

Comments on Names of the Characters in Five Tales from Ancient Egypt

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Abstract

This paper focuses on names of the characters in five tales represented in the Eloquent Peasant, the Shipwrecked Sailor, *Sinuhe*, Capturing Joppa and Two Brothers. This intends to present what significances the name represented through their relation with behaviors and roles of the characters in the tales.

Keywords: names – characters – tales- significances - behaviors – roles.

Introduction

In literature, choosing names for the characters is an essential element in the writing tales. This is because the names are supposed to express nature and role of the characters in different situations and events¹. In the ancient Egyptian tale of Blinding Truth by Falsehood, its two main rivals are given epithetical names *Maat* “Truth” and *Igr* “Falsehood”² which expressed their good and bad natures respectively. *Khonsu* in tale of “Princess of *Bekhten*” was described as the great god who exorcizes the demon that causes illness³ because of his role in curing the prince after subduing the spirit which possessed her body⁴.

The purpose of this paper is to show the significance of characters names in some remarkable ancient Egyptian tales, such as “the Eloquent Peasant”, “*Sinuhe*”, “the Shipwrecked Sailor”, “Capturing of Joppa” and “the Two Brothers” in order to show the relevance between the names of the characters and their nature and roles in the tale’s events and situations. In addition, the paper will present suggestive interpretations about the reason of not giving names to characters.

¹ Sh. Black and B. Wilcox, “Sense and Serendipity: Some Ways Fiction Writers Choose Character Names”, in *Names*, Vol. 59 No.3, September 2001, 157-158; <http://lostbookland.com/what-in-a-name-how-character-names-can-affect-your-reading-experience/>. accessed in 13-8-2023 and <http://mybookeditor.com/2016/04/how-to-choose-character-names> accessed in 13-8-2023.

² M. Lichtheim, *Ancient Egyptian Literature: Volume II: The New Kingdom*. Berkeley, CA: University of California Press, 1978, p. 211 and https://en.wikipedia.org/wiki/The_Blinding_of_Truth_by_Falsehood. accessed in 12-12-2023.

³ J. F. Quack, “Importing and Exporting Gods? On the Flow of Deities Between and Its Neighboring Countries”, in *The Dynamics of Transculturality*. A. Flüchter and J. Schötl, *Concepts and Institutions in Motion*, Springer, p. 269 footnote 90.

⁴ For the tale “Princess of *Bekhten*” see M. Lichtheim. *Ancient Egyptian Literature. Volume III: The Late Period*, University of California Press, 1980, p. 91-93 and W.K. Simpson, *The Literature of Ancient Egypt. An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, Yale University Press, New Haven and London, 2003, p. 362-366.



I. Tale of the Eloquent Peasant



The tale's main character is the peasant *Khueninpu* who left his wife *Meret*⁵ in "Valley of the Salts"⁶ for a trading travel with his donkeys which were loaded with precious products. Unfortunately, he encountered a greedy employer who set a trap for him in order to seize the donkeys and this was followed by act of the peasant who fluently made nine complains in voluble method to *Rensi* son of *Meru* to whom the bad employer worked in his estate⁷.

The coming part presents names significances for the bad employer, the peasant and his wife as well as *Rensi* son of *Meru*.

I.a. Name of the Bad Employer:

There are two images for name of the bad employer represented in: -

(a)  *Ghwty-Nht* with sign of ibis bird standing above standard ⁸ in its first part and it is read as *Ghwty-Nht* that means "Thoth is Strong"⁹. *Thoth* was god of knowledge and wisdom in ancient Egypt¹⁰.

(b)  with falcon image standing inside boat above standard ¹¹ to be read as *Nmty-Nht* "Nemty is Strong"¹².

The coming part shall present suggested opinions about the significances of the two readings *Ghwty-Nht* and *Nmty-Nht* with the aim of indicating to what extant they suited nature and behavior of the wicked employer in the tale according to the author's concept.

⁵ A.H. Gardiner, "The Eloquent Peasant", in *JEA* 9, No. 1/2, April 1923, 7 and J. P. Allen, *Middle Egyptian Literature. Eight Literary Works of the Middle Kingdom*, Cambridge University Press, 2015, p. 230, R. 1,2.

⁶ Allen, *Middle Egyptian Literature*, p. 230, R. 1,1.

⁷ For the tale of the Eloquent Peasant see Gardiner, "The Eloquent Peasant", p. 5-25; A. Erman, *The Literature of the Ancient Egyptians. Poems, Narratives, and Manuals of Instruction, from the Third and Second Millennia B.C.*, translated into English by A.M. Blackman, Methuen and Co. LTD, London, 1927, p. 116-131; G. Maspero, *Popular Stories of Ancient Egypt*, edited by Hasan El-Shamy, ABC CLIO, Santa Barbara, California, Dever, Colorado, Oxford, England, 1938, p. 38-54; M. Lichtheim, *Ancient Egyptian Literature. Volume 1: The Old and Middle Kingdoms*, University of California Press, 1973, p. 169- 184; W.K. Simpson, *The Literature of Ancient Egypt. an Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, Yale University Press, New Haven and London, 2003, p. 25-44 and T.F. Canhão, *Textos Da Literatura Egípcia Do Império Médio. Textos hieroglicos, transliterações e traduções comentadas*, Fundação Calouste Gulbenkian, 2014, p. 363-457; R.B. Parkenson, *The Tale of Sinuhe and Other Ancient Egyptian Poems 1940-1640 BC*, Clarendon Press, Oxford, 1997, p. 58-75 and Allen, *Middle Egyptian Literature*, p. 236, Bt. 19-20.


⁸ J.P. Allen, *Middle Egyptian. An Introduction to the Language, Culture and Hieroglyphs*, Cambridge University Press, 2010, p. 434 sign G 26.



⁹ Gardiner, "The Eloquent Peasant", p. 7; Erman, *Literature of the Ancient Egyptians*, p. 116 and Maspero, *Popular Stories of Ancient Egypt*, p. 39 and Canhão, *Literatura Egípcia Do Império Médio*, p. 466 note 25.

¹⁰ R.H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, Thames & Hudson, London, 2003, p. 215-216.

¹¹ Allen, *Introduction to the Language*, p. 433 sign G 7b.

¹² Lichtheim, *Egyptian Literature 1*, p. 170 and 183 note 4, Simpson, *Literature of Ancient Egypt*, p. 27; Canhão, *Literatura Egípcia Do Império Médio*, p. 466 note 25; Parkenson, *Tale of Sinuhe*, p. 58 and Allen, *Middle Egyptian Literature*, p. 236, Bt. 19-20.



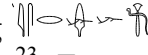
Starting with first reading for the name  *Thoth-Nakhet*, it might suit nature of the bad employer and his wicked behaviors against the peasant according to the following aspects:-

(1) The ibis bird of god *Thoth* had been used in the verbs  *gmh* “to catch sight of”¹³ and  *gmi* “to find”¹⁴ referring to its natural ability in spotting and picking up worms from the mud lands¹⁵. Likewise, the employer set eyes on the peasant’s arrival with his donkeys and desired to possess them¹⁶.

(2) The employer possessed cleverness of god *Thoth* to immediately set the plan of taking hold of the donkeys through ordering his servant to put clothes on the narrow path¹⁷ to obligate the peasant pass through the wheat field with donkeys. He was completely aware that one of the donkeys would eat from the wheat. He warned the peasant not to trend over the clothes and the later said that his way was good¹⁸. As *Thoth-Nakhet* expected one of the donkeys ate small portion from the wheat¹⁹.

(3) God *Thoth* had been described as judge in utterance 210 from Old Kingdom Pyramid Text²⁰. In the tale the employer considered himself as judge who issues verdicts and rulings, so he exploited the little incident when the donkey ate small portion of wheat as pretext to seize the donkeys²¹.

From the previous appears concept of the author in using god *Thoth* in name to indicate that the awful nature of employer who enjoyed cleverness but he used it in cunning way because of his greediness.

For second part of the name  *Nht* “strong” with sign of standing man while holding stick in position of ready to strike ²² refers to act of using violence by the employer when he severely hit the peasant by using  *isr w3d* “green tamarisk” which was used by the employer to smite the peasant²³. From the mythical view the tamarisk might be reflection to the acts of deception and dishonesty which had been committed by the employer against the peasant because this kind of tree was believed to had been used by Seth to entrap his brother *Osiris* before killing him²⁴.

¹³ *Wb* 5, 170.8 and 171.11 and FCD, p. 289.

¹⁴ *Wb* 5, 166.6 and 169.8.

¹⁵ P. Vernus and J. Yoyotte, *Bestiaire des pharaons*, Paris, 2005, p. 390.

¹⁶ Allen, *Middle Egyptian Literature*, p. 237, Bt. 24-27.

¹⁷ Allen, *Middle Egyptian Literature*, p. 238-239, Bt. 31-36.

¹⁸ Allen, *Middle Egyptian Literature*, p. 240, B1. 32-37.

¹⁹ Allen, *Middle Egyptian Literature*, p. 241, B1. 40-41.






²⁰ S.A.B. Mercer, *The Pyramid Texts in Translation and Commentary*, Longmans, Green and Co., New York. London. Toronto, 1952, p. 57.


²¹ Allen, *Middle Egyptian Literature*, p. 241-242, B1. 41-42.

²² Allen, *Introduction to the Language*, p. 426 sign A24.

²³ Allen, *Middle Egyptian Literature*, p. 243-244 B1.53-55.


²⁴ www.pntrkmt.org/trees/tamarisk.html. accessed in 25-9-2023.


In addition, name of the employer's father is  *Isry*²⁵ which was derived from  or  or  *isr* "Tamarisk"²⁶ and the employer as previously mentioned used  *isr w3d* "green tamarisk" to smite the peasant²⁷. This might lead to idea of the wicked employer who inherited cruelty and acts of committing aggression from his father and in another word both the father and the son are from two different generations but they embodied the same line of brutal part in the society.

For the second reading of the name  *Nmty-Nht*²⁸ "Nemty is strong"²⁹, *Nemty* was the celestial ferryman of the sun god Re³⁰ and he was respected in the Middle Kingdom³¹. It is ridiculously noticed that although god *Nemty* was associated with transportation but he annoyed the peasant in the road³² as shown when he obligated the peasant to change his path in order to seize the donkeys³³.

As a result the name of the villain character in the tale represented the malignant and malicious kind of people in society who used their intelligence and exploited their power in evil way to set their own order and justice against simple kind people. As a result, he did not deserve carrying the name of such useful god either *Thoth* or *Nemty* because of his bad behaviors.

I.b. Name of the Peasant

Name of the peasant  *Hw.n Inpw* "*Khueninpu*"³⁴ means "Protection of *Anubis*"³⁵. According to an opinion this name has sardonic connection with appeal of the peasant to the netherworld god *Anubis*³⁶ in the ninth petition because he desired to leave the world of livings after losing hope from obtaining justice³⁷. In another word since god *Anubis* had been connected with judgment of the dead ones³⁸, therefore the peasant would only find impartiality in the afterlife against the wicked ones through god *Anubis*.

From another view probably *Anubis* was included in name of the peasant whose hometown was  *Sht-hm3t* "Valley of the Salt"³⁹ which is Wadi Natron nowadays⁴⁰. For this town was source for salt used for embalming and god *Anubis* was

²⁵ Allen, *Middle Egyptian Literature*, p. 235 Bt.21.

²⁶ FCD 31 and Allen, *Middle Egyptian Literature*, p. 236 Bt.20-21.

²⁷ Allen, *Middle Egyptian Literature*, p. 243-244 B1.53-55.

²⁸ Allen, *Middle Egyptian Literature*, p. 235, Bt. 20.

²⁹ Parkenson, *Tale of Sinuhe*, p. 76 note 4 and Allen, *Middle Egyptian Literature*, p. 236, Bt. 19-20.

³⁰ Wilkinson, *Complete Gods and Goddesses*, p. 204 and Allen, *Middle Egyptian Literature*, p. 236, Bt. 19-20.

³¹ *LÁ I*, 453; Allen, *Middle Egyptian Literature*, p. 236, Bt. 19-20 and *LGG IV*, 242f.

³² Parkenson, *Tale of Sinuhe*, p. 76 note 4.

³³ Parkenson, *Tale of Sinuhe*, p. 59.

³⁴ Allen, *Middle Egyptian Literature*, p. 230, R. 1,1.

³⁵ Canhão, *Textos Da Literatura Egípcia Do Império Médio*, p. 458 note 1 and Allen, *Middle Egyptian Literature*, p. 231 note R 1,1.

³⁶ Wilkinson, *Complete Gods and Goddesses*, p. 187.

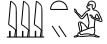
³⁷ Allen, *Middle Egyptian Literature*, p. 229-230 B2 113-115 and p. 230 note B2 113-115.

³⁸ Wilkinson, *Complete Gods and Goddesses*, p. 189.

³⁹ Allen, *Middle Egyptian Literature*, p. 230, R. 1,1.




⁴⁰ Allen, *Middle Egyptian Literature*, p. 231, Note. R.1,1.

god of mummification⁴¹. So, salt might have represented an important economical sources for the inhabitants who used *Anubis* in names of their children as sort of showing gratitude to the god and to obtain his blessings.

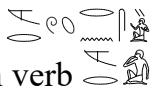


In addition *Hw.n Inpw* was described as  *shytj* “peasant” in the tale⁴². This might have intended to express that he belonged to the rank of the simple kind people of Egypt whose primitiveness depended on kindness and simplicity hoping to obtain peaceful life which is fortified with justice and tolerance.

It might be notable to show sarcasm of the author in choosing names of the bad employer and the peasant. The bad employer who carried names for benevolent god represented in *Thoth* or *Nemty* threatened to end life of the peasant whose name signifies his protection by god *Anubis* who was the guardian of the dead and the necropolis.

I.c. Name of the Peasant’s Wife

For the peasant’s wife who only appeared in beginning of the tale, her name is  *Mrt* (or *Meret*)⁴³ that refers to the meaning “The Beloved One” for it resembles words  *mry* “beloved”⁴⁴ and  *mryt* “the beloved of”⁴⁵. Indeed, her name might express her idle role as the beloved obedient wife who devoted her life to support her husband and organized his house.

I.d. Name of the Renzi son of Merw

In addition, name of the great man who heard the peasant’s complaints is  *mrw s3 rnsy* “*Renzi* son of *Merw*”⁴⁶. The father’s name *Mrw* was derived from verb  *mri* “to love”⁴⁷ and word  *mry* “beloved”⁴⁸. This suits the positive role of *Renzi* who showed mercy towards the peasant as shown in the tale. On the contrary of “*Thoth* or *Nemty – Nakhet*” who got brutality from his father, *Renzi* got the virtue of loving people and providing tender to them from his father. In this act *Renzi* son of *Merw* represented the perfect idle of the high-level people in the society who possessed kindness and sympathy towards the other various simple people from lower ranks.

II. Tale of Sinuhe

The hero of the tale is *Sinuhe* who stated his marvelous epic life in Upper *Retjnu* after his flee from Egypt because of the fear from the inner trouble he expected to happen after death of king *Amenemhat* I against the ascension of his heir *Snusert* I upon the throne⁴⁹.

⁴¹ Wilkinson, *Complete Gods and Goddesses*, p. 187.

⁴² Allen, *Middle Egyptian Literature*, 2015, p. 232.

⁴³ Gardiner, “The Eloquent Peasant”, p. 7 and Allen, *Middle Egyptian Literature*, p. 230, R. 1,2.

⁴⁴ *Wb* 2, 100.12 and 101.4.

⁴⁵ *Wb* 2, 100.14.

⁴⁶ Allen, *Middle Egyptian Literature*, p. 258-259, B1 117.


⁴⁷ *Wb* 2, 98.12 and 100.11.

⁴⁸ *Wb* 2, 100.12 and 101.4.

⁴⁹ For the tale of *Sinuhe* see Parkenson, *Tale of Sinuhe*, p. 27-43 ; Canhão, *Literatura Egípcia Do Império Médio*, p. 181- 257 and Allen, *Middle Egyptian Literature*, p. 57-153.



This part displays significances of the name of *Sinuhe* and presents hypotheses about names of other characters represented in the pathfinder who saved *Sinuhe* from death, *Ammunanši* the chief of Upper *Retjnu* and the Asiatic warrior who challenged *Sinuhe* as well as king *Snusert I*.

II.a. Name of *Sinuhe*

The name  ⁵⁰ *S3-nht* (*Sinuhe*) means “Son of the Sycamore Tree” ⁵¹ which was regarded another variant for the name *S3-Ḥwt-Ḥr* “Son of Hathor” ⁵². This is because the sycamore tree had been associated with *Hathor* the goddess of love, rebirth and maternity ⁵³. Obviously, the name “*Sinuhe*” expresses gift of enjoying protection of goddess *Hathor* and it points to believe that probably *Sinuhe* had been born in a place near a sycamore tree as a wish to gain blessing of goddess *Hathor* at moment of his birth.

There are useful opinions that associated word *nht* “sycamore” in second half of *Sinuhe*’s name with the events which happened to him in the tale ⁵⁴ such as for example:- (a) the word *nh* means “escape” ⁵⁵ and *Sinuhe* fled from Egypt because of his fear from the internal struggle inside the royal palace ⁵⁶ and got away from death because of thirst when he was saved by the pathfinder ⁵⁷ and (b) The word *nht* signifies “refuge” ⁵⁸ which suits stable life *Sinuhe* had found under the chief of *Retjenu Ammunanši* ⁵⁹. In addition, goddess *Hathor* was regarded as the godmother who rejuvenated the power of *Sinuhe* because of her religious role represented in receiving souls of the dead to provide them with nourishment ⁶⁰.

In addition to the previous, the name *Sinuhe* might carry other significances represented in the following hypothesis: -

1- The word  *nh* “refuge” ⁶¹ and the verb  *nh* “to protect” ⁶² suit the positive works which were executed by *Sinuhe* during his long stay in Asia represented in:- (a) sheltering the messengers who passed by him during their missions; (b) giving water to the thirsty one and (c) acting as shield to the passengers and travelers through protecting them from being plundered or robed in the roads.

⁵⁰ Canhão, *Literatura Egípcia Do Império Médio*, p. 181 and Allen, *Middle Egyptian Literature*, p. 57 R2

⁵¹ Allen, *Middle Egyptian Literature*, p. 57 R2.

⁵² Allen, *Middle Egyptian Literature*, p. 58 R2.

⁵³ Wilkinson, *Complete Gods and Goddesses*, p. 141 and 143.

⁵⁴ E.S. Meltzer, “In Search of *Sinuhe*. What’s in a Name?”, in *Apuntes de Egiptología 2*, 2006, p. 2-3. See in https://www.academia.edu/8429555/In_Search_of_Sinuhe_Whats_in_a_Name. accessed in 16-9-2023.

⁵⁵ FCD 135.

⁵⁶ Allen, *Middle Egyptian Literature*, p. 65, B6-7.

⁵⁷ Allen, *Middle Egyptian Literature*, p. 74, B25-26.



⁵⁸ *Wb 2*, 281.10-11 and FCD 135.

⁵⁹ Allen, *Middle Egyptian Literature*, p. 91, B78-79

⁶⁰ Canhão, *Textos Da Literatura Egípcia Do Império Médio*, p. 259 note 6.

⁶¹ *Wb 2*, 281.10-11 and FCD 135.



⁶² *Wb 2*, 281.7-9.

2- The word *nht* ends with tree determinative  ⁶³ had been used in word  *mḥr* that gives meanings of “fortunate” and “successful” ⁶⁴. It seems interesting to realize that the previous words suit the various incidents which happened to *Sinuhe* after deserting Egypt. Firstly, *Sinuhe* was lucky because (a) an Asiatic pathfinder miraculously appeared in the last moment to rescue *Senuhi* from destiny of death because of thirsty ⁶⁵; (b) there were the Egyptians who were in Upper *Retjenu* and they gave to its chief *Ammunanši* good report and justification about *Sinuhe* ⁶⁶. No doubt this was having great influence upon *Ammunanši* to trust *Sinuhe* through marrying him to his eldest daughter and appointing him as the head of his sons ⁶⁷ and (c) as being said by *Ammunanši*, it was good for *Sinuhe* to have chance of living with people from his country and speak the same Egyptian language ⁶⁸. This might have represented some solace and comfort in the feelings of *Sinuhe* in a foreign land away from his country.

Secondly *Sinuhe* during his long stay in the Asiatic lands achieved various successes in numerous works and challenges represented in (a) subduing all the Asiatic tribes to keep order; (b) defeating the Palestinian warrior who challenged him ⁶⁹ and (c) witnessing the fruitful result of his existence in Asia when he appointed each one of his sons as chief of tribe.

3- Concerning the first half of the name of *Sinuhe* *s3* “son”, the vocals of its two letters *s* + *3* also gives meaning of “protection” ⁷⁰. In this view understandably *s3-nht* would express seeking the protection of Hathor in indirect way.

II.b. The Pathfinder

The Asiatic man who saved *Sinuhe* from death because of thirst was given the epithet of  ⁷¹ *mtn* which was translated as “pathfinder” ⁷². The word  *mtn* with determinative of flying bird and seating man means “guide” ⁷³. This might refer to the important role of this character in the tale because besides saving *Sinuhe* he escorted him to find the correct way when he reached Upper *Retjnu* where he found stable successful life. here appears concept of the author who found that it would be better to give the Asiatic character a descriptive epithet to indicate its main role towards hero of the tale rather than giving him a name.

⁶³ J.P. Allen, *Middle Egyptian. An Introduction to the Language, Culture and Hieroglyphs*, Cambridge University Press, 2010, p. 436, sign M1.

⁶⁴ *Wb* 2, 48. 10 and 49. 1; FCD, 105 and Allen, *Introduction to the Language*, p. 436, sign M1.

⁶⁵ Allen, *Middle Egyptian Literature*, p. 73-74 B23-B27.

⁶⁶ Allen, *Middle Egyptian Literature*, p. 75-76 B32-B35.

⁶⁷ Allen, *Middle Egyptian Literature*, p. 91 B78-B79.

⁶⁸ Allen, *Middle Egyptian Literature*, p. 75-76 B29-B32.

⁶⁹ Allen, *Middle Egyptian Literature*, p. 97-98, B109-B112.

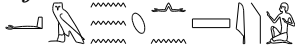
⁷⁰ *Wb* 3, 414.9-415.11.

⁷¹ Canhão, *Literatura Egípcia Do Império Médio*, p. 191 and Allen, *Middle Egyptian Literature*, p. 73 B26.





⁷² Allen, *Middle Egyptian Literature*, p. 74 B26.

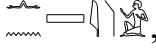


⁷³ *Wb* 2, p. 176.9-10 and FCD, p. 122.

II.c. Name of Ammunanši

Not like the pathfinder, name the chief of Upper *Retjnu* chief was mentioned probably due to his important position. His name is  *mmw-nnši*⁷⁴ (*Ammunanši*) which means according to the *Amoratic* interpretation “God Ammu is Glorious”⁷⁵.



The method of using hieroglyphic signs to write name of *Ammunanši* might carry connotations to the nature and positive decisions of this chief for the sake of *Sinuhe* according certain hypotheses represented in:-

(1) A symbolic idea can be suggested from first part of the name  *m*. These two letters with two determinatives of animal’s head and neck ⁷⁶ and seating man who puts finger in mouth ⁷⁷ forming  means “to know”⁷⁸. This suits nature of the Upper *Retjnu* chief as a wise man who possessed knowledge for he was aware with the troubles which happened in the royal palace in Egypt and he knew the powers of the Egyptian king. Most importantly he figured the good talents of *Sinuhe* when he heard about him from the Egyptians to the extent, he appointed him at the head of his sons and as leader of the army.

(2) From the second part of the name *nanši* , there is sign of two arms with denial motion ⁷⁹. Its phonogram is *n* which was used as negative particle⁸⁰. Then there are the letters *n* and *š*. these two letters with determinative of two walking legs  gave meanings of “to drive away and “to expel”⁸¹.

According to previous, *n-nš* might hypothetically refer to the good situation of the Asiatic chief who did not reject *Sinhue* or push him out but on the contrary he allowed him to have settlement in his land under his care.

II.d. The Asiatic Warrior

Sinuhe described the Asiatic warrior who challenged him as ⁸² *nht* *n tñw* “strongman of *Retjenu*”⁸³ and ⁸⁴ *pry pw nn snw.f* “he was champion without peer”⁸⁵.

⁷⁴ Canhão, *Literatura Egípcia Do Império Médio*, p. 191 and Allen, *Middle Egyptian Literature*, p. 75-76 B30.

⁷⁵ Allen, *Middle Egyptian Literature*, p. 76 B29-31.

⁷⁶ Allen, *Introduction to the Language*, p. 431, sign F10.

⁷⁷ Allen, *Introduction to the Language*, p. 425, sign A2.

⁷⁸ *Wb* 1, p. 184.16-22 and *FCD*, p. 42.

⁷⁹ Allen, *Introduction to the Language*, p. 429, sign D35.

⁸⁰ *Wb* 2, 195.6-11.

⁸¹ *Wb* 2, p. 337.13 and p. 338.3 and *FCD*, p. 140.

⁸² Canhão, *Literatura Egípcia Do Império Médio*, p. 210.



⁸³ Allen, *Middle Egyptian Literature*, p. 97-98 B109.


⁸⁴ Canhão, *Literatura Egípcia Do Império Médio*, p. 210.


⁸⁵ Allen, *Middle Egyptian Literature*, p. 97-98 B110.

Not giving specific name to the Asiatic warrior seems logical according to purpose of the author who wanted to make the readers focus on the powerful abilities of the Asiatic warrior and to realize the extreme danger of death that threatened life of *Sinuhe*. This would also lead to magnify the victory of *Sinuhe* over this remarkable enemy.

III. Tale of the Shipwrecked Sailor

The main character in the tale is the  *šmsw* “Follower”⁸⁶ who attempted to raise the spiritual condition of the deeply depressed  *h3ty-^c* “High Official”⁸⁷ because he did not achieve the targets of the naval expedition which was under his leadership⁸⁸.

The follower was not given a name but he was described as  *iqr* that means “excellent”⁸⁹ and “useful”⁹⁰ to portray his good characteristics and helpful role towards the High Official. The word *iqr* also refers to meanings of “orderly and organized”⁹¹ which suits speech of the Follower who arranged the effective sentences with proper words as shown in the following order: -

(1) The Follower was aware with the frustration condition of the High Official. So when he presented the good news of safe arrival to Egypt, he used word *ib* “heart” in the beginning of his talk through the sentence  *wdb ib.k* “Rejoice your heart”⁹². This is because the heart was center of senses and his main purpose was to mitigate the disheartened and dispirited feelings of the High Official. Then the Follower focused on telling the High Official that no one from the soldiers lost his life as a bright point in the expedition which did not achieve its targets.

(2) After delivering the good news, the Follower requested from the High Official to listen⁹³ in order to attract his attention to accept what he would say to him.

(3) The Follower demanded from the High Official to wash himself and pour water over his fingers to prepare himself for meeting the king to present his report about the expedition results⁹⁴. This is considered normal request from the Follower because taking bathe before important official encounters was a required procedure in ancient Egypt⁹⁵. But it seems that the Follower was aware with morale effectiveness of the water⁹⁶ in

⁸⁶ Allen, *Middle Egyptian Literature*, p. 10 column 1.

⁸⁷ Allen, *Middle Egyptian Literature*, p. 10 column 2.

⁸⁸ A. Spalinger, “An Alarming Parallel to the End of the Shipwrecked Sailor”, in *GM* 73, 1984, p. 91-95. For the tale of the Shipwrecked Sailor see Parkenson, *Tale of Sinuhe*, 92-98; Canhão, *Literatura Egípcia Do Império Médio*, p. 297-331 and Allen, *Middle Egyptian Literature*, p. 10-52.

⁸⁹ Allen, *Middle Egyptian Literature*, p. 10 column 1.

⁹⁰ *Wb* I, 137.1-15.

⁹¹ *Wb* I, 137.17-19.

⁹² Allen, *Middle Egyptian Literature*, p. 10 column 1-2.

⁹³ Allen, *Middle Egyptian Literature*, p. 12-13 column 12.


⁹⁴ Allen, *Middle Egyptian Literature*, p. 12-13 columns 13-15.

⁹⁵ Allen, *Middle Egyptian Literature*, p. 13, Note 13-15.

⁹⁶ Excitingly a recent opinions believes that water improves the spiritual condition of the person, after <https://www.unesco.org/reports/wwdr/2021/en/cultural-values-water>. accessed in 16-9-2023.

order to help the High Official to refresh his feelings and mental power. So he would speak without hesitation⁹⁷.

(4) After that the Follower encountered tale of meeting the giant snake in the island after wreck of the ship and death of its sailors to present advises and positive ideas in indirect way.


It seems interesting to mention that the word *iqr* with determinative of the ibis bird of god *Thoth*⁹⁸  means “the excellent one”⁹⁹. This might lead indirectly to consider the follower as a person who enjoy some virtues from the wisdom god *Thoth*.

From the previous, it is clear that the author did not give name for the Follower because of his intention to show his useful role in using the effective sentences to support the High Chief in order to make his mind think positively about the optimistic aspects in the critical situation.

In addition, it is worthy to mention two further points; firstly the word *iqr* is still in use through the word “Okr عقر” to describe the clever man and secondly the effective role of the follower towards the high official might be the origin of the contemporary proverb: “choose the companion before taking the road”.

Concerning the High Official, according to an opinion tale of the Shipwrecked Sailor based on true failed expedition which had been sent to Nubia¹⁰⁰ so the author did not want to reveal the real name of its leader. From another point of point probably the author presented an idea about the person who failed in fulfilling his mission, he loses the chance of honoring his name and perpetuating it. This idea was expressed in the tale through the snake’s speech when he requested from the sailor to mention his name in the city which was the only important thing for him¹⁰¹. Also, the remarkable military leader *Ahmose* son of *Ibana* from the XVIIIth dynasty stated that the name of the brave man lasted forever because of his deeds and would be praised in the next generations¹⁰².

IV. Tale of Capturing Joppa

In this tale the well-known 18th dynasty military King *Thothome* III commissioned his army leader  *Ghwtyi Thoth*¹⁰³ to invade the strong fortified city of Joppa and subdue its rebellious wrecked chief¹⁰⁴.

Clearly the army leader carried name of the wisdom god *Thoth* to indicate that he possessed the intelligence in setting war plans and tricks. This is what had already

⁹⁷ Allen, *Middle Egyptian Literature*, p. 12-13 column 15-17.

⁹⁸ Wilkinson, *Complete Gods and Goddesses*, p. 216.

⁹⁹ *Wb* 1, 138.1

¹⁰⁰ T.G.H. James, “Ancient Egyptian Writings of Imagination and Thought” in *BAEDE* 16, p. 73.

¹⁰¹ Allen, *Middle Egyptian Literature*, p. 43 lines 159-160.




¹⁰² K. Sethe, 1906, *Urkunden der 18. Dynastie IV*, Historische-Biographische Urkunden, Leipzig, 1906, p. 2 and J. H. Breasted J.H., *Ancient Records of Egypt II*, 1927, The University of Chicago Press, Chicago, p. 6§6.

¹⁰³ A.H. Gardiner, *Late Egyptian Stories*, Bruxelles, 1932, p. 82 line 5.

¹⁰⁴ For this tale see Simpson, *Literature of Ancient Egypt*, p. 72-74.

happened when the leader *Thoth* used his cleverness and to deceive the chief of Joppa through convincing him that he broke his obedience to king *Thotmose* III and this caused the chief of Joppa lose his cautions and he went to *Thoth* who exploited the chance to kill the chief of Joppa¹⁰⁵. After that the leader *Thoth* captured Joppa after setting simple plan without entering serious battle and losing any man from his troop¹⁰⁶.


V. Tale of the Two Brothers


The main two characters in the tale are  *Inpw* “Anubis” and his younger brother  *B3t3* “Bata”. Both names of the two brothers ended with determinative of falcon upon stand  which was associated with gods¹⁰⁷. This is logic because Anubis was name the mummification god and guardian of the necropolis¹⁰⁸ while Bata was name of a minor god¹⁰⁹ and therefore they possessed aspects of these gods as would be indicated below.

V.a. Name of Anubis

Notably name of the elder brother leads to realize equation between his roles in the tale and god *Anubis* in certain features. Firstly, the main role of god *Anubis* was to embalm the deceased’s body to preserve it and to watch over the tombs in the necropolises¹¹⁰. The elder brother *Anubis* possessed the same aspects of the god of mummification but in contrary way. He finished life of his bad wife and deprived her from obtaining resurrection by throwing her body to the dogs¹¹¹. Secondly, he also performed the ritual of opening the deceased’s mouth to restore his life¹¹². This might have sort of resemblance with the role of the brother *Anubis* when he knew about the death of his brother Bata because he searched for his heart until finding it before restoring life for him¹¹³.

V.b. Name of Bata

The name  *B3t3* “Bata” might carry certain significances which seems proper with the events in the tales according to the following suggestions: -

(I) The name ended with three strokes of plurality ¹¹⁴. It seems interesting to figure out that Bata met death three times in the tale: Firstly, when the tree which housed the Bata’s heart had been cut¹¹⁵; Secondly, Bata in form of the bull had been slaughtered¹¹⁶

¹⁰⁵ For this tale see Simpson, *Literature of Ancient Egypt*, p. 73.

¹⁰⁶ For this tale see Simpson, *Literature of Ancient Egypt*, p. 74.

¹⁰⁷ Allen, *Language*, p. 433 sign G7.

¹⁰⁸ Wilkenson, *Complete Gods and Goddesses*, p. 187-188.

¹⁰⁹ P. Remler, *Egyptian Mythology A to Z*, Chelsea House Publishers, 2010, p. 28.

¹¹⁰ Wilkenson, *Complete Gods and Goddesses*, p. 187-188.

¹¹¹ Lichtheim, *Ancient Egyptian Literature II*, p. 207 and Simpson, *Literature in Ancient Egypt*, p. 85.

¹¹² Wilkenson, *Complete Gods and Goddesses*, p. 189.

¹¹³ Lichtheim, *Ancient Egyptian Literature II*, p. 208-209 and Simpson, *Literature in Ancient Egypt*, p. 87.

¹¹⁴ Allen, *Introduction to the Language*, p. 449, sign Z2.

¹¹⁵ Lichtheim, *Ancient Egyptian Literature II*, p. 208-209 and Simpson, *Literature in Ancient Egypt*, p. 87.

¹¹⁶ Lichtheim, *Ancient Egyptian Literature II*, p. 209 and Simpson, *Literature in Ancient Egypt*, p. 88-89.

and Thirdly, when the tree that represented the last manifestation of Bata had been cut¹¹⁷. This means that Bata had reached the extreme occasions of meeting death because three was symbol of completeness¹¹⁸.

(II) The second half of the name *t3* gives meaning of bread which was expressed through the three signs \curvearrowright ¹¹⁹, \ominus ¹²⁰ and \curvearrowleft ¹²¹. Symbolically the bread was associated with regeneration of life, and it was also associated with resurrection of god *Osiris* who and the dead ones¹²². As clearly shown in the tale Bata returned to life from death. The identification between Bata and *Osiris* can be also featured through having son after their death. *Osiris* after being resurrected *Isis* begot from him her son *Horus*¹²³. In the tale, when the tree which represented form of Bata was cut, a piece of it entered mouth of the wife who became pregnant¹²⁴ with a son who became the future king.

Although the author gave names to the two brothers *Anubis* and *Bata*, but on the other hand he did not give names to their wives. Most probably, this is because the names in ancient Egypt was essential integral part for the persons¹²⁵ and they used to carry useful epithets for beneficent of their carriers like *Amun-hotep* “God Amun is satisfied”, *Mery-Re* “Beloved (male) of god Re”¹²⁶, *Nefer-hr-n-Ptah* “The Beautiful Face of *Ptah*”¹²⁷, *Meret-Re* “Beloved (female) of *Amun*” and *Neferu-Re* “Beauties of *Re*”. So most probably the ancient Egyptian author thought that it was not appropriate to give the wicked character name with good description. This would cause sort of contradiction to find a lady called *Mrt* that means “the Beloved” who betrays her husband as happened in tale of the Two Brothers. Beside this would insult or disgrace real women in the community because the wicked character in the tale carried her name.

In addition, not giving names might resembles the hint which used to be written in the introduction of the contemporary stories that it was work of fiction and any sort of resemblance between names of the characters and real persons is matter of coincidence and unintended accident. This can be perfectly applied in tale of *Blinding Truth by Falsehood* because no name was given to the respected lady who made sexual affair with

¹¹⁷ Lichtheim, *Ancient Egyptian Literature II*, p. 210 and Simpson, *Literature in Ancient Egypt*, p. 89.

¹¹⁸ R.H. Wilkinson, *Symbols and Magic in Egyptian Art*, Thames and Hudson, London, 1994, p. 132.

¹¹⁹ Allen, *Introduction to the Language*, p. 448 sign X1.

¹²⁰ Allen, *Introduction to the Language*, p. 448 X2.

¹²¹ Allen, *Introduction to the Language*, p. 449 X4.

¹²² R.H. Wilkinson, *Symbols and Magic in Ancient Egyptian Art*, Thames and Hudson, London, 1994, p. 160, fig. 126 in p. 169; p. 117 ; R.O. FAULKNER, *The Egyptian Book of the Dead. The Book of Going Forth by Day*, The American University Press in Cairo, 1998, p. 70 and p. 80 and G. PINCH, *Egyptian Myth. A Very Short Introduction*, Oxford 2004,

¹²³ Wilkenson, *Complete Gods and Goddesses*, p. 119 and p. 146.

¹²⁴ Lichtheim, *Ancient Egyptian Literature II*, p. 210 and Simpson, *Literature in Ancient Egypt*, p. 89.

¹²⁵ D.M. Doxey, “Names” in D.B. Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*, Vol. 2, Oxford University Press, 2001, p. 490.

¹²⁶ Doxey, “Names”, p. 490.






¹²⁷ See M. Saleh and H. Sourouzian, *Official Catalogue. The Egyptian Museum. Cairo*, Organization of Egyptian Antiquities, ARE, 1987, no. 56

and https://www.osirisnet.net/mastabas/neferherenptah/e_neferherenptah_01.htm. accessed in 28-1-2024.

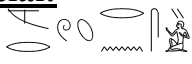


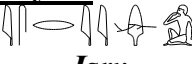


the strange man *Maat* and got from him a son ¹²⁸ who was also shown in the tale without a name.

VI. Conclusions

From the previous suggestions and hypotheses it is concluded that Names of the characters suited their natures, roles and behaviors in the tales as clearly shown in the following table:-

(1) Tale of the Eloquent peasant	
<i>Character Name</i>	<i>Name Relation with nature and behaviors of the character</i>
<p>(1A) the Bad Employer:  1st reading: Thoth-Naket (Thoth is Strong)</p>	<p><u>A- Thoth</u> god of knowledge in first part of the name: * The employer possessed cleverness of god Thoth to set plan for confiscating the donkeys ** The employer know that donkey would eat wheat *** The employer acted as Judge like god Thoth to take hold of the donkeys</p> <p><u>A1- Ibis ability to spot and find</u> *The employer realized the donkeys with their precious products</p> <p><u>B- Nakhet (power) in second part of the name:</u> * The employer used power to take the donkeys <u>B1- sign of Man holding stick:</u> * The employer violently hit the peasant</p>
<p>2nd reading:  Nemty-Naket (Nemty is Strong)</p>	<p>- <u>Nemty</u> god of Traveling in first part of the name: * The employer objected the peasant in the road. ** The employer threatened to send the peasant to world of the dead</p>
<p>(1B) the Peasant:  Hw.n Inpw (Protection of <i>Anubis</i>)</p>	<p>- <u>Anubis</u> god of mummification and guardian of the necropolis in peasant's name: * The peasant carried name of god Anubis who was honored in city of the salt. ** Anubis was the only refugee for the peasant. - Description as:  <i>shty</i> "Peasant" * The peasant was simple and kind person.</p>
<p>(1C) Peasant's Wife:  Mrt "The Beloved One"</p>	<p>- <i>Mrt</i> "the beloved One": * Symbol of the lovely wife who supported her husband.</p>

¹²⁸ Simpson, *Literature in Ancient Egypt*, p. 105.


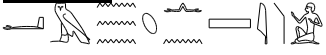









<p>(1D) the High Official:</p>  <p><i>s3 mrw rnsy</i> "Renzi son of Merw".</p>	<p>- Name of the father Mrw which was derived from  <i>mri</i> "to love" and resembles word  <i>mry</i> "beloved"</p> <p>* Expressing idea of the high official Renzi as good person who inherited kindness from his father.</p>
<p>(1E) Father of the Bad Employer:</p>  <p><i>Isry</i></p>	<p>- <i>Isry</i> was derived from <i>isr</i> "tamarisk":</p> <p>* <i>Isry</i> has relation with <i>w3d isr</i> "green tamarisk" which used by the employer to hit the peasant:</p> <p>** <i>Isry</i> signifies the bad employer who inherited cruelty and brutality from his father.</p>
<p>(2) Tale of Sinuhe</p>	
<p><i>Character Name</i></p>	<p><i>Name Relation with nature and behaviors of the character</i></p>
<p>(2A) Hero of the Tale:</p>  <p><i>S3-nht "Sinuhe"</i> "Son of the Sycamore Tree".</p>	<p>- <i>nht</i> "Sycamore" sacred tree of Hathor in second part of the name:</p> <p>* Hathor was the godmother of <i>Sinuhe</i> and she provided him with blessing and protection.</p> <p>- word <i>nh</i> "escape death"¹²⁹ from <i>nht</i>:</p> <p>* Survival of <i>Sinuhe</i> after being saved from death and when he killed the Asiatic champion.</p> <p>- word <i>nht</i> means "refuge"¹³⁰:</p> <p>* the chief of Upper <i>Retjnu</i> gave <i>Sinuhe</i> place of safety after permitting him to stay in his land.</p> <p>- word <i>nht</i> means "magical protection"¹³¹:</p> <p>* <i>Sinuhe</i> received protection from various deities in the tale like god <i>Montu</i> and goddess <i>Hathor</i>.</p> <p>- word <i>nhw</i> means "protection of king's arm"¹³²:</p> <p>* King <i>Snusert I</i> showed mercy towards <i>Sinuhe</i> and gave him permission to return to Egypt and treated him in honorable way as faithful citizen.</p> <p>- word <i>nht</i> ends with determinative of tree :</p> <p>* <i>Sinuhe</i> was successful person and he enjoyed good fortune.</p> <p>- word <i>nh</i> "to protect" from <i>nht</i>:</p> <p>* <i>Sinuhe</i> defended and guarded the travelers from the paths robbers.</p> <p>- word <i>nht</i> ends with determinative of tree with sign of the stick:</p>

¹²⁹ FCD 135.




¹³⁰ Wb 2, 281.10-11 and FCD 135.

¹³¹ FCD 135.

¹³² FCD, p. 135.

	<p>* Sinuhe look for returning back to Egypt to spent the rest parts of his life.</p>
<p>(2B) The Pathfinder:  <i>mtn</i></p>	<p>- word <i>mtn</i> also means “guide”: * This person led Sinuhe to reach to have stable life in Upper Retjnu when he met its chief <i>Ammunanši</i></p>
<p>(2C) Chief of Upper Ritjnu:  <i>mmw-nnši – Ammunanši</i></p>	<p>- second part of the name the <i>n</i> negative particle and two letters <i>n</i> and <i>š</i> with determinative of two walking legs  means “to drive away”: * Ammunanši will not expel” Sinhue and will permit him to stay with him. -  <i>m</i> with two determinatives of head and neck of animal  ¹³³ and a seating man who puts finger in mouth  =  means “to know”: * The chief was wise and he knew the talents and abilities of Sinuhe.</p>
<p>(2D) the Strongman of Retjenu:  <i>nht n trw</i></p>	<p>- Showing powerful ability of the Asian champion: * to magnify the victory of Sinuhe over him.</p>
<p>(3) Tale of the Shipwrecked Sailor</p>	
<p><i>Character Name</i></p>	<p><i>Name Relation with nature and behaviors of the character</i></p>
<p>(3A) the “Follower”:  <i>šmsw</i> - description of the follower as  <i>iqr</i> “excellent”.</p>	<p>- <i>iqr</i> means “trustworthy man”: * indicating that the faithfulness of the Follower who enjoyed the opportunity to speak freely with the high official. - <i>iqr</i> means “useful”: * to show the positive personality of the follower towards the high official in the tale. - <i>iqr</i> means “orderly”: * the follower know how to organize his thoughts and sentences while talking with the High Official. - <i>iqr</i> with determinative of the ibis of god Thoth  * the follower enjoyed the virtues of Thoth god of wisdom.</p>

¹³³ J.P. Allen, *Middle Egyptian. An Introduction to the Language, Culture and Hieroglyphs*, Cambridge University Press, 2010, p. 431, sign F10.

	<p>* <i>iqr</i> is used nowadays to describe a clever man with good experience that no one can deceive him.</p> <p>* the author did not give name for the follower because he focused on showing his talents in indirect way.</p>
(3B) The high official	<p>- no name for the High Official:</p> <p>* He was not given a name because he lost the chance of perpetuating his memory because he failed in his mission.</p>
(4) Tale of Capturing Joppa	
<i>Character Name</i>	<i>Name Relation with nature and behaviors of the character</i>
<p><u>Hero of the tale, leader of the army:</u></p>  <p>Għwtyi Thoth</p>	<p>- carrying name of Thoth god of wisdom and knowledge:</p> <p>* The leader of the army enjoyed cleverness of putting effective war plans and strategies and knows how to deceive his enemies.</p>
(5) Tale of Two Brothers	
<i>Character Name</i>	<i>Name Relation with nature and behaviors of the character</i>
<p>(5A) <u>Elder Brother:</u></p>  <p>Inpw "Anubis"</p>	<p>1- Name reflected role of god Anubis as embalmer god and guardian of tombs through:</p> <p>(a) Throwing body of the dead wife to the dogs.</p> <p>(b) Restoring life for his younger brother.</p>
<p>(5B) <u>Younger Brother:</u></p>  <p>B3t3 "Bata".</p>	<p>(a) The three strokes refer to the three times of death of Bata in the tale.</p> <p>(b) <i>t3</i> with meaning of bread was associated with regeneration of life.</p>

In addition, other points can be indicated represented in:-

I. The existence of the deities in the names played important roles to express nature of the characters and their behaviors in the tales.

II. Names of the characters reflected and emphasized beliefs of the ancient Egyptians towards importance of the names for the person in the society.

III. The unnamed characters reflected the importance of not associating the names which carried good epithets in the ancient Egyptian society with the persons who acted badly and committed sins.

IV. It might seem amazing to consider the authors of the ancient Egyptian tales as the pioneers who associated meanings of the characters names with their roles and behaviors in the events. This was witnessed in the famous tales from the successive

periods. For example, in the fairy tales, Sindbad was described as the sailor because of his naval journeys¹³⁴ and the name of “Clever Hassan” signifies his intelligences¹³⁵. In the contemporary worldwide famous novels of Harry Potter, name of the evil character Lord Voldemort gives meaning of flying of death because he never hesitated in using his magical power to kill the innocents while name of the hero Harry Potter referred to meanings of strength and leadership referring to his essential role in guiding the battles against Voldemort¹³⁶.

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¹³⁴ https://en.wikipedia.org/wiki/Sinbad_the_Sailor. accessed in 15-11-2023.

¹³⁵ https://en.wikipedia.org/wiki/The_Tale_of_Clever_Hasan_and_the_Talking_Horse. accessed in 15-11-2023.

¹³⁶ <https://screenrant.com/harry-potter-characters-names-meaning/#harry-james-potter>. Accessed in 215-11-2023.

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تعليقات على أسماء الشخصيات في خمس قصص من مصر القديمة

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ملخص

يقدم البحث تعليقات على أسماء الشخصيات في خمس قصص شهيرة من الأدب المصرى القديم بهدف ربط معنى الاسم بطبيعة الشخصيات وسلوكها ودورها في الأحداث. بداية من قصة شكاوى الفلاح الفصيح فأبسم الموظف الشرير جحوتى- نخت بمعنى "تحوت قوى" يرمز إلى امتلاك الموظف لصفات إله الحكمة تحوت لكنه يستخدم ذكائه في الشر والخداع وكذلك لجوءه للقوة والعنف ضد الفلاح والاستيلاء على بضائعه الثمينة. بينما اسم الفلاح الفصيح "خونانبو" يشير إلى حمايته من قبل أنوبيس حارس الجبانة لكنه مع الأسف تعرض لتهديد بالموت من قبل الموظف الشرير وبالنسبة لإسم سنوحى بمعنى "ابن شجرة الجميز" في قصته فهو يحمل العديد من الرمزيات فبجانب تمتعه بالحماية من الربة حاتحور فالإسم يحمل معانى الحظ السعيد والنجاح ودور سنوحى في الحماية وحفظ الأمن. وقد يحمل اسم الحاكم الآسيوى عممونانشى معانى المعرفة الإدراكية لخصال سنوحى الجيدة ودوره الهام في استقبال سنوحى ورعايته وعدم طرده والتخلى عنه، كما أن مقتفى الأثر أو واجد الطرق الآسيوى الذى انقذ سنوحى من الموت فعدم ذكره نتيجة للإهتمام المؤلف على دوره الهام فى إرشاد سنوحى للطريق الصحيح حتى قابل عممونانشى وبالنسبة للمقاتل الآسيوى التى تحدى سنوحى فقد تم وصفه بأنه ليس له نظير من أجل تعظيم انتصار سنوحى عليه. وفى قصة البحار الغريق بطل القصة هو التابع الذى تم وصفه ب ايكر بمعنى "الحاذق والممتاز" فيدل على تمتعه بالذكاء وحسن ترتيب الافكار واختيار العبارات الإيجابية والكلمات الفعالة لرفع الروح المعنوية للأمير الذى لم يتم ذكر اسمه لأنه لم يحقق النجاح المستحق ليخلد اسمه. أما عن القائد الحربى جحوتى فى قصة الاستيلاء على يافا فاسمه يحمل دلالة تمتعه بحكمة الإله جحوتى فى وضع الخطط الحربية وخداع خصومه وهو ما تحقق من خلال انتصاره بدون خسارة أى فرد من جنوده وأخيرا بالنسبة لقصة الأخوين فالأخ الأكبر يحمل اسم أنوبيس إله التحنيط فى إشارة ضمنية لقيامه بإنهاء حياة زوجته وحرمانها من البعث بعد القاء جثتها للكلاب وقيامه بإعادة الحياة لشقيقه الأصغر باتا الذى يوجد فى اسمه ثلاث خطوط فى إشارة إلى تعرضه للموت ثلاث مرات فى القصة كما أن اسمه تم كتابته باستخدام علامات الخبز المرتبط باستمرارية الحياة. وفى النهاية اتضح فعالية استخدام الأسماء للتعبير على طبيعة الشخصيات ودورها فى أحداث القصص.

الكلمات الدال: الأسماء، شخصيات، قصص، سلوك، أدوار.