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








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BRIEF COMMUNICATIONS

The ideographic use of  in a group of Old-Kingdom names

THE name  appears in a cursive caption, identifying the figure of a worker, in Moussa and Altenmüller, *The Tomb of Nefer and Ka-hay*, (Mainz am Rhein, 1971) pl. 4, and on p. 21 of the same publication it is read Kay-en-nebef, with a reference in n. 85 to Ranke, *Personennamen*, I, 340, 7 () and II, 392. In the second case Ranke compares  (PN I, 430, 6),¹ and, like Moussa and Altenmüller, he takes  as the suffix pronoun *i* in this example, but, unlike them, suggests that  may simply represent *nb* in the other case.² Putting aside the last point for the moment, I find it most extraordinary that the writing of the first person singular suffix as , a phenomenon that is scarcely known in inscriptions prior to the end of the Sixth Dynasty,³ should appear in two Fifth-Dynasty names of so similar a pattern, one from Saqqâra and the other from Giza. The coincidence becomes altogether unbelievable when it is perceived that a third example, transcribed as  by Hassan, *Giza* v, 316, is actually , as shown by his pl. 70(E); this is paralleled by  in the unpublished tomb of  at Giza, excavated by Abu Bakr. In all four cases the reading and translation presumably should be *K3-z-nb-f* 'The *k3* of a man is his lord.'⁴

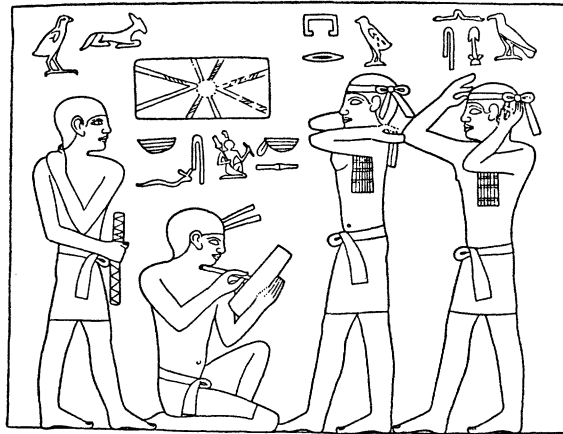










FIG. 1

¹ Subsequently published in H. Kayser, *Die Mastaba von Uhemka* (Hanover, 1964), 33 and 73; Kayser also gives a second, identical example from the same tomb (p. 44), but the drawing (p. 25, upper right) shows only .

² And again, more explicitly, in PN II, 210.

³ Edel, *Altäg. Gr.* § 160, cites Eighth-Dynasty examples from the pyramid texts of *Ṭbi*, as well as the repeated use of  for *ni* in the long inscription of *Ḥnw* beside the Wenis Causeway at Saqqâra. Although *Ḥnw* has the epithet *imšhw hr Wnis*, this does not necessarily mean that he lived in the reign of that king, but may refer to his function as a funerary priest of the king's pyramid temple. The gesture , which appears in the representations of *Ḥnw*, suggests a date at the very end of the Old Kingdom, if not later: cf. L. Klebs, *Reliefs u. Malereien des mittleren Reiches*, 177; C. N. Peck, *Some Decorated Tombs at Naga ed-Dêr*, 100 n. 2; H. Goedicke, *ASAE* 55 (1959), 48-9.

⁴ For the use of ideographic  for *s* 'man' in personal names, cf. the two examples cited in *JEA* 59 (1973), 46 (the first example to be corrected to ); also probably  (Épron *et al.* *Ti*, pl. 16).

(with a query) and translates 'I am the *ka* of his lord'. If  is interpreted as in the case of *Kj-(i)-ny-nb·f*, this becomes 'I am a *ka* which belongs to his lord'. But it is not certain that the terminal  does not belong to a full writing of *nbw*,¹ in which case the variation is simply a matter of orthography.

HENRY G. FISCHER






A *tm·n·f·sdm* sentence?

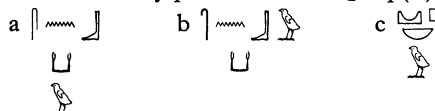
IN discussing the 'emphatic' *sdm·n·f*. H. J. Polotsky² had noted that:

a comparatively simple proof [of the existence of an 'emphatic' *sdm·n·f*—M. G.] is available if the view is accepted that all forms of the suffix conjugation which are negated by *tm* are by this very fact shown to be 'emphatic' (*Études*, 90–1). The mere occurrence of *tm·n·f·sdm* would then suffice to prove the existence of an 'emphatic' *sdm·n·f*. Unfortunately no more than one single example of *tm·n·f·sdm* seems to be on record, and that a New Kingdom one (o.c. 87, bottom).³

The existence of the 'emphatic' *sdm·n·f* has since been conclusively proven by the existence of the negative *n sdm·n·f is*,⁴ but the occurrence of *tm·n·f·sdm* is still very welcome since it will complete the chain of evidences in favour of the Second Tenses and will supply the last missing piece in the jigsaw puzzle of the negative structure of the Second Tenses. A possible good Middle-Egyptian (or should I say Old-Egyptian?) example of *tm·n·f·sdm* is yielded by the Coffin Texts—that treasure-trove of rare and important grammatical forms and syntactic patterns:

CT VI, 414j (T6C),⁵ *Wsr N mꜣꜣt hrw tm·n·t hꜣꜣꜣ n·t m rn·t n it ntrw šm·n·t iwt·t*, 'Osiris N justified, it is into your name of "Father of the Gods" that you did not change.⁶ It is in order to come back that you have departed.' *iwt·t* is a prospective *sdm·f* and is the predicate of *šm·n·t* which is an 'emphatic' *sdm·n·f* of a verb of motion. *šm·n·t iwt·t* is only part of the sentence in *414k* (and *414k* does appear to be a sentence by itself) which, as a whole, presents some difficulties. Taken as it is T6C should be read *šm·n·t iwt·t r sꜣꜣꜣ n·t rs·n·t* and translated 'it is so that you will return to lie down after you shall have woken that you have departed', and I leave to students of Egyptian religion the explanation of this sentence. T10C has a *sdm·f (sꜣꜣꜣ·k)* instead of the infinitive (*r sꜣꜣꜣ n·t*). This *sdm·f* can be explained either as a prospective *sdm·f* in parallel to *r sꜣꜣꜣ n·t* and with the

¹ Edell, *Altäg. Gr.* § 106, compares Coptic $\pi\eta\eta$ and cites  (*Urk.* 1, 180.3); in addition cf. the name  (*PN* 11, 297, 3, citing Hassan, *Giza* 11, pl. 76). It should be noted that, in the name under consideration,  retains the same terminal position not only in a horizontal inscription, as quoted, but also in each of four adjacent vertical columns, where the arrangement of the signs provides less reason for transposing  and . Cf., however, the following writings of *Snbwy-kꜣꜣ* in (a) Hassan, *Giza* VI, Pt. 3, 62, fig. 44, and (b) 56, fig. 40, (also written normally in 69, fig. 51), and of *Dw-pw-nb(i)* in (c) *ibid.* 62, fig. 44; 63, fig. 45. In the last case, of course, it is theoretically possible to read *Dw-p(w)-nbw(i)*:



² *Rev. d'ég.* 11 (1957), 109–17. Now conveniently assembled together with most of Polotsky's publications in *Collected Papers* by J. H. Polotsky (Jerusalem, 1971). See pp. 43–51.

³ *Rev. d'ég.* 11, 109 n. 3. See also p. 117 for a 'pseudo-archaism' *ir·n·f tm sdm* from the Nauri Decree, 107 (19th Dynasty).

⁴ Cf. H. Satzinger, *Die negativen Konstruktionen im Alt- und Mittelägyptischen*, (Berlin, 1968), § 46; *Orientalia* 38 (1969), 471 bottom; *JEA* 56 (1970), 209; *Göttinger Miszellen* 2 (1972), 56–9.

⁵ This is a woman's coffin. The only other version (T10C) appears to be corrupted in the beginning and made to look like the negative *tm* in the opening of spells, i.e. the negation of the infinitive.

⁶ This is the grammatically correct translation. Cf. Polotsky, *Études de syntaxe copte*, 31, B. (p. 87). The idea is that the deceased did not turn to be Osiris, i.e. she did not actually die but will eventually join the living again.