8

Two Boundary Stelae of Senwosret III

The First Semna Stela of Senwosret III

tꜣš rsi   iry m ḥsbt 8   ḥr ḥm n (n)swt bit(i) Ḫꜣ-Kꜣw-Rꜥ di ꜥnḫ r ḥḥ

r tm rdi zn sw nḥsi nb
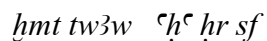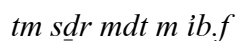
m ḫd   m ḥrt   m kꜣi

mnmn(t) nbt nt nḥsiw

wpw ḥr nḥsi iwt(i).f r irt zwnt m iḳn

m wpwt   r-pw

irt.tw nbt nfr(t) ḥnꜥ.sn nn swt   rdit swꜣ kꜣi n nḥsi

m ẖd ḥr ḫḫ r n ḫḫ

The Second (Semna/Uronarti) Stela of Senwosret III

ꜥnḫ ḥrw nṯri ḫprw nbti nṯri mswt (n)swt bit(i) H̱Ꜣ-KꜢW-Rꜥ di ꜥnḫ

ꜥnḫ ḥrw-nbw ḫpr zꜢ rꜥ n ẖt.f mr.f nb tꜢwi Z(I)-N-WSRT di ꜥnḫ ḏd wꜢs ḏt

ḥsbt 16 3 prt   irt ḥm.f tꜢš rsi r ḫḥ

iw ir.n.i tꜢš.i ḫnt.i itiw.i

iw rdi.n.i ḥꜥw ḥr swḏt n.i

ink nswt ḏdw irrw

kꜢꜢt ib.i pw ḫprt m ꜥ.i

Ꜣdw r itt zḫmw r m ꜥr

tm sḏr mdt m ib.f

ḥmt twꜢw ꜥḥꜥ ḥr sf

𓏏𓅓 𓋴𓆑𓈖𓅱 𓈖 𓐍𓂋𓅱𓏭 𓄿𓊪𓈎 𓋴𓅱 𓊪𓐍𓅱 𓊪𓐍𓏏𓅱𓆑

tm sfnw n ḫrwy pḥ sw pḥw pḥ.t(w).f

𓂋𓏤𓅱 𓎸𓏏 𓅱�š𓃀𓅱 𓌃𓂧𓏏 𓏇 𓐍𓊪𓂋 𓏇𓋴

grw grt wšbw mdt mi ḫpr im.s

𓇥𓂋 𓈖𓏏𓏏 𓇋𓂋 𓎼𓂋 𓅓 𓐍𓏏 𓊪𓄑 𓋴𓋴𓐍𓅓 𓇋𓃀 𓊪𓅱 𓈖 𓐍𓂋𓅱𓏭

dr ntt ir gr m ḫt pḥ sshm ib pw n ḫrwy

�𓏏 𓊪𓅱 𓄿𓂧   𓐍�𓏏 𓊪𓅱 𓅠𓅓𓐍𓏏

ḳnt pw 3d   ḫzt pw ḥm-ḫt

𓅠𓅓 𓊪𓅱 𓍋𓂝 𓄿𓂋𓅱 𓁷𓂋 𓇾𓈙𓆑

ḥm pw m3ꜥ 3rw ḥr t3š.f

𓇥𓂋 𓈖𓏏𓏏 𓋴𓂧𓅓 𓈖𓐍𓋴𓇋 𓂋 𓐍𓂋 𓈖 𓂋

dr ntt sdm nḥsi r ḫr n r

𓇋𓈖 𓅱�š𓃀𓆑 𓆓𓂧 𓅠𓅓𓆑

in wšb.f dd ḥm.f

𓄿𓂧𓏏𓅱 𓂋𓆑 𓆓𓂧𓆑 𓋴𓄿𓆑 𓅠𓅓𓐍𓏏𓏏𓅱 𓅱𓄿𓆑 𓂋 𓄿𓂧

3d.t(w) r.f dd.f s3.f ḥm-ḫt(.tw) w3.f r 3d

𓈖𓇋 𓂋𓅓𓏏 𓇋𓋴 𓈖𓏏 �š𓆑𓏏 𓋴𓏏 𓐍𓅱𓂋𓅱 𓊪𓅱 𓋴𓆓𓅱 𓇋𓃀𓅱

ni rmt is nt šft st ḫwrw pw sdw ibw

𓇋𓅱 𓅓𓄿𓈖 𓋴𓏏 𓅠𓅓𓆑   𓈖𓈖 𓇋𓅱𓅓𓋴

iw m3.n st ḥm.f   nn iwms

𓐍𓄿𓈎𓈖𓇋 𓅠𓅓𓅱𓏏𓋴𓈖 𓇋𓈖𓈖𓇋 𓐍𓂋𓅱𓋴𓈖

ḫ3ḳ.n.i ḥmwt.sn in.n.i ḫrw.sn

𓉐𓂋 𓂋 𓐍𓈖𓅓𓅱𓏏𓋴𓈖 𓅡𓇋𓄑𓅱𓋴𓈖

pr r ḫnmwt.sn ḥw iḥw.sn

𓄿𓂝𓅱𓄿 𓋴�ššš𓂋𓋴𓈖 𓂋𓂧𓇋 𓋴𓆓𓏏 𓇋𓅓

wḥ3 sš(r).sn rdi sdt im

ꜥnḫ n.i iti.i ḏd.i m mꜢꜥt

nn ḫn im n ꜥbꜥ pr m r.i

ir grt zꜢ.i nb srwdt(i).fi tꜢš pn ir ḥm.f

zꜢ.i pw ms.t(w).f n ḥm

twt zꜢ.i nḏti iti.f

srwd tꜢš wtt sw

ir grt fḫt(i).fi sw tmt(i).f(i) ꜥḥꜢ ḥr.f

ni zꜢ.i is ni ms.t(w).f is n.i

isṯ grt rdi.n ḥm ir.t(w) pw twt n ḥm ḥr tꜢš pn ir.n ḥm

n mrwt rwd.ṯn ḥr.f n mrwt ꜥḥꜢ.ṯn ḥr.f

Vocabulary

tꜣš border, boundary

rsw south

rsi southern

tm not do

zni pass (*ḥr* by)

nḥsi Nubian

ḥrti travel by land

kꜣi boat (Nubian type)

mnmnt herd (of cattle)

wpw ḥr except

zwnt price; *iri zwnt* do trade

ikn trading post is Nubia (possibly Mirgissa)

wpwt mission, assignment, message

swꜣ pass (*ḥr* by)

nḥḥ eternity, forever

bḥdt Edfu (town in Delta)

ḥrw Horus

nbti Two Ladies

nṯri divine

mswt birth

(n)swt bit(i) King of Upper and Lower Egypt

rꜥ Re, Sun (god)

zꜣ son

mri love, desire, want

ḏd (adjective-verb) stable, steady

wꜣs dominion

ḥsbt regnal year

pri go up, emerge, issue

prt Growing (season)

ꜣḫt Inundation (season)

šmw Harvest (season)

majesty, incarnation

ḥḥ name of the Semna fortress

ḫnti go forward, sail south

itiw (fore)fathers, ancestors

swḏ hand over, pass on, assign (office)

kꜣi think (about), plan

ꜣd aggressive, angry, savage

zḫm hasty, impetuous

𓅓𓂝𓊪𓏞, 𓅓𓂝𓊪𓋔 *mꜥr* successful, fortunate

𓊪𓋴�𓄤 *sḏr* sleep, lie down, spend the night

𓏥𓂝𓀜, 𓏥𓂝𓂡 *ḥmt* intend, plan, take thought of

𓅱𓅂𓅂𓀀𓀜 *twꜣ(w)* man of inferior status

𓊪𓂝 *ꜥḥꜥ* stand, attend, go on duty

𓊪𓁷𓀀 *sf* mild, merciful

𓊪𓁷𓀀 *sfn* kindly, merciful

𓄿𓏏𓏏𓀀 *ḫrwj* enemy

𓏤𓏤𓅃 *ssḫm* strengthen
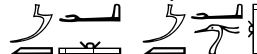
𓏏𓀀 *ḳni* brave, diligent, persevering

𓄿𓅷 *ẖzi* wretched, vile, miserable

𓎛𓅓𓂝 *ḥm* flee, retreat, retire

𓎛𓅓𓏏𓂝 *ḥm-ḫt* (compound verb) retreat

𓎛𓅓𓏛 *ḥm* coward

𓐙𓂝, 𓐙𓏤 *mꜣꜥ* true, proper, correct

𓅂𓅂𓀀 *ꜣr* drive away (*ḥr* from)

𓂝𓅱𓀀 *ḥr* fall

𓏤 *sꜣ* back

𓅱𓅂𓊮 *wꜣ* fall; *wꜣ r* fall into condition

𓈙𓅆 *šfi* respect

𓊪𓏴, 𓏴 *sd/sḏ* break

𓅂𓏥𓀀, 𓅅𓏥𓀀 *iwms* exaggeration

𓏥𓀀 *ms* indeed

𓆱𓅅𓀀 *ḫꜣḳ* plunder, loot

𓎡𓅅𓏤 *ḥnmt* well, cistern

𓎛𓀜 *ḥwi* plunder

𓏤𓏤𓏤, 𓃾𓏥 *ihw* cattle

𓅅𓏤𓅂𓀀 *wḫꜣ* pluck flowers/plants

𓊪𓏥, 𓊪𓏥 *sšr* corn, grain

𓏴𓊮 *sḏt* fire, flame

𓏤𓅂𓀀 *ḥn* speech, utterance

𓏤𓏤𓀀 *ꜥbꜥ* boast

𓂋𓀀 *rwḏ/rwd* firm

𓊪𓅂 *srḏ* strengthen, maintain

𓇋𓀀 *twt* image

𓊽𓏤𓊪 *nḏ* save, protect

𓊽𓊪 *nḏti* protector, savior

𓅂𓂝 *wtt* beget

𓂝𓏛 *fḫ* leave, abandon

𓊡𓅂𓀀 *ꜥḥꜣ* fight

𓅂𓀀 *mrwt* love

Grammar Points

Both stelae were discovered by Lepsius in 1844 in Semna, the second stela in two broken pieces. The lower part of the second stela was sent to Berlin. After packing, the upper part of the second stela and the first were forgotten. In 1886 the missing pieces were rediscovered by Insinger, and they ended up in Cairo for many years. In 1899 they finally reached Berlin, and the two pieces of the second stela were joined after 55 years of separation.

The First Semna Stela of Senwosret III

Senwosret III in his 8th regnal year (1862 BC) erected this stela just above the second cataract of the Nile. Mentuhotep, a general of his great-grandfather Senwosret I, already reached this point in the king's 18th regnal year, but as the stela states, Senwosret III intended to keep and maintain this position firmly.

t3š rsi iry m ḥsbt 8 ḫr ḥm n (n)swt bit(i) Ḫ3-K3W-R⸢ di ⸢nḫ r ḥḥ

The stela starts with the noun phrase *t3š rsi*, where *rsi* is the adjective "southern" modifying *t3š* "boundary." Just how important this "southern boundary" was to the Egyptians is clear from its foremost position in the text; it precedes the regnal year and the king's name. The perfective passive participle *iry* "made" of the verb *iri* is easily recognizable. As pointed out by Sethe, the threshing floor determinative makes the difference between *ḥsbt* "regnal year," and *rnpt* ordinary "year." The prepositional phrase *ḫr ḥm n* followed by the king's name is a typical construction: "during the incarnation/reign of." In Senwosret III's throne name (prenomen) *ḫ⸢-k3w-r⸢* the verb form of *ḫ⸢i* "appear" is an active participle and the whole phrase can be translated as "Apparent one of Re's life force/spirit." The well-known participial phrase

𓊽𓋹 *di ꜥnḫ* "given life" is passive, and it is probably the abbreviation of *di n.f ꜥnḫ*: "to whom life has been given."

𓂋 𓅓 𓂋𓂝 𓊃𓈖 𓇓𓅱 𓈖𓈍𓋴𓏭𓀀 𓂋

r tm rdi zn sw nḥsi nb

𓅓 𓐍𓂧 𓅓 𓊵𓂋𓏏 𓅓 𓂓𓏭

m ḫd m ḥrt m kꜣi

𓈖𓈖 𓃢𓃒𓃴 � 𓈖𓈖 𓈖𓈍𓋴𓅱𓏥
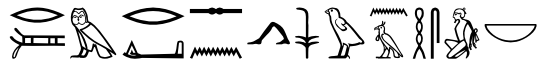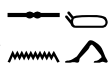
mnmn(t) nbt nt nḥsiw

The object of the preposition *r* is the negative verb *tm* followed by the negatival complement of *rdi.* The preposition expresses purpose and should therefore be translated as: "in order." The verb form of 𓈖𓂝 *zni* "pass" is prospective/subjunctive *sḏm.f*, and the object *sw* refers to the border. The three prepositional phrases make the prohibition more specific: In the first two, the verbal nouns *ḫd* and *ḥrt* are derived from the verb *ḫdi* "sail downstream/north" and *ḥrti* "travel by land." In the adverbial phrase that follows the Nubian type boat 𓂓𓅡𓏭 *kꜣi* is specified (as opposed to Egyptian type vessels 𓂧𓊛 *dpt*). The prohibition also emphasizes three different kinds of cattle that are displayed as determinatives after the feminine collective noun *mnmnt* "cattle" for emphasis.

𓎛𓂋 𓈖𓈍𓋴𓀀 𓂻𓅱𓏏𓀀𓆑 𓂋 𓁹𓂋𓏏 𓊃𓈖𓏏 𓅓 𓇋𓐍𓈖

wpw ḥr nḥsi iwt(i).f r irt zwnt m iḫn

𓈖𓈍 𓎛𓂋 𓅃𓀀 𓂝 � 𓂋

m wpwt r-pw

𓎛𓂋 *wpw ḥr* is an Egyptian phrase for "except" doubtless derived from the verb 𓎛𓌢 *wpi* "part, separate." The pseudoverbal *r* + infinitive construction clearly indicates purpose (of trading). The suffix pronoun of the prospective participle of *iwi* "come" refers to the excepted Nubians. The exact location of the trading post *iḫn* "Iken" is

debated; it is possibly Mirgissa. Finally, note that the infrequently used disjunction *r-pw* is always placed after the second noun or noun phrase.
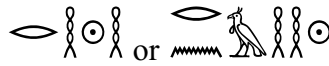
irt tw nbt nfr(t) ḥnꜥ.sn nn swt rdit swꜣ kꜣi n nḥsi

m ḫd ḥr ḥḥ r nḥḥ

One would expect here the prospective/subjunctive *sḏm.f* of *iri* (with the impersonal suffix pronoun *tw*) expressing future command "shall be done" with following object "all good things." However, the prospective/subjunctive of *iri* is *ir* and the presence of the double *t* contradicts this. Instead one has to accept that the verb form is the infinitive with *tw* as a dependent pronoun: "all good things shall be done," lit. "one's doing all good things." The second clause starts with *nn* + infinitive indicating the negation of what follows. The particle "but" is in its typical place here indicating contrast with the previous clause. It is followed by a *rdi* + prospective/subjunctive *sḏm.f* construction with the infinitive of *rdi*. Heh is the name of the Semna fortress, one of the famous Semna-Kumma double-fortress at the southern end of the second cataract overlooking the Nile. Senwosret III clearly knew that displaying rhetoric of royal power in this stela was apparently not enough to control Nubia. Finally, *r nḥḥ*, more frequently written as

 or , means "to eternity, forever."

The Second (Semna/Uronarti) Stela of Senwosret III

This stela dates at the 16th regnal year (1854 BC) of Senwosret III. A duplicate was discovered in the island of Uronarti, now one of the treasures of the Archaeological Museum of Khartoum. This duplicate stela was erected only 3 km from the first. The two stelae are practically identical.
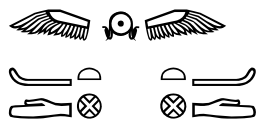
bḥdt(i)

"Behdetite," is an epithet of the winged solar Horus. (The name Behdet is shared by two cities in Egypt, Tell el-Balamun (up until the New Kingdom), the northernmost town in the Delta, and Edfu in Upper Egypt.)

ꜥnḫ ḥrw nṯri ḫprw nbti nṯri mswt (n)swt bit(i) Ḫꜣ-KꜣW-Rꜥ di ꜥnḫ

ꜥnḫ ḥrw-nbw ḫpr zꜣ rꜥ n ḫt.f mr.f nb tꜣwi Z(I)-N-WSRT di ꜥnḫ ḏd wꜣs ḏt

The royal titulary of Senwosret III is given here. His Horus name *nṯri ḫprw* "Divine of Evolution/Form" is a *nfr ḥr* construction. The Two Ladies *nbti* (the feminine dual of *nbt* "lady") are the vulture-goddess *nḫbt* Nekhbet and the cobra-goddess *wꜣḏt* Wadjet; they are the protective deities of Upper and Lower Egypt, respectively. The *nfr ḥr* construction continues with the Two Ladies name: *nṯri mswt* "Divine of Birth." The participial phrases *di ꜥnḫ* "given life" and (in the next line) *di ꜥnḫ ḏd wꜣs* "given life, stability, and dominion" are passive. His Gold Falcon name *ḥrw-nbw ḫpr* contains the participle of *ḫpr* "evolve" so that the name can be rendered as "the Gold falcon which has evolved." The perfective relative form *mry* or (for short) is used in the expression *mry* X "beloved of X." Here X can be a noun (usually a god' name) or suffix pronoun. Finally, his Son of Re name (nomen) can be translated as *z(i)-n-wsrt,* "man of the powerful female one." Wosret (also Woset or Waset) was a Theban goddess, the earliest female companion of Amun. She may also have been an early form of Hathor.

ḥsbt 16 3 prt irt ḥm.f tꜣš rsi r ḥḥ

In the Egyptian calendar there were 3 seasons: *ꜣḫt* "Inundation," *prt* "Growing," and *šmw* "Harvest." Each season was divided into four months. The number 3 refers to the 3rd month of "Growing," a season which is roughly spread from mid-November to mid-March. So this is Senwosret's 16th regnal year between mid-January and mid-February. There is evidence that the month of a season as a number was

pronounced as an ordinal, so that "X regnal year and Y month of the season" was probably read as "ḥsbt X ꜣbd Y-nw n season." The infinitive of *iri* "make" after the date is typical in headings, it is narrative, therefore refers to past.

iw ir.n.i tꜣš.i ḫnt.i itiw.i

The circumstantial *sḏm.n.f* /perfect of *iri* used to express past tense is introduced by the particle *iw*. One possibility here is the infinitive of the 4ae-inf. verb ḫnti "go forward, sail south" which has variant writings: ḫnt and ,

or ḫntyt. An example to the first spelling is in Kamose's second stela: *pꜣ ḫnt nfr n pꜣ ḥḳ(ꜣ) ꜥnḫ(.w) (w)ḏꜣ(.w) s(nb.w) ḥr mšꜥ.f r ḥꜣt.f* [1] to be discussed later. An example to the second spelling is again in Kamose's second stela: *m ḥrt wḥꜣt ḥr ḫntyt r kši* [2] and in the tomb autobiography of admiral Ahmose: *wn.in.f ḥr ḫntyt r ḫnt-ḥn-nfr* [3] once again to be discussed later. In our present text *ḫnt* has a suffixed subject and object *itiw.i* "my (fore)fathers/ancestors." In a typical phrase to emphasize that he has outdone his predecessors, Senwosret III states that he went farther south than his forefathers. At closer inspection it is clear that the first clause (with the circumstantial *sḏm.n.f* /perfect of the verb *iri* as the predicate) contains no new information (having already been stated in the previous clause). So this clause could well be considered as a rheme of an emphatic sentence, with the following theme *ḫnt.i itiw.i* specifying how the rheme was done. [4] As such, the verb form *ḫnt.i* then should be a nonattributive perfective relative form used emphatically (with an emphasized adverb clause). The presence of the suffix pronoun *.i* adds further evidence this interpretation.

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[1] [Kamose Stela 2, 30]
[2] [Kamose Stela 2, 19]
[3] [Urk. VI, 5,5; 7,1]
[4] For a thorough discussion on sentences with emphasized adverb clauses, see Allen (25.10).

iw rdi.n.i ḥꜥw ḥr swḏt n.i

In the Story of the Shipwrecked Sailor the herald, after trying to draw the attention of the commander, states *ink šw ḥꜥw*. There *ḥꜥw* (in a *nfr ḥr* construction) means "excess." In our case *rdi ḥꜥw ḥr* means "increase," lit. "do more than." The passive participle of the caus. 2-lit. verb *swḏ* "hand over" has a *t* ending and can be translated as "what has been handed over/bequeathed."

ink nswt ḏdw irrw

The main clause is an AB nominal sentence with the independent pronoun *ink* as the subject and *nswt* is the predicate. The subordinate noun clause is also type AB, where *ḏdw* is the imperfective relative form of *ḏd*, lit. "what (I) say," and *irrw* is the imperfective passive participle of *iri*, lit. "what is done."

> "Hence the enlightened ruler is heedful,
> and the good general full of caution.
> This is the way to keep a country at peace
> and an army intact."
> Sun Tzu, The Art of War, Chapter XII,
> translated by Lionel Giles.

kꜣꜣt ib.i pw ḫprt m ꜥ.i

This is an A *pw* B nominal sentence with A containing the imperfective relative form of the verb *kꜣi* "think about, plan" and subject *ib.i*. The B part of the nominal sentence contains the perfective relative form of *ḫpr* lit. "what evolves." Since they do not refer to anything specific, both relative forms are feminine.
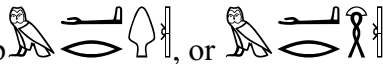
ꜣdw r itt zḫmw r m ꜥr

ꜣdw and *zẖmw* are participles/nouns of agent[5] derived from the adjective-verbs *ꜣd* "be aggressive, angry" and *zẖm* "be hasty, impetuous." The pseudoverbal construction *r* + infinitive in the first syntactically adverb clause has the nominal subject *ꜣdw* and the verbal predicate has the infinitive of *iti* "take possession (of)." In general in a pseudoverbal construction *r* is used to express planned/inevitable action. (In contrast, in a grammatically similar sentence *nb wr ḥr itt* [6] "a great lord is taking possession," *ḥr* is used to express the imperfect.) The grammar in the second clause is identical with that of the first and uses the adjective-verb , or *mꜥr* "successful, fortunate."
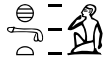
tm sḏr mdt m ib.f

In the main clause the negative verb *tm* followed by the negatival complement of the verb *sḏr* is used to form the negated participle "(he) who is not slumbering." In the circumstantial clause *mdt m ib.f* *mdt* not only means "word, speech" but also "matter, affair." The meaning of this sentence is that Senwosret III will not rest (with) a matter on/in his mind/heart (until it is resolved).

ḫmt twꜣw   ꜥḥꜥ ḥr sf

We have again a pair of causes here describing Senwosret III's character. *ḫmt* is a perfective active participle derived from the verb *ḫmt* "intend, plan, take thought of" and can therefore be translated as "one who is thoughtful of." As a verb form it also carries an object, the plural of *twꜣ(w)* "inferior." Similarly, *ꜥḥꜥ* is a perfective active participle derived from *ꜥḥꜥ* "stand, attend," and can be translated as "steady." Finally, the *ḥr* + infinitive construction involving the adjective-verb

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[5] See the discussion at the beginning of the Grammar Points in "The Instruction Addressed to Kagemni."
[6] [Peas. B1, 123-24].

𓀀𓂺𓀭 *sf* "mild, merciful" emphasizes the imperfect, ongoing action.

𓏏𓅓𓋴𓆑𓈖𓅱𓈖𓐍𓂋𓅱𓊪𓎛𓋴𓅱𓊪𓎛𓅱𓊪𓎛𓏏𓅱𓆑

tm sfnw n ḫrwy pḥ sw   pḥw pḥ.t(w).f

 The Egyptians love for word-play is clear from the next passage. As before, the first sentence starts with a negated participle using the negative word *tm*. In the negatival complement *sfnw* of the adjective-verb 𓀀𓈖𓂺𓀭 *sfn* "kindly, merciful" the *w* ending is written out, and the phrase can be translated as "(he) who is merciless." The noun clause *pḥ sw* after *ḫrwy* contains the active participle of *pḥ* "who attacks" and has the object *sw* "him," referring to the pharaoh.

In the second sentence, *pḥw* is an active participle (with a *w* ending possibly indicating that it is used as a noun) "(he) who attacks." It is followed by *pḥ.t(w).f,* a circumstantial clause with *pḥ* in the passive form of the subjunctive: "(if/when) he is attacked."

𓏰𓅱𓏏𓀀𓏰𓏺𓅓𓏏𓅱𓏤𓅓𓐍𓊪𓂋𓇋𓅓𓋴

grw grt wšbw mdt mi ḫpr im.s

Continuing the description of Senwosret III's character, the text now uses the participle/noun of agent *grw* derived from the adjective-verb *gr* "silent/quiet/still." The participle *grt* forms a one-word circumstantial clause meaning "(when/if) it is silent/quiet." Similarly, *wšbw* is a participle/noun of agent derived from the verb *wšb* "he who responds." As above, *mdt* should be promoted from "word" to "matter, affair," and finally *mi ḫpr* (with *ḫpr* in the infinitive) is an Egyptian idiom for "properly, (with) correct procedure," lit. "as evolving." The feminine suffix pronoun *.s* attached to the final adverb refers to *mdt.*

𓂧𓂋𓈖𓏏𓏏𓇋𓂋𓎼𓂋𓅓𓐍𓏏𓊪𓎛 𓋴𓋴𓐍𓄣𓊪𓅱𓈖𓐍𓂋𓅱𓏰𓏺

dr ntt ir gr m ḫt pḥ   ssḫm ib pw n ḫrwy

A noun clause is introduced here with the marker *ntt* which, in turn, is the object of the preposition *dr*. Together they correspond to the English "since/for." *ir* is a marker of the topicalized subject *gr m ḫt pḥ*, and this marker can be left un-translated or translated with the usual meaning "as for." In the topicalized subject *gr* is an active participle of the adjective-verb *gr* that we just met, and the infinitive of *pḥ* "attack" (used as a noun) is the

object of *m ḫt* "in the wake." (This compound preposition we already met in the Instruction Addressed to Kagemni.) The topicalized subject is followed by an A *pw* nominal sentence (with *pw* moved forward within an indirect genitive). The causative verb *ssḫm* "strengthen" is in an active participle form with object *ib n ḫrwy.* This whole passage points to the advantage of being aggressive and defiant in war.

ḳnt pw ꜣd ḫzt pw ḥm-ḫt

This is a pair of A *pw* B nominal sentences. The A parts are *ḳnt* "bravery, valor" derived from the adjective-verb *ḳni* "brave," and *ḫzt* "cowardice" derived from the adjective-verb *ḫzi* "wretched, vile, miserable" The B parts are *ꜣd*, an abstract noun "aggression" derived from the adjective-verb *ꜣd* "aggressive, angry, savage," and *ḥm-ḫt* "retreat" derived from the verb *ḥm* "flee, retire".

ḥm pw mꜣꜥ ꜣrw ḥr tꜣš.f

Once again this is an A *pw* B nominal sentence. The A part is *ḥm mꜣꜥ*, where the noun *ḥm* "coward" clearly related to the verb *ḥm* "flee, retire" above. The B part is *ꜣrw ḥr tꜣš.f*, in which *ꜣrw* is a perfective passive participle derived from the verb *ꜣr* "drive away" (*ḥr* from). Being a strong verb, the passive participle is indicated by the ending *w*.

> *"When the general is weak and without authority;*
> *when his orders are not clear and distinct; when*
> *there are no fixed duties assigned to officers and men,*
> *and the ranks are formed in a slovenly haphazard*
> *manner, the result is utter disorganization."*
> Sun Tzu, The Art of War, Chapter X,
> translated by Lionel Giles

ḏr ntt sḏm nḥsi r ḫr n r

In the Semna stela only ⟨owl⟩ *m* is shown for ⟨sickle+owl⟩ *sḏm*. As the phonetic complements suggest the quail chick ⟨quail chick⟩ should be emended here to the *nḥ*-bird ⟨nḥ-bird⟩. The introductory prepositional phrase *ḏr ntt* involving the noun clause marker *ntt* governs a noun clause. There are several interpretations for the closing phrase *ḫr n r*. According to Sethe, it stands for "the word of mouth," Janssen and Gardiner[7] render it as "fall at a word," and Loprieno translates it as "a verbal attack."[8] In either case the sentence introduced by *ntt* is probably emphatic; *sḏm* is a nonattributive relative form in the rheme: "the Nubian listens" (which is a given), and the theme (containing the new information) is *r ḫr n r*.

in wšb.f ḏd ḥm.f

This sentence is a typical participial statement introduced by *in*. As such, *in* should be followed by a noun/noun phrase which in this case is *wšb.f* with the infinitive of *wšb* used as a noun and the suffix pronoun as its object: "answering/responding him." This is followed by the masculine singular imperfective active participle *ḏd* of *rdi* "(one that) gives/makes." Since it expresses causality, the prospective/subjunctive *sḏm.f* of the verb *ḥm* "flee" is used here.

ꜣd.t(w) r.f ḏd.f sꜣ.f   ḥm-ḫt(.tw) wꜣ.f r ꜣd

This is a pair of sentences starting with the prospective/subjunctive *sḏm.f* of the verbs *ꜣd* and the compound verb *ḥm-ḫt* expressing contingency. (Because of the presence of the prospective/subjunctive the introductory word *ir* is not needed.) The verbal predicates are followed by imperfective relative forms *ḏd* and *wꜣ* of the verbs *rdi* and *wꜣ* "fall (*r* into a condition)." They can be rendered as "he shows his back," lit. "he gives his back" and "he falls into aggression."

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[7] See the Bibliography at the end of the Grammar Points.
[8] A. Loprieno, Ancient Egyptian, Cambridge University Press, 2000, p. 151.

ni rmṯ is nt šft st ḥwrw pw sḏw ibw

The first clause is a *ni* A *is* B negated nominal sentence, where A is *rmṯ nt šft* "people of respect" and B is *st* "they." Notice that particle *is* is moved inside the indirect genitive. The second clause is an (affirmative) A *pw* B nominal sentence. *sḏw ibw* is a *nfr ḥr* construction, where *sḏw* "broken" itself is a perfective passive participle derived from the verb ⟨hieroglyphs⟩ or ⟨hieroglyphs⟩ *sḏ/sḏ* "break." Note that the Uronarti stela has ⟨hieroglyphs⟩

⟨hieroglyphs⟩

iw m3.n st ḥm.f nn iwms

iw introduces the circumstantial *sḏm.n.f* /perfect as a past tense of *m33* in the main clause, and the sentence strictly adheres to the Egyptian word order VoS with the object being the dependent form of the 3N personal pronoun ⟨hieroglyph⟩ *st* "it." (The Uronarti stela has only

⟨hieroglyphs⟩ *iw m3 st.*) The second clause is of type *nn* A, the negation of existence of A. Here A is ⟨hieroglyphs⟩, an alternative spelling of ⟨hieroglyphs⟩ *iwms* "exaggeration. (This word is derived from the enclitic particle ⟨hieroglyphs⟩ "indeed" preposed with ⟨hieroglyphs⟩ *iw*.) This is an entire clause, as Middle Egyptian negates a single word using a different construction.

⟨hieroglyphs⟩

ḫ3ḳ.n.i ḥmwt.sn in.n.i ḫrw.sn

Senwosret III recalls here his exploits in a pair of sentences with circumstantial *sḏm.n.f* /perfect verbal predicates. The nisbe ⟨hieroglyphs⟩ *ḫri* with the seated man and woman determinatives means "dependents," lit. "those who are under."

⟨hieroglyphs⟩

pr r ḫnmwt.sn ḥw iḥw.sn

Instead of stative, ⟨hieroglyphs⟩ *pri* with the preposition *r* "go to" and ⟨hieroglyphs⟩ *ḥwi* "plunder, hit, strike, smite" are both in passive because of their nominal subjects: ⟨hieroglyphs⟩ *ḫnmt* "well, cistern" and ⟨hieroglyphs⟩ *iḥw* "cattle."

𓄿𓇋𓅨𓃒𓏎𓅓𓏤𓈖 ¹⁶ 𓇳𓂋𓏏𓊐𓅪

wḥꜣ sš(r).sn rdi sḏt im

The passive verb forms continue in recalling Senwosret III's exploits. In the first clause

the predicate 𓄿𓇋𓅨𓀁 *wḥꜣ* "pluck flowers/plants" can be translated as "cut down."

The out of place "postule gland" on the back of the *ꜣ*–bird was influenced by one of its

phonetic values: *wḥꜣ*. (The Uronarti stela has the circumstantial *sḏm.n.f* /perfect *wḥꜣ.n.i.*)

In the second clause the phrase *rdi sḏt m* means "set fire to" with omitted object (shared

by the previous clause).

𓋹𓈖𓏌𓏏𓏤𓇋𓏏𓏞 𓆓𓂧𓀁𓅓𓐙𓏏

ꜥnḫ n.i iti.i ḏd.i m mꜣꜥt

This is an oath with a typical initial nonattributive relative form of the verb *ꜥnḫ* "live." (In

other texts the "speaking man" determinative 𓀁 follows this verb for further emphasis.)

In the following main clause an emphatic construction is used with the nonattributive

relative form of *ḏd*. What is emphasized here is the phrase *m mꜣꜥt*: "I speak in truth!" lit.

"it is in truth that I speak!"[9] (The Uronarti stela has *ḏd.n.i m mꜣꜥt*.)

𓈖𓈖𓈖𓇳𓄿𓀁 ¹⁷𓈖𓂋𓊃𓂝𓉐𓉻𓀁𓏤𓀁

nn ḫn im n ꜥbꜥ pr m r.i

The negative word 𓈖 negates the adverb clause *ḫn n ꜥbꜥ im* in which the prepositional

adverb *im* is short enough to be moved forward. From the nouns 𓈖𓇳𓄿𓀁 *ḫn* "speech,

utterance" and 𓂧𓂋𓏤𓀁 *ꜥbꜥ* "boast" the Egyptian idiom *ḫn n ꜥbꜥ* "exaggeration"

clearly follows. This is the subject of the adverb clause. Note the intrusive extra *n* that the

scribe emphasized here for sound retention. Further examples for this are

𓅓𓊨𓈖𓄿𓀁 *mtn wi*[10] ""behold, me" and 𓊪𓂧𓈐𓏤𓏪𓈖𓄿𓀁 *zb.sn wi*[11]
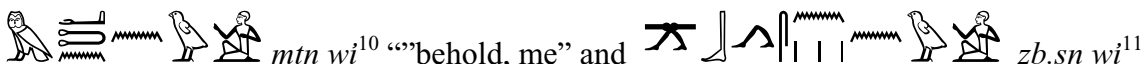
"they will send for me." This whole clause is modified by *pr,* the perfective active

participle of the verb *pri*.

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[9] See Allen (25.11.4).
[10] [Lac. TR. 78, 3]
[11] [Sin. B 171]

ir grt z3.i nb srwdt(i).fi t3š pn ir ḥm.f

z3.i pw ms.t(w).f n ḥm

The protasis of this conditional sentence is introduced by *ir grt* "as for." The topicalized subject is modified by the prospective participle of the causative verb *srd* "strengthen, maintain" which itself is derived from *rwd/rwd* "firm." *srwdt(i).fi* can thus be translated as "he who will maintain." The object *t3š pn* is modified by the perfective relative form of *iri*.

In the apodosis the repetition of essentially the same statement gives a clue that after the simple A *pw* nominal construction the verbal predicate is emphatic and involves the nonattributive perfective relative form of *msi* "bear." In English, this emphasis can be brought out by the cleft sentence: "it is from the majesty that he is born of." That the son is born is a given fact, but it is the son's deeds following his father's footsteps what will make Senwosret III to accept him as his own offspring. That this is indeed the case is also clear from a latter part of the text when this passage is put into negative using the *ni..is* bracket, a clear sign of emphasis.
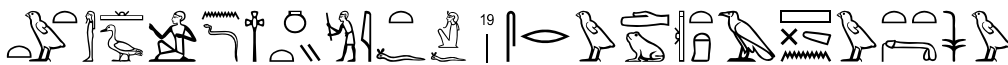
twt z3.i nḏti iti.f srwd t3š wtt sw

Senwosret III continues to remind his offsprings what it takes to be accepted by him. The first clause is an A B nominal sentence in which A is *twt z3.i* "true son of mine," lit. "image/likeness of a son of mine," and B is *nḏti iti.f.* The second noun clause starts with the participle derived from the verbs *srd* discussed above. The object is a direct genitive AB, where A is *t3š* and B is *wtt sw*. In the latter, the verb form is yet another participle of *wtt* "beget." The clumsy translation "who begot him" can be replaced by "his begetter." It is not known why the scribe changed the determinative to the frog (in both the Semna and Uronarti texts). Note that Senwosret III's "true son," actually his

only known son, Amenemhat III, did actually strengthen the Semna border and enlarged a few border fortresses.

ir grt fḫt(i).fi sw tmt(i).f(i) ˤḥꜣ ḥr.f

ni zꜣ.i is ni ms.t(w).f is n.i

The dire consequence of being cast out is spelled out in this contrasting conditional sentence. In the protasis there are two prospective participles: *fḫt(i).fi* of the verb *fḫ* "leave, abandon, displace," and *tmt(i).f* of the negative verb *tm* "not do" (followed by the negatival complement of *ˤḥꜣ* "fight"). The apodosis here clearly contrasts the apodosis of the previous conditional sentence: *zꜣ.i pw ms.t(w).f n ḥm.* Here the first clause is a negated A *pw* nominal sentence with omitted *pw*. *ni..is* brackets *zꜣ.i*, a negated nominal sentence. In the second noun clause, *ni..is* brackets *ms.t(w).f.* As noted above, it is therefore an emphatic construction; *is* signals that the negative construction applies to the whole clause with emphasis on *n.i.* Once again in English a cleft sentence "it is not from me …" can bring out the emphasis. Finally, note the different relative positions of ⌢ and the determinative 𓀀 .

isṯ grt rdi.n ḥm ir.t(w) pw twt n ḥm ḥr tꜣš pn ir.n ḥm

isṯ usually introduces an adverbial clause but here, other than from the context, the connection with the previous sentence is not manifest. The following passage contains an A *pw* B nominal construction. This is not uncommon, for example *isṯ zꜣ.i pw mnḫ*[12] "behold, he was my beneficent son." In our case, A is *rdi.n ḥm irt* in which the perfect relative form of the verb *rdi* is used (followed by the prospective /subjunctive *sḏm.f* of *iri*), lit. "what the majesty caused one make," and B is *twt n ḥm* "an image of the majesty." The adverbial phrase that follows refers to the border and the grammar therein has already been discussed above.

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[12] [BH, i. 26, 166-7].

n mrwt rwd.tn ḥr.f n mrwt ꜥḥꜣ.tn ḥr.f

The stela ends with a pair of adverb clauses of purpose. The compound preposition

n mrwt means "in order that," lit. "through love." In the first instance is

written instead of . Grammatically these are direct genitives in which the first part is

n mrwt and the second part is a perfective nonattributive relative form (used nominally)

of *rwd* and *ꜥḥꜣ*, respectively. (The prepositional phrase *ḥr.f* at the end refers to the border.)

Another example to this construction is the following excerpt of the Abydos stela of
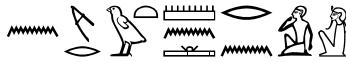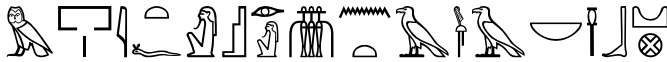
Thutmose I[13]:
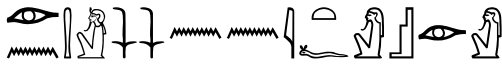
ir.n ḥm.i nn n n it(i).i wsir

n ꜥꜣt n mrr.i sw r nṯrw nbw

n mrwt mn rn.i

rwd mnw.i

m pr it(i).i wsir ḫntiw imntiw nb ꜣbḏw

nḥḥ ḥnꜥ ḏt

In the second line: *n ꜥꜣt n mrr.i sw* contains the imperfective relative form of the verb *mri*

"love" used nonattributively as the second part of an indirect genitival phrase: "(it is)

through the greatness of (that) I love him" (followed by a comparative). The third and

fourth lines *n mrwt mn rn.i rwd mnw.i* contain the perfective relative forms of *mn* and

rwd "used again nonattributively: "(it is) through the love (that) my name remains and

my monuments endure."

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[13] [Urk. IV, 100, 1-7].

Bibliography

Text:http://upload.wikimedia.org/wikipedia/commons/4/4f/Ancient_egyptian_border_marker_%28around_1860BC%29.jpg (high resolution photograph); Ägyptische Inschriften aus dem königlichen Museen zu Berlin, Vol. I, Leipzig (1913-1924) 257-258; Sethe, Lesestücke, pp. 83-84; http://www.reshafim.org.il/ad/egypt/texts/pics/senusret_iii_2nd_semna_stela-lepsius.jpg (Lepsius' drawing of the second stela).

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