The Poetical Stela of Thutmose III
(Cairo Museum 34010)
Part I
Prologue

\[dd-md\] in imn-r\^ c nb nswt t\^ w\]
\[ii.ti n.i h\^ c.ti [n] m\^ 3 nfr(w).i z\^ 3.i ndti.i MN-\^ HPR-R\^ c 5nh(,w) dt\]
\[wbn.i n mrwt.k ib.i 3w(.w) m iww.k nfrw r r-pr.i\]
\[hn\^ m 5wi(.i) h\^ c.w.k m z\^ 3 5nh\]
\[ndmwi im\^ 3t.k r \^ snbt.i\]
\[smn.i tw m iwnn.i bi(\^ 3)i.i n.k\]
\[di.i n.k knt nht r h\^ 3swt nbt\]
\[di.i b\^ 3w.k sn\^ dw.k m t\^ w nbw\]
הרי.ק רדר קרהו מים 4 נח פט

סְּבָּיִי חָפֵשׁ ק מ המ י מ ק הָת נבּ

דִי.י יימֶה מ.ק ה.ט פָד.ט 9

וּרְוּ הָשֶׁט נבּ מְדְמ.מ ק הָט פָד.ט

3וּו.ל פּוּי.י יזֶ.י נְוִ.י נ.ק סְט

דָּמְי.י יימֶתְו.ת סְתָי מ דְבָּוּ הָשֶׁט מְדֶאָט מ הָפְנִ.י מ [סְקַר-סְנָה]

דִי.י בהרְקָיֶו ק ה.ר תְבִי.ק תָּי.י ק שְנֵי.י.ק הָשֶּׁט-י.ב

מ.י וּד.י נ.ק ב.מ 3ו.פ. וּשְׁל.פ ייִימֶתְו.י יבְּטִי.ו ה.ר ס.ט-ה.ר.ק

חָנְד.ק הָשֶּׁט נבּ יְב.ק 3ו

וּנְוִ וּני.י.י פ.שֶׁת מ ה.שֶּׁט חָמ.ק תָּי.ו מ וי.י י.י מ סְשֶּׁנ.י.ק סְפו.ק ר.ן

דָּש.נ.ק מְו.פָרְו ו.ר נ.רָמ.מ מ נו.ת מ וּוּרְו וּד.י נ.ק

סְדָּמ.סְנ חָמַמְמְשֶׁת.ק שָׁק מ בָּשֶּׁט

גָּש.נ.י ייִגְנָד.סְנ מ ת.ז.נ מ נו.ת שָׁק דִי.י נו.ר וּמ ח.מ.ק ה.ט יְב.ו.סְנ

[Image of hieroglyphs]

[Image of hieroglyphs]

[Image of hieroglyphs]
3ht.i imt tp.k sswn.s st

ir.s iz-h3k m nbq-w-kdw

3m.s imiw nbwt.sn m nswt.s
dn.s tptw 3m.w n nhw.sn

hr mss n shmw.s
di.i phr nhw.k m tw nbw shdt tpt.i m ndt(i).k

nn hr bš(t(w)).k r šmnt pt iw.sn hr inw hr psdw.sn

m ksw n hm.k m wdi

di.i bdš ttkw iww m hšw.k

mšh n ibw.sn hšw.sn sdš.w(i)
**Vocabulary**

- **dd-mdw**: recitation
- **imn(w)**: Amun
- **nst**: seat, throne
- **ḥꜣi**: become excited, aroused
- **wbn**: rise, shine
- **r-pr**: temple, chapel, shrine
- **ḥnm**: (transitive) join, unite; (intransitive) be united, ḥnm m associated/ endowed with
- **zꜴ, zꜴw**: protection
- **ndm**: (adjective-verb) sweet
- **imꜣt**: grace, charm
- **šnbₜ**: breast
- **iwnn**: sanctuary
- **bi(Ꜵi)**: wonder, marvel
- **knt**: valor, power
- **nhₜ**: victory
- **bꜴw**: might, impressiveness
- **sn₄w**: (noun) fear
- **ḥryt**: terror, dread
- **zhnt**: support, column, pillar
- **sꜴꜴi**: make great, increase, magnify
- **šfꜴꜴt**: respect, awe
- **hmhmt**: roaring, battle cry
- **ḥꜣ**: grasp
- **nḫ**: rope
- **dmꜱ**: bind (enemies)
- **dmꜱ**: bind together
- **iwnt**: bow
- **iwnti**: desert Bowman
- **sti/sti**: Nubian
- **skr**: smite, strike down
- **skr-ꜣnḥ**: prisoner of war
- **dbꜴ**: ten-thousand
- **hꜴ**: thousand
- **rk**: incline, turn aside, defy
- **rkw**: opponent
- **tbt**: sandal
- **titi/tiṭi**: crush, trample down
- **šnty**: foe (of the king)
the extract from the document:

- truncate: $h^3k$
- estranged: $h^3k$-$ib$
- command, assign, bestow, ordain, decree: $i^3bt$
- East: $i^3bti$
- eastern, easterner: $imnt$
- West: $imnti$
- western, westerner: $st$-$hr$
- supervision, control, command: $hnd$
- trample down: $hs$m turn back; $hs$ m face (aggressively)
- vicinity, area: $h^3w$
- guide, leader: $ssmw$
- arrive, attain: $spr$
- ferry, cross (water): $d^3i$
- turn, go around: $phr$
- Naharin (Mesopotamia): $nhrn$
- victory: $nht$
- power, might: $wsr$
- enter: $ck$
- hole, hiding place: $b^3b^3$
- (adjective-verb) narrow, constricted, lack; (transitive verb) deprive (m of); (noun) absence, lack: $g^3w$
- (noun) fear, dread: $nri$
- fear, (noun) fear: $nrw$
- uraeus-serpent: $3ht$
- destroy, (noun) destruction: $sswn$
- (noun) plunder: $iz$-$h^3k$
- (plural noun) evil of character, enemies of Egypt: $nb$-$dw$-$kd$
- shape, form, manner, character: $kdw$
- burn up: $3m$
- flame: $nswt$
- cut off (head): $dn$
- Asiatic: $cm$-$3t$
- throw-stick: $3m$
- totter: $mss$
- power, might: $ss$m power, might
- go around, course through: $phr$
- victory, valor, strength: $nhtw$
- gleam, brighten: $shd$
- uraeus: $tpt$
- rebellion: $b^3tw$
- encircle: $sni$
- produce, products: $inw$
- back, spine: $psdw$

The document contains a list of words and their meanings, as well as some phrases and concepts.
ksw  bowing

bdš  become faint, weak

tkhw  attackers

mḥ  burn

sdš  tremble
Grammar Points

Prologue

The Poetical Stela of Thutmose III: Part I

In the next passage the subject of the statives, the pharaoh, is specified and expanded using the noun ndti “savior” (derived from the verb nd “save, protect”). Note also that MN-HPR-Rc is Thutmose III’s throne name.
The epithet “nh(.w) dt “alive forever” is formed by the stative of the verb “nh “live,” and is typically placed after the king’s (or queen’s) name.

In the first sentence the theme is wbn.i “I shine” and the rheme is the prepositional phrase n mrwt.k. The latter can be translated as “for the sake of you,” lit. “for/through love of you.” (Unlike the English possessive adjectives, mrwt.k may not only mean “love of yours” but also “love of you/your love.”) The displacement of the emphasis from the (usual) predicate to this prepositional phrase is because the fact that Amun-Re shines is given (and obvious), and the new and important information is that the god shines “through love of you.” Therefore, the verb form of wbn is a non-attributive relative form used emphatically, and the emphasis is on this prepositional phrase. In English, a cleft sentence can bring out the emphasis: “It is through love of you that …”

In the second clause the Egyptian idiom 3wi ib “happy, exulted” in a subject-stative construction uses the adjective-verb 3wi “long,” lit. “long of heart.”

The object of the preposition m is the plural of the noun phrase iw.k nfr “your good coming” which itself includes the verbal noun iww “coming.” (iww.k cannot be a non-attributive relative form because it is clearly plural.)

Finally, r-pr “temple, chapel, shrine” is one of the many phrases that can be obtained from r “mouth, utterance, spell, door.”

The verb form of hnm “endow/provide/associate” (used transitively) may be a circumstantial/imperfective sdm.f “My arms have endowed your body …” or a prospective/subjunctive sdm.f “My arms will/may endow your body…” (See the discussion below.) The object h5w “body” is, as usual, plural and the flesh determinative is incorporated in the plural strokes.

The exclamatory adjectival sentence is indicated here by the masculine dual form of the
adjective *ndm* “sweet.” is the usual spelling of *imȝt* “grace, charm.”

Here and below we will frequently encounter *sdm.f* verb forms with the same suffixed pronominal subject. In all these Amun-Re speaks to the pharaoh and his presence is indicated by this suffix pronoun. In many instances, the verb itself is *rdi* using the base stem *di*. The only *sdm.f* forms that use this stem are the circumstantial/imperfective *sdm.f* and the prospective/subjunctive *sdm.f*. The most obvious choice for the verb form is the first because of the meaning of the imperfect: Amun-Re’s continual support of the pharaoh. It is also a common in captions such as: *imnt* …*di.s ʾnb wīs nb*¹ (with Amun-Re replaced by Amanuet, and Thutmose III by Hatshepsut). With this the English translation can be Past Tense “I gave” (Lichtheim), or Present Perfect “I have given…”

On the other hand, some authors² interpret the god’s speech as a prophecy, and consequently translate these *sdm.f* verb forms as future tense. This fits very well with the prospective/subjunctive *sdm.f*. Moreover, in general, the use of the first-person singular suffix pronoun in the prospective/subjunctive also expresses the actor’s intention.

In what follows, without explicit mention, we will interpret these verb forms as circumstantial/imperfective *sdm.f*.

With this note, the current passage poses no grammatical problems.

¹ Lacau and Chevrier, Une chapelle d’Hatshepsout, 291 and pl. 14 (55).
bi(?)i is a variant of bi：“wonder, marvel.” Note also the different translations of the predicate di “give, set” in the next two clauses.

The final di “I have set” has three objects: bɔw.k, snd(w).k, hryt.k with attached adverbal adjuncts for the last two. In the last adverbial phrase, using the preposition r, Amun-Re indicates that the “Empire” stretches to the “limits” of the entire (known) world. The alternative spelling of šhnt is Šhnt “support, column, pillar,” and for graphical reasons, in the 4 pillars of heaven, the ideogram Šhnt is repeated 4 times.

sɔ3y.i [:SfSft].k m hwt nbt
The circumstantial/imperfective sdm.f of final weak verbs may receive a double reed-leaf ending. This is the case here for the caus. 3ae-inf. verb sɔzi “make great, increase, magnify.”

di.i hmhmt hm.k ht pdt 9
The object of di “make” is the noun phrase hmhmt hm.k with direct genitive, where hmhmt means “roaring, battle cry.”

Alternatively, according to Lichtheim, hmhmt here means “fame, renown.”³

The object of the preposition ht “throughout” is the “Nine Bows,” the traditional enemies of Egypt. They usually included Asiatics and Nubians but their exact identity depended on the specific era.

wrw hɔswt nbt dmd m b[f].k
In this sentence the absence of the subject indicates that dmd “gather, unite, total, sum” is passive. Due to its length, the object wrw hɔswt nbt is topicalized. Here the adjective wr “great, elder, important” is used as a noun, and its plural means the

³ This opinion is based on a study by J. Spiegel, WZKM, 54 (1957).
“nobles, princes,” lit. “great ones.” This kind of topicalization is not uncommon for the passive.

\[ 3wy.i \text{wi}.i ds.i \ nwH.i n.k st \]

As before, \( 3wy \) is the circumstantial/imperfective \( sdm.f \) of the 3ae-inf. adjective-verb \( 3wi \) “extend, stretch.”

The 3-lit. verb \( nwH \) “bind (enemies)” is derived from the noun \( nwH \) “rope.” The pronoun \( st \) “them” refers to \( wrw \) in the previous sentence.

\[ dm3.i iwntiw sti m \dbw h3w \ mhtiw m hfnw m \[skr-\(s\)-nh] \]

The noun phrases \( iwntiw \) sti “Beduins of Asia,” and \( skr-\(s\)-nh \) “prisoner of war,” lit. “(one) who is smitten alive,” were discussed in Ahmose’s autobiography. The nisbe \( mhti \) “northern” used as a noun in plural designates “the men of the north” or “the northeners.”

\[ di.i hr rkyw.k hr \tbt.k \ \titilik \ntyw.k h3kw-ib \]

\[ mi wdi n.k t\i m 3w.f \wsh.f \ imntiw \ibtw \hr \sti-\hr.k \]

In the first sentence the \( rdi \) \( sdm.f \) construction starts with the circumstantial/imperfective \( sdm.f \) of \( rdi \) and is followed by the prospective/subjunctive \( sdm.f \) of \( hr \) “fall” with causative meaning “I have made your opponents fall…”

The noun of agent \( rkw \) “opponent” is derived from the verb \( rk \) “incline, turn aside, defy,” and the plural has a peculiar spelling here \( rkyw \) (instead of \( rkww \)). The Nine Bows were often depicted on royal sandals and footstools to symbolically express the king’s treading on Egypt’s enemies. (In the text \( \tbt \) is the feminine dual of \( tbt \) “sandal,” and it is better translated as “sole.”)
In the second result clause the verbal predicate \( \text{titi} \) or \( \text{TiTi} \) with either of the determinatives \( \text{titi} \) means “crush, trample down.” It is prospective/subjunctive to express result, and in the English translation “so that” can be inserted” in front of it.

The passive participle of the verb \( \text{hjk} \) “truncate” is used in the Egyptian idiom \( \text{hjk-ib} \) “estranged,” lit. “(one) who is truncated of heart.”

In the initial “as” clause of the second sentence the 2-lit. verb \( \text{wD} \) “command, assign, bestow” is a non-attributive perfective relative form governed by the preposition \( \text{mi} \). The meaning of the Egyptian idiom \( m \text{z.w.f wsh.f} \) “in its length and breath” is “whole, entire.” The second and main clause has an adverbial predicate. The subject is the noun phrase composed of the plurals of two nisbes \( \text{imnti} \) “western” and \( \text{iAbti} \) “eastern” used as nouns: “easterner” and “westerner.” These nisbes are in turn derived from the nouns \( \text{imnt} \) “West” and \( \text{iAbt} \) “East.” Note finally that the Egyptian idiom \( \text{st-Hr} \) means “supervision, control, command.”

In the first sentence the main clause has the verbal predicate \( \text{hnd} \) “trod, step on, trample down” in circumstantial/imperfective \( \text{sdm.f} \). The following unmarked adverb clause contains a subject-stative construction which once more uses the Egyptian idiom \( \text{zwi ib} \) “happy, exulted.”

The second sentence starts with the negated indicative/perfective \( \text{sdm.f} \) construction \( \text{nn wn} \) using the verb \( \text{wnn} \), a common way to express general negation of existence “there is not,” “there does not exists.” The usual meaning of the verb \( \text{hsi} \) with the preposition \( \text{m} \) means “face (aggressively).” The verb form is imperfective active par-
ticiple, and it is indicated by the double stokes, lit. “There is none who faces it aggressively in your majesty’s vicinity…”

The third sentence begins with the infrequently used particle ti (“while” here) introducing an adverb clause which is always subordinate to the following main clause. The subordinate clause in question is an adverbial sentence of identity (m of predication). The more frequent alternative spelling of sSmy is sSmw, a participle/noun of agent, and it identifies Amun-Re as a guide/leader of Thutmose III.

The circumstantial/imperfective sdm.f verbal predicate of the main clause spr with the preposition r needs to be translated to match the context: “attain, overwhelm” are fitting choices.

d3.n.k mw phr wr nhrn m nht m wsr wd.n.i n.k

The predicate of the main clause is the transitive verb d3i “ferry across, cross.” The intestinal ideogram is suggestive to the meaning of the verb phr “turn, go around.” It is a participle here, and the “great water that goes around/the great turning water” is the winding Euphrates. In a similar vein, nhrn “Naharin” is ancient Mesopotamia, the land between the Euphrates and Tigris rivers.

The following adverb clause specifies why the king could cross the Euphrates in victory and might; since Amun-Re decreed (wd) it. We have an emphatic construction here. The fact that Thutmose III crossed the Euphrates is the given information, the theme, and the theme is the adverb clause. Therefore d3.n.k is a perfect non-attributive relative form used emphatically: “It is because I decreed it for you that you crossed …”

sdm.sn hmhmwt.k ḫk m b3b3w

The predicate of the initial adverb clause is the non-attributive perfective relative form of the verb sdm: “When they hear…” The verbal predicate ḫk “enter” of the following main clause expresses result so that it is prospective/subjunctive sdm.f. It inherits the (suppressed) subject.
The first clause starts with \( \text{g3.n.i fndw.sn m t3w n 3nh} \), a variant spelling of \( \text{g3w} \) “lack.” Used with the preposition \( m \) it means “deprive of.” The verb form is circumstantial \( sdm.n.f \) /perfect, and the strict word order requires the object \( fndw.sn \) to follow. The indirect genitive \( t3w n 3nh \) in the adverbial phrase is typical and self-explanatory: “breath of life.”

The next clause once again starts with the circumstantial/imperfective \( sdm.f: di.i, \) and the abstract noun \( nrw \) “fear” is doubtless derived from the verb \( nri \) “fear.” The plural genitival adjective \( nw \) is fooled by this false plural.

The first four lines of this passage use the noun + circumstantial \( sdm.f/subject-imperfective \) construction with a single topicalized subject \( 3ht.i imt tp.k \). The goddess determinative is suggestive of the meaning of \( 3ht \) “(the) uraeus-serpent,” one of the protective goddesses worn on the pharaoh’s forehead. The subject also involves the feminine form of the prepositional nisbe \( imi \) lit. “which is on/in.”

By construction, these clauses express the imperfect. The predicates are the causative verb \( sswn \) “destroy,” and the verbs \( iri \) “make,” \( sm \) “burn up, consume,” and \( dn \) “cut off.” The feminine suffix pronoun refers to the ureaus-serpent.

The literal meaning of the military term \( iz-h3k \) “go and plunder” as a noun phrase
stands for “plunder, devastation.” The plural noun nbdw-kdw is a nfr hr construction, lit. the plural of “evil of character,” and it generally refers to the enemies of Egypt. Note that from the 11th Dynasty onwards the nw-pot determinative in kdw “shape, form, manner, character” is often replaced by . In addition, in nbdw-kdw the plural strokes are replaced by the “foreigner” determinatives.

In the phrase imiw nbwt the sign is a variant of nbt and so its plural is nbwt; it designates marshy areas in the north/east. The phrase itself therefore can be translated as “(those) who are in the marshy areas of the north/east.” Lichtheim translates this as the “lowlanders” as opposed to imiw iww “islanders,” lit. “(those) who are in the islands” (cf. the “Poem” in Part II).

The throw-stick amaAt frequently occurs as a determinative to all foreign peoples. In c3m “Asiatic” it generally designates an inhabitant of Syria-Palestine.

In the clause nn A the noun phrase A has a suffix pronoun that refers to the enemies of Egypt in general. Therefore the negative particle nn can be translated as “without.” The literal meaning of the whole phrase nn nhw.sn is “without a loss of them,” and it clearly indicates that none of them were able to escape their fate.

In the last line the introductory particle hr is a statement auxiliary and signals inevitable consequence/necessity expressed by the circumstantial/imperfective sdm.f of the verb mss “totter” (with the suppressed subject c3mw). Written out, it should be hr.sn mss c3mw n shmw.s. The preposition n here should be translated as “because of.”

dl.i phr nhtw.k m t3w nbw šhdt tpt.i m ndt(i).k
nn hr bšt(w).k r šnt pt
iw.sn hr inw hr psdw.sn m ksw n hm.k mi wd.i
The *rdi* + subjunctive *sdm.f* construction with the verb *phr* “go around, course through, encompass” in prospective/subjunctive starts this passage: “I let your might course through every land.” The second adverb clause contains an adverbial sentence of identity. The subject is the direct genitive *shd tpt.i* with the infinitive of the caus. 2-lit. verb *shd* “gleam, brighten” used as a noun: “my gleaming uraeus.” The predicate is the adverbial phrase *m ndt.k* with the verbal noun *ndt(i)* “savior, protection.” (Note that the infinitive of the 2-lit. verb *nd* “save, protect” uses the base stem.)

The independent sentence that follows uses the *nn* + prospective/subjunctive *sdm.f* construction with future meaning: “will not be(come).” The following phrase employs the (feminine) imperfective relative form of the verb *šni* “encircle.”

In the next sentence the verb *iw* is again circumstantial/imperfective *sdm.f* and the following adverbial phrases depict a typical scene of the foreigners carrying tributes on their backs bowing to the pharaoh. Finally, the prepositional phrase *m ksw* “(in) bowing” uses the verbal noun *ksw* (not the infinitive of the 3-ae-inf. verb *ksi* “bow”).

Finally, the preposition *mi* governs the nominal non-attributive relative form *wd.i* as already discussed above.

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Once again we see here a *rdi* + subjunctive construction with *rdi* in circumstantial/ imperfective *sdm.f*. The object of the 3-lit. verb *bdš* “become weak, faint” is *tkk* “attacker, foe” (plural), and it is also the antecedent of the (matching plural) perfective active participle of *iw* “come.”

*md[n] ibw.sn *hš.sn *sdš.w(i)*

*md* “burn” is circumstantial *sdm.n.f* / perfect expressing completed action “their courage (lit. hearts) burned away,” and in the following adverb clause the subject + stative construction describes the resulting state: “their limbs trembled.” Note the writing of the 3PL of the stative of the verb *sdš* “tremble” with plural strokes.