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The Expression 𐤀𐤍𐤏𐤍𐤏𐤍 ¹

The expression $k_3 n nfrw$ occurs in the texts of greetings written on so-called "New Year" bottles coming from the Saitic Period. The first part of such a typical formula contains wishes with which several named gods are opening a good new year for the owner of vase, the second part contains wishes: Neith (whose name is most often found in this place) give life and health for the owner². Sometimes the second part of the formula is enlarged by means of other wishes. These, being a subject of our interest are the following:

- 1 — $\text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍}$ ³
 2 — $\text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍}$ ⁴
 3 — $\text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍} \text{𐤀𐤍𐤏𐤍𐤏𐤍}$ ⁵

The first example is not translated by B i s s i n g . The second is interpreted as follows: "May Neith give life and health always to the souls of all children, or, to all beautiful souls"⁶. The third one is translated by l'abbé T r e s s o n (La Tronche-Isère) as: "Que Neith donne la vie, toute santé et toute joie à Kanefrou, le possesseur (du vase)"⁷.

¹ This paper is a comment to more extensive work which is being prepared by B. R u s z c z y c and the present author.

² It seems that these clauses are parallel grammatical constructions.

The first clause: " $w\bar{p} rnp(t) nfr(t) n nb.s$ "

The second one: " $Neith di 'nh, snb \dots n nb.s$ "

The forms of both verbs should be considered perf. active participles, rather than old perfectives (pseudo-participles), used independently in greetings and exhortations, otherwise after the name of Neith should be written $di. t(i)$.

³ F. W. B i s s i n g, *Fayencegefässe*, CGC, No. 3742.

⁴ F. P e t r i e, *Tanis II*, pl. 40, No. 4 (*Defenneh*).

⁵ National Museum in Warsaw, Inv. No. 143214; *Corpus Vasorum Antiquorum, Pologne, fasc. 1, Goluchów: Musée Czartoryski*, by K. B u l a s, Varsovie — Cracovie — Paris 1931, p. 6, pl. 5 a-f.

⁶ P e t r i e, *ibid.*, p. 75.

⁷ *Corpus Vasorum Antiquorum*, as above, p. 6.

Neither the first, nor second translation may be accepted. If the inscription on the bottle contains the formula of the wishes for definite person to favour him, it cannot be connected with "souls of all children, or, all beautiful souls". The word-order excludes also such way of translation; the sign *nb* put in this place denotes undoubtedly — the owner of the vase — in expression *n nb.s* — for its owner. There is no second *nb* to be considered as an adjective "all". The interpretation *k3 n nfrw* as "beautiful souls" is also unlikely to be true, considering the word-order.





The interpretation of *k3 n nfrw* as a personal name, as was done by l'abbé T r e s o n is also very doubtful, though the names of this type are known⁸. Among those bottles sometimes one can see some objects made for persons whose names were inscribed⁹, but their performance and appearance are different from ordinary bottles like the above. It is very probable that ordinary bottles were made in series for anonymous customers and personal names were inscribed only occasionally. At last the final expression *n nb.s* seems to exclude the interpretation of *k3 n nfrw* as a personal name¹⁰.

The utterance *k3 n nfrw* is not mentioned in *Wörterbuch der ägyptischen Sprache*, and it does not seem reasonable to translate it word for word. There is a possibility of consider it rather as an idiom¹¹. Its meaning could be provisionally translated, similarly to wishes of other types occurring on New Year bottles, as "good luck", "fortune", "chance", or "success".

⁸ Cf. Ranke, *Personennamen I*, 338, 6: 340, 10.

⁹ Cf. D. W. Phillips, *Greetings for New Year*, BMMA, January 1945 (the bottle made for the priest named Amenhotep).

¹⁰ Cf. Phillips, *ibid*; A. Wiedemann, *Notes on some Egyptian Monuments*, PSBA 36, 1914, p. 203.

¹¹ There is a number of scarabs dated from the Middle and New Kingdoms, inscribed with signs  and  placed in various compositions. For example  (Engelbach, *Harageh*, pl. 20, No. 71);  (Petrie, *Ancient Gaza II*, scarab No. 170) and many others which were interpreted as symbolic signs only. Those inscriptions seem to be tentatively connected with the expression discussed.