

“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 *ḥnh* 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

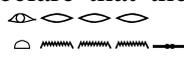
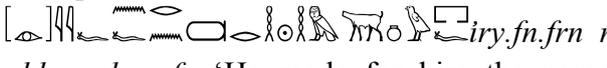
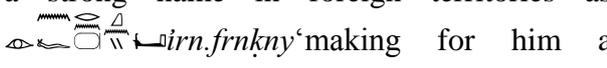
of keeping the name alive give an adequate idea of what was meant by remembrance and making the name alive.

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

1. Introduction

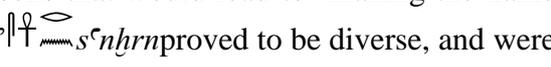
Names represent significant sources of information in linguistic and lexicographical studies (Engsheden & Gourdon, 2016, 1-4). The term  *ir n* being a manner to survive and to allow a man's memory to persist (Vernus, 1982, 321; Tresson, 1931, 381, 1. 18), does not only refer to the name; rather more 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  (*Wb* II, 425, 19-22) *ir n* 'making a name'.

Spell 385 (1733 a, N. 1333) of the Pyramid Texts mentions that the king's name is made by the gods:  *ir n*  *k pw*  *ir n*  *ntrw* 'It is your name made by the gods'. Middle Kingdom religious texts express

likewise the same meaning; e.g.  *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:  *irtrnw.s* ‘to make her names’ (Naville, 1898, pl. LXII, coronation inscription 35, middle colonnade, northern wall). On the marriage stela of Ramesses II at Abu Simbel, the inscriptions read  *iry.fn.frn r nhh m hnw.f* ‘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  *irn.frnkny* ‘making for him a strong name’ (Wb II, 425, 22). On the rhetorical stela Tanis II (Cairo CG 34510), dated to Ramesses II, originally from Pi-Ramesses the inscriptions read  *B nb hr isdd dm.tw rn.f* ‘Every land trembles, (when) his name is pronounced’ (RITA II, 121).

On the other hand, destruction 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’ *rnwbinw* would lead to destruction (Černý & 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).

Previous research concerning the name included aspects leading to perpetuating the name (Vernus, 1982; Shubert, 2007; عبد العزيز، ٢٠١٥، ٢٠١٥).

Reasons that would lead to ‘making the name live’  *nhrn* 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  *sh3w* ‘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 *hwy3* 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  *n spiry(i) htnbdw r rmtnb* ‘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, stelae or statues as commemorative medium would

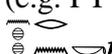
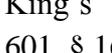
guarantee their owners' names to be alive forever. Statues were set up by the son or a descendant in anticipation of 'causing his name to live' (Lichtheim, 1997, 66, 67). The local necropolis was likewise a physical form of the remembrance place (Landgráfová, 2011, 287). Physical means of causing the royal name to endure included writing the name on the *išd* tree and presenting the name as offering. عبد العزيز أبو درهات، ٢٠١٥، ٣١-٣٩)

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.

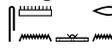
3.1. Expressions encountered in royal inscriptions

Pyramid Texts

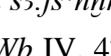
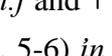
-  *nhirn.k* 'your name will endure' (e.g. PT Spell 246, § 256).
-  *hprrn.k* 'your name will come into being' (e.g. PT Spell 246, § 256).
-  *nhrn.k* 'may your name live' (e.g. PT Spell 422, § 764).
-  *nhhrn.k* 'may your name endure' (e.g. PT Spell 422, § 764).
-  *rwdrn n <N>* 'May the King's name 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.i* 'pronounce/proclaim my name' (e.g. *Urk.* IV, 101, 2). Faulkner (1988, 312) gives the translation of  as 'pronounce, proclaim', also *dm m* 'mention by name', and 'be renowned' (of office).

-  *srwdrn* 'perpetuate the name' (e.g. *Urk.* IV, 202, 6-10; Faulkner, 1988, 236 'strengthen, maintain, perpetuate').
-  *rwd rn.f* 'let his name endure' (e.g. *KRI* I, 203, 4).
-  *smnrnw* 'perpetuate the names' (e.g. *Urk.* IV, 303, 11; Faulkner, 1988, 228 'make to endure, perpetuate').
-  *rn.i dd.w r nhh* 'causing my name to endure forever' (e.g. *KRI* I, 110, 10-11).
-  *s'hrn* 'maintain the name' (e.g. *KRI* II, 288, 5).

3.2. Expressions encountered on private monuments

-  *ir n s3.f r s'nhrn.f* (*Wb* IV, 47, 7) '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;  *NN* (*Wb* IV, 47, 2-4) *in s3.fs'nhrn.f* and  *NN*  (*Wb* IV, 47, 5-6) *in s3.f NN s'nhrn.f*. It is noteworthy that the expression *s'nhrn* 'make the name live' was not used in texts dating from the Old Kingdom.
-  *sh3rn.f* 'remember his name'; an expression translated by the *Wörterbuch* as "an jemds. Namengedenken" (*Wb* IV, 233, 11), "jemds. NamenerinnerdErwähnung tun" (*Wb* IV, 233, 13). The word  *sh3* 'remember, memory, remembrance' was associated with  *rn* 'name' in texts dated to the

Middle Kingdom as *sh3rn* ‘remember the name’.

- *nfr rn, wn rn nfr* ‘make the name be good’; an expression inscribed on tomb stelae during the Middle Kingdom (e.g. Landgráfová, 2011, 94, 4).
- *n sin.tw rn.f* ‘His name will never vanish’ (e.g. Vogelsang, 1913, 211-212; *Wb* III, 426, 2).
- *dm rn* ‘pronounce the name’; an expression used in the Eighteenth Dynasty (e.g. Sethe, 1914, 73; *Urk.* IV, 133, 15-16).
- *mn rn* ‘make the name persist’; an expression used in the Eighteenth Dynasty (Davies, 1908, pl. 33 [E]; Murnane, 1995, 119).
- *mnh rn* ‘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)

nhrn.ktpt3nhhhrn.ktpt3

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

- *nhh*: expression encountered in the Pyramid Texts, paralleled in meaning to *nh* (*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)

nhrn.khntnhw

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)

rwdrn n <N>

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. (أدولف إرمان، هرمان رانكة، ١٩٥٣، ٩٧)

4- Stela of *Ini-iti.f*, son of *Snt* (BM EA 562)

Date: Twelfth Dynasty (Senwsert I)

Provenance: Abydos, ANOC 5

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

ih dd srw sw3.t(i).sn ih di.sn n.i 3h

ḥnh.i m t3w n dd rmt sḥnh.sn rn.i

May the officials who pass by speak, may they give me potency (*3h*),

(so 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

(Griffith, 1889, XVIII, 16)



[...] *rn.ish3* [...]

[...] my name (to be) remembered [...].

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

Date: Eighteenth Dynasty (New Kingdom)(Piehl, 1895, 138, 28)

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:



ḥk.sn r is.i

sw3š.sn ḥr.f

šd.sn m [...]

[*s*]*h3.nrn(i)*

(Those) who will enter in my tomb,

who will pass by it,

who will read on [my stela]

and remember (my) name.

- See Faulkner (1988, 216) for 'pay honour to'. The word is here written with the sign marked *sic* by Piehl (1895, 138).
- For *šd*: (see Faulkner, 1988, 273).

7- Tomb of Mry Rḥ, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: antechamber, north wall

(Davies, 1903, pl. XXXIX; Murnane, 1995, 160)



di.frwdḥtp.k m [i]s.k dm rn.k r nhḥ dt

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

8- Tomb of ḥwy3, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: hypostyle hall, ceiling

(Davies, 1905, 2 A; Murnane, 1995, 139 , nr. 66.12)



rwdrn.knn [...] *n.f m ḥwt.k*

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

- For *ḥwt*: (Faulkner, 1988, 165).

9- Tomb of ḥwy3, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

Location: hypostyle hall, ceiling

(Davies, 1905, 2 B; Murnane, 1995, 139, nr. 66.12)



rwdrn.k<m>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 'May your name endure upon your tomb' (Davies, 1905, pl. XX [Ü]).

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)



rwdh3t.kmnrn.kii.y [...] *k3.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 *rwḏandw3ḥ* (*Wb* II, 60, 6-7).

Royal inscriptions

11- Dedicatory stela for Ramesses I, Abydos

Date: New Kingdom (Sety I)

(*KRI* I, 110, 10-11)

Closing prayer



di.f rn.i ḏd.w r nḥḥ ḥr ḏw 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)



rwḏ rn.f mitt rn.tn

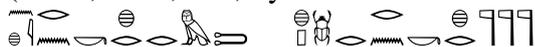
Let his name endure like your name(s). (*RITA* I, 174)

II. Significance of remembrance

Pyramid Texts

13- PT Spell 246, § 256

(Sethe, 1908, 141, Pyramids of Unas and Tety)



nḥirn.kḥrrmḥprn.kḥrnrw

Your name will endure among (lit. under) men, and your name will come into being among (lit. under) the gods. (Faulkner, 1969, 59)

- *nḥi*: (*Wb* II, 306, 1 ‘dauern’).

14- PT Spell 601, § 1660

(Sethe, 1908, 377, Pyramid of Neith)



ḏd mdw in psḏwti3timyfiwnwrḏi.tnrwḏ<N>.

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)



n mwt.f n skrn.f

He will not die, his name will not perish.(cf. Faulkner, 1969, 265)

- *sk*: perish, destroy (Faulkner, 251).

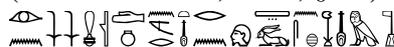
Private monuments

16- Stela of *Ini-iti.f*, son of *Myt* (Berlin 13272)

Date: Eleventh Dynasty (Mentuhotep II)

Provenance: Probably Thebes

(Clère&Vandier, 1948, § 31)



ir.n(.i) nn mi kd(.s) n-mrwt nfr rn(.i) tp t3 wn sh3(.i) nfr m hrt-ntr

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 ḥtp*(Cairo CG 20539)

Date: Twelfth Dynasty (Senwsert I - Amenemhat II)

Provenance: Abydos

(Lange & Schäfer, 1902, 154, 21, 22)



ir grt sh3.ti.f(i) rn.i nfr

wnn.i m šdw.f r-gs ntr-3 nb pt r-gs ntr-3 nb 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 *sh3as* ‘invoking’ or ‘mentioning’ the name. speaking the name was to ensure the deceased’s remembrance on earth.
- *šdi*: ‘rescue’, also ‘act as guardian’ (Faulkner, 1988, 273).

18- Decree of *Ini-iti.f* 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.



tm sh3.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 *hwy3*, Tell el-Amarna

Date: New Kingdom (Eighteenth Dynasty, Amarna Period)

(Davies, 1905, 22)



sh3.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.



sw3 [nh] tp b nn 3w.f

w3d pw sh3 [...] [...] im.f

The passing of [life] on earth will not be long.

It is the fortunate, whoever is remembered [...]

[...] in it.

- , var.  *w3d*: 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): ‘whoever 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 *dhwtj*, chief sculptor of Thutmosis I

Date: New Kingdom (Eighteenth Dynasty)

Provenance: Hierakonpolis

(*Urk.* IV, 134, 15)



rn.i rwd m r n rmt m-ht rnpwt iwt.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)



wnn.ish3rn.k

I will remember your name.

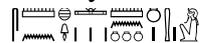
Royal inscriptions

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 *w^cbw* priests of the temple, the *hry-hbt*lector priests and the *imywist^c* priests among other things to look after his pyramid, present offerings, preserve his monuments, and to pronounce his name and remember his titulary.



smnhmnw nw hm.i

dm rn.i

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

- *smnh*: also ‘endow, ennoble’ (Faulkner, 1988, 228).

24- Coronation of Hatshpsut, 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 rnw

Perpetuating (our) names.

- Cf. Sethe’s translation (1914, 132): ‘die unsere Namenbleiden lässt’.

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 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 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.whnmw*at Dendera (UE 6)

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



sm.n(i) hm.n(i) mi rh.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 *htyfnh*(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-[-3] 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-iti.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 mcr(.w)

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

- *spw*: ‘deed, act’(Faulkner, 1988, 221).
- *mcr*: ‘fortunate, successful, flourishing’(Faulkner, 1988, 105).

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

Date: late Twelfth Dynasty

(Vogelsang, 1913, 211-212)



iwswtm³ct r nhhh³.s

m^c ir.s r hrt-ntriw krs.t(w).f sm3t3im.f

n sin.tw rn.ftpt3

iw.fsh3.tw.fhrbwnfr

M³ct 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)

- *sin*: ‘den Namen fortreiben’, ‘auslöschen’ (Wb III, 426, 2).

31- pPrise 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 sdm^yw* ‘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 rh n srw

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

32- pPrise 8, 8 (Teaching for Ptahhotep)

Date: Middle Kingdom

(Zába, 1956, 8, 8, 240 L1)



rn.k nfr nn mdwy.k

Your good name is that you do not speak.

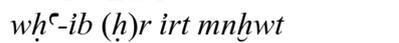
(Quirke, 2004, 94)

33- Tomb stela of *dhwt^y*, chief sculptor of Thutmosis I

Date: New Kingdom (Eighteenth Dynasty)

Provenance: Hierakonpolis

(Urk. IV, 131)



wh^c-ib (h)r irt mnhtw

hr-ib r imytw srw

dm.tw rn.f hr kdw.f

iwty wn.f hr nb.f

n pr.n isft m r.f

m³c-ib r imytw spsw

Skilled in doing excellent works;

modest among the officials,

whose name was pronounced (i.e. known) for his qualities,

without being blamed before his lord,

no falsehood issued from his mouth,

truthful among the nobles. (see Lichtheim, 1992, 48, 49; Sethe, 1914, 64)

- *wh^c-ib*: ‘capable of action, skilled’ (Faulkner, 1988, 66).
- For *m³c-ib*: (Wb II, 14, 11).

34- Tomb stela of *dhwt^y*, chief sculptor of Thutmosis I

Date: New Kingdom (Eighteenth Dynasty)

Provenance: Hierakonpolis

(Urk. IV, 132)



iw ir.n.i mrrt rmt

hsst ntrw

di.sn mn ht.i n nhh

rwḏ rn.i m r n rmt

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-iḥw*, Hatshepsut’s governor of the Thinitenome

Date: New Kingdom (Eighteenth Dynasty)

Provenance: *S3-tp-iḥw*’stomb at Abydos

(*Urk.* IV, 518)



m3^cty pw šsp sw

ḥsb.t(w).f ḥft imyw-b3ḥ

wnn rn.f mn m mnw

It is the righteous who receives it,
he will be counted among the ancestors,
his name will remain as monument.
(Lichtheim, 1992, 52)

- *imyw-b3ḥ*: ‘zeitlich, früher, Vorfahrt’ (*Wb* I, 73, 17-19).

36- Tomb of Ay, Akhenaten’s chief courtier, Amarna

Date: New Kingdom (Eighteenth Dynasty)

(*Urk.* IV, 1997, 7-9)



ink mty m3^c šw m ʿwn

ph rn.i ʿh ḥr 3ḥ n nswt

ḥr sdm sb3yt.f irt 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 – Thutmose III)

Location: antechamber, ceiling

(*Urk.* IV, 66, 15)



wnn rn.(i) mn ḥr bi3wt.(i)

May my name endure through my conduct.
(Lichtheim, 1992, 133)

- *bi3t*: ‘Character, Sinnesart des Menschen, Zumeist als eine gute Eigenschaft’ (*Wb* I, 441, 16, 19).

- 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 stelae 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 *ḥnmw ḥtp*(nr. 3)

Date: Middle Kingdom (Twelfth Dynasty)
(Amenemhat II - Senwosert II)

Location: pillared hall

(Newberry, 1893, pl. XXVI, 195-198; *Urk.* VII/1, 22-35)



ir.n.(i) mnw.i (m-)ḥnw-n niwt.i ḳd.n.i wh3 gm.n.(i) m 33

s^cḥ^c.n.i sw m wh n m3(w)t sš m rn.i ds.i

s^cnh.n.i rn n it.(i) <ḥr.sn>

(I) made my monument within my city. I (re)constructed a columned hall, that (I) had found in ruin, I have erected it with columns anew, inscribed with my own name. I made alive the name of (my) father [on them].

- For the translation: cf. (Simpson, 2003, 424)
- 33: ‘Ruine’, attested in the Middle and the New Kingdoms (*Wb* I, 2, 6).

- var. *wh*: ‘Säule, Pfeiler (aus Holz oder aus Stein)’ (*Wb* I, 352, 12, 13).

39-Stela of *Ini-iti.f*, son of *Myt*(BM EA 1164)

Date: Eleventh Dynasty (Mentuhotep II)

Provenance: Probably Thebes

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



rdi(.tw) n.f šꜥdt ḥ3wt m iwḥ
n tnw rnpt n-mrwt ḥnh rn(.i) n nhḥ ḥnꜥ dt

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)

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

40-Stela of *Ini-iti.f*, son of *Myt*(Berlin 13272)

Date: Eleventh Dynasty (Mentuhotep II)

Provenance: Probably Thebes

(Clère&Vandier, 1948, § 31)



gm.n(.i) ḥwt-k3 nt iry-pꜥt nḥt.i iḳr w3st inbw
isw tw(w)t.s nb ng(.w) n wnt wn sh3 st

(I) 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)

- *w3si*: ‘verfallen sein u. ähnl. von Gebäuden’ (*Wb* I, 260, 9).
- *isw*: ‘das alte’ (*Wb* I, 128, 10). The sign marked as *sic*, was seemingly wrongfully included by the scribe instead of the sign

- *ng*: ‘zerbrechen (Statuen)’ (*Wb* II, 348, 6).

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

Date: Middle Kingdom

(Zába, 1956, 36, 257 - 260 L1)



ir wnn.k m sšmy

wstn shrw m wdt n.k

irr.k ḥt tnw

sh3 n.f hrw ii ḥr-s3

If you are a leader

(with) broad plans in what is commanded to you,

you should do outstanding things,

so as to be remembered in days to come.

(Quirke, 2004, 94)

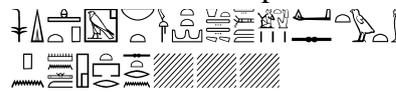
- *wstn shrw*: especially mentioned in Middle Kingdom literature. The use of *wstn* ‘striding’ with plans is mentioned in the Wörterbuch (*von den Plänen*) (*Wb* I, 368, 3).

42- Kneeling statue of the vizier *P3 nḥsy*

Date: New Kingdom (Merenptah)

(*KRI* IV, 84, 2-3)

The offering formula to Hathor aimed at granting the statue to abide in her temple and the name to abide upon earth.



ḥtp di nsw ḥt-ḥr nbt imntt ḥnwt t3wy t3 tm rmt
dī.s twt(.i) pn mn m ḥwt r.s rn [...]

An offering which the king gives, (to) Hathor, Lady of the west, mistress of the two lands (and of) everyone, that she may grant that this statue (of mine) may abide in her temple, [my] name [abiding upon earth]. (*RITA* IV, 69)

Royal inscriptions

43-Abydos, Great temple of Sety I, stairway corridor

Date: New Kingdom (Sety I)

Speech of Seshat to Sety I

(KRI I, 187, 8, 9)



*h^c.wy 3bdw ir rn.k ht nh^h
iw.k hn^c dt 3h shrw.k rwd mnw.k*

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 Ramesses II and III (Karnak, Amarah West, Aksha, Medinat Habu)

Date: New Kingdom (Ramesses II)

Addressing Ramesses II:

[...]  (KRI II, 276)

[...] *hdb.w hr rdwy.k r s^cnh^h rn.k nh^h*

[I ordained them] slain under your feet, to sustain your name eternally. (RITA II, 107)

- *hdb*: (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 (Ramesses II)



(KRI II, 288, 5)

*w^d hm.f irt h^cw 3 m inr n m3t hr rn wr
n itw.f n-mrwt s^ch^c rn n it itw.f*

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^ch^c* with *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**

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'  *snt* 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'  *s3s3t.fas* 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

46- Stela of Nhty (Cairo CG 20012)

Date: Middle Kingdom

Provenance: Abydos

(Lange & Schäfer, 1908, 11-13)



in s3.f s^cnh^h rn.f imy-r3 pr Nht

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 špssw.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 character remembered.



3h bi3t nt s3 s n.f
iw kd nfr r sh3w

The quality of a son of a man is good for him; good character will be remembered. (Quirke, 2004, 98)

48- pPrisse 16, 10 - 16, 12 (Teaching for Ptahhotep)

Date: Middle Kingdom
(Zába, 1956, 59, 558 - 564 L1)



s3 ʿn.f m nb sdm
sdmw ddw n.f st mnḥ.f m ht
im3hy hr it.f
iw sh3.f m r n ʿnhw
ntyw tp t3 wnnt.sn

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)

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

49- Stela of ḥnwn(Cairo JE 36346)

(Porter & Moss, 1964), 596 [B]; Gauthier, 1906, 39 [H])

Date: Middle Kingdom (Eleventh Dynasty)
Provenance: Thebes, Dra^c Abu el-Naga
(Clère&Vandier, 1948), 20-21, nr. 24, H)



[...] *m* [...] *išt(.i) tp t3 m-ʿ s3(.i) iw^c.w(.i)*
m sh3y(.i) st sw m sš[...]

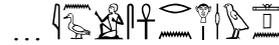
[...] in [...] (my) possessions upon earth being in the hand of (my) son, (my) heir, as (he is) the one who will let (my) memory live, for he is a scribe [...].

50- Stela of Bb(Leiden V 88)

Date: Middle Kingdom (Twelfth Dynasty)

Provenance: Unknown

(Boeser, 1909, pl. 10, 12)



... *in s3(.i) s^cnh rn(.i) hr wd pn*

... It is (my) son who makes my name live on this stela.

51- Stela of Tbi(Cairo JE 20432)

Date: Middle Kingdom

Provenance: Abydos

(Lange & Schäfer, 1908, 30)



... *in s3.f s^cnh rn.f*

... 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 Tni iti.f(Cairo JE 20516)

Date: Middle Kingdom

Provenance: Abydos

(Lange & Schäfer, 1908, 109)



in s3.f mry.f s^cnh rn.f

r r-pr pn n Wsir-ḥnty-imntyw nb 3bdw

It is his son, his beloved, who makes his name live at this temple of Osiris-Khenty-Imentyw, lord of Abydos.

53- Stela of ḥnwt(Cairo JE 20219)

Date: Middle Kingdom

Provenance: Abydos

(Lange & Schäfer, 1908, 241)



in s3.s mr.s s^cnh rn.s tp t3

It is her son, her beloved, who makes live her name upon earth.

54- Stela of Tdn(Cairo JE 20611)

Date: Middle Kingdom

Provenance: Abydos

(Lange & Schäfer, 1908, 251)



in s3.f s^cnh rn.f

It is his son who makes live his name.

55- Stela of W^cb tt3 (Cairo JE 20439)

Date: Middle Kingdom

(Lange & Schäfer, 1908, 37)

... 

... *in snt.f s^cnh rn.f*

... by his sister who makes live his name.

- The beginning of the text is the offering formula.

56- Stela of Ini-iti.f ikr (Leiden V3)

Date: Middle Kingdom (Senwsert I)

Provenance: Abydos

(Piehl, 1895, III, XXI-XXIII; Porter & Moss, 1981, 101; Landgráfová, 2011, 148, 7-8)

The scribe of the fields in the Thinitenome of Abydos, *Ini-iti.f ikr* records on the stela offerings to his father and grandfather.

... 

... *in s3.sn mry.sn s^cnh 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 s3t.f s^cnh rn.f sr pw T^ch-wsr

It is the son of his daughter who makes his name live, the official *T^ch-wsr*.

58- Stela of Sbkh^tp (Cairo CG 20277)

Date: Thirteenth Dynasty (Franke, 2003, 111-112)

(Lange & Schäfer, 1902, 293)



in snt.f s^cnh<.t> rn.f nbt pr ib-T^c

It is his sister, who made his name live, the mistress of the house *ib-T^c*.

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

Royal inscriptions

59- Statue of prince T^ch-ms son of S^knn-R^c

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)



in snt.f s^cnh rn.f s3t nsw wrt T^ch-ms

It is his sister who makes his name live, the great king's daughter *T^ch-ms*. (Sethe, 1914, 7)

60- Dedicatory stela for Ramsses I, Abydos

Date: New Kingdom (Sety I)

Text of the accession of Ramsses I

(*KRI* I, 111, 7)





mk wi m s3 3h n msw

s^cnh[.i] rn n msw.i]

Behold, I am a son useful to him who fashioned (me),

(I) keep alive [the name of my progenitor].

- The lacuna is rendered as amended by Kitchen. (*RITA* I, 93)

61- Dedicatory stela for Ramsses I, Abydos

Date: New Kingdom (Sety I)

Text of the accession of Sety I

(*KRI* I, 111, 15)



in[k] pw s^cnh rn.f tw.i mi R^c tp dw3yt

It is I who keep alive his name, I being like Re at dawn. (*RITA* I, 94)

62- Dedicatory 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^cnh rn.f

I am his son who keeps alive his name. (*RITA* I, 95)

63- Dedicatory stela for Ramesses 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 Ramesses II, temple of Sety I at Abydos

Date: New Kingdom (Ramesses 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 Ramesses II.



*nfr n.k wnn.i m nswt r nhh [‘nh?’.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).

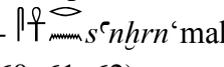
As a reciprocated benefit of remembrance, protection would be granted to the person in return for making alive the name of another. The inscription on the stela of *Mntw htp* (Cairo CG 20539) states that whoever would remember the person’s good name, he would be guaranteed the tomb owner’s protection in the presence of the great god (Lange & Schäfer, 1902, 154, 21, 22). The Decree of *Initi.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: ‘your name will endure’ (ex. 13), ‘your name will come into being’ (ex. 13), ‘may your name live’ (ex. 1, 2), ‘may your name endure’ (ex. 1), ‘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^cnhrn* ‘make the name live’ (ex. 44, 59, 60, 61, 62).

-  *dmrn.i* ‘pronounce/proclaim my name’ (ex. 23).

-  *srwdrn*, var.  *rd rn.f* ‘perpetuate the name’,  *rd rn.f* ‘let his name endure’ (ex. 12, 26, 43)

-  *smn/ mrrnw* ‘perpetuate the names’ (ex. 25).

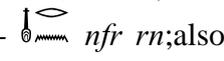
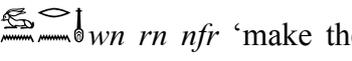
-  *dd.w r nh* ‘causing my name to endure forever’ (ex. 11).

-  *s^ch^c rn* ‘maintain the name’ (ex. 45).

The expressions encountered on private monuments were attested since the Middle Kingdom and included the following:

-  *ir n s3.f r s^cnhrn.f* (Wb IV, 47, 7) ‘made by his son to make his name live’. The use of *s^cnh/ s^cnhrn* was attested in several examples (ex. 39, 46, 50, 51, 52, 53, 54, 55, 56, 57).

-  *sh3rn.f* ‘remember his name’ (Wb IV, 233, 11), also in the passive form (ex. 5, 17, 19, 22).

-  *nfr rn*; 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; كلير لالويت، ١٩٩٦، ٣٤٦)

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* (Cairo JE 36346) (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 *M3t* 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 $\text{𓆎} \text{𓆏} \text{𓆑}$, $\text{𓆎} \text{𓆏} \text{𓆑}$ *ʿnh/ sʿnhrn* ‘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 $\text{𓆎} \text{𓆏} \text{𓆑}$ *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 *ʿnh* 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 *ʿnhrn* 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. $\text{𓆎} \text{𓆏} \text{𓆑}$ *sʿnhrn* ‘make the name live’ was as well the expression mostly repeated in royal inscriptions. The expression $\text{𓆎} \text{𓆏} \text{𓆑}$, var. $\text{𓆎} \text{𓆏} \text{𓆑}$, $\text{𓆎} \text{𓆏} \text{𓆑}$ *srwdrn* ‘perpetuate the name’, $\text{𓆎} \text{𓆏} \text{𓆑}$ *rwdrn.f* ‘let his name endure’ was likewise repeatedly used. As for private monuments, $\text{𓆎} \text{𓆏} \text{𓆑}$ *sʿnhrn.f* ‘make his name live’ and $\text{𓆎} \text{𓆏} \text{𓆑}$ *sh3rn.f* ‘remember his name’ were widely used. In comparison with attestations on royal monuments, $\text{𓆎} \text{𓆏} \text{𓆑}$ *rn* ‘remember the name’ was not repeatedly encountered on private monuments. The

expression $\text{𓆎} \text{𓆏} \text{𓆑}$ *rwdrn* ‘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 *wʿbw* priests, the *hry-hbt* lector priests and the *imywist-ʿ* 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 $\text{𓆎} \text{𓆏} \text{𓆑}$ *mnw hr rn.k* ‘monuments with your name’, was expressed for Ramesses II and Ramesses 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, Ramesses II was mentioned as ‘he who puts the chiefs of

every land into fright by his name’ (KRI II, 215, 2; RITA II, 74). In the blessing of Ptah addressing Ramesses II at Karnak, Amarah West, Aksha and Medinet Habu (KRI II, 276), enemies were mentioned as ‘being 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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