

The Stela of Min-Nakht

(Zagreb Archaeological Museum)



*i sš/zh3w¹ nb, hr(i)-h(3)b nb, w3b nb, r(m)tt² nbt, sw^ct(i).sn³ hr wd pn
mrr.tn⁴ hz⁵ n.tn ntrw.tn, swd3.tn i3wt.tn n hrdw/nni.tn mi dd.tn⁶*

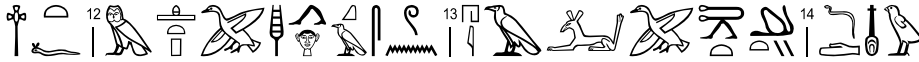
Oh all scribes, all lector priests, all wab-priests, all mankind who shall pass by this stela!

If you desire that your gods would favor you, (and) would pass on your functions to your children, you say as follows (lit. according as your saying):



h̄tp-di-(n)swt wsir n k3 n hr(i)-h(3)b n mnw m ipw,⁷ mnw-nht,⁸ m3^c hrw

A royal offering of Osiris for the ka of the lector priest of Min from Akhmim, Min-Nakht, the justified.



*i.nd hr.k mnw, i.nd hr.k hrw, i.nd hr.k hrw smsw,
nd (i)t(i)⁹ m htp, p3,¹⁰ hc hr k3s n h3y/sts,¹¹ p3, it¹² phti, dd nfrw*

¹ The traditional transliteration of “scribe” is *sš*; there is evidence that it has been spelled as *zh3w*.

² As the attached feminine primary adjective *nbt* shows that this is the feminine *rmtt* “mankind” and not the masculine *rmt* with similar meaning.

³ Prospective participle.

⁴ The geminated ending shows that *mrr.tn* is an imperfective relative form used nonattributively. This is an emphatic construction to express and emphasize initial condition; see J. Allen, *Middle Egyptian Grammar*, 25.11.1.

⁵ This (and the next) verb form is prospective/subjunctive *sdm.f*, Allen (19.9). *hz* cannot be a noun or an infinitive used as a noun since nothing (such as the dative *n.tn*) can stand between the parts of a direct genitive such as *hz ntrw.tn* “favor of your gods.” For similar grammar, see the 12th Dynasty stela BMEA 233 (from the reign of Amenemhat III) in the article of Young et al, *Egyptian Stelae from Malta*, *British Museum Technical Research Bulletin*, Vol. 3 (2009), pp. 23-30.

⁶ As it is governed by the preposition *mi* the verb form here is infinitive with suffixed subject in a direct genitive construction; it cannot be a (nominal) relative form.


⁷ Also known as Khent-Min “Shrine of Min,” the Greek Panopolis, capital of the ninth (Chemmite) nome of Upper Egypt, one of the main cult centers of the god Min.


⁸ The name has a typical construction “X is victorious” with X being a god.

Hail to you, Min, in peace! Hail to you, Horus, in peace! Hail to you Horus the Elder!
Guard the father in safety! Fly, rising up on the ladder of Seth! Fly! Seize power! Speak
goodness!

⁹ During the Middle Kingdom Min became syncretized with Horus as Min-Hor. Consequently, he was sometimes referred to as a son of Isis. By confusion, he was also worshipped as a consort of Isis, thereby as the father of Horus.

¹⁰ The position of *p3* rules out the possibility that it is a demonstrative pronoun. A sensible alternative is the verb

“fly” with the wing determinative missing. Note that the ideogram writing  for “fly” appears in the Pyramid Texts, Utterance 302; see also the next footnote.

¹¹ Variant writing of  “Seth” (or reference to Seth); see Wörterbuch II, 483. For the “ladder of Seth” see R. O. Faulkner, *The Ancient Egyptian Pyramid Texts*, Oxford (1969), Utterance 478, p. 165. This passage has several possible translations, e.g. following Utterance 478: “Fly! Stand up on the ladder of Seth! Here, interpreting the second *p3* one can follow the regular practice that a demonstrative pronoun follows a god’s name.

¹² The regular imperative of the 3ae-inf. verb *iti* “seize, take control” is used here, not *m*.