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PERSONAL NAMES: FUNCTION AND SIGNIFICANCE

الأسماء الشخصية : الدلالة الوظيفية والأهمية

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PERSONAL NAMES: FUNCTION AND SIGNIFICANCE

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الأسماء الشخصية : الدلالة الوظيفية والأهمية

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Günter Vittmann

Personennamen: Funktion und Gebrauch
Noms de personne: Fonctions et usage

In ancient Egypt, an individual's name was of vital importance for defining his identity in society and assuring his survival for posterity. A person might have two or even three names, one of them sometimes being a basilophorous name (a name that incorporates a king's name) adopted by the individual at a certain stage of life. For foreigners, taking an Egyptian name was frequently a means by which they integrated into Egyptian society. Grave crimes would entail damnatio memoriae*, a process by which a person's identity could essentially be erased by mutilation and obliteration of the name. Certain personal names also had apotropaic potential, and the names of the sages of the past could even be used in magic.*

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يعتبر اسم الشخص في مصر القديمة ذو أهمية كبيرة لتحديد هويته فى المجتمع وضمان بقائه للأجيال القادمة. وقد يحمل الشخص الواحد اسمين أو حتى ثلاثة أسماء ، في بعض الأحيان يتضمن احدهم اسم الملك. و بالنسبة للأجانب فقد اعتبروا أن اتخاذهم الأسماء المصرية وسيلة من الوسائل الهامة التى سوف تتيح لهم الاندماج في المجتمع المصري. وكان من أقصى العقوبات فى الجرائم الكبرى «دامناشيو موموريا» طمس الهوية ومحو اسم الشخص فقد اعتبرت بعض الأسماء الشخصية المحددة أن لها القدرة على الحماية من الشر، وأن بعض أسماء حكماء الماضى ربما كانت تستخدم في السحر.

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For the ancient Egyptians, name and essence were inseparably interconnected. The world was created by pronouncing the name of everything that came into existence and, in magical practice, knowing the "true" name of supranatural and transcendent beings helped one to gain power over them. Thus, the name (*rn*) was considered a vital constituent of one's personality and was, to a certain extent, interchangeable with the concept of the *ka* (*kꜣ*), the latter term sometimes being used as a synonym for *rn* (Bolshakov 1997: 154 - 157). In Egypt, as elsewhere, the personal name of an individual was the most important means of identification, not only in this life, but in the hereafter and in social memory for eternity (for the immortal aspect of the name, cf. Schott 1969). Already by the Early Dynastic Period, royal retainers and officials had their names inscribed on their funerary stelae and clay seals (Kaplony 1963, I: 397 - 672).

Written Forms

The standard writing for *rn* was purely alphabetic (⌒), with no determinative. From the 18th Dynasty onward, it was frequently

accompanied by the "man with hand to mouth" determinative (𓀁) or, when relating to a god or the king, the cartouche determinative (𓍷). From the end of the second millennium BCE, and especially in the Ptolemaic and Roman Periods, the latter could be used independently as an ideogram, whether referring to a god, a pharaoh, or an individual (for early examples from the reign of Ramesses IX, see Kitchen 1983a: 535, 9 and 10).

The Name as an Essential Means of Identification

During the Old Kingdom and quite often later, the personal name, supplemented with rank and title(s), was usually considered sufficient for the identification of the living and the dead. By the Middle Kingdom, however, it became widespread to add the individual's parentage—the names of either father or mother, or both—to present an unequivocal identification. Thus household lists of the Middle Kingdom introduce the (always male) head-of-household in the inverted form "Y's son X" (the typical manner of filiation, which emerged in the late Old Kingdom and was prevalent during the Middle Kingdom; cf. Edel 1955: §307) and mention each member, including children, by name (Griffith 1898: pp. 19 - 29 and pls. 9 - 11; Collier and Quirke 2004: 110 - 117; for the subject in general see Kóthay 2001). In the numerous name-lists included in the documents relating to the tomb robberies of the late New Kingdom, persons are identified by name and either their title or father's name, or both (Peet 1930: passim). In Demotic contracts, especially in the so-called *sh*-documents, it was customary to indicate the names of the father and mother of both parties, whereas the witnesses usually signed on the verso of the papyrus according to the pattern "X, son of Y." A typical example runs as follows (Papyrus British Museum 10615, line 2, from Thebes, 239 BCE; see Andrews 1990: 31; translation by the author):

"The woman Senmouthis daughter of Thotsythmis, her mother (being) Taubastis, has said to the pastophoros of Amun-in-Luxor in the west of Thebes

Panas son of Espmethis, his mother (being) Senyris ..."

In magical contexts, but frequently also in late funerary papyri (e.g., the *Book of the Dead*), only the mother's name was given.

From the Third Intermediate Period onward, there was a heightened concern to display lengthy genealogies sometimes going back far into the past (cf. Fitzenreiter 2005, especially the contributions by Grajetzki on Middle Kingdom predecessors and by Jansen-Winkeln on the development of genealogical information after the New Kingdom; Vittmann 2002 and Frood 2010 on the genealogical inscription of a priest in Karnak; and Jansen-Winkeln 2006 on chronological aspects; see also Becker 2012). It is clear that this is more than simple "identification"; rather, it can be understood as a determined effort to legitimize the holding of profitable priestly and official functions within the individual's own family, "from son to son." In contrast, when a confidant of the king, such as Petamenophis, the owner of the largest Late Period tomb in Thebes, gives only the name of his mother and, unusually, never that of his father or those of his ancestors, this may indicate that he was an "outsider" who did not descend from a prominent family (cf. Jansen-Winkeln 1998).

Multiple Names and New Names

In addition to the name one received from his parents—perhaps especially from his mother (Posener 1970) immediately after birth and that often had a close connection with the circumstances of his birth—an individual could acquire other names in different stages of his life. Two different names of a person could alternate when inscribed either on the same object or on various places of a coherent architectural context. A "classic" example is the High Priest of Amun *Rm* of the late 19th Dynasty, who also called himself *Ry* (the combination "*Roma-Roy*" under which he is usually referred to in Egyptology is not attested in the sources themselves: see Kitchen 1982: 129 - 133, 208 - 210; Frood 2007: 46 - 59).

In the Old Kingdom, it was common to have two names: a "major name" (*rn ꜥꜣ*), which often was an official theophorous or basilophorous name (that is, one that included the name of a deity or king, respectively) (Junker 1928: 60 - 61), and a "minor name" (*rn nḏs*) or "beautiful name," which occasionally was an abbreviation of the major name and served as a first name (the term *rn nfr*, although conventionally translated "beautiful name," is perhaps rather to be understood as "final name"—the *letztendlicher, endgültiger Name* proposed by Fecht 1974: 191). In the monuments, the two names are sometimes clearly separated and "classified," as in the following examples: "*Ḫꜥ-bꜣw-Skr* is (his) major name, *Ḥṯs* [an animal of uncertain identification] is (his) minor name," and, referring to his wife, "*Nfr-ḥtp-Ḥwt-Ḥr* is (her) major name, *Tps* is (her) minor name" (3rd Dynasty; Murray 1904: pls. I - II; Kahl et al. 1995: 186 - 197), or "*Jdw* is his beautiful name, *Nfr* is his major name" (Junker 1947: 79, fig. 34). Frequently, however, only one of two names was specified, as in "*Snḏm-jb*, his beautiful name is *Mḥj*" (Sethe: *Urk I*: 68 passim), or neither of them, as in *Ptḥ-ḥtp/Jj-n-ꜥḫ* (Hassan 1975: 90 - 92). The two different names of an individual could also be combined in juxtaposition as in *ꜥnḫ(.j)-m-ꜥ-ḥr Jnḥj* (Junker 1944: 143).

Occasionally, in the late Old Kingdom, as many as three names were used (Junker 1928: 59 - 62; Ranke 1952: 6; Vernus 1982: 322 and 326 n. 48; Vandekerckhove and Müller-Wollermann 2001: 296 - 300). Examples include "*Nj-ꜥnḫ-Ppy*, his beautiful name is *Ḫnmw-ḥtp* (or *Ḥtp-Ḫnmw*) *Ḥpj*" (Lepsius II: 111 [i]); "*Sbk-ḥtp* (or *Ḥtp-Sbk*), his beautiful name is *Ḥpj*," the same individual being introduced as "*Nj-ꜥnḫ-Ppy*, his beautiful name is *Ḥpj*" on his false door (Kanawati 2004); and *Sꜥnḫ-Ptḥ-mry-Rꜥ/Nfr-sšm-Ptḥ/Ššj* without any specification (false door Cairo CG 1404, from Abydos, see Capart 1907: pl. CII; Junker 1928: 60; Borchardt 1937: 65 - 67 and pl. 17). In each case, the third name is an abbreviation of the preceding one, whereas the first one is a basilophorous name.

In the late Old Kingdom, a "beautiful name" might (exceptionally?) be basilophorous. In the tomb of Niankhpepy at Saqqara, the name of the owner is given as *Nj-ꜥnḫ-Ppy* and *Nj-ꜥnḫ-mry-Rꜥ*, the former name occasionally being provided with the addition *rn.f nfr* "his beautiful name" (Hassan 1975: 1 - 23; for the addition see p. 18).

During the Middle Kingdom, double names still enjoyed much popularity, but the designation "beautiful (or final) name" gradually fell out of use (Vernus 1986: 78 - 81), giving way to the formula "A *ḏdw n.f* B" ("A who is called B") (ibid.: 82 - 85), the successor of the earlier, and rarer, "A *njs/njs.tw.f m* B" ("A who is called B") (Ranke 1952: 7; Vandekerckhove and Müller-Wollermann 2001: 299 - 300). With slight variants, the formula "A *ḏdw n.f* B" was retained in the latest phases of ancient Egyptian history. The simple juxtaposition of both names (with only one determinative included after the second name) was also common in the Middle Kingdom (Vernus 1986: 86 - 90).

"Beautiful names" were reintroduced in the Late Period, most of the evidence (the names of more than 110 individuals) being datable to the 26th Dynasty. However, their use now followed the looser naming patterns of the Middle Kingdom and later, rather than the somewhat rigid double- (and triple-) name system of the Old Kingdom. Unlike most of the "final" names of the Old Kingdom, such names were often basilophorous and formal in character (de Meulenaere 1966, 1981, 2001, 2004, the latter reference concerning a new example with the only "beautiful name" known from the Fayum: *Nfr-jb-Rꜥ-sꜣ-Sbk*). There are also a few late examples of "major names" from the late 26th and early 27th Dynasties (de Meulenaere 1966: 31; El-Aguizy 2010: 22 [g]).

In the Third Intermediate Period and the 26th Dynasty, many "Songstresses of the Interior of Amun," who formed part of the retinue of the God's Wife of Amun, adopted (or perhaps were given) names of members of

the royal family, such as *Nt-jqrt* (Nitokris), *Mḫjt-(m-)wsḫt*, and *Dj-ꜣst-ḥb-sd* (cf. Yoyotte 1961; Koch 2012: 239 [38]; 241 - 242 [49 - 51]; 248 - 251 [76 - 86]).

An important function of the name was as a means of integrating the bearer fully into Egyptian society. At the lowest level, foreign servants and slaves often received an additional Egyptian name that often did not differ fundamentally from names held by "genuine" Egyptians (cf. Berlev 1972: 91 - 93; Schneider 2003). It may be supposed that in everyday life, the new name supplanted the old one, especially when such people were separated from their original social environment. In a juridical papyrus from the New Kingdom it is explicitly reported that an imported Syrian slave girl was given an Egyptian name by her owner after he purchased her from a Syrian merchant (Papyrus Cairo JE 65739: see Gardiner 1935; Kitchen 1979: 800 - 802). Her new and otherwise unattested name, *Gm.n.j-ḥr-Jmntt* "I found (her) in the West" or "(She) whom I found in the West" (Ranke 1935: 30; 1952: 323,12), presumably refers to the circumstances of her acquisition, whereas the original name of the girl was of no interest and is therefore not mentioned in the document.

At a higher social level, Egyptianized foreigners would often adopt an Egyptian name to underscore their (partial?) assimilation, as did *Wꜣḥ-jb-Rꜥ-m-ꜣḫt* in the 26th Dynasty, who was of Greek descent (cf. Vittmann 2003: 203 with pls. 21 - 22a). Such visible examples are somewhat rare; unless there is clear genealogical or iconographical evidence, it is practically impossible to recognize an individual's ethnic background. This is, however, in keeping with the Egyptian concept that an assimilated foreigner had (more or less) ceased to be a foreigner and was considered an Egyptian.

In the Ptolemaic and Roman Periods it was not unusual for an individual to have both an Egyptian and a Greek name, the latter in an official Greek socio-cultural context, the former in more traditional Egyptian contexts, such as priestly roles (cf. the bicultural family from Edfu studied by Yoyotte 1969; see also Clarysse 1985 on Greeks and Egyptians in the Ptolemaic army and administration). The Greek name was often a translation, or "*interpretatio Graeca*," of the Egyptian name, e.g., *Pꜣ-bjk* "The Falcon" = Ἱέραξ (Quaegebeur 1978: 249 - 250), and *Pꜣ-hb* "The Ibis" = Ἑρμόφιλος (transcribed in Egyptian as *Hrmwpylws*) because of the equation "ibis" = Thoth = Hermes (Spiegelberg 1902: 21 n. 21 and pl. 4). An important study on double names in Ptolemaic and Roman Egypt on the basis of Greek papyrology was published by Calderini (1941, 1942).

Ethnonyms

Ethnonyms that were also used as personal names include *ꜥꜣm*, *ꜥꜣmt* "the Asiatic (man/woman)" (Ranke 1935: 59,2 - 3; Thirion 1982-: 106; Schneider 2003: 5 - 81 passim). Examples occur mostly in the Middle Kingdom, although some exceptions are already attested in the late Old Kingdom. *Nḥsj*, later *Pꜣ-nḥsj*, *Tꜣ-nḥsjt* "the Nubian (man/woman)" is attested from the Middle Kingdom to the Late Period (Ranke 1935: 209,4; 113,13; 364,4; Lüddeckens 1977; Lüddeckens et al. 1980 - 2000: 194; Schneider 2003: 82 - 91; Winnicki 2009: 87 - 88, 479 - 484), as is *Jkšj*, later *Pꜣ-jkš*, *Tꜣ-jkš* "the Kushite (man/woman)" (Ranke 1935: 48,24; 102,4; Lüddeckens 1977; Lüddeckens et al. 1980 - 2000: 80, 160, 1052; Winnicki 2009: 479 - 484). *Pꜣ-ḫr*, *Tꜣ-ḫrt* "the Syrian (man/woman)" is known from the New Kingdom to the Late Period (Ranke 1935: 116,17; 367,3; Lüddeckens et al. 1980 - 2000: 210, 1083; Schneider 1992: 286 - 287; Winnicki 2009: 47, 49), while *Pꜣ-jšwr*, *Pꜣ-jšr* "The Syrian" (man) is only attested in the Late Period (Lüddeckens et al. 1980 - 2000: 158; Winnicki 2009: 148).

It is often difficult to assess whether such personal names indicate a foreign origin of the name-bearer or his family. Certain early bearers of the names *Nḥsj* and *Jkšj* may well

have been of Nubian origin as assumed by Loprieno (1998) and Schneider (2003: 85 - 86). In the New Kingdom, *Pȝ-nḥsj* was extremely common in families of Egyptian stock, but it is probably more than a mere coincidence that a famous viceroy of Nubia at the end of the Ramesside Period bore this very name (see below under "Mutilated and Obliterated Names").

In the Late Period, if not earlier, these names frequently were divine epithets used as personal names since certain gods such as Horus could be designated as "the Nubian," "the Libyan," or the like (Winnicki 1998 and 2009: 412 - 414; 481 - 484).

Persons Without Names

In some stelae of the Middle Kingdom we find individuals referred to as "He/She is unknown," a phrase that had been interpreted as a proper name by Ranke (1935: 168,19-20: *N-rḫ.tw.f*, *N-rḫ.tw.s*; see also ibid. 168,18: *N-rḫ[.j]-sw* "I do not know him"). Spiegel (1955) argued that these formulations were rather devices for indicating persons whose identity, for some reason or another, had become unknown, but Fischer (1972: 65 n. 3) showed that they are actual personal names. Two Demotic papyri from the Ptolemaic Period contain the group *Bw-jr-rḫ.j-rn.f*, "I do not know his name," in a context where a personal name is expected, and the Greek rendering Βερεχερινος seems to confirm this (Lüddeckens et al. 1980 - 2000: 140). Nevertheless, it is perhaps possible that at least the first instance, as supposed by its editor (Papyrus British Museum 10624, line 11; see Thompson 1941: 72, 73 and pl. 13), is a case of "anonymous paternity."

The frequent Demotic personal names *Pȝ-bw-jr-rḫ.f* and *Pȝ-bw-jr-rḫ.s* (Πεβριχις and Τεβριχις in Greek; see Lüddeckens et al. 1980 - 2000: 183, 1061) are usually understood in the sense of "He is not known" or "Anonymous" (cf. *Bw-rḫ.s* Ranke 1935: 94,10). Quaegebeur (1974: 28 n. 58) doubted this interpretation, without, however, specifying his reasons.

Name Choice

Names were by no means always freely chosen out of personal feeling or desire (cf. Vittmann 2012 on structures and patterns of personal names). Although there were apparently no firm rules for name-giving, it was usual to select names that were already extant in the family in order to stress the unity of the line. For example, in the family of *Ppj-ꜥnḫ* the Middle, the owner of an Old Kingdom tomb in Meir (Middle Egypt), the names *Ppj-ꜥnḫ* and *Nj-ꜥnḫ-Ppj* were endemic (Blackman 1924: 6 - 9). Papponymy (i.e., naming after the grandfather), though especially in vogue in the Late Period, was already well attested in the Old Kingdom (Vandekerckhove and Müller-Wollermann 2001: 303 - 304). The genealogical pattern "A, son of B, son of A2" (and not rarely with "son of B2" following as well) is ubiquitous, which sometimes makes the identification of the members of a family problematic. Often the cultic-religious background of a family was also decisive for the choice of name. Thus, it is natural that names with the elements Amun, Mut, Khons, or Montu abound in the Theban area.

Outside such contexts, it is extremely difficult to interpret the reasons governing the choice of a particular name. On her funerary stela, Taimhotep, a noble lady of Ptolemaic Memphis, tells the reader that her son Imhotep was born on the festival of his divinized name-sake, who had granted her (the mother), by oracle, the highly desired birth of a son, who was also called Petubastis (stela British Museum 147, see Wildung 1977: pl. 13; Lichtheim 1980: 62; Reymond 1981: 169 - 177 [to be used with caution] and pl. 12; Panov 2010: 180).

A number of names of the Late Period (especially the patterns "*Ḥȝꜥ.w-sw/sj-n-*X" "They left him/her to X," Ranke 1935: 262,16-21; Lüddeckens et al. 1980 – 2000: 868 - 873; and *Pȝ-ḥȝꜥ.s*, *Tȝj-ḥȝꜥ.s* "He/She whom she [the mother] laid [before the divinity]," Ranke 1952: 282,24-25; 1935: 366,12; Lüddeckens et al. 1980 - 2000: 207, 1238) point to the practice of dedicating children to

a divinity, possibly by bringing them to the temple (Ranke 1952: 227, followed by, e.g., Feucht 1995: 112), and perhaps anticipating the donations of children to monasteries attested by Coptic documents (Richter 2005). However, it has to be borne in mind, again, that the choice of these names is not necessarily in each case determined by their semantic background but may be due to other factors, such as papponymy.

Ethical Aspects

A crucial aspect of the personal name was its function as a pledge for eternal life not only in the next world (three short spells of the Coffin Texts, nos. 410 - 412, and Chapter 25 of the *Book of the Dead* are all concerned with preventing a man from forgetting his name) but also in this one, in the memory of later generations. As an Egyptian proverb put it, *"A man lives when his name is mentioned"* (Jansen-Winkeln 1999: 48 - 50). Inscriptions in the accessible parts of tombs destined for the offering cult and on temple statues invited people to keep the memory of the deceased and his good reputation alive. In several places in the entrance to his tomb at Tuna el-Gebel, Petosiris exhorts the visitors to comply with this desire:

"O every prophet, every wab-priest, every scribe, every scholar who will enter this necropolis and see this tomb, may you mention my good name (dm.tn rn.j nfr) and say, 'An invocation offering consisting of bread, beer, oxen, geese and all good things for the ka of the lord of this tomb!'" (Lefebvre 1923: 2 - 3; 1924: 43 - 44; identical inscriptions nos. 2 and 4; translation by the author).

"Who(ever) comes and goes in order to lay down offerings in this necropolis, all those who enter the temple of the great bas in order to do offerings in it at its (right) time, may you mention my good name next to these gods and bow for me your arms with an 'offering which the king gives' (i.e., a funerary offering) because I am a man for whom one should act." (Lefebvre 1923: 3 - 4; 1924: 44, identical inscriptions nos. 6 and 8; translation by the author).

In this context, an individual's integration into society through his adherence to the principles of *maat* was considered of vital importance (for this aspect, see Assmann 2001: 54 - 73). Demonstrating your noble character and thus convincing others that you deserve both the necessary mortuary offerings and a good standing in the memory of survivors was the principal aim of so-called autobiographical inscriptions. Such ideas are also expressed by the close association of the *kꜣ* "double(?)" with *kꜣw* "food," and the well-attested use of *kꜣ* as a synonym for *rn* "name."

The importance of keeping a man's name alive after his death is also elaborated in literary texts. In the *Tale of the Eloquent Peasant*, it is said of a man who performs *maat*: *"His name will not be obliterated (sjn) on earth, for he will be remembered on account of his goodness"* (B1 340 - 341 new = B1 308 - 309 old; translation by the author). In the tale of Papyrus Vandier, the pharaoh Sisobek encourages his magician, Merira, who reluctantly is about to sacrifice his life for the sake of his lord, by promising him: *"I will cause your name to endure for ever and ever. I will not let your name perish in the temples"* (1,15 - 2,1; see Posener 1985: 47 - 48; translation by the author).

Mutilated and Obliterated Names

In addition to erasure, there were several ways of dealing with the names of disgraced persons (cf. Brunner-Traut 1982). The changing of an individual's name as a punishment for criminal behavior is attested in the so-called "Turin Judicial Papyrus" relating to the harem conspiracy under Ramesses III (see Posener 1946; de Buck 1937; Kitchen 1983: 350 - 360). For example, the "new" sinister names *Msḏ-sw-Rꜥ* "Ra hates him" (Ranke 1935: 165,28) and *Bjn-m-Wꜣst* "Bad in Thebes," or "(The) bad one is in Thebes" (ibid.: 93,27), conferred on two of the criminals clearly point to original forms with opposite meanings, *Mr-sw-Rꜥ* and *Nfr-m-Wꜣst* (the former is attested, ibid.: 157,20; the latter is a reconstruction), and indirectly evoke

Seth, who could be named **Bjn-rn.f** "Whose name is bad" (Leitz 2002: 758).

In a Demotic papyrus from the Roman Period, a man who had committed several cultic sacrileges is delivered the following message of an oracle-giving divine child by a third party: *"I did not allow your name to be called, the name which your mother gave to you. Your name will be called **Ptrꜣꜣ**, (although) Petarensnuphis was your (original) name, because I have found out your heart (i.e., your character)"* (Papyrus Dodgson, 6 - 8: see de Cenival 1987; Martin 2011: 338 - 344; translation by author). Similarly with reference to another evildoer whose name had been changed to **Pꜣ-dj**: *"I changed the name which your mother gave to you. I did not allow your name to be called Petosiris son of Espmetis, because I have found out your heart"* (Papyrus Dodgson, 37 – 39; translation by the author). The highly pejorative use of these apparent abbreviations is noteworthy and surprising, given the fact that abbreviations were otherwise rather common at all periods of Egyptian history.

Another means of outlawing an individual consisted in adding an appropriate determinative to the unchanged name. In some papyri of the late Ramesside Period, the name of the general and viceroy of Nubia **Pꜣj-nḥsj** is provided with the determinative for enemies (⌒) (Gardiner Sign-list Z 6; see Kitchen 1983a: 790,7-8 = Papyrus British Museum 10052, verso X 18; Kitchen 1983a: 827,7; 835,7-8 = papyri Mayer A, vo XIII B 3; British Museum 10383, II 5; for this individual see Morales 2001; Lull 2006: 29 - 46).

The extinction of name, memory, and future existence is often mentioned as a threat for potential evildoers (Morschauser 1991: 114 - 116, 118 - 119) and there is enough philological and archaeological evidence to show that such threats were realized when necessary. A royal decree from the 17th Dynasty stipulates the grave measures that are to be taken against *"Cursed be his name! (wꜣ n rn.f), Teti's son Minhotep"* for some serious cultic crime the exact nature of which is a matter of debate: he is to be ousted forever from both his office and his position in the temple, his provisions are to be canceled, and *"his name shall not be remembered in this temple"* (stela Cairo JE 30770 bis; see Petrie 1896, pl. 8; Helck 1975: 73 - 74, no. 106; Morschauser 1991: 172 - 174; Goebs 2003; Mrsich 2005: 310 - 314; Polz 2007: pls. 12 - 13; Barbotin 2008: 163 - 166). The result of similar measures may be seen in the well-known cases of Senenmut (Dorman 1988: 141 - 164) and other persons of the New Kingdom but is also attested in Old Kingdom tombs of several officials in Saqqara (Kanawati 2003).

Banning the Name but not the Bearer

In much the same way as Tutankhaton had his name changed to Tutankhamen, so too an individual's name, if considered "politically incorrect," had to be altered. Such was the case with at least three individuals called Parennefer (**Pꜣ-rn-nfr**) "the beautiful name," or perhaps rather "He of (the king with) the beautiful name" (Ranke 1935: 114,24 and n. 1), alluding to the odious interlude of Amarna. The most important of them, a High Priest of Amun, was also called **Wnn-nfr**; his other name fell victim to persecution in the early part of the reign of Ramesses II (Kampp-Seyfried 1998).

Apotropaic Potential

In the first millennium BCE a number of names thematize the defeat of a non-specified group of enemies by a divine power. The most usual examples of this type are **Jrt-Ḥr-r.w** "The eye of Horus is (directed) against them" (Ranke 1935: 42,11; Lüddeckens et al. 1980 – 2000: 72 - 73); **Jrtj-r-tꜣ.w** "The two eyes will seize them" (Ranke 1935: 42,17; Lüddeckens et al. 1980 – 2000: 71); **Jrt.w-r.w** "Their eyes are (directed) against them" (Ranke 1935: 42,10; Lüddeckens et al. 1980 – 2000: 70); **Nḫt-Divinity-r.w** "Divinity X is (or may be) strong against them" (Ranke 1935: 210, 8. 16; 211,9; Ranke 1952: 300,29); **Nḫt.f/s-r.w** "He/She is (or may be) strong against them" (Lüddeckens et al. 1980 - 2000: 622, 657); and **Tꜣj-Divinity-jm.w** "May Divinity X seize them" (Ranke 1935: 387,12.14-19 [with a correction of the latter

by Thirion 1985: 133,21-22]; 388,2-3.6; Thirion 1985: 139; Lüddeckens et al. 1980 – 2000: 1350 - 1351). It has been argued that these names were intended to provoke, by divine intervention, the end of foreign rule prevailing in Egypt during that period (Guentch-Ogloueff 1941, who coined the term "*noms imprécatoires*"; cf. also Feucht 1995: 112). It also possible that these wishes were aimed at civil enemies.

According to an unpublished magical text of the Ramesside Period, papyrus strips bearing depictions and names of famous sages and authors of the past were an efficient means not only to prevent a mouse being eaten by a cat (!) but also to protect people from the evil spirits of the dead (cf. Fischer-Elfert 2003: 124, fig. 7:1; 2005: 48, doc. no. 16:2). This phenomenon is clearly an extension or assimilation of the magical power primarily ascribed to gods—for example, to Amun (cf. Klotz 2006: 146 - 147).

Bibliographic Notes

For the functions and uses of proper names, see Ranke (1952: 1 - 12) and Vernus (1982: 320 - 333). A short overview of structures and patterns is presented by Vittmann (2012). The system of double names in the Middle Kingdom is comprehensively studied by Vernus (1986). Scheele-Schweitzer's eagerly awaited work will also deal in detail with the double and triple names of the Old Kingdom and explore beyond the important observations made by Junker (1928). The so-called "beautiful names" of the Late Period have been collected and analyzed by de Meulenaere (1966, 1981, 2001). Whereas the double names of the Demotic and hieroglyphic sources have not yet been systematically collected, the Greek papyrological material has been investigated by Calderini (1941, 1942). With regard to the change of names as a punishment, there is an important short contribution by Posener (1946). For the widespread threats against the names of evildoers, see Morschauser (1991: 114 - 116, 118 - 119); for the tabooing of certain personal names, Kampp-Seyfried (1998) is instructive. Of direct relevance are the immortal aspects of the name, for which there is a short article by Schott (1969). The relations between *ka* and the name have been studied by Bolshakov (1997). For the so-called *noms imprécatoires* of the Third Intermediate Period and the Late Period, and their significance, see the "classical" contribution by Guentch-Ogloueff (1941).

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