13

The Poetical Stela of Thutmose III
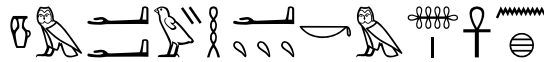
(Cairo Museum 34010)

Part I

Prologue

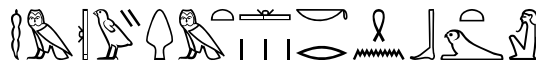*ḏd-mdw in imn-rˁ nb nswt t3wi*

ii.ti n.i ḫˁ.ti [n] m3 nfr(w).i z3.i nḏti.i MN-ḪPR-Rˁ ˁnḫ(.w) ḏt

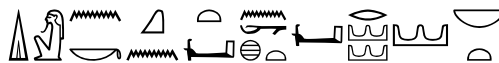*wbn.i n mrwt.k ib.i 3w(.w) m iww.k nfrw r r-pr.i*

ḫnm ˁwi(.i) ḫˁw.k m z3 ˁnḫ

nḏmwi im3t.k r šnbt.i

smn.i tw m iwnn.i bi(3)i.i n.k

di.i n.k ḳnt nḫt r ḫ3swt nbt

di.i b3w.k snḏw.k m t3w nbw

ḥryt.k r ḏrw zḫnwt 4 nt pt

sꜥꜣy.i [šfšft].k m ẖwt nbt

di.i hmhmt ḥm.k ẖt pḏt 9

wrw ḫꜣswt nbt dmd m ḫ[fꜥ].k

ꜣwy.i ꜥwi.i ḏs.i nwḥ.i n.k st

dmꜣ.i iwntiw sti m ḏbꜥw ḫꜣw mḥtiw m ḫfnw m [sḳr-ꜥnḫ]

di.i ḫr rḳyw.k ẖr ṯbti.k titi.k šntyw.k ẖꜣkw-ib

mi wḏ.i n.k tꜣ m ꜣw.f wsḫ.f imntiw iꜣbtiw ẖr st-ḥr.k

ḫnd.k ḫꜣswt nbt ib.k ꜣw

nn wn ḥsi sw m hꜣw ḥm.k ti wi m sšmy.k spr.k r.sn

ḏꜣ.n.k mw pḫr wr nhrn m nḫt m wsr wḏ.n.i n.k

sḏm.sn hmhmwt.k ꜥḳ m bꜣbꜣw

gꜣ.n.i fndw.sn m ṯꜣw n ꜥnḫ di.i nrw nw ḥm.k ẖt ibw.sn

ꜣḫt.i imt tp.k sswn.s st

ir.s iz-ḥꜣḳ m nbdw-ḳdw

³⁰ ꜣm.s imiw nbwt.sn m nswt.s

dn.s tpw ꜥꜣmw   nn nhw.sn

ḥr mss n sḫmw.s

¹¹ di.i pḫr nḫtw.k m tꜣw nbw   sḥḏt tpt.i m nḏt(i).k

nn ḫpr bšt(w).k r šnnt pt   iw.sn ḥr inw ḥr psdw.sn

¹² m ksw n ḥm.k mi wḏ.i

di.i bdš tkkw iww m hꜣw.k
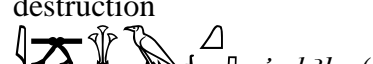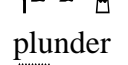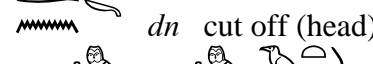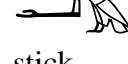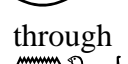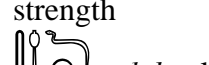
mꜣḫ n ibw.sn   ḥꜥw.sn sdꜣ.w(i)

Vocabulary

ḏd-mdw recitation

imn(w) Amun

nst seat, throne

*ḥ*ʿ*i* become excited, aroused

wbn rise, shine

r-pr temple, chapel, shrine

ẖnm (transitive) join, unite; (intransitive) be united, *ẖnm m* associated/ endowed with

z3, z3w protection

nḏm (adjective-verb) sweet

im3t grace, charm

šnbt breast

iwnn sanctuary

bi3i, *bi(3)i* wonder, marvel

ḳnt valor, power

nḫt victory

b3w might, impressiveness

snḏw (noun) fear

ḥryt terror, dread

zḫnt support, column, pillar

*s*ʿ*3i* make great, increase, magnify

šfšft respect, awe

hmhmt roaring, battle cry

pḏt bow

dmḏi/dmdi unite, gather, total, sum

ḫfʿ grasp

3wi extend, stretch

nwḥ rope

nwḥ bind (enemies)

dm3 bind together

iwnt bow

iwnti desert bowman

sti/sti Nubian

skr smite, strike down

skr-ʿnḫ prisoner of war

ḏbʿ ten-thousand

ḥ3 thousand

rḳ incline, turn aside, defy

rḳw opponent

ṯbt sandal

titi/ṯiṯi crush, trample down

šnty foe (of the king)

ḫȝk truncate

ḫȝk-ib estranged

wḏ command, assign, bestow, ordain, decree

iȝbt East

iȝbti eastern, easterner

imnt West

imnti western, westerner

st-ḥr supervision, control, command

ḫnd trod, step on, trample down

ḥsi turn back; ḥsi m face (aggressively)

hȝw vicinity, area

sšmw guide, leader

spr arrive, attain

ḏȝi ferry, cross (water)

pḫr turn, go around

nhrn Naharin (Mesopotamia)

nḫt victory

wsr power, might

ʿḳ enter

bȝbȝ hole, hiding place

gȝw (adjective-verb) narrow, constricted, lack; (transitive verb) deprive (m of); (noun) absence, lack

fnd nose

ṯȝw air, wind, breath

nri fear

nrw (noun) fear, dread

ȝḫt uraeus-serpent

sswn destroy, (noun) destruction

iz-ḥȝḳ (noun) plunder

nbdw-ḳd (plural noun) evil of character, enemies of Egypt

ḳdw shape, form, manner, character

ȝm burn up

nswt flame

dn cut off (head)

ʿmȝt throw-stick

ʿȝm Asiatic

mss totter

sḫmw power, might

pḫr go around, course through

nḫtw victory, valor, strength

sḥḏ gleam, brighten

tpt uraeus

bštw rebellion

šni encircle

inw produce, products

psḏw back, spine

ksw   bowing

bdš   become faint, weak

tkkw   attackers

mꜣḫ   burn

sdꜣ   tremble

Grammar Points

Prologue

𓏞𓈖𓇋𓏠𓈖𓏤𓇳𓎟𓇓𓏏𓇾𓇾
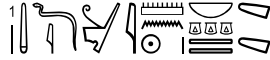
ḏd-mdw in imn-rꜥ nb nswt tꜣwi

ḏd-mdw with the infinitive of *ḏd* is a very common heading. It introduces the speaker *imn-rꜥ* "Amun-Re" who asserts his support of Thutmose III in creating the "Empire" with the dominance of Egypt over the world known to them.

This stela was erected at Karnak after Thutmose III achieved this goal. *ḏd-mdw,* lit. "speaking words" can be translated many ways (or can be left un-translated), including "recitation," "speech of," etc. The god's epithet *nb nswt tꜣwi* "lord of the thrones of the Two Lands" emphasizes that it is Amun-Re who provides authority to the king to rule over Egypt.

𓇋𓇋𓏏𓏌𓈖𓇋𓈍𓂝𓏏𓏌[𓈖]𓅓𓄿𓄤𓇋𓅭𓏤𓇋𓐩𓏏𓏌𓇋𓈖𓂧𓏏𓇋𓏤𓇼𓏏
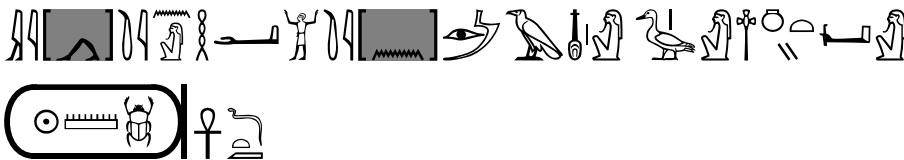
ii.ti n.i ḥꜥ.ti [n] mꜣ nfr(w).i zꜣ.i nḏti.i MN-ḪPR-Rꜥ ꜥnḫ(.w) ḏt

Amun-Re speaks to the pharaoh using the statives of the verbs *ii* "come" and *ḥꜥi* "become aroused, excited." The second-person suffix *ti* shows that they both express wish/ command, and therefore can be translated as imperatives: *ii.ti* "welcome!" and *ḥꜥ.ti* "be aroused/exulted!"

Alternatively, following Lichtheim, the statives should emphasize the state resulting from these actions; *ii.ti* "you come," *ḥꜥ.ti* "in joy."

The infinitive of the 2-ae-gem. verb *mꜣꜣ* is the object of the preposition *n,* and it uses here the base stem *mꜣ.*

In the next passage the subject of the statives, the pharaoh, is specified and expanded using the noun *nḏti* "savior" (derived from the verb *nḏ* "save, protect"). Note also that *MN-ḪPR-Rꜥ* is Thutmose III's throne name.

The epithet ꜥnḫ(.w) ḏt "alive forever" is formed by the stative of the verb ꜥnḫ "live," and is typically placed after the king's (or queen's) name.

[hieroglyphs]

wbn.i n mrwt.k   ib.i ꜣw(.w) m iww.k nfrw r r-pr.i

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 *ꜣwi ib* "happy, exulted" in a subject-stative construction uses the adjective-verb *ꜣwi* "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 ob-tained from *r* "mouth, utterance, spell, door."

[hieroglyphs]

ẖnm ꜥwi(.i) ḥꜥw.k m zꜣ ꜥnḫ

The verb form of *ẖnm* "endow/provide/associate" (used transitively) may be a circums-tantial/ imperfective *sḏm.f* "My arms have endowed your body …" or a prospec-tive/subjunctive *sḏm.f* "My arms will/may endow your body…" (See the discussion be-low.) The object *ḥꜥw* "body" is, as usual, plural and the flesh determinative is incorpo-rated in the plural strokes.

[hieroglyphs]
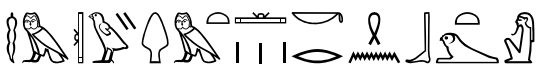
nḏmwi imꜣt.k r šnbt.i

The exclamatory adjectival sentence is indicated here by the masculine dual form of the

adjective *nḏm* "sweet." [hieroglyphs] is the usual spelling of *imȝt* "grace, charm."

[hieroglyphs]

smn.i tw m iwnn.i   bi(ȝ)i.i n.k

[hieroglyphs]

di.i n.k ḳnt nḫt   r ḫȝswt nbt

[hieroglyphs]

di.i bȝw.k snḏw.k m tȝw nbw

[hieroglyphs]
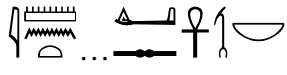
ḥryt.k r ḏrw zḫnwt 4 nt pt

Here and below we will frequently encounter *sḏm.f* verb forms with the same suffixed

pronominal subject [hieroglyph] *.i*. 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 *sḏm.f* forms that use this stem are the circumstantial/imperfective *sḏm.f*

and the prospective/subjunctive *sḏm.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 pha-

raoh. It is also a common in captions such as: [hieroglyphs] *imnt …di.s ʿnḫ wȝs*

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 authors[2] interpret the god's speech as a prophecy, and

consequently translate these *sḏm.f* verb forms as future tense. This fits very well with the

prospective/subjunctive *sḏm.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 *sḏm.f*.
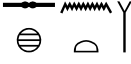
With this note, the current passage poses no grammatical problems. [hieroglyphs]

[1] Lacau and Chevrier, Une chapelle d'Hatshepsout, 291 and pl. 14 (55).
[2] See V.A. Tobin's translation in W. K. Simpson, The Literature of Ancient Egypt, The American University of Cairo Press, 2005.

bi(ꜣ)i is a variant of ⸗ *biꜣi* "wonder, marvel." Note also the different translations of the predicate ⸗ *di* "give, set" in the next two clauses.

The final *di.i* "I have set" has three objects: *bꜣw.k, snḏ(w).k, ḥryt.k* with attached adverbial 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 *sḫnt* is ⸗ *zḫnt* "support, column, pillar," and for graphical reasons, in the 4 pillars of heaven, the ideogram ⸗ *zḫnt* is repeated 4 times.

sꜥꜣy.i [šfšft].k m ḫwt nbt

The circumstantial/imperfective *sḏm.f* of final weak verbs may receive a double reed-leaf ending. This is the case here for the caus. 3ae-inf. verb ⸗ *sꜥꜣi* "make great, increase, magnify."

di.i hmhmt ḥm.k ḫt pḏt 9

The object of *di* "make" is the noun phrase *hmhmt ḥm.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 ⸗ *ḫt* "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 ḫꜣswt nbt dmd m ḫ[fꜥ].k

In this sentence the absence of the subject indicates that ⸗ *dmḏi/dmdi* "gather, unite, total, sum" is passive. Due to its length, the object *wrw ḫꜣswt 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).
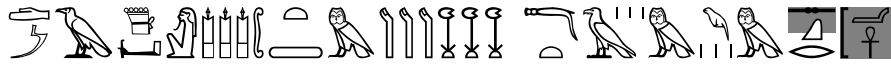
"nobles, princes," lit. "great ones." This kind of topicalization is not uncommon for the passive.

⁵ [hieroglyphs]

ꜣwy.i Ꜥwi.i ḏs.i   nwḥ.i n.k st

As before [hieroglyphs] *ꜣwy* is the circumstantial/imperfective *sḏm.f* of the 3ae-inf. adjective-verb [hieroglyphs] *ꜣwi* "extend, stretch."

The 3-lit. verb [hieroglyphs] *nwḥ* "bind (enemies)" is derived from the noun [hieroglyphs] *nwḥ* "rope." The pronoun *st* "them" refers to *wrw* in the previous sentence.

[hieroglyphs]

dmꜣ.i iwntiw sti m ḏbꜤw ḫꜣw mḥtiw m ḫfnw m [sḳr-Ꜥnḫ]

The noun phrases *iwntiw sti* "Beduins of Asia," and *sḳr-Ꜥnḫ* "prisoner of war," lit. "(one) who is smitten alive," were discussed in Ahmose's autobiography. The nisbe [hieroglyphs] *mḥti* "northern" used as a noun in plural designates "the men of the north" or "the northeners."

⁶ [hieroglyphs]

di.i ḫr rḳyw.k ḫr ṯbti.k   titi.k šntyw.k ḫꜣkw-ib

[hieroglyphs]
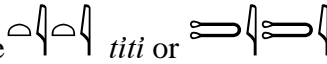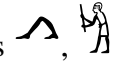
mi wḏ.i n.k tꜣ m ꜣw.f wsḫ.f imntiw iꜣbtiw ḫr st-ḥr.k

In the first sentence the *rdi sḏm.f* construction starts with the circumstantial/imperfective *sḏm.f* of *rdi* and is followed by the prospective/subjunctive *sḏm.f* of *ḫr* "fall" with causative meaning "I have made your opponents fall…"
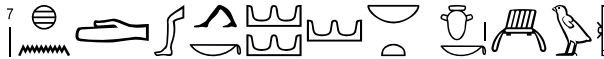
The noun of agent [hieroglyphs] *rḳw* "opponent" is derived from the verb [hieroglyphs] *rḳ* "incline, turn aside, defy," and the plural has a peculiar spelling here [hieroglyphs] *rḳyw* (instead of *rḳww*). The Nine Bows were often depicted on royal sandals and footstools to symbolically express the king's treading on Egypt's enemies. (In the text *ṯbti* is the feminine dual of [hieroglyphs] *ṯbt* "sandal," and it is better translated as "sole.")

In the second result clause the verbal predicate ⸂titi⸃ *titi* or ⸂t̠it̠i⸃ *t̠it̠i* with either of the determinatives ⸂⸃, ⸂⸃ 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 ⸂⸃ *ḫ3k* "truncate" is used in the Egyptian idiom ⸂⸃ *ḫ3k-ib* "estranged," lit. "(one) who is truncated of heart."

In the initial "as" clause of the second sentence the 2-lit. verb *wd̠* "command, assign, bestow" is a non-attributive perfective relative form governed by the preposition *mi*. The meaning of the Egyptian idiom *m 3w.f wsḫ.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 ⸂⸃ *imnti* "western" and ⸂⸃ *i3bti* "eastern" used as nouns: "easterner" and "westerner." These nisbes are in turn derived from the nouns ⸂⸃ *imnt* "West" and ⸂⸃ *i3bt* "East." Note finally that the Egyptian idiom *st-ḥr* means "supervision, control, command."

⸂hieroglyphs⸃
 ḫnd.k ḫ3swt nbt   ib.k 3w(.w)

⸂hieroglyphs⸃
 nn wn ḥsi sw m h3w ḥm.k   ti wi m sšmy.k   spr.k r.sn

In the first sentence the main clause has the verbal predicate ⸂⸃ *ḫnd* "trod, step on, trample down" in circumstantial/imperfective *sd̠m.f*. The following unmarked adverb clause contains a subject-stative construction which once more uses the Egyptian idiom *3wi ib* "happy, exulted."

The second sentence starts with the negated indicative/perfective *sd̠m.f* construction *nn wn* using the verb *wnn*, a common way to express general negation of existence "there is not," "there does not exists." The usual meaning of the verb ⸂⸃ *ḥsi* with the preposition *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 𓇋𓋴𓈙𓏭𓂻 *sšmy* is 𓇋𓋴𓈙𓅱𓌙 *sšmw*, a participle/noun of agent, and it identifies Amun-Re as a guide/leader of Thutmose III.

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

𓂧𓄿𓈖𓎡 𓈗 𓊪𓐍𓂋 𓅨𓂋 𓈖𓉔𓂋𓈖 𓅓 𓈖𓐍𓏏 𓅓 𓄊𓋴𓂋 𓎗𓂧𓈖𓇋 𓈖𓎡

ḏꜣ.n.k mw pḫr wr nhrn m nḫt m wsr wḏ.n.i n.k

The predicate of the main clause is the transitive verb *ḏꜣi* "ferry across, cross." The intestine ideogram is suggestive to the meaning of the verb *pḫr* "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 (*wḏ*) it. We have an emphatic construction here. The fact that Thutmose III crossed the Euphrates is the given information, the theme, and the rheme is the adverb clause. Therefore *ḏꜣ.n.k* is a perfect non-attributive relative form used emphatically: "It is because I decreed it for you that you crossed …"

𓄔𓂧𓈖 𓎛𓎔𓎔𓏏𓎡 𓂝𓎡 𓅓 𓃀𓄿𓃀𓄿𓅱𓏥
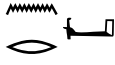
sḏm.sn hmhmwt.k ꜥḳ m bꜣbꜣw

The predicate of the initial adverb clause is the non-attributive perfective relative form of the verb *sḏm*: "When they hear…" The verbal predicate *ꜥḳ* "enter" of the following main clause expresses result so that it is prospective/subjunctive *sḏm.f*. It inherits the (suppressed) subject.

g3.n.i fndw.sn m t̠3w n ꜥnḫ di.i nrw nw ḥm.k ḫt ibw.sn

The first clause starts with ⟨glyphs⟩, a variant spelling of ⟨glyphs⟩ *g3w* "lack." Used with the preposition *m* it means "deprive of." The verb form is circumstantial *sḏm.n.f* /perfect, and the strict word order requires the object *fndw.sn* to follow. The indirect genitive *t̠3w n ꜥnḫ* in the adverbial phrase is typical and self-explanatory: "breath of life."

The next clause once again starts with the circumstantial/imperfective *sḏm.f* : *di.i,* and the abstract noun *nrw* "fear" is doubtless derived from the verb ⟨glyphs⟩ *nri* "fear." The plural genitival adjective *nw* is fooled by this false plural.

3ḫt.i imt tp.k sswn.s st

ir.s iz-ḥ3ḳ m nbdw-ḳdw

3m.s imiw nbwt.sn m nswt.s
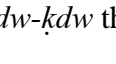
dn.s tpw ꜥ3mw nn nhw.sn

ḫr mss n sḫmw.s

The first four lines of this passage use the noun + circumstantial *sḏm.f* /subject-imperfective construction with a single topicalized subject *3ḫt.i imt tp.k.* The goddess determinative is suggestive of the meaning of *3ḫt* "(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," *3m* "burn up, consume," and *dn* "cut off." The feminine suffix pronoun refers to the ureaus-serpent.

The literal meaning of the military term *iz-ḥ3ḳ* "go and plunder" as a noun phrase

stands for "plunder, devastation." The plural noun *nbdw-ḳdw* is a *nfr ḥr* 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 𓎗 *ḳdw* "shape, form, manner, character" is often replaced by °. In addition, in *nbdw-ḳdw* 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 𓌙𓅓𓌙𓅓𓅁 *ꜥmꜥꜣt* frequently occurs as a determinative to all foreign peoples. In 𓂝𓅓𓀀 *ꜥꜣm* "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 *ḫr* is a statement auxiliary and signals inevitable consequence/necessity expressed by the circumstantial/imperfective *sḏm.f* of the verb *mss* "totter" (with the suppressed subject *ꜥꜣmw*). Written out, it should be *ḫr.sn mss ꜥꜣmw n sḫmw.s.* The preposition *n* here should be translated as "because of."

di.i pḫr nḫtw.k m tꜣw nbw sḫḏt tpt.i m nḏt(i).k

nn ḫpr bšt(w).k r šnnt pt

iw.sn ḫr inw ḥr psdw.sn m ksw n ḥm.k mi wḏ.i

The *rdi* + subjunctive *sḏm.f* construction with the verb *pẖr* "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 *sḥḏ tpt.i* with the infinitive of the caus. 2-lit. verb *sḥḏ* "gleam, brighten" used as a noun: "my gleaming uraeus." The predicate is the adverbial phrase *m nḏt.k* with the verbal noun *nḏt*(*i*) "savior, protection." (Note that the infinitive of the 2-lit. verb *nḏ* "save, protect" uses the base stem.)

The independent sentence that follows uses the *nn* + prospective/subjunctive *sḏm.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 *sḏm.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 *wḏ.i* as already discussed above.

di.i bdš tkkw iww m h3w.k

m3ẖ.n ibw.sn ḥ ꜥw.sn sd3.w(*i*)

Once again we see here a *rdi* + subjunctive construction with *rdi* in circumstantial/ imperfective *sḏm.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."

m3ẖ "burn" is circumstantial *sḏm.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 *sd3* "tremble" with plural strokes.