

The Ethiopian Culture of Ancient Egypt

Food, Markets, Temples and Social Culture



Legesse Allyn

Learning with Hieroglyphic Linguistics
Volume III

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Amarigna and Tigrigna word matching by Legesse Allyn

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Introduction

Diodorus Siculus wrote that the culture of ancient Egypt was Ethiopian, due to Ethiopians having founded ancient Egypt and preserving their culture there.

As such, this book provides, through the Ethiopian *Amarigna* and *Tigrigna* languages, a way of learning about the culture of *ancient Egyptian food, markets, temples, religion and social culture*.

Ancient texts are messages from the bygone eras. They stand as a testimony to heights of development achieved by our ancient civilizations. Historians for long have depended on ancient texts for understanding contemporary events of ancient periods. These ancient texts give us a first-hand account of the forgotten events, times and culture of the past.

The Rosetta Stone is a singularly important artifact and document that has changed the course of our understanding of Egyptian civilization. The Rosetta Stone enabled historians to bring a purportedly dead language back to life, paving the way for a better understanding of the available hieroglyphic literature. In fact, the language was never dead, thriving in over 30 million speakers.

Although known to ancient Greek historians, like Diodorus Siculus, but unbeknownst to the yesteryear colonial-era historians, the Ethiopian languages of *Amarigna* and *Tigrigna* still today hold the elements of the ancient hieroglyphic language intact. These path-breaking revelations are leading to a revision of hitherto translated documents and are giving deeper insights into the Egyptian civilization.

This book provides an understanding of the history and culture of Egyptian civilization by peering through the prism of dual hieroglyphic languages of *Amarigna* and *Tigrigna* and analyzing the hieroglyphs, more so, with the help of those of the Rosetta Stone. This approach affords us advantages of not only getting a deeper understanding of historical documents but also an understanding of vast information lying embedded in each of the hieroglyphs.

Meshing hieroglyphs in-between the history of Ancient Egypt, we take a look at their customs, trade and symbology. Another outcome of this exercise is understanding the global relationship between words. It is an accepted fact that more than 60% of the English words have their roots in Latin and Greek, and this book shows *Amarigna* and *Tigrigna* to be the root of Greek and Latin and therefore a wide range of European languages including English, Spanish, German and more.

It is demonstrated in this book that many words of the world's languages have their roots in the dual hieroglyphic languages of *Amarigna* and *Tigrigna*. Though the extent of such relationships is beyond the scope of this book, it lays foundations for the students to explore this path on their own.

With the world shrinking closer day-by-day and multi-cultural societies a norm, this book paves way for appreciation of the cradle of all the civilizations and how other cultures have readily embraced the elements of ancient Egyptian and therefore Ethiopian culture and civilization. Ancient Egyptian and Ethiopian culture civilized European culture, not the other way around.

This book is also intended to showcase the Ethiopian culture from where the ancient Egyptian culture was born and give the Ethiopian culture its due credit.

THE ANCIENT EGYPTIAN CITY OF **FOOD**

The City of Food, Megbi: Egypt's First City

Food. Ah, what a change for desert people who ancient Greek historian Diodorus Siculus wrote were eating each other before Ethiopians brought food and farming to the region of north Africa that became Egypt. As we learned from book one, ancient Egypt is said to have been unified into a nation 5100 years ago, in 3100 BC, by Ethiopian merchants who were bringing the food.



Photo Credit: Bubuka

"... all men were glad to change their food, both because of the pleasing nature of the newly-discovered grains and because it seemed to their advantage to refrain from their butchery of one another."
Diodorus, book 1:14-1



As far back as 1000 years before that, food crops were already being brought in from the Ethiopian highlands. To this day, the Ethiopian highlands are the source of for over 85% of the water that flows into Egypt. The city of food, Megbi City (today called El-Kab or Elkab), is where ancient Egyptian desert dwellers came to enjoy the feast of food.

The city of Megbi was one of the very first urban centers. You can see the hieroglyphic word for the city's name below.



<i>megbi</i>	<i>neway</i>
(me-GI-bee)	(ne-wai)
"meal, nutrition, food"	"possession property"

Quick Quiz:

From which part of the world did ancient Egypt's food initially come from?







Can you locate where is Megbi on the world map?

Draw the *Megbi* city hieroglyph without tracing it first.

What's In the Megbi City Hieroglyph?

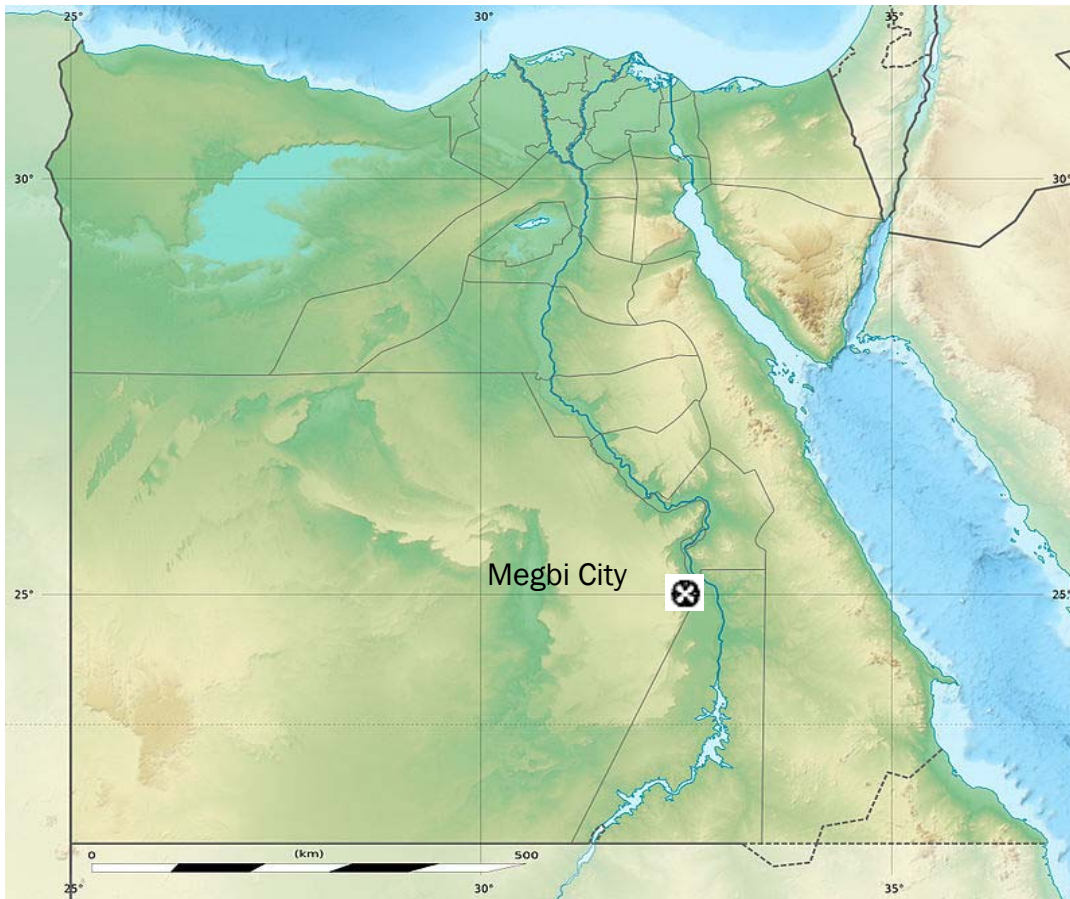
Reportedly encompassing over 25,000 square miles, the walled city of Megbi kept food and hungry people in and it kept invaders out. Megbi City dates back to over 5000 years ago.

What's in the *Megbi* name? Let's look.

					
<i>may</i> (mah-yi) "water"	<i>tqur</i> (t-QUR) "dark"	<i>bat</i> (bah-t) "calf (of leg)"	<i>adage</i> (ah-dah-GEH) "grow"	<i>plant</i>	<i>neway</i> (neh-WAY) "property"

Together, the name means "a place by the water where people walk to for food"

Below you can see a map of the location of Megbi city.



Quick Quiz:

Do you know of any other hieroglyphic word that contains the calf of the leg symbol?

Draw the *bat* hieroglyph.

What does the word *megbi* mean?

Megabit: Caretaker of Megbi City

Megabit was the Ancestor who represented Megbi City and the food available to all the people within Megbi city's walls. The name *Megabit* is the word *megbi* with the feminine [-t] suffix.

Below we can see an ancient Egyptian artist's representation of the Ancestress *Megabit* and her name in hieroglyphs. We first read about *Ancestors* and *Ancestresses* in book one.



Photo Credit: John Campana



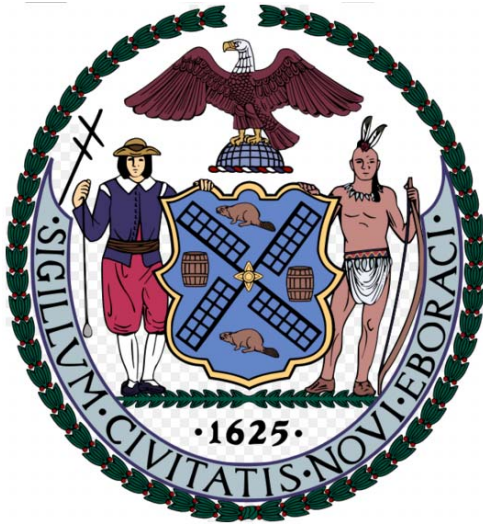
Megabit

Quick Quiz:

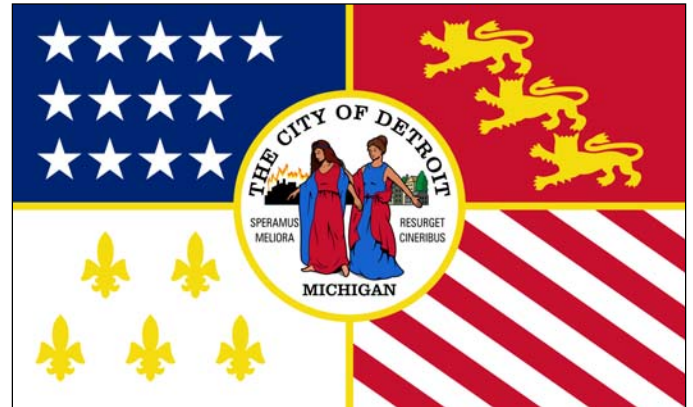
What are some other cities that have an image of a person representing the city?

People Still Represent Cities Today

Below are some of the cities in the world that have an image of a person representing the city, as Megabit represented Megbi City in ancient Egypt.



New York City seal



Detroit City Flag



Thunder Bay City coat of arms (Ontario, Canada)



Bad Sulza City coat of arms (Thuringia, Germany)

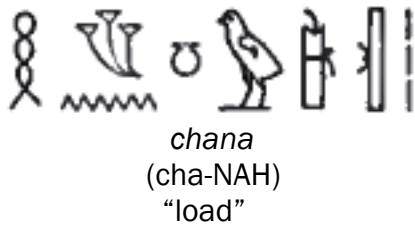
Megabit Vulture Represents Bringing of Food

Why a vulture? It is because a vulture can always find food. Look closely at the ancient Egyptian artist's representation of the Megbit vulture below.

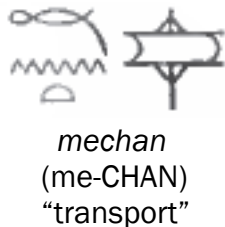


Photo Credit: Andrew at Flickr

In the vulture's claws is a load, the hieroglyphic word *chana*. The Megabit vulture represents the Ethiopian merchants bringing food to the people in Megbi City. Let's look at the word for "load" and "carry" below.



With a verb prefix, making *chane* into *mechan*, we can see below the vulture as a vehicle to carry the load is the root of the English word, *machine*.



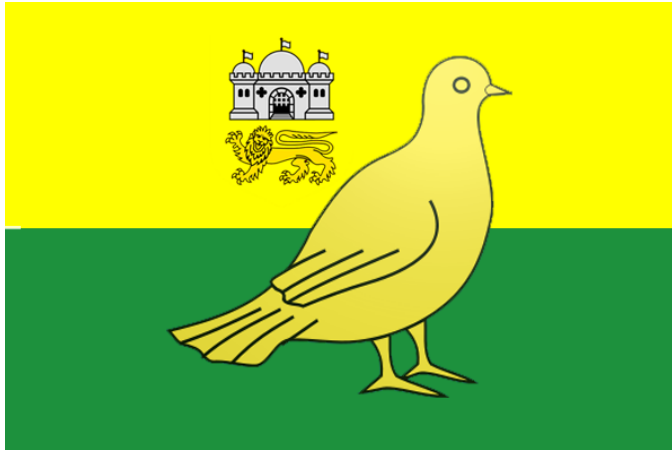
Quick Quiz:

What does the vulture carrying food signify for the city of *Megbi*?

What is the relation between the *chana*, *chane* and *mechan*? Draw each of the hieroglyphs.

Animals Still Represent Cities Today

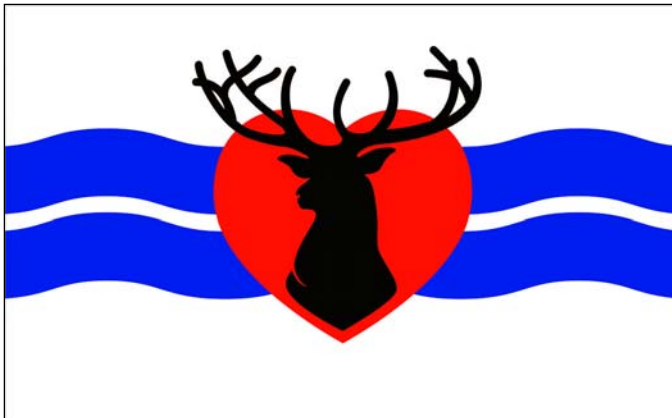
Below are some of the cities in the world that have an image of an animal representing the city, just like the Megabit vulture represented Megbi City in ancient Egypt.



Norwich City Flag (England)



Belfast City (Northern Ireland)



Elkhart City flag (Indiana)



Ufa City flag (Russia)

THE ANCIENT EGYPTIAN MARKETS & **MERCHANTS**

The City of Megbi as a Marketplace

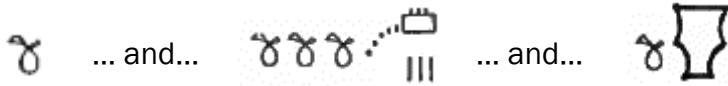
With the [-t] suffix on the end of *megbi*, the city represented a marketplace for food, as you can see below in the word *megebyet*.



megebyet
(me-GEB-yet)

“market, to shop, shopping”

While *megebyet* is a verb, the related word *gebya* is the noun. Below you can see the word *gebeya* represented simply by a shopping bag, with the figurative meaning that this is a place people come to shop for food.



gebeya
(ge-be-YAH)
“market, store”

Alternately, you can see the hieroglyph for *gebeya* composed of a large jar (the word *gan*) and the calf of the leg (bat), with the figurative meaning that people walk to the market to buy food. The large jar representing the food stored in a jar.



gebeya
(ge-beh-YAH)
“market, store”

Photo Credit: Andreas Praefcke




A wooden model from the tomb of Meketre, this is easily a scene of people waking from the market to Meketre’s funeral with gifts for him. Where else would they buy the items other than the market?

Quick Quiz:

What is the prefix attached *gebeya* to turn it from a noun to verb? Draw the *gebeya* hieroglyph. Compare the hieroglyphs of *Gebts* and *gebeya*. What are similarities and what are the differences? Draw the *Gebts* and *gebeya* hieroglyphs to compare

What Was Traded by Ancient Egyptian Merchants?

So the question you might ask is what could the people in the desert trade for food and other items? There is a phrase written in hieroglyphs we can see below, *shete be*, which means “exchanged for.”


shete be
(she-TE be)
“exchange for”

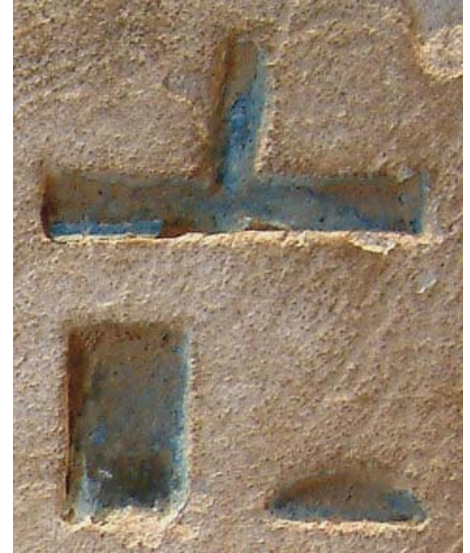




Photo Credit: Guillaume Blanchard

The phrase can be divided into two words as follows:

	
<i>shete</i>	<i>be</i>
(she-te)	(beh)
“sell, exchange”	“for”

Depending on whether the word is written by a customer or merchant, what follows the spelling of *shete be* tells you what the writer traded. In the case of official documents, these are of the merchants, so we can only see what the merchant traded.

If we can find writings by customers, we can see what they traded.

Quick Quiz:

What is the word for “exchange” used by ancient Egyptians? Draw the hieroglyph.
What do you understand about the word “currency”?

What Did the Merchants Sell?

As you learned in book one, it was believed that important people, called *Ancestors*, went to heaven when they died, where they continued to represent the community and its members. Therefore, the gifts were in exchange for favorable representation in heaven by the Ancestor.

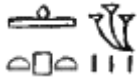
Some gifts were given at funerals to make the gift giver appear important.

The word you also learned in book two, *zekere* that means “remembrance,” is the same as the English word *sacrifice*. And both words embody the exchanging of something of value for representation in heaven, the remembrance of the gift giver by the deceased leader in exchange for the gifts.

The following hieroglyphs illustrate gifts given to the funeral of a king or other leader. Below we see bread was traded.



Below we can see vegetables were traded.



Let's look at other types of markets on the following pages.

Quick Quiz:

Compare the difference between hieroglyphs when bread was traded and when vegetables were traded. Draw the hieroglyphs of each.

Name a few items that ancient Egyptian customers purchased at the markets.

RAISE YOUR FINGER
TO **BID**

Gulit: A Small Market in Ancient Egypt

While there were outdoor markets with goods spread out on the ground in ancient Egypt, like today's *flea markets*, there were also indoor markets. Below we can see one such indoor/outdoor market in ancient Egypt, a cattle auction.



Photo Credit: Gérard Ducher

The roof can be seen in the hieroglyph below.



Quick Quiz:

Find out about marketplaces in the ancient times. Draw the *gulit* hieroglyph. What are the similarities when compared to present day marketplaces?

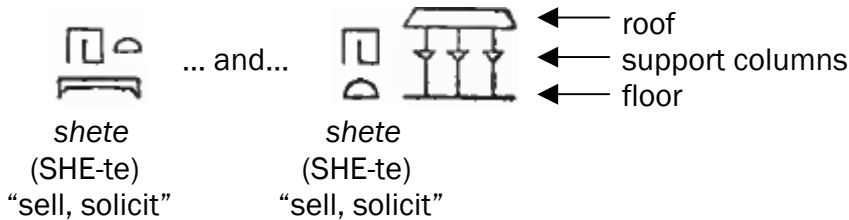
Selling In Ancient Gebts

Below we can see the indoor portion of the auction house from the previous page, from where the clerks are recording the events and transactions at the auction.

Photo Credit: Gérard Ducher



Below you can see two hieroglyphs for selling, the word *shete*.



The wooden model from Meketre's tomb and the second hieroglyph illustrates that, even 5100 years ago, there were indoor markets.

Quick Quiz:

To whose tomb does the *chereta bet* pictured above belong?

What was the village market called? Draw the hieroglyph.

What is an ancient Egyptian word for "auction house"? Draw the hieroglyph.

The Auction House

Here again we see the wooden model of the auction house from Meketre's tomb.

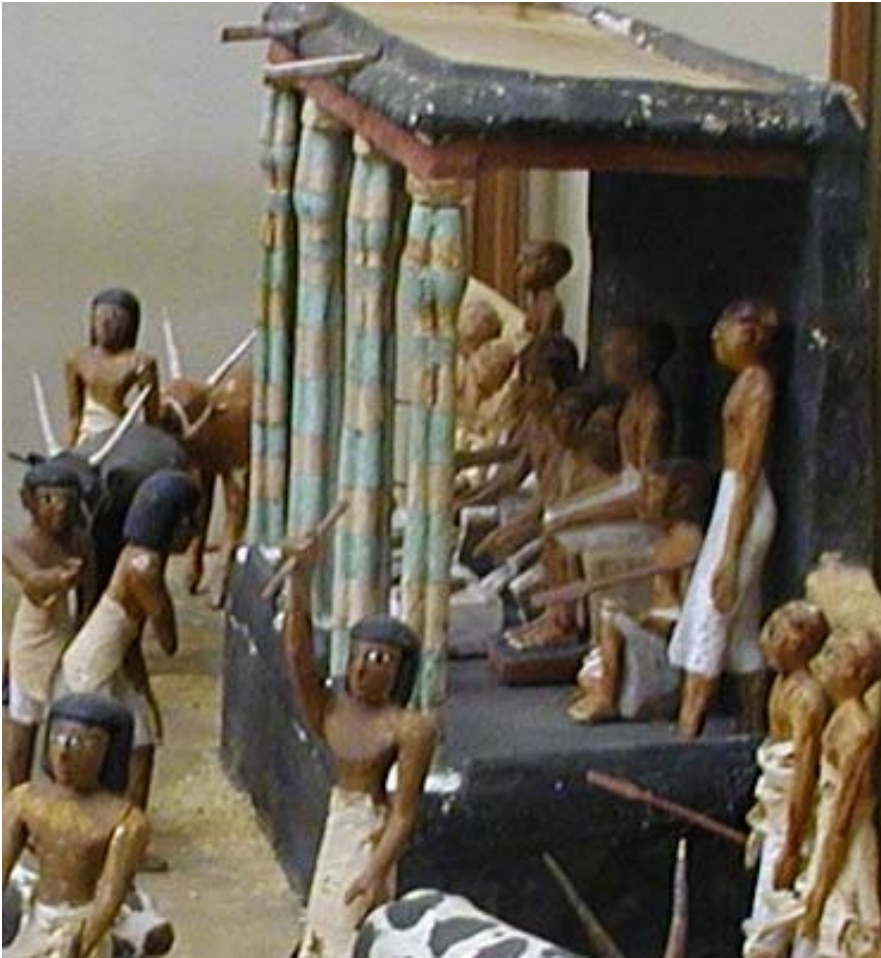
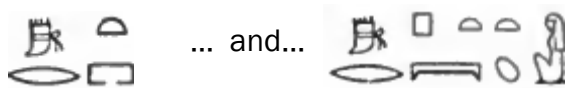


Photo Credit: Gérard Ducher

Below we can see hieroglyphs for the auction house, the *chereta bet*, "auction house."



chereta bet
(che-RE-ta bate)
"auction house"

Let's see some of the auction participants at the auctions.

THE ANCIENT EGYPTIAN **AUCTION** ACTION

Auction Bidders

Here we can see the person likely doing the bidding on the cattle.



Photo Credit: Gérard Ducher

Now let's look below at the hieroglyphs representing the bidders.



Notice that neither of the two bidders in the photo of the wooden model – the one seated on the chair and the other likely bidder sitting on the floor – are dressed as in the illustration of the bidders at the end of the “bidder” hieroglyphs above. Why is this?

The general point of the hieroglyphic illustrations is to distinguish between workers and bidders. Book s one discussed the *Ras*, “Emperor,” title. In ancient Egypt, every *Ras* was depicted wearing the particular white crown, regardless of whether he wore one in real life.

The Meketre model clearly shows that bidders may have dressed like everybody else.

Quick Quiz:

Who are the individuals illustrated in the *chereta* hieroglyphs?

Draw the two *chereta* hieroglyphs.

Was it likely that Emperors always wear a crown in real life? Draw the *etf* crown.

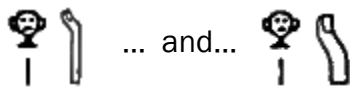
The Auction Bid

When you are at an auction, one way to indicate you want to bid or make an offer is to raise your hand or your finger.



Photo Credit: Kroome111

Below we can see two “bidder” hieroglyphs, each represented by a finger raised. The bidder could be an Egyptian or someone from another country coming to Egypt to buy, sell and trade.



... and...

amete
(ah-ME-te)
“signal, indicate”

Below we can see the actual hieroglyphic word for the offer, *chereta*.



chereta
(che-RE-ta)
“tender, offer of money”

Quick Quiz:

How do you signal the teacher during class if you have a question to ask?

What is the word for “tender, offer of money” in the ancient Egyptian language? Draw the hieroglyph.

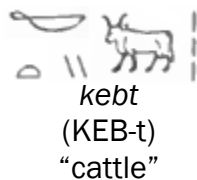
What's Up For Auction

These wooden cattle are a part of the Meketre wooden cattle auction model. Aren't the cattle cute?



Photo Credit: Gérard Ducher

Let's look at a hieroglyph for "cattle," *kebt*, below. Notice the plural lines following the illustration of the cattle, indicating many of them.



Quick Quiz:

What is an ancient Egyptian word for "cattle"? Draw the hieroglyph.

Cattle Auction Workers

We see men carrying sticks to help direct the cattle in one direction or the other.

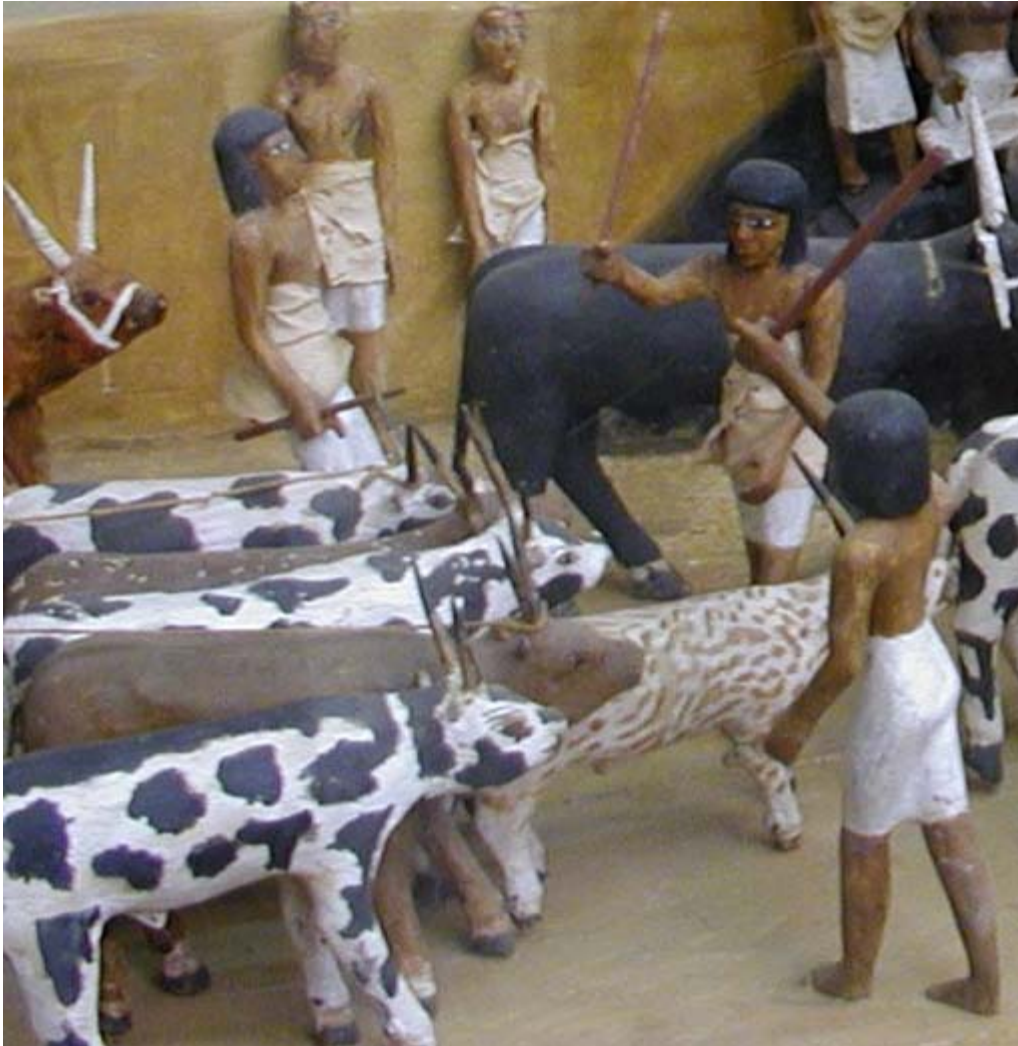
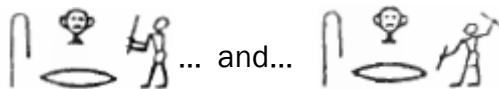


Photo Credit: Gérard Ducher

While the hieroglyph below may appear to be a person ready to beat someone or something, the real meaning is to steer and direct actions.



asegere
(ase-GE-re)
"catch"



Quick Quiz:

How do you differentiate between singular and plural in ancient Egyptian hieroglyphs?
What is an ancient Egyptian word for "catch"? Draw one of the hieroglyphs.

THE ANCIENT EGYPTIAN **TEMPLE** MERCHANTS

The Temple as a Market

Some of the best sources about what ancient *temples* were are religious books. In ancient times, whether religious leaders liked it or not, temples are shown to have served not only as a place to pay respects to God and *Ancestors*, but they also served as ancient indoor shopping malls.



Photo Credit: Basher Eyre

Even today outside religious houses of worship, on the adjoining sidewalks, there are merchants with tables set up to sell goods. Above you can see a sale in the front of a church. Even inside, many religious houses have stores where members and visitors can buy merchandise.

So it should not seem odd that in ancient times merchants sold to the people visiting the temples. And not only that, around the world there are church bazaars at other places of worship.



Photo Credit: Neithsabes

Imagine all the people who may have filled this place, praying and shopping.

Merchants Go To Sell Where People Congregate

It is clear that merchants set up tables inside ancient temples to sell merchandise to visitors. And this would have been no different in ancient Egypt. Why not? Merchants go to where people congregate.



Photo Credit: Rod Waddington

Let's take a look at the etymology for the word *temple*. The etymologies in this book series come from the Online Etymology Dictionary, located at www.etymonline.com.

temple (n.1)

<i>temple</i>	“edifice dedicated to the service of a deity or deities”	(English)
<i>templo</i>	“temple”	(Spanish)
<i>templum</i>	“building for worship of a god,”	(Latin)
<i>temenos</i>	“sacred area around a temple,” literally “place cut off,”	(Greek)
<i>temnein</i>	“to cut”	(Greek)
<i>tem</i>	“to cut, place reserved or cut out”	(Proto-Indo-European)

<http://www.etymonline.com/index.php?term=temple>

There is an ancient Egyptian word, *dnber*, which means “boundary, border,” that aligns with the Proto-Indo-European word that means, “place cut off.”

Let's learn more on the next page.

Quick Quiz:

What is an etymology?

What does an etymology tell us about a word?

Temple and Dnber: What's in the Words

On the previous page we learned about *dnber*, which means “boundary, border,” similar to the way *temple* can mean “place cut off” in its etymology.

Let's search deeper to match *temple* to an ancient Egyptian word. We will need to understand the following pronunciation sound changes, many of which you should begin recognizing immediately. So put on your word matching hats.

If you remember from book one, there are pronunciation sound changes for the [T], [M], [P], and [L] consonants in *temple*. Let's look at them below and compare *temple* and *dnber*.

TEMPLE	INTERCHANGEABLE PRONUNCIATIONS	DNBER
[T]	[TS], [T], [D]	[D]
[M]	[M] [N]	[N]
[P]	[B], [F], [W] European [P], [V]	[B]
[L]	[L], [R]	[R]

The ancient Egyptian word, *dnber* that means “boundary, border” is both a pronunciation equivalent as well as having the same basic meaning as “cut out.” But let's dig much deeper than this.

Quick Quiz:

What are the interchangeable pronunciations for [T]? Draw some of the hieroglyphs.

What are the interchangeable pronunciations for [L]? Draw some of the hieroglyphs.

What does the Egyptian word *dnber* mean?

Upper Egypt's [CH] is Lower Egypt's [TS]

One interesting pronunciation sound change between the two related languages of the hieroglyphs, Amarigna (Upper Egypt) and Tigrigna (Lower Egypt), is the relationship between the [TS] and [CH] pronunciations. In Tigrigna, a word with [TS] might be pronounced as [CH] in Amarigna.

Therefore, it is interesting that the word *temple*, when seen through the lens of pronunciation sound change, can have the beginning [T] as possibly [TS]. If we do this, we can see the results below.

Step 1: [TS] alternate [CH] = *chemple*

There is no natural [P] pronunciation in the Upper or Lower hieroglyphic languages, so we will make it the commonly mispronounced [B]...

Step 2. [P] alternate [B] = *chemble*

And for the last consonant pronunciation, [L], we will alternate it with the [R] pronunciation sound...

Step 3. [L] alternate [R] = *chembre*

Mind you, this takes a pronunciation sound change for each consonant, but look closely. We have *chamber*. Interesting? A *temple* is in fact a *chamber*. So let's look at the etymology for *chamber*.

chamber (n.)

<i>chamber</i>	"room (usually a private one)"	(English)
<i>chambre</i>	"room, chamber, apartment"	(Old French)
<i>camera</i>	"a chamber, room"	(Late Latin)
<i>cámara</i>	"a chamber, room"	(Spanish)

This is still not giving us any real description, so let's take it a step further to find the root hieroglyphic word.



Photo Credit: Blalonde

Quick Quiz:

Try and explain the relation between *temple* and *chamber*.

WHERE THERE ARE
PEOPLE
THERE ARE
MERCHANTS

A Temple is Where People Gather

So to peer inside of the word *temple* to find the ancient Egyptian word, let's begin again as we did before with the following three steps.

Step 1: [T] alternate [TS] = *tsemp*

The [P] pronunciation sound is European sound change from [B], [F] or [W]. There is no natural [P] pronunciation in the Upper or Lower ancient Egyptian hieroglyphic languages, so we will make [P] in *temple* the commonly mispronounced [B].

Step 2. [P] alternate [B] = *tsemble*

Before we make the last pronunciation change, take a look at what we have now, *tsemble*. It sounds a lot like *symbol*. So let's see what the etymology of *symbol* means.

symbol (n.)

<i>symbol</i>	“creed, summary, religious belief”	(English)
<i>símbolo</i>	“symbol, sign, emblem”	(Spanish)
<i>symbolum</i>	“creed, token, mark”	(Late Latin)
<i>symbolon</i>	literally “that which is thrown or cast together” from assimilated form of syn- “together”	(Greek)

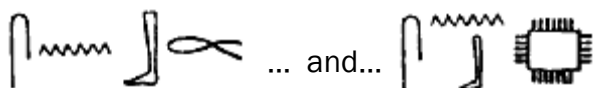
<http://www.etymonline.com/index.php?term=symbol>

Isn't that interesting? We have an unexpected sense of “gathering” in the word *symbol*. This always shows you to rely on your sense of sound and not the letters that represent those sounds. The sounds are more reliable. Now we have a word to match a hieroglyphic word to what the meaning of *temple* must be.

So now we simply alternate the last consonant pronunciation, [L] with the [R] pronunciation sound...

Step 3. [L] alternate [R] = *tsembre*

There we have it. Now if we search this basic pronunciation, we arrive at the ancient Egyptian word, *tsembere*...



tsembere
(tsem-BE-re)
“unify”

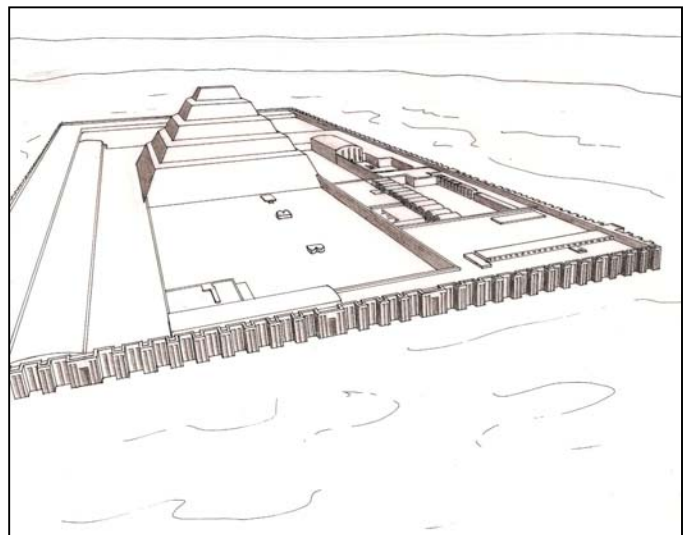


Illustration Credit: Monnier Franck

Quick Quiz:

What is the relationship between *temple*, *symbol* and *tsembere*? Draw the *tsembere* hieroglyph.

A Temple Unified People Around Symbols

While a temple is a place where people unified around symbols of the past, it was also, as ancient records show, a place where merchants were able to sell their goods.

But what came first, the worshipping or the selling? Maybe we can find out with an alternative word for *temple*, the word *tabernacle*.

tabernacle (n.)

<i>tabernacle</i>	“portable sanctuary carried by the Israelites in the wilderness,”	(English)
<i>tabernáculo</i>	“tabernacle”	(Spanish)
<i>tabernacle</i>	“the Jewish Tabernacle; tent, canopy; tomb, monument”	(Old French)
<i>tabernaculum</i>	“tent,” especially “a tent of an augur” (for taking observations),	(Latin)
	diminutive of <i>taberna</i> “hut, cabin, booth” (see tavern)	(Latin)

<http://www.etymonline.com/index.php?term=tabernacle>

Now let’s look at the word, *tavern*, remembering the sound change between [B], [F], [W], [P] and [V].

tavern (n.)

<i>tavern</i>	“wine shop,” later “public house”	(English)
<i>taverne</i>	“shed made of boards, booth, stall,” also “tavern, inn”	(Old French)
<i>taberna</i>	“tavern, inn, pub, public house, saloon”	(Spanish)
<i>taberna</i>	“shop, inn, tavern”	(Latin)
<i>treb-</i>	“dwelling”	(Proto-Indo-European)
<i>troba</i>	“a building”	(Lithuanian)
<i>treb</i>	“house, dwelling”	(Old Welsh)
<i>tref</i>	“a dwelling”	(Welsh)
<i>treb</i>	“residence”	(Irish)

<http://www.etymonline.com/index.php?term=tavern>

So let’s do the conversion on the next page.

Quick Quiz:

What is the relationship between *tabernacle* and *tavern*?

Convert Tavern To Dnber

Let's see below how we can take sound change into consideration to convert *tavern* to *dnber*.

Step 1: [T] alternate [D] = *devern*

Like the European [P], the [V] pronunciation sound is also European sound change from [B], [F] or [W]. There is no natural [V] pronunciation in the Upper or Lower ancient Egyptian hieroglyphic languages, so we will make [V] the commonly mispronounced [B].

Step 2. [V] alternate [B] = *debern*

We can leave the [R] as it is, but remove the [N] = *deber*

Step 3. [V] alternate [B] = *deber*



medebr
(me-DE-br)
"a store"

As you see, *tabernacle*, *tavern*, and *medebr* are all the same word through sound change.



Photo Credit: Przemyslaw "Blueshade" Idzkiewicz

Quick Quiz:

What is the relationship between *tavern* and *medebr*?

Tabernacle Originally Tavern?

After allowing for pronunciation sound change, we have been left with an alternative pronunciation of *tavern*, the root word of *tabernacle*, as *deber*.

Finally we can make a match to the word *dabere*, which means “boom (business).” And from *dabere* we have the hieroglyphic word, *mdebr* that means a “store.” We can see the hieroglyph for *mdeber* below.



mdebr
(mi-DE-br)
“store”

And below is the word *mdeber* with the customer illustrated following the spelling, his finger raised, indicating an interest in an item being sold or auctioned.



Now we’ve seen some of the things people buy, even for funeral gifts and cattle at auctions. And we now know many words for where merchants sold food and other goods indoors. Like today’s shopping malls, large roofs, some supported by massive columns, served as shelter for people to shop inside. And for a good reason -- Egypt is in the desert and people would be more comfortable shopping in the shade.



Photo Marc Ryckaert

Quick Quiz:

What is the difference between *dabere* and *mdebr*? Draw the *mdebr* hieroglyph.


Selling Is An Art

If you have ever tried to sell anything, you know that selling is an art. It is a way of interesting people in what you have to offer.


Photo Credit: Department of Foreign Affairs and Trade



Let's look at some hieroglyphic words for selling. The first word, the hieroglyphic word *shete* that means "sell."


shete
(shete)
"sell, insert"

And below we can see the word for "make sales," *erhe shete*.


erhe shete
(er-HE) (she-TE)
"make" "sales"

So let's learn more about selling in the ancient Egyptian world.

Quick Quiz:

What is a word for "sell" in hieroglyphs? Draw the hieroglyph.

A Den of Thieves

Many people, even today, feel merchants are simply out to get your money. And it may be true. But in order to get your money, merchants should offer something of value for a good price.

Merchants in the Jewish temples were called *thieves*, as is depicted below in an artist's recreation of the Biblical scene where the merchants were thrown out of the temple.



Photo Credit: Stjepan Crnota

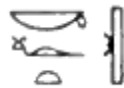
There are some merchants who want to offer as little as they can for as much as they can charge. So there is a saying, *caveat emptor* that means, “buyer beware,”.

caveat (n.)

caveat
kavoti
chuvati

literally “let him beware”
“tend, safeguard”
“watch, heed”

(Latin)
(Lithuanian)
(Serbian)



gefeta
(ge-FE-ta)
“dare, challenge”

As you can see with pronunciation sound change, *gefeta* became *caveat* as follows in only two steps...

caveat - “let him beware”

Step 1: [K] alternate [G] = *gaveat*
Step 2: [V] alternate [F] = *gafeat*

gefeta - “dare, challenge”

IMMORTALIZED **ANCIENT EGYPTIAN** **HEROS**

Markets, Temples & Tombs: Components of Cities

Each ancient Egyptian city was a walled complex containing everything its citizens needed to survive. In fact, the city that the Greeks called *Memphis*, ancient Egyptians called *Hecha Genb*, “White Wall City.”



Photo Credit: Heksamarre

Because transportation then was not what it is now, people did not commonly travel long distances. That meant that everything needed to be close by, including work, shopping and paying homage to their deceased Ancestors, leaders and heroes.

How should we look at these leaders? The same way we look at ours, paying homage to them with stories and statues.

Then...



Photo Credit: Bionet

Then...



Photo Credit: Calliopejen1

Now...



Photo Credit: Kimon Berlin

Now...



Photo Credit: US Capitol

Heroes or Gods?

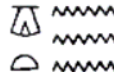
What exactly were the ancient Egyptian *gods*, as the Greeks called them? That depends on what you consider a *god* to be. The English word *god* comes from two words. One word means “pour” and the other means “Supreme Being.”

Below are the Ethiopian and ancient Egyptian hieroglyphic roots of the name *god*.



geta
(GEY-ta)

“lord, owner, master”



qeda
(qe-DA)

“pour, copy, draw liquid”

Let’s take a look at the etymologies for these two words for European versions below.

god (n.)

1. “supreme being”

<i>god</i>	“supreme being, deity”	(Old English)
<i>guthan</i>	“supreme being, deity”	(Proto-Germanic)
<i>god</i>	“supreme being, deity”	(Dutch)
<i>got</i>	“supreme being, deity”	(Old High German)
<i>gott</i>	“supreme being, deity”	(German)
<i>ghut-</i>	“that which is invoked”	(Proto-Indo-European)
<i>huta-</i>	“invoked”	(Sanskrit)

2. “pour”

<i>goteo</i>	“drip”	(Spanish)
<i>ghu-to-</i>	“poured”	(Proto-Indo-European)
<i>khute</i>	“poured”	(Greek)

Quick Quiz:

From what two meanings does the word *god* come from?

What is the ancient Egyptian word that means “lord, owner, master”? Draw the hieroglyph.

What is the ancient Egyptian word that means “pour, copy, draw liquid”? Draw the hieroglyph.

Gods or Geta?

So would it be easier to call them what they are, instead of using a word derived from the actual word? This way, we can have a correct understanding, without and taking the meaning too far. Below we see many ancient Egyptian ancestors seated together in a painting, but none of them are “God.”



Photo Credit: *Eternal Egypt: Masterworks of Ancient Art from the British Museum* by Edna R. Russmann

In Ethiopia, *God* is called *Geta*, as we learned on the previous page. *Geta* is the source for the English word, *God*. Another name Ethiopians call *god* is *Egziabher*, which is actually a phrase. But *Egziabher* and *Geta* are both built on the same word.

Due to the fact that the [TS] pronunciation can change to [T] or [D] as well as to [Z] or [S], that means [G+T], [G+D] and [G+Z] are the same pronunciations. Therefore, *geta*, *god*, and *ghezai* are all the same words.

Egzer, “God,” from *Egziabher*, is a form of the Ethiopian and hieroglyphic word, *ghezai*, which means “conqueror, king, ruler.” Below we can see the hieroglyph of *ghezai*.


geze
(gez-E)

“rule, reign, conquer, dominate”


gezai
(ge-ZA-ee)

“ruler, governor”

The word *ghezai* is the root for many European and Asian words for “rule,” “conquer,” and *king* itself. Let's look at some of these words below.

<i>guīzé</i>	“rule, law”	(Chinese)
<i>gestión</i>	“management”	(Spanish)
<i>katsia</i>	“conqueror”	(Japanese)
<i>kuninggaz</i>	“king, ruler”	(Proto-Germanic)
<i>ceasar</i>	“king, ruler”	(Latin)
<i>kaiser</i>	“king, ruler”	(German)
<i>keiser</i>	“king, ruler”	(Middle English)
<i>casere</i>	“king, ruler”	(Old English)
<i>kaisar</i>	“king, ruler”	(Greek)
<i>tsar</i>	“king, ruler”	(Russian)

Quick Quiz:

What is the ancient Egyptian word that means “rule, reign, conquer, dominate”? Draw the hieroglyph.
What is the ancient Egyptian word that means “ruler, governor”? Draw the hieroglyph.

A Tomb is a Place of Solitude

Often the greater the legend or Ancestor, the more magnificent the tomb. This was the case with the ancient Egyptian heroes, kings, Ancestors and other legends. But what was the purpose of the tomb? Let's find out.

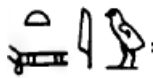
The word *tomb* is a place of solitude where the deceased hero, leader or Ancestor can be laid to rest in peace, without any disturbance. At least that is the way the ancient Egyptians planned it, by placing so many large stone blocks on top of each other, too massive for a robber to move – the pyramid.

tomb (n.)

<i>tomb</i>	“tomb”	(English)
<i>tumbe</i>	“tomb”	(Anglo-French)
<i>tombe</i>	“tomb, monument, tombstone”	(Old French)
<i>tumba</i>	“tomb”	(Late Latin)
<i>tomba</i>	“tomb”	(Italian)
<i>tumba</i>	“tomb”	(Spanish)
<i>tymbos</i>	“burial mound, cairn,” generally “grave, tomb”	(Greek)

In the Ethiopian root word, which we can see below in hieroglyphs, we see why the final [B] of *tomb* is silent. If you remember from book one that the [B] pronunciation through sound change, can become [B], [F], or [W] and [P] and [V] in European words.

And as you will see below, the original [TS] became a simple [T] through the linguistic principle economy.


tsmwa
 (tsm-WAH)
 “quiet, solitude”



tsmwa
 (tsm-WAH)
 “quiet, solitude” (place)



Photo Credit: Jerrye & Roy Klotz, MD

The [W] pronunciation sound in the word *tsmwa* has changed to become a silent [B] in European languages. And it explains why the [B] is not pronounced in the word *tomb*.

FREEDOM OF DEVOTION

Heroes and the Divine

Immortality is not physically living forever, which nobody is yet able to do. Diodorus writes, instead, that immortality comes from being remembered in history by doing great things for mankind, and as a result mankind will remember you forever. Maybe even you could become an Ancestor one day.



Photo Credit: Fonte, Biblioteca di Agira

“Now it is an excellent thing, methinks, as all men of understanding must agree, to receive in exchange for mortal labours an immortal fame... submitted to great and continuous labours and perils willingly, in order that he might confer benefits upon the race of men and thereby gain immortality; and likewise in the case of other great and good men, some have attained to heroic honours and others to honours equal to the divine, and all have been thought to be worthy of great praise, since history immortalizes their achievements.”

Diodorus, book 1, 2:4

Freedom to Choose Your Heroes

Since a hero to one group of people might not be a hero to another, this is the basis for the freedom of religion. What is a hero? The word *hero* comes from the word you learned in book one, *halawi*, “protector” in the Ethiopian language and hieroglyphs.



Photo Credit: American Colony (Jerusalem), photo department photographer

As you can hear, the pronunciation of the [L] sound in *halawi* has changed to the [R] pronunciation in *hero*. And the first name of the famous Ethiopian emperor, *Haile Selassie*, is the word related to *halawi*, the word that means powerful, *heyal*. Above we can see a photo of Haile Selassie, also known as *Ras Tafari*.

If we have a right to freedom of religion, then what is religion? Let's find out on the next page.

Religion and Legend Are Based on the Same Word

Legends are remembered through their immortalization in history. And often they become a part of religion as Ancestors. So let's find out about these two words.

legend (n.)

<i>legend</i>	“narrative dealing with a happening or an event”	(English)
<i>leyenda</i>	“legend, tale”	(Spanish)
<i>legenda</i>	“legend, story,” literally “(things) to be read,”	(Medieval Latin)
<i>legendus</i>	from “to read, gather, select”	(Latin)

As we can see, legends are solidified in writing, and even more so by carving stories in stone in ancient Egypt. We can also see the sound change from [G] to [Y] in the Spanish word *leyenda*.

It may seem like an odd pronunciation sound change, but in Spanish we know there is sound change between [Y] and [J]. And we learned in book one that [J] and [G] are in the same pronunciation group.

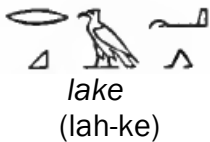
While *legend* is something read, the related word, *lecture*, is the same word, but heard.

lecture (n.)

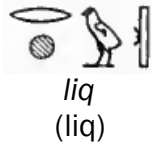
<i>lecture</i>	“action of reading, that which is read,”	(English)
<i>recitar</i>	“recite, repeat, tell”	(Spanish)
<i>lectura</i>	“a reading, lecture”	(Medieval Latin)
<i>lectus</i>	a form of “to read”	(Latin)
<i>legein</i>	“to say, tell, speak, declare”	(Greek)

Did you notice the pronunciation sound change from [L] to [R] in Spanish, also the English word *recite*.

Let's look at the hieroglyphic root words.



“send, dispatch, delegate, convey”



“scholar”



“message”

Now let's look at the word *religion* on the next page to see how a *message* is solidified in the practice of retelling the stories of heroes and the immortal Ancestors.

Quick Quiz:

What is the etymology of the word *legend*?

What is the etymology of the word *lecture*?

Religion Is Devotion to a Hero or Ancestor's Story



Photo Credit: Marcus Cyron

So, we have seen that *legend* is the account of the hero or Ancestor's story. Let's see how *religion* is the binding of the hero or Ancestor's story to the people and their acts of devotion. A feeling of obligation to the "labors and perils," referenced by Diodorus, which the hero or Ancestor faced *in order to confer benefits to mankind*.

religion (n.)

<i>religion</i>	"conduct indicating a belief in a divine power"	(English)
<i>religi3n</i>	"religion"	(Spanish)
<i>religi3n</i>	"devotion"	(Old French)
<i>religionem</i>	"moral obligation; divine service"	(Latin)

According to Cicero, the word *religion* is derived from *relegere* "go through again" (in reading or in thought):

from *re-* "again" + *legere* "read, lecture"

Everybody has a hero whom they remember their entire life. It might be your mother or your father. It might be a brother, sister, aunt, or uncle, or grandparent. Or it might be a teacher. As you go through life you will have heroes you will want to remember and deceased ancestors. They are your legends.

But even more than that, organized religions construct entire buildings for the sole purpose of lecturing about the hero, Ancestor or legend's life, in hopes that others will emulate their acts and accomplishments. The religious lecture is called a *sermon*.

Quick Quiz:

According to Cicero, *religion* is derived from *releger*, which means to do what again?

The Word Pagan Was A Roman Military Word

There is a word that came to be used when someone from one society did not abandon their own local heroes, legends and Ancestors for those of a foreign society. It is a word that means "war," *pagan*.

Originally in Europe as a Roman military word, the word *pagan* later began to be a word used against people who refused to abandon their own heroes, legends and Ancestors for the other society's.

If you remember from book one, Professor A. Babs Fafunwa, a former Professor and Dean of Education of the Faculty of Education of Ife, Nigeria, in his book, "The History of Education In Nigeria," defined *culture* as the "total way of life of a people," specifically including their...

- *Material Products*
- *Habits*
- *Customs*
- *Religions*
- *Beliefs*
- *Thoughts*
- *Arts*
- *Technology*
- *Music*
- *Literature*
- *Theatre*
- *Drama*
- *Dress*
- *Education*

Where do those elements of your culture derive from? In part from your heroes, legends and Ancestors who, as Diodorus wrote, "*submitted to great and continuous labours and perils willing.*"

Quick Quiz:

Has a family member ever said you got your ability to do something amazing from your mother or father?

Did you ever learn to do something from your brother or sister?

Your Culture Perpetuates Your Society

If you remember, Professor Fafunwa defined your culture as:

“The aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives... A way of perpetuating the culture of the society.”

So then, abandoning the devotion to your own heroes, legends and Ancestors means, in part, abandoning your own culture. Not in some simple, simplistic terms, but potentially replacing nearly every important element of it. That means you would in turn be perpetuating the other society’s culture instead of continuing your responsibility of perpetuating your own.

The question is, why would someone ask you to abandon your own culture for theirs?

Quick Quiz:

Has someone ever asked you to do something your parents taught you not to do?

Has someone ever threatened you if you did not join their group?

When Someone Bullies You Over Your Beliefs

Why would someone want to fight you simply because you believe in your own heroes, legends, Ancestors and culture and not theirs? And how does the word *pagan* mean “war”?

Let's look at the etymology for *pagan* below.

pagan (n.)

<i>paganus</i>	Roman military jargon for "civilian, incompetent soldier"	(Late Latin)
<i>pagan</i>	"of the country, of a village"	(Classical Latin)
<i>pagano</i>	"pagan, heathen, heathenish, infidel"	(Spanish)
<i>pag-</i>	"to fix, fasten" (see <i>pact</i>).	(Proto-Indo-European)

As you can see from the Proto-Indo-European word, *pag-* and *pact* are the same word. So let's look at the etymology of *pact*.

pact (n.)

<i>pacte</i>	"agreement, treaty, compact"	(Old French)
<i>pactum</i>	"agreement, contract, covenant"	(Latin)
<i>pag-</i>	"fix, join together, unite, make firm"	(Proto-Indo-European)
<i>pasa-</i>	"cord, rope"	(Sanskrit)
<i>pegnynai</i>	"to fix, make firm, fast or solid"	(Greek)
<i>fegan</i>	"to join, to catch seize"	(Old English)
<i>fijar</i>	"set, fix, determine, fasten, focus, settle"	(Spanish)

As you see above, the [P] and [F] pronunciations fit the linguistic understanding that [B], [F], [W] and the European [P] and [V] are all the same pronunciation through sound change. The same is true of the interrelationship of the [C], [G] and [J] pronunciations.

On the next page, we will discover where all the words above originally came from.

Quick Quiz:

Have you ever been bullied?

What did you do about it?

Did you tell somebody in authority?

To Be Called A Pagan Means They Want War

So how do we find the ancient Egyptian and Ethiopian word where *pagan* comes from?

The words for *pagan* on the previous page that begin with the [P] and [F] pronunciation sounds are actually sound change from the [W] pronunciation sound, as we can see below.



wegene
(we-GE-ne)
“join, take a side”



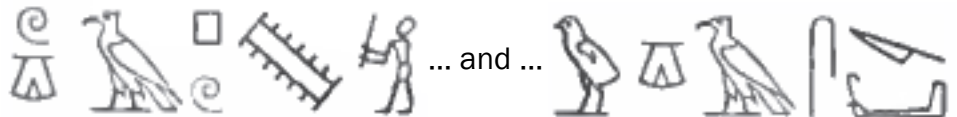
wegen
(we-GEN)
“sect, section, side, faction, category, flank”

Notice the hieroglyphic foot is taking a step to join a side.

The root of *wegene* and *wegen* are the words *weg* and *wegawi*, “conflict, hostility, war,” as we see below.



weg
(weg)
“conflict”



wegawi
(we-GA-wee)
“warfare, incursion, hostility, war, battle, fight, campaign, combat”

If someone calls you a *pagan*, it means they want to be at war with you because you have different heroes, legends, Ancestors and culture and will not give yours up for theirs. Why should you have to? Everybody has the freedom to keep their own.

In a truly civil society, it is your right not to be bullied into someone else’s beliefs or way of doing something.

Quick Quiz:

Has anybody tried to trick you into doing something their way by calling you a bad name?
Has anybody used *hate speech* against you?

THE ANCIENT EGYPTIAN **CIVIL** SOCIETY

The People and the City

Temples and tombs were only a small part of the ancient Egyptian city. Then what is a city? In ancient Egypt it was called a *zoba*, as regions are still called in Eritrea today. So what is it to live in a *zoba*.



Photo Credit: VascoPlanet



The word *civil* is rooted on the hieroglyphic word *zoba*. What is *civil*? Let's see below.

civil (adj.)

<i>civil</i>	“civil, relating to civil law”	(Old French)
<i>civil</i>	“civil”	(Spanish)
<i>civilis</i>	“relating to a citizen, relating to public life, befitting a citizen,”	(Latin)
<i>civis</i>	“townsman”	(Latin)

As you have learned, the European [V] pronunciation is either [B], [F] or [W] in the Ethiopian and hieroglyphic languages. Here the pronunciation of the [Z] in *zoba* has changed to a [C] and the [B] to a European [V].

There are two words that mean “person” in hieroglyphs; the first has the [W] pronunciation ending and the other [B]. But since [W] and [B] are the same through sound change, they both represent the same pronunciation and are both the same word. Let's see them below.

	
sew	seb
(sew)	(seb)
“human, being, person”	“human, being, person”

In this way, *civil*, *sew*, and *seb* are all the same word.

Civilians Are People Who Live in the City

From the word for a “city,” *zoba*, the people who live there are *hzb*. As you can see, *hzb*, *sew*, *seb* and *civilian* are all the same words. You can see the Tigrigna [h-] prefix that is typically the [a-] Amargigna prefix.



Photo Credit: Unknown

Let's see *hzb* in hieroglyphs.



hzb
(*hzb*)
“people, crowd, folk”

Quick Quiz:

What do the words *seb*, *sew*, *hzb* and *civilian* all mean?
Draw the hieroglyphs for *seb*, *sew*, *hzb*.

Social Life in Ancient Egypt

Aside from shopping, people in the city were involved in many other activities, many of them social activities. So then, what is *society*?



Photo Credit: The Yorck Project

Let's see the hieroglyphic root word of *social*, the word *aschale* that means "help one endure," to give us a better understanding the meaning of *social*.

social (adj.)

<i>social</i>	"living with others"	(Middle French)
<i>sociales</i>	"living with others"	(Spanish)
<i>socialis</i>	"of companionship, of allies; united, living with others"	(Latin)
<i>seggr</i>	"companion"	(Old Norse)

The beginning [s-] in many European words is often sound change from the Ethiopian and hieroglyphic [as-] verb prefix. We can see hieroglyphic word that *social* is rooted in below.



aschale
(as-CHA-le)

"facilitate, teach, to help one to endure"

Quick Quiz:

Can you see the word in *aschale* that is a place where you are taught? Remove the beginning [a-] to find out. Write your answer.

Let's Dance!

Let's look at some social activities that people in ancient Egypt enjoyed. Dancing!

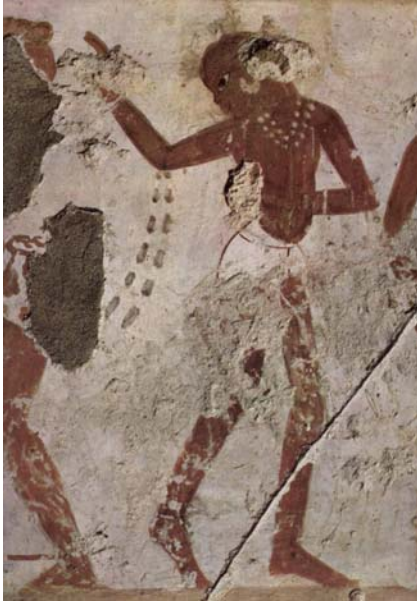


Photo Credit: The Yorck Project



Photo Credit: The Yorck Project



wzwaze
(wz-WA-ze)
"shoulder dancing"



eskista
(es-KIS-ta)
"shoulder dancing"

Quick Quiz:

What are two kinds of Ethiopian dancing recorded in hieroglyphs? Draw the hieroglyphs.

Wzwaze and Eeskista Dancing In Ethiopia

Wzwaze also called eskista, is a very popular way of dancing in Ethiopia. Not only are the shoulders moved, but also the head and other body parts.



Photo Credit: Rod Waddington

The word *dance* in English originally comes from the Ethiopian and hieroglyphic word for “shake,” *tenazeneze*. As you can see, *tenazeneze* has been shortened through sound change to *teneze*, *dance*, the [te-] verb prefix pronounced [D], a common sound change in European words. Let’s see the etymology below.


dance (v.)

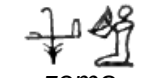
<i>dintje</i>	“tremble, quiver”	(Old Frisian)
<i>danzare</i>	“dance”	(Italian)
<i>danzar</i>	“dance”	(Spanish)
<i>dansa</i>	“dance”	(Rumanian)
<i>dansa</i>	“dance”	(Swedish)
<i>tanzen</i>	“dance”	(German)
<i>tanets</i>	“dance”	(Russian)

You can see that German *tanzen* is the closest to the original word *tenazeneze*. The German word also shows that the [te-] prefix is left intact without experiencing the normal European sound change of the [T] sound to [D]. Did you notice that Spanish and Italian words also feature the [Z] pronunciation?

Music is Part of Social Life and the Arts

As part of society and arts, music is one of the most popular. Let's see some of the ancient Egyptian words for "song" in hieroglyphs below.


derfi
(der-FEE)
"song"


zema
(ZAY-mah)
"song"

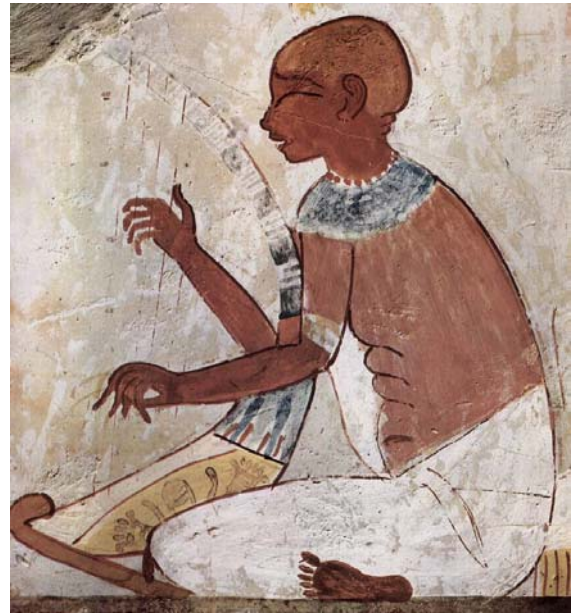
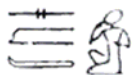


Photo Credit: The Yorck Project

So where does the English word *song* originally come from? Let's take a look below.


azēnāgea
(ah-ze-na-GEE-ah)
"amuse, entertain, cheer up"

sing (v.)

<i>singan</i>	"to chant, sing, celebrate, or tell in song"	(Old English)
<i>canción</i>	"song, singing, lyric"	(Spanish)
<i>sengwan</i>	"to sing"	(Proto-Germanic)
<i>singhen</i>	"to sing"	(Middle Dutch)
<i>zingen</i>	"to sing"	(Dutch)
<i>singen</i>	"to sing"	(German)
<i>sengwh-</i>	"to sing, make an incantation"	(Proto-Indo-European)

This time we can see that Dutch *zingen* retains the pronunciation closest to the original word *azēnāgea*, including the [Z], which the other European words shown experienced sound change to an [S] pronunciation.

Quick Quiz:

Seeing that German is one of the European words that normally retains the closest pronunciations with a minimum of sound change from the original Ethiopian and hieroglyphic languages, what is the relation of Dutch to German?

Stories Recount Past Events

Another part of social life is the re-telling of great stories, including as we learned earlier, stories of heroes, Ancestors and legends. What is a story? Let's look at the etymology to find the word in hieroglyphs.



Photo Credit: Walters Art Museum

story (n.)

<i>story</i>	“connected account or narration of some happening,” originally “narrative of important events or celebrated persons of the past”	(English)
<i>estorie</i>	“story, chronicle, history,”	(Old French)
<i>storia</i>	shortened from Latin <i>historia</i> “history, account, tale, story”	(Late Latin)
<i>historia</i>	“history, story, tale, record”	(Spanish)

As we learned with the word *social*, European words often experience pronunciation sound change of a causative [as-] verb prefix to a simple [S]. Yet in the case of *story*, the Old French word *estorie* retains it and in a sense, so does the Latin word *historia*. Let's see the original word below in hieroglyphs.



asteregome
(as-te-re-go-me)
“translate for someone”

You can also see the similar pronunciation sound change in European languages where [Q] or [G] comes to be pronounced as [Y], as in *story*. Also, again notice that prefixes such as the [as-] prefix, did not have to be written in hieroglyphs.

YOU CAN **SPEAK**
THE ANCIENT EGYPTIAN
LANGUAGE

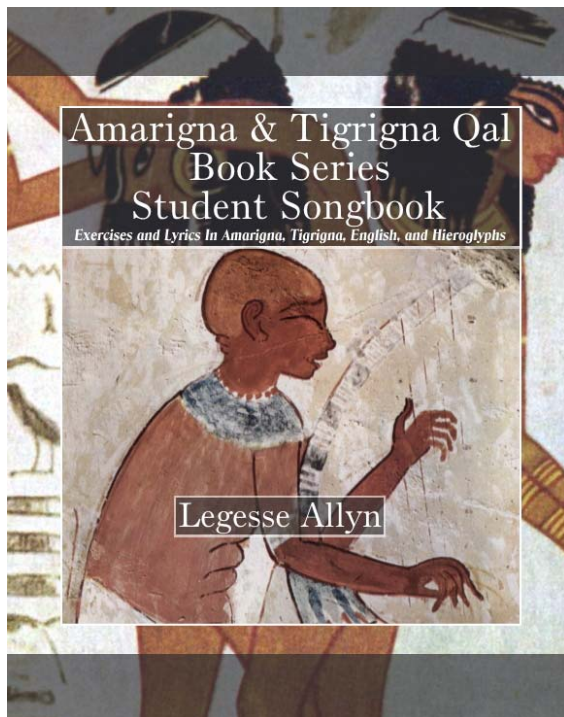
Speak the Hieroglyphic Language

You can speak the hieroglyphic language today, just as the ancient Greeks did when they ruled ancient Egypt at the very end of the civilization.

The hieroglyphic language was a dual language, Tigrigna spoken in the north (Lower Egypt) and Amarigna spoken in the south (Upper Egypt). Combined in a very precise way, Tigrigna was merged with Amarigna as a unified language. Today, there are over 30 million Ethiopians and Eritreans who speak the hieroglyphic language without even knowing it. And by learning the hieroglyphic languages, you can, too.

Of the Amarigna and Tigrigna languages, pronunciation sound change has made Amarigna an easier language to speak. This is because many of Tigrigna's pronunciation sounds have been softened into other pronunciations in Amarigna.

The *Amarigna & Tigrigna Qal Book Series Student Songbook* features the entire lyrics in hieroglyphs to a specially produced music video, which is located at <http://music.ancientgebs.org>. The music and video featuring Ethiopian recording artist, Muez Ghebremedhin, was recorded and produced in Mekele, Ethiopia!



Amarigna & Tigrigna Qal Book Series Student Songbook

b- PG. — PG. — t- PG. —

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PG. — PG. — PG. —

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nlmiaf efoyta
development and rest

PG. — PG. —

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bahri Tana
Lake Tana

22

"This book helps to understand the history and culture of Egyptian civilization by peering through the prism of dual Amarigna and Tigrigna hieroglyphic languages of Ethiopia."

The image on the cover was colorized without altering the physical features of the statue as shown below.



1. Grayscale the image



2. Set the skin color



3. Color the eyeballs



4. Color the eye pupils



5. Color the eyebrows



6. Add a moustache



7. Color the crook and flail



8. Color the crown



9. Color the serpent

"Just as colorizing can bring out the true ethnic features of a statue, so too can the hieroglyphs be colored with words of the actual ancient Egyptian language."