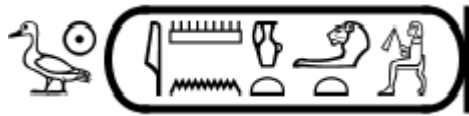




Froggy Papers Presents

The Punt Expedition of Queen Hatshepsut



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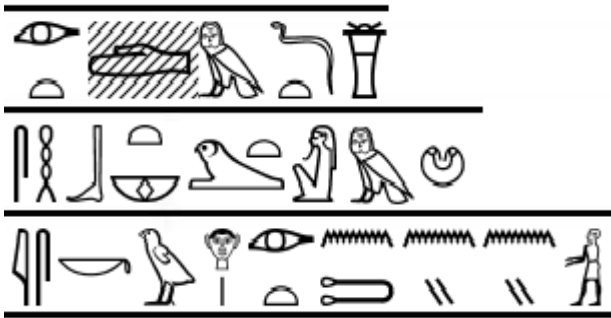
The Punt Expedition of Queen Hatshepsut

THE TEXT

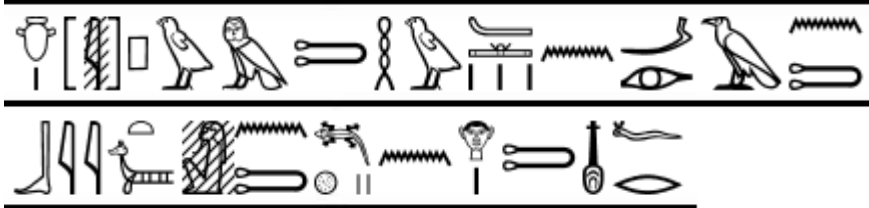
This text retains DeBuck's pagination and lineage as well as his divisions into phrases and clauses. The divisions appear on separate lines with thick guides above and below. If a division is too long to appear in the available space, it is broken into individual lines with a thin guideline between them.

<p>Page 48 Line 13</p>	
<p>Page 48 Line 14</p>	
<p>Page 48 Line 15</p>	

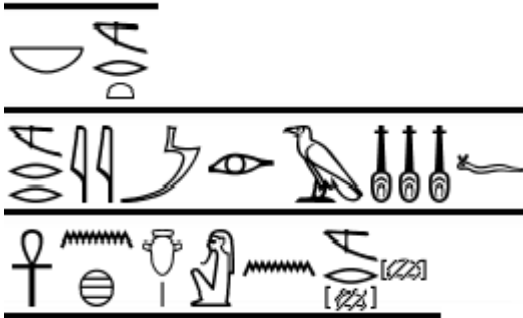
Page 51
Line 5



Page 51
Line 6



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Line 7



GARDINER CODES

Page 48 Line 13	G107&N6A-F12-S29-X1:D28-D28:D28-G14:X1-I12:X1-M13-X1-M4-M4-M4 X1-G8-R8-X1-N28:Z2-M23:X1-L2:X1<N5-C10D-D28> V13-M17-X1-D17
Page 48 Line 14	X1:D45-N35:X1-M17-Y5:N35-A40 U7:D21-X1:N35-I9-E34:N35-O34-D2:Z1-N35:F20-X1:W11-I9 S29-T5-Y1-N35:I9-N35:O34-E9:D36-X1:F44-N17:N17
Page 48 Line 15	M23-X1-M17-M17-Y1-M26-M16-O49:O49 X8-N35:I9-N35:O34-V7-N35:N35:X1*Z7-M17-V13:N35-N5-D36:D21-I9:X1*V33-G38- D58-A40-W24*X1:N1 D35:N35-D21:N29
Page 48 Line 16	G43-D41-A13A-Z2:O34-G17-G17-M24-N20:Z2 D35:N35-M17-V13:N35-W24-G43-D40-A13A-Z2:O34-G17-V23A-G4A-N20:Z2 Q3*X1:N1-N25:X1*Z2
Page 49 Line 1	V30:X1-N29-U1-T14-X1-Y1v-N35-R8-A40-G29&V31-O34:N35-N35:O34-W19-Aa28- D46:W24-Y1 D54-G43-O34:N35:Z2-N35:O34-G17-F34:Z1-S29-N35:I10-G54
Page 49 Line 2	D2:D21-G43-D1*D1:D1-O34:N35:Z2-G17-V29-V28-D1:Z1 U4:D36-G43-Y1:Z2-O34:N35:Z2-D2:Z1-Q3:O34-D46-F37:Z2-O34:N35 V28-N35:V31-D39-O34:N35:Z2-N35:O34
Page 49 Line 3	G17-F31-S29-G43-A17-Z1*Z1:Z1-O34:N35 O35-Y1v-X1-G43-D21:D37:X1-N35-O34:N35:Z2-P5-N35-S34-N35:Aa1-N35-O29:D36- X1:Y1-G30-X1:I9-O34
Page 49 Line 4	M17-Y5:N35-A40-D21:D38-N17:N17:N17-V30-G43-Z2-T28:D21-S33-S33-O34-M23- X1:N35-I10:S29-I9-M23:X1-L2:X1<N5-C10D-D28>
Page 49 Line 5	S29-Q3:D21-F42-A2-U36-Z1:N35-U21:V16-S34-U23-S29-D21-D21:D46-T12-O40-N35- V30-R8-R8-R8 F21-G17-V24-G43-Y1-G17-Q1
Page 49 Line 6	X1:O1-X1:G36-N35:Aa27*I10:W24-X1-G43-D21:Z1-N35:X1-R8-A40-I10:S29-I9 I10:D36:D21-M3B-D54-V4-X1-N31:N31-N31-D21-Q3-E34:N35-X1:N25
Page 49 Line 7	U26-D58-D54-G17-D37-V13:N35-W24-G43-N31:Z2-D21-M3-X1-G4-Aa1-O40:Z2- D36:N35-G4-N33*N33:N33 S29-T32-A12-Z3-D2:Z1-N35:N35:N35-D2:Z1-N17-D21-W25
Page 49 Line 8	N35:X1-D58-M17-W10-G43-U16:Z2-G17-R8-N17:N25-N35-R8-Q3:N35-N29-U1-T14- Y1-F35-F35-F35-O34 D4-M17-N35-X1-G43-W19*X1*V24:Y1-N35
Page 49 Line 9	V30:X1-U36-Z1:N35-R8-Q3:N35-A51-S29-W19-M17-Q1-X1:F34-N35:X1-U36-X1-A42- O34-D21:O34 D4:O34-X8-X1-S34-R11-X1-S40-N5-W19-I10&X1:N17

Page 49 Line 10	I10&D46-M17-N35-M17-Y5:N35-V30-W11*W11:W11-N17:N17 M18-G43-N35:O50*Z1*Z1-G17-R4-G39&X1-M30-X1-Y1v-M17-X1-Z11-F34:Z1-M17-M23:X1-L2:X1<N5-C10D-D28>
Page 49 Line 11	D4:X1-N35-Y5:W24*W24*W24-F35-G43 S29-D60-X1-Q1-X1:O1-N35:X1-N9:X1-R8-R8-R8-O29:X1:D36 V23:X1-Y1-D21-O1:Z1-M17-G17-S29-M12-U6:X1-O34
Page 49 Line 12	V13-X1-G43-M23-X1:N35-A44-V15:X1*X1-N17:N17<M17-Y5:N35-W9-F4-X1-A51-Y1v-Z3> O29:D36-G1-X1-Y1-O29:D36-D58-X1-M19-Y1:Z2-D60-X1-N35:N35:N35
Page 49 Line 13	N37-D58-G43-Z8:Z2 S29-R4:X1*Q3-V13-F34:Z1-M17-D21-X1:D21-M6-N5-V30 D37:N35-N35:V13-S34-S40-V30-Aa1:D21-M17-R11-X1-V30-Aa1:D21-M17
Page 49 Line 14	S29-N35:D58-V30-Aa1:D21-M17-F40-X1:F34-V30-Aa1:D21-M17 D37:N35-N35:V13-N17:N17:N17-V30:Z2-M12-S29-X1-N25:N25-N25-V30:X1-F40-F34:V13-M17-G17-O34:N35
Page 49 Line 15	S29-D21-E27-N35-N35:X1-O34:X1-V4-N31 U3-G1-O34:X1-V28-M2:N35-X1:Z1*Z1-V36-V36-D21-M22*M22:N35-I1:Z2-G17-M4-M4-M4
Page 49 Line 16	Aa1:D52-X1:Z3A-N35-D4:X1-N35-G25&X1-Y1:Z2 D37:N35-N35:V13-Q3-E34:N35-X1:N25-W19-Aa28-D46:W24-O34-D21-Y5:N35:Y1-G17-N17:N17:N17-R8:R8:R8
Page 50 Line 1	R8-N17:N25-X1:U15-G17-G17-Aa1:N35-D46-D56-I9 M3:Aa1*X1-G4A-O40-D36:N35-G4A-Aa1-G17-D35:N35-D21:V13-A1*B1:Z2 M17-G43-X1-G43-F21-G17
Page 50 Line 2	X1-G43-I9-G17-D21:Z1-N35-D21:Z1-G17-S29-I10&D46-G43-A2-Z3-W24:Z1-M17-Z11-G43-Z2-F4:X1-A40:Z2 W25-N35:N35-X1-G43-W12:X1-D58-M17-G43-U16-Y1:Z2
Page 50 Line 3	W25-N35:N35-W24-G43-M17-G17-Aa1:D21-X1:I9-X1:I9-X1:I9-V13-L2-X1-G4A-A46-Z3-G17-T21:Z1:D36-N35-T21:Z1:D36-M36:D21-D21:V31-N5-M36:D21-G4A
Page 50 Line 4	A51-Z3-N35-M23-X1-M17-M17-G43-A44-Z3-L1-G43-Z2-M36:D21-D52:Y1-G17-F44-G43-Y1-T25-D58-G1-Y1:Z2-I1-G43-Y1 D35:N35-F22:D54-O34:X1
Page 50 Line 5	F13:Q3*Z9-D2:Z1-S29-Y5:N35-G4A-A33D-V13 M17-G43-N42-G17-D21-D21:D37:X1-Aa1:N35-D46-D56-D54-O34:X1-A12-Z2:V13 S29-T32-D54:N35-S29-X1-D2-N35:N35:N35
Page 50 Line 6	D2:Z1-N17 D2:Z1-U26-D58-Y1-N35:O34:N35-N31:X1*Z2-N37:X1*U30*X1-Y1:Z2-O4-D58-U13:D54-N35-M3:Aa1*X1-G4A-O40-Z4A:Z1-W24:Z1-D36:N35-G4A-N33:N33:N33 G43-N21:Z1
Page 50 Line 7	Q3-G43-D45:Y1-N35-R8-N17:N25 Q1-A40-Q3-G43-W11:D21:X1-N35:X1-S29-Aa1-G17-Aa1-Y1-F34:Z1 D4:N35-N35-A40-S29-D21-S29-U23-D58-Z4A:D54-F34:Z1-A40-V28-N35:D36

Page 50 Line 8	G14-X1-O10-V30-G36:D21-D21:X1-S2-X1-Q3-E34:N35-X1:N25-V30:X1-N1-X1:G36:D21-V28-D28:X1*Z2-I13-W10:X1-R8-R8-R8-V30-G43-Z2
Page 50 Line 9	G47-G1-D51:D40-O34:N35-D36:N35-G4A-N33:N33:N33-D21-U6-D21:X1-O34:N35 G1-X1:Q3-A9-O34:N35-P7-G43-P1:Z2-D21-R4:X1*Q3-X1-F34:Z1-O34:N35:Z2-G17- N35:O4-X1-G43
Page 50 Line 10	M1-M1-M1-N35:X1-D36:N35-G4A-N33:N33:N33-T5 U4:D36-G43-Y1:Z2-V30-F35-I9:D21-N35-N25:X1*Z1-V13:N35 Q3-E34:N35-G4A-A40-A40-A40-Aa1-G17-D35:Z2
Page 50 Line 11	D21:V13-A1*B1:Z2 Aa1-D58-S29-G4A-D3-T14-A40-Z3-W24:Z1-R8-N17:N21*Z1-N25-S29-M17-U1-M1- Y1v-N35-O34:X1-N35-U6-D21:X1-X1 D37-O34:N35-N35:X1-M17-G1
Page 50 Line 12	G43-A30-Y1-W19-R8-N35-O29:X1-N35-G30-V13-M3:Aa1*X1-N25:X1*Z1 D21:Aa1-Y1:N35:N35-O34:N35-W24:V31-V30-O34:N35 S32-G1-A2
Page 50 Line 13	N35W24:V31-X1-G43&X1-D52-M17-Y5:N35-N5:Z1-A40-G39&X1-G43-D36:I9-X1:Z7- V30:V30-V30-M23:X1-L2:X1<N5-C10-D28> D4:N35:N35-O34:X1-W24:V31
Page 50 Line 14	X1:I9-V13-D21:D37-G54-V13-G17-T10:X1*Z2:Z2*Z2 M17-S29-V31-O34:N35:Z2-W11:D21-X1-D54-G43-O34:N35-G17-R4:R4-R4-D21-M17- Q3:X1-Q1-Z2:O49
Page 50 Line 15	W25-N35:N35-O34:N35-D58-M17-M17-X1-M17-U16-Y1:Z2-O29:X1 Aa1*X1:V30:X1-F35-D21:X1-N35:X1-R8-N17:N21*Z1-N25-O4-G1-D58-X1:D54- O34:N35:Z2-U36-X1-A42-D21:S29
Page 50 Line 16	P7-G43-Z2-G17-N29-W19-M17-X1-M17-N33A-N35:X1-D36:N35-G4-N33A N35:O4-X1-G43-M1-M1-M1-Y5:N35-Y1-T28:D21-D36:N35-X1-G4-N33A-T5-Y1
Page 51 Line 1	U26-D58-Y1v-G17-O15-W3-M17-X1-M17-D21-D4-U1-G1-G1-N35-V30-R8-R8-R8 S29-D21:D46-M31-V31-G1-O34:X1-U36-X1:X1-A42-I10&S29*X1 Instead of O15, DeBuck's text, and the one shown in the text above, is not found in the extended Gardiner list. What is shown is a combination of O13A and O15.
Page 51 Line 2	G17-W17-X1:N37:N21*Z1-D2-Aa16:Aa16-R8-O6-M17-D21-S29-Aa1-G17-Aa1-Y1- F34:Z1-M17-G18-O34:N35 D21:N35-Q3-G43-W17-R8-R8-R8-D21:N35-V13
Page 51 Line 3	Q3-G43-W17-X1-S34-G43-V30:Z2-I10&X1:N17 Q3*X1:N1-N17-G32-G17-R8-S29-V13:V33 Aa1:N35-T34-G43-D19:Z2-G17-O1-S29-U5:D36
Page 51 Line 4	X1:N35-A40-S29-X1-D60-N35A-X1:G36:D21-T19-Y1v-D21-N35:U19:W24-D46:X1- Aa23T-G17-I10&X1-W1-R8-V28-D36:F51*F51*F51 T18-S29-X1:D54-D36:N35-G4-X1-F34:N33A
Page 51 Line 5	D4:X1-D46-G17-I10&X1-W1 S29-V28-D58-X1:W3-G11&X1-A40-G17-S11 M17-S29-V31-G43-D2:Z1-D4:X1-N35:V13-N35:Z4-N35:Z4-A85

Page 51 Line 6	F34:Z1-M17-Q3-G43-G17-V13-V28-G43-F18:Y1:Z2-N35-U2:D4-G1-N35:V13 D58-M17-M17-X1:U16A-A40-N35:V13-I1:O50*Z4A-N35-D2:Z1-V13-F35-I9:D21
Page 51 Line 7	V30-U7:D21:X1 U7:D21:D21-M17-M17-U1-D4-G1-F35-F35-F35-I9 S34-N35:Aa1-F34:Z1-A40-N35-U7:D21:X1-X1 <i>DeBuck notes that the rest of the inscription is very fragmentary.</i>

END OF GARDINER SECTION

VOCABULARY NOTES

Page 48	<i>wsrt k3w</i>	"powerful of Kas"
Line 13	<i>w3dt rnpwt</i>	"young/gureen/hale/Sturdy of years"
	<i>tit</i>	"image"
Page 48	<i>dsrt</i>	"Sacred"
Line 14	<i>nst</i>	"throne"
	<i>swd</i>	"hand over, assign, keep safe"
	<i>iw3t</i>	"inheritance, heritage"
Page 48	<i>nswt</i>	"king", an unusual spelling.
Line 15	<i>šm^c</i>	"Upper Egypt"
	<i>mḥw</i>	"Lower Egypt"
	<i>šni</i>	"encircle"
	<i>ʿtn</i>	"Aten", despite its spelling.
	<i>ʿrf</i>	"enclose, bag"
	<i>gb</i>	"Geb", god of the Earth.
	<i>nwt</i>	"Nut", goddess of the sky.
Page 48	<i>rḳw</i>	"opponent"
Line 16	<i>rsyw</i>	"southerner"
	<i>itnw</i>	"opponent"
	<i>mḥtiw</i>	"northerner"
Page 49	<i>qm3</i>	"throw, beget, produce"
Line 1	<i>b3k</i>	"labor, revenue"
	<i>mi-qd</i>	"entirely"
	<i>snd</i>	"fear, respect"
Page 49	<i>ḥry tp</i>	"chiefs"
Line 2	<i>w3ḥ-tp</i>	"bow the head"
	<i>m3^cw</i>	"products, offerings"
	<i>psd</i>	"back"
	<i>ḥnk</i>	"make offering"
Page 49	<i>msw</i>	"children"
Line 3	<i>sb.tw</i>	"in quest of"
	<i>n b3w</i>	n = "because of"

	<i>tʒw</i>	"breath"
	<i>bʒw</i>	"greatness, impressiveness"
Page 49 Line 4	<i>tbt</i>	"sandal"
	<i>ds.f</i>	"himself"
Page 49 Line 5	<i>spr</i>	"appeal"
	<i>stp sʒ</i>	"palace"
	<i>rwd</i>	"staircase, stairway"
Page 49 Line 6	<i>ndwt-r</i>	"oracle"
	<i>qʕr</i>	"search out"
	<i>pwnt</i>	"Punt"
Page 49 Line 7	<i>wbʒ</i>	"open up, explore"
	<i>mʕn</i>	"roadway"
	<i>hʕiw</i>	"terraced hillside, platform, dais"
	<i>ʕntiw</i>	"myrrh"
	<i>sšm</i>	"guide, lead"
	<i>in</i>	"return"
Page 49 Line 8	<i>biʒ</i>	"wonder"
	<i>qmʒ</i>	"create, fashion"
Page 49 Line 9	<i>st ib</i>	"intention"
Page 49 Line 10	<i>iw.n(i)</i>	"welcome!"
	<i>bnr qr bnrt</i>	"sweet" or "sweetness"
Page 49 Line 11	<i>psdt</i>	"enlead"
	<i>r-pr</i>	"temple"
	<i>shi</i>	"remember, call to mind"
	<i>iti</i>	"take"
Page 49 Line 12	<i>ʕbt</i>	"offerings, food, provisions"
Page 49 Line 13	<i>šbw</i>	"food offerings"
Page 49 Line 14	<i>ʒbi ib</i>	"rejoice, be happy"
Page 49 Line 15	<i>sr</i>	"foretell"
	<i>wʒ</i>	"for a long time"
	<i>hnty</i>	"the two sides of time" = "eternity"
Page 49	<i>hmt</i>	"plan"

Line 16	<i>ʒht</i>	"beneficial, useful, profitable"
	<i>r mn-m</i>	"as far as"
Page 50	<i>tm</i>	negative verb
Line 1	<i>hnd</i>	"tread, tread upon"
	<i>htyw-ʕntyw</i>	"terraces of myrrh"
Page 50	<i>r n r</i>	"mouth to mouth" = hearsay
Line 2	<i>sdd</i>	"relate, tell"
	<i>imiw-hʒt</i>	"those of former times"
	<i>grt</i>	"now, moreover, but"
	<i>biʒw</i>	"marvels, wonders"
page 50	<i>wʕ ... wʕ</i>	"one ... another"
Line 3	<i>bitiw</i>	"kings of Lower Egypt"
	<i>rk</i>	"time"
	<i>drtiw</i>	"ancestors"
Page 50	<i>drbʒh</i>	"formely"
Line 4	<i>m-isw</i>	"in return for"
	<i>dbʒw</i>	"payments, reward, compensation"
	<i>ʕʒw</i>	"many"
page 50	<i>smntiw</i>	"emissaries"
Line 5	<i>ph</i>	"end by, attack, reach, attain, finish"
	<i>wp hr</i>	"enable one to see"
	<i>hnd</i>	"tread"
	<i>sšm</i>	"guide"
	<i>mʒw</i>	"water"
Page 50	<i>wbʒ</i>	"open, reveal"
Line 6	<i>štʒ</i>	"hidden, secret"
	<i>hbi</i>	"tread upon, enter"
	<i>w</i>	"district"
Page 50	<i>šhmh ib</i>	"relaxation, enjoyment, distraction of the heart"
Line 7	<i>sʒbi</i>	"cause to tarry, make to wait", reading U23 for W14
Page 50	<i>wwrt</i>	"crown"
Line 8	<i>hnwt</i>	"mistress, owner"
Page 50	<i>tʒw</i>	"take up, snatch"
Line 9	<i>ʒtp</i>	"load"
	<i>ʕhʕw</i>	"fleet"

	<i>nhwt</i>	"sycamore trees"
Page 50	<i>m3^cw</i>	"products"
Line 10	<i>pwntiw</i>	"Puntians, people of Punt"
Page 50	<i>hbstiw</i>	"bearded ones"
Line 11	<i>sim3</i>	"make well disposed to"
	<i>i3w</i>	"praise"
Page 50	<i>b3w</i>	"power"
Line 12	<i>ht</i>	"throughout"
	<i>si3</i>	"perception, power, recognize"
Page 50	<i>t3i</i>	"virile"
Line 13	<i>w^cf</i>	"subdue"
Page 50	<i>snd</i>	"fear, respect"
Line 14	<i>psdt</i>	"nine bows"
	<i>isk</i>	= <i>ist</i>
	<i>ipt swt</i>	"temple of Karnak"
page 50	<i>bi3yt</i>	"wonders, marvels"
Line 15	<i>h3b</i>	"send"
Page 50	<i>h^cw</i>	"heaps"
Line 16	<i>kmit</i>	"gum, resin"
	<i>ntiw</i>	"myrrh"
	<i>nht</i>	"sycamore tree"
	<i>mn</i>	"place, establish"
Page 51	<i>wb3</i>	"reveal, open up, explore"
Line 1	<i>wsht</i>	"hall"
	<i>hbyt</i>	"festival offerings"
	<i>srd</i>	"make grow"
	<i>dst</i>	"yourself"
Page 51	<i>hntš</i>	"garden"
Line 2	<i>hr gswy</i>	"beside, in the presence of"
	<i>shmh ib</i>	"take enjoyment, pleasure"
Page 51	<i>b^chi</i>	"inundate, have in abundance"
Line 3	<i>b^chw</i>	"flood"
	<i>b^ch</i>	"abundance"
	<i>sntr</i>	"incense"
	<i>hnmw</i>	"smell"

	<i>ḥwt</i>	"temple"
	<i>sm3^c</i>	"put in order"
Page 51 Line 4	<i>twr</i>	"cleanse, show respect to"
	<i>r</i>	"as befits"
	<i>nwdw</i>	"unguents"
	<i>mdt</i>	"ointment"
	<i>ḥ^cw nṯr</i>	"the flesh of the god" = "the King's person"
	<i>ṯntiw</i>	"myrrh"
	<i>šms</i>	"present, offer"
Page 51 Line 5	<i>dw</i>	"place, give, put"
	<i>mdt</i>	"ointment"
	<i>šḥb</i>	"make festive, adorn"
	<i>šnbt</i>	"breast"
	<i>wšḥ(w)</i>	"collar"
	<i>nyny</i>	"greeting"
Page 51 Line 6	<i>ṯḥw</i>	"joy"
	<i>by3t</i>	"marvel, wonder, miracle", a noun
Page 51 Line 7		
END OF VOCABULARY SECTION		

GRAMMAR NOTES

Page 48 Line 13	<i>wsrt K3w</i> <hr/> <i>ṯit ... mrt</i>	<i>wsrt</i> is feminine reflecting Hatshepsut's gender which is not disguised. Are opposites. This phrase, which is explicatory in nature and serves to focus the reader's attention, explains the rationale for Amun's action, which follows.
	<i>mrt</i> <hr/> <i>šnnt</i>	A relative verb form. A relative verb form. The 'w' is probably there to indicate that the 't' was still pronounced.
Page 48 Line 16	<i>pt ḥswt</i>	The start of a new, verbless, sentence of possession, these words are preposed for an emphasis which is difficult to supply in translation. A straightforward sentence might have been <i>iw n.s qm3 pt ḥswt nbt n ntr...</i> , understanding <i>qm3</i> as a present or past relative verb.
Page 49 Line 1	<i>km̄</i> <hr/> <i>iw.sn</i>	A <i>sḏm(w).n.f</i> relative verb form. A focus verb drawing attention to the fact that the chiefs make the long and arduous trip to Hatshepsut. She does not have to go fetch their goods.
Page 49 Line 2	<i>ḥnk</i>	A relative verb form.
Page 49 Line 3	<i>sb.tw</i> <hr/> <i>rdt</i> <hr/> <i>m msw.sn</i>	A relative verb form. Infinitive, the object of <i>sb.tw</i> . This prepositional phrase goes with <i>ḥnk</i> .
Page 49 Line 4		
Page 49 Line 5	<i>spr</i> <hr/> <i>sḏm</i>	Focus verb. This is a historical present tense, i.e. present in form to add vividness, past tense in meaning. If a past passive - <i>sḏm(w)</i> - then it must mean time to prior to the appeal, which doesn't make sense. The tense of this verb must correspond to that of <i>spr</i> . The only thing that does make sense is to take this as an imperative and an unidentified direct quote from the god himself. When taken with the sentence, it is very clear that this the god speaking.
Page 49 Line 6	<i>d̄r</i>	An imperative.
Page 49 Line 7	<i>wb3</i> <hr/> <i>int</i>	An imperative. An infinitive, the object of 'r'.
Page 49	<i>qm3</i>	A <u>present</u> relative

Line 8	<i>ir.in.tw</i>	A <i>sDm.in.f</i> expressing events contingent upon previous events.
	<i>wDt.n</i>	A past relative form expressing an event prior to the previously mentioned event.
Page 49	<i>r.s</i>	A prepositional phrase.
Line 9	<i>ir</i>	A past relative mirroring the past relative <i>wDt.n</i> and being contemporaneous with it.
	<i>di.t(w)</i>	A passive prospective, the direct object of <i>ir</i> .
Page 49	<i>zp 2</i>	Repeat previous phrase.
Line 10	<i>bnr qr bnrt</i>	A participle (adjective) or a noun. The participular choice is the most likely.
Page 49	<i>irt</i>	A participle, its direct object is <i>mnw</i> .
Line 11	<i>n(i)</i>	Indirect object.
	<i>sw^cbt</i>	A participle.
	<i>m</i>	' <i>m</i> ' of acquired status.
Page 49	<i>twt</i>	2nd sing. m/f independent pronoun. Derived from <i>twt</i> , "image".
Line 12	<i>itt</i>	A present participle.
	<i>ʕt..., w^cbt...</i>	Two adjectival clauses.
Page 49	<i>hr</i>	This is partitive, "from"
Line 13		
Page 49	<i>3w ib</i>	Imperative or a prospective.
Line 14		
Page 49	<i>sr.n ...</i>	Pattern <i>Vsio</i> .
Line 15	<i>m33</i>	Present participle.
Page 49	<i>hmt</i>	Present participle.
Line 16	<i>irt</i>	Infinitive, object of the participle.
	<i>di</i>	Focus verb.
Page 50	<i>t3-ntr</i>	Honorific precedent. The direct object of <i>hnd</i> .
Line 1	<i>tmm</i>	Present participle.
	<i>hnd.f</i>	negatival complement + subject. The subject is impersonal. It cannot refer to <i>t3-ntr</i> because the grammatical gender would then need to be feminine.
	<i>iw.tw sdm.tw.f</i>	Double subject construction with <i>iw</i> . Hoch identifies this as the start of a circumstantial <i>sdm.f</i> sentence.
Page 50	<i>sdm.tw.f</i>	The ' <i>f</i> ' must refer to the previous statement.

Line 2	<i>in.n.tw</i>	'in' is a past tense. The best translation here is probably to consider 'tw' as an impersonal subject, in other words, to regard 'in' in translation as an active voice. Furthermore, 'tw' should be interpreted as, as is typical in Egyptian, a singular being used to refer to a group, i.e. "one" = "some".
	<i>grt</i>	Enclitic particle, introduces a new topic or line of thought.
Page 50	<i>inn</i>	A present participle indicating continuous action.
Line 3	<i>nn</i>	Direct object of <i>inn</i>
Page 50	<i>ph</i>	Prospective as a nominative following the particle <i>nn</i> .
Line 4		
Page 50	<i>wp hr</i>	Prospective, apposite to <i>st</i> , the object of <i>ph</i> .
Line 5	<i>iw(.i)</i>	Assertive statement.
	<i>r rdit</i>	Future certain.
	<i>hm</i>	Enclitic intensifying particle.
	<i>sšm.n(.i)</i>	Past tense indicating time prior to the preceding.
Page 50	<i>wb3</i>	Infinitive, the object of <i>hr</i> .
Line 6	<i>hbi</i>	Infinitive, direct genitive following <i>w3t št3</i> .
Page 50		
Line 7		
Page 50	<i>nb(t)</i>	Following and apposite to <i>hwt-hr</i> , owner of the following phrase.
Line 8	<i>wrrt</i>	The text looks like <i>wrrt hdt</i> but <i>wrrt</i> as a participle/adjective could not precede <i>hdt</i> , so the white crown is a determinative and the following X1 ('t') is a spurious spelling induced by S2.
Page 50	<i>t3w</i>	Prospective
Line 9	<i>3tp</i>	Prospective
Page 50	<i>tn</i>	= Demonstrative pronoun 'tn'.
Line 10	<i>pwntiw</i>	Direct genitive following 't3'. Because 'tn' is an adjective following 't3', this does not violate the rule that a direct genitive must immediately follow the nominative which identifies its owner.
Page 50	<i>hm</i>	A present relative.
Line 11	<i>sim3.n</i>	A past relative.
	<i>di</i>	Prospective of purpose.
Page 50	<i>rh.n</i>	Past passive tense focus verb.
Line 12		
Page 50	<i>si3</i>	Past passive tense focus verb.
Line 13	<i>t3i</i>	Adjective.
	<i>s3t</i>	Vocative.

	<i>w^cf</i>	Participle. The 'w' is present to indicate that the 't' was pronounced.
	<i>nswt bity</i>	<i>s3t, w^cf, nswt bity</i> and <i>m3^ct-k^c-r^c</i> are apposite to each other.
	<i>Tr.n(.i) n(.i) st</i>	<i>Vsio</i> . <i>Tr</i> is a past focus verb.
Page 50 Line 14	<i>snd</i>	Focus verb
	<i>isk.sn grt</i>	A proclitic particle + suffix pronoun acting as a verb and subject followed by an enclitic particle.
Page 50 Line 15	<i>inn</i>	Reading W25 N35 as ' <i>inn</i> ', a present participle. If you read <i>in.n.sn</i> then you have a past tense verb basically saying that the nine bows are coming to Karnak, that previously they brought offerings but, it implies, are not now. As a participle <i>in</i> retains the present tense of the previous verb and doesn't violate the sense.
	<i>n.sn</i>	Indirect Object. <i>.sn</i> refers to the staff at Karnak.
	<i>h3b</i>	Present relative.
Page 50 Line 16	<i>h^cw</i>	Apposite to <i>ht nbt nfrt</i> .
	<i>mn</i>	Passive participle.
Page 51 Line 1	<i>m33 n nb ntrw</i>	Cannot be <i>m33.n nb</i> , a relative past tense which would indicate that the Lord of the Gods had seen them before they were opened. Therefore, it must be "look upon".
	<i>srd.k3</i>	<i>sdm.k3.f</i> form.
	<i>hmt.t</i>	Feminine form.
Page 51 Line 2	<i>r shm</i>	Purpose clause.
	<i>rn pw</i>	A <i>pw</i> sentence.
Page 51 Line 3	<i>rn(.i)</i>	The presence of <i>(.i)</i> is shown by balancing the references to Amun's and Hatshepsut's names and noting that Hatshepsut's also is followed by a suffix pronoun.
	<i>b^ch(.w)</i>	Stative.
	<i>m ntr</i>	Partitive preposition.
	<i>hnmw</i>	Begins an adverbial sentence.
	<i>sm3^c</i>	Prospective.
Page 51 Line 4	<i>šms.t</i>	Prospective. The suffix pronoun is produced before the determinative.
Page 51 Line 5	<i>ir</i>	Prospective.
	<i>shb</i>	Prospective.
	<i>isk</i>	Proclitic particle.
	<i>w(i) hr irt</i>	The so-called pseudo-verbal. Actually an "adverbial" sentence, that is, subject + prepositional phrase.
Page 51 Line 6	<i>ib.i pw</i>	An A <i>pw</i> sentence.
	<i>m33 n.t</i>	<i>m33</i> here is intransitive.

	<i>bī3wt</i>	Nominal sentence
	𐎧𐎺𐎠 𐎡𐎢	Is to be read as a dual and the start of an exclamatory adjectival sentence.
Page 51	<i>mrry.i</i>	Present relative.
Line 7	<i>m33</i>	Present participle/adjective
END OF GRAMMAR SECTION		

OBSERVATIONS

Page 48 Line 13	<i>wsrt K3w</i>	Hatshepsut is making no effort to hide her femininity. It may be significant, however, that Hatshepsut does not present her full five-fold titulary. Her own birth name is missing from the list of her official titles which open the text. But we will see it later.
	<i>w3dt rnpwt</i>	It was essential that the ruler, of whatever gender, be portrayed as youthful, vigorous, and capable of defending the nation.
	<i>nrt h3w</i>	An "appearance" can signify accession to the throne, as in the coronation message of Dhehutyemes I but here it most likely refers to her daily audiences.
	<i>mrt.n.f ... hr nst .f</i>	Hatshepsut carefully legitimizes her irregular position as regnant. In view of the already nascent rise of Atenism in the royal family, this may also be propitiatory to the powerful priesthood of Amun.
Page 48 Line 15	<i>itn</i>	And here is a mention of the Aten. Perhaps part of the conflict between Atenism and Amunism, to coin a term, which erupted in the Amarna period may be due to Akhenaton's elevation of the females in his family and, in support of that, a re-legitimization of Hatshepsut's rule. Akhenaton's father, Amenhotep III, appears to have had no particular objections.
	<i>nn rkw ... nn itnw</i>	Her accession is unchallenged (or perhaps the challengers have been quashed).
Page 48 Line 16	<i>rkw - itnw</i>	Taking <i>rkw</i> from the previous line. Two different words both translated as "opponent" perhaps reflecting some differentiation of type or intent between northern and southern opponents. The determinative indicates that all opponents have been apprehended and are in custody (or possibly already dead).
Page 49 Line 1		
Page 49 Line 2		
Page 49 Line 3	<i>n b3w</i>	'n' = "because of" is a standard translation of this use of 'n' but it doesn't produce good English in this case. Clearly the sense is that the breath of life is due to or belongs to the greatness of Amun, and therefore, indirectly, of Hatshepsut herself.
	<i>b3w it.s</i>	One of the standard abbreviations of the word <i>it</i> .

Page 49 Line 4	<i>ds.f</i>	This expression cannot be taken to indicate that Hatshepsut, who is the author or authorizer of our text, ever attempted to hide her femininity, all of the feminine nouns and adjectives elsewhere in the text attest to that. The masculine version is used in this case due to the Egyptian insistence that kingship was a male concept even if employed, as here, by a female. Or perhaps this was a careless mistake on the part of the scribe and the reviewer because we will see this concept violated shortly below.
Page 49 Line 5	<i>spr</i>	After the lengthy introduction we have at last come to the actual point of the inscription.
	<i>stp s3</i>	This must mean her court.
	<i>rwd n nb ntr</i>	The steps to Amun's throne, according to Breasted.
Page 49 Line 6	<i>d3r ... pwnt</i>	The location of Punt appears to be in the area of modern Eritrea. The Egyptians had had sporadic contact with Punt from Old Kingdom times but clearly lost it probably during the troubles resulting from the Hyksos incursion and the rise to power of the 18th dynasty. Punt was considered an exotic land and any trade would result in what to the Egyptians were novel goods, and presumably vice versa.
Page 49 Line 7		
Page 49 Line 8	<i>t3 ntr</i>	Foreign localities to the east and south of Egypt were often styled "god's land" or "divine land". This was not an indication that the Egyptians thought of them as holy lands.
	<i>nfrw.s</i>	The feminine suffix pronoun refers to the god's land.
Page 49 Line 9	<i>hmt.s</i>	A completely feminized version of the term. Inconsistent with previous usage in this text. Telling in the inauguration of a concept previously unheard of in Egyptian political usage: a Queen!
	<i>ir.s di.t(w)</i>	By supporting Amun's command the Queen (we may unhesitatingly call her that now) will continue to be the recipient of the god's favor.
Page 49 Line 10		
Page 49 Line 11		
Page 49 Line 12	<i>3t...</i>	Note the alliteration in this line.
Page 49 Line 13		
Page 49 Line 14	<i>3wi ib</i>	<i>3wi</i> is not shown as a verb in Faulkner but Allen shows it. It must be one here.
Page 49 Line 15	<i>m33...</i>	Hatshepsut's reign has been ordained since the beginning of time, it, therefore, <u>must</u> be legitimate.

Page 49 Line 16	<i>r mn-m t3w ntrw</i>	'r' is not inclusive. "God's Land" in the singular seem to refer to the lands south and east of Egypt possibly including the Levant. This plural usage coupled with 'r' indicates that there is some place beyond Punt which is even more exotic and perhaps reserved.
Page 50 Line 1	<i>t3 ntr ...</i>	Of course the Puntians trod upon Punt but there is no Egyptian alive who is now does so. This wording shows that whatever trade relations existed in the past there are none now (and probably not for a very extended period of time) and Punt can be considered as virgin territory.
	<i>hntiw...hm</i>	<i>xm</i> , a participle/adjective, is in apposition to <i>xntiw</i>
Page 50 Line 2		
Page 50 Line 3	<i>bitiw</i>	Hatshepsut's family, the 18th dynasty, was from <u>Upper</u> Egypt. Perhaps this is a reference to the dynastic claim that it had inherited <u>all</u> of Egypt from the kings of the Middle Kingdom and this is a reference to that claim as well as a tangential reference to the intervening domination of Lower Egypt by the Hyksos, since recovered by the kings of the 17th and 18th dynasties. If so, then this is an indication that contact with Punt had happened in the Middle Kingdom, very believable since it had occurred as early as the Old Kingdom.
Page 50 Line 4	<i>drb3h db3w ʕs3w</i>	Ends a string of alliterative words. Indicating a great deal of contact between the two countries.
Page 50 Line 5	<i>wp hr smntiw.t</i>	Othe translations say than no one else will be able to find it. But who else would be looking for it? It makes more sense to assert that there will be unlimited contact with this rich land in the future.
	<i>hr m3w hr t3</i>	The text does not eliminate the possibility of a journey down the Nile but I would expect the river to specifically referred to. More likely this indicates an expedition down the Red Sea and then a trip inland. It is probably significant that the water-borne portion of the trip comes first in the sequence.
Page 50 Line 6	<i>wb3</i>	Is this a dialectic variation of <i>wp</i> ? If so, does this reveal the presence of scribes or editors from different parts of the country working on this document?
Page 50 Line 7	<i>hbstiw</i>	The gods and probably kings of Punt.
Page 50 Line 8	<i>nb(t) wrrt</i>	Clearly <i>nbt</i> is meant instead of <i>nb</i> but what are we to make of the next word? Other translations provide "Wereret". In The Tale of Sinuhe there is a clear reference to "Wereret the Lady of Punt" as a goddess, we know this because A40 is used as determinative. But in this case the <i>HDt</i> crown is used as a determinative. In addition, if a goddess Wereret were meant, I would expect the sequence <i>wrrt nbt</i> , the reverse of the one in the text. As it stands the phrase must be apposite to Hathor's name which preceeds.

	Mistress	An unfortunate occurrence in the English language has corrupted the meaning of the word from "a female owner" to "a woman who has a sexual contact with a married man who is not her husband". Mistress is actually the female correspondent of Master.
Page 50 Line 9		
Page 50 Line 10	<i>hm</i>	The Egyptians will load up on the exotic goods of Punt precisely because, due to the long absence of contact and knowledge, Punt is exotic.
Page 50 Line 11	<i>hbstiw</i>	A nominal sentence. This is the first nominative, the second one is the relative <i>sim3</i> .
Page 50 Line 12	<i>h3st</i>	Normally, generic for "foreign land". Keeping in mind that this clause is a prospective and that we are talking about the Puntians giving praise to Hatshepsut, <i>h3st</i> , a singular noun, in this case must refer only to Punt.
Page 50 Line 13	<i>rh.n</i>	That Amun is known to the Puntians either indicates a closer affinity between them and the Egyptians in earlier times than mere trade would indicate or it is the claim of an Egyptian god to be universal. At any rate, some of this familiarity will rub off on Hatshepsut to her advantage.
	<i>t3i</i>	Usually a noun, but there is an adjectival meaning with particular reference to a fathering man which is particularly appropriate to the following words.
	<i>ir.n(.i) n(.i) st</i>	A very curious sentence. The translations rendered it as "I begat her (Hatshepsut) for myself". But Amun has been addressing Hatshepsut directly all along and will do so again in the next sentence but here he speaks of her in the third person. Why suddenly the break? Unless the reference is to Maat which appears in Hatshepsut's throne name and so Amun has interpreted the name literally. In this case the sense would be "I engendered her (Maat) for myself AND I am your father, Hatshepsut". In this way Hatshepsut would be Maat's half-sister! There is no better demonstration that the well-running of the cosmos is dependent upon Hatshepsut's rule. This is the version I have chosen.
Page 50 Line 14	<i>iw.sn ...</i>	That Egypt's enemies would make offerings at Karnak speaks not only of Egyptian prestige under Hatshepsut but also to the relative tranquility of her reign.
Page 50 Line 15	<i>t3 ntr</i>	Not Punt in this case, since it hasn't been reached yet, but other lands to the south and east, closer to Egypt.
	<i>h3bt</i>	This must imply that the journeys of the representatives of the nine bows were done in response to Hatshepsut's orders. In other words, come bringing offerings or else, an offer that, due to Egypt's pre-eminence under Hatshepsut, they could not refuse.
Page 50 Line 16		

Page 51 Line 1	<i>r m33 n nb</i> <i>ntrw</i>	The offerings are brought to the innermost recesses of the temple where the ritual statue of Amun-Ra resides and there they look upon the god and, of course, are seen by him.
	<i>srd.k3...hmt.t</i>	In this temple the Queen herself, acting in her own stead as intermediary and not through a priest-delagate, will tend to the offerings.
	<i>hmt.t</i>	Again the feminine version of the word.
Page 51 Line 2		
Page 51 Line 3		
Page 51 Line 4	<i>h^cw ntr</i>	Faulkner's dictionary shows "flesh of the god" = "the King's person". If, in this case, the phrase refers to Amun and means "divine flesh" then probably it should be "my divine flesh". But how do you add a suffix pronoun in this case which also contains honorific precedence?
Page 51 Line 5	<i>shb</i>	All of this activity presumably performed by Hatshepsut in person in ritual as the intermediary between the gods and this world.
Page 51 Line 6	<i>hr.t nfr</i>	So Hatshepsut is beautiful as well. But partly, <i>nfr</i> is also transferred from biAyt and so refers to both Amun's marvels as well as Hatshepsut's face.
Page 51 Line 7	<i>mrt.t</i>	DeBuck notes that after this the text is too fragmentary to read.

TRANSLATION

"Horus Name: Powerful of Kas,
Two Ladies Name: Young, hale of years,
Golden Horus Name: Divine of Appearances (as King)
King of Upper and Lower Egypt: Maat-Ka-Ra.

Being the sacred image of Amun and she being the one whom he wanted upon his throne, so he has handed over to her the inheritance of Two Lands as King of Upper and Lower Egypt and so he has given to her whatever the Aten encircles and which Geb and Nut enclose.

She has no opponent among the southerners. She has no opponent among the northerners. The sky and all foreign lands which the god has created, their revenue is hers entirely. Indeed, they come to her with fearful/respectful hearts and their chiefs bow their heads and their tribute which they offer to her is upon their backs and they presented their children, too in quest of the breath of life (which is) of the greatness of her father, Amun who has placed everything beneath her sandals, that is, of the King himself, the King of Upper and Lower Egypt Maat-Ka-Ra.

Where the Majesty of the Court (may she have life, power, and health) appealed to was the staircase of the Lord of the gods. 'Hear/obey the command from the great throne - the counsel of the god himself. Search out the ways to Punt. Explore the roadways to the terraced hillsides of myrrh. Lead an expedition upon water and upon land to bring back wonderful things from the god's land for this god who fashions its marvels. Then everything which was the command of the majesty of this noble god was done like the intention of Her Majesty concerning it, which she accomplished that life, strength, and power like Re's would be granted.

What was said by Amun, Lord of the Thrones of the Two Lands:

'Welcome, welcome, sweet daughter who is my heart, Maat-Ka-Ra, who makes beautiful monuments for me, who purifies the seat of the Great Northern Ennead, the temple there which is now a remembrance of whom she loves. You are the monarch, you grasp the Two Lands, Hatshepsut, United with Amun, your offerings are plentiful and your food offerings are pure, you content my heart during every year and so I have given you life, all power is from me, all stability is from me, all health is from me, and all happiness is from me. I have given you every land and every foreign land, take your pleasure in them. Indeed, I have foretold this for you for a long time, seeing it all the way from the beginning of time until now, for all these many years and planning to do (it) for the benefit (of the land).

What I have given to you is Punt in its entirety as far as the lands of the gods. He does not exist who treads upon the god's land. The terraces of myrrh are unknown to the people (of Egypt).

The fact is that it is heard, passed down from mouth to mouth from the time of (your) ancestors, that indeed, people had brought wonders, bringing these things from there in the time of your fathers, the kings of Lower Egypt, one to another, since the time of (your) royal ancestors who came along in earlier times, in return for much trade.

There will no end of the ability of your emissaries to see (find) it. I will make sure that your expedition

trods upon it after my guiding it upon water and upon land during the revelation to them of the hidden paths of entry of the terraced hills of myrrh . It is a sacred region of the God's Land, a place, moreover, of enjoyment and I made it for myself for the purpose of lingering there together with Mut and Hathor who is the Lady of the Crown of Punt and the Mistress of the Sky and the Great Mistress of Magic/Power and Mistress of all the Gods.

Let them (the members of the expedition) take as much myrrh as they like and let them load up their ships to their hearts' content with sycamore trees of white myrrh and every lovely product of this land of the Puntians whom the people of Egypt are ignorant of. The bearded ones of the God's Land are whom I have made friendly to you so that they may give you praise like a god in the greatness of your power throughout the land. I am the one who is known to them for I am their lord. It is I who am acknowledged - I am the image of virility, Amun-Ra, daughter who subdues the lords, the King of Upper and Lower Egypt Maat-Ka-Ra. She (Maat) is the one whom I engendered for myself and I am your father(, Hatshepsut). I have caused that even the nine bows fear/respect you, in fact they are the ones who come in peace to the temple of Karnak bringing to them (the staff of Karnak) great wonders, every wonderful thing from the God's Land which Hatshepsut had sent them for: heaps of myrrh resin and sycamore trees set beneath white myrrh - they are being opened in the Hall of Festival Offerings so they may look upon the Lord of the Gods and you yourself will cause them to grow, Your Majesty, in the garden by my temple so that I might take my pleasure among them.

It is my name that is foremost amongst the gods. It is your name that is foremost among the living, forever. The sky and the Earth are inundated with incense and the odor from the temples. May you present them to me pure and cleansed as befits unguents and ointment of the divine (King's) flesh and may you present myrrh. May you cause the giving of myrrh and may you adorn my breast with a collar.

And so I give you greeting. It is my heart that is in the joy of looking upon you. My wonders are for you, how beautiful they are for your lovely face which owns my love which I love when gazing upon its beauty. My heart lives in love of you.'

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