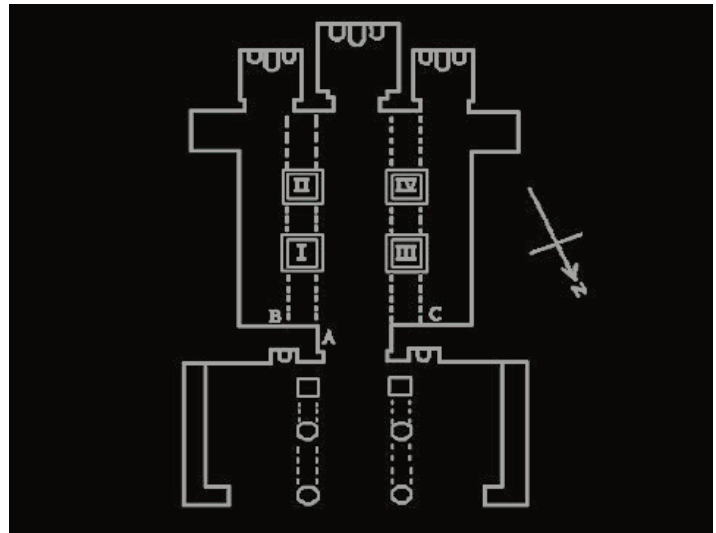


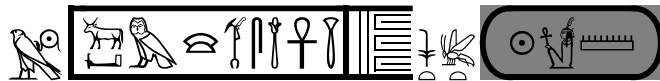
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The Inscriptions of Sety I at Al-Kanais/Wadi Mia

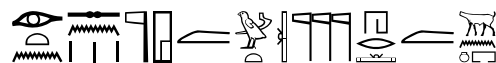


Part I

A²



ḥrw k3 nḥt ḥꜥ m w3st sꜥnh t3wi (n)swt-bit(i) [MN-M3ᶜT-Rᶜ]

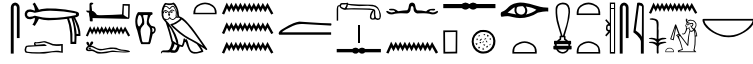


[ir.n.f] m mnw.f n iti.f imn-rꜥ ḥnꜥ psdt.f

irt n.sn ḥwt-ntr m m3wt ntrw hr(.wi) m ḥnw

¹ Plan of the temple at the web site: <http://egyptsites.wordpress.com/2010/09/30/kanais/>.

² Due to its short length the column numbers in A are not indicated. The grammar of part A is discussed in (XV.A) of my Introduction to Middle Egyptian through Ancient Writings.



sšd.n.f hnmt m b3h nn zp ir.t(w) mitt.s in (n)swt nb



wp(w)-hr (n)swt irt 3hw z3-Rc STY mr.n pth



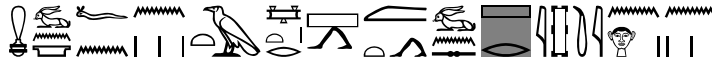
mniw nfr s'nh mš'f iti mwt n hr-nb dd.in.sn m r n r



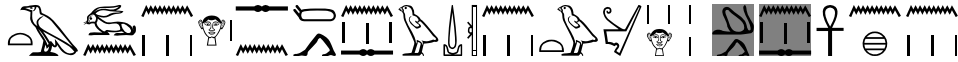
imn imi n.f hḥ k(3)b n.f dt



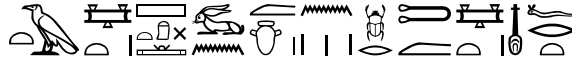
ntrw imiw t3 hnmt di tn n.f h'w.tn



mi wn.f n.n t3 w3t r šmt wn.s [šr].ti n hr.n



t3 wn.n hr (dd) zn.n swd3.nw tw.n hr (dd) ph.n s'nh.n



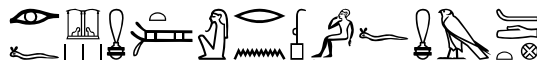
t3 w3t št3(t) wn(t) m ib.n hpr.t(i) m w3t nfrt



di.f wn t3 tzt p3 nbw mi p3 m3(w) p3 bik



d3mw nb nti r hpr hr nḥt n.f hḥ



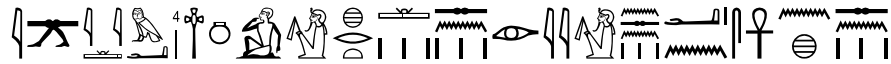
ir.f hb-sd mi itm(w) rnp.f mi hrw bhdt



mi ir.n.f mnw hr h3swt n ntrw nbw



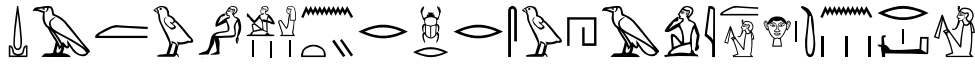
(mi) šd.n.f mw hr dww [wn w3w] r r(m)t



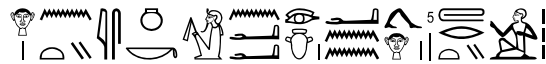
i.zy m(v) nd.i hrt.sn iry.i n.sn ʿ n sʿnh.sn



dw3-ntr.sn hr rn.i m ht rnpwt iwt.sn



d3mw ntī r hpr r swh3 im.i hr tnr.i



hr ntī is ink nʿ-ib ʿnn hr phrti



ir m-ht ddw hm.f nn n mdw.f hr ib.f ds.f



dbnbn.in.f hr h3st hr wh3 st irt hnw



ist grt ntr hr ssm(t).f r rdit sprt mr.n.f



shnw k3wt m inr r šdt hnm̄t m dw



m [mrwt...k3t] wrdw



r skbb.f i[b.f m3h] m šmw



ʿhʿ.n hws(w) st hr rn Mn-M3ʿt-Rʿ

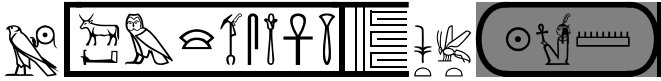


bʿh.n st mw r ʿ3t wrt mi tph(t) kr(r)t 3bw

³ Column 6 is missing in the JSesh typesetting by S. Rosmorduc; it has been inserted here using the original photocopy in Pl. VI in H. Gauthier, *Le temple de l’Oûâdi Mīyah* (El Knaïsi), BIFAO 17 (1920) 1-38.

Grammar Points

A



hrw k3 nḥt ḥꜥ m w3st sꜥnh t3wi (n)swt-bit(i) [MN-M3ꜥT-Rꜥ]

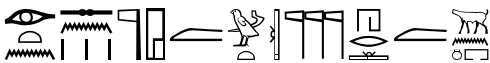
The text starts with the usual royal titulary of King Sety I. *k3 nḥt* “victorious/mighty bull” is not only part of his Horus name but also a frequently used epithet for pharaohs. (The full titulary will appear in B below. For another example, see the Bull Hunt Scarab of Amenhotep III in this web site). *ḥꜥ* is a perfective active participle of the 3ae-inf verb *ḥꜥi*

“appear” and *w3st* is “Thebes.” Instead of directly following the uniliteral *ḥꜥ*, for reasons of symmetry, the ankh sign is placed between the heraldic plants of Upper and Lower Egypt, the reed and the papyrus. (Later in the stela, these signs appear in the correct order



.) *sꜥnh* is a perfective active participle of the caus. 3-lit. verb *sꜥnh* “cause to live,

nourish” and   represent Upper and Lower Egypt,  *t3wi* the “Two Lands.”



[ir.n.f] m mnw.f n iti.f imn-rꜥ ḥnꜥ psdt.f

irt n.sn ḥwt-ntr m m3wt ntrw hr(.wi) m ḥnw

The text quickly asserts that King Sety I fulfils his duty to please the gods to maintain Maat. “He” (3MS instead of 1MS) erected monuments using the circumstantial *sdm.n.f* /perfect of *iri* “make,” to his father Amun-Re and the group of nine gods: *psdt* the “Ennead.”

The formula *ir.n.f m mnw.f n iti.f* ... especially the role of the preposition *m*, has been analyzed by several authors.¹ Examining many examples, Castle² argued that in the formula the verb *iri* is used transitively and its direct object is *mnw*. The intrusive *m* has

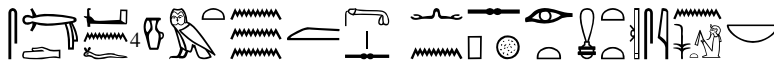
¹ See, for example, Allen (18.7).

² For details, see E. W. Castle, JEA, 79 (1993) 99-120.

been shown³ to convert a direct object (following a nominal verb) into an emphasized adverbial phrase (with *ir.n.f* a non-attributive perfect relative form used emphatically). A suitable translation is: “It is his monument to his father... that he made...”

Further detail of this is provided in the second part of the formula that starts with the infinitive of *iri* used as a noun: “the making/creation ...” The effort of building these temples is further emphasized with the 4ae-inf. adjective-verb *m3wi* “new” used here as an adjective.

The following indirect relative clause uses the stative of the 3-lit. verb *hrw* “be pleased, satisfied.”



sšd.n.f hnmt m b3h nn zp ir.t(w) mitt.s in (n)swt nb

In the human sphere the main purpose of Sety I in this location is to dig a well to provide drinking water for the travelers. But there is also a more specific purpose in his mind. As we will see later his temple at Abydos needed large quantities of gold for decoration and embellishment, and this location was even at earlier times a natural resting place, a place of relief for the weary travelers, en route on a difficult road to Edfu from the gold mines in the East.

The grammar here employs the circumstantial *sdm.n.f*/perfect (expressing completed action) of the caus. 2-lit. verb *sšd* derived from *šdi* “take (away), remove, dig” (a well). The prepositional phrase *m b3h* “in front,” lit. “in the presence,” of the temple points to the location of the well.

The uniqueness of his deed is further emphasized using the phrase *nn zp* “never” with future meaning (in fact, the 2-lit. verb *zp* “happen” is itself prospective/ subjunctive *sdm.f*). It is followed by the prospective/subjunctive *sdm.f* of *iri* with the impersonal suffix pronoun *tw* as subject. As such, it should be translated as passive: “had never been done.” The prepositional nisbe *mitt* “the likes, similar” has been discussed at the Story of the Shipwrecked Sailor in this web site. This nisbe receives the feminine suffix pronoun *.s* referring to the pharaoh’s deeds.

³ See D. P. Silverman, *Orientalia* 49 (1980) 199-203.

⁴ For better readability, at few places the text has been slightly emended.



wp(w)-hr (n)swt irt 3hw z3-r^c STY mr.n pth

Once again in a typical construction, the previously used word “never” is contrasted here with the exception (*wpw-hr*) of the pharaoh himself. In the phrase *irt 3hw*, the first part is the infinitive of *iri* “make” and the second is the (plural) adjective *3h* “glorious, beneficial,” both functioning as nouns, lit. “making of beneficial things,” or “beneficial” for short.

Finally, *mr.n* is a perfect relative form of *mri* love, but can also be read as *mr(y) n* with perfective passive participle.



mniw nfr s'nh msc.f iti mwt n hr-nb dd.in.sn m r n r

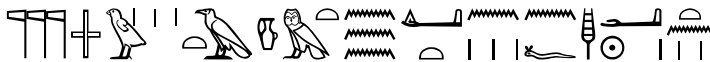
The pharaoh has here the Middle Kingdom epithet *mniw nfr* “good shepherd” but his military duties, the well-being of the army (with *msc* a collective noun), point to the New Kingdom. (Note also the appearance of the somewhat strange phrase “mighty shepherd” in his Abydos Temple.) These duties are asserted by the verb *s'nh* and as before it is a perfective active participle.

sdm.in.f of the 2-lit. verb *dd* “speak” introduces a quotation; one of the typical uses of this verb form generally employed for subsequent or consequent actions (therefore it can be introduced by the English adverb *then*). The suffix pronoun *.sn* refers to the gods. The phrase *m r n r* can be rendered as “from mouth to mouth.”



imn imi n.f hh k(3)b n.f dt

The text here turns into a poem. First, a request to Amun-Re to give him (double) eternal life is expressed by two imperatives: *imi* “give” with a New Kingdom spelling and *k3b* “fold over, double.” Gardiner⁵ translates this sentence as: “lengthen him eternity twice over,” whereas Lichtheim’s translation is: “double him everlastingness.”

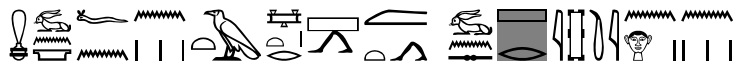


ntrw imiw t3 hnmt di tn n.f h'w.tn

The attention now turns to the patron gods of the well (and the temple) with the prospec-

⁵ See the Bibliography and Abbreviations.

tive/subjunctive *sdm.f* of “give” in regular form: *di*. The noun *ḥꜣw* in general means period of time, here it means “lifetime.”

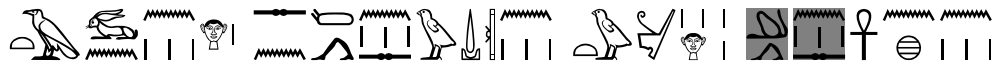


mi wn.f n.n t3 w3t r šmt wn.s [šr].ti n ḥr.n

The object of the preposition *mi* (which can be translated “as”) is a (nominal) non-attributive perfective relative form *wn.f* of the 2-lit. verb *wn* “open.” The dative *n.n* now reveals that those who recite the poem are the present and future travelers who thank the pharaoh for the well to make a safe journey possible, lit. “open the way.”

An *r* + infinitive construction employing the 3ae-inf. verb *šmi* “go” describes purpose, and as such, it can be introduced using “in order.”

The perfective *sdm.f* of *wnn* adds an extra connotation of the past (condition) to the following stative. The feminine suffix *.s* refers to the “way” *w3t* and the 3FS stative of the 2-lit. transitive verb *šr* “stop up, block” needs to be translated as passive voice: *šr.ti* “it has been blocked” (in an abstract sense). Finally, *n ḥr.n* literally means “at” (in the sense of toward) “our face.”



t3 wn.n ḥr (dd) zn.n swd3.nw tw.n ḥr (dd) ph.n sꜣnh.n

wn.n is a (nominal) non-attributive perfective relative form of *wnn* “exist, be” and the pseudo-verbal (syntactically adverbial) predicate is *ḥr dd*⁶ with *dd* missing as direct quotation follows.⁷ The literal meaning has reference to the past: “(of/about) which we were saying.”

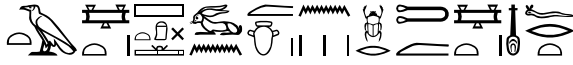
The quote starts with the subjunctive *sdm.f* of the 3ae-inf. verb *zni* “pass,” expressing wish. It is followed by a short adverb clause, with the stative of the caus. 3-lit. verb *swd3* “keep safe, make healthy.” It describes the desired state of the traveler, after having crossed the desert and reached the Valley.

The second sentence starts with a so-called subject form of the personal pronoun. It is an independent pronoun used only from the 17th Dynasty onward. In the first and second persons it consists of the grammatical element *tw* suffixed by a pronoun. In our

⁶ Allen (25.15).


⁷ Allen (15.7).

case *tw.n* “we” is the subject of the following pseudo-verbal construction *hr dd*. We are now in the (relative) present. In a perfect symmetry with the previous quote, the subjunctive *s_{dm.f}* of the 2-lit. verb *ph* “reach” is followed by a short adverb clause. In this clause the stative of the caus. 3-lit. verb *s^cnh* “nourish” emphasizes that the travelers not only survived the trip but are well-nourished.



t3 w3t st3(t) wn(t) m ib.n hpr.t(i) m w3t nfrt

The adjective *st3* “difficult” attached to *w3t* “road” suggests the meaning of the relative clause which begins with the active participle *wnt* of the verb *wnn* “exist, be.” This is a good example of a relative clause which, instead of the relative adjective *nti*, is introduced by a participle of *wnn*. The use of the perfective participle here has the advantage to emphasize⁸ that the difficult road condition is the thing of the past. An example for the im-

perfective use of *wnn* in this setting is:  *ni rh.n.tw wnt m ib.*⁹

(Since *ib* may mean “mind” as well as “heart,” Breasted translates the phrase *m ib.n* as “in our memory.”) Now, the whole phrase *t3 w3t st3t wnt m ib.n* is the preposed subject of the subject-stative construction that follows using the verb *hpr* “become.” The stative suffix *.ti* refers back to *t3 w3t st3t* and the preposition *m* governs the result (of the change) *w3t nfrt*.



di.f wn t3 tzt p3 nbw mi p3 m3(w) p3 bik

A *rdi* + prospective/subjunctive *s_{dm.f}* construction starts this passage with *rdi* itself circumstantial/imperfective *s_{dm.f}* (as it uses the base stem *di* and expresses past action without explicit reference of time).

By construction, the verb *wnn* is subjunctive *s_{dm.f}*. The rest of the sentence is adverbial with the subject, the noun phrase *t3 tzt p3 nbw* “the journey (transport) of the gold” (VIII.5), and the adverbial predicate *mj p3 m3w p3 bjk* “like the falcon’s sight.” The subjunctive allows this adverbial predicate to function as a subjunctive. In our case *wnn*

⁸ Gardiner (§396).

⁹ For this example as well as a recent account on relative clauses and verb forms, see M. Collier, *JEA*, 77 (1991) 23-42.

should be translated in English as “(to) be.” The adverbial predicate is beautiful, but the meaning is a bit dubious. According to Golenischeff, it may refer to speed, the swiftness of a falcon’s eye.



d3mw nb nti r hpr hr nht n.f hh

Attention now turns to future generations with simple grammar. The noun phrase *d3mw nb* “all (young) generations” is followed by a short direct relative clause introduced by the relative adjective *nti*. It contains an *r* + infinitive construction using the 3-lit. verb *hpr* “evolve, become” and the construction clearly refers to all coming (lit. evolving) generations.

d3mw nb nti r hpr is the subject of this syntactically adverbial sentence containing the *hr* + infinitive construction expressing continual action and using the 3ae-inf. verb *nhi* “pray, wish.” The scribe’s choice of the preposition *hr* reflects his wish to express action in progress. The dative follows the typical object: *hh* “eternity.”



ir.f hb-sd mi itm(w) rnp.f mi hrw bhdt

Well wishes are expressed in this passage using the prospective/subjunctive *sdm.f* forms of the 3ae-inf. verb *iri* “make” and the 4ae-inf. verb *rnpw* “young.” With the object, *iri hb-sd* can be translated as “celebrate the heb-sed” or “have jubilees.”

The divinities *itm(w)* “Atum” (creator god of the Ennead mentioned previously) and *hrw bhdt* “Horus the Behdetite” (the last god of the Ennead) appearing as objects of the preposition *mi* create a beautiful balance. Note that the town of Behdet has several competing locations in Egypt.



mi ir.n.f mnw hr h3swt n ntrw nbw



(mi) šd.n.f mw hr dww [wn w3w] r r(m)t

The preposition *mi* governs the (nominal) non-attributive perfect relative forms of the 3ae-inf. verbs *iri* and *šdi* “take (away), remove.”

Finally, as before *wn* is a perfective active participle of *wnn* introducing a relative clause with adverbial predicate. The adverb *w3w* (*r*) “far (from)” refers to the remoteness of the location (in terms of people having access to water).



w^crt nb hndw hr h3swt m (dd) ^nh dd w3s n (n)swt-bit(i) MN-M3^cT-R^c mr(y) imm-r^c (n)swt ntrw

In this syntactically adverbial sentence the long subject contains the plural of the active participle of the 3-lit.verb *hnd* “step on, tread” modifying the noun phrase *w^crt nb* “every foot.” In the *m* + infinitive construction the infinitive of *dd* is once again missing as quotation follows. The well-wish directed to the pharaoh has the three usual constituents: *^nh* “life,” *dd* “stability” (derived from the 3ae-inf. adjective-verb *ddi* “stable”), and *w3s* “dominion.” Finally, note the honorific transposition before the perfective relative form *mry*.

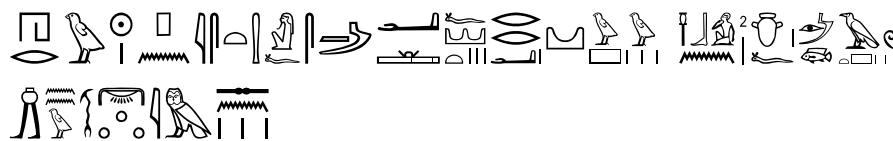
B



hsbt 9 3 smw 20 hr hm n hrw k3 nht h^c m w3st s^cnh t3wi nbti whm mswt shm hps dr pdt 9 hrw-nbw whm h^cw wsr pdwt m t3w nbw

(n)swt-bit(i) MN-M3^cT-R^c z3 r^c STY mr.n pth di ^nh dt nhh

After the calendar date,¹⁰ the royal titulary of Sety I is repeated here with added epithets (such as *wsr pdwt m t3w nbw* “powerful/mighty of the bows in every land”).¹¹



hrw pn ist hm.f sm3^c.f h3swt r r-^c dww 3b.n ib.f m33 in(3)wt innw d^cmw im.sn

The meaning of the adverbial phrase *hrw pn* “on this/that day” is confusing. The date given at the beginning of the text (in B) must refer to the day of the completion of the build-

¹⁰ See Gardiner, Excursus C, pp. 203-206, Hoch (§69), and Allen (9.8-9.9).

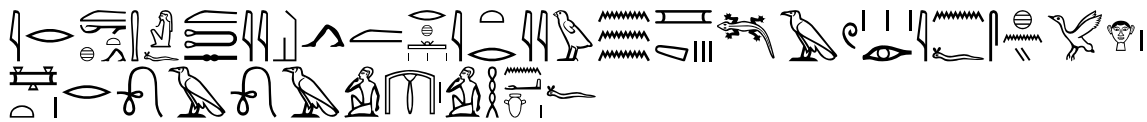
¹¹ See Gardiner, Excursus A, pp. 71-76, and Allen, Essay 6.

ing and the well, and after *hrw pn* the ensuing discussion is about the planning and implementation of the project, a time prior to the date of completion. In any case, the position of *hrw pn* at the beginning indicates that it qualifies the whole sentence.¹²

The particle *ist* has a twofold function. It marks the following adverb clause which contains the noun + circumstantial *s_{dm.f}*/subject-imperfective construction *ḥm.f sm^{3c}.f*. It also allows this subordinate clause to stand in front of the main clause, the one with perfect verbal predicate: *3b.n ib.f*. The topicalized subject of the adverb clause is the pharaoh himself (*ḥm.f*) and the circumstantial/imperfective *s_{dm.f}* of the caus. 3-lit. verb *sm^{3c}* “inspect, survey” expresses extended action. Gunn and Gardiner note that this use of the causative *sm^{3c}*, lit. ‘to make right’ has not been attested elsewhere.

This clause also contains the rarely occurring prepositional phrase *r r-^c* “as far as,” lit. “toward near” governing the plural of *d_w* “mountain.” (The use of this compound indicates that suitable location of the temple needs a sizable vertical rock and the well needs subterranean water away from the mountains.) The circumstantial *s_{dm.f}*/imperfective is justified as the action in the subordinate clause is concomitant to that of the main clause.

The object of the verbal predicate *3b.n* of the main clause is the infinitive of the 2ae-gem. verb *m₃₃* which uses the (usual) geminated stem. The object of *m₃₃*, in turn, is *in_{3wt}*, with a variant spelling of (the plural of) *int* “valley” in which the stone determinative means “quarry, mine.” Finally, *in_{3wt}* is modified by a passive participial clause containing the imperfective passive participle *innw* “is brought” and subject *d^cmw* “fine gold, electrum” (the latter being a natural alloy of gold and silver, many times appearing as a synonym for gold).



ir m-ht ḥm.f m tzy m rh(t)w itryw ʿš3 ir.in.f shn hr

w3t r w3w3 zḥ ḥnᶜ ib.f

The initial preposition *ir* is used here to place the first adverb clause in front of the main clause. The subordinate clause starts with the compound preposition *m-ht* “after” emphasizing prior action. This clause contains an *m* + infinitive construction employing the 3ae-inf. verb *tzi* “go up.” The adverbial phrase *m rhtw itryw ʿš3* at the end can loosely be trans-

¹² Gardiner (§208).

lated as “for a long distance” where *rht* “amount, number” is a masculine noun and *itrw* is a measurement of length (approximately 6.52 miles).

The main clause starts with the *sdm.inf* verb form of *iri* once again signifying subsequent action to the subordinate clause. *iri shn* means “rest, halt” with object *shn* derived from the caus. 3ae-inf. verb *shni* (but not the infinitive).

In a clause of purpose the reason of the stop is given by the *r* + infinitive construction using the infinitive of the 4-lit. verb *w3w3* “ponder.” The tent determinative is suggestive to the meaning of the noun *zh* “counsel” and the phrase *zh hn^c ib* can be literally translated as: “counsel with the heart.”



ksnwi w3t iwti n mw.s

hpr mi mi m^c m š^c-rdww ssw n r.f ir.f nd3 hq.sn

The pharaoh’s speech begins with an exclamatory adjectival sentence using the adjective *ksn* “difficult.” The relative clause is marked by the relative adjective *iwti* (which is less frequent than *nti*.) It appears as *iwti n X* “(it) has not X,” the negative counterpart of *nti n.f*. The feminine suffix pronoun *.s* attached to X refers back to *w3t* “road.”

The second sentence is an adjunct question. The general meaning of the 3-lit. verb *hpr* is “happen,” but with the following prepositional phrase *m^c* it is the Egyptian idiom for “to be done (by),” literally, “happen through (the arm).” Combined with the interrogative *mi mi*, the literal translation of the question is: “like what to be done?”

The plural of the noun *š^c-rdw* in which the combination points to movement gives “traveler,” and the sand emphasizes that this is *not* by water (the latter being the principal way to travel in Egypt). In passive voice the translation runs as: “What is to be done with the (sand) travelers...?” Alternatively, Lichtheim uses active voice: “What are the travelers to do...?”

The caus. 3-lit. verb *sswn* “consume, destroy,” is derived from *sw n* “suffer,” and this indicates the meaning. Modifying *š^c-rdw*, *sswn* here is an active participle with attached prepositional phrase *r.f* “from it,” where the suffix pronoun *.f* refers to the lack of water stated previously. The enclitic particle *ir.f* (a later form of *r.f*) is placed here for


emphasis, and this complicated passage ends with the infinitive of the 3lit. verb *nd3* “parch” with object *hh* “throat.”



in mi hm di.f ibt.sn t3 w3(w).w h3st wsh.t(i)

The pharaoh’s second question is participial of the form *in mi* + masculine singular active participle. The participle in question uses the 3-lit. verb *hm* “extinguish” (fire), “quench” (thirst), lit. “who (is the one who) quenches?” This is followed by the perfective relative form *di.f* “what it causes” of *rdi* and the object is the noun *ibt* “thirst.”

Compassion of the king for the travelers is expressed in two adverb clauses with subject-stative constructions using the 3ae-inf. and 3-lit. adjective-verbs *w3i* “far” and *wsh* “wide” with contrasting topicalized subjects *t3* “(home)land,” and *h3st* “foreign land.”

(The variant writing  of *w3* is also attested elsewhere¹³.)





i'nw n.f z(i) iby hr nknw

Depending on the interpretation, in the first sentence *i'nw* can be translated as “woe”¹⁴ or “greetings.” The noun *z(i)* “man” is a rebirth of the suffix pronoun *.f* in the dative. It is modified by the perfective passive participle *iby* lit. “who is thirsted” of the 3ae-inf. verb *ibi* “thirsty.” The final adverbial phrase is governed by the preposition *hr* “on account of, because” and together with the noun *nkn* “harm, injury” it can be rendered as: “in harms (way).”



i.zy m(y) nd.i hrt.sn iry.i n.sn n s'nh.sn

As it is clear from the context and grammar *i.zy* “go” is the imperative of the 2-lit verb *zi* with meaning here “hurry up, make haste” or “come now” (Gunn-Gardiner). The reed leaf

prefix  is an Old Egyptian holdover in the imperative (especially for 2-lit. verbs) and the ending  sometimes appears for the plural imperative of final-weak verb forms.¹⁵

¹³ [Adm. 7, 1] (in P. Leyden 344 recto).

¹⁴ [Adm. p. 103] (in Gardiner, *Admonitions of an Egyptian Sage*, 1969).

¹⁵ Allen (16.1).



ḥr nti is ink nꜥ-ib ꜥnn ḥr phrti

ḥr nti is “for, because” (with transitional double marking using the particle *is*) introduces a noun clause.²¹ Note that the masculine form *nti* instead of *ntt* reflects later writing.²² In this clause the pharaoh (in 1S independent pronoun) claims that he is “kind/considerate” using a *nfr-ḥr* construction in which *nꜥ* means “smooth” (although usually written with the scribal palette determinative).

The 2-gem. verb *ꜥnn* “turn back, return” is in active participle form, *phrti* is “traveler,” and the whole phrase *ꜥnn ḥr phrti* “one who (always) turns back for/about the traveler” can be shortened using the word “caring.”




ir m-ḥt ḏdw ḥm.f nn n mdw.f ḥr ib.f ḏs.f

dbnbn.in.f ḥr ḥ3st ḥr wh3 st irt ḥnw

This is another example for the construction *ir m-ḥt ...sdm.in.f ...* we met previously. Once again *ir* marks topicalization for the first subordinate clause. In fact, *ir* topicalizes *ḏdw ḥm.f* in which *ḏdw* is the masculine plural of the perfective relative form of *ḏd*. The (plural) noun that this relative form modifies is *nn n mdw*, so that without topicalization the sentence should be read as: **(m-ḥt) nn n mdw ḏdw ḥm.f...* “(after) these words that his majesty said...”

The *sdm.in.f* form of the 5-lit. verb *dbn* “go round” in the following main clause is reduplicated to signify extended action. The purpose of the king’s wanderings in the desert is expressed by a *ḥr* + infinitive construction using the 3-lit. verb *wh3* “seek.”

The infinitive of *iri* points to the ultimate purpose to make  *ḥnw* “water station.” Gunn and Gardiner note that *ḥnw* is a very rare word. In the Annals²³ of Thutmose III it sometimes means “brook.”





²¹ See Allen (12.13.3).

²² Gardiner (§199).

²³ [Urk. IV, 655].

ist grt ntr hr sšm(t).f r rdit sprt mr.n.f

ist marks a syntactically adverb clause containing a *hr* + infinitive construction expressing the imperfect. (It can therefore be translated using English past continuous tense). The subject is *ntr* “god” (in general, without any particular reference to any specific one) and in the infinitive of the caus. 3ae-inf. verb *sšmi* “guide” the *t* ending (which is supposed to be before the walking legs determinative ) is either missing, or appears after

. In this class of verbs the *t* ending is often not written out in the infinitive. The extra (*t*)*w* before the 3M suffix pronoun *.f* is a Late Egyptian feature with no grammatical function probably to emphasize that the final *t* in *sšmt* is present.

The purpose of the guidance is expressed by an *r* + infinitive construction. As the object *sprt* “petition, request” indicates, *rdi* here should not have the usual meaning but rather “grant” (request).

Finally, *mr.n.f* “one whom he loved” is a perfect relative form of *mri*.

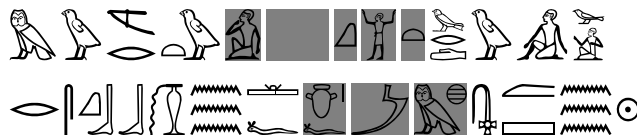
In reality, there was more than just divine influence that guided the pharaoh to this place. This location as a natural resting place providing welcome shade for the weary clearly existed in earlier times as the rock carvings of sacred boats on cliffs attest.



shnw k3wt m inr r šdt hnm̄t m dw

The caus. 2-lit. verb *shn* “command, order” is in passive here with written out *w* ending. In the object *k3t* “worker” the double strokes need to be promoted to plural.

The preposition *m* applied to material such as *inr* “stone” should be translated as “of.” The command is expressed using *r* + infinitive construction.



m [mrwt... k3t] wrdw r skbb.f ib.f m3h̄ m šmw

In the damaged text traces of *m mrwt* “in order to,” lit. “through the love of” can be recognized. Parts of the 3ae-inf. adjective-verb *k3i* can also be traced which means not only “high” but also “uplift.” That this is the correct rendering is made clear by the following (easily readable) object *wrdw* “weary” used as a noun (as the seated man determinative

