A Pun in the Lansing Papyrus
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latter, which reads \textit{rnn\text{-}w\text{-}m hpr\text{-}f\text{-}it\text{-}f} 'I was brought up as a born conqueror', yields a particularly close parallel to our text. For such idiomatic phrases in general, see Gardiner, \textit{Egn. Gr.} 3 § 194. The apparent absence of a main verb in the sentence, moreover, is easily overcome by parsing \textit{shpr\text{-}n\text{-}(i)} and \textit{rnn\text{-}(i)} as \textit{sdm\text{-}n\text{-}f} forms with the second person masculine singular dependent pronoun \textit{tw} (in

![Diagram](image.png)

\textbf{Fig. 1. Urk. IV, 1287, 17–21.}

its variant writing \(\overline{\text{x}}, \text{Wb. v, 247}\) as direct object. This interpretation is supported by \textit{Urk. IV, 200, 11–13}, where, in a similar context, the placement of the determinative shows that \textit{rnn\text{-}(i)} (= \textit{sdm\text{-}n\text{-}f} form) is to be read, and the dependent pronoun is written \(\overline{\text{x}}\). Sethe (\textit{Urkunden der t8. Dynastie}, 1, 94) renders 'ich habe dich aufgezogen ... zum Herrn der Doppelkrone'. For other instances of the phrase \textit{rnn\text{-}(i)} \textit{tw} ... , see \textit{Urk. IV, 579, 1; 580, 9; and for an exact duplicate of shpr\text{-}n\text{-}(i) \textit{tw} \textit{ndty\text{-}i} in a broken context, Urk. IV, 580, 1. The remaining elements in lines 20–1 are the \textit{r} of \textit{purpose or futurity} (Gardiner, \textit{Egn. Gr.} 3, § 103, 4), the \textit{m} of \textit{predication} (ibid., § 162, 6), and the virtual adverb clause (ibid., § 210, 1) \textit{tw} \textit{ndy\text{-}w} \textit{hr lbty\text{-}k}; but these require no explanation. Finally, it should be noted that the original text seems to have \(\overline{\text{x}}\) (cf. Lepsius, \textit{Denkm. III}, 65a, and the publications by Gauthier and Kuentz cited above) not \(\overline{\text{x}}\) as appears in Helck's edition.

In conclusion, here is a translation of the whole passage:

Recitation by Amen-rêê, [king of the gods], lord of the Thrones of the Two Lands: (My) beloved son, \(\text{r}-\text{hpr\text{-}w-Rr}\), lord of the Two Lands, whom (I) have caused to appear upon (my) throne, my living semblance upon earth, (I) have brought thee into existence so as to be my champion, (I) have reared thee as a born conqueror, all lands (being) under thy soles.

\textbf{Stephan W. Gruen}

\section*{A pun in the Lansing Papyrus}

P. Lansing 7, 6–8, 7 (= \textit{LEM} 106–7) contains 'an advice to choose the scribe's profession', and ends in a reproach to the idle fellow, 'You have betaken yourself to pleasure and have made friends with revellers. You have made for yourself a waiting place in the brewer's quarters like one who longs to drink beer. You sit in the Parlour with Safeniawef; \textsuperscript{2} you hold writings in abhorrence and fraternize with the Cassite [woman] ...' (according to Caminos, see his \textit{LEM} 396).

\textsuperscript{1} \textit{Ti\text{-}st\text{-}hmnyt} could also mean 'der Ort des Bettes oder des Schlafzimmers' (see Erman and Lange, \textit{P. Lansing}, 77), e.g. the Red Lantern quarter of Thebes.

\textsuperscript{2} \textit{Hms\text{-}k} must be 'emphatic'. The meaning is, therefore, 'It is in the "bed(-room?) place" you sit, together with Safeniawef'. A simple 'you sit' would read \textit{tw\text{-}k hms\text{-}tw}.
Brief Communications

The name Safeniawef is most probably a fictitious one, and aims at describing an ill-reputed individual. Caminos suggests interpreting it as 'He who is fully satisfied with his profession', which, however, lacks a negative sense. In Erman–Lange's work (see P. Lansing, 77) we find the name in question interpreted as 'Von seinem Amte wird er satt'. The authors regard this as 'einen natürlich scherzhaften Namen'. On the other hand, they observe that 'Er soll übrigens seinem Träger nichts Böses nachsagen, denn ssw m ḫtw-f ist etwas Gutes, was die Götter den Frommen gewähren [in the footnote, 'So Inscr. in the Hieratic Character 29, 7 and in einer Inschrift im Tempel Ramses' III. in Karnak.']. The Name will also be andante, daß der Mann ein älterer, gut gestellter Beamter ist, der sich, anders als der Schüler, Mühle und Vergnügen gestatten darf.'

Since sīw m ḫtw-f is something morally positive, as was shown by Erman and Lange in the passage quoted, there seems to be contained no hint of the man's 'allowing himself leisure and pleasure'. Whatever the meaning is, 'to be satisfied with', or, 'sated by, one's profession', is 'something the gods grant to the pious'. Furthermore, none of these meanings seems to me 'humorous' (scherzhaft). If, however, the sentence 'It is in the "bed place" you sit, together with Safeniawef' has any sense in its particular context, the name cannot have a positive meaning; and yet it obviously has. The only solution of this puzzling contradiction is to assume a pun. I should think that the teacher, while referring to the fictitious individual named Sīw-f-m-ḥtw-f, 'He-is-fully-satisfied-with-his-profession', may have had in mind the scribal joke that the name in question can be taken also in the sense ġiš ḫtw-f, 'His-back-is-turned-to-his-office'.

Helmut Satzinger

The biconsonantal doublet ḡp/ḡb, 'overflow'

Some years ago, Faulkner rendered the ḡp ḫt of Pyr. 393a as 'the sky pours water', noting that ḡp is related to the noun ḡb, 'flood, overflow'. While his more recent translation reads 'the sky is overcast', it can be shown that the relation between ḡp and ḡb still holds; both were originally biconsonantal roots forming a doublet pair through an interchange of the bilabials.

That ḡp is a biconsonantal root is shown by its spelling in Pyr. 393a and elsewhere, by the idiom

1 Cf. Wb. iv, 15, 13; also Caminos, LEM 399.
2 For Sīw-m-ḥtw-f as the name of an existing individual, see in Mélanges Maspero, 233 ff. (Černý, Parch. Louvre AF 1577).
3 I would prefer Caminos's interpretation against Erman–Lange's.
4 The use of Ṽ for Ṽ is a slight hint of the meaning intended. Cf. Wb. iv, 9, 10, and Gardiner, Notes on the Story of Sinuhe, 34, for the meaning 'turn one's back to ...', 'flee', for Ṽ Ṽf n ... Sīw-f, being in its absolute state *ḥtw-f (cf. Coptic ḡīw), will be weakened in this context in the same way as the ḡm-f-form used here of Ṽ, 'be sated', whatever the basic pattern of their vocalization may be; the pronunciation which may be suggested for both of the cases would be something like *ṣfnw-tōtāf. Ṽ Ṽf n ... ' seems to be a classicism. In Ramesside vernacular, the synonymous expression is ḡhr Ṽ Ṽf r ...; cf. Köller, 3, 3 (= LEM 118, 12-13; sim. Anasti. iv, 3, 2 = LEM 37, 5-6, wrongly omitting the final ḫ: īrī ḫ mn Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf Ṽ Ṽf. It was after he turned his back to his office that I did all these things to him' (the teacher is obviously pretending that the pitiable skipper is a former pupil of his; hitherto this passage has been understood differently). For other references see Caminos, LEM 137, adding Černý–Gardiner, HO 69, 3 verso, 4. 5 JEA 10 (1924), 99.
7 Pyr. 891b; Grundr. Med. vii, 108 (P. Ebers); W. Wolf, ZÄS 64 (1929), 24, line 43; J. Vandier, Mo'alla, IFAO, Bib. d'Ét. 18 (Cairo, 1950), Text Va, 3; S. Sauneron, IFAO 66 (1960), 9 f. While Sauneron notes a hitherto unrecognized expression of ḡpt and correctly points out its relation to Coptic ḡpe, he errs in attempting to derive the term from old ḡp 'cover'. The term ḡpt has here a derived meaning 'roof'(of a portico), a logical development from the basic sense 'thunder-head', on which see below.