The Stela of Imenyseneb

(Louvre Museum 269)

The right side of the lunette:

\[
\begin{align*}
wsr \ hnt(i) \ imntiw, \ nb \ 3b\ dw, \ pt\ h \ stir \ wp-w3wt, \ nb \ t3 \ dsr, \ m\hw
\end{align*}
\]

Osiris, foremost of the Westerners, lord of Abydos, Ptah, successor Re, Wep-wawet, the Delta, lord of the Sacred Land.

A djed symbol with extended arms is holding the standard of Wep-wawet.

The left side of the lunette:

\[
\begin{align*}
wp-w3wt, \ hrw, \ z3 \ wsir, \ wp-w3wt, \ zm3 \ t3wi, \ sm\hw
\end{align*}
\]

Wep-wawet, Horus, son of Osiris, Wep-wawet, the Nile Valley, uniter of the Two Lands.

A djed symbol with extended arms is holding the standard of Wep-wawet.

The text:

\[
\begin{align*}
htp-di-(n)swt \ wsir \ hnt(i) \ imntiw \ nTr \ aA \ nb \ AbDw \ di.f \ prt-hrw \ t \ irtt \ k3 \ 3pdw \ 3h \ wsr \\
m \ hr(i)-nTr \ n \ k3 \ n \ mt(y) \ n \ z3 \ n \ 3bdw, \ imny-snb,^2 \ m3\ hrw, \ ir.n \ w\sw(i)-m-k3w,^3 \ ms.n \ nbt \ pr \ nbt-itf^4
\end{align*}
\]

A royal offering of Osiris, foremost of the Westerners, great god, lord of Abydos, giving an invocation offering of bread, milk, cattle and fowl to be glorious and powerful in the necropolis, for the ka of the controller of the priestly phyle of Abydos, Imeny-seneb, justified, begotten of Wai-em-kau, born of the house mistress Nebet-itef.

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1 http://commons.wikimedia.org/wiki/File:Egypte_louvre_269_stele.jpg
2 See PN 32, 2.
3 See PN 77, 15.
4 See PN 188, 7.
H. N. Seneb, the vizier’s son, came to summon me with an assignment of the vizier. Then I had gone with him, I found the mayor of the town and vizier Ankhu in his office.

Then, this officer enjoined a command for me (lit. put a command on my face) saying:

Look, it has been commanded that you clean the temple of Abydos. According to procedure (lit. what belongs to its hand), craftsmen are given to you along with temple staff workers of the districts and the labor establishment of divine offerings.

Then I cleaned it (lit. through) ground and top, (lit. through) its walls outside and inside. The draughtsmen were filling in paint in the design and in the forms in renewing what had been done by the King of Upper and Lower Egypt, Kheper-ka-Re, justified.

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5 Narrative infinitive.
6 Passive (and not stative) since the action “to command” has been completed.
7 Prospective/subjunctive sdm.f as the predicate of a noun clause; see Allen (19.9).
8 A collective noun written here with genuine plural.
9 The preposition m means “in” or “of” for materials.
10 The nouns tit “image, form, shape, design, written sign” and im “form, shape” have similar meanings.
11 Perfect relative form.
12 Lit. “what the King…had done.”
Now Khu-Bak proceeded to rest in his seat/throne in this temple, the deputy of the overseer of the seal (chief treasurer), Sa-In-heret, accompanying him.

Then he thanked me more than anything, saying: How fortunate is he who did these for his god!

Then he gave me a heap of 10 offerings including (lit. provided with) date-cakes and half of a calf.

Then a senior of the chamber proceeded downstream, and inspected the work. Then it was rejoiced more than anything.

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13 According to P. Smither, JEA 34, pp. 33-34, the designation Khu-Bak, lit. “bright protected one” (hw is a passive participle of the 3ae inf. verb hwi “protect” used as a noun, and bAq is an adjective meaning “oily, bright, dazzling” with the sheaf of emmer being used as a determinative borrowed from that of the moringa-oil) should refer to the reigning king in much the same way as Pr-aA does to the pharaoh, but it may only have been used in the Second Intermediate Period.

14 Lit. “Son of Onuris.” “Onuris (Anhur, Onouris)” is a warrior sky-god, often identified with Shu; Wb. I, 91.

15 Compare with the official Sa-Setet with identical position (Louvre Museum 271 also in this web site).

16 Exclamatory adjectival sentence.

17 Subject + stative construction using the transitive verb hA.i + m “rejoice at/over.” The impersonal suffix pronoun .tw should be .f.

18 Lit. “greatly with respect to anything.”