## The prophecies of prophecies o

### Part II

di.i n.k t3 m zni-mn(t) tm hpr hpr(.w)

tw r šzp ḫ w nw 'ḥ3 'nḫ t3 m sh3

iw.tw r irt h3w m hmt dbh.tw t m snf

sbh.tw m sbht n mr

nn rm.tw n m(w)t nn sdr.tw hkr n m(w)t

 $ib \ n \ z(i) \ m \ s3.f \ \underline{d}s.f$ 

 $nn\ ir.tw\ s3mt\ min\ ib < w > s\underline{t}n(.w)\ \underline{h}r.s\ r\ 3w$ 

hms z(i) iw k<sup>c</sup>h.f s3.f ky hr sm3 ky

整二二人及人一學校 邓二人及处 强制之人的人

di.i n.k z3 m hrwy sn m hft(i) zi hr sm3 it(i).f

r nb mh(.w) mr wi bw-nfr nb rw.w

### 

hdd m iryt wš.tw m gmyt

### 

iryt m tmmt irt

### 

nhm hwt z(i) r.f rdi.w n nti m rwti



di.i n.k nb m nhw rwti htp.w



tm ir mh n.f ir šw

### 

tw r rdit hwt m msdd r sgr r mdw

### 

wšb.tw t3z cpr.w hr ht mdw(.tw) m sm3 sw

### 

hn mdt hr ib mi ht nn whd.n.tw pr n r

'nd t3 'š3 hrpw.f wš.tw.f '3 b3kw.f

ktt iti wr ipt h3.tw.s m wbn

 $iw r^{c} iwd.fsw(r) r(m)t$ 

wbn.f wn wnwt nn rh.tw hpr mtrt

nn tn.tw šwt.f nn b3k hr dg(3)t

### 

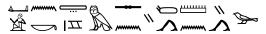
iw nn ibh irti m mw wnn.f m pt mi i<sup>c</sup>h

### 

nn th nw.f nw šs3(t)

### 

wnn is stwt.f m ḥr m zpw imiw-ḥ3t



 $di.i \ n.k \ t3 \ m \ sni-mn(t)$ 

s3 m nb tw <r>
nd hrt nd hrt



di.i n.k hri r hri phr.ti m s3 phr ht

### Te ch Tau

<sup>c</sup>nh.tw m hri-ntr

### 

iw hwrw r irt 'h'w wrwt r [d3] r hpr

# 

 $in \ \tilde{s}w3ww \ wnm \ sn(w)-t$   $b3kw \ h(3)b-k3w$ 

nn wn hk3(t)- $^{c}d r t3 mshnt nt ntr nb$ 

# 

nswt pw r iit n rsi IMNY m³ hrw rn.f

z3 hmt pw n t3-st ms pw n hn(w)-nhn

### 

iw.fr šzp hdt iw.fr wtz dšrt

iw.frzm3 shmti

# iw fr shtp nbwi m mrwt.sn phr-ihi m fh (f) wsr m nwdt(f) ršy r(m)t nt h3w.f z3 n zi r irt rn.fr nhh hn dt w3yw r dwt k3y(w) zbiw shr.n.sn rw.sn n sndw.f iw 3mw r hr n š t.f

timh(i)w r hr n nswt.f

iw sbiw n dndn.f <u>h</u>3kw-ib n šfšfywt.f

iw 'r't imt hnt.f hr shrt n.f h3kw-ib

tw r kd inbw-hk3

nn rdit h3v 3°mw r kmt

dbh.sn mw mi shr sš3w

### 

r rdit swri <sup>c</sup>wt.sn

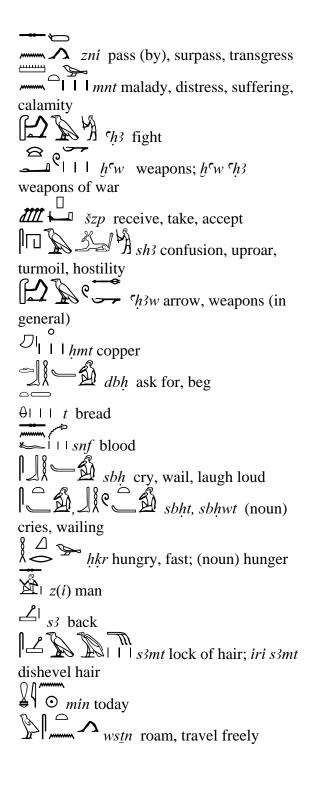
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iw m³<sup>c</sup>t r iit r st.s izft dr.ti r rwti

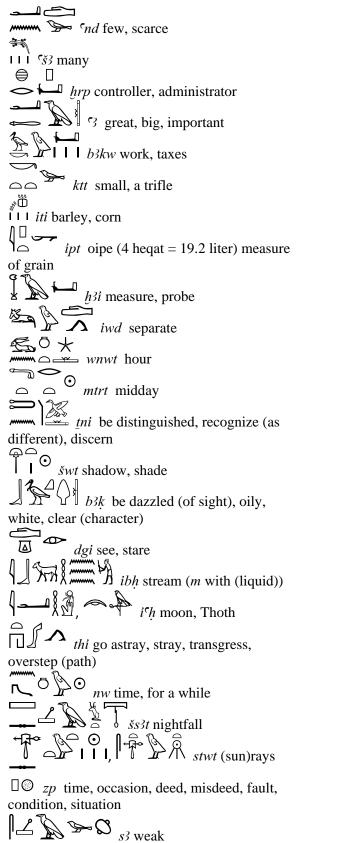
ršy gmhti.f wnnti.f hr šms nswt

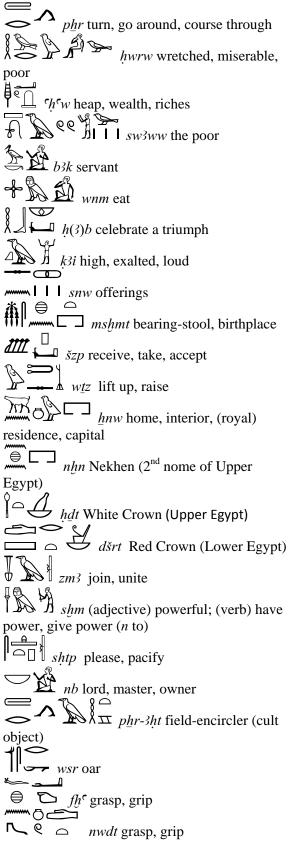
iw rh-hwt r stt n.i m33.f ddt.n.i hpr(.w)

### Vocabulary

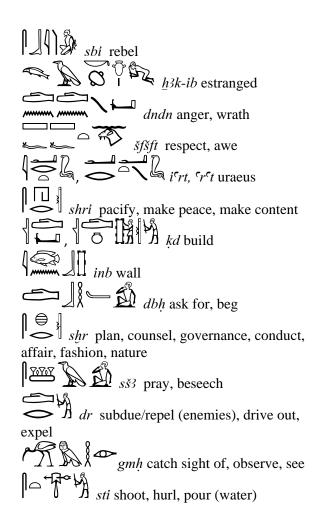


hmsi sit, sit down, besiege  $5m^3$  kill, destroy kt-hi **公** Son sn brother, sibling hfty enemy š3 ordain, order, predestine, assign, settle  $\prod_{\underline{\hspace{1cm}}} hp \quad \text{law}$ rwi go away, disappear, vanish wš (intransitive) fall out, be destroyed; (transitive) desolate (a place) mh fill, be full of msdd hatred, reluctance  $\mathbb{P} \mathcal{J} \times \mathbb{N}$  wšb answer  $\underline{\underline{f}}_{3z}$  speech, sentence, phrase  $\bigoplus_{\triangle} h_t \text{ fire}$ 









The prophecies of  $0 \sim \sqrt{\frac{n}{2}}$  nfrti Neferti: Part II

### **Grammar Points**

 $di.i \ n.k \ t3 \ m \ zni-mn(t) \ tm \ hpr \ hpr(.w)$ 

The prophet now introduces his second topic: the bloody civil war and its consequences.

In the first clause the subjunctive *sdm.f* of *rdi* along with the dative can be translated as "I will show you," lit. "I will give to you." The compound *zni-mnt* means "calamity, distress," derived from *zni* "pass by" and *mnt* "suffering, maladie," the latter being related to *mn* "to be ill, suffer."

The second clause contains a simple subject-stative construction but the two contrasting uses of the verb *hpr* are interesting. The preposed subject is a negated (perfective active) participle *tm hpr* "what has not happened" used by itself as a noun, and the predicate is once again the intransitive *hpr* "happen" with English past or perfect meaning. With these, the literal meaning of the sentence is: "what has not happened (before) happened."

As another interesting point, Ostracon C25224 has the feminine construction:  $tmt\ hpr$  hpr.t(i) "...will/would happen." In any case, the overall meaning of this passage is the prediction that unforeseen events will come to pass.

tw r šzp h w nw h3 'nh t3 m sh3

iw.tw r irt h3w m hmt dbh.tw t m snf

The grammar is the same here as in line 34. The two objects  $h^c w n w^c h^3$  "weapons of war" and  $h^a w m h m t$  "copper arrows" are arranged symmetrically.

Continuing the symmetry, 'nh' "live" and dbh' "ask for, beg, crave" are both subjunctive sdm.f. The extent of the distress of the land described by the noun sh3 "confusion, uproar" (Gardiner, Lichtheim), "turmoil" (Tobin) (related to sh terrorize) is further exemplified by the ending tm snf which can be rendered in different ways: "(crave) bread with blood" or "blood as food."

Note that P1116B has *dbḥ.tw m t snf* which Gardiner translates as "they crave for the bread of blood".

### 

sbh.tw m sbht n mr

Another word play involves the double uses of the word sbh first as a verb "cry out, laugh" (m "at"), and second as a noun sbh (n mr) "cry (of pain)/laughter (of distress)."

Ostracon C25224 has the passive *sbh.tw.f m* "one is laughed at..."

 $nn \ rm.tw \ n \ m(w)t \ nn \ sdr.tw \ hkr \ n \ m(w)t \ ib \ n \ z(i) \ m \ s3.f \ ds.f$ 

A pair of clauses with negated subjunctive  $s\underline{d}m.f$  laments the lack of respect for the dead. The verbs used are rmi "weep" (n "for") and  $s\underline{d}r$  "lie down, sleep" but here due to the ending  $h\underline{k}r$  n mwt "fasting for the dead" clearly implies that "lie awake" is meant.

In the last adverbial sentence the predicate is an example of the use of the compound preposition *m s*<sup>3</sup> lit. "at the back" with a clear meaning: "Each man's heart is at his own back."

nn ir.tw s3mt min ib <w>stn(.w) hr.s r 3w (C25224)

Further detail of the lack of mourning customs is given here. The verb-object compound *iri s3mt* (in which the vulture has phonetic value *mt*) must refer to "disheveling the hair at the time of mourning, lit. "make a lock of hair." The subject-stative construction with preposed subject *ib* "heart" and predicate *wstn* "move (freely)" (*hr* "from"; "abandon" (Lichtheim)) expresses the state of mind of the people: "complete" (*r 3w*) indifference. The 3FS suffix pronoun *.s* refers to mourning.

hms 
$$z(i)$$
 iw  $k$ th.  $f$  s3.  $f$  ky  $hr$  sm3 ky (GČ106,2)

Man's indifference to the suffering of his fellow is depicted here in a more descriptive setting.

The first (main) clause uses the subjunctive sdm.f of hmsi "sit" and a generic subject zi "man." The first of the two adverb clauses that follow describes a man in seated position using the concomitant circumstantial/imperfective sdm.f of the verb hh "bend, turn." The second adverb clause describes what happens behind the man's back with easy grammar using the verb sm3 "kill" in a hr + infinitive pseudo-verbal construction indicating action in progress.

### 当二二人人人一会成 石二人人生 经一个人 医二二人人人

di.i n.k z3 m hrwy sn m hft(i) zi hr sm3 it(i).f

The beginning easy grammar is as in line 38. Two contrasting phrases describe the civil war: "son as enemy, brother as adversary."

The last sentence uses a hr + infinitive construction pointing to actual action: "man killing his father." Gardiner and Lichtheim both note that this passage along with many others concerning the national crisis is very similar to those in the Admonitions of Ipuwer.

r nb mh(.w) mr wi bw-nfr nb rw.w

A simple subject-stative construction is followed by a phrase mr wi: "crying out for help."

Lichtheim expresses doubts on Gardiner's direct translation "love me" (and Tobin's closely related "take pity on me") and considers this an idiom "I wish I had."

Yet another subject-stative construction makes a general statement on "happiness," *bw-nfr*, having gone using the intransitive verb *rwi* "go/pass away."



3k t3 š3.tw r.f hpw (C25224 and GČ106,2)

hdd m iryt wš.tw m gmyt (C25224)

Neferti's thoughts now briefly return to the state of the land and its produce.

In the first main clause, using the subjunctive sdm.f of the verb 3k "go to ruin, perish," he prophesizes the fate of the land. One can compare this with the stative construction in line 23, t3 3k.w which simply claims the state of land as if the devastation already happened.

Gardiner's verbatim translation of the second subordinate clause "the laws (hpw) are decreed ( $\S 3.tw$ ; passive form of the subjunctive  $s\underline{d}m.f$  of the verb  $\S 3$  "ordain, order, decide") concerning it (r.f)" can be simplified "its fate decreed/has been ordained" (Lichtheim, Tobin).

In the last two clauses the symmetry of the adverbial phrases *m iryt... m gmyt* is apparent. Both are adverbial sentences of identity.

The first identifies the imperfective passive participle hdd (of the verb hdi "destroy") with the passive participle iryt of iri "make, do," lit. "what is destroyed is what has been made."

(Note that the scribe of Ostracon GČ90 changed the perfective *iryt* to the imperfective *irrw*. In any case, this participle means "produce, crops.")

In the second clause the verb form of wš "desolate" (with the impersonal pronoun tw) is either the passive form of the subjunctive sdm.f or a passive relative form (formed by the impersonal suffix pronoun tw). In either case it is the subject of the adverbial sentence of identity. In the adverbial predicate the noun gmyt is the perfective passive participle of the verb gmi with principal meaning "to find, use (of hand)." As Lichtheim points out, it can then be interpreted as "things of use." One tends to lean toward the nominal use of the subjunctive as the action that it expresses "desolate" is subsequent to the action that is expressed by the participle gmyt.

*iryt m tmmt irt* (GČ90)

The only difference between this and the sentence *iryt m tmt irw* in line 22 is that in the negation the infinitive of *iri* (and not the negatival complement) is used.

nhm hwt z(i) r.f rdi.w n nti m rwti (C25224)

This sentence is a good example to compare the uses of the passive and the stative. The verb n h m "take (away)" (r "from") is passive since its subject in a noun whereas rdi.w is stative since the subject is the 3MS suffix pronoun. The preposition n governs the relative adjective nti used as a noun, the subject of the following direct relative clause (with adverbial predicate): "to the one who..."

Finally, *rwti* means "outsider, stranger" clearly related to the noun "outside" (with identical spelling).

di.i n.k nb m nhw rwti htp.w (C25224 and GČ90)

The grammar in these two clauses is simple and has been discussed previously.

The text in P1116B after  $\square$  is eroded and, following Gardiner and Lichtheim, we emended it as  $\square$  "need." Curiously, Ostracon GČ106,2 has  $\square$  " $\square$  — nhpw" "care" and

.

<sup>&</sup>lt;sup>1</sup> Allen (15.3.4).

Ostracon GČ90 CI I h3pw a variant spelling of hpw "laws." With the papyrus scroll determinative nhp also means "mourn." None of these fit to the first clause which is supposed to contrast the second: "a stranger is sated/satisfied."

*tm ir mḥ n.f ir šw* (C25224, GČ106,2 and GČ90)

Gardiner considers this as an A B nominal sentence with all verb forms being participles. The first part A is the subject:  $tm \ ir \ mh \ n.f$  and B is the predicate:  $ir \ šw$ . Literally, "he who did not make" ( $tm \ ir$ ; a negated perfective active participle) "one who filled for himself" ( $mh \ n.f$ ; perfective active participle with dative) "(is) one who is made" (ir; perfective passive participle) "empty (poor)" (šw). He explained the first obscure part: The prosperous man never fills his own granaries but his servants do.

Disagreeing with Gardiner and continuing the structure of the previous line, Lichtheim and Tobin split this into two contrasting clauses:  $tm\ ir\ mh(.w)\ n.f$  and  $ir\ \check{s}w(.w)$ . Keeping the participles of the verb iri as subjects of two subject-stative constructions, the two clauses have clear meaning, lit. "he who did not make (acquire)/he who is indolent fills for himself" and "he who made/ he who is industrious is empty."

tw r rdit hwt m msdd r sgr r mdw (GČ90)

The grammar in this passage is clear and has occurred previously. The verb rdi (in an r + infinitive construction) has here its principal meaning "give" and the offering is tainted with "hatred/reluctance" msdd. The (only) reason to give is expressed in another r + infinitive construction with the causative sgr "make silent, silence." The object is r "mouth" which is modified by the perfective active participle of the 4ae-inf verb mdwi "speak."

wšb.tw t3z ° pr.w hr ht mdw(.tw) m sm3 sw (C25224, GČ106,2)

This and the next passage describe the breakdown of communication between people. We follow Lichtheim who insists on symmetry.

The first and main clause uses the passive form of the subjunctive as the predicate, lit. "one would answer a speech." This is followed by an adverb clause with a subject-stative construction: "(by) the arm raised holding (lit. under) a stick." (The curious combination *hr ht* in

<del>=</del>

three other ostraca has an even more curious writing with the wood sign replaced by the flesh determinative in one and a slanted stroke in another.)

The last clause summarizes the situation, lit. "(so that) one would speak by killing him."

hn mdt hr ib mi ht nn whd.n.tw pr n r

This is a beautiful pair of clauses with straightforward grammar. The subjunctive *sdm.f* of the verb *hni* "land" has subject *mdt* "speech,word," lit. "the words land on the mind like fire."

The second clause contains the negated perfect of the verb whd "endure" expressing lack of ability: 'one cannot endure." The verb form of pri in the object  $pr \ n \ r$  is a participle, lit. "what comes from the mouth," a clever choice of synonym for mdw.

Neferti now returns to the condition of the arable land and the (lack of) its produce. The clauses have contrasting adjectival predicates 'nd "few, scarce," '53 "many," '3 "great." The subjects are t3 "land," <u>hrpw.f</u> "its controllers/administrators," and <u>b3kw</u> "taxes, revenues." The third clause is the passive form of the subjunctive <u>sdm.f</u> of the previously occurred (line 45) verb <u>w</u> in transitive use.

ktt iti wr ipt h3.tw.s m wbn

Neferti now turns to the failing crops. Once again this passage parallels the previous (with a slight difference of the missing last clause). The first two are constructed using the contrastive pair of adjectival predicates *ktt* "small, low," and *wr* "great, large." The subjects are *iti* "barley, grain," and *ipt* "measure of grain" (oipe=4 heqat=19.2 liter).

The verb h3i "measure" is once again the passive form of the subjunctive sdm.f with the suffix pronoun .s referring to the grain. The attached m + infinitive construction using wbn "overflow, be excessive" is a sarcastic remark: even if the grain is little and the grain-measure is large, it is measured as if there was abundant harvest.

 $iw r^{\epsilon} iwd. fsw(r) r(m)t$  (C25224)

wbn.f wn wnwt nn rh.tw hpr mtrt

Attention now turns to the divine as the sun god Re is prophesized to turn his back on people. In the first sentence this is expressed by an *iw.f sdm.f*/subject + imperfective construction. The phrase iwd X r Y means "separate X from Y." The preposition r is missing.<sup>2</sup>

In the second sentence Neferti's reassuring words that the sun will still rise at the regular time expresses an initial concession in an "although clause" and as such it uses the nonattributive relative form<sup>3</sup> of the verb wbn "rise." In the following circumstantial clause wn wnwt, the perfective relative form of wnn, is employed, lit. "(given) that/although he (Re) will rise (when) the hour exists." In the main clause a typical construction of the negated subjunctive sdm.f of the verb rh has clear meaning: "one will not know." Finally, the object of rh is the nonattributive relative form hpr mtrt, lit. "(that) midday happened."

 $nn \ tn.tw \ \check{s}wt.f \ nn \ b3k \ hr \ dg[3]t \ (sw) \ (C25224)$ 

iw nn ibh irti m mw

The human impact of Re's punishment of mankind, the darkening of the sun, is described here.

The verb forms in the next three clauses are (negated) subjunctive sdm.f. In the first the verbal predicate is *tni* "recognize (as different), discern." In the object the ideogram  $\int swt$  for sunshade is suggestive for its meaning "shadow, shade." The literal meaning of the first clause: "one will not recognize his (own) shadow" can be made more transparent: "none will..."

The second clause has similar construction, lit. "the face/sight will not be dazzled" (b3k). The object of the infinitive of the verb dgi "see, stare," Re, is omitted as it is clear from the context.

Finally, the third clause with similar grammar the predicate is *ibh* "stream" (*m* "with").

wnn.f m pt mi i'h (C25224)

This sentence contains a poetic comparison. The emphatic prospective sdmw.f

<sup>&</sup>lt;sup>2</sup> Same writing happens in [Sin. R 28-9]. <sup>3</sup> See Allen (25.11.3).

/prospective (and not the subjunctive) of the verb *wnn* "to be, exist" shifts the emphasis to the attached adverbial phrases *m pt mi i*" h "in the sky like the moon," lit. "it will exist in the sky like the moon," once more depicting the darkening of the sun.

Similar to line 24, this sentence can be viewed as converted from the adverbial clause \*iw.f m pt mi i<sup>c</sup>h to acquire "pragmatic prominence." The emphasis can be brought out by a cleft sentence: "It will be like a moon in the sky (lit. that it will exist)."

*nn th nw.f nw šs3(t)* (C25224)

After the previous dark picture, the prophet quickly reassures the Pharaoh that Re's punishment of mankind is limited in the sense that the sun will not completely disappear, or change its regular course. Even though it will look like the moon in the daytime, its nightly course will not be changed. The verb employed here is the intransitive use of *thi* "go astray" in negated subjunctive with subject *nw.f nw šs3t* lit. "his time of nightfall."

wnn is stwt.f m hr m zpw imiw-h3t (C25224)

The grammar is identical to that in line 53 with the added particle *is* marking subordination to the previous sentence. It is an adverb clause that can be introduced by "for."

The compound (with the plural prepositional nisbe): imiw-ḥ3t (and with the determina-

tive — ) means "ancestors, lit. "those who are in the beginning."

di.i n.k t m sni-mn(t)

This sentence is identical with one in line 38.

s3 cm nb ctw <r> nd hrt nd hrt

In the next few passages the complete reversal of the social order is described using the pattern "the undermost will be uppermost" (Lichtheim). It starts with an adverbial sentence of identity using the contrasting noun phrases s3 "weak of arm" (a nfr hr construction; lit. "the broken of arm") and nb "strong arm," lit. master/possessor/lord of arm.

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<sup>&</sup>lt;sup>4</sup> Loprieno, loc. cit.

The word play with the phrase  $n\underline{d}$   $\underline{h}rt$  that we met previously in line 2 hides its different forms, namely that the first is an infinitive (the object of the preposition r in a pseudo-verbal construction) and the second, a perfective active participle, lit. "one is to pay respect to one who (once) paid respect".

di.i n.k hri r hri phr.ti m s3 phr ht (C25224)

As noted above, the prevailing structure in this part of the text: the undermost to (become) the overmost is spelled out here explicitly by means of the prepositional nisbes <u>h</u>ri lit."who is under" and *hri* "who is above." They both function as nouns.

In the second adverb clause the passive participle of the verb  $p\underline{h}r$  "turn" with s3 "back" figuratively suggests "to conquer/vanquish," lit. "the one who is turned on the back." In contrast, the second verb form of  $p\underline{h}r$  is an active participle and  $\underline{h}t$  "belly" contrasts s3, lit. "the one who turns the belly."

<sup>c</sup>nh.tw m hr(i)-ntr

Even though this is a single sentence, the contrast is still present. The Egyptians who strictly separated their place of living from the realm of the dead (usually on either side of the Nile) now live in the "necropolis, cemetery" expressed by the nisbe-construction <u>hri-ntr</u> lit. "the place where god is" (with god in honorific transposition).

iw hwrw r irt 'h'w wrwt r [d3] r hpr

Contrasting pairs of clauses continue here with the comparison of hwr "poor, wretched" and wr "great." In the verb + object pair iri 'h' lit. "make a heap/pile (of riches)" the predicate is in an r + infinitive pseudo-verbal construction.

The second clause has similar grammar but the predicate is missing in P1116B (as well as in two other ostraca). Helck inserts the verb d3i "struggle/toil/rob" (Kampf). The final r + infinitive construction r hpr "to exist" should be interpreted as "to live/subsist."

in šw3ww wnm sn(w)-t b3kw h(3)b-k3w

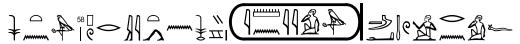
nn wn hk3(t)- $^{c}d r t3 mshnt nt ntr nb (C25224)$ 

The grammar changes here as Neferti starts with two symmetrically arranged participial statements emphasizing the subjects  $\delta w^3w$  "(the) poor," and  $b\beta kw$  "servants." By construction, the verb forms wnm "eat" and  $\dot{h}(\beta)b$  "celebrate, triumph" are active participles. The object is snw-t

"bread-offerings" in which *snw* "offerings" (in a general sense) shares its determinative I | I with the bread. In translation the emphasis can be brought out by cleft sentences: "it is the poor who eat bread offerings, it is the servants who are jubilant (lit. feast exalted/high)."

In the next sentence, as discussed in line 24, nn wn X X "will not exist" contains the negated indicative/ perfective  $s\underline{d}m.f$  of the verb wnn. The subject X is the Lower Egyptian  $13^{th}$  nome that has already occurred in line 17 as the birthplace of Neferti. That this is sacred ground is spelled out in an unmarked relative clause with nominal predicate: "birthplace"  $ms\underline{h}nt$  "of all the gods."  $ms\underline{h}nt$  is the usual word for "birthplace" (and also for "bearing stool") and adding the cobra at the end stands for the goddess of birth Mesekhnet.

The negative construction here describes the complete destruction of this nome which in turn signifies the end of the Egyptian religion.



nswt pw r iit n rsi 'IMNY m3° hrw rn.f (C25224 and GČ102,6)

z3 hmt pw n t3-st ms pw n hn(w)-nhn (C25224)

iw.fr šzp hdt iw.fr wtz dšrt

This passage marks a turning point of Neferti's prophecy. He predicts the coming of a new king, Ameny who is Amenembat I<sup>5</sup>, the founder of the 12<sup>th</sup> Dynasty.

The first clause is clearly an A pw nominal sentence with subject nswt "king." The adverbial adjunct r iit n nsi can be viewed as a concise direct relative clause with pseudo-verbal predicate r iit lit. "(who) is to come." (Normally this should be introduced by a particle with a suffix

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<sup>&</sup>lt;sup>5</sup> For justification, see Posener, Littérature, pp. 47 ff.

pronoun (\*iw.f r iit n rsi) but here these are omitted as the relative clause is close to the antecedent.<sup>6</sup>)

A closer inspection shows, however, that the A pw nominal sentence obtained this way: "It is a king who..." does not reflect the real context here. Rather, one should realize that nswt is not only the subject but also the topic and the entire sentence is the predicate of pw. This should be reflected in the translation, lit. "(What happens/It is that) a king is to come..."

The next two clauses both have A *pw* nominal structure (with *pw* in forward position). Note the contrast between collapse of religion in Lower Egypt in the north and the birth of the savior of Egypt in the south. The latter locality is further emphasized by the mother's land, *t3-st*, the southernmost part of Upper Egypt (usually including Nubia). Legitimacy to the throne is stressed by stating royal birth from *hn-nhn*. The first part of this direct genitive usually means "home, interior," and also "(royal) residence," and the second part is the name of the 2<sup>nd</sup> nome of Upper Egypt, "Nekhen," one of the ancient birthplaces of royalties in Egypt.

The last two direct relative clauses containing r + infinitive pseudo-verbal predicates with verbs  $\S{z}p$  "receive, accept" and  $w{t}z$  "lift up, display, wear" and the objects (feminine adjectives used as nouns):  $h{d}t$  "White Crown," lit. "the white one" (usually with the determinative  $\longrightarrow$ ) and  $d\S{r}t$  "Red Crown," lit. "the red one" (with the determinative  $\longrightarrow$ ) emphasize the united Egypt.

iw.f r zm3 shmti

iw.fr shtp nbwi m mrwt.sn

phr-ihi m fh(.f) wsr m nwdt(.f)

The same grammar continues in the first two clauses. Neferti claims that Ameny will unite the Two Lands symbolized by *shmti* "The Two Powerful Ones." Being a feminine dual it refers to the protector goddesses Nekhbet *nhbt* (vulture in Upper Egypt) and Wadjet *w3dt* (cobra in Lower Egypt). Note that the masculine dual *shmwi*, as part of the name of the last king of the 2<sup>nd</sup> Dynas-

<sup>&</sup>lt;sup>6</sup> Allen (15.10).

<sup>&</sup>lt;sup>7</sup> See the discussion in "Entire clauses as predicate of *pw*; thetic statements" in A. Loprieno, Ancient Egyptian, Cambridge University Press, 2000, pp. 111-112.

ty Khasekhemwy, usually refers to Horus and Seth.

In the second clause the causative *shtp* "please, satisfy" is used and "the two lords" *nbwi* is yet another reference to Horus and Seth. The object of the preposition *m* is a perfect relative form of the verb *mri* "desire, love," lit. "(with) what they desire." The desire of Horus and Seth is of course the kingship of the united Egypt.

The last two adverbial phrases depict the Pharaoh enacting a ritual dance in front of the gods with cult objects in his hands (as seen in temple walls). The first object is  $p\underline{h}r$ - $i\underline{h}i$ , a late writing of  $p\underline{h}r$ - $3\underline{h}t$  "field-(en)circler." The second is an "oar" wsr.<sup>8</sup>

The nouns fh<sup>c</sup> and nwdt both mean "grasp, grip" and the latter is related to the 4ae-inf.

verb nwdw (with the oil press determinative) "squeeze out (oil)."



 $ršy r(m)\underline{t} nt h3w.f$ 

z3 n zi r irt rn.f r nhh hn<sup>c</sup> dt

This passage has easy grammar. One can only note that the imperative of verbs with weak ending such as  $r\check{s}i/r\check{s}w$  "rejoice" often receive y. In apposition nhhhhh hh dt both nouns mean "forever," the first emphasizing cyclical repetition and the second emphasizing the fixed unchanging nature of the eternity.

w3yw r dwt k3y(w) zbiw shr.n.sn rw.sn n sndw.f

The long preposed subject  $w3yw \ r \ dwt \ k3y(w) \ sbiw$  precedes the perfect of the causative verb shr

Helck (loc. cit., p. 51) writes that the "field-encircler" ("der Feldumkreiser") refers to a "Odevice" ("Damit

dürfte wohl das Gerät gemeint sein.") to measure perimeter, where (Aa5) stands for h(i)p or h(i)p "oar." He also translates the second gadget that the pharaoh carries as wsr, a steering device, probably a "rudder." According to Parkinson (cf. The Tale of Sinuhe and other ancient Egyptian poems, 1940-1640 B.C., Oxford University Press, 1999, p. 142), the field-encircler is a "nautical steering equipment."

There may be an interesting comparison of this passage of Neferti with register 3 of the Palermo Stone (in the Palermo fragment; see also this web site). Both texts mention the unification of the Two Lands of Egypt (here the union of the "two powerful ones," i.e. Horus and Seth, and in the Palermo fragment, the two heraldic plants of Upper and Lower Egypt) and *after this* both mention "encircling." As we saw, Neferti describes the pharaoh carrying the "field-encircler" and the Palermo Stone notes this as a festival "going around the wall;" a ritual performed by the new king as part of the coronation ceremony symbolically asserting the royal domain.

<sup>9</sup> See Allen, Essay 9.

<sup>&</sup>lt;sup>8</sup> According to Lichtheim, a field-(en)circler is an object that the king carries during his ritual dance before the gods.

"lower," lit. "cause to fall" and it is referenced by the suffix pronoun .sn. The object is rw.sn "their speech/voices," and the attached adverbial phrase explains why: n sndw.f "for fear of him." Note that sndw.f can not only mean "his fear=fear of his" but also "fear of him."

The topicalized subject itself consists of two symmetrically arranged parts. They begin with the plural imperfective participles w3yw and k3yw of the verbs w3 "fall" (r "into") and k3i "plan, plot." What they do is explained in the nouns: dwt "evil" and zbiw "rebellion."

iw 3mw r hr n š<sup>c</sup>t.f

timh(i)w r hr n nswt.f

The two grammatically identical adverb clauses (with the same pseudo-verbal predicate r h r "are to fall") predict Egypt's external enemies, the "Asiatics"  $\Im mw$  and the "Lybians" timhiw (plural of timhi) to be vanquished by the new king.

The fate awaiting the enemies is expressed in the last two adverbial phrases containing  $\delta^c t$  "slaughter, terror" and nswt "flame."

iw sbiw n dndn.f h3kw-ib n šfšfywt.f (C25224)

Egypt's internal enemies fare no better. With continuing grammar (and omitted pseudo-verbal predicate r h r) the "rebels" sbiw and the "traitors" h k w - ib (lit. "one who is truncated of heart," and Egyptian idiom) will "fall to" the pharaoh's dndn "anger, wrath" and sf k w "awe, respect,

might" (Lichtheim). Curiously, P1116B has  $\stackrel{\bigcirc}{|}$  in place of the preposition n and  $n\underline{d}n\underline{d}$  "advice, counsel" instead of dndn.

iw 'r't imt hnt.f hr shrt n.f h3kw-ib (C25224)

The particle iw introduces the main clause with pseudo-verbal predicate hr + infinitive. The subject  $r^{c}t$  imt hnt.f lit. "the uraeus which is in his front" contains a variant writing of  $i^{c}rt$  and the somewhat complicated adverbial phrase can be simplified as: "on his brow."

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<sup>&</sup>lt;sup>10</sup> Gardiner (§35.3, Obs.)

A similar construction is on the Poetical Stela of Thutmose III: 3ht.i imt tp.k sswn.s st. The verbal predicate is the causative shri "make peace, pacify."



tw r kd inbw-hk3

nn rdit h3y 3°mw r kmt

Throughout the corpus of Middle Egyptian literature, this is one of the few places where the famous (yet undiscovered) Walls-of-the-Ruler is mentioned. (It also appears in the Story of Sinuhe at the hero's night flight from Egypt.) The purpose is detailed it the second circumstantial clause (of purpose). It contains a rdi + subjunctive sdm.f construction using the verb h3i "enter." The subjunctive is further signified by the y ending which is typical for verbs with weak endings. The initial verb rdi is in negated infinitive.



dbh.sn mw mi shr sš3w (C25224)

r rdit swri <sup>c</sup>wt.sn

The theme of this passage is to contrast the sentence 'wt h3st r swr hr itrw nw kmt in line 36. The begging foreigners are described in great detail. The predicate dbh "beg" is subjunctive sdm.f and their humbleness is given by the phrase mi shr ss3w lit. "like the manner of a beggar." Note that shr "manner" is written in plural strokes even though English requires singular. The noun ss3w is

derived from the verb sš3 "pray, beseech;" in P1116B it is written as:

iw m3<sup>c</sup>t r iit r st.s izft dr.ti r rwti

In a general statement Neferti concludes that *m3*<sup>c</sup>*t* "order and justice" and *izft* <sup>11</sup> "disorder and injustice" will go to their right places in a pseudo-verbal predicate and a subject-stative construc-

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<sup>&</sup>lt;sup>11</sup> Allen, Essay 10.

tion. The latter uses the verb dr "expel, drive out" which, in stative, has passive meaning.

ršy gmhti.f wnnti.f hr šms nswt

Once again the subjunctive *sdm.f* of the verb *rši* "be joyful, rejoice" is indicated by the context and the *y* ending. The subjects are given as a prospective active participle of the verb *gmḥ* "see, observe," and another *wnnti.f* which serves as the subject of a pseudo-verbal predicate *ḥr šms*, lit. "he who will exist on following the king." The prospective of *wnn* adds an extra connotation of continuity as opposed to the simpler: \**šmsti.f nswt*.

iw rh-hwt r stt n.i m33.f ddt.n.i hpr(.w)

Neferti finishes his prophecies by a final statement. The wise (rh-hwt) is to give him libation r stt in a sentence with pseudo-verbal predicate where the verb sti should be interpreted as "pour water."

The circumstantial clause that follows is introduced by the concomitant imperfective sdm.f of m33: "when he sees..." The object is the noun clause that follows. This clause itself contain a subject + stative construction with subject the perfect relative form of dd "say," lit. "what I said" (functioning as a noun) and stative predicate hpr.w "happen:" lit. "what I said (has) happened."