

VOCABULARY (CONTINUED)

	<i>hmt=f</i> <i>mrt=f</i>	his beloved wife		<i>hst</i>	favour
	<i>hsmn</i>	amethyst		<i>hpr</i>	come into being, exist
	<i>hpr-k3-r</i>	Kheperkare (Senwosret I)		<i>hr</i>	before
	<i>htm</i>	seal		<i>s3</i>	advance
	<i>swrb</i>	decorate		<i>šps-nsw</i>	dignitary of the king
	<i>ts(i)</i>	tie, knot		<i>d'm</i>	electrum

The family

b. Transliterate and translate the labels above the sons and daughters of Ity.

VOCABULARY: NAMES

	<i>imn-m-hst</i>	Amenemhet		<i>int=f</i>	Intef
	<i>sst-wsrt</i>	Satwosret		<i>sst-sbk</i>	Satsobek

You will be asked to study the inscription from the bottom scene at the end of Chapter 7.

Chapter 7

Characterisation

This chapter concentrates on the elaborate epithets which abound on stelae, particularly epithets characterising the owner as having lived an ethical life or having performed well in royal service. This will also allow us to introduce you to another extremely common Egyptian verb-form – the participle. To start with, however, we need to return to adjectives.

§44 Adjectives

You have already been introduced to adjectives in §10. In Egyptian, these follow and agree with the noun they describe. If the noun is feminine and ends in *-t*, the adjective will also end in *-t*. To wrap up this topic properly, the full list of endings are:

SG. MSC.	no special ending		<i>nfr</i>
SG. FEM.	<i>-t</i>		<i>nfrt</i>
PL. MSC.	<i>-w</i> OR \emptyset		<i>nfr(w)</i>
PL. FEM.	<i>-t</i>		<i>nfrt</i>

(The plural can be written with or without the plural strokes ||| ; moreover, the *-w* of the masculine plural agreement is often omitted in writing, leaving no ending at all – this is indicated by the symbol \emptyset in the table above.)

Compare the following examples showing feminine singular agreement and masculine plural agreement:

Ikhernofret relates his role in the Mysteries of Osiris:

Berlin 1204,
Line 18:
I conducted the **great** procession

The top part of BM EA 101 has Nebipusenwosret adoring the gods. Behind the figure of Nebipusenwosret:

BM EA 101:

dw3 ssir m hb(w)=f nfrw dt r nhh
 Adoring Osiris in his **wonderful** festivals enduringly and repeatedly

§45 Adjectives used as nouns

Adjectives are typically used to describe other words, but they can be used on their own to mean 'a person/people with that particular quality'. For example, in English 'I am an **Egyptian**', means 'I am an **Egyptian person**' (not a soldier, or a donkey, or anything else!); compare also English expressions such as the 'the rich' and 'the poor'. In Egyptian this is rather common:

The official Intef, son of Senet, proclaims his ethical behaviour in general terms:

BM EA 562, Lines 10-11: *iw krs.n=i b3(w) hbs.n=i h3y*
 I buried **the old** and I clothed **the naked**

However, in Egyptian, the adjective can be singular with the meaning 'a rich one/(some)one rich', whereas English prefers to add a rather general word such as 'someone' (so *h3y* probably means more accurately 'someone naked' or 'the naked one').

If the idea is indefinite, abstract or general: 'anything good' or 'what is good', the feminine form of the adjective is used:

nfrt good (n.) 'what is good' from *nfr* good, perfect
bint evil (n.) 'what is bad' from *bin* bad

Key proclaims his own ethical behaviour:

BM EA 558, Line 4: *ink dd nfrt*
 I was one who said **what is good**

Notes

- i For *ink*, see §49 below.
- ii *dd* is a participle meaning 'one who said', see §§48 and 49.

The meaning of the feminine form of the adjective as 'what is good' is similar to the meaning of the relative form mentioned in §37.

§46 Participles

The participles are special forms of the verb which have many of the qualities of an adjective, particularly because they can be used to qualify nouns.

There are two groups of participles: the present participle has the meaning '(one) who does something'; the past participle has the meaning '(one) who did something'. The forms of the participles in different verb classes are as follows:

	PRESENT OR INCOMPLETE			PAST OR COMPLETE		
STRONG		<i>sdm</i>	(one) who hears		<i>sdm</i>	(one) who heard
DOUBLING		<i>ms3</i>	(one) who sees		<i>ms3</i>	(one) who saw
WEAK		<i>mrr</i>	(one) who loves		<i>mr</i>	(one) who loved
EXTRA WEAK		<i>dd</i>	(one) who gives		<i>rdi</i>	(one) who gave

(Participles also sometimes have a -w ending.)

Basically, any verb other than a strong verb has a doubled consonant in the present participle but not in the past participle. In the case of strong verbs, however, it is not possible to tell the two apart on the basis of their forms alone. As you will see in the examples below, there is no need in Egyptian for a separate word meaning 'who' (or 'which' or 'what') since this is an integral part of the meaning of the Egyptian participle verb-form.

§47 Participles and epithets

Since a participle behaves a lot like an adjective, it is often used to qualify a noun. For example, participles are commonly used in the epithets characterising an official:

The stela of Ameny identifies his subordinate, Sahathor, with the epithet:


BM EA 162, Central column: *b3k=f ms n st-ib=f irr h3sst=f r' nb*
 His true servant of his affection, **who does** what he favours every day




(*h3sst=f* 'what he favours' is a present relative form, see §52 below.)


In the first part of this example both *ms3* 'true' and *n st-ib=f* 'of his affection' help to characterise *b3k=f* 'his servant'. Similarly in the second half of the example, *irr* is the present participle ('who does') and is also used to elaborate the character of *b3k=f* 'his servant'.

Just like an adjective, a participle must agree with the noun it describes and so will end with \triangle -t if the noun is feminine:


Before the figure of Medehu, the wife of Ameny:

BM EA 162,
Left column: 
hmt=f mrt=f **irrt** hst=f r nb
His wife, beloved of him, **who does** what he favours every day

In this example,  *irrt* ('who does') agrees with  *hmt* 'wife'; for  *mrt* 'beloved', see §50, below.


Alternatively, a participle may show an extra  -w with masculine plurals:

Ity asserts that he advanced himself more than:



BM EA 586,
Line 2: 
it(w)=i hprw r hst=i
my (fore-)fathers who **existed** before me

§48 Participles as nouns


Again, like adjectives, participles can be used on their own to mean 'a person who does something' or more succinctly 'one who does something'. For example, BM EA 614 (the stela of Tjetji) introduces Tjetji himself with a long list of his titles and epithets, including:


BM EA 614, *rh hrt=ib nb=f*
Line 1: *šms -sw r nmtt=f nb*
one who knows the desire of his lord,
one who follows him at all his journeys

(For vocabulary, see p. 106.)

In this example,  *rh* and  *šms* are participles used on their own to mean '(a person) who knows' and '(a person) who follows'.

Incidentally, the participle is the form used in the name of Wepwawet, 'the one who opens the ways' (compare this with his role in the Osiris Mysteries studied in Exercise 6.5):

 *wp-wswt* Wepwawet


(Participles used on their own sometimes translate well as an English agentive noun ending in '-er', here 'the opener of the ways'.)

§49 Characterisation with *ink*



This construction is typically used to characterise someone as the type of

person with certain qualities or attributes; in effect, it answers the question 'what was I like?', 'who was I?', focusing on ethical behaviour and success and achievement:

The self-presentation section of the stela of Hekaib begins in the following way:

BM EA 1671,
Line 1: 
ink nds ikr
I was an astute individual


ink is the 'I'-form (first person) of a third and last type of pronoun, called the *independent pronoun* because it can come at the beginning of a statement:


 or  *ink* I Independent pronoun, written with the D33 pot, read here as *in*.




Notice that in this example there is no word for 'was' in this construction (the statement could also be translated in the present tense, i.e. 'I am an astute individual', but here the past tense seems appropriate to the idea of an official looking back over a life presented as now ended).

It is not unusual to find the use of qualifying expressions such as participles:


The self-presentation of Hekaib continues:


BM EA 1671, *ink nds ikr*
Line 1: *dd m r=f*
I was an astute individual,
who spoke with his (own) mouth

The owner is referred to the second time in the third person:  =f, moving from the specific individual to a generalized social characterisation by characterising the first person 'I' (specific individual) in generalized third person terms ('one who spoke with his own mouth').

In this example, the adjective ( *ikr* 'astute') and the participle ( *dd* 'who spoke') both qualify  *nds*. Often, however, *ink* is followed by a participle used on its own, to create a statement which means 'I was someone who did' (when using the past participle):

The official Key makes a common statement about appropriate behaviour:

BM EA 558,
Line 4: 
ink dd nftr
I was **one who said** what is good

This *characterisation* construction tells us about what he was like. It does not mean 'I said what is good' – this would be a description, using the past tense *sdm.n(=f)* form, and would tell us about what he did, rather than what he was like:

A made-up example to illustrate the point in the text:



iw dd.n=i nfrt
I **said** what is good

The two constructions differ clearly in form and also in meaning, just as their English translations do.

§50 Passive participles

Participles can either be active ('one who loved') or passive ('one who was (be)loved'). Unfortunately, the passive participles do not usually have a distinctive writing in Egyptian. However, the most common examples in our inscriptions concern the verbs *mr(i)* 'love' and *hs(i)* 'favour' which, as weak verbs, in the past passive participle do sometimes show a distinctive *-y* ending in the past passive participle. Since this is a rather common usage, we will discuss the point in some detail:

Inhuretnakht declares his status within his family:

BM EA 1783, *ink mry n it=f*
Lines 2-3: I was **one beloved** of his father

In such a usage, the passive participle is often followed by the genitive 'of', either the indirect genitive (as in the last example) or the direct genitive:

Tjetji declares his status in relation to the king:

BM EA 614, *ink mry nb=f*
Line 3: I was **one beloved** of his lord

The passive participle may even be followed by a suffix pronoun:

The stela of Tjetji continues:

BM EA 614, *ink mry nb=f*
Line 3: I was **one beloved** of his lord

ink mry nb=f
hsy=f m hrt-hrw nt r' -nb
I was one beloved of his lord
and **favoured of him** (or, 'his favoured one')
in the course of every day

In expressions of familial affection, *mr(i)* sometimes occurs in the present/incomplete participle form *mrrw*. The reason for this is still much discussed and may have to do with the presence of the following plural genitive expression. However, a much easier way to understand this in the next example is to note that that the previous generation (the owner's mother and father) take the past passive participle, whereas his siblings (i.e. the present generation from his point of view) take the present passive participle:

Inhuretnakht's full declaration of his status within his family (this completes Study Exercise 5.4):

BM EA 1783, *ink mry n it=f hsy n mwt=f mrrw snw=f snwt=f im(3) n 3bt=f*
Lines 2-3: I was one beloved of his father, praised of his mother, beloved of his siblings, and one gracious of/to his household

As an alternative, *mrrw* might be translated as a masculine relative form – see §52 below – and the translation reshaped: 'one whom his siblings love and one gracious to his household'.

Finally, you have already encountered the past passive usage on a number of occasions in various labels of filiation. A particularly good example occurs on BM EA 584, to be studied in Chapter 8:

Label before one of the sons of Khuenbik offering fowl:

BM EA 584: *ss=f mry=f pth-htp*
His son, his beloved, Ptahhotep

Often, though, we find a more abbreviated writing:

Label before the first sons in the third row of BM EA 571:

BM EA 571: *ss=f mry=f imny*
His son, his beloved, Ameny

(In idiomatic English we might prefer 'his beloved son'.)

§51 *in* + noun + participle

The participles are also used in a construction introduced by *in*: *in* + noun + participle 'it is so-and-so who did'. Like its English equivalent, this construction highlights the person who performs an action. It occurs quite commonly in a dedication formula which identifies the donor of a stela:

The label above Niptahkau on the stela dedicated to his father Khuenbik (see Chapter 8, pp. 122-3):



BM EA 584: *in s3=f s'nh rn=f m-r ikdw n-ptk-k3w*
It is his son who made his name live (on),
the overseer of builders Niptahkau

§52 Relative forms again

In §37 above we introduced you to the past relative form. The relative form is in fact similar in usage to the participle. First of all, here is a table of the forms of the relative forms in the present and the past. As with the previous section on the relative form §37, we shall exhibit the form with a *-t* (although, as you will see, this is actually the *-t* of feminine agreement):

PRESENT OR INCOMPLETE			
STRONG		<i>sdmt=f</i>	what he hears
DOUBLING		<i>m3st=f</i>	what he sees
WEAK		<i>mrrt=f</i>	what he loves
EXTRA WEAK		<i>ddt=f</i>	what he gives
PAST OR COMPLETE			
STRONG		<i>sdmt.n=f</i>	what he heard
DOUBLING		<i>m3t.n=f</i>	what he saw
WEAK		<i>mrt.n=f</i>	what he loved
EXTRA WEAK		<i>rdit.n=f</i>	what he gave

(Compare with the forms of the participles in §46 above.)

In particular, like participles, relative forms display certain adjectival qualities. Thus they agree with the noun they accompany, for example taking a *-t* when going with feminine words. A good example occurs in the offering formula:

The offering formula in BM EA 558:

BM EA 558, Line 2: *ht -nbt nfr(t) w'b(t) nht nfr im*
everything good and pure on **which** a god **lives**

Also, just like adjectives, the relative forms show this helpful extra *-t* when used on their own with the meaning 'what someone does/did':

The stela of Ameny identifies his subordinate, Sahathor, with the epithet:



BM EA 162, *b3k=f m3' n st-ib=f*
Central column: *irr h3st=f r' nb*
His true servant of his affection,
who does **what he favours** every day

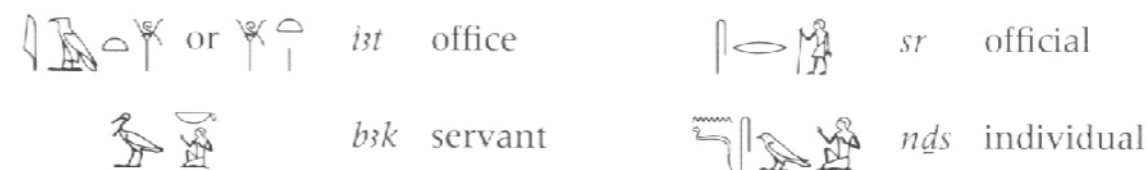
Masculine relative forms do not show such a *-t* and thus are harder to spot. Fortunately they are also fairly uncommon and need not concern us in this book. As noted in Chapter 5, p. 71, the filiation expressions for males *ir-n* and *ms-n* may well be examples of masculine relative forms.

Excursus: Middle Kingdom titles

In Chapter 3, various titles were introduced to provide you with a resource for your reading. In these notes, the titles are gathered together according to their function, to provide another convenient reference resource (the list includes some titles from other stelae in the British Museum).

General terms

Generic terms for office holding and status amongst the élite include the following:




The term *ist* is the general term for a regular office or function. Such an office brought status, position and power, and also wealth through its attached estate (*pr*). The term *b3k* 'servant' was often used as a means of stressing the dependent relationship of one person on another and could be used of people who otherwise had high status. *nds* 'individual' was often used, particularly in the First Intermediate Period, for someone of high status who did not hold an official position.

The palace and the king

The 'palace' was an itinerant community gathered round the king, who, as well as residing at a central residential and administrative complex, also moved about the country in order to celebrate the festivals of Egypt's many gods. Officials would regularly visit the palace in order to renew their attendance on the king, before returning to the various regions to exercise their delegated authority.

Titles proclaiming attendance at court

 *šmsw pr ʿ3* follower of the palace  or  *rh nsw* royal intimate, king's adviser


Titles associated with the ritual appearances of the king are usually compounded with the word  *nsw* for 'king'.

Titles proclaiming attendance on the king

 *iry nfr-ḥst* keeper of the royal diadem  *imy-ḥnt* chamberlain (the one in front)

Titles proclaiming rank and authority delegated from the king



 *ḥtmty bity* king's seal-bearer  *smr wʿty* sole companion


Administrative titles are compounded with the word  *bity* for 'king'. *ḥtmty-bity* is prefixed only to high-level titles. As well as signifying high rank, the title indicated that the holder was authorised to use the royal seal.



The treasury

For the monuments studied in this book, the officials attached to the treasury have particular importance:


Procurement, storage, dispensing and utilisation


 *m-r ḥtmt* treasurer (overseer of what is sealed)  *m-r ḥnwty* overseer of the chamber


 *ḥtmw hry-ʿ* seal-bearer, assistant (to the treasurer)

The title  *m-r ḥnwty* was originally more general. In origin it probably referred to the 'overseer of the chamber of the residence/palace'. However, by the Middle Kingdom the title had become split between a number of different branches of the administration. A particularly common *m-r ḥnwty* 'overseer of the chamber' was the  *m-r ḥnwty n m-r ḥtmt* 'overseer of the chamber for the treasurer', who seems to have been responsible for the procurement of raw materials (for example through mining) and for monumental building work.

Stewardship and production

 *m-r pr* overseer of the estate (steward)

 *m-r ikdw* overseer of builders


 *m-r šnʿ(w)* overseer of the provisioning areas


Regional authority

Titles associated with the government of regional districts:

 *ḥsty-ʿ* governor, mayor of a town  *wḥm(w)* reporter, herald




Military



 *m-r mšʿ wr* general-in-chief



 *ʿnh n nwt* soldier of the town regiment

Religious titles

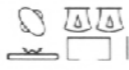
Titles associated with priestly functions. In the Middle Kingdom, there were few full-time priests, but élite men regularly served in the temples:


 *wʿb* *wʿb*-priest  or  *it ntr* god's-father

 *ḥm ntr* *ḥm*-priest  *ḥm k3* *ka*-priest

 *ḥry sšts* Keeper-of-secrets  *ḥry ḥbt* lector priest

Although we have divided secular and religious titles for convenience here, in practice these were intertwined in élite Middle Kingdom society, where the same person could hold both secular and religious titles at once. BM EA 585, where Sarenenutet has the following titles, provides an example of this:

 *ḥsb šnwty* counter of the double granaries

 *dd ḥtp(w)-ntr n ntrw* offering-giver to the gods

Titles of women

In general women were not included in the formalisation of élite society through office holding, which tended to be a male preserve (you may already have noted that most women depicted on the stelae in this book are usually referred to by their family relationship with the male owner). However, some women are shown bearing a certain range of titles which usually accord with the status of their menfolk. Of particular note for the stelae studied in this book are those of high status:

High status

hm(t)-ntr hwt-hr priestess of Hathor

hkrt nsw wrtt sole lady in waiting

(*hkrt-nsw* means literally 'the king's ornament'.)

Another common title of elite women associates them with the running of the estate. It appears on stelae from the late 12th dynasty onwards:

Estate and household

nbt pr lady of the house, mistress of the estate

Exercises

7.1 Signs

a. 2-consonant and 3-consonant signs

wd *ht* *ndm*
ms *hr*

b. Ideograms and determinatives

SIGN	EXAMPLE
E58 – sail	<i>t3w</i> breath
A10/A11 – man of rank on chair with/without flail	<i>šps</i> dignified, august, rich
E10 – emblem erected outside the temple of Min	<i>ist</i> office, function
D18 – village with crossroads	<i>nwt</i> town
A7 – man holding stick and kerchief	<i>sr</i> official

7.2 Words

Transliterate the following words written with these signs:

..... sweet create
 under, carrying command (see also §21)
 strong, vigorous

7.3 A note on the writing of *ir(i)* 'to do'

A major exception to the rule on sound complements given in Chapter 2 is provided by the verb *ir(i)* 'to do, make' (this verb also has many idiomatic meanings). When read *ir*, it is generally written alone (an exception occurs on BM EA 558 in Study Exercise 7.7 where, for space reasons, seems to be written for *irr*), while is usually to be transliterated *irr* (a third form, , should always be transliterated *irr*):

ir *irr*, more rarely *ir* *irr*

7.4 Translation

Transliterate and translate the following.

a. The self-presentation section of the stela of Hekaib begins in the following way, stressing the topic of self-reliance (you may consider adding 'own' in your translation to help bring this out), compare with §49 above:

BM EA 1671, Lines 1-2:




Notes

- The hieroglyphs are organised as they are on the original, except that the elements of the passage are separated out for your convenience. You may find that you need to insert 'and' occasionally in your translation.
- The pronoun =*f* is used to refer back to the owner of the stela as noted in §49 (as in: 'I was an official well respected in **his** district' or the like). The switch to the third person is normal in such constructions.
- štsf* ... *r* 'to keep (something) at a distance from', idiom of impartiality.
- iwn* 3 'great pillar' is used metaphorically (cf. our own expression for someone being 'a tower of strength' or a 'pillar of the community')
- On the omission of the suffix pronoun =*i* 'I' in writing in the third sentence, see §35 above. Read *mity nb m nwt tn*.

b. The stela of Tjetji begins with the king's name and then Tjetji is introduced with a list of epithets:

BM EA 614, Line 1:

Notes

- i  is an early form of the papyrus roll . Another variant form is .
- ii On the dependent pronoun *-sw*, see §41.

7.5 Stela of Ity (BM EA 586)

Transliterate and translate the following, which is the lower section of the stela given as Exercise 6.6:










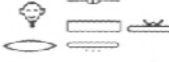








BM EA 586 (lower section)







Notes

- i Notice the writing of the title *it-ntr* 'god's father' (cf. Exercise 6.6).
- ii Read *mry nb=f m3r* 'one truly beloved of his lord', where *mry* is a participle (see §50 above). *nb=f* is placed first through prestige (see §22).

VOCABULARY

	<i>iwn</i>	pillar		<i>imn-rꜥ</i>	(the god) Amun-Ra
	<i>it-ntr</i>	god's father (priestly title)		<i>ity</i>	Ity (name)
	<i>wst</i>	Thebes (place)		<i>pr</i>	house, estate
	<i>mty</i>	peer, equal		<i>nmtt</i>	journeys
	<i>r</i>	mouth		<i>hry-sꜣt3</i>	master of secrets (title)
	<i>hps</i>	strong arm		<i>hnty</i>	Khentyt (place-name)
	<i>hnt(y) st</i>	(one) foremost of position		<i>hrt-ib</i>	desire
	<i>sst</i>	daughter		<i>sst-wsrt</i>	Satwosret (name)

VOCABULARY (CONTINUED)

	<i>sst-sbk</i>	Satsobek (name)		<i>sw3</i>	to pass by, surpass
	<i>shsf</i>	to keep at a distance		<i>st</i>	place(s)
	<i>šps</i>	dignitary (literally, 'august one')		<i>šps</i>	dignity, wealth

7.6 Relative forms

The relative forms are used in a common late Middle Kingdom addition to the offering formula, which occurs on BM EA 143, the stela of Nakhti to be studied in Exercise 7.8:

The voice-offering can be extended after 'everything good and pure on which a god lives' as follows:




Notes

- i Remember that since these are relative forms, they will require translating here with 'which'. Also consult the table in §52 for the writings.
- ii See stela BM EA 143, Exercise 7.8, for vocabulary.

7.7 Study exercise: BM EA 558



The stela of Key on page 108 comes across as something of a compendium of standard expressions, rather than a smooth-running composition. Some of the sections of this inscription have already been used as examples in the main text. Transliterate and translate the stela with the help of the notes.

Notes

- i For the epithets, see §§47 and 50 above.
- ii For *it m*, read *it(.n=i) m*, parallel to *h3.n=i m*. Translate *m* as 'from'.
- iii For the omission of the suffix pronoun *=i*, see §35 above.
- iv For *ink* + participle, see §49 above.
- v *mrrt* is probably a present relative form, see §52 above.
- vi For the writing of the negative *n* as , see §38 above (in both *n dws(=i)* and *n wd(=i)*).
- vii The expression *n wd(=i) hwt m s=i* is not without its difficulties. In English idiom, you may wish to translate *m* as 'for/to'.
- viii There is some doubt as to whether *whm* should be read as a title or as part of a name *whm-ky*.

This inscription also introduces the important verb 'to come':

'come' – written in two forms:

	<i>iy(i)/iw(i)</i>	a. with monogram of <i>i</i> and <i>Δ</i> walking legs
		b. with walking legs ideogram



BM EA 558
(carved and painted limestone; H. 80cm)

VOCABULARY

	<i>wḥm(w)</i>	reporter, herald (title: one who repeats)		<i>wḥm</i>	repeat
	<i>wḏ</i>	command		<i>mrti</i>	Merti (name)
	<i>nsw</i>	king		<i>r^c nb</i>	every day
	<i>rh-nsw</i>	king's adviser (title)		<i>h3(i)</i>	descend, go down
	<i>ḥwt</i>	beating		<i>ḥry-tp</i>	chief, superior
	<i>ḥrp</i>	director of king's advisers		<i>ḥrt-hrw</i>	course of the day
	<i>s</i>	man		<i>spst</i>	district
	<i>ky</i>	Key (name)		<i>ḏws</i>	denounce

7.8 Study exercise: BM EA 143

Transliterate and translate the stela of Nakhti (BM EA 143) on p. 110. You may wish to make use of your work for Exercise 7.6.

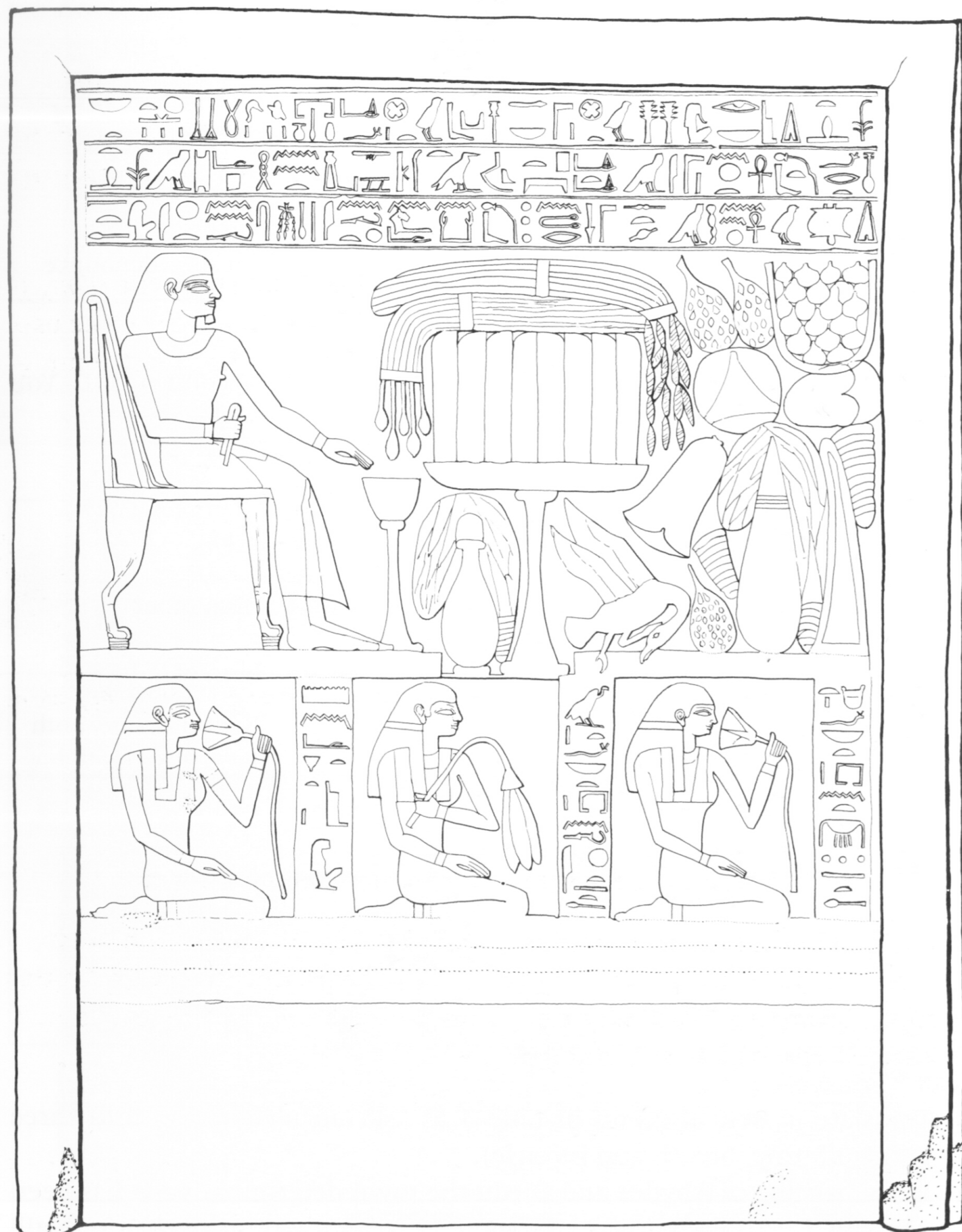
VOCABULARY

	<i>3st</i>	Iset, Isis (name)		<i>in(i)</i>	bring
	<i>pt</i>	sky, heavens		<i>mwt=f</i>	his mother
	<i>mn^ct</i>	wet-nurse		<i>ms-n</i>	born of
	<i>nbt pr</i>	lady of the house		<i>nḥti</i>	Nakhti (name, both male and female)
	<i>nt-nbw</i>	Netnebu		<i>nḏm</i>	sweet
	<i>ḥ^cpy</i>	the inundation (as the god Hapy)		<i>ḥmt=f</i>	his wife
	<i>snṯr</i>	incense		<i>ḳm3</i>	create
	<i>st</i>	smell, scent		<i>ṯ3w</i>	breath

Notes

- i Translate *m* near the end of Line 3 as 'as' (an elaboration into three parts: offering, breath and incense).
- ii In the writing of Abydos and Djedu the town determinative has been expanded as though it were the word *nwt* 'town'. However, it is still simply the determinative for Abydos and Djedu, not a separate word.
- iii In the first column of women, the first sign is a writing of *ḥm*.

iv This stela shows a number of features which place its date rather late in the sequence of stelae studied in this book. The word for Djedu is written with two *dd*-signs, suggesting a date of at least the late 12th dynasty. This is confirmed by the use of *n k3 n* without *imsh(w)* (see §26) and by the use of the *ddt pt*-formula. It is thought that the 'breath-of-life' formula only came into use in the 13th dynasty; if so, this would suggest a date in the early 13th dynasty for this stela.



BM EA 143
(carved and painted limestone; H. 81.2cm)

Chapter 8

The future

In this final chapter, we will introduce you to the 'appeal to the living' formula in which the deceased calls upon future generations to maintain his funerary cult. We will also look at the future tense used particularly to express wishes and expectations.

§53 The *sdmty.fy* form

In expressing the future, the place of the participle is taken by the *sdmty.fy* form: '(someone) who will/may do something'. This form has the same uses as the participles, but has its own particular endings. In its fullest writings the *sdmty.fy* form displays the following forms:

MASCULINE	FEMININE	PLURAL (BOTH GENDERS)
<i>sdmty.fy</i>	<i>sdmty.sy</i>	<i>sdmty.sn</i>

Often, however, the *ny* -y of the endings is omitted:

The stela of Mentjuhotep in the Fitzwilliam Museum, Cambridge, has an appeal to the living which begins:

Fitz.E9.1922,
 Line 1: *i nhw tpw t3 sw3t(y).sn hr is pn*
 O the living upon the earth **who may pass** by this tomb

(See §54 below for the form of the appeal to the living and its vocabulary.)

As with participles, the *sdmty.fy* form can be used with a noun (in this example, *sw3t(y).sn* 'who may pass' goes with 'the living') or on its own ('someone who will do something').

§54 The appeal to the living

The *appeal to the living* formula is found on many stelae. A simple example is:

The *appeal to the living* of the chamberlain Minnefer (year 29 of Amenemhet II):

BM EA 829,
 Lines 4-5: