“Keep my name alive”

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Abstract

In ancient Egypt recalling a man’s name was achieved by attaining a durable memory on earth and an eternal existence in the hereafter. The use of the term ‘nh to make the name alive would therefore be interpreted as a further achievement beyond merely wishing for it to endure. This might imply that the name would not die, and therefore would not need resuscitation.

Whereas the oldest attestations of making the name endure were referred to in the Pyramid Texts, the theme was not explicitly stated in Old Kingdom private tombs. Nevertheless, stelae or statues as commemorative medium would guarantee their owners’ names to be alive forever.

Specific expressions were used in order to guarantee the name to be alive. The current research includes a classification of the expressions attested, according to their occurrences in both royal inscriptions and private monuments. The terms reinforce the context of life and the bestowal of life on the name.

The study gives an insight of Egyptian concepts on how to make the name remembered by providing scrupulous attention to textual sources from private and royal inscriptions. Distinctions of the varied means of keeping the name alive give an adequate idea of what was meant by remembrance and making the name alive.

Keywords Name, memory; recalling, endurance, make alive.

1. Introduction

Names represent significant sources of information in linguistic and lexicographical studies (Engsheden & Gourdon, 2016, 1-4). The term ḫrn being a manner to survive and to allow a man’s memory to persist (Vernus, 1982, 321; Tresdon, 1931, 381, 1. 18), does not only refer to the name; rather more generally to an individual’s identity, character, personality and being (e.g. PT 340 a-c; 356 a-c; 361 a-c; CT I, 211g) (Fecht, 1974, 190; Vernus, 1982, 321-322; Simpson, 2003, 183, n. 14). Succeeding in being renowned among the great ones (Anthes, 1956, 86; Boeser, 1911, pl. XVIII) was referred to as ḫrn (Wb II, 425, 19-22) ḫrn ‘making a name’.

Spell 385 (1733 a, N. 1333) of the Pyramid Texts mentions that the king’s name is made by the gods: ḫrn.k pw ir n ntrw ‘It is your name made by the gods’.

Middle Kingdom religious texts express...
likewise the same meaning; e.g. \( \text{ir.irn.k} \) ‘I make your name’ (Naville, 1886, 177, 8-9). Similar expressions occur on royal monuments; the coronation inscription of Hatchepsut at Deir El-Bahari declare that the gods will make her names: \( \text{irtnw.s} \) ‘to make her names’ (Naville, 1898, pl. LXII, coronation inscription 35, middle colonnade, northern wall). On the marriage stela of Ramses II at Abu Simbel, the inscriptions read ‘He made for him the name eternally inside his residence’ (Kuentz&Lacau, 1925, 187, 26-27). Achieving victory and peace were as well reasons for the king’s name to endure. During the Eighteenth Dynasty, even the king referred to his victories, and to having a strong name in foreign territories as ‘making for him a strong name’ (Wb II, 425, 22). On the rhetorical stela Tanis II (Cairo CG 34510), dated to Ramses II, originally from Pi-Ramesse the inscriptions read ‘Every land trembles, (when) his name is pronounced’ (RITA II, 121).

On the other hand, destructing or deleting the name meant death (Brunner-Traut, 1982, 338). Depriving a person of his name by obliterating or deleting the name, or attributing to him a ‘bad name’ would lead to destruction (Cerny& Gardiner, 1957, pl. 91, 1 rto. 11-12; Vernus, 1982, 322; Wb II, 443, 18). This was in contrast to the brave man who would be renowned for his accomplishments (Urk. IV, 2, 5-6).

Reasons that would lead to ‘making the name live’ \( s^nhrmn \) proved to be diverse, and were attested in varied contexts. The study is therefore an attempt to analyze the varied expressions used, with the aim of giving an insight of Egyptian concepts on how to make the name remembered, by providing scrupulous attention to textual sources from both private and royal inscriptions. Distinctions of the varied means of keeping the name alive give an adequate idea of what was meant by remembrance and making the name alive.

2. How to cause the name to be remembered?

Recalling a man’s name was achieved by attaining a durable ‘memory’ (Wb IV, 233, 234, 1-9) on earth and an eternal existence in the hereafter (Lichtheim, Maat, 52). In private non royal sources, speaking well was emphasized as a theme during the Middle Kingdom; possibly because of its effect on people’s behavior and lives. In the hope of acquiring the rewards of good deeds, good conduct during life and conservation of the name were reciprocated in a similar good fate in the hereafter (Goyon, 1972, 267; Fecht, 1974, 190; Vernus, 1982, 321). The tomb inscriptions of \( \text{HwyA} \) at Tell el-Amarna record that bringing offerings, pouring water, reciting hymns and placing bread on the offering table for the ka of the deceased were associated to the remembrance of the name (Davies, 1905, 22).

Whereas the oldest attestations of making the name live were referred to in the Pyramid Texts, the theme was not explicitly stated in Old Kingdom private tombs. Old Kingdom inscriptions commonly merely testify not to have done any bad thing (Urk. I, 40, 4.) \n
\[ n\text{spiry.(i) htnbdw r rntnb} \] ‘never did (I) do any bad thing to any one’, and was rendered in several variants (cf. Urk. I, 47, 5; 49, 4; 50, 2, 8; 57, 16; 70, 4; 123, 1). Nevertheless, steleae or statues as commemorative medium would
guarantee their owners’ names to be alive forever. Statues were set up by the son or a descendant in anticipation of ‘causing his name to live’ (Lichtheim, 1997, 66, 67). The local necropolis was likewise a physical form of the remembrance place (Landgráfová, 2011, 287). Physical means ofcausing the royal name to endure included writing the name on the “iṣd tree and presenting the name as offering. (عبد العزيز أبو ردهات, ٢٠١٥, ٠١-٩)

3. How was making the name alive linguistically expressed?
Specific expressions were used in order to guarantee the name to be alive and the memory to live. The expressions were classified hereunder according to their occurrences in royal inscriptions or on private monuments.

3.1. Expressions encountered in royal inscriptions

Pyramid Texts
- \(nxirn.k\) ‘your name will endure’ (e.g. PT Spell 246, § 256).
- \(xprrn.k\) ‘your name will come into being’ (e.g. PT Spell 246, § 256).
- \(anxrnn.k\) ‘may your name live’ (e.g. PT Spell 422, § 764).
- \(nxxrn.k\) ‘may your name endure’ (e.g. PT Spell 422, § 764).
- \(rwDrn\) ‘May the King’s name endure’ (e.g. PT Spell 601, § 1661).
- \(n skrn.f\) ‘his name will not perish’ (e.g. PT Spell 640, § 1812; Faulkner, 1988, 251).

Royal monuments
- \(dmrn.f\) ‘pronounce/ proclaim my name’ (e.g. Urk. IV, 101, 2). Faulkner (1988, 312) gives the translation of \(dm m\) as ‘pronounce, proclaim’, also \(dm m\) ‘mention by name’, and ‘be renowned’ (of office).
- \(swnr\) ‘perpetuate the name’ (e.g. Urk. IV, 202, 6-10; Faulkner, 1988, 236 ‘strengthen, maintain, perpetuate’).
- \(rw\) ‘let his name endure’ (e.g. KRI I, 203, 4).
- \(smnrw\) ‘perpetuate the names’ (e.g. Urk. IV, 303, 11; Faulkner, 1988, 228 ‘make to endure, perpetuate’).
- \(rn.i dd.w r nh\) ‘causing my name to endure forever’ (e.g. KRI I, 110, 10-11).
- \(s\) ‘maintain the name’ (e.g. KRI II, 288, 5).

3.2. Expressions encountered on private monuments
- \(ir n s\) ‘made by his son to make his name live’; an expression inscribed on tomb stelae from the Middle Kingdom. The text had the function of keeping the tomb owner’s name alive, and was especially associated with the tomb owner’s son. The expression occurred in varied formulations; (Wb IV, 47, 2-4) \(in s\) \(s\) \(nh\) \(fnr\) \(f\) \(NN\) (Wb IV, 47, 5-6) \(in s\) \(f\) \(NN\) \(s\) \(nh\) \(fnr\) \(f\). It is noteworthy that the expression \(s\) \(nh\) ‘make the name live’ was not used in texts dating from the Old Kingdom.
- \(sh\) ‘remember his name’; an expression translated by the Wörterbuch as “an jemds. Namengedenken” (Wb IV, 233, 11), “jemds. Namenerinnerung tun” (Wb IV, 233, 13). The word \(sh\) ‘remember, memory, remembrance’ was associated with \(fnr\) ‘name’ in texts dated to the
Middle Kingdom as ḫnr̩ njfr ḫbn njfr ‘remember the name’.

- ḫnfr njfr, ḫwn njfr ‘make the name be good’; an expression inscribed on tomb stelae during the Middle Kingdom (e.g. Landgrafówá, 2011, 94, 4).

- ḫnfr njfr ‘make the name be good’; an expression inscribed on tomb stelae during the Middle Kingdom (e.g. Vogelsang, 1913, 211-212; Wb III, 426, 2).

- ḫnfr njfr ‘pronounce the name’; an expression used in the Eighteenth Dynasty (e.g. Sethe, 1914, 73; Urk. IV, 133, 15-16).

- ḫnfr njfr ‘make the name persist’; an expression used in the Eighteenth Dynasty (Davies, 1908, pl. 33 [E]; Murnane, 1995, 119).

- ḫnfr njfr ‘make the name efficient’; an expression used in the Eighteenth Dynasty (e.g. Urk. IV, 150, 5).

4. Analysis
The studied textual expressions were classified into the following categories:

I. Optative forms for the name to be remembered
II. Significance of remembrance
III. Means of causing the name to live:
- Good conduct and good deeds
- Doing outstanding things
- Living through the son or a close family member

I. Optative forms for the name to be remembered
Pyramid Texts
The earliest occurrences dated to the Old Kingdom were religious texts, according to which the king would have his name endure.

1- PT Spell 422, § 764

Date: Old Kingdom
(Sethe, PT I, 419, Pyramids of Pepy, Merenre and Neith)

May your name live upon earth, may your name endure upon earth (Faulkner, 1969, 139).

- ḫh: expression encountered in the Pyramid Texts, paralleled in meaning to ḫh (Wb II, 313, 2-3).

2- PT Spell 468, § 899

Pyramids of Pepy, Merenre and Neith (in lacuna)

Date: Old Kingdom
(Sethe, PT I, 503)

May your name live at the head of the living. (Faulkner, 1969, 157)

3- PT Spell 601, § 1661

Pyramids of Merenre and Neith

Date: Old Kingdom
(Sethe, PT I, 378)

May the King’s name endure. (cf. Faulkner, 1969, 248)

Private monuments
Starting from the Middle Kingdom, optative forms were recorded on stelae and private monuments that the name live and be remembered by passersby.

4- Stela of Ini-itl.t, son of Snt (BM EA 562)

Date: Twelfth Dynasty (Senwsert I)

Provenance: Abydos, ANOC 5

HTES 2, 1912, pl. 24; Lichtheim, 1988, 108-109

May the name endure. (cf. Faulkner, 1969, 248)
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May the officials who pass by speak, may they give me potency (ṣḥ).

(s0 that) I may live from the breath that people give, (and so that) they might make my name live. (Landgráfová, 2011, 120, 1-3)

5- Tomb no. 7, Deir Rife

Date: Middle Kingdom

[…] rn.ḥš […]

[…] my name (to be) remembered […].

6- Tomb of Mn-hpr, Sheikh Abd-el-Qurna

Date: Eighteenth Dynasty (New Kingdom)

The inscription is partly damaged, the tomb owner addresses the priests of Osiris, recalling a variation of the formula addressed to the living in Old Kingdom tomb inscriptions as follows:

\[ \text{swAS.sn Hr.f Sd.sn m […]} \]

(rwDrn.kn […] n.f m hwt.k

May your name endure without […] for it in your funerary chapel.

7- Tomb of Mry Rṣ, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: antechamber, north wall

May your corpse endure, may your name persist, may […] come (for) your Ka. (cf. Davies, 1908, 34).

8- Tomb of ḫwyṣ, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: hypostyle hall, ceiling

Davies, 1905, pl. XXXIX; Murnane, 1995, 160)

dl.frwḥtp.k m [s].k ḫn ḫn ḫn ḫt

May he grant that your peace in your tomb endures, and that your name is pronounced forever and eternally.

9- Tomb of ḫwyṣ, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: hall, ceiling inscriptions, east border

Davies, 1908, pl. 33 [E]; Murnane, 1995, 119)

rwDrn.k<ṃ> is.k

May your name endure (in) your tomb.

Another variant of the text is inscribed at the entrance to the shrine on the east wall and reads:

rwDrn.k ḫr is.k “may your name endure upon your tomb’ (Davies, 1905, pl. XX [Ū]).

10- Religious texts from the tomb of Ay, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: hall, ceiling inscriptions, east border

Davies, 1908, pl. 33 [E]; Murnane, 1995, 119)

rwḥṭ.k kmnṭ.kii.y […] kṭ.k

May your corpse endure, may your name persist, may […] come (for) your Ka. (cf. Davies, 1908, 34).
• According to the Wörterbuch, the term mn has a similar meaning as
rwD landw th (Wb II, 60, 6-7).

Royal inscriptions
11-Dedicatory stela for Ramses I, Abydos
Date: New Kingdom (Sety I) (KRI I, 110, 10-11)
Closing prayer
\[ \text{di.frn.i ddw r nhh hr dw pn} \]
May he cause my name to endure forever on
this mountain. (RITA I, 96)

12-Karnak, Great hypostyle hall, architrave, dedications
Date: New Kingdom (Sety I) (KRI I, 203, 4)
\[ \text{rwd rn.f mitt rn.tn} \]
Let his name endure like your name(s). (RITA I, 174)

II. Significance of remembrance

Pyramid Texts
13-PT Spell 246, § 256
(Sethe, 1908, 141, Pyramids of Unas and Tety)
\[ \text{nhlrn.khrmthprnm.khrmtrw} \]
Your name will endure among (lit. under)
men, and your name will come into being
among (lit. under) the gods. (Faulkner, 1969, 59)
• nh#: (Wb II, 306, 1 ‘dauern’).

14-PT Spell 601, § 1660
(Sethe, 1908, 377, Pyramid of Neith)
\[ \text{dd mdw in psdwr3tmyfIwnwrdi.lnwr<} \]
Words spoken by the Great Ennead which is in
Iwnw, may they cause the King’s <name> to
endure. (cf. Faulkner, 1969, 247)

15-PT Spell 640, § 1812
(Sethe, 1908 442, Pyramid of Neith)
The spell includes a call to Geb to drive out
everything evil which is on Osiris the King, to

cast his protection of life so he will not die, nor will his name perish. (Faulkner, 1969, 265)
\[ \text{n mwt.f n skrn.f} \]
He will not die, his name will not perish. (cf. Faulkner, 1969, 265)
• sk: perish, destroy (Faulkner, 251).

Private monuments
16-Stela of Tn-tt.f, son of Myt (Berlin 13272)
Date: Eleventh Dynasty (Mentuhotep II)
Provenance: Probably Thebes
(Clère&Vandier, 1948, § 31)
\[ \text{ir.n(i) nn mi kd(s) n-mrwt nfr rl(n,i) tp t3 wn} \]
\[ \text{shq(i) nfr m hrt-nfr} \]
I did all this in order that my name be good on
earth, and so that (my) memory be good in the
necropolis. (Landgráfová, 2011, 37, 11)

17-Stela of Mntw htp (Cairo CG 20539)
Date: Twelfth Dynasty (Senwseret I -
Amenemhat II)
Provenance: Abydos
(Lange & Schäfer, 1902, 154, 21, 22)
\[ \text{ir grt shq.ttl.f(i) rl.nfr} \]
\[ \text{wn(i) m 5dw.f r-gs ntr-; nb pt r-gs ntr-; nb} \]
\[ \text{3bdw} \]
As for anyone who shall remember my good
name, I will be his protector in the presence of
the great god, lord of heaven, in the presence
of the great god, lord of Abydos. (Landgráfová, 2011, 179)
• Shubert (2007, 365) interprets shq as
‘invoking’ or ‘mentioning’ the name,
speaking the name was to ensure the
deceased’s remembrance on earth.
• sdi: ‘rescue’, also ‘act as guardian’
(Faulkner, 1988, 273).

18-Decree of Tn-tt.f V from Koptos, 6-7
Date: Middle Kingdom
The decree of Intef V was engraved on the south side of the east entrance to the Twelfth Dynasty temple (Petrie, Koptos, 1896, 10). (Petrie, Koptos, pl. VIII)
The following text conversely relates what would happen to a transgressor who would cause an evil thing in the temple.

\[\text{tm shj.t(w) rn.f m r-pr pn mi ir.t(w) r mity.f}\]

His name will not be remembered in this temple, like what is done to his likes.

19- Tomb of ḫwyṯ, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period) (Davies, 1905, 22)

\[\text{shj.tw rn.k}\]

Your name will be remembered.

20- pHermitage 1116A, verso VIII (Petersburg Museum) = pMoskau 4658

Date: New Kingdom (Eighteenth Dynasty) (Helck, 1977, 22)
The teachings for Merikare highlight the significance of remembrance to be flourishing on earth.

\[\text{swj [nh] tp t3 nn 3w.f}\]

\[\text{wfd pw shj […] […] im.f}\]
The passing of [life] on earth will not be long. It is the fortunate, whoever is remembered […] in it.

- \[\text{wfd}:\] attested since the New Kingdom, and translated ‘der Glückckliche’ (Wb I, 266, 10); ‘fortunate man’ (Faulkner, 1988, 55; Urk. IV, 974, 10).
- Cf. Quirke’s translation (2004, 114): ‘whoeveer is remembered, [he is flourishing] in it’.

In return declarations are recorded to guarantee the tomb owner’s protection for those who will remember the name.

21-Tomb of ḫwyṯ, chief sculptor of Thutmosis I

Date: New Kingdom (Eighteenth Dynasty)

Provenience: Hierakonpolis

(Urk. IV, 134, 15)

\[\text{rn.i rwd m r rmT m-ḥt rnpwt lwt.sn}\]

My name will endure in the mouth of people after years that they came. (Sethe, 1914, 66)

22- pBibliothèque Nationale 198, II, 16

Date: (LRL) (Černy, 1939)

\[\text{wnn.isxArn.k}\]

I will remember your name.

Royal inscriptions

23- Chapel of Thutmosis I, temple of Osiris at Abydos

Date: New Kingdom (Eighteenth Dynasty) (Thutmosis I) (Sethe, 1914, 73)
The inscriptions state that Thutmosis I ordered the wدب priests of the temple, the ḥry-ḥbtector priests and theimwyist priests among other things to look after his pyramid, present offerings, preserve his monuments, and to pronounce his name and remember his titulary.

\[\text{smnhmnw nw hm.i}\]
\[\text{dm rn.i}\]

Preserve the monuments of my majesty, pronounce my name. (cf. Sethe, 1914, 51)

- \[\text{smnh}:\] also ‘endow, ennoble’(Faulkner, 1988, 228).

24- Coronation of Hatshepsut, Karnak, eighth pylon

Date: New Kingdom (Eighteenth Dynasty, Hatshepsut) (Urk. IV, 290, 7)
The words spoken by the Ennead include that Hatshepsut constructed temples for them and perpetuated their names.

\[ srwD \text{rnw} \]

Perpetuating (our) names.

- Cf. Sethe’s translation (1914, 132): ‘die unsereNamenbleidenlässt’.

25- Chapel of Hathor, south of the Deir el-Bahari temple

Date: New Kingdom (Eighteenth Dynasty, Hatshepsut)

(Urk. IV, 303, 11)

Hathor acknowledges the queen for the construction of the chapel, and for having perpetuated her name.

\[ smn.t \text{rnw} \]

You perpetuated (our) names. (Sethe, 1914, 138)

26- Temple of Sety I, Kanais (temple, north wall)

Date: New Kingdom (Nineteenth Dynasty, Sety I)

(KRI I, 67, 1) (great inscription, year 9)

The text relates that the king found a cult-chapel in this place for the great name of his fathers; which resulted in having his name endure.

\[ k3 \text{di.sn mn irit.i rwd rn.i phr hr h3swt} \]

Then they will grant that what I have done will endure, and that my name will be affirmed all round the deserts. (RITA I, 57)

III. Means of causing the name to live

- Good conduct and good deeds

Private monuments

27- Stela of Rdi.whnmw(Cairo CG 20543)

Date: Eleventh Dynasty (reign of WahankhIntef II)

Provenance: tomb of Rdi.whnmwat Dendera (UE 6)

(Lange & Schäfer, 1908), 164-167; Landgráfová, 2011, 74, 15, 16)

\[ sm.n(.i) hm.n(.i) mi r[h.n(.i) n-mrwt nfr rn(.i) m r3 n tp(y)w t3 \]

(I) helped (the one) I did not know like (the one) (I) knew, so that (my) name would be good in the mouth of those who are on earth.

- For sm: (Faulkner, 1988, 225).

28- Stela of ḣḥy.snḥ(Cairo CG 20543)

Date: end of Eleventh Dynasty

Provenance: Heliopolis

(Landgráfová, 2011, 94, 4)

\[ didi.i grg n dd sw m3t n ii hr.s n-mrwt nfr rn(.i) im hr ntr-[c3] nb pt wn rn.i nfr tp t3 \]

I gave lie to the one who said it, truth to the one who came with it, so that (my) name would be good therewith near the great god, lord of heaven, and that my name be good upon earth.

- grg: ‘falsehood, lie’ (Faulkner, 1988, 290).

- The preposition hr would be literally translated ‘with, near, under’ (Faulkner, 1988, 195).

29- Stela of Ini-itti.f, son of Snt(BM EA 581)

Date: Twelfth Dynasty (Senwsert I)

Provenance: Abydos

(HTES 2, 1912, pl. 23)

\[ ink bnr n pr nb.f sh3.w hr spw.f m3r(w) \]

I was one pleasing for the house of his lord, who was remembered for his successful deeds. (Landgráfová, 2011, 114, 21)


- m3r: ‘fortunate, successful, flourishing’(Faulkner, 1988, 105).

30- pBerlin 3023 (B1), 307-310 (Peasant)

Date: late Twelfth Dynasty
(Vogelsang, 1913, 211-212)

M’am will endure unto eternity and go down to the necropolis with him who performs it. He will be buried, and the earth will enfold him, his name will never vanish upon earth, for he will be remembered because of his goodness. (cf. Simpson, 2003, 42)


31- pPrisse 5, 14 (Teaching for Ptahhotep)

Date: Middle Kingdom

According to Lichtheim (1973, 61, 62) the most plausible date for the composition is the latter part of the Sixth Dynasty, and the only complete version of the instructions is that of papyrus Prisse of the Bibliothèque Nationale, which dates from the Middle Kingdom. See also (Simpson, 2003, 129). Barta (1980, 981) proposed to date it to the First Intermediate Period.

This part of the teaching concerns advice when dealing with an opponent. Silence is said to be the way to establish superiority over a bad mouthing person. Consequently the opponent would be wrwf3 in ḥdmwn ‘greatly to the disgust of the assessors’, in contrast to the one who is silent whose name would remain ‘the good one in the mind of the officials’ (Zába, 1956, 22).

(Zába, 1956, 22, 73 L1)

rn.k nfr m ṣḥ n srw

Your name is the good one in the mind of the officials.

32- pPrisse 8, 8 (Teaching for Ptahhotep)

Date: Middle Kingdom

(Zába, 1956, 8, 8, 240 L1)

rn.k nfr ṣḥ n mdw.r

Your good name is that you do not speak. (Quirke, 2004, 94)

33- Tomb stela of ḏḥwty, chief sculptor of Thutmose I

Date: New Kingdom (Eighteenth Dynasty)

Provenance: Hierakonpolis

(Urk. IV, 131)

ṣḥ: “capable of action, skilled” (Faulkner, 1988, 66).

For ṣḥ: (Wb II, 14, 11).

34- Tomb stela of ḏḥwty, chief sculptor of Thutmose I

Date: New Kingdom (Eighteenth Dynasty)

Provenance: Hierakonpolis

(Urk. IV, 132)

Your name is the good one in the mind of the officials.
I have done what people love and gods praise. May they let my house last forever, may my name survive in the mouth of men.

(Sethe, 1914, 64)

35- Statue of S3-tp-ilhw, Hatshepsut’s governor of the Thinite nome
Date: New Kingdom (Eighteenth Dynasty)
Provenance: S3-tp-ilhw’s tomb at Abydos
(Urk. IV, 518)

hst nTrw
di.sn mn ht.i n nhh
rwd rn.i m r n rmt

May my name endure through my conduct.

(Lichtheim, 1992, 133)

- Doing outstanding things
Achievements would guarantee that the name would be worthy of remembrance. Reconstruction of monuments, renewal of chapels, upkeep of statues, erection of stele and presentation of offerings were means to make the name alive.

Royal inscriptions recorded as well that victory over the enemies was a means of perpetuating the king’s name (KRI II, 276).

Private monuments
38- Great inscription of Beni Hassan,
Tomb of hnnw htp (nr. 3)
Date: Middle Kingdom (Twelfth Dynasty)
(Amenemhat II - Senwser II)
Location: pillared hall
(Newberry, 1893, pl. XXVI, 195-198; Urk. VII/1, 22-35)

ink mty m3š sw m 5wn
ph rn.i tḥ hr ḥ n nsnt
hr sdm sbʿyt.f f rt hpw.f

I am truly straight, free of greed, my name reached the palace for serving the king, for hearing his teaching and doing his laws.

(Lichtheim, 1992, 61)

37- Tomb inscriptions of Inni, Sheikh Abd El-Qurna
Date: New Kingdom (Eighteenth Dynasty)
(Amenhotep I – Thutmosis III)
Location: antechamber, ceiling

(Urk. IV, 66, 15)

wnn rn.(i) mn ḡr bi3w.(i)

For the translation: cf. (Simpson, 2003, 424)

- Ruine’, attested in the Middle and the New Kingdoms (Wb I, 2, 6).
- סֹعلامات, var. סֹה, סֹה: ‘Säule, Pfleiler (aus Holz oder aus Stein)’ (Wb I, 352, 12, 13).

39- Stela of Ini-it.t.f, son of Myt(BM EA 1164)

Date: Eleventh Dynasty (Mentuhotep II)
Provenance: Probably Thebes

(HTES 1, 1911, pl. 55; Clère & Vandier, 1948, § 33)

A part of the fields in the irrigated zone was given to him, every year so that my name would live repeatedly and enduringly. (Landgráfová, 2011, 38, 13, 14)

- סֹعلامات: ‘part’ (Wb IV, 422, 14; Faulkner, 1988, 262).
- For סֹعلامات: (Wb I, 57, 9).

40- Stela of Ini-it.t.f, son of Myt(Berlin 13272)

Date: Eleventh Dynasty (Mentuhotep II)
Provenance: Probably Thebes

(Zába, 1956, 36, 257 - 260 L1)

found the ka chapel of the noble Nakhty, the excellent, destroyed, (its) walls were old, all its statues were broken, there was no one who would remember it. (Landgráfová, 2011, 37, 7, 8)

- סֹعلامات: ‘das alte’ (Wb I, 128, 10). The sign סֹعلامات, marked as סֹعلامات, was seemingly wrongfully included by the scribe instead of the sign סֹعلامات.

41- pPrisse 8, 14 - 9, 2 (Teaching for Ptahhotep)

Date: Middle Kingdom

(Abydos, Great temple of Sety I, stairway corridor)

Date: New Kingdom (Sety I)
Speech of Seshat to Sety I
(KRI I, 187, 8, 9)

How Abydos rejoices! Your name is made throughout eternity, you are (associated) with everlasting. Your plans are beneficial and your monuments enduring. (RITA I, 162)

44- The blessing of Ptah on Ramsses II and III (Karnak, Amarah West, Aksha, Medinat Habu)

Date: New Kingdom (Ramsses II)
Addressing Ramsses II:

[Xdb.w Xr rdwy.k r sanx rn.k nHH
[I ordained them slain under your feet, to sustain your name eternally. (RITA II, 107)
- Xdb: (Wb III, 403, 3-5).
- The meaning is to be interpreted as symbolically conveying victory.

45- Stela of Era of 400 years (Tanis I), from Pi-Ramesse (Cairo, JdE 60539)

Date: New Kingdom (Ramsses II)

Xdb.w Xr rdwy.k r sanx rn.k nHH

His majesty commanded the erection of a great stela of granite, with the mighty name of his forefathers, in order to maintain the name of the father of his fathers. (RITA II, 117)
- The association of s'h and rn is to be assimilated to the erection of the stela. The meaning entails the name’s establishment through the erection of the stela. Both hint at the endurance of the name and its carrier (i.e. the stela).
- Living through the son or a close family member

46- Stela of Nhty (Cairo CG 20012)

Date: Middle Kingdom
Provenience: Abydos

\(\text{in s't.f s'nh} \text{ fn imey-r3 pr Nh}t\)

It is his son who makes his name live, the steward Nakht. (Landgráfová, 2011, 235)
- The cleft sentence is used to emphasize that the son is the one who makes the name live.

47- pPrisse 15, 4-5 (Teaching for Ptahhotep)

Date: Middle Kingdom
(Zába, 1956, 55, 493, 494 L1)

In this stanza it was recommended not to be mean in character towards friends whose value was described as being wr sw r spsw.f ‘greater than his riches’, and sw ht ky n ky ‘they are the property of one for another’. This was followed by emphasizing the importance of the good son’s behavior to make his father’s good charcater remembered.

The son’s good behaviour was stressed as a reason of making his father’s name live; a possible hint at the responsibility of the father to be keen to raise a good son. Besides, The son in his identity as heir provides the ability to make his father’s name survive.

In some texts recorded on private monuments, it was also mentioned that the ‘sister’ sisf was the one who makes the name live (Lange & Schäfer, 1908, 37; Urk. IV, 12, 14; Franke, 2003, 111-112). Other examples mention ‘the son of his daughter’ sAsAt.f as the one who makes the name live (e.g. Helck, 1983, 80, nr. 116). The sources reveal as well grandsons making offerings to their fathers and grandfathers (e.g. Landgráfová, 2011, 148, 7-8).

Private monuments

Living through the son or a close family member
The quality of a son of a man is good for him; good character will be remembered. (Quirke, 2004, 98)

\[\text{A son who is handsome is master of hearing. The hearer to whom it is said is effective in the body, revered before his father, his memory is in the mouth of the living (i.e. people), those who are on earth, and those who will be. (Quirke, 2004, 99)}\]

- ‘n: also ‘pleasing, kind’ (Faulkner, 1988, 43).

50- Stela of Bb (Leiden V 88)
Date: Middle Kingdom (Twelfth Dynasty)
Provenance: Unknown
(Boeser, 1909, pl. 10, 12)

\[\text{…in s.}\text{i.}\text{s’nh m.}\text{i.}\text{hr wd pn}
\text{… It is (my) son who makes my name live on this stela.} \]

51- Stela of Thi (Cairo JE 20432)
Date: Middle Kingdom
Provenance: Abydos
(Lange & Schäfer, 1908, 30)

\[\text{… by his son who makes live his name.}
\]

- See (Wb IV, 47, 2).
- The beginning of the text is the offering formula.

52- Stela of Ini (Cairo JE 20516)
Date: Middle Kingdom
Provenance: Abydos
(Lange & Schäfer, 1908, 109)

\[\text{It is his son, his beloved, who makes his name live at this temple of Osiris-Khenty-Imntyw, lord of Abydos.}
\]

53- Stela of Hnwt (Cairo JE 20219)
Date: Middle Kingdom
Provenance: Abydos
(Lange & Schäfer, 1908, 241)

\[\text{It is her son, her beloved, who makes live her name upon earth.}
\]

54- Stela of Idn (Cairo JE 20611)
Date: Middle Kingdom
Provenance: Abydos
(Lange & Schäfer, 1908, 251)

\[\text{It is the one who will let (my) memory live, for he is a scribe […].} \]
in s3.f s'nh rn.f
It is his son who makes live his name.

55- Stela of Wḥk g3(Cairo JE 20439)
Date: Middle Kingdom
(Lange & Schäfer, 1908, 37)

… in snt.f s'nh rn.f
… by his sister who makes live his name.

- The beginning of the text is the offering formula.

56- Stela of Ini-it.ỉ.f iqr(Leiden V3)
Date: Middle Kingdom (Senwsert I)
Provenance: Abydos
(Piehl, 1895, III, XXI-XXIII; Porter & Moss, 1981, 101; Landgrafövá, 2011, 148, 7-8)
The scribe of the fields in the Thinitenome of Abydos, Ini-it.ỉ.f iqr records on the stela offerings to his father and grandfather.

… in s3.sn mry.sn s’nh rnw.sn
… by their son, their beloved, who makes their names live.

- The beginning of the text is the offering formula.

57- Stela of K3(Khartum 18) (Säve-Söderbergh, 1949, 50 ff.)
Date: late Thirteenth - Seventeenth Dynasty
(Franke, 1983, 237)
(Helck, 1983, 80, nr. 116)

in s3.s3.t.f s’nh rn.f sr pw T’h-wsr
It is the son of his daughter who makes his name live, the official T’h-wsr.

58- Stela of Sbkhtp (Cairo CG 20277)
Date: Thirteenth Dynasty (Franke, 2003, 111-112)
(Lange & Schäfer, 1902, 293)

in snt.f s’nh<r> pr ib-T
It is his sister, who made his name live, the mistress of the house ib-T.

- The title of the deceased’s sister nbt pr might suggest that she was his wife.

Royal inscriptions

59- Statue of prince T’h-ms son of Sknn-Rč
Date: New Kingdom (Eighteenth Dynasty)
The statue was since 1899 in the collection of Daninos-Pascha. (Urk. IV, 11-12)
In the following occurrences it is the deceased’s sister who made his name live.
(Urk. IV, 12, 14)

60- Dedication stela for Ramsses I, Abydos
Date: New Kingdom (Sety I)
Text of the accession of Ramsses I
(KRI I, 111, 7)

61- Dedication stela for Ramsses I, Abydos
Date: New Kingdom (Sety I)
Text of the accession of Sety I
(KRI I, 113, 6)

62- Dedication stela for Ramsses I, Abydos
Date: New Kingdom (Sety I)
Text of the accession of Sety I
(KRI I, 113, 6)

ink s3.f s’nh rn.f
I am his son who keeps alive his name. (RITA I, 95)
63- Dedicatory stela for Ramsses I, Abydos
Date: New Kingdom (Sety I)
Text of the accession of Sety I
(KRI I, 114, 12-13)
\[iw.i mi hr r-gs msw.(f) hr sh3.w\]
\[rn n msw.i st sh3.t(w) rn hh n-sp\]
I am like Horus beside his progenitor, in keeping in mind the name of my parent (at) a place where the name is remembered a millionfold. (RITA I, 95)

64- Great dedicatory inscription of Ramsses II, temple of Sety I at Abydos
Date: New Kingdom (Ramsses II)
Location: west wall of second court, southern side (PM, 1991, 3 (34-37)
The following inscription is on the portico’s southern wall, accompanying the figure of Ramsses II.
(KRI II, 334, 5-6)
\[nfr n.k wnm.i m nswt r nhh [\text{?}] .k in s3 nfr [s]h3 it.f\]
Good is it for you (i.e. Sety I), when I exist as king for eternity. You [live?] through a good son, who remembers his father (cf. RITA II, 172).

5. Discussion
The passing to the beyond required the pr dt ‘house of eternity’ to be equipped with the necessary elements among which offering lists, tomb owners’ ranks and titles were essentially included on tomb walls (Lichtheim, 1973, 3). The requests for offerings and for a good reception in the West were therefore subject of the offering formula (Lichtheim, 1973, 4).

Why was the ancient Egyptian keen to be remembered? Leaving the world of the living should have prompted the idea of being separated. Attachment to people, and especially to the loved ones, should have prompted the association of the wish to make the name live on earth with survival. What was meant was the wish to being blessed; therefore allowing the survival of the name. Keeping the name alive in this sense meant keeping it remembered.

The eternal endowment of the name was wished for and widely expressed both in royal inscriptions and on private monuments.
Succeeding in making a reputable name was valued and estimated, as it would lead to the endurance of the name. Part of inscription N6 of El-Kab graffiti, concerning the inspector of the hnty-š of the Great House, emphasizes the significance of having a reputable name: ‘they speak my perfect name while I am alive’ (Strudwick, 2005, 162).

As a reciprocated benefit of remembrance, protection would be granted to the person in return for makingalive the name of another. The inscription on the stela of Mntw htp (Cairo CG 20539) states that whoever would remember the person’s good name, he would be guaranteed the tomb owner’s protection in the presence of the great god (Lange & Schäfer, 1902, 154, 21, 22). The Decree of Ṭiti.f from Koptos, conversely states that a transgressor’s name will not be remembered in the temple (Petrie, 1896, pl. VIII).

A thorough investigation was stimulated in order to offer accurate interpretations based on textual occurrences.
Granting the king his name to be pronounced eternally was frequently encountered. The expressions attested in the Pyramid Texts included: \[\text{nhr} \text{n} \text{k} \text{your name will endure’(ex. 13), } \text{hpr} \text{n} \text{k} \text{your name will come into being’(ex. 13), } \text{nhr} \text{n} \text{k} \text{may your name live’ (ex. 1, 2), } \text{nhr} \text{n} \text{k} \text{may your name endure’ (ex. 1), } \text{rwrdrn} \text{n} <\text{N}> \text{may the king’s\]
name endure’ (ex. 3, 14), n skrn.f ‘his name will not perish’ (ex. 15).
The expressions encountered in royal inscriptions were the following:
- s’nhrn ‘make the name live’ (ex. 44, 59, 60, 61, 62).
- dmrn.i ‘pronounce/proclaim my name’ (ex. 23).
- srwdrn ‘perpetuate the name’, rwDrn.f ‘let his name endure’ (ex. 12, 26, 43)
- smn/ mnrnw ‘perpetuate the names’ (ex. 25).
- s’hf ‘remember his name’ (Wb IV, 233, 11), also in the passive form(ex. 5, 17, 19, 22).
- nfr rr; also wn rn nfr ‘make the name good’ (ex. 16, 27, 28).
- n sin.tw rn.f ‘his name will never vanish’ (e.g. Vogelsang, 1913, 211-212; Wb III, 426, 2) (ex. 30).

6. Conclusion
Reasons leading to the survival of the name included the good character, not only of the deceased but also of his son; a good character meant memory. What was aimed at was a reputable name; not a mere designation devoid of meaningful actions. Making a name irrn and being renowned would lead to causing the name to be alive. Moreover, those who prostrate for the god would be granted that their names be magnified. (Lichtheim, 1976, 136; كليرلالوتيت، 1998، 346)
The good behavior of the son and its effect on maintaining the name and keeping its memory was emphasized, among several other examples, on the stela of hnwn (Clère & Vandier, 1948), 20-21, nr. 24, H). The teaching for Ptahhotep, recorded on pPrisse 15, 4-5 (Zába, 1956, 55, 493, 494 L1), equally emphasized the importance of the good son’s behavior in making his father remembered. The duty of keeping the name was the descendants’ responsibility, and above all protection would be granted and reciprocated to those who would exert the effort to keep the name alive. A mutual responsibility was therefore maintained and guaranteed.

Several of the textual examples studied from private monuments highlight the effect of being virtuous, righteous and of possessing good deeds on keeping the name alive (e.g. HTES 2, 1912, pl. 23; Vogelsang, 1913, 211-212). The ability to keep silence characterizes the truly virtuous man (Gardiner, 1946, 71). Speaking good had its positive effect on the name’s endurance as recorded in the instructions of Kagemni (pPrisse II, 1) (Gardiner, 1946, pl. XIV). Speaking good or remaining silent were conceived as respected behaviors; leading to the endurance of the name (Virey, 1887, 21; Gardiner, 1946, pl. XIV). The use of the expression pr rn might be hinting at the name being pronounced, while the use of gr makes it associated with silence and implies rejection of argument; therefore being far from talkativeness.

Textual examples on private monuments highlighted significant reasons for the name to be alive:
- Good conduct and virtuousness.
- Being modest and helping people regardless of whether they were known to the person or not.
- Saying the truth, performing Mi’itt and being righteous.
- Speaking good and keeping silence; entailing the meaning of not arguing.

The terminology give the meaning of causing the name to be alive, remembered and maintained. The expressions .bt,  twó nhrn ‘make the name live/ alive’ were the most commonly used. The terms reinforce the context of life and the bestowal of life on the name. The terminology vary and reflect degrees of strengthening the name, maintaining the name, pronouncing it and making it endure. All the expressions used seem to reflect levels of strength in acclaiming the name back to life.

The term mn rn ‘make the name persist’ in this respect seems to reflect the minimal wish of causing the name to persist (Vernus, 1982, 324, n. 21). The use of nḥ to make the name alive would therefore be interpreted as a further achievement beyond merely wishing for it to endure. This might imply that the name would not die, and therefore would not need resuscitation. It would rather live while his beholder is alive, and continue to be alive even after his death.

The expression sʾnhrn was first encountered in the Pyramid Texts (e.g. PT Spell 422, § 764). Yet, it was not used in private monuments before the Middle Kingdom. sʾnhrn ‘make the name live’ was as well the expression mostly repeated in royal inscriptions. The expression 3w, var. 3w ṣrwdrn ‘perpetuate the name’, 3w rwdrn ‘let his name endure’ was likewise repeatedly used. As for private monuments, 3w sʾnhrn ‘make his name live’ and 3w ṣhrn.f ‘remember his name’ were widely used. In comparison with attestations on royal monuments, 3w ṣh3 rn ‘remember the name’ was not repeatedly encountered on private monuments. The expression 3w ṣrwdrn ‘make the name endure’ was likewise encountered in several examples on private monuments.

The only attestations from the Old Kingdom referring to the endurance of the king’s name appear in the Pyramid Texts. In Old Kingdom private monuments, lists of names, together with the tomb owners’ figures and statues were apparently enough to keep the name alive without explicitly including the wish.

Making the name endure was explicitly and abundantly expressed in royal inscriptions. The ṣbw priests, the hry-hbtector priests and theimytwst-ʾ priests were ordered to look after the king’s tomb, present offerings, preserve his monuments and to pronounce his name and remember his titulary (Urk. IV, 101). Sety I stated that he found a cult-chapel for the great name of his fathers; thus making his own name endure (KRI I, 67, 1). Causing mighty monuments to be carved with the king’s name mnw ḫr rn.k ‘monuments with your name’, was expressed for Ramses II and Ramses III at Karnak, Amarah West, Aksha and Madinet Habu (KRI II, 268, 12-13 S, I; RITA II, 10).

Even deities had their names perpetuated by means of having temples or cult-chapels dedicated to them. The Ennead declared that Hatshepsut constructed temples for them; hence perpetuating their names (Urk. IV, 290, 7). Hathor likewise acknowledged Hatshepsut for constructing a chapel for her and perpetuating her name (Urk. IV, 303, 11). On the alabaster statue of Sety I, Karnak cachette (Cairo CGC 42, 139), the inscriptions read that he established his name in the house of his father Amon (KRI I, 212, 7-8).

Moreover, the king’s name symbolically had the function of frightening the enemies. At the hypostyle hall of the temple of Amarah west, where the Syrian list was recorded, Ramses II was mentioned as ‘he who puts the chiefs of
“Keep my name alive”

every land into fright by his name’ (KRI II, 215, 2; RITA II, 74). In the blessing of Ptah addressing Ramses II at Karnak, Amarah West, Aksha and Medinet Habu (KRI II, 276), enemies were mentioned as ‘bein slain under the king’s feet, to sustain his name eternally’ (RITA II, 107); an evident symbolically expressed victory.

The study revealed the association of causing the name to be alive with good deeds. The son’s role in making his father’s name live was repeatedly recorded both on private monuments and in royal inscriptions. Kinship similarly played a role in this sense; other family members such as the sister (or wife) and grandson were also mentioned to make the name live.

The terms used in the context of making the name endure are varied and relate to pronouncing the name and making it alive in the mouth of people. Fulfilling the desire to have the name live was one of the components necessary for everlastingness either in royal or private monuments.

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