15
The Inscriptions of Sety I
at Al-Kanais/Wadi Mia

Part I
A²

\[ \text{hrw k3 nht h^c m w3st s^nh t3wi (n)swt-bit(i) [MN-M3T-R^c]} \]

\[ [ir.n.f] \text{ m mnw.f n iti.f imn-r^c hn^c psdt.f} \]

\[ \text{irt n.sn hwt-ntr m m3wt ntrw hr(.wi) m hn w} \]

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 b3ḥ mn zp ir.t(w) mitt.s in (n)swt nb

wp(w)-hr (n)swt irt ḥlw z3-Rṣ STY mr.n pth

mnw nfr s3nh mšf ʿltī mwt n hr-nb dd.in.sn m r n r

inm ini n.f hḥ k(3)b n.f dt

ntrw imiw t3 hnmt di tn n.f ḫw.tn

mi wn.f n.n t3 wṯt r šmt wn.s [šr].ti n ḫr.n

t3 wn.n ḫr (dd) zn.n swd3.nw tw.n ḫr (dd) ph.n s3nh.n

di.f wn t3 ṣt t3 nbw mi p3 mš(w) p3 bik

dšnw nb nti r ḫpr ḫr nḥt n.f hḥ

ir.f ḫb-sd mi ṭm(w) rnp.f mi ḫrw bḥdt

mi ir.n.f mnw ḫrḥs3swt n ntrw nbw

(mi) šd.n.f mw ḫr ḡww [wn w3w] r r(m)ṭ
i.zy m(y) nd.i hrt.sn   iry.i n.sn  c n s'nh.sn

dw³-ntr.sn hr rn.i m ht rnpwt iwt.sn

d₃mw nti r hpr r swh₃ im.i hr tnr.i

hr nti is ink n⁶c-ib c₃n hr phrti

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

dbnm.in.f hr h₃st hr wh₃ st irt hmw

ist grt ntr hr sšm(t).f'r rdît sprt mr.n.f

šnw k₃wt m inr  r šdt hnmt m dw

m [mrwt...k₃t] wrdw

r skbb.f i[b.f m₃h] m šmw

₇h₅.n šws(w) st hr rn Mn-M₃t-R₅

b₇h₅.n st mw r c₃t wrt mi tph(t) kr(r)t 3bw

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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’Ouâdi Miyah (El Knaïs), BIFAO 17 (1920) 1-38.
The Inscriptions of Sety I at Al-Kanais/Wadi Mia: Part I

Grammar Points

A

$hrw\ k3\ nht\ \ h^3\ m\ w3st\ s^n\ h\ t3wi\ (n)swt-bit(i)\ [MN-M\ s^T-R^c]$  
The text starts with the usual royal titulary of King Sety I. $k3\ nht$ “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). $h^c$ is a perfective active participle of the 3ae-inf verb $h^t$ “appear” and $w3st$ is “Thebes.” Instead of directly following the uniliteral $s$, 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 $\frac{\text{reeds}}{\text{papyrus}}$. $s^n\ h$ is a perfective active participle of the caus. 3-lit. verb $s^n\ h$ “cause to live, nourish” and $\frac{\text{reeds}}{\text{papyrus}}$ represent Upper and Lower Egypt, $t3wi$ the “Two Lands.”

$[ir.n.f]\ m\ mnw.f\ n\ iti.f\ imn-r^c\ hn^c\ psdt.f$  
$irt\ n.sn\ hwt-ntr\ m\ m3wt\ ntrw\ hr.(wi)\ m\ hn$  
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 See, for example, Allen (18.7).
2 For details, see E. W. Castle, JEA, 79 (1993) 99-120.
been shown\textsuperscript{3} to convert a direct object (following a nominal verb) into an emphasized adverbial phrase (with \textit{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 \textit{iri} used as a noun: “the making/creation …” The effort of building these temples is further emphasized with the 4ae-inf. adjective-verb \textit{m\textbar wi} “new” used here as an adjective.

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

\textit{ssd.n.f} \textit{hnmt} \textit{m b\textbar h} \textit{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 \textit{sdm.n.f}/perfect (expressing completed action) of the caus. 2-lit. verb \textit{ssd} derived from \textit{s\textbar di} “take (away), remove, dig” (a well). The prepositional phrase \textit{m b\textbar h} “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 \textit{nn zp} “never” with future meaning (in fact, the 2-lit. verb \textit{zp} “happen” is itself prospective/ subjunctive \textit{sdm.f}). It is followed by the prospective/subjunctive \textit{sdm.f} of \textit{iri} with the impersonal suffix pronoun \textit{tw} as subject. As such, it should be translated as passive: “had never been done.” The prepositional nisbe \textit{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 \textit{s} referring to the pharaoh’s deeds.

\textsuperscript{3} See D. P. Silverman, Orientalia 49 (1980) 199-203.

\textsuperscript{4} For better readability, at few places the text has been slightly emended.
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.

The pharaoh has here the Middle Kingdom epithet mniw nfr “good shepherd” but his military duties, the well-being of the army (with mSe 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.”

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.”

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

⁵ See the Bibliography and Abbreviations.
The perfective \textit{sdm.f} of \textit{nwn} adds an extra connotation of the past (condition) to the following stative. The feminine suffix \textit{s} refers to the “way” \textit{w\ddot{a}t} and the 3FS stative of the 2-lit. transitive verb \textit{sr} “stop up, block” needs to be translated as passive voice: \textit{sr.ti} “it has been blocked” (in an abstract sense). Finally, \textit{n hr.n} literally means “at” (in the sense of toward) “our face.”

The quote starts with the subjunctive \textit{sdm.f} of the 3ae-inf. verb \textit{zni} “pass,” expressing wish. It is followed by a short adverb clause, with the stative of the caus. 3-lit. verb \textit{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 \textit{tw} suffixed by a pronoun. In our

\footnotesize
\begin{itemize}
\item[6] Allen (25.15).
\item[7] Allen (15.7).
\end{itemize}
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 *sdm.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’nh* “nourish” emphasizes that the travelers not only survived the trip but are well-nourished.

\[ t\ b  s\ t\ t\ t\ w n\ (t)\ m\ i b\ n\ \ h p r\ . f (i)\ m\ w t\ n f r t \]

The adjective *s’t* “difficult” attached to *w’t* “road” suggests the meaning of the relative clause which begins with the active participle *wn* 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 emphasize\(^8\) that the difficult road condition is the thing of the past. An example for the imperfective use of *wnn* in this setting is:

\[ n i\ r h\ n\ t w\ w n n t\ m\ i b.\]

(Since *ib* may mean “mind” as well as “heart,” Breasted translates the phrase *m ib n* as “in our memory.”) Now, the whole phrase *t b w t s t t w n t m i b n* is the preposed subject of the subject-stative construction that follows using the verb *hpr* “become.” The stative suffix \(_{ti}\) refers back to *t b w t s t t* and the preposition *m* governs the result (of the change) *w t n f r t*.

\[ d l\ f\ w n\ t b\ t z t\ p 3\ n b w\ m i\ p 3\ m 3 (w)\ p 3\ b i k \]

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

By construction, the verb *wnn* is subjunctive *sdm.f*. The rest of the sentence is adverbial with the subject, the noun phrase *t b t z t p 3 n b w* “the journey (transport) of the gold” (VIII.5), and the adverbial predicate *m j p 3 m i w p 3 b j k* “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.

\[d3mw\textit{ nb nti} r \textit{ hpr hr nht n.f hh}\]

Attention now turns to future generations with simple grammar. The noun phrase \(d3mw\textit{ nb}\) “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.

\(d3mw\textit{ nb nti} r \textit{ hpr}\) 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.”

\(ir.f\textit{ hb-sd mi itm(w) rnp.f mi hrw bd\textit{ dt}}\)

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 \(itmw\) “Atum” (creator god of the Ennead mentioned previously) and \(hrw\textit{ bd}\textit{ dt}\) “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.

\(mi\textit{ ir.n.f mnw hr h3swt n ntrw nbw}\)

\((mi)\textit{ sdm.f mnw hr dww [wn w3w] r}\textit{ r(m)t}\)

The preposition \(mi\) governs the (nominal) non-attributive perfect relative forms of the 3ae-inf. verbs \(iri\) and \(sdl\) “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 remotesness of the location (in terms of people having access to water).

\[
w^r_t n b \ h^d d w \ h^r \ h^3 s w t \ m \ (d d) \ ^s n h \ d d \ w i s \ n \ (n) s w t - b i t(i) \ M N - M^3 - T - R^c \ m r(y) \ i m n - r^c \ (n) s w t \ n t r w
\]

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^r^t n b* “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: ^s n h “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**

\[
h s b t \ 9 \ 3 \ \ ^s m w 2 0 \ \ h r \ h m \ n \ h r w \ k i \ n h t \ h^c \ m \ w 3 s t \ s ^n h \ t ^3 w i \ n b t i \ w h m \ m s w t \ s h m \ h p s \ d r \ p d t \ 9
\]

\[
h r w - n b w \ w h m \ h^f w \ w s r \ p d w t \ m \ t ^3 w \ n b w \n\]

\[
(n) s w t - b i t(i) \ M N - M^3 - T - R^c \ z ^3 r ^c \ S T Y \ m r . n \ p t h \ d i \ ^s n h \ d t \ n h h
\]

After the calendar date, the royal titulary of Sety I is repeated here with added epithets (such as *wsr p d w t m t ^3 w n b w* “powerful/mighty of the bows in every land”).

\[
h r w \ p n \ i s t \ h m . f \ s m ^3 . f \ h ^3 s w t \ r \ r ^c \ d w w \ 3 b . n \ i b . f \ m 3 3 \ i n(3) w t \ i n n w \ d ^f m w \ i m . s n
\]

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-

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10 See Gardiner, Excursus C, pp. 203-206, Hoch (§69), and Allen (9.8-9.9).
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.\(^\text{12}\)

The particle *ist* has a twofold function. It marks the following adverb clause which contains the noun + circumstantial *sdm.f* /subject-imperfective construction *hm.f* *sm3*.*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 (*hm.f*) and the circumstantial/imperfective *sdm.f* of the caus. 3-lit. verb *sm3* “inspect, survey” expresses extended action. Gunn and Gardiner note that this use of the causative *sm3*, lit. ‘to make right’ has not been attested elsewhere.

This clause also contains the rarely occurring prepositional phrase *r r-č* “as far as,” lit. “toward near” governing the plural of *ḏw* “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 *sdm.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 *in3wt*, with a variant spelling of (the plural of) *int* “valley” in which the stone determinative means “quarry, mine.” Finally, *in3wt* is modified by a passive participial clause containing the imperfective passive participle *innw* “is brought” and subject *ḏ5mw* “fine gold, electrum” (the latter being a natural alloy of gold and silver, many times appearing as a synonym for gold).

\(^{12}\) Gardiner (§208).
lated as “for a long distance” where rḥt “amount, number” is a masculine noun and itrw is a measurement of length (approximately 6.52 miles).

The main clause starts with the sdm.in.f verb form of ird once again signifying subsequent action to the subordinate clause. ird sḥn means “rest, halt” with object sḥn 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 wḥw “ponder.” The tent determinative is suggestive to the meaning of the noun zḥ “counsel” and the phrase zḥ hnh ib can be literally translated as: “counsel with the heart.”

qsnwi ḫwt iwti n mw.s

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 ḡwt “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-č 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 sを迎え 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 swn “suffer,” and this indicates the meaning. Modifying sを迎え rdw, sswn here is an active participle with attached prepositional phrase r.f “from it,” where the suffix pronoun r.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 \( n\ddot{d} \) “parch” with object \( h\dot{h} \) “throat.”

\[
in \text{mi } \mathcal{h}m \text{ di.f } \text{ibt.sn } t\beta \text{ w}3(w).w \text{ h}3st \text{ wsh.t(i)}
\]

The pharaoh’s second question is participial of the form \( \text{in mi} + \) masculine singular active participle. The participle in question uses the 3-lit. verb \( \mathcal{h}m \) “extinguish” (fire), “quench” (thirst), lit. “who (is the one who) quenches?” This is followed by the perfective relative form \( \text{di.f} \) “what it causes” of \( r\ddot{d} \) 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 \( w\ddot{t} \) “far” and \( w\dot{h} \) “wide” with contrasting topicalized subjects \( t\beta \) “(home)land,” and \( h\beta st \) “foreign land.”

(The variant writing \( \text{of } w\dot{3} \) is also attested elsewhere\(^{13}\).)

\[
i\dot{nw} \text{ n.f } z(i) \text{ iby } \text{hr } nknw
\]

Depending on the interpretation, in the first sentence \( i\dot{nw} \) 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).”

\[
i.zy \text{ m(y) nd.i } \text{hrt.sn } \text{iry.i } \text{n.sn } \epsilon n \text{ s} \epsilon n\text{h.sn}
\]

As it is clear from the context and grammar \( i.zy \) “go” is the imperative of the 2-lit. verb \( z\) with meaning here “hurry up, make haste” or “come now” (Gunn-Gardiner). The reed leaf prefix \( \text{y} \) is an Old Egyptian holdover in the imperative (especially for 2-lit. verbs) and the ending \( \text{y} \) sometimes appears for the plural imperative of final-weak verb forms.\(^{15}\)

\(^{13}\) [Adm. 7, 1] (in P. Leyden 344 recto).
\(^{15}\) Allen (16.1).
cannot be the largely obsolete imperative “behold” since that must be followed by a dependent pronoun. Nor can it be the imperative “take!” since this only appears in older religious texts and in any case it must be followed by dative. Following Gardiner, m(y) should then be a rare enclitic particle found after imperatives, for example, \[ \text{wd3 m(y) \textit{ib}k} \].

The phrase \textit{nD hrt “greet”} has literal meaning “inquire the health of.” In this phrase the 2-lit. verb \textit{nD} is prospective /subjunctive \textit{sdm.f}, a typical construction after an imperative (Egyptian prefers this over two consecutive imperatives).

In the last clause the prospective/subjunctive \textit{sdm.f} (of the 3ae-inf. verb \textit{iri}) continues. This prospective/subjunctive is in a special form with final stem ending \textit{y}. The object of \textit{iry} is the phrase \textit{c n \textit{cnh “subsistence,” lit. “hand of nourishment.”}}

\textit{dw3-ntr.sn hr rn.i m \textit{ht rnpwt iwt.sn}}

The well-nourished travelers will praise god with the prospective/subjunctive \textit{sdm.f} of \textit{dw3-ntr} in the pharaoh’s name for many years to come.

In the adverbial phrase of time \textit{rnpwt iwt.sn} the noun \textit{rnpwt years} is modified by the (feminine plural) relative form \textit{iwt.sn} of the anom. verb \textit{iwi “come.”}

\textit{d3mw nti r hpr r swh3 im.i hr trn.i}}

The noun phrase \textit{d3mw nti r hpr} has occurred previously. It is the subject of an \textit{r + infinitive} construction applied to the 4ae-inf. verb \textit{swhi “boast, vaunt”} (spelled here \textit{swh3}). The object is the prepositional phrase \textit{im.i “of me.”}

In the final adverbial phrase the noun \textit{tnr “eager(ness), energy”} (with a seemingly out of place plural strokes) doubtless related to the Late Egyptian 3-lit. adjective-verb \textit{tnr “strong, mighty, powerful, successful.”}

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\[ 16 \text{ Gardiner (§234).} \]
\[ 17 \text{ Gardiner (§250).} \]
\[ 18 \text{ [Meir iii. 3].} \]
\[ 19 \text{ [Peas. R 125].} \]
\[ 20 \text{ See also [Urk. IV 1559, 6].} \]
The 2-gem. verb "turn back, return" is in active participle form, phrti is "trav- eler," and the whole phrase "one who (always) turns back for/about the travel- er” can be shortened using the word “caring.”

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

The sdm.in.f form of the 5-lit. verb dhn “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 hr + infinitive construction using the 3-lit. verb wh3 “seek.”

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

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21 See Allen (12.13.3).
22 Gardiner (§199).
23 [Urk. IV, 655].
ist grt ntr hr sšm(t).f r rdl t 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*) 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, *rdl* 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.

*sšnw kšwt m inr r šdt lnmt m dws*

The caus. 2-lit. verb *sšn* “command, order” is in passive here with written out *w* ending. In the object *kššt* “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... kššt] wrdw r škbh.f ib.f mšt 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 *kššt* 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 *wrds* “weary” used as a noun (as the seated man determinative
shows). Gardiner and Lichtheim reconstruct the text as: “In order that he (the king) it might uplift the weary.”

The next line is much clearer and has easy grammar; the brazier determinative points to the use of the 3-lit verb $m\tilde{n} \, \tilde{h}$ “burn” (here in the variant spelling $m\tilde{h}$) and it must be in active participle form “(who) burns.” Note that this variant spelling also occurs in the stela of Irtysen also discussed in this web site: $\text{\mbox{\scriptsize n}} \text{\mbox{\scriptsize n}} \text{\mbox{\scriptsize rdt}} \text{\mbox{\scriptsize m}3\text{\scriptsize h}.\text{sn}}$ (in) $\text{\mbox{\scriptsize h}}$ “without causing that they burn (by) fire.”

\begin{align*}
\text{\mbox{\scriptsize c\text{\scriptsize h}.\text{\scriptsize n}} \text{\mbox{\scriptsize hws}(w)} \text{\mbox{\scriptsize st}} \text{\mbox{\scriptsize hr}} \text{\mbox{\scriptsize rn}} \text{\mbox{\scriptsize MN-M3T-R}}
\end{align*}

$\text{\mbox{\scriptsize c\text{\scriptsize h}.\text{\scriptsize n}}}$ “then” introduces a new sentence with the passive of the 4ae-inf verb $\text{\mbox{\scriptsize hws}} \text{\mbox{\scriptsize i}}$ “build, pound.” (Although for this particular word the passive ending $w$ is attested in the well-known passage: $\text{\mbox{\scriptsize in our case it is missing}}.$)

The preposition $\text{\mbox{\scriptsize hr}}$ “with” indicates addition, and the phrase $\text{\mbox{\scriptsize hr}} \text{\mbox{\scriptsize rn}}$ lit. “with the name of” can be translated as: “bearing the name of.”

\begin{align*}
\text{\mbox{\scriptsize b\text{\scriptsize c\text{\scriptsize h}.\text{\scriptsize n}} \text{\mbox{\scriptsize st}} \text{\mbox{\scriptsize mw}} \text{\mbox{\scriptsize r}} \text{\mbox{\scriptsize \text{\mbox{\scriptsize c\text{\scriptsize d}t}} \text{\mbox{\scriptsize wrt}} \text{\mbox{\scriptsize mi}} \text{\mbox{\scriptsize tph(t)}} \text{\mbox{\scriptsize kr(r)}} \text{\mbox{\scriptsize t}} \text{\mbox{\scriptsize 3bw}}
\end{align*}

The perfect of the 4ae-inf. verb $b\text{\mbox{\scriptsize c\text{\scriptsize h}}}$ “inundate” starts the passage here. The subject is $\text{\mbox{\scriptsize mw}}$ “water” and the object, the dependent pronoun $\text{\mbox{\scriptsize st}}$, refers back to “place” (in the previous sentence) following the Middle Egyptian word-order $\text{\mbox{\scriptsize VsdoSOA}}$. The passage: “water inundates it” is simplified by Lichtheim as: “it is full of water.”

The meaning of the adverbial phrase $r \text{\mbox{\scriptsize \text{\mbox{\scriptsize c\text{\scriptsize d}t}} \text{\mbox{\scriptsize wrt}}}$ “in great quantity” is transparent. A parallel is introduced by the preposition $\text{\mbox{\scriptsize mi}}$ “like” governing the nouns $\text{\mbox{\scriptsize tph}}$ (later writing $\text{\mbox{\scriptsize tpht}}$) and $\text{\mbox{\scriptsize krrt}$ both meaning “cavern.” Their location is in $\text{\mbox{\scriptsize 3bw}}$ “Elephantine” as the Nile was believed to inundate from twin sources of a cavern there. Gunn and Gardiner translate this as: “the cavern of the two Nile-sources at Elephantine.”

\footnote{\text{\mbox{\scriptsize [Sin. B 300].}}}