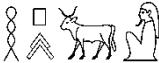


A caption of the bull-god Apis, Temple of Edfu (© Photo Y. Somet, 2009).

□ A (Re-)examination of Egyptian theophoric names based on the name of the bull-god

Apis 

Walid SHAIKH AL ARAB

Abstract: This article studies the Egyptian royal and private anthroponyms based on the name of the bull-god Apis, who was a manifestation or a living image of Ptah in the Memphis region. The traces of these names have survived throughout history from the Old Kingdom (2647 to 2150 BC) until the (Greco-Roman Period, 332 BC - 395 AD). Based on a systematic study, some improvements are suggested to previous transliteration and translations presented by Ranke (Die ägyptischen Personennamen, 1935, 1952). The current research also aims to answer the questions of why did a number of rulers incorporate Apis' name to their royal titularies? Were there any particular links that unite the ancient Egyptians to that deity?

Keywords: Apis, anthroponyms, Memphis, Ptah, Royal titulature

Résumé : Un ré-examen des noms théophoriques égyptiens fondés sur le nom du dieu-taureau

Apis  – Cet article étudie les anthroponymes royaux et privés égyptiens basés sur le nom du dieu-taureau Apis qui était une manifestation ou une image vivante de Ptah dans la région de Memphis. Les traces de ces noms ont survécu à travers l'histoire de l'Ancien Empire (2647 à 2150 avant J.-C.) jusqu'à la Période gréco-romaine (332 avant J.-C. - 395 après J.-C.). Sur la base d'une étude systématique, des améliorations de la translittération et des traductions jadis présentées par Ranke (Die ägyptischen Personennamen, 1935, 1952) sont suggérées. La présente recherche vise également à répondre aux questions suivantes : Pourquoi un certain nombre de souverains ont-ils incorporé le nom d'Apis dans leurs titulatures royales ? Y avait-il des liens particuliers qui unissaient les anciens Égyptiens à cette divinité ?

Mots-clés : Apis, anthroponymes, Memphis, Ptah, Titulature royale

I. Introduction*

As in some cultures, the names of their god or deities could sometimes be a part of their names. So there are several examples in the ancient Egyptian culture where the names of different deities are found in their names. In this article, the researcher is studying a case of one of the famous Egyptian gods who had a special position in the ancient Egyptian religion, god Apis¹ who was acting as an intermediary for mankind to communicate with

* I would like to thank Dr. Salouma Doucouré (UCAD), for reading this article and giving his comments.

¹ For further references to that deity, see LGG V, pp. 115-117; Thijss (2018), “The Rameside Section of the Serapeum”, SAK 47, pp. 293-318; Cortegiani (2007), *L’Égypte ancienne et ses dieux: dictionnaire illustré*, pp. 46-48; Hart (2005), *The Routledge Dictionary of Egyptian Gods and Goddesses*, pp. 29-31; Wilkinson (2003), *The Complete Gods and Goddesses of Ancient Egypt*, pp. 170-172; Felde (1995), *Ägyptische Gottheiten*, p. 7; Vos (1993), *The Apis Embalming Ritual: P. Vindob. 3873, OLA 50*; Ibrahim; Rohl (1988), “Apis and the Serapeum”,

the creator-god of Memphis through oracles. The worship of the bull-god Apis spread all over Egypt, while he had one main cult center at Memphis.

The name of god Apis, who was an important sacred animal to the ancient Egyptians, was used not only to form the royal names, but also the names of other categories of the ancient Egyptian community. The aim of this article is three-fold. First, the names of the kings who used the name of Apis in their titularies were collected, and then they were arranged according to the chronological order. Secondly, in order to modernize the previous valuable material of Ranke², the article has represented his repertoire of anthroponyms based on god Apis's names. In this section, the personal names have been classified in alphabetical hieroglyphic order. Finally, the study of these names aims to answer the questions of *why* did a number of kings, especially those of the Ptolemaic Dynasty, integrate the name of Apis in their royal titularies. *Were* there any particular links that unites the ancient Egyptians to that deity? Moreover, the study of this onomastic material allows a linguistic reflection on the form and meaning of anthroponyms based on god Apis's name.

It is important to note that however several possibilities can be accepted for reading these names, they were read as they are without any addition. In rare cases, the reading of some names is done without certitude.³

II. Apis in the Royal titulature

The name of the god Apis was integrated not only into the royal titulary of Neferkauhor of the dynasty (2191–2145 BC)⁴, but also into the names of some kings of the Ptolemaic Dynasty (305–30 BC).

II.1. Apis in the Royal titulature of eighth dynasty

The Eighth Dynasty of ancient Egypt is a short-lived line of pharaohs reigning most likely from Memphis in rapid succession.

¹ JACF 2, pp. 6-26; Lurker (1987), *Lexikon der Götter und Symbole der alten Ägypter*, p. 45; Vandier (1961), „Memphis et le taureau Apis dans le papyrus Jumilhac“, in: Garnot (ed.), *Mélanges Mariette*, BdE 32, pp. 105-123; Vercoutter (1960), “The Napatan Kings and Apis Worship”, *KUSH* 8, pp. 62-76; Otto (1938), *Beiträge zur Geschichte der Stierkulte in Ägypten, Untersuchungen zur Geschichte und Altertumskunde Ägyptens* 13, p. 11-34; Griffith (1911), „Apis“, in: Chisholm (ed.), *Encyclopædia Britannica* 2 (11th ed.), p. 168.

² Hermann Ranke (1935, 1952), *Die ägyptischen Personennamen*, Bd. 1. *Verzeichnis der Namen. – Bd. 2. Einleitung. Form und Inhalt der Namen. Geschichte der Namen. Vergleiche mit andren Namen. Nachträge und Zusätze zu Band I. Umschreibungs-listen*, Glückstadt: J. J. Augustin.

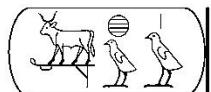
³ The following abbreviations have been used in this study:

f	: feminine	m	: masculine	GF(s)	: Graphical Form(s)
LP	: Late Period	G.-R.	: Greco-Roman Period	NK	: New Kingdom
MK	: Middle Kingdom	OK	: Old Kingdom	BC	: Before Christ
AD	: <i>Anno Domini</i>				

⁴ According to Jürgen von Beckerath (1999), *Handbuch der ägyptischen Königsnamen*, MÄS 49, pp. 66-71, and 284.

II.1.1. Apis is a part of the birth name of Neferkauhor⁵

Neferkauhor was the king of the dynasty according to Beckerath and Baker. His name (number 50) is attested on the Abydos King List and on a black cylinder seal of unknown provenance⁶. However, a lacuna affecting the place of the / dynasty on the Turin canon makes that His name is absent from this King List.



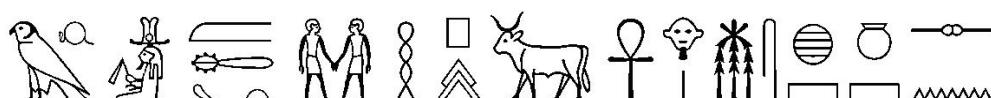
(hwj wj Hp)
(Apis protects me)

II.2. Apis in the Royal titulature of the Ptolemaic Dynasty

During the Ptolemaic dynasty (305-30 BC), a number of rulers incorporated the name of Apis to their royal titularies as follows.

II.2.1. Apis is a part of the Horus name of Ptolemy VI⁷

Ptolemy VI Philometor was the eldest son of Ptolemy V Epiphanes and Cleopatra I. He was the king of Egypt from the Ptolemaic period who reigned from (180 to 164 BC) and from (163 to 145 BC).

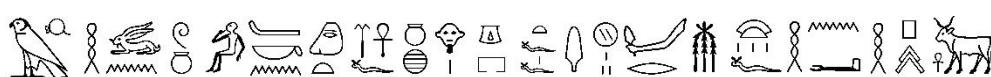


Hr: tni m ht htr Hp 3nh(.w.) hr mshnt=sn.

Horus: Distinguished in the sanctuary, the twin brother of the living Apis bull upon their birth stone.

II.2.2. Apis is a part of the Horus name of Ptolemy VIII⁸

Ptolemy VIII Euergetes II Tryphon, nicknamed Physcon (184 BC - 116 BC), was the younger son of Ptolemy V Epiphanes and Cleopatra I Syra. He was the king of the Ptolemaic dynasty in Egypt.



Hr: hwnw hkn.tw m cnh=f hr nst it=f mcr spw dsr-mshc w=f hn c Hp c nh(.w.).

Horus: The youthful one, about whose life on his father's throne one is joyful, successful of deeds, and whose appearances with the living Apis-bull are sacred.

⁵ Beckerath (1999), *Ibid.*, pp. 68-69; Leprohon (2013), *The Great Name: Ancient Egyptian Royal Titulary*, p. 47; Baker (2008), *The Encyclopedia of the Pharaohs: Volume I – Predynastic to the Twentieth Dynasty 3300 – 1069 BC*, pp. 271-272; Gauthier (1907), *Le livre des rois d'Égypte. MIFAO* 17, p. 190.

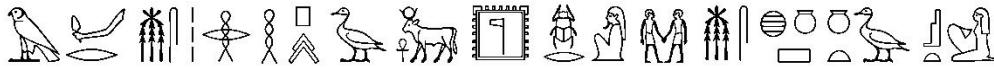
⁶ Kaplony (1981), *Die Rollsiegel des Alten Reichs*, vol. II: *Katalog der Rollsiegel*, pl. 144.

⁷ Beckerath (1999), *Ibid.*, pp. 238-239; Gauthier (1915), *Ibid.*, pp. 288-307; Leprohon (2013), *Ibid.*, p. 182.

⁸ Beckerath (1999), *Ibid.*, pp. 240-241; Gauthier (1915), *Ibid.*, pp. 307-335; Leprohon (2013), *Ibid.*, p. 182-183.

II.2.3. Apis is a part of the Horus name of Ptolemy IX⁹

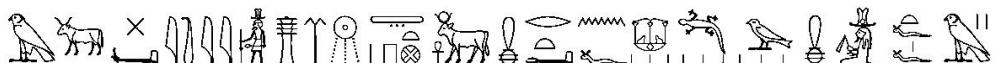
Ptolemy IX Soter II, commonly nicknamed Lathyros, was the son of Ptolemy VIII and Cleopatra III. He was the king of Ptolemaic Egypt who reigned twice: first as Ptolemy Philometor Soter in joint rule with his grandmother Cleopatra II and his mother Cleopatra III (116-107 BC), and then again as Ptolemy Soter (88-81 BC).



Hr: *dsr-mswt hn^c Hp^cnh(w) ntrj hpr(w) sns sn mshn(t) nt s³ bst.*

Horus: Distinguished through his birth together with the living Apis, godlike at conception, twin in his birthplace with the son of Isis

Variant:



Hr: *k³-nht jty psd m T³ mrj mj Hp c nh(.w) rdi n=f h³bw sd c š³w wrw mi pth t³tnn jt ntrw.*

Horus: The strong bull and sovereign who shines in Ta-mery like the living Apis bull, whom has been given many Sed festivals like Ptah Ta-tjenen, and father of the gods.

II.2.4. Apis is a part of the Horus name of Ptolemy X¹⁰

Ptolemy X Alexander I was a son of Ptolemy VIII Physcon and Cleopatra III, and younger brother of Ptolemy IX. He was King of Ptolemaic Egypt who reigned in co-regency with Cleopatra III as Ptolemy Philometor Soter from (107 to 101 BC), and then with Berenice III as Ptolemy Philadelphus from (101 to 88 BC).



Hr: nrj m ht hn̄m.n sw Hp ^cnh(.w) hr-mshn(t) hwnw nfr bnr mrwt sh^ci.n sw mwt=f hr nst jt=f tm^c-c
hw̄i hiswt iti m shm=f mi R^c psd=f m ^cht.

Horus: Godlike in his mother's love, associated with the living Apis upon his birth, the perfect youth, pleasant in his popularity, who his mother placed upon the throne of his father, who is strong in strategy, who defeats foreign Lands, who seizes his strength like Ra who lights up the horizon.

¹¹ II.2.5. *Apis is a part of the Horus name of Ptolemy XIII*

Ptolemy XII Neos Dionysos Philopator Philadelphos, commonly known as Auletes was an illegitimate son of Ptolemy IX by an uncertain mother. He was the king of the Ptolemaic dynasty of Ancient Egypt reigning from (117 to 51 BC).

⁹ Beckerath (1999), *Ibid.*, pp. 240-243; Gauthier (1915), *Ibid.*, pp. 346-365; Leprohon (2013), *Ibid.*, p. 183-185.

¹⁰ Beckerat (1999), *Ibid.*, pp. 240–245; Gauthier (1915), *Ibid.*, pp. 346–355; Leprovost (2013), *Ibid.*, p. 185–185.

¹¹ Beckerath (1999), *Ibid.*, pp. 242–245; Attwells (1975), *Ibid.*, pp. 360–370; Leprohon (2003), *Ibid.*, pp. 186–187.



Hr: hwnw nfr bnr mrwt tni sw nbty rhyt hn^c k=f dw².n=f Hnmw šps r šsp n=f h³ (t) m nsw sns.n shnw m h^{cc}w mi Nd jt=f thn msw(t) hr nst jt=f mj Hr k³ nht jty psd m T³-mrj mi Hp cny(w) rdi.n=f h³bw sd ššw wrw mi Pth T³-tnn jt nt rw.

Horus: The perfect youth, pleasant in his popularity, whom the Two Ladies and the common folk have elevated along with his ka, who the wonderful Khnum praises so that he receives the crown of kingship, who unites himself with the works (of his father) in joy like that which his father protects, who is shining at birth on the throne of his father like Horus, the strong bull, the lord who lights up Egypt like the living Apis, to whom many great Sed festivals will be given through Ptah-Tatenen, the father of the gods.

Generally speaking, during the dynasty, the king Neferkauhor integrated the name of Apis into his birth name. This could be due to a geographical reason, where Memphis was the Capital of ancient Egypt during the Dynasty (2140 to 2130), and at the same time the main cult centre of the god Apis¹². The former was eventually seen as the living image or manifestation of the glorious soul of Ptah¹³ at Memphis which was believed to be under his protection.

On the other hand, a number of the Ptolemaic dynasty (332-30 BC) members incorporated the name of Apis to form their royal titularies. This could be thanks to a political reason, which has two parallel lines. On one hand during the rule of Egypt (332-30 BC), Greeks made efforts to integrate Egyptian religion with theirs. So they integrated the highly popular god Apis in their royal titularies to win the reverence of the Egyptian religious leaders and their followers. On the other hand, as a manifestation of Ptah¹⁴, Apis also was considered to be a symbol of the king, embodying the qualities of kingship.

III. Apis in the Egyptian private Anthroponyms

The name of the god Apis was used to form numerous names of different categories of the ancient Egyptian community. The traces of these names have survived throughout most of Egyptian history from the Old Kingdom until the Ptolemaic Dynasty (305-30 BC).

Nº	Name	Graphical form(s)	Gender	Dating
(1)	<i>ȝbt Hp;</i> desire of Apis. ¹⁵		f	LP

¹² Apis was the most important of the bull divinities of Egypt and can be traced back to the beginning of the Dynastic Period, after the founding of the Egyptian state (3050/3040 BC), and precisely at least to the reign of Horus Aha, see Corteggiani (2007), *L'Égypte ancienne et ses dieux: dictionnaire illustré*, p. 46.

¹³ Apis was assimilated into the worship of the great Memphite god Ptah at an early date, see Wilkinson (2003), *The Complete Gods and Goddesses of Ancient Egypt*, p. 170.

¹⁴ Apis was the *whm* of Ptah (the herald), the chief deity in the area around Memphis.

¹⁵ Ranke, *PN II*, p. 259, 4.

(2)	<i>j Hp</i> : utterance of Apis. ¹⁶		m	LP
(3)	<i>iry¹⁷ Hp</i> : companion of Apis. ¹⁸		m	G.-R.
(4)	<i>jry Hp wr(w)</i> : (the one whom) Apis the great has created. ¹⁹		m f	LP
(5)	<i>cnh Hp</i> : the living (one) of Apis. ²⁰		m f	LP G.-R.
(6)	<i>c'r Pth-Hp</i> : (the one whom) Ptah-Apis ascended. ²¹		f	LP
(7)	<i>c'r Hp jm</i> : (the one whom) Apis ascended there. ²²		m	LP
(8)	<i>c'rw Hp r mn-nfr</i> : (the one whom) Apis ascended to Memphis. ²³		m	LP
(9)	<i>w'ss Hp</i> : power of Apis. ²⁴		m	LP
(10)	<i>wrt Hp</i> : greatness of Apis. ²⁵		m	MK
(11)	<i>Wsr Hp</i> : mighty of Apis. ²⁶		m	LP
(12)	<i>p³ cnh I²⁷ irr Hp</i> : the living whom Apis has created. ²⁸		m	LP

¹⁶ Ranke, *PN* II, p. 260, 2; Borchardt (1934), *Statuen und Statuetten von Königen und Privatleuten im museum von Kairo IV*, CGC Nos 951-1294, n° 1106.

¹⁷ The honorary anteposition is highlighted in this MN. Its structure includes *jry* which is an adjectival form of preposition *r*, followed by god's name as a direct genitive.

¹⁸ Ranke, *PN* I, p. 237, 7; Kamāl (1904-1905), *Stèles ptolémaiques et romaines*, CGC Nos 22001-22208, n° 22144.

¹⁹ Ranke, *PN* I, p. 40, 4 and II, p. 343; Lieblein (1871-1891), *Hieroglyphisches Namen-Wörterbuch, genealogisch und alphabetisch geordnet*, I-IV, Christiania u. Leipzig, n° 2380; Chassinat (1900), "Textes provenant du Sérapéum de Memphis", *RecTrav* XXII, p. 13.

²⁰ Ranke, *PN* I, p. 65, 25 and II, p. 347; Kamāl (1904-1905), *Stèles ptolémaiques et romaines*, n° 22132, 22009; Chassinat (1901), "Textes provenant du Sérapéum de Memphis (*Suite*)", *RecTrav* XXIII, p. 87, CXLV, 9.

²¹ Ranke, *PN* I, p. 70, 14; Grenfell (1908), "Amuletic Scarabs, etc., for the Deceased", *RecTrav* XXX, pp. 105.

²² Ranke, *PN* I, p. 70, 15 and II, p. 348; Spiegelberg; Pörtner (1902), *Aegyptische Grabsteine und Denksteine aus süddeutschen Sammlungen*, I, Stuttgart, Bronze.

²³ Ranke, *PN* I, p. 70, 16; Spiegelberg (1924), "Der gegenwärtige Stand und die nächsten Aufgaben der demotischen Forschung", *ZÄS* 59, p. 138.

²⁴ Ranke, *PN* II, p. 350; Daressy (1905), *Statues de divinités*, CGC N° 38001-39384, n° 38245.

²⁵ Ranke, *PN* I, p. 236, 25; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20262_d

²⁶ Ranke, *PN* I, p. 86, 6; Chassinat (1901), "Textes provenant du Sérapéum de Memphis (*Suite*)", *RecTrav* XXIII, p. 82, CXXXVIII.

²⁷

²⁸ Ranke, *PN* I, p. 103, 3 and II, p. 352.

(13)	<i>p(3) n ms Hp</i> : the child of Apis. ²⁹		m	LP
(14)	<i>p(3) (n) Hp</i> : the one of Apis. ³⁰		m	LP
(15)	<i>p(3) šri Hp</i> : the young of Apis. ³¹		m	LP
(16)	<i>p(3) ks.tj n Hp c nh(.w)</i> : the bowing to Apis the living. ³²		m	LP
(17)	<i>p(3) di Hp</i> : the gift of Apis. ³³		m	LP
(18)	<i>m³c t Hp</i> : justice of Apis. ³⁴		f	OK
(19)	<i>mr Pth-Hp</i> : (the one whom) Ptah-Apis loves. ³⁵		f	LP
(20)	<i>mry Pth-Hp</i> : beloved of Ptah-Apis. ³⁶		f	LP
(21)	<i>n(y) m³c t Hp</i> : (the one who) belongs to justice of Apis. ³⁷		f	OK
(22)	<i>n(y) Nbty Hp</i> : (the one who) belongs to Two Ladies and Apis. ³⁸		f	OK
(23)	<i>N(y) R^c-Hp</i> : (the one who) belongs to Ra-Apis. ³⁹		m	OK
(24)	<i>n(y) Hp</i> : (the one who) belongs to Apis. ⁴⁰		f	OK

²⁹ Ranke, *PN I*, p. 108, 16 and *II*, p. 353.³⁰ Ranke, *PN II*, p. 280, 23; Spiegelberg (1906), *Ägyptisches Sprachgut in den aus Ägypten stammenden aramäischen Urkunden der Perserzeit*, p. 11.³¹ Ranke, *PN I*, p. 119, 2.³² Ranke, *PN I*, p. 129, 1.³³ Ranke, *PN I*, p. 124, 17; Griffith (1972), *Catalogue of the demotic papyri in the John Rylands Library Manchester*, document n° 3, 450.³⁴ Ranke, *PN I*, p. 145, 6 and *II*, p. 359; Junker (1938), *Giza III*, pp. 18-19, pl. 3.³⁵ Ranke, *PN I*, p. 156, 14 and *II*, p. 361; Turajeff (1910), "Einige unedierte Saïtica in russischen Sammlungen", *ZÄS* 48, p. 163; Piehl (1890), "Doit-on accepter l'hypothèse d'un règne simultané d'Apriès et d'Amasis?", *ZÄS* 28, p. 10.³⁶ Ranke, *PN I*, p. 160, 15³⁷ Ranke, *PN I*, p. 172, 19 and *II*, p. 364; Junker (1938), *Giza III*, p. 133; Griffith (1898), "Zur ägyptischen Namen des Usaphais", *ZÄS* 36, p. 142³⁸ Ranke, *PN I*, p. 425, 30; *II*, p. 404.³⁹ Ranke, *PN I*, p. 173, 3 and *II*, p. 364; Daressy (1898), *Le Mastaba de Mera*, 54; Mariette; Maspero (1889), *Les mastabas de l'Ancien Empire*, p. 327.⁴⁰ Ranke, *PN I*, p. 173, 2 and *II*, p. 364.

(25)	<i>n(y) k3 Hp</i> : (the one who) belongs to the ka of Apis. ⁴¹		m	OK
(26)	<i>n(y)t Hp cnh(w)</i> : (the one who) belongs to Apis the living. ⁴²		f	MK
(27)	<i>Hp</i> : Apis. ⁴³		m f	OK MK NK
(28)	<i>Hp ii</i> : Apis the coming. ⁴⁴		m	LP
(29)	<i>Hp i-ir di s(w)</i> : (the one whom) Apis has given him. ⁴⁵		m	LP
(30)	<i>Hp i-c3(w)</i> : Apis the great. ⁴⁶		m	LP
(31)	<i>Hp i-ci.tw</i> ⁴⁷ : Apis is purified. ⁴⁸		m	MK
(32)	<i>Hp iw(w)</i> : Apis the coming. ⁴⁹		m	NK LP
(33)	<i>Hp iw iww</i> : Apis the coming of the comings. ⁵⁰		m	LP

⁴¹ Ranke, *PN I*, p. 180, 17; Lepsius (1849), *Denkmäler II*, p. 32.⁴² Ranke, *PN I*, p. 181, 6.⁴³ Ranke, *PN I*, p. 238, 4, 6, 7, 8, 9, 10, 13, 14; Bergmann (1887), "Inchriftliche Denkmäler der Sammlung Ägyptischer Alterthümer des Österreichischen Kaiserhauses", *RecTrav IX*, p. 61.⁴⁴ Ranke, *PN I*, p. 237, 2.⁴⁵ Ranke, *PN I*, p. 237, 9; Chassinat (1900), "Textes provenant du Sérapéum de Memphis (*Suite*)", *RecTrav XXII*, p. 168 ; Speleers (1923), *Recueil des inscriptions égyptiennes des Musées royaux du cinquantenaire à Bruxelles*, 313.⁴⁶ Ranke, *PN I*, p. 237, 3.⁴⁷ The honorary ante-position is used to construct this name.⁴⁸ Ranke, *PN I*, p. 237, 4; Schiaparelli (1887), *Museo archeologico di Firenze. Vol. I, Antichità egizie, Parte prima*, n° 1560.⁴⁹ Ranke, *PN I*, p. 237, 5; Schiaparelli (1887), *Museo archeologico di Firenze. Vol. I, Antichità egizie, Parte prima*, n° 1698 ; Kamāl (1906-1909), *Tables d'offrandes*, CGC Nos 23001-23256, n° 23074.⁵⁰ Ranke, *PN I*, p. 237, 6; Chassinat (1901), "Textes provenant du Sérapéum de Memphis (*Suite*)", *RecTrav XXIII*, p. 82.

(34)	<i>Hp cȝ(w): Apis the great.</i> ⁵¹		m	MK
(35)	<i>Hp cȝ(w) i-ir: (the one whom) Apis the great has created.</i> ⁵²		m	LP
(36)	<i>Hp cȝh(w): Apis the living.</i> ⁵³		m	MK LP G.-R.
(37)	<i>Hp wȝh(w): Apis the enduring.</i> ⁵⁴		m	MK
(38)	<i>Hp wr(w): Apis the great.</i> ⁵⁵		m	MK
(39)	<i>Hp ws(w): Apis the powerful.</i> ⁵⁶		m	LP
(40)	<i>Hp mȝht: Apis is in the horizon.</i> ⁵⁷		m	LP
(41)	<i>Hp mn(w): Apis the enduring.</i> ⁵⁸		m	LP G.-R.
(42)	<i>Hp mn̄h: Apis the young.</i> ⁵⁹		m	LP G.-R.

⁵¹ Ranke, *PN I*, p. 238, 1; Blackman (1915), *The RockTombs of Meir. Part. III, The tomb-Chapel of Ukh-Hotp Son of Ukh-Hotp and Mersi (B, no. 4)*, Archaeological survey of Egypt 24, p. 18.

⁵² Ranke, *PN I*, p. 237, 8; Chassinat (1900), "Textes provenant du Sérapéum de Memphis (Suite)", *RecTrav XXII*, p. 178.

⁵³ Ranke, *PN I*, pp. 237, 10 and 238, 17, Sethe (1904), *Urkunden des aegyptischen Altertums. 2, Hieroglyphische Urkunden der griechisch-römischen Zeit. Heft 3, Historisch-biographische Urkunden aus der Zeit der Könige Ptolemäus Soter und Ptolemäus V. Epiphanes*, Urk. II, 3, p. 107, 8; Kamal (1908), "Fouilles à Gamhoud", *ASAE 9*, p. 23; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20541.

⁵⁴ Ranke, *PN I*, p. 238, 18; British museum (1909), *A guide to the Egyptian Collections in the British Museum*, 253 (III, 4).

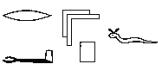
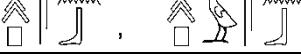
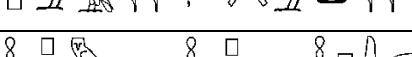
⁵⁵ Ranke, *PN I*, p. 238, 16; Schiaparelli (1887), Museo archeologico di Firenze. Vol. I, Antichità egizie. Parte prima, Catalogo generale dei Musei di antichità e degli oggetti d'arte raccolti nelle gallerie e biblioteche del regno, n° 1544.

⁵⁶ Ranke, *PN I*, p. 237, 11; Lieblein (1871-1891), *Hieroglyphisches Namen-Wörterbuch*, genealogisch und alphabetisch geordnet, I-IV, p. 1155.

⁵⁷ Ranke, *PN I*, p. 237, 12.

⁵⁸ Ranke, *PN I*, p. 237, 13; Kamal (1908), "Fouilles à Gamhoud", *ASAE 9*, p. 23 ; Chabân (1912), "Fouilles exécutées près d'El-Kantara", *ASAE XII*, p. 72-73 ; Kamâl (1906-1909), *Tables d'offrandes. Catalogue général des antiquités égyptiennes du Musée du Caire* Nos 23001-23256, n° 23162 ; Daressy (1902), "Notes et remarques", *RecTrav XXIV*, p. 161 ; Griffith (1972), *Catalogue of the demotic papyri in the John Rylands Library Manchester*, document n° 3, 455.

⁵⁹ Ranke, *PN I*, p. 237, 14; Chassinat (1900), "Textes provenant du Sérapéum de Memphis (Suite)", *RecTrav XXII*, p. 166, n° LXXXVIII ; Kamâl (1904-1905), *Stèles ptolémaïques et romaines*, CGC Nos 22001-22208, n° 22015.

(43)	<i>Hp nfr(.w): Apis the perfect.</i> ⁶⁰		m	NK
(44)	<i>Hp r^c=f: Apis is his day.</i> ⁶¹		m	OK
(45)	<i>Hp rw(.w): Apis the serving.</i> ⁶²		m	G.-R.
(46)	<i>Hp rnp(.w): Apis the young.</i> ⁶³		m	LP
(47)	<i>Hp snb(.w): Apis the healthy.</i> ⁶⁴		m	NK
(48)	<i>Hp snb(.w) wr(.w): Apis the healthy and the living.</i> ⁶⁵		m	NK
(49)	<i>Hp q³(.w): Apis the great.</i> ⁶⁶		m	NK
(50)	<i>Hp qm³(.w): Apis the creating.</i> ⁶⁷		m	MK
(51)	<i>Hp k³y⁷⁰: Apis the conceiving in the mind.</i> ⁷¹		m	MK
(52)	<i>Hp km: the black Apis.</i> ⁷²		m	MK

⁶⁰ Ranke, *PN I*, p. 237, 15; Sethe (1907), Urkunden der 18. Dynastie. Heft 11, Historisch-biographische Urkunden aus der Zeit Thutmosis' III, *Urk. IV*, 3, p. 107.

⁶¹ Ranke, *PN I*, p. 219, 13; Petrie et al. (1907), *Gizeh and Rifeh*, pl. 7^B

⁶² Ranke, *PN I*, p. 237, 7; Kamäl (1904-1905), *Stèles ptolémaiques et romaines*, CGC Nos 22001-22208, n° 22144.

⁶³ Ranke, *PN I*, p. 237, 16; Cramer (1936), “Ägyptische Denkmäler im Kestner-Museum zu Hannover”, ZÄS 72, pp. 81-108, n° 27.

⁶⁴ Ranke, *PN I*, pp. 237, 19 and 238, 19; Carter (1902), “Report on the Robbery of the Tomb of Amenophis II, Biban el Moluk”, ASAE 3, p. 119; *Urk IV*, 471; Legrain (1906), *Statues et statuettes de rois et de particuliers I*, CGC Nos 42001-42138, n° 42112.

⁶⁵ Ranke, *PN I*, p. 237, 20; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20397_m.

⁶⁶ The original meaning of the adjective *q³* was “high”.

⁶⁷ Ranke, *PN I*, p. 238, 20; Roeder; Staatliche Museen (1913-1924), *Aegyptische Inschriften aus den Königlichen Museen zu Berlin. Band II, Inschriften des neuen Reichs*, n° 11297, 10 (hieratic papyrus III, 29).

⁶⁸ Ranke transliterates  as *Hp 3m*, see Ranke, *PN I*, p. 238, 15.

⁶⁹ Ranke, *PN I*, p. 238, 15; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20571_c.

⁷⁰ According to the ancient Egyptian complexity of thought and richness of imagination, it is said of the creator god that if something is conceived in the mind and named then it comes into physical existence, see Wilson (1997), *A Ptolemaic Lexikon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, pp. 1079-1080.

⁷¹ Ranke, *PN I*, p. 238, 20; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20171_c.

⁷² Ranke, *PN I*, p. 236, 26 and 238, 2; Borchardt, Ludwig (1911-1934), *Statuen und Statuetten von Königen und Privatleuten: im museum von Kairo Nos 1-1294. Teil I-IV: Text und Tafeln zu Nr. 1-1294*, CGC Nos 1-1294, n° 440; Blackman (1924), *The rock tombs of Meir. Part. IV, The tomb-chapel of Pepi'onkh the Middle, son of Sebkhotpe and Perkhernefert (D, no. 2)*, Archaeological survey of Egypt 25, p. 8.

(53)	<i>Hp dšr</i> : the red Apis. ⁷³		m	OK
(54)	<i>Hp-Hp</i> : Apis-Apis. ⁷⁴		m	LP
(55)	<i>Hp hw=f</i> : Apis is his protection. ⁷⁵		m	LP
(56)	<i>Hp dit s(w)</i> : Apis who gives him. ⁷⁶		m	LP
(57)	<i>Hp dw³(w)</i> : Apis the rising early. ⁷⁷		m	OK
(58)	<i>Hpt</i> : Apis. ⁷⁸		f	MK
(59)	<i>hr Hp</i> : face of Apis. ⁷⁹		m	LP
(60)	<i>hr n Hp</i> : face of Apis. ⁸⁰		m f	LP
(61)	<i>htp n=i Hp</i> : Apis is gracious to me. ⁸¹		m	LP
(62)	<i>h³ Hp</i> : appearance of Apis. ⁸²		m	LP
(63)	<i>ht Hp</i> : weapon ⁸³ of Apis. ⁸⁴		m	LP

⁷³ Ranke, *PN I*, p. 238, 3; Blackman (1924), *The rock tombs of Meir. Part. IV, The tomb-chapel of Pepi'onkh the Middle, son of Sebkhopet and Perkhernefert* (D, no. 2), *Archaeological survey of Egypt* 25, p. 8.

⁷⁴ Ranke, *PN I*, p. 237, 17; Ledrain (1879-1881), *Les monuments égyptiens de la Bibliothèque nationale (Cabinet des médailles et antiques)*, *Bibliothèque de l'École des hautes-études. Sciences philologiques et historiques* 38, 47, p. 38.

⁷⁵ Ranke, *PN I*, p. 237, 18.

⁷⁶ Ranke, *PN I*, p. 237, 21; Chassinat (1900), "Textes provenant du Sérapéum de Memphis (Suite)", *RecTrav* XXII, p. 174, n° CXII.

⁷⁷ Ranke, *PN I*, p. 237, 22; II, 332, 20; Mariette (1889), *Les mastabas de l'Ancien Empire*, p. 337.

⁷⁸ Ranke, *PN I*, p. 238, 12; Bergmann (1887), "Inchriftliche Denkmäler der Sammlung Ägyptischer Alterthümer des Österreichischen Kaiserhauses", *RecTrav* IX, p. 60.

⁷⁹ Ranke, *PN II*, p. 378.

⁸⁰ Ranke, *PN I*, p. 252, 8; Moret (1901), "Le titre « Horus d'or » dans le protocole pharaonique", *RecTrav* XXIII, p. 32, n° CXXXVIII ; Roeder; Staatliche Museen (1913-1924), *Agyptische Inschriften aus den Königlichen Museen zu Berlin II*, *Inscriften des neuen Reichs*, n° 10289.

⁸¹ Ranke, *PN II*, p. 308, 26; Porter; Moss, (1931), *Topographical bibliography of ancient Egyptian Hieroglyphic Texts III*, p. 214.

⁸² Ranke, *PN I*, p. 264, 16, and II, p. 381.

⁸³ In this context, the weapon is either a stick, or harpoon, see *Wb.* III, 340, 19.

⁸⁴ Ranke, *PN I*, p. 274, 17; Schäfer; Grapow (1908), *Priestergräber und andere Grabfunde vom Ende des alten Reiches bis zur griechischen Zeit vom Totentempel des Ne-user-rê*, Ausgrabungen der Deutschen Orient-Gesellschaft in Abusir II, Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft 8, p. 121.

(64)	<i>s³ Hp</i> : son of Apis. ⁸⁵		m	MK LP
(65)	<i>s³ Hp-M³</i> ⁸⁶ : son of Apis-Ma. ⁸⁷		m	MK
(66)	<i>s³t Hp</i> : daughter of Apis. ⁸⁸		f	MK LP
(67)	<i>s³t Hp nh(w)</i> : daughter of Apis the living. ⁸⁹		f	LP
(68)	<i>k³ Hp</i> : ka of Apis. ⁹⁰		m	OK MK
(69)	<i>k³=i Hp wr</i> : my ka is Apis the great. ⁹¹		m	OK
(70)	<i>Km Hp</i> : pupil of Apis'eye. ⁹²		m	MK LP
(71)	<i>gm(w) Hp</i> : the one whom Apis found. ⁹³		m	LP
(72)	<i>t³ cr Hp</i> : the one whom Apis ascended. ⁹⁴		f	G.-R.

⁸⁵ Ranke, *PN I*, p. 283, 22; Chassinat (1903), “Textes provenant du Sérapéum de Memphis (Suite)”, RecTrav XXV, p. 59, n° CLXXVIII ; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20157_{d, 9}, 20470_{a and b}, 20081_a.

⁸⁶ In cosmogonical texts, the term Ma may be used specifically for Tatenen or Ptah Tatnen as a symbol for cosmic creation, or simply as a general term meaning “Ancestor”, see Wilson (1997), *A Ptolemaic Lexikon. A Lexicographical Study of the Texts in the Temple of Edfu*, OLA 78, p. 393.

⁸⁷ Ranke, *PN II*, 312, 16; Scharff (1924), “Briefe aus Illahun”, ZÄS 59, p. 46.

⁸⁸ Ranke, *PN I*, p. 291, 22-23, and II, p. 384; Lange; Schäfer (1902-1925), *Grab- und Denksteine des Mittleren Reichs im Museum von Kairo*, CGC Nos 20001-20780, n° 20300g, 20606d, 20631_d, 20745_d; Chassinat (1900), “Textes provenant du Sérapéum de Memphis (Suite)”, RecTrav XXII, pp. 178, n° CXXIV, 2 ; Gardiner; Peet, (1952), *The Inscriptions of Sinai. Part I, Introduction and plates*, pl. 10, n° 23.

⁸⁹ Ranke, *PN I*, p. 291, 24.

⁹⁰ Ranke, *PN I*, pp. 238, 5, 11, 340, 16, and II, p. 392; Borchardt (1911-1934), *Statuen und Statuetten von Königen und Privatleuten: im museum von Kairo I*, CGC Nos 1-1294, n° 129; Paget; Pirie (1898), *The Tomb of Ptah-hotep*, pl. 31; Lacau (1904-1905), *Sarcophages antérieurs au Nouvel Empire*, CGC Nos 28001-28086, n° 28004; Staatliche Museen (1901-1913), *Aegyptische Inschriften aus den Königlichen Museen zu Berlin, Erster Band, Inschriften von der ältesten Zeit bis zum Ende der Hyksoszeit*, n° 23673 (III, 9).

⁹¹ Ranke, *PN II*, p. 321, 11; Borchardt (1937), *Denkmäler des alten Reiches (ausser den Statuen) im museum von Kairo*, CGC Nos. 1295-1808, p. 18, n° 1338.

⁹² Ranke, *PN II*, p. 394; Mogensen (1930), *La Glyptotheque Ny Carlsberg: la collection égyptienne*, pl. 104, n° 710.

⁹³ Ranke, *PN I*, p. 351, 6; II, p. 394; Spiegelberg (1923), “Miszellen. Der Gott Kolanthes”, ZÄS 58, p. 155; Lepsius (1849), *Denkmäler aus Ägypten und Äthiopien. Text I*, p. 144; Daressy (1894), “Notes et remarques”, RecTrav XVI, pp. 44-45; Newberry (1930-1957), *Funerary statuettes and model sarcophagi*, CGC N° 46530-48575, p. 249.

⁹⁴ Ranke, *PN I*, p. 359, 1; Kamäl (1904-1905), *Stèles ptolémaïques et romaines*, CGC Nos 22001-22208, n° 22119.

(73)	<i>t³ bw Hp</i> : the place of Apis. ⁹⁵		f	LP
(74)	<i>t³ nt Hp</i> : the one of Apis. ⁹⁶		f	LP
(75)	<i>t³ Hp</i> : Child of Apis. ⁹⁷		m	LP
(76)	<i>t³w Hp jm.w</i> : May Apis grasp them! ⁹⁸		m f	LP G.-R.
(77)	<i>ts Hp hrt r^c</i> : Apis who creates the pleasantness of the day. ⁹⁹		f	LP
(78)	<i>dd Hp</i> : speech of Apis. ¹⁰⁰		f	G.-R.
(79)	<i>dd Hp iw=f^cnh</i> : Apis says, he is alive. ¹⁰¹		m	LP
(80)	<i>dd Hp mw</i> : Apis says water. ¹⁰²		m	G.-R.

As can be seen, different grammatical rules were applied to compose the personal names based on that of the bull-God Apis. The god's name occurs with considerable frequency as a direct, or an indirect genitive (the governed noun) after a substantive (the governing noun): “ *bt Hp*: desire of Apis”, “ *j Hp*: Utterance of Apis”, “ *iry Hp*: companion of Apis”, “ *nh Hp*: the living of Apis”, “ *w3s Hp*: Power of Apis”, “ *wsr Hp*: Mighty of Apis”, “ *p(3) n ms Hp*: the child of Apis”, “ *p(3) (n) Hp*: The one of Apis”, “ *sri Hp*: The young of Apis”, “ *di Hp*: the Gift of Apis”, “ *m3t Hp*: Justice of Apis”, “ *wrt*: greatness of Apis”, “ *hr Hp*: face of Apis”, “ *hr n Hp*: face of Apis”, “ *h^c Hp*: appearance of Apis”, “ *ht Hp*: weapon of Apis”, “ *s3 Hp*: son of Apis”, “ *s3 M3 Hp*: son of Apis-Ma”, “ *s3 t Hp*: daughter of

⁹⁵ Ranke, *PN I*, p. 359, 13; Kamāl (1906-1909), *Tables d'offrandes*, CGC N° 23001-23256, n° 23039.

⁹⁶ Ranke, *PN I*, p. 362, 6; II, 395.

⁹⁷ Ranke, *PN I*, p. 388, 1.

⁹⁸ Ranke, *PN I*, p. 388, 2, II, p. 399; Petrie; Walker (1909), Memphis I, British School of Archaeology in Egypt and Egyptian Research Account 14, pl. 32; Chassinat (1901), “Textes provenant du Sérapéum de Memphis (Suite)”, RecTrav XXIII, p. 87, n° CXLV, 7; Kamāl (1904-1905), *Stèles ptolémaiques et romaines*, CGC N° 22001-22208, n° 22012, 22103; Seipel; Grewenig (1993), *Götter Menschen Pharaonen : 3500 Jahre ägyptische Kultur : Meisterwerke aus der Ägyptisch-Orientalischen Sammlung des Kunsthistorischen Museums Wien: [Ausstellung] Historisches Museum der Pfalz, Speyer, vom 16. Mai bis 30. September 1993*, sarcophagus n° 12.

⁹⁹ Ranke, *PN I*, p. 394, 4; Chassinat (1900), “Textes provenant du Sérapéum de Memphis”, RecTrav XXII, p. 26, n° LXXX ; Spiegelberg (1906), *Ägyptische Sprachgut in Den Aus Ägypten Stammenden Aramäischen Urkunden Der Perserzeit*, p. 14.

¹⁰⁰ Ranke, *PN I*, p. 411, 11; Kamāl (1904-1905), *Stèles ptolémaiques et romaines*, CGC Nos 22001-22208, n° 22102.

¹⁰¹ Ranke, *PN II*, p. 334, 20; Daressy (1905), *Statues de divinités*, CGC Nos 38001-39384, Vol. I, Textes and II, Planches, n° 39301.

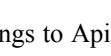
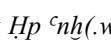
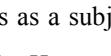
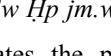
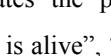
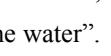
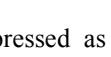
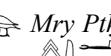
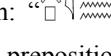
¹⁰² Ranke, *PN II*, p. 399 ; Daressy (1905), *Ibid.*, n° 38590.

Apis”, “Apis the living” “Apis the ka” “Apis the eye” “Apis the place” “The one of Apis” “Child of Apis” “Speech of Apis” “Speech of Apis is water”.

At the same time, Apis' name can be frequently used as a subject followed by verbs, in their old perfective form, as verbal predicate to express his various states: “Apis the coming” “Apis the great” “Apis the coming of the comings” “Apis the great” “(The one) whom Apis the great has created” “Apis the living” “Apis the enduring” “Apis the great” “Apis the powerful” “Apis the enduring” “Apis the young” “Apis the perfect” “Apis the serving” “Apis the young” “Apis the healthy” “Apis the healthy and the living” “Apis the great” “Apis the creating” “Apis the conceiving in the mind” “Apis the rising early”, and “daughter of Apis the living”.

In addition, the god's name sometimes appears as a subject to verbs in their relative form: “The one whom Apis the great has created”, “the one whom Ptah-Apis ascended”, “the one whom Apis ascended there”, “the one whom Apis ascended to Memphis”, “the living whom Apis has created”, “The one whom Ptah-Apis loves”, “(The one) whom Apis has given him”, “(The one) whom Apis the great has created”, “(the one whom) Apis gives him”, “One whom Apis found”, and “the one whom Apis ascended”. These relative forms can be used either with or without an expressed antecedent.

In some cases, the god's name is expressed as a noun after preposition: “the bowing to Apis the living”, “The one who belongs to justice of Apis”, “N(y) nbty

Hp: He who belongs to Two Ladies and Apis”, “ Ny *Rc-Hp*: The one who belongs to Ra-Apis”, “ Ny *Hp*: the one who belongs to Apis”, “ Ny *k3 Hp*: the one who belongs to the ka of Apis”, “ Ny *t Hp cnh(w)*: the one who belongs to Apis the living”. Furthermore, his name rarely appears as a subject to verbs: “ *htp n=i Hp*: Apis is gracious to me”, “ *Bw Hp jm.w*: May Apis grasp them!”, “ *ts Hp hrt rC*: Apis who creates the pleasantness of the day”, “ *dd Hp iw=f cnh*: Speech of Apis, he is alive”, “ *dd Hp*: speech of Apis”, and “ *dd Hp mw*: speech of Apis is the water”.

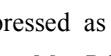
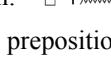
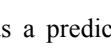
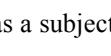
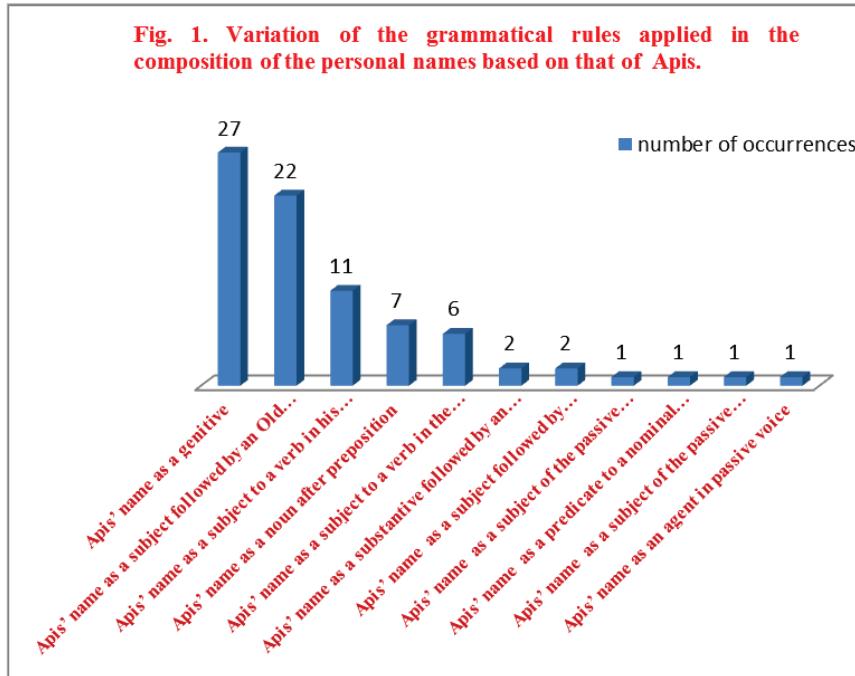
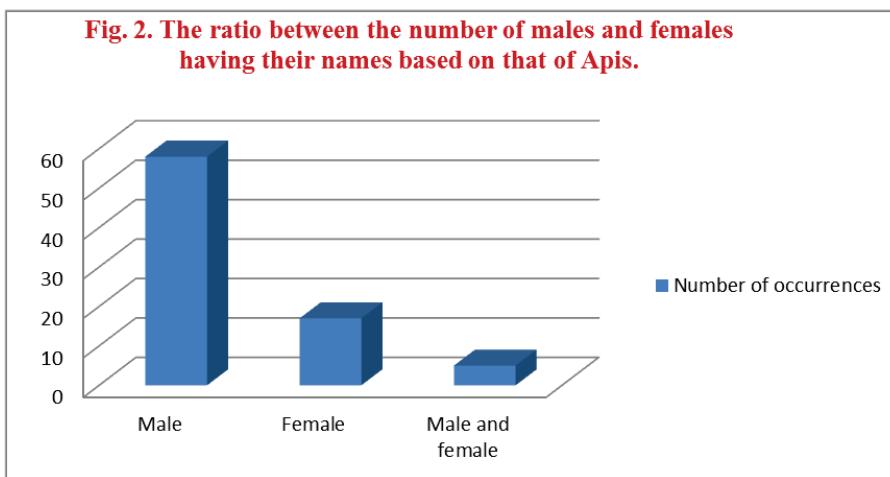
Finally, it is only sporadic to find Api's name expressed as a subject of the passive participle by means of a direct genitive: “ *Mry Pth Hp*: Beloved of Ptah and Apis”, as an agent to verbs in a passive voice form: “ *Hp iCi.tw*: Apis is purified”, as a subject followed by a predicate either prepositional “ *Hp m 3ht*: Apis is in the horizon”, or nominal “ *Hp rC =f*: Apis is his day”, “ *Hp hw=f*: Apis is his protection”, or as a predicate to a nominal subject: “ *k3=i Hp wr*: My ka is Apis the great”, or as a subject followed by an adjective: “ *Hp km*: the black Apis”, “ *Hp d3r*: the red Apis”.

Fig. 1. Variation of the grammatical rules applied in the composition of the personal names based on that of Apis.

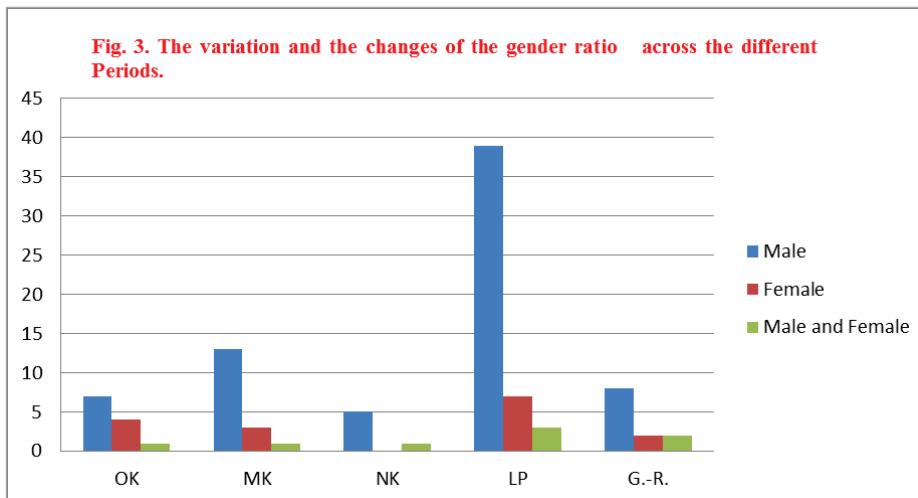


The ratio between the number of males and females having their names based on that of Apis in the ancient Egyptian society is not stable. The ancient Egyptian used the name of

Apis to mainly compose the names of their masculine newborns from the Old Kingdom until the Greco-Roman Period. However, the god's name can be seen in the construction of certain female names. Overall, it has to be noted that a number of names based on that of the god Apis are given to both male and female (fig. 2).



The occurrence and the use of the god Apis' name in the construction of the personal anthroponyms seem not to be historically restricted. The traces of these personal names have survived throughout most of Egyptian history until Roman times, respectively (fig. 3).



The analysis revealed that the number of the personal names, which integrated the god's name into their constructions, is obviously decreased in the period following the Late period (1080-332 BC). It could be argued that the ancient Egyptians were upset by the external colonization of Egypt by Greeks and by their attempts to integrate Egyptian religion with that of the new Hellenic rulers. So the Egyptians showed a little respect for the

god Apis¹⁰³; the deity whom the Ptolemys have chosen to win the reverence of the ancient Egyptians. As a result, the Egyptians stop using the name of that deity to compose those of their newborns.

IV. Conclusion

After this enumeration of the Egyptian and Ptolemaic royal names and the anthroponyms based on the name of god Apis, it could be returned to the following points. It is clear that most of the personal names are attested in the Late Period, when the cult of the bull-god was given particular prominence and his reputation reached its peak. However, the royal names are principally found in the Ptolemaic Dynasty.

During the Eighth dynasty, the king Neferkauhor used the name of the Memphite god Apis to form his royal titularies to be under his full protection. This could be due to the geographical reason, where Memphis, the main cult centre of Apis, was the Capital of ancient Egypt during that period.

During Ptolemaic dynasty, a number of rulers incorporated the name of Apis to their royal titularies. This could be due to the political reason, which has two parallel lines. On the one hand, during the Hellenistic rule in Egypt, Greeks made efforts to integrate Egyptian religion with that of the new Hellenic rulers¹⁰⁴. They integrated the highly popular god Apis in their royal titularies to win the reverence of the Egyptian religious leaders and their followers. On the other hand as a manifestation of Ptah¹⁰⁵, Apis also was considered to be a symbol of the king, embodying the qualities of kingship.

Most of the personal names include the name of Apis followed by one of his physical or intellectual qualities. The use of the names of the bull god in anthroponomy sometimes reflects a particular devotion to one of his forms or capacities. The various qualities of Apis present particular links that unite the ancient Egyptians to that religious deity. From studying all these names, this could be due to two main reasons. Firstly, the geographical reason, where the ancient Egyptian name their children after the main deity of the local city (Egyptian *ntr njwty*)¹⁰⁶. Almost all the names collected in the current survey are coming from Memphis. Finally, the Historical reason, which has two parallel lines. On the one hand, naming the children after the god, as he is very special and divine character in the country, and we are still doing this till now. On the other hand, the period when the deity had a particular importance like the dynasty.

¹⁰³ Greek's policy was to find a deity that might win the reverence of the Egyptian people and the new Hellenic rulers. Without success, Alexander had attempted to use Amun for this purpose, but that deity was more prominent in Upper Egypt and not for those in Lower Egypt, where the Greeks had stronger influence. Since the Greeks had little respect for animal-headed deities, a Greek statue was created as an idol and proclaimed as an anthropomorphic equivalent of the highly popular Apis. It was named Aser-hapi.

¹⁰⁴ According to Arrian, Apis was one of the Egyptian deities whom Alexander the Great propitiated by offering a sacrifice during his seizure of Ancient Egypt from the Persians. After Alexander's death, his general Ptolemy I Soter made efforts to integrate Egyptian religion with that of the new Hellenic rulers. Ptolemy's policy was to find a deity that might win the reverence of both groups. Since the Greeks had little respect for animal-headed deities, a Greek statue was created as an idol and proclaimed as an anthropomorphic equivalent of the highly popular Apis. It was named Osiris-Apis, which became Serapis, and later was said to represent Osiris fully, rather than just his Ka, see Arrian, *Anabasis Alexandri*, (Section 7.5.1-16), translated by John Yardley, p. 26.

¹⁰⁵ Apis was the *whm* of Ptah (the herald), the chief deity in the area around Memphis.

¹⁰⁶ For more information for these names after the place name, there is a list of runaways and the correlation of the personal names with place name Hayes (1955), *A Papyrus of the Late Middle Kingdom in the Brooklyn Museum*, Brooklyn.

To conclude, the number of the personal names holding the name of god Apis as whole or as a part of the name, is obviously decreased in the Ptolemaic Dynasty. This might be a result of the external colonization of Egypt by Greeks, and their attempts to take the Egyptian land and to impose agricultural methods against the wishes and experience of the Egyptian farmers. Consequently, the ancient Egyptians were upset and they hated Greeks and their efforts to integrate Egyptian religion with theirs. As a result of this action, the Egyptians became against the deity whom the Ptolemys have chosen to win the reverence of the two groups, namely the god Apis and, thus, they stop using the name of that deity to compose those of their newborns

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□ The author

Walid SHAIKH AL ARAB obtained his MSc degree in Sciences of Antiquity in 2004 at the University of Lille 3 - Charles de Gaulle, and his PhD in Egyptology in 2008 at the same University. In 2009, he was appointed lecturer at Fayoum University and, in 2015, Associate Professor. He is currently a Professor of Egyptology at the same University since February 2021.

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Fayoum University
Whs00@fayoum.edu.eg