Egyptian Anthroponomy based on *ꞽmꜣ*-Tree*: A New Survey*

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| ARTICLE INFO	ABSTRACT
Keywords: *ꞽmꜣ/ ꞽꜣm*, Anthroponomy Names Graphical form Princess *im3*-tree	This paper deals with the personal names associated with the *im3*–tree and its significance, since it was considered as one of the sacred trees. Its wood, fruits, and leaves were used in various purposes. Hence, this was perhaps the reason that it was included in various names and titles indicating this very fact. *ꞽmꜣ* had several variants in its pronunciation, like: *im3, i3m, im, im3t, im3yt im3w and im3wty. im3 / im3w* was used in 19 personal names from the Old Kingdom until the Greek Roman period for both men and women. The study of this onomastic material allows a linguistic and anthropological reflection on the form and meaning of anthroponyms based on *im3*. The study of these names aims to answer the question: Are there any particular links that has been united the ancient Egyptians to *ꞽmꜣ*? Moreover, the study of this onomastic material allows a linguistic and anthropological reflection on the form and the meaning of anthroponyms based on *ꞽmꜣ*. The names will be arranged according to the Egyptian alphabetical order.

I. Introduction

I.I: The *ꞽmꜣ*-Tree

Trees played a significant role in the ancient Egyptian religious beliefs. They represented the dividing line between life and dead. The *im3/i3m*–tree, is one of the sacred trees in ancient Egypt whose origins are however unknown. It belongs to the subtropical trees in Egypt found in the Nile Valley and at the river–banks; as evidenced by various PT and CT spells.

Some texts refer to *im3* as palm tree, while others as a leafy tree according to the depiction of the hieroglyphic sign M1 ⌂. However, *im3*-tree's features make it a species close to Bombaxginata of the Bombacaceæ family. ([c]Abdelwahed, 2020, pp. 3,4)

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Ỉmȝ is a primitive tree known in Egypt from the Old Kingdom. In PT; it's mentioned along with two sacred trees *nht*: sycamore-fig and *nbs*: Christ's thorn-tree . The utilization of leaves and seeds of *imȝ/iȝm*-tree in medicinal practices has been documented. These botanical components have been incorporated into various ointments active for wound treatment, burns, fractures, headaches, and limb strengthening. (Jéquier, *BIFAO 19*, pp. 14-16)

It's considered a sacred tree originated from Upper Egypt. The bark of god Re in the myth of Horus used to has a prow of *imȝ*-wood and a stern of *šnd* (….. *iw wiȝ n Rˁ ˁšȝt nt ỉwt-ˁḥȝ ḥȝt.f m imȝ ph.f m šnd*…… (sic) : …… it's the bark of Re the numerous of *ỉwt-ˁḥȝ*[2], its prow is of *imȝ*-wood and its stern of *šnd*-wood……..) (Edfou VI, pp. 121-122).

The *imȝ*-tree was associated with various deities in their titles, primarily from the New Kingdom to the Greek-Roman period. Examples of deities associated with the *imȝ* include Hathor (*imȝt-ib*), Sobek (*Ȝbk-imȝw*), Sekhmet (*nbt-imȝw*), and Re (*imȝ-šps*). Notably, a male deity known as *Ỉmȝ* also emerged in the Middle Kingdom CT. (*LGG I*, p. 300)
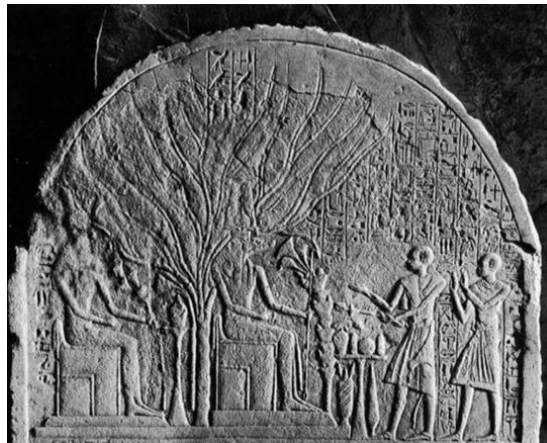
Sobek and Hathor seated under the *Ỉmȝ-tree from the Stela of Pie*
After: Bakry, H., (1971). "The Discovery of a Temple of Sobek in Upper Egypt", *MDAIK 27-2*, Tf. XXVIII.

I.II: Various Geographical Forms and Meanings of *Ỉmȝ*

Ỉmȝ/ Ỉȝm is a diverse word in the ancient Egyptian language. It has different meaning according to the context it comes in it.

Ancient Egyptians used Variant Writings forms for the term *imȝ/ iȝm* along with different graphical forms and meanings throughout history from the Old Kingdom (2647-2150 BC) until the Greco-Roman Period (323 BC - 395 AD). *Ỉmȝ /imȝw*: tree / / (Faulkner, 1991, p. 20), / (Wilson, 1997, p. 67). *Ỉmȝ*: kind, gentle, well-disposed, be gracious, pleasing, charming, be delighted, to be dear to, good, beautiful, friendly, to join, to unite with / / (Faulkner, 1991, p. 20), / / (Gardiner, 1957, p. 551),

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[2] - *ỉwt ˁḥȝ*: A town near Thebes, named in the memory of the battle between Horus and Seth. It's dedicated to god Montu and god Horus of the Horizon. Or it could be an unidentified city dedicated to god Horus-Khepry. See Gauthier H. (1927). *Dictionnaire des noms géographiques contenus dans les texts hiéroglyphiques, IV,* (le Caire: imprimerie d' IFAO), p. 56.

/ 𓀾 / 𓀿𓀿 (Lesko, 2002, p. 29), 𓇋𓅓/ 𓇋𓅓𓏏/ 𓇋𓈖 (Wilson, 1997, pp. 67-68). Another graphical form of writing is *Ỉmȝt*: grace, charm, kindness, graciousness 𓇋𓅓𓏏𓀿/ 𓇋𓈖/ 𓏏𓆰 (Faulkner, 1991, p. 20), 𓇋𓅓𓏏𓈖 / 𓇋𓅓𓏏𓃀𓏤 / 𓇋𓅓𓏏 / 𓇋𓅓𓏏𓈖 (Lesko, 2002, p. 29), *Ỉmȝt* could also refers to the Priestess in 10th Upper Egyptian Nome 𓇋𓅓𓏏𓊖, or it was a name of goddess Hathor? 𓇋𓃀𓏏 (Wilson, 1997, p.68). The third graphical form of writing *imȝ* is *Ỉmȝ-ib*: happy, be glad, darling 𓇋𓏏/ 𓄿𓇋𓅓𓏏 (Wilson, 1997, p. 68), 𓇋𓅓𓏏𓏴 (Budge, 1920, p. 50). The last graphical form of writing *imȝ* is *Ỉmȝm*: agreeable, kind, gracious 𓇋𓅓𓏏𓏴, (Budge, 1920, p. 50).

II. *Ỉmȝ in the Egyptian Anthroponomy*

The ancient Egyptians used imA to form numerous personal names of their newborn children both males and females. The traces of these personal names have survived throughout history from the Old Kingdom (2647-2150 BC) until the Greco-Roman Period (323 BC - 395 AD). The names will be arranged according to the Egyptian alphabetical order:

II. 1: *Ỉ imȝ* (*PN I*, p. 5, n° 5): Utterance of the *Ỉmȝ*-tree.

Ancient Egyptians gave this name to their males during the Late Period (Chassinat, *RecTrav 22, p. 19).* Its grammatical structure consists of a noun (*ỉ*) (Faulkner, 1991, p.7) and a direct genitive (*imȝ*).

II. 2: *Wr imȝw pw* (*PN I*, p. 417, n° 23): It's the great of *imȝ*-tree.

This masculine name was solely found in the texts dating back to the Old Kingdom. Its grammatical structure is established with logical subject (*pw*), a logical adjectival predicate (wr *imȝw), wr*: an adjective, and *imȝw*: genitive.

II.3: ½*Wsr kȝ.fỉ imȝw* (*PN I*, p. 86, n° 16)*:* King ½Userkaf¿ is gentle

Ancient Egyptians gave this name to their males during the Old Kingdom (Borchardt, 1750, p. 174). Its grammatical structure consists of a nominal subject (½*Wsr kȝ.fỉ*) and a P.V.C. (*imȝ*).

II. 4: *Pȝ-dỉ nbt imȝw* (*PN I*, p. 124, n° 9)*:* The gift of the Mistress of *Ỉmȝ*-tree[3]

This masculine name was solely found in the texts dating back to the Greek-Roman Period. Its grammatical structure is established with the definite particular "*Pȝ*", a substantive (*dỉ*) and (*imȝ*) as a direct genitive.

II. 5: ½*Ppy¿ imȝw* (*PN I*, p. 131, n° 19)*:* King ½Pepi¿ is gentle

Ancient Egyptians gave this name to their males during the end of Old Kingdom (Lutz, 1927, pl. 13(25)). Its grammatical structure consists of a nominal subject (½*Ppy¿*) and a P.V.C. (*imȝw*).

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[3] - *Nbt-Ỉmȝw*: the Mistress of the *Ỉmȝ*-tree was a tilte of goddess Sekhmet during the New Kingdom. Cf. Leitz, C. (2002), *Lexikon der ägyptischen Götter und Götterbezeichnungen* IV, OLA 113, Louvain, p. 15.

II. 6: Ptḥ im3 [4] (*PN I*, p. 138, n° 14)*:* God Ptah is Gracious

This masculine name was solely found in the texts dating back to the Middle Kingdom (Lange & Schäfer, 1908), p. 400). Its grammatical structure is established with a nominal subject (*Ptḥ*) and a P.V.C. (*im3*).

II. 7: N(y) im3t Ptḥ (*PN I*, p. 171, n° 2)*:* One who belongs to the gracious of Ptah

Ancient Egyptians gave this name to their males during the Old Kingdom (Roeder, 1921, p. 59). Its grammatical structure consists of *n(y)* nisba derived from the preposition n, preposition (*im3t*) and noun after preposition (*Ptḥ*).

II. 8: N(y) im3t-Ptḥ šri (*PN I*, p. 171, n° 3)*:* One who belongs to the gracious of Ptah, the junior.

This masculine name was solely found in the texts dating back to the Old Kingdom. Its grammatical structure is established with *n(y)* nisba derived from the preposition n, preposition (*im3t*), noun after preposition (*Ptḥ*) and an adjective for the noun (*šri*).

II. 9: Nbt im3w (*PN I*, p. 187, n° 26)*:* Mistress of the *im3*- tree[5]

Ancient Egyptians gave this name to their females during the Middle kingdom (Moret, *RecTrav 32*, p. 139). Its grammatical structure consists of a nominal subject (*nbt*) and a nominal predicate (*im3*).

II. 10: Nbt Im3w (*PN I*, p. 187, n° 28)*:* Mistress of the *Im3w*[6]

Ancient Egyptians gave this name to their females during the New Kingdom. Its grammatical structure consists of a nominal subject (*nbt*) and a nominal predicate (*Im3w*).

II. 11: Nbt im3 m ḥb (*PN I*, p. 187, n° 27)*:* Mistress of the *im3*- tree in festival

This feminine name was solely found in the texts dating back to the New Kingdom. Its grammatical structure is established with a nominal subject (*nbt*) and a nominal predicate (*im3*), followed with an adverbial phrase (*m ḥb*).

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[4] - *im3* is written with an extra sign *bnr:* sweet, pleasant but it must had been a mistake from the scribes and artistes; because after comparing the writing of *im3* in other dictionaries dating to various periods, there was no sign of this sign; it was always the *im3* tree.

[5]- *im3*-tree is still unidentified but it's a leafy one. It is considered a protective tree a sacred tree, its leaves were used in making garlands and in medicine. Cf. Wilson, P. *A Ptolemic Lexikon A Lexicographical Study of the Texts in the Temple of Edfu*. Edited by OLA 78 Uitgeverij Peeters en Departement Oosterse Studies. (Leuven, 1997), p. 66.

[6] *im3:* name of a place visited by goddess Isis during her journey to Buto to find her son Horus, nowadays it is located in Kom el-Amân, (كوم الأمان), near the western bank of Lake Borollos, For more see: Gauthier H., *Dictionnaire des noms géographiques contenus dans les texts hiéroglyphiques, I,* (le Caire: imprimerie d' IFAO, 1925), p. 69.

II. 12: *Nbt im3w mḥyt* (*PN I*, p. 187, n° 29): Mistress of the ImA-tree, Northern
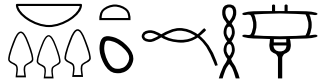
This feminine name was solely found in the texts dating back to the Late Period. (Legrain, *ASAE 9*, p. 278). Its grammatical structure is established with a nominal subject (*nbt*), a nominal predicate (*im3w*) and (*mḥyt*) as a co-ordinate.

II. 13: *Nbt im3w nḏm* (*PN I*, p. 188, n° 1): Mistress of the sweet *ʾIm3*-tree

King Ramses II gave this name to one of his princesses (Spiegelberg, *RecTrav 16*, p. 67). Its grammatical structure consists of a substantive (*nbt*) and a genitive (*im3w*) then an adjective to the genitive (*nḏm*).

II. 14: *½S3ḥw-Rˁ¿ im3w* (Lutz, 1927, pl. 9(16)): King ½Sahure¿ is gentle

Ancient Egyptians gave this name to their males during the Old Kingdom. Its grammatical structure consists of a nominal subject (*½S3ḥw-Rˁ¿*) and a P.V.C. (*im3w*).

II. 15: *S3t im3-ppy* (*PN I*, p. 286, n° 3): Daughter of *ʾIm3-ppy*

This feminine name was solely found in the texts dating back to the Middle Kingdom (Griffith, 1897p. 41). Its grammatical structure is established with a substantive (*sA*), followed by a genitive (*im3- ppy*).

II. 16: *Sw im3* (*PN I*, p. 301, n° 22): He is the *im3*-tree

Ancient Egyptians gave this name to their males during the New Kingdom. Its grammatical structure consists of a dependent pronoun used as a nominal subject (*sw*), a nominal predicate (*im3*).

II.17: *Sbk im3* (*PN I*, p. 25, n° 10): God Sobek is gracious

This masculine name was found in the texts dating back to the Old kingdom (De Bissing, *ASAE 15*, p.13) and The 2nd Intermediate Period (*RecTrav 3*, p. 122). Its grammatical structure is established with a nominal subject (*Sbk*) and a P.V.C. (*im3*).

II. 18: *T3 im3w* (*PN I*, p. 353, n° 16): The *im3*-tree

Ancient Egyptians gave this name to their females during the New Kingdom (Petrie,1892). Its grammatical structure consists of a definite particular (*t3*), and a substantive (*im3w*).

**II. 19:** *Tpy im3* (*PN I*, p. 379, n° 26): He who is upon the *im3*-tree

This masculine name was solely found in the texts dating back to the Middle Kingdom. Its grammatical structure is established with a nisba adjective from the preposition *tp* (*tpy*), and a noun after preposition (*ỉmꜣ*).

III. Discussion and Results

After this enumeration of 19 Egyptian personal names and anthroponomy based on the word ImA, It could be returned to the following points:

It is clear that **seven** of these names are attested in the Old Kingdom, while **four** names were found from the Middle Kingdom and in the 2nd Intermediate Period only **one** name was attested. As for the New Kingdom **five** names were known and for the Late and Greek-Roman Periods only **two** names were attested.
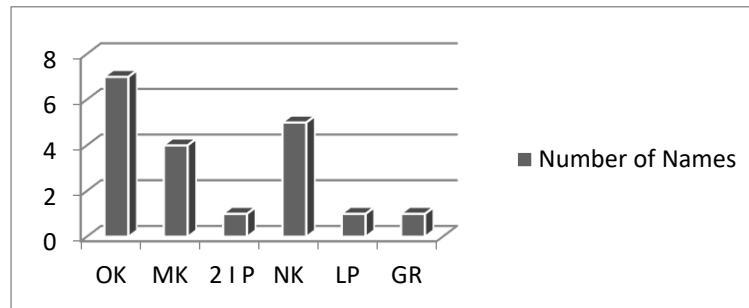
As for the gender of the 19 Egyptian names and anthroponomy based on the word ImA, it shows that: **Thirteen** names were males during the Old Kingdom till the Greek-Roman Period *½Wsr kꜣ.f¿ ỉmꜣw:* King ½Userkaf¿ is gentle, *½Sꜣḥw-Rꜥ¿ ỉmꜣw:* King ½Sahure¿ is gentle, *½Ppy¿ ỉmꜣw:* King ½Pepi¿ is gentle, *N(y)- ỉmꜣt-Ptḥ šrỉ:* One who belongs to the gracious of Ptah, the junior, *Sbk ỉmꜣw*: God Sobek is gracious, *N(y) ỉmꜣt Ptḥ:* One who belongs to the gracious of Ptah, *ỉ ỉmꜣ:* Utterance of the *ʾImꜣ*-tree, *Wr ỉmꜣw pw:* It's the great of the *ỉmꜣ*-tree, *Tpy ỉmꜣ:* He who is upon the *ỉmꜣ*-tree, *Ptḥ ỉmꜣw:* God Ptah is Gracious, *Sbk ỉmꜣ*: God Sobek is gracious, *Sw ỉmꜣ:* He is the *ỉmꜣ*-tree, and *Pꜣ-dỉ nbt ỉmꜣw:* The gift of the Mistress of *ʾImꜣ*-tree. **Seven** names were females during the periods of the Middle Kingdom till the Late Period as the following: *Nbt ỉmꜣw:* Mistress of the *ỉmꜣ*- tree, *Sꜣt ỉmꜣ-ppy:* Daughter of *ʾImꜣ-ppy, Nbt ỉmꜣw nḏm*: Mistress of the sweet *ʾImꜣ*-tree, *Nbt ỉmꜣ m ḥb:* Mistress of the *ỉmꜣ*- tree in festival, *Nbt ʾImꜣw:* Mistress of the *ʾImꜣw*, *Tꜣ ỉmꜣw:* The *ỉmꜣ*-tree, and *Nbt ỉmꜣw mḥyt:* Mistress of the *ʾImꜣ*-tree, the Northern.
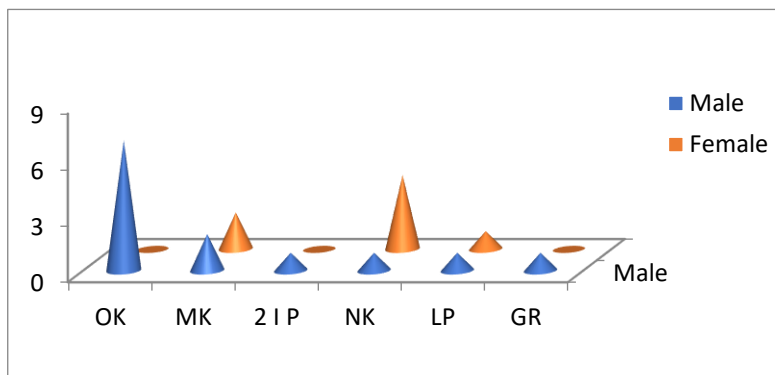
It is now to do the analyses the different occurrences of the word "*imꜣ*" in the different syntaxes. The position of "*imꜣ*" in the personal names shows frequent occurrences as a substantive, prepositions after nisba adjectives, direct genitive, and nominal predicate in nominal sentence or P.V.C as the following:

imꜣ occurs as a direct genitive: *Sꜣt imꜣ-ppy:* Daughter of *ʾImꜣ-ppy*, *ʾI imꜣ:* Utterance of the *ʾImꜣ*-tree, *Wr imꜣw pw:* It's the great of the *imꜣ*-tree, *Nbt imꜣw nḏm*: Mistress of the sweet *ʾImꜣ*-tree, and *Pꜣ-di nbt imꜣw:* The gift of the Mistress of *ʾImꜣ*-tree. *imꜣ* attested as a preposition after nisba adjective in the following cases: *N(y) imꜣt Ptḥ:* One who belongs to the gracious of Ptah, *Tpy imꜣ:* He who is upon the *imꜣ*-tree, and N(y)- *imꜣt-Ptḥ šri:* One who belongs to the gracious of Ptah, the junior. It is also inserted as a nominal predicate: *Nbt imꜣw:* Mistress of the *imꜣ*-tree, *Sw imꜣ:* He is the *imꜣ*-tree, *Nbt imꜣw mḥyt:* Mistress of the *ʾImꜣ*-tree the Northern, *Nbt imꜣ m ḥb:* Mistress of the *imꜣ*- tree in festival, and *Nbt ʾImꜣw:* Mistress of the *ʾImꜣw*. As for the case of *imꜣ* as a substantive it occurs in *Tꜣ imꜣw:* The *imꜣ*-tree. And finally, we have the case for *imꜣ* as P.V.C in nominal sentences: *Sbk imꜣw*: God Sobek is gracious, *Ptḥ imꜣw:* God Ptah is Gracious, *½Wsr kꜣ.f¿ imꜣw:* King *½Userkaf¿* is gentle, *½Sꜣḥw-Rꜥ¿ imꜣw:* King *½Sahure¿* is gentle, and *½Ppy¿ imꜣw:* King *½Pepi¿* is gentle.

Gender	Name	Grammatical use	Dating
Females	*Sꜣt imꜣ-ppy:* Daughter of *ʾImꜣ-ppy*	Direct Genitive	MK
	Nbt imꜣw nḏm: Mistress of the sweet *ʾImꜣ*-tree		NK
	Nbt imꜣw: Mistress of the *imꜣ*- tree	Nominal Predicate	MK
	Nbt imꜣ m ḥb: Mistress of the *imꜣ*- tree in festival		NK
	Nbt ʾImꜣw: Mistress of the *ʾImꜣw*		
	Nbt imꜣw mḥyt: Mistress of the ImA-tree the Northern		LP
	Tꜣ imꜣw: The *imꜣ*-tree	Substantive	NK
Masculine	*½Wsr kꜣ.f¿ imꜣw:* King *½Userkaf¿* is gentle.	P.V.C.	OK
	½Sꜣḥw-Rꜥ¿ imꜣw: King *½Sahure¿* is gentle.		
	½Ppy¿ imꜣw: King *½Pepi¿* is gentle.		
	Sbk imꜣw: God Sobek is gracious		OK
			2nd I P
	Ptḥ imꜣw: God Ptah is Gracious		MK
	N(y) imꜣt Ptḥ: One who belongs to the gracious of Ptah	Preposition after nisbe adjective	OK
	N(y)- imꜣt-Ptḥ šri: One who belongs to the gracious of Ptah, the junior.		
	Tpy imꜣ: He who is upon the *imꜣ*-tree		MK
	Sw imꜣ: He is the *imꜣ*-tree	Nominal Predicate	NK
	ʾI imꜣ: Utterance of the *ʾImꜣ*-tree.	Direct Genitive	OK
	Wr imꜣw pw: It's the great of the imA-tree.		
	Pꜣ-di nbt imꜣw: The gift of the Mistress of *ʾImꜣ*-tree		GR

IV. Conclusion

After analyzing the term *ꞮmꜢ/ꞮꜢm* in ancient Egyptian anthroponomy; the following points were concluded: King Ramses II choose the term *imꜢ* in the graphical form for one of his daughter Princess **Nbt imꜢw nḏm:** Mistress of the sweet *ꞮmꜢ*-tree**.** The feminine name of **SꜢt imꜢ-ppy**: Daughter of *ꞮmꜢ-ppy* is special as it could also be a name of a princess lived during the Old Kingdom, 6th dynasty; as it combined the name of both divine people king Pepi and the tree deity *ꞮmꜢ*.

The use of *imꜢ* in personal names is historically widespread in the Old Kingdom and onwards till Greco-Roman period. *imꜢ* was used in the graphical form of the names of both genders (male and females) of the newborn children of the ancient Egyptian community. The use of *imꜢ* in masculine names was ideal in the Egyptian society (13 masculine names) while only **seven** feminine names were known. The position of the word "*imꜢ*" in the personal names reflects frequent occurrences as a substantive, prepositions after nisba adjectives, direct genitive, and nominal predicate in nominal sentence or P.V.C.

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