Notes on the Statue of the Royal Scribe, Amenhotep

(British Museum EA 632)

ḥtp-di-(n)swt wsir wnn-nfr.w nṯr ʿ3 ḫr(i)-ib a (i)bḏw b

A royal offering of Osiris, Wenennefer, the great god who dwells in Abydos.

ṣs/ḥḥnw-nswt c imi-r pr n mn-nfr imi-r prw n ḫd nbw imn-ḥtp ḏḏ.f

The royal scribe, steward (lit. overseer of the house) of Memphis, treasurer (lit. overseer of the houses of silver and gold), Amenhotep, he says:

ii.n.i ḫr.k nb w-pqi d snmḥw.i n k3 k r c nb

I have come before you, lord of the district of Ṣkr, my prayers are for your k3 every day.

di.i n.k ʾḥw r c sk3(ī) f tw ssw3(ī) nfrw g n ḫr.k

May I give you praise, may I glorify you, may I extol the beauty of your face.

di.tw n.i prt-ḥrw t ḫnḏt k3w ṣḥdw ṣṣr mnhṯ snṯr mḥt ḫḥw ṣr ṣr ṭr

May (I) be given (lit. may one give me) an invocation offering of bread and beer, cattle and fowl, linen and clothing, incense, ointment, cool water, wine and milk.

wrḥ.tw (wi) tp(ī) dt h m sfḥw i n wpt nṯr

May I be anointed (lit. may one anoint (me)) with fine oil from what has been let go from (lit. of) the forehead/brow of a god.

ṣzp(ī) sḏw m h(ī)b wḥg j m wḏt ḫr k ins(i)

May I receive headbands in the wḥg-festival, of (lit. from) green (linen) and (bright-) red linen.

1 http://www.ees.ac.uk/archive/bmobjtest.html.
May I step on the nḫm-boat as a successful b3 (so that) I will not be separated (lit. distinguished) from the followers of Horus.

I am (one of/who loves) righteousness (one) who detests wrong(doing) (who is) without neglect.

For the k3 of the dignitary/worthy of the West, who had (proper) burial, who has reached im3ḥy, the high (lit. great) steward of the king, the praised (one) (lit. one who is praised) who came forth from the body of the praised, worthy/beneficent confidant of his lord, the royal scribe, steward of Memphis, Amenhotep.

a. Nisbe construction “who dwells in” applied to a god or king.

b. Note the unusual application of the spear emblem iḥb. The reverse situation occurs in [Kamose Stela 2, 27], where the usual spelling of the noun “East” iḥbtt is written as (i)ḥbtt.

c. Honorific transposition.

d. Precinct of Osiris in Abydos with a variant writing of pkr.

e. The variant writing of the noun ỉblw “praise” shows that it is collective.

f. The double reed leaf signifies that the verb forms here are prospective/subjunctive sdm.f. In Gardiner’s dictionary sk3 and sw3 (the latter with causative in the text) both mean “extol;” here we also used “glorify,” a synonym.
g. The abstract noun nfrw “beauty” (not “beauties”) is written with Old Egyptian false plural.

h. Variant of mdt “oil.”

i. Passive participle from sfh “loose, let go, lay aside.”

j. Religious festival.

k. hr used here for connection “and.”

l. Clause of result with negated prospective/subjunctive sdm.f expressing future.

m. The nominal sentence here requires a noun m3t “truth, righteousness.” It can be translated as a nisbe or, in view of the directly following contrast with isft, it can be extended with a participle of mri “love” as: ink mr m3t “I am one who loves Maat.”

n. The inscription seems to read (with a long beak of a black ibis). It could then be transliterated as n(i) gm.tw wnt, an unmarked relative clause with negated indicative /perfective sdm.f (typical for the verb gmi “find”); see Gardiner (§196,2 and §459, 5). It is more likely, however, that the scribe meant a variant writing of the relative adjective iwti. The noun wnt means “neglect” (not “blame”) derived from the verb wni “pass by.” Another typical phrase is iwtil wn.f “who has no blame;” cf. G. A. Gaballa, JEA, 63 (1977) pp. 122-126.

o. Variant writing of imi wrt “starboard, right side, west side” (of locality), “the West.”

p. nb here indicates possession.

q. Perfective active participle of the verb ph “reach.”

r. See Allen, Essay 21.

s. Perfective passive participle of the verb hsi “praise” used as a noun (as the seated man determinative shows).

T. Perfective active participle of the verb pri “go up, come out, emerge, be issued” modifying hsyw.