

TWO TEXT PASSAGES

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While reading a stimulating discussion about the idiom "Since the time of God," (1) I came across the opening part of Pyramid Spell 467 (2) considered to describe Re^C as king (3) by translating it "Hör mich Re^C! Was du gesagt hast, Re^C O dass ich doch einen Sohn hätte", als du König warst, Re^C, "der machtvoll, mächtig, angesehen wäre, mit holenden Armen, mit weitem Schritt." Siehe den NN, Re^C, NN. ist dein Sohn, NN. ist machtvoll, mächtig, angesehen, die Arme des NN. holen, der Schritt des NN. ist weit. NN. erglänzt im Osten wie Re^C, er geht dahin im Westen wie Choprer." U. Luft rightly points out that $\text{𓆎} \text{𓆏} \text{𓆐} \text{𓆑}$ cannot be "a predicative adjective 'royal' derived from *ꜥt(y)* 'king'," as R.O. Faulkner had explicitly proposed, because of the lack of any attestation for such a verb, (4) especially in the presumed spelling 𓆎 without determinative. He proposed instead to read $\text{𓆎} \text{𓆏} \text{𓆐} \text{𓆑}$ as *ꜥt(.ꜥ) ꜥw Re^C* "mein Vater bist du, Re^C." However, the use of the dependent pronoun as subject in a nominal clause is a virtually unknown construction, (5) as in this case the pronoun as the syntactically weaker element is principally placed before the noun, in which case the independent form is used.

In the Pyramid Spell the deceased is introduced to Re^C as a potential son, based on a rhetorical question that Re^C might have desired to have a son. The text is clearly composed of two juxtaposed sections, one consisting of the alleged wish to Re^C to have a son of circumscribed qualities, the other of the presentation of the deceased as

(1) U. Luft, "Seit der Zeit Gottes," *Studia Aegyptiaca* II. Etudes publiées par les chaires d'histoire ancienne de l'Université Lorand Eötvös de Budapest 17, 1976, 47 ff.

(2) I.e. *Pyr.* 886 a - 888 b, with the variant *Pyr.* 2120 b - 2121 a (= Neith 819 - 820) and *CT* III 334 c - h.

(3) K. Sethe, *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten*, IV 151 ff.; Louis V. Zabkar, *A Study of the Ba Concept in Ancient Egyptian Texts*, *SAOC* 34, 1968, 5 note 1; R.O. Faulkner, *The Ancient Egyptian Pyramid Texts*, 1969, 156.

(4) The verb *ꜥty* "to be king" attested *Wb.* I 143,20 is not an adjectival verb either. *ꜥtw* does not denote the "king" in a juridical sense, but a "lord", i.e. an authority acknowledged outside the specific legal structure of kingship as prevailing in the Egyptian society; cf. H. Goedicke, *Die Stellung des Königs im Alten Reich*, *Ag.Abh.* 2, 1960, 49 ff.

(5) K. Sethe, *Der Nominalsatz im Ägyptischen und Koptischen*, *ASAW* 33,3,1916, § 79, quotes four examples, all highly uncertain. E. Edel, *Altägyptische Grammatik*, § 942, lists two possible occurrences in proper names.

The proposed prospective rendering of *psd* (6) aims to take into consideration that the king can only be envisaged to emanate light in the future, but is not doing it yet. However, *psd* is attested from the Nineteenth Dynasty on in reference to the king; see *Wb.I* 555,14. Any other rendering would require here the use of the *sḏm.n.f*-form to reflect a progression in time. The comparison with *Re^C* is based on the sun's progression from its setting in the West to its reappearing in the East.

The counterpart to this comparison has to be recognized in *Re^C*. Because of its context, it is necessary to see in it a verb parallel to *b3*, *sh̄m* and *w3š*. They are clearly imperfective active participles as indicated by the ending 4; see, E. Edel, *op.cit.*, § 630. 4 in contrast, has the ending 5, which makes it necessary to take it as a perfective passive participle; see, E. Edel, *op.cit.*, § 639. Needless to say, no verb **itt* or **tti* is attested; indeed, the association of the consonants *tt* is not found. However, as an Old Kingdom spelling, it seems justified to consider here the possibility of the alteration *k > t*. While this is the usual progression, (7) it appears that 4 is akin to the verb *tk3* "to illuminate, to enlighten" attested since the Eighteenth Dynasty; see *Wb.V* 332, 16 f. Such a meaning is actually needed here in view of the description of the deceased presented to *Re^C* as the son he might have wanted. He is described there as *psd P pn m i3bt* "this P will shine in the East," thus corresponding to the wish for a *z3 itt* an "enlightened son."

The proposed explanation of 4 as meaning "enlightened" is corroborated by the variant of the passage in *Pyr.* 2120 b (=Nt 819), where ~~4~~ is replaced by ~~4~~ , i.e. "a son who was *akh* and appeared." Both qualifiers are connected with the notion of light and shining.

It results that the Pyramid text is no evidence of a kingship held by *Re^C*, although his role as supreme governor of the world would seem beyond doubt. For the presumed reference to a "time of *Re^C*" in *Mo^Calla*, *inscr.14*, (8) the above discussed passage in the Pyramid Texts lends no support. In view of the absence of early anthropomorphic representations of *Re^C* (9) the somewhat uncertain hieroglyph depicting a human being supporting something on his head is certainly not to be considered a writing for *Re^C*. This is in agreement with the event qualified by the fact that it "never happened since the

- (6) Sethe and Faulkner took it active as "NN. erglänzt im Osten wie *Re^C*, er geht dahin im Westen wie *Choprer*" or "I shine in the East like *Re^C*, I travel in the West like *Khoprer*". These translations disregard the funerary setting of the text, as well as the apparent progression between the two sentences.
- (7) Cf. E. Edel, *op.cit.*, § 111.
- (8) U. Luft, *op.cit.*, 55; cf. E. Blumenthal, *Untersuchungen zum ägyptischen Königtum des Mittleren Reiches*, *ASAW* 61,1,1970, 171; J. Vandier, *Mo^Calla*, *Bibl.d'Et.* XVIII, 1950,252, ff., pl. XXII; W. Schenkel, *Memphis - Herakleopolis - Theban*, *Ag. Abh.* 12,1965,56; A.H. Gardiner, *JEA* 34,1948,17 f.
- (9) The head published by H.W. Müller, *Kopf einer Statue des ägyptischen Sonnengottes aus dem Alten Reich*, *Pantheon* 18,1960,109 ff., is of course not Sixth Dynasty, but dates to Shabaka.

attested old word $\epsilon_3\epsilon$ "water-source," (15) i.e. a place where water gushes forth. Egypt has no gushing springs. This does, however, not exclude a metaphorical use of $\epsilon_3\epsilon$ "water-source" as poetical description of the First Cataract, where the Nile enters Egypt proper. The idea that the source of the Nile was there is a recurrent one in Egyptian meta-geographical specifications. (16) As metaphorical reference to the region of the First Cataract its mention is consistent with the preceding claim of ϵ Ankhtyfy about successful warfare south of Egypt. According to his text, the pressure against Egypt's southern frontier was apparently defused by the fighting in which ϵ Ankhtyfy participated in the Heracleopolitan Period. In addition, it consolidated the control over this region presumably by the Heracleopolitan kings. How long this control lasted cannot be determined. It was apparently taken over by the Theban ruler after his secession became successful.

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(15) *Wb.* I 166,15; H. Kees, *ZÄS* 57,1922,114; E. Drioton, *ASAE* 41,1942, 28 f.; idem, *ASAE* 44,1944,114; K. Sethe, *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten*, V 92 f., saw in it "Feldbrunnen," which is not very convincing because there is no reason to assume that the Egyptians of the Old Kingdom used mechanical wells comparable to modern day saqiyas.

(16) H. Bonnet, *Realexikon der ägyptischen Religionsgeschichte*, 1952,525 ff.