USE OF THE TERM 3h IN THE REIGN OF SETI I

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In the monumental texts of Seti I, the term 3h is used with great frequency. Several temple foundations built during his reign had official names incorporating the term. Three of these were patterned on the formula 3h Sty-Mr-n-Pth m pr god N. A third, the Osireion at Abydos, was called 3h Mn-m3t-R n Wsir. The use of 3h was not, however, limited to the names of temple foundations; rather, it is ubiquitous in rhetorical texts of the period. It is commonly found in dedication texts inscribed on architraves and other architectural elements of various temples, within both the encomiums and main narratives of royal stelae and in the captions of ritual scenes on temple walls. The following examination of rhetorical texts of Seti I using this term aims at a better understanding of both the reasons 3h was so common in Seti I’s monumental inscriptions and its meaning in such contexts.

3h has traditionally been understood to have had two entirely different root meanings. In the Wörterbuch it is translated both as herrlich and trefflich or nützlich. In English, these two contrasting notions are often translated as “glorious/splendid” and “beneficial/useful.” Both of these connotations have been accepted for a long time, but little effort has been made

*I am grateful to Prof. Ronald J. Leprohon for looking over this manuscript and for offering a number of helpful suggestions and references.

1The use of 3h was not troubling to the orthodoxy of Seti’s time despite its use in Akhenaten’s nomen and as part of his own religious program. In a similar fashion the very Itn itself appears in official texts of his reign. See J. Yoyotte, “Les grands dieux et la religion officielle sous Séti Ier et Ramesès II,” BSFE 3 (1950), 19. On the significance of this term in the reign of Akhenaten see F. Friedman “3h in the Amarna Period,” JARCE 23 (1986), 99-106.


to understand when and why this term should have one or the other nuance in a given context, and individual scholars have often been inconsistent in their translations of ḥ3 in similar or identical texts.

From her study of its use in funerary sources like the 3h ikr n Rc stelae, Englund maintains that the notion expressed by 3h is that of a creative supernatural power linked to the creator god.4 Friedman responded that the root meaning is derived not from a supernatural, but rather a mundane, earthly source and that it connotes the idea of “3ḥ-effectiveness” in both daily affairs and the realm of the supernatural.5 Although some have averred that 3ḥ means “to shine/be luminous” this nuance is, she argues, a secondary meaning arising from its use in funerary contexts.6

Friedman has argued persuasively that 3ḥ describes actions, often of a quid pro quo nature, taken by social inferiors on behalf of social superiors and vice versa.7 The king, in particular, was 3ḥ for the gods, and occasionally for the royal ancestors, and they, in turn, were 3ḥ for him.8 In both royal and private contexts, this quid pro quo nature of performing 3ḥ-actions was often explicitly stated. Although Friedman prefers the translation “3ḥ-effective,” words like “beneficial” and “useful” are compatible with her analysis of its fundamental nuance.

6Ibid., Serapis 8, 39 & n. 2, 45-46.
7Ibid., 40ff.
8Ibid., 42.
Under Seti I, the expression is generally used in rhetorical texts to describe the king himself or his actions. When referring to the royal person, it is often used as a modifying adjective that follows his name or a reference to him directly, e.g. tit 3ḥt n ṭ lm, "the beneficial image of Atum." At other times, it is nominal in form, but is still used to describe him, e.g. nsw-bity 3ḥ n ṭ ms ṣw, "King of Upper and Lower Egypt, beneficial for the one who bore him." Table 1 is a representative sample of dozens of similar examples where the term is used to describe the king in texts of every sort decorating architectural elements of temples, stelae, and royal and divine statuary. These range from brief, stereotyped inscriptions found on columns and caption texts in ritual scenes to phrases in royal encomiums on rhetorical stelae.

<table>
<thead>
<tr>
<th>KIRI</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>39:4</td>
<td>tit 3ḥt n ṭ lm</td>
<td>&quot;beneficial image of Atum&quot;</td>
</tr>
<tr>
<td>46:10</td>
<td>prt 3ḥt n nb tḥ ṣsr</td>
<td>&quot;beneficial seed of the Lord of the Holy Land&quot;</td>
</tr>
<tr>
<td>76:1</td>
<td>3ḥ n ṭ f</td>
<td>&quot;beneficial for his father&quot;</td>
</tr>
<tr>
<td>118:10-11</td>
<td>Mn-m3t-Rc 3ḥ mnw m ṭ nw</td>
<td>&quot;Menmaatre beneficial of monuments in Heliopolis&quot;</td>
</tr>
<tr>
<td>121:12</td>
<td>nḥr-nfr 3ḥ n ṭ f</td>
<td>&quot;Good god beneficial for his father&quot;</td>
</tr>
<tr>
<td>121:14</td>
<td>prt 3ḥ n kḥ ṭ nw</td>
<td>&quot;beneficial seed of the Bull of Heliopolis&quot;</td>
</tr>
<tr>
<td>152:15</td>
<td>nḥr-nfr iw ṭ ṭ mi ḫr</td>
<td>&quot;Good god, beneficent heir like Horus&quot;</td>
</tr>
<tr>
<td>155:7</td>
<td>nsw-bity 3ḥ n ṭ ms ṣw</td>
<td>&quot;King of Upper and Lower Egypt, beneficial for the one who bore him&quot;</td>
</tr>
<tr>
<td>156:15-16</td>
<td>s3 Rc 3ḥ n psdt</td>
<td>&quot;Son of Re, beneficial for the Ennead&quot;</td>
</tr>
</tbody>
</table>

In describing the king’s actions, 3ḥ can be used nominally as the object of a participial form of the verb iri. The whole phrase serves adjectivally to describe the sovereign in terms of his actions, again usually on behalf of the gods. Thus he may be termed nsw mnḥ ir 3ḥ n ṭ f "the efficient king who makes benefactions for his father," or the like (see table 2).
Here he is surely being described as effective/beneficial on behalf of the gods. Although in some of these examples 3ḥ could be translated as “glorious,” with n being taken as a genitive, in other cases n must be dative, as it makes little sense for the monarch to be “glorious on behalf of his father god N” in these contexts. By contrast, the connotation of “beneficial,” or a similar translation, makes sense in every case. It is unclear, however, what iri 3ḥ taken as

93ḥwt “benefactions,” literally “what-is-beneficial,” is a participial form of an Eigenschaftsverbum, or “attributive verb” used as a noun. Wb. I, 15:10-14.

Table 2: the phrase ir 3ḥ used to Describe the King

<table>
<thead>
<tr>
<th>KRI I</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:3</td>
<td>nsw rs-tp ir 3ḥwt</td>
<td>“vigilant king who makes benefactions”</td>
</tr>
<tr>
<td>70:11</td>
<td>ntr-nfr ir 3ḥwt [n Tw]nty</td>
<td>“Good god who makes benefactions [for the Helio]politan”</td>
</tr>
<tr>
<td>71:3-4</td>
<td>nsw-bity ir 3ḥwt</td>
<td>“King of Upper and Lower Egypt who makes benefactions”</td>
</tr>
<tr>
<td>129:4</td>
<td>wr mnw ir 3ḥwt n psqt</td>
<td>“great of monuments who makes benefactions for the Ennead”</td>
</tr>
<tr>
<td>137:6</td>
<td>nb-T3wy ir 3ḥwt n it.f WsIr</td>
<td>“Lord of the Two Lands who makes benefactions for his father Osiris”</td>
</tr>
<tr>
<td>137:14</td>
<td>nsw-bity ir 3ḥwt n ntrw</td>
<td>“King of Upper and Lower Egypt who makes benefactions for the gods”</td>
</tr>
<tr>
<td>155:5</td>
<td>ntr-nfr ir 3ḥwt n nb m3ʾt</td>
<td>“Good god who makes benefactions for the Lord of Truth”</td>
</tr>
<tr>
<td>156:15</td>
<td>nsw-bity ir 3ḥwt n it.f</td>
<td>“King of Upper and Lower Egypt who makes benefactions for his father”</td>
</tr>
<tr>
<td>159:14</td>
<td>s3 Rʾ ir 3ḥwt</td>
<td>“Son of Re who makes benefactions”</td>
</tr>
</tbody>
</table>
“making glorifications/illuminations” would mean. Certainly, then, \( l\ r\ l \ h \) expresses a more concrete, practical act.\(^{10}\)

In dedication texts, such as those on the architraves of the Karnak Hypostyle Hall, Seti is often described as “seeking out benefactions” (\( h\ h\ y\ \ h\ w\ t \)). Indeed he often fails to sleep at night because of this, sometimes “lying awake” (\( \ s\ d\ r.\ w \)) and always remaining vigilant/wakeful (\( r\ s-t\ p \)) while engaged in his task.\(^{11}\) This sort of language first appears in the Middle Kingdom,\(^{12}\) but is uncommon in rhetorical texts of the Eighteenth Dynasty until the reign of Amenhotep III.\(^{13}\) Under Seti, an analogous use is made of this word in some of the dedication

\(^{10}\)In the larger year nine stela of Seti I from Aswan describing a quarrying mission led by the future Ramesses II while he was crown prince, the officials are described as “hastening (the work) along,” while “the king’s eldest son was before them doing \( h\ h \) for His Majesty” (\( h\ r\ t\ t \ h\ n\ h\ m.f \ [KRI \ I, \ 74:14] \)). Ramesses’ task here was clearly practical, to oversee the production of colossi and obelisks. Therefore \( h\ h \) must connote “beneficial” or “effective” not “glorious.” On this inscription see most recently P. Brand, “The ‘Lost’ Obelisks and Colossi of Seti I,” \( J\ A\ R\ C\ E\ 34 \) (1997), 101-114.

\(^{11}\)An interesting parallel occurs in Pap. Bulaq 17, 7th stanza, where Amen is said to “spend the night wakeful while everyone sleeps seeking out (\( h\ h\ y \)) what-is-beneficial (\( \ h\ h \)) for his creatures.” A. Mariette, \( \textit{Les papyrus égyptienne du Musée Boulaq II} \) (Paris, 1872), no. 17, stanza 7; J. A. Wilson in \( \textit{ANET}, \) 365-367; J. L. Foster, \( \textit{Hymns, Prayers, and Songs: An Anthology of Ancient Egyptian Lyric Poetry} \) (Atlanta, 1995), 58-65. I am grateful to Ronald J. Leprohon for these references. It seems likely that this phrase was inspired by examples where the king is described as \( r\ s-t\ p \ h\ h\ y \ h\ h. \) It further reinforces the notion that \( h\ h\)-actions were often quid pro quo between pharaoh and the gods.

\(^{12}\)See E. Blumenthal, \( \textit{ Untersuchungen zum ägyptischen Königtum des Mittleren Reiches I} \) (Berlin, 1970), 142. I am grateful to Ronald J. Leprohon for this reference.

\(^{13}\)It resurfaces first on the sphinx stela of Thutmose IV where the king is described as \( h\ h\ y\ \ h\ w\ t\ n\ n\ t\ r\ w\ n\ T\ s\ w\ y \) (\( U\ r\ k.\ IV,\ 1540:17 \)). Under Amenhotep III its is often found in building and dedication texts such as those on the architraves from the solar court in Luxor temple. The term \( h\ h\ y \) is found here twice with \( h\ h: \ t\ m\ n-h\ t-p-hk3-W3st\ r s-t\ p\ n\ m\ h\ h\ y\ i\ r\ t\ h\ h\ t\ m\ l\ p-t-rsyt \) (\( U\ r\ k.\ IV,\ 1690:16-17 \)); \( s\ d\ r.\ (w)\ h\ h\ y\ h\ w\ t\ n\ l\ t\ f\ m\ n-R^* \) (\( U\ r\ k.\ IV,\ 1701:14-15 \)). The verb \( h\ h\ y \) is also used with \( s\ p\ n\ b\ mnh \), “every excellent action,” and \( s\ p\ ikr \) “excellent action.” Cf. \( U\ r\ k.\ IV,\ 1689:8 \&\ 1697:12-13 \). In two of these examples he is described as lying awake (\( s\ d\ r.\ w\ r\ s-t\ p \)) when contemplating these actions. Since Amenhotep’s building projects at Luxor on behalf of Amen-Re are being described, it seems certain that \( h\ h \) means “effective,” or “beneficial,” especially as a parallel to the terms \( mnh \) and \( ikr \) which describe practical
texts on the architraves of the Karnak Hypostyle Hall, and it is also found in other
monumental inscriptions as early as year one on royal stelae and in the Speos Artemidos
inscriptions:

Larger Buhen stela
\[\text{iswt } hm.f \ hr \ hhy \ 3hw \ r \ ir(t).w \ n \ it.f \ Mnw-Imn\]

"Now His Majesty sought out benefactions in order to do them for his
father Min-Amen" (KRI I, 38:9-10).

Speos Artemidos Great Inscription
\[\text{ist } hm.f \ hr \ hhy \ 3ht \ n \ mwt.f \ Pht \ nbt \ Srw\]

"Now His Majesty sought out benefactions for his mother Pakhet Lady of
Shero" (KRI I, 42:16).\(^{14}\)

Quarry inscription, East Silsila year 6
\[\text{ist } hm.f \ w.s \ m \ niwt \ rsyt \ hr \ itf \ hsy \ sw \ it.f \ Imn-R^e \ nsx-ntrw \ sdr.(w) \ rs-tp \ hr \ hhy \ 3hw \ n \ ntrw \ nbw \ T3-mry\]

"Now His Majesty, L.P.H. was in the Southern City doing what pleased
his father Amen-Re king of the gods when he lay awake seeking out
benefactions for all the gods of Egypt" (KRI I, 60:8-9).

Karnak Hypostyle Hall, architrave inscription
\[\text{ist } ir \ ntr-nfr \ w^2h \ lb \ r \ itf \ mnw \ sdr.(w) \ rs.(w) \ n \ ^f\ n.f \ m \ hhy \ ir \ 3ht \ in \ hm.f \ dd \ tp-rd \ s^m \ k^w^m \ m \ mnm.f\]

"Now as for the Good god whose heart is set on making monuments
while lying awake unable to sleep while seeking to perform benefactions;
indeed, it was His Majesty who gave the instructions, who guided work
on his monument" (KRI I, 202:4-5).

Karnak Hypostyle Hall, architrave inscription
\[\text{ist } hm.f \ m \ s^3 \ mr.f \ hr \ hhy \ spw \ n \ 3hw \ n \ ms \ sw\]

"Now His Majesty was a loving son who sought out actions of
beneficence for the one who bore him" (KRI I, 414:15-16).

notions such as the effectiveness and quality of the king’s actions.

\(^{14}\)Elsewhere in the text Seti is called “the king who is awake making benefactions” \(nsw \ rs-tp \ itf \ 3hw\) (KRI I, 42:3).
From these examples, it is clear that Seti is searching for a specific act or acts to perform, and that these are connected with the building or refurbishment of monuments. Here 3ḥ makes better sense if it connotes “beneficent,” “effective” or “useful” actions rather than “glorious” or “splendid” ones. In particular, 3ḥ is used here in a nominal sense, not adjectivally, and translations like “seeking out glorifications” are unconvincing.

Moreover, Seti’s inscriptions often describe how his actions are beneficial for the gods, in particular his building activities on their behalf, including ones for his deceased father Ramesses I. Moreover, the monuments themselves are frequently described as being 3ḥ for the gods:

Qantara monument for Ramesses I

\[
\text{ir. n.f m mnw.f n it.f Hr nb Msn mds-}' \text{ mst sšnw.f m bi3t m k3t mn} \text{λ} \text{n dt} \text{ m ir s3 ir } 3hw t
\]

“It is his monument that he made for his father Horus of Mesen the formidable of arm, fashioning his image in bi3t-stone, in excellent and everlasting workmanship as a son who does what-is-beneficial” (KRI I, 106:8-9).

Abydos chapel of Ramesses I

\[
\text{iw } \text{ir.n.i } 3hw t \text{ hr.k kd.i n.k } \text{hw} \text{t n k3.k}
\]

“I have made benefactions for you since I have built for you a mansion for your Ka” (KRI I, 109:15).

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\[15\] E.g. KRI I, 414:14, spw n 3hw t where an indirect genitive is used so that 3hw t cannot possibly be mistaken for a modifier.

\[16\] So, not “he made it as his monument.” See E. W. Castle, “The Dedication Formula ir.n.f m mnw.f,” JEA 79 (1993), 99-120.
Abydos temple of Seti I dedication text  
\[ ntr-nfr \, lw^e \, 3\text{h} \, ml \, Hr \, ir \, mnw \, m \, t3-wr \]


Abydos temple dedication text  
\[ ir.n.f \, m \, mnw.f \, n \, it.f \, Wsir-hry-ib \, hwt-Mn-m3\text{t-R}^e \, irt \, n.f \, hwt-ntr \, nfrt \, w^e bt \, 3\text{h}t \, mnht \]

“It is his monument that he made for his father Osiris who is in the Mansion of Menmaatre, making for him a perfect, pure, beneficial and excellent temple” (KR/I, 156:8-9).

Abydos temple dedication text  
\[ irt \, n.f \, hwt-ntr \, m \, m\text{3wt} \, hr \, st \, 3\text{h}t \, n \, qt \, ir.f \, dl \, 'nh \]

“...making for him a temple anew in the beneficial place for eternity, that he might make ‘given life’" (KR/I, 166:44).

Abydos temple dedication text  
\[ ir.n.f \, m \, mnw.f \, n \, it.f \, Wsir-hry-ib \, hwt \, Mn-m3\text{t-R}^e \, irt \, n.f \, 'h \, wrt \, m \, st \, irt \, 3\text{h}wt \, ir.f \, dl \, 'nh \, ml \, R^e \]

“It is his monument that he made for his father Osiris who is in the Mansion of Menmaatre, making for him a great palace in the place of making benefactions that he might make ‘given life’” (KR/I, 169:1-2).

Karnak Hypostyle Hall dedication text  
\[ nsw \, nhf \, ir \, 3\text{h}wt \, n \, it.f \, nsw-ntrw \, kdt \, pr.f \, smnh \, hwt-ntr \, f \, m \, k3wt \, mnht \, nt \, hh \, shd.n.f \, wb3 \, $ps \, m \, mnw \, nfrw \, wrw \, w3dw \, //// \]

“The mighty king who makes benefactions for his father the King of the gods, who builds his domain and elaborates his temple with the excellent workmanship of eternity. He has illuminated the August Hall\footnote{wb3 generally refers to the area in front of a temple, but in the case of the Karnak Hypostyle, it seems to refer to the building itself. Spencer, The Egyptian Temple: A Lexicographical Study (London, 1984), pp. 9 & 13. This is perhaps due to the fact that although the Hypostyle Hall was considered a hwt-ntr itself, it was also seen as being in front of (hft-hr) the Ipt-swt proper.} with perfect and great monuments (consisting of) columns...” (KR/I, 201:14-15).
The *quid pro quo* nature of $\mathfrak{3}$-actions can be seen in one last example from yet another architrave text in the Karnak Hypostyle:

Speech of Amen-Re to the gods

m$\dot{s}\mathfrak{3}.\text{tn mnw pn nfr w}^{\mathfrak{3}}\text{b rwd ir.n n.i s}^{\mathfrak{3}}.\text{i n ht.i mry.}(i) \text{ nb-T}3\text{wy nb irt ht Wsr-m}^{\mathfrak{3}}\text{t-R}^\mathfrak{3}-\text{stp-n-R}^\mathfrak{3} \text{ rnm.i m ht r irt n.}(i) \text{ 3}^\mathfrak{3}\text{hw} \text{t n r-pr.i.}...\text{hm}3\text{tn sw m }^{\mathfrak{3}}\text{nh w}3\text{s stp-tn s}3\text{.tn h}3\text{.f sns}3\text{.n.(w) sw wnn.f m-}^{\mathfrak{3}}\text{tn 3}^\mathfrak{3}\text{.f mi 3}^\mathfrak{3}\text{.tn r rwd rn.f mitt rntn r grw hh mi kd.n.f Tpt-swt m m3}^\mathfrak{3}\text{wt m inr h}3\text{.f nfr r}3\text{t di.n.f 3w ws}3\text{t n lw}3\text{.i m h}3\text{w ir.n drt}3\text{w}

"You have seen this perfect, pure and durable monument which my beloved bodily son has made for me, (namely) the Lord of the Two Lands, Lord of the ritual Usermaatre-Setepenre$^{18}$ whom I reared from the womb in order to do for me what-is-beneficial for my temple...may you endow him with life and dominion, may you set your protection behind him and be brotherly to him while he exists with you. Let him be beneficent as you are beneficent in order that his name might endure, just like your names, to the boundary of eternity in as much as he has built for me Karnak anew in fine, hard white sandstone. He has given length and width to my sanctuary in excess of what the ancestors did" *(KRI I, 203:2-5).*

This and all the other dedication texts from the Karnak Hypostyle, as well as the other examples given above, make it clear that the measure of Seti's $\mathfrak{3}$-effectiveness, to borrow Friedman's term, was the magnitude of his building program. The king is described as being $\mathfrak{3}$ either as a quality he has himself, or as a result of his actions on behalf of the gods, and the term is closely tied to building and cultic activities. The monuments themselves or the places where they are built, (i.e. the *st irt $\mathfrak{3}$ht, “the place of doing what-is-beneficial”*), are described as having this same quality. The concrete, practical nature of these $\mathfrak{3}$-actions and their *quid pro quo* nature, mitigates against the more abstract connotation of “glory” or “luminosity.” Above all, Seti frequently employed this term in his rhetorical texts to express his serviceability towards the gods in building large temples and endowing them with rich

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$^{18}$The cartouches on many of these architrave texts have been usurped by Ramesses II from Seti I. See L.-A. Christophe, “La face sud des architraves surmontant les colonnes 74-80 de la grande salle hypostyle de Karnak,” *BIFAO* 60 (1960), 69-82.
offerings in an effort to secure the traditional goal of a long and prosperous reign as a divine
gift of reciprocity, and in particular for the legitimization of the fledgling Nineteenth Dynasty.
Against this background, the use of 3h in the programmatic names of several of his great
temple foundations is particularly significant.

**Parallel Foundations** 3h Sty-­mr-­n-­Pth m pr N

Egyptian temples were generally named by the pharaohs who built them. In some
cases, two or more of these foundations shared names based on a common model. Seti’s two
major constructions at Thebes, the Karnak Hypostyle Hall and Gurnah memorial temple, are
among the best known examples of this practice. The Karnak Hypostyle is called 3h Sty-­mr-­n-
Imn m pr Imn, while the Gurnah temple is like-named but with the added phrase hr imtt
W3st. At least two other buildings erected by Seti bore similar names, the 3h Sty-­mr-­n-­Pth m
pr Pth at Memphis and the Osireion at Abydos, called 3h Mn-­m3r-­t-­Rr n Wsir. It is quite
probable that other, now destroyed buildings would have borne names based on the same
pattern, in particular at Heliopolis.

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19 R. Stadelmann, “Tempel und Tempelnamen in Theben–Ost und –West,” MDAIK 34

20 Known only from faience plaques from a foundation deposit: KRI I, 124, §63 a/b;
K.A. Kitchen, Ramesside Inscriptions Translated and Annotated: Notes and Comments
(Oxford, 1993), 100-101, §63 a/b; idem, “Towards a Reconstruction of Ramesside Memphis,”
in E. Bleiberg and R.E. Freed (eds.), Fragments of a Shattered Visage: Proceedings of the
International Symposium on Ramesses the Great (Memphis, 1993), 88-89.

21 A votive temple model from Tell el-Yahudia, Brooklyn 49.183 [66.229], represents
one of Seti’s major building projects in the cult center of Re. Unfortunately it does not give
the name of this structure which was probably a peristyle forecourt fronted by a pylon
gateway with obelisks and colossi similar to the Ramesside court at Luxor temple. See A.
as a seperatum and in Miscellanea Wilbouriana 1 (1972), 1-23; P. Brand, JARCE 34 (1997),
101-104; idem, “The Monuments of Seti I and their Historical Significance: Epigraphic, Art
Historical and Historical Analysis,” Ph.D. Dissertation (University of Toronto, 1998), 156-
159.
The names pharaohs gave their large ceremonial buildings in the New Kingdom generally made a theological or ideological statement of some kind.\textsuperscript{22} Often, a number of foundations were given parallel names.\textsuperscript{23} In many cases these names expressed some notion of the king’s divinity, often through his being “united,” $hnm$, with a god\textsuperscript{24} or a toponym.\textsuperscript{25} As demonstrated above, it seems clear that the term $\text{l$h}$ as used in texts of Seti I means something like “beneficial,” “useful” or “effective.” There is no reason to believe it meant “glorious,” and this translation is, in fact, impossible in some instances. The term $\text{l$h}$ is used to describe the king or his actions, but always in relation to how these benefit the gods. In particular, construction of monuments ($mnw$) is described as being $\text{l$h}$. The same is certainly true of his parallel temple foundations. $\text{l$h} Mn-m\text{3}t-R\text{c} n Wsir$, the Osireion, is an example where the translation of $\text{l$h}$ as “glorious” makes no sense, i.e. “Glorious is Menmaatre for Osiris,” whereas “beneficial for” does. As for the other three like-named foundations, “beneficial” is the preferred nuance for the term. By making additions such as the Karnak Hypostyle and Gurnah memorial temple to the greater “domain,” $pr$,\textsuperscript{26} of Amen, the king was certainly “beneficent.”


\textsuperscript{24}E.g., Amenhotep with Ptah in his Memphite temple called $Nb-M\text{3}t-R\text{c}$ $hnmt$ $Pth$, for which see Morkot, op. cit., 325-327.

\textsuperscript{25}Both the Ramesseum and Luxor temple forecourt of Ramesses II are called $hnmt$-$W\text{3}t$.

\textsuperscript{26}P. Spencer, op. cit., 14-20 & 27.
Sonderdruck aus:

GÖTTINGER MISZELLEN
Beiträge zur ägyptologischen Diskussion

ISSN 0344-385X
Herausgegeben von Mitgliedern des
Seminars für Ägyptologie und Koptologie der
Georg-August-Universität Göttingen

Göttingen: Seminar für Ägyptologie und Koptologie