- in the example below, *nḥṮ* is spelled with a sign that evolved from the *nḥ* bird biliteral:

ẖr nḥṮ=y ḥ3t=y

I trust my heart.

- we know from Coptic that in Demotic, infinitives take three forms:
    the absolute state, used without reliance on other words
    the construct state, used before noun phrases to show a dependence (e.g., genitive or accusative)
    the pronominal/pre-pronominal state, used before suffix pronouns
- the first present is a *bipartite* form:

    [noun phrase] + [adverbial predicate] / [infinitive]
- example of the first present:

3my.t rmṯ r ḥr=f

The character of a man is in ["toward"] his face.

- the first present evolved from the *ḥr* + [infinitive] pseudoverbal construction when the *ḥr* was dropped from spoken pronunciation

> *tw=i ḥr sḏm*
> becoming
> *tw=i sḏm*

- the proclitic/preformative pronoun series, used in the first present for pronominal subjects:

	tw=y	"I"		*tw=n*	"we"
	tw=k	"you"		*ti=tn*	"you"
	tw=t	"you"			
	iw=f	"he"		*st*	"they"
	iw=s	"she"			

- the "durative object rule": in durative constructions like the first present and its "satellites", direct objects must be preceded by the preposition *n* / *n-im* when they are pronominal:

> *iw=f sḏm n p3 rmṯ*
> but
> *iw=f sḏm n-im=w*

> *n3 mt.w(t) r-wn-n3w ꜥnḫ-Ššnḳy s3 Ṯ-Nfr sḫ n-im=w*

    the words that 'Onchsheshonqy, son of Tjanefer, was writing ["them"]

- effective of transitivity on verbs in the stative:
        roots with high transitivity will express action upon the subject: passive voice
        roots with low transitivity will express action performed by the subject: active voice
- the stative in Demotic, like in earlier phases, fills adverbial slots, including the first present, and can also modify preceding noun phrases or clauses
- spelling differences between the infinitive (first column) and the stative and *sḏm=f* forms (second column):

	[½]	*iy*		[¹∞∪]	*iw*	to come
		ꜥ(3)w			*ꜥ(3)y*	to be large, be great
		ꜥš3y			*ꜥš3*	to be numerous
		tḥ3			*tḥr*	to be sad
		rḫ			*ir-rḫ*	to know

- often, we need the surrounding syntax to distinguish the stative from an infinitive:

ḏr.t nb swtn n p3 nṯr

Every hand is extended [stative] to the god.

- the third future is a *tripartite* form:

iw + [noun phrase] + (*r*) + [infinitive]

- when the *r* is omitted, the third future can look very similar to the first present, but we can often use the durative object rule to distinguish it:
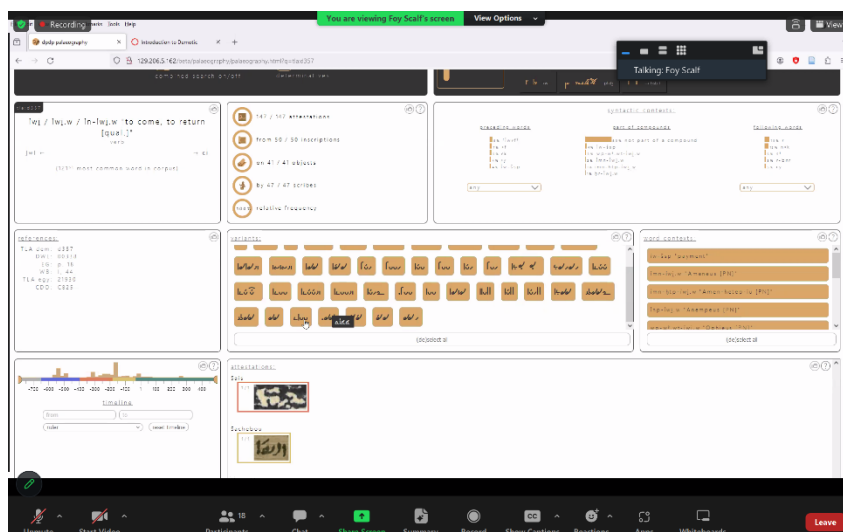

iw=f sḏm "He will listen."

iw=f sḏm "He listens."

iw=f sḏm=w "He will hear them."

iw=f sḏm n-im=w "He hears them."

- subject pronoun series for the third future:

iw=y	"I"	*iw=w*	"we"
iw=k	"you"	*iw=tn*	"you"
iw=t	"you"		
iw=f	"he"	*iw=w*	"they"
iw=s	"she"		

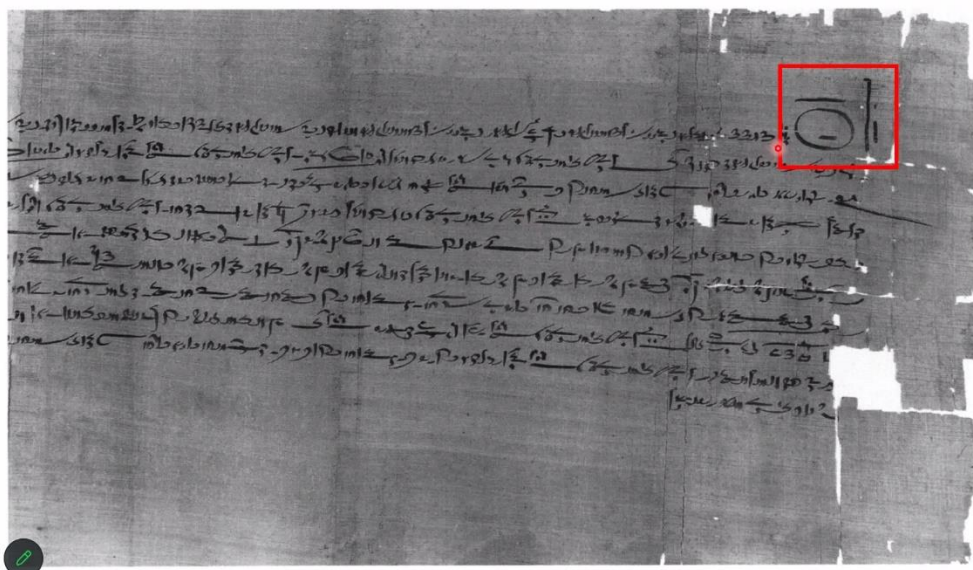- A sample of the Demotic Palaeographical Database Project (DPDP) interface:
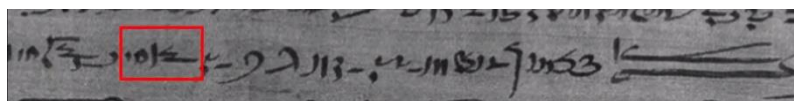
6/4/2024

5. The Demotic Adjective

-

6/11/2024

6. The Imperative

- from a contract in the Hawara papyri: the first line begins, "Year 2, day ___ of Pharaoh Ptolemy, son of …"

- The circled word is ꜥwy:

ti=k mt(r)e ḥꜣty=y n pꜣ ḥḏ n tꜣy=y tny.t 1/3 n pꜣy ꜥwy nty ḳt

You caused that my heart be satisfied [prospective] with ["of"] this money for my share [of] one-third of the house that is built…

- The circled word is *m-sẖ*, meaning "written by", "signed", and the last word in the last line is the beginning of a name, *Sbk-*:
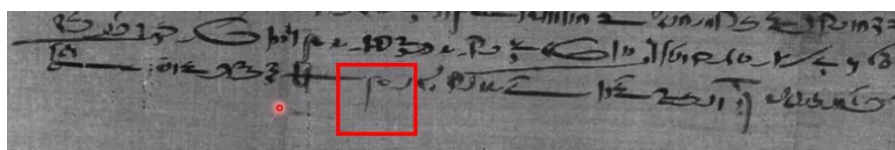
- OIP 113: *Oriental Institute Hawara Papyri: Demotic and Greek Texts from an Egyptian Family Archive in the Fayum (Fourth to Third Century B.C.)*
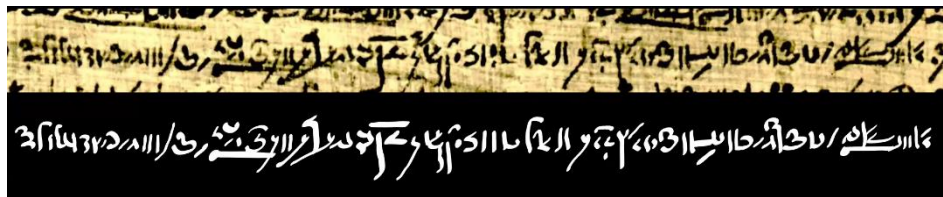
https://isac-idb-static.uchicago.edu/multimedia/514/oip113.pdf

- narrative use of the first present, translated using the English past tense:
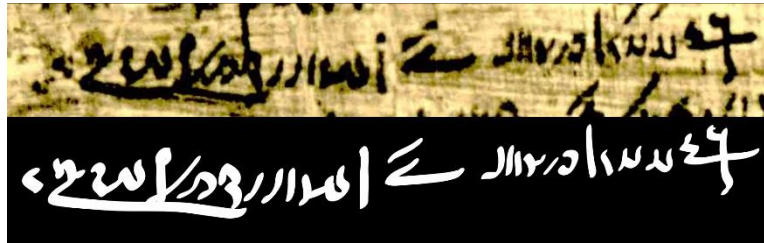
st iw m-s3=y
t3y=w T̲=y r t3 hrwT̲3.t

They came after me.
They took me to the festival.

- a full sentence from the Tale of Setna I:

ti=y t3y=w T̲=k r p3 m3ᶜ nty iw p3y dmᶜ n-im=f
iw D̲ḥwty p3 iir sh̲=f n-d̲r.T̲=f ḥᶜ=f
iw=f nᶜ.k r-h̲ry m-s3 n3 nt̲r.w

I will cause you to be taken to the place where this scroll is ["in it"],
as it was Thoth who wrote it with his own hand,
when he had come down after the gods.

- an example with two syntactically distinct translations:

ir.T̲=k nfr.t t3y

It is your beautiful [adjective with feminine ending] eye.
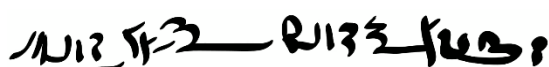OR
Your eye is a beautiful one [abstract noun].

- third future in a contrastive construction:

iw=f ti ʿy nȝy=f rmṯ.w ḫm.w
iw=f ti ḫm nȝy=f rmṯ.w ʿy.w

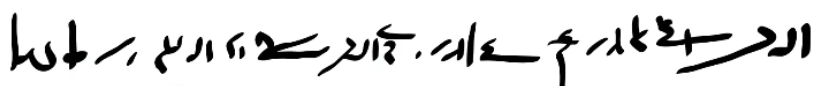He will cause its small men [to be] great;
he will cause its great men [to be] small.

- the *sḏm=f* of adjective verb in a clause with an *r* of comparison:

nȝ m-šs tȝy=s wp.t r tȝy=y

Her work was more significant than mine ["was significant more than mine"].

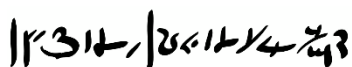- an example where all of the signs should be relatively easy(!):

iw=f ḳt wʿ ʿwy n tȝy=f ḥm.t irm nȝy=f ḫrṮ.w

He will build a house for his wife and children.

- translate into Demotic in two ways: "Potsherds are more numerous than papyri."

using the *sḏm=f* of adjective verb:
nȝ-ʿšȝ blḏʿ.w r ḏmʿ.w

using the first present(?) with *wn*:
wn blḏʿ.w ʿšȝ r ḏmʿ.w

- how to identify the imperative:
        found in direct speech to a 2nd-person interlocutor
        no explicit subject
        may be followed by dependent pronoun as object
- verbs with special imperative forms:

r-iny "Bring!" → ⲁⲛⲓ-

r-ḏy "Say!" → ⲁⲭⲓ-

i͗iry "Do!" → ⲁⲣⲓ-

m-ir "Do not!" → ⲙⲡⲣ-

my "Give!" or "Cause ..." (old i͗my) → ⲙⲡⲣ-

r-ḏy mt.t m3ꜥ.t n rmṯ nb

Speak the words of truth to all men!

- the imperative *my* can be combined with a verb in the prospective to yield an optative:

my sḏm=f

my ir=f sḏm
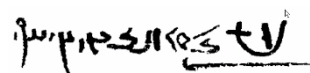
Let him ["Cause that he"] hear…

- "yes/no" interrogatives formed by prepending

in

to any type of main clause, before the main verb:

in ḏ=k st i͗ir-ḥr rmṯ n p3 t3

Did you tell them to anyone at all?

- proper names in Demotic are very hard: use the Demotisches Namenbuch
- the names of the major gods can just be memorized liked other vocabulary:

- *P₃-ti-* and *T₃-ti-* names:

- *P₃-šr-* and *T₃-šr.t-* names:

- *Ns-* ("Belongs-to-…") names:

- some interjections and conjunctions in context:

i P3-Rˁ

O Pre!

twys t3 mtr.t

Here is the teaching.

r-ḏb3 ḫpr wn mtw=y wˁ Ḥˁ (m)-ḫl

…because I have a young boy

6/18/2024

7. The Converters

- the stroke written between a person's name and their parent's name: we believe that during the Late Period, there was a shift in the spoken language from [name] *s3* [name], "…the son of…", to [name] *p3* [name], "…the one of…"
- but for feminine names, nearly all examples we have use *t3* rather than *s3.t*
- the numbers:

DEMOTIC	NUMBER	DEMOTIC	NUMBER	DEMOTIC	NUMBER
𓏺	1	[ʌ]	10		100
᪺	2	᧐	20		200
[᪣]	3	[᪼]	30	[᪹]	300
[᪣ or ᪣]	4	[—]	40		
[᪻]	5	[᪽]	50		
[᪾]	6	[ᪿ]	60		
[ᫀ]	7	[᫁]	70		
᫂	8	[᫃]	80		
[᫄]	9	[᫅]	90		
[ʌ]	10		100	᪊	1,000

- in the divine proper names: note that goddess names like those of Isis and Neith take a ligatured *-t* + divine egg in place of the usual divine determinative
- another example of the *-t* + divine egg: the Demotic spelling of Cleopatra's name on the Rosetta Stone
- from tonight's intro message:

   my t3y=n sb3.t n sh n šꜤ.t m ḥ3ty=tn šꜤ d.t

   Put our instruction of Demotic ["document-writing"] in your heart forever!

- another passage from Onchsheshonqy:
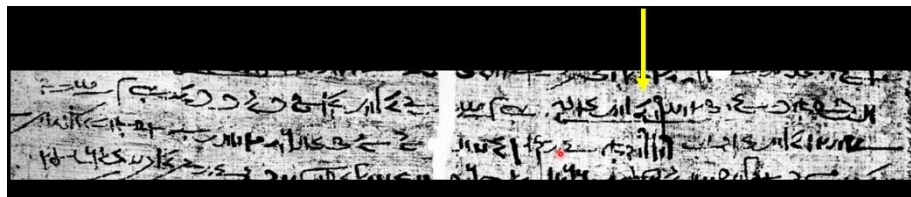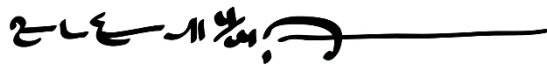
   ti=y ir=w t=k n wr swnw
   ti=y ti=w n=k nty nb nty mtw p3 wr swnw dr=w
   ti=y ir=w n3y=k sn.w wꜤb iwty tn

   I caused that you be made ["they made you"] as ["for"] the chief physician.
   I caused that you be given ["they gave to you"] all that which the chief physician possessed, entirely ["to its limits"].
   I caused that your brothers be made ["they make your brothers"] *wab*-priests without payment.
- an example where the first word is easy, but the rest requires massaging the translation a little:

m-ir ꜥš3y šm n=k

* Do not [vetititve] be numerous [adjective verb] to leave [infinitive] of yourself.

Do not leave so often.

- the previous example is based on Onchsheshonqy, E101:17/25: "Do not speak too often in the presence of your superior."
- yet another example with the imperative *my*:

my nw t3y=k ḥm.t r p3y=k nkt

Cause that your wife look at [*nw r*] your property.
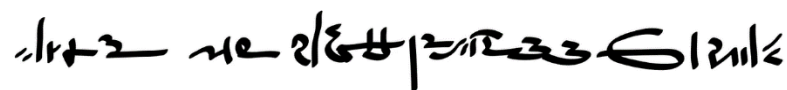
- third future in an interrogative:

in iw=y ꜥnḫ iw=y mwt

Will I live [or] die?

- interjection followed by an indicative *sḏm=f*:
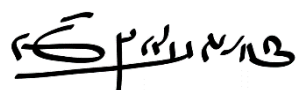
twys ꜥnḫ-Ššnky
ḫ3ꜥ=w s ḫn Mn-Nfr

Here is Onchsheshonqy.
He was left in Memphis.

- the particle *twys* comes from *ti=y s*, "I placed him/it…"
- "I guess Janet was feeling broke that day":

my ḥḏ 100 (n) sḥm. rmṯ.(t) rḫ.t

Give 100 silver (coins) to a wise woman.

- *converters* are particles that change ("convert") the role of a clause:
     circumstantial (subordinate) converter *iw*
     relative converter *nty*
     second-tense (emphatic) converter *iir*
     imperfect (past-tense) converter *wn-nȝw*
- the structure of circumstantial clauses:

iw ЈI + Main Clause

- the pronoun series for the circumstantial first present and third future:

	iw=y	"I"		*iw=w*	"we"	
	iw=k	"you"		*iw=tn*	"you"	
	iw=t	"you"				
	iw=f	"he"		*iw=w*	"they"	
	iw=s	"she"				

- the difference between the circumstantial first present and third future:

     first present: *iw* + [noun phrase] + [adverbial predicate]
     third future: *iw iw=f r sḏm*

- E131:6/14:

     m-ir hb iḫ n mt.t ʿȝ.t
     iw wn rmṯ rḫ iw iw=k rḫ hb=f

     Do not ["cause to"] send a fool on a great matter,
     when there is a wise man that you could ["will be able"] to send ["him"].

- circumstantial clauses are often found after verbs of incomplete predication, like *ḫpr* and *gmi*, as well as certain particles, like *hmy*, "if only"
- E132:4/7–8:

     ḫpr=f iw ḥr in=w tȝy=f ḫr.t r bnr pr Pr-ʿȝ n mn.(t)

     It happened that his provision was brought from the palace daily.

- indefinite antecedents are modified by circumstantial clauses, while definite antecedents are modified by relative clauses: thus we call the former the *virtual relative*
- the structure of relative clauses:

nty ⌐ + Main Clause

- two kinds: those where the subject is the antecedent, and those where the subject is new:

p3 rmṯ nty sḏm
"the man who hears"

p3 rmṯ nty iw=y sḏm n-im=f
"the man whom I hear"

- above, *n-im=f* is a *mediated* or *oblique* or *durative direct object*, a form only used for objects of infinitival predicates of present-tense clauses [Johnson 38]
- the interaction between verbal tense and the two kinds of relative clause is complicated:

Tense	Subject = Antecedent	Subject ≠ Antecedent
Past	*iir sḏm*	*r-sḏm=f*
	nty n3-ˁn=f	*nty n3-ˁn p3y=f ˁwy*
Present	*nty sḏm*	*nty iw=w sḏm (n-im)=f*
	nty n p3y=f ˁwy	*nty iw wn rmṯ m p3y=f ˁwy*
	nty n3-ˁn=f	*nty n3-ˁn p3y=f ˁwy*
	nty mr=f	*nty mr=w s*
Aorist	*nty ḫr sḏm=f*	*nty ḫr sḏm=w s*
Future	*nty iw=f (r) sḏm*	*nty iw=w (r) sḏm=f*

- past-tense relative conversions in gory detail:

iir sḏm	*r-sḏm=f*
"who heard"	"whom he heard"
p3 iir sḏm	*p3y-sḏm=f*
"the one who heard"	"the one whom he heard"
nty n3-ˁn=f	*nty n3-ˁn p3y=f ˁwy*
"which is beautiful"	"whose house is beautiful"
p3 nty n3-ˁn=f	*p3 nty n3-ˁn p3y=f ˁwy*
"that which was beautiful"	"the one whose house is beautiful"

6/25/2024

8. The Second Tense and the Imperfect

- remember: unlike in earlier phases of Egyptian, *nty* does not decline in Late Egyptian or Demotic
- Tolomeo: Can *nty* be followed by a qualitative/stative? Foy: Yes, by any of the first-present forms.
- comments on relative conversion:

many Demotists might like to translate the construction

[noun phrase] + *p3 nty / p3 iir / p3-sḏm=f*

as "[noun phrase] is the one who…", but Ritner showed that the *p3* probably really comes from the older copula *pw*, giving "It is [noun phrase] who/which…"

ink p3 nty sḏm

It is I who listens.

- from page 3 of The Tale of Setna I, a sentence with the vocab word *ḥms*:

iw=y ti ḥms N3-Nfr-K3-Ptḥ irm t3 šr.t n wˤ mr-mšˤ

I will have Naneferkaptah live with the daughter of a general.

- an example where we can translate *p3 nty* using Ritner's copula interpretation:

sḥm.t p3y=s ˤš-sḥn p3 nty iw iw=s ir-rḫ s

As for a woman, it is her affair which she knows [stative] ["it"].

- above, note that *rḫ* often appears in the stative form *ir-rḫ* rather than the infinitive, within the (circumstantial) first present
- "anacoluthon"
- why is Ritner's theory not so well known? it got left out of an official conference proceedings, so Ritner just self-published it online
- an example of a virtual relative modifying an indefinite subject, ms.t:

my ḫḏ n t3y=k mhw.t r ms.t iw n3-ḫm=s

Give money to your family at ["against"] interest that is low ["that it is small"].
- an example where the final circumstantial form can be identified as first present due to the mediated object:

mt.t nb.(t) r-sḏm=f ḫrw ꜥnḫ-Ššnḳy s3 Ṯ3y-Nfr iw=f ḏd n-im=w

everything which he heard ["it"] (in) the voice of Onchsheshonqy, son of Tjaynefer, while he was saying it
- an example using the irrealis particle hmy, which Johnson translates "would that…" and Foy "if only…":

hmy iw wn mtw=y iw wn mtw p3y=y sn

If only I had (something) (and) my brother had (something).

- the structure of second-tense clauses, which emphasize a clause following the main clause:

i̓ir الكي + Main Clause

iir p3 rmṯ sḏm n p3 ꜥwy

It is in the house that the man hears.
In the house, the man hears.
The man hears specifically in the house.

- the structure of *imperfect* clauses, a past-tense durative construction:

wn-n3w ابرک + Main Clause

wn-n3w p3 rmṯ sḏm n p3 ꜥwy

The man was hearing in the house.
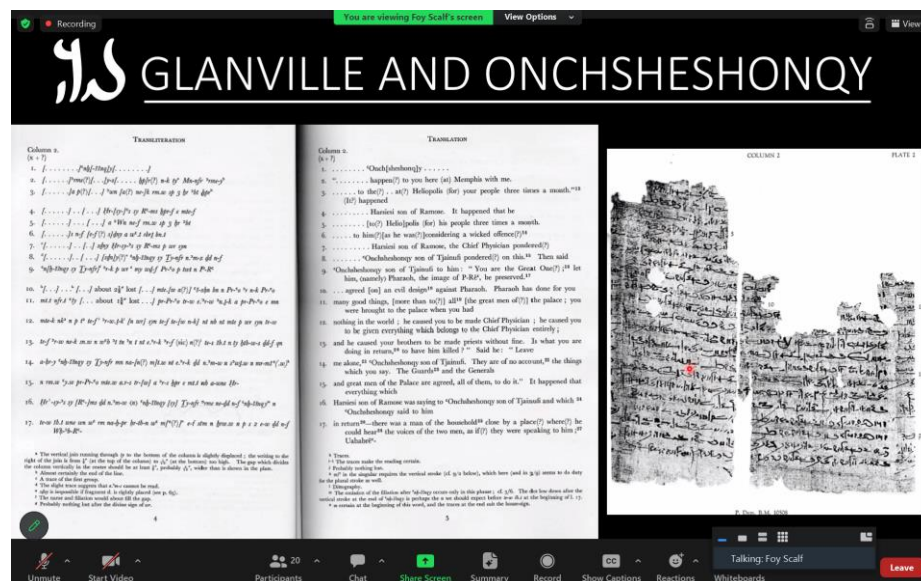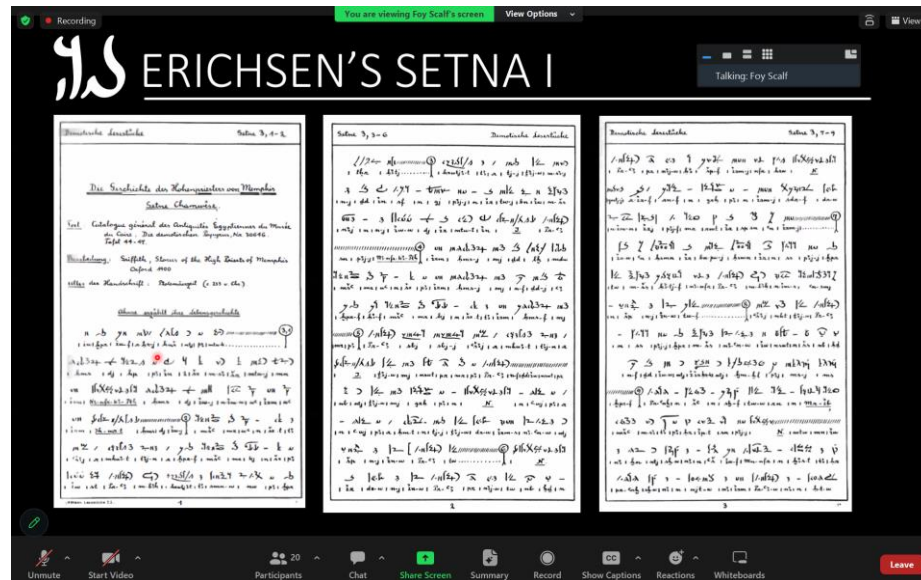
- what next?
> Continuing Demotic course for four weeks
> try reading Erichsen's edition of Setna I
> try reading Glanville's edition of *'Onchsheshonqy*

- NOT recommended: trying to read directly from the original papyri!
- at the Institute, there used to be a hazing ritual at PhD defenses: the committee selects a Demotic text out of the blue and asks the candidate to translate it; Johnson was given Padiese, and couldn't read it, because she trained on Roman-era texts and Padiese is Persian-era (6th-century BCE)! —then her advisor, Hughes, went up to the board and transcribed from Roman Demotic to Persian Demotic in real time