

showing that a propitiatory offering is being made ashore as they leave.<sup>a</sup>

*Inscriptions*

253. <sup>1</sup>Sailing in the sea, <sup>2</sup>beginning<sup>b</sup> the goodly way toward God's-Land, journeying <sup>3</sup>in peace to the land of Punt, by <sup>4</sup>the army of the Lord of the Two Lands, according to the command<sup>c</sup> <sup>5</sup>of the Lord of Gods, Amon, lord of Thebes, presider over Karnak, <sup>6</sup>in order to bring for him the marvels of <sup>7</sup>every country, because he so much loves <sup>8</sup>the King of Upper and Lower Egypt, [Makere (Hatshepsut)],<sup>d</sup> <sup>9</sup>for his father Amon-Re, lord of heaven, lord of earth, <sup>10</sup>more than the other kings <sup>11</sup>who have been <sup>12</sup>in this land <sup>13</sup>forever.

II. RECEPTION IN PUNT<sup>e</sup>

254. The voyage has been safely made, and the expedition has landed.

*Scene<sup>f</sup>*

On the right the "king's-messenger" advances at the head of his soldiers. A pile of necklaces, hatchets, daggers, etc., before him, ostensibly an offering to Hathor, are for trade with the Puntites, whose chief, "Perehu," advances from the left to meet the Egyptians. Behind him follow his abnormally fleshy wife,<sup>g</sup> "Eti," their children—two sons<sup>h</sup>

<sup>a</sup>Cf. Erman, *Aegypten*, 675. Henu in the Eleventh Dynasty made a similar offering as he dispatched his Punt expedition (I, 432; see also III, 423).

<sup>b</sup>Lit., "taking the head of the way."

<sup>c</sup>See Oracle, § 285.

<sup>d</sup>The queen's name has been cut out; later Ramses II inserted his name over the old erasure; the following clause, to the word "earth," is also due to him; hence "his father" and the entire loss of connection with l. 10.

<sup>e</sup>On the south wall, lowest two rows; Mariette, *Deir-el-Bahari*, 5; Dümichen, *Historische Inschriften*, II, 8 and 10; Naville, *Deir-el-Bahari*, III, 69. As Naville has unfortunately not added the now lacking portions contained in the old publications, it is necessary here to employ them also.

<sup>f</sup>Lowest row.

<sup>g</sup>Only in the old publications, as this block has been stolen from the wall; see Dümichen, *Resultate*, LVII; photograph in Mariette, *Voyage dans la haute Egypte*, II, 62.

and a daughter<sup>a</sup>—and three Puntites<sup>a</sup> driving the "ass which bears his wife." Behind these is a landscape in Punt, showing among the trees the houses of the Puntites set on poles (*Pjahlbauten*). Below the whole is a line of water, showing that the scene is near the sea or the haven in which the Egyptians have landed. The inscriptions are these:

*Over the Egyptians*

255. [The arrival] of the king's-messenger in God's-Land, together with the army which is behind him, before the chiefs of Punt; dispatched with every good thing from the court, L. P. H., for Hathor, mistress of Punt; for the sake of the life, prosperity, and health of her majesty.

*Before the Puntites*

256. The coming of<sup>b</sup> the chiefs of Punt, doing obeisance, with bowed head, to receive this army of the king; they give praise to the lord of gods, Amon-Re ———.<sup>c</sup>

*Over the Puntites*

257. They say, as they pray for peace: "Why have ye come hither<sup>d</sup> unto this land, which the people<sup>e</sup> know not? Did ye come down upon the ways of heaven, or did ye sail upon the waters, upon the sea of God's-Land? Have ye trodden (fthe way of)f Re? Lo, as for the King of Egypt, is there no way to his majesty, that we may live by the breath which he gives?"

*Before the Leader of the Puntites*

258. The chief of Punt, Perehu (*P<sup>3</sup>-r<sup>3</sup>-hw*).

<sup>a</sup>Only in the old publications.

<sup>b</sup>Egyptian "by."

<sup>c</sup>Here evidently the name of the queen originally stood; it was then erased by Thutmose III, and in the time of Ramses II the blank was mistaken for an erasure of Amon's name by Amenhotep IV, which name was then inserted. Traces of the old inscription are visible at the end.

<sup>d</sup>Lit., "Why have ye reached this?"

<sup>e</sup>The people of Egypt (*rmt*). See the oracle, § 285, l. 10.

<sup>f</sup>The text has "Re" as the direct object of "trodden;" something must be supplied.

*Titles and Encomium of Hatshepsut*

285. <sup>a1</sup>Horus: Mighty in Ka's; Favorite of the Two Goddesses: Fresh in Years; Golden Horus: Divine in Diadems; King of Upper and Lower Egypt: Makere (Hatshepsut), — of Amon, whom he loves, who is upon his throne, for whom he has made to flourish the inheritance of the Two Lands, the kingdom of the South and North, <sup>2</sup>to whom he hath given that which the sun encompasses, that which Keb and Nut inclose. She hath no enemies among the Southern, she hath no foes among the Northern; the heavens and every country which the god hath created, they all labor for her. <sup>3</sup>They come to her with fearful heart, their chiefs with bowed head, their gifts upon their back. They present to her their children that there may be <sup>b</sup> given to them the breath of life, because of the greatness of the fame of her father, Amon, who hath set all lands beneath her sandals.

*The Oracle*

The king himself, the King of Upper and Lower Egypt, Makere (Hatshepsut). The majesty of the court made supplication at the steps<sup>c</sup> of the <sup>5</sup>lord of [gods]; a command was heard from the great throne, an oracle of the god himself, that the ways to Punt should be searched out, that the highways to the Myrrh-terraces should be penetrated: "I<sup>d</sup> will lead the army on water and on land, to bring marvels from God's-Land for this god, for the fashioner of her beauty." It was done, according to all that the majesty of this revered god commanded, according to the desire of her majesty (fem.), in order that she might be given life, stability, and satisfaction, like Re, forever.

*Promises of Amon*

286. <sup>7</sup>Utterance of Amon-Re, lord of Thebes: "Welcome!<sup>e</sup> my sweet daughter, my favorite, the King of Upper and Lower Egypt,

<sup>a</sup>The first line at the left before the queen. This first part comprises six lines.

<sup>b</sup>Read [m] *yswt*? Compare § 804, l. 3.

<sup>c</sup>The steps leading up to his throne, which have been hacked away in the relief, but are shown to have existed by the lower ends of the lines of text which shorten by steps in front of the throne (Naville, *Deir-el-Bahari*, III, 84).

<sup>d</sup>The first person in the same sentence where the god occurs in the third person is of course very strange.

<sup>e</sup>Lit., "Come! Come! in peace."

Makere (Hatshepsut), who makes my beautiful monuments, who purifies the seat of the great ennead of gods for my dwelling, as a memorial of her love. <sup>8</sup>Thou art the king, taking possession of the Two Lands, Khnemmet-Amon, Hatshepsut, great in oblations, pure in food-offerings. Thou satisfiest my heart at all times; I have given thee all life and satisfaction from me, all stability from me, all health from me, all joy <sup>9</sup>from me, I have given to thee all lands and all countries, wherein thy heart is glad. I have long intended them for thee, and the æons shall behold them until those myriads of years <sup>10</sup>of usefulness which I have thought to spend<sup>1</sup>. <sup>11</sup>I have given to thee all Punt as far as the lands of the gods of God's-Land."

*Punt in Former Time*

287. "No one trod the Myrrh-terraces, which the people (*rmṯ*) knew not; it was heard of from mouth to mouth <sup>12</sup>by hearsay of the ancestors —. The marvels brought thence under thy fathers, the Kings of Lower Egypt, were brought from one to another, and since the time of <sup>13</sup>the ancestors of the Kings of Upper Egypt, who were of old, as a return for many payments;<sup>a</sup> none reaching them<sup>b</sup> except thy carriers."

*Punt under the Queen*

288. "But I will cause thy army to tread them,<sup>b</sup> <sup>13</sup>I have led them on water and on land, to explore<sup>c</sup> the waters of inaccessible channels, and I have reached the Myrrh-terraces."

"It is a glorious region of God's-Land; it is indeed my place of delight. I have made it for myself, in order to <sup>d</sup>divert<sup>1</sup> <sup>14</sup>my heart, together with Mut, Hathor, Wereret, mistress of Punt, the mistress, 'Great in Sorcery,'<sup>e</sup> mistress of all gods. They<sup>f</sup> took myrrh as they wished, they loaded the vessels to their hearts' content, <sup>15</sup>with fresh myrrh trees, every good gift of this country, Puntites whom the people (*rmṯ*) know not, Southern of God's-Land. I conciliated them by<sup>g</sup> love

<sup>a</sup>Meaning that in going from hand to hand many successive prices were paid.

<sup>b</sup>The Myrrh-terraces.

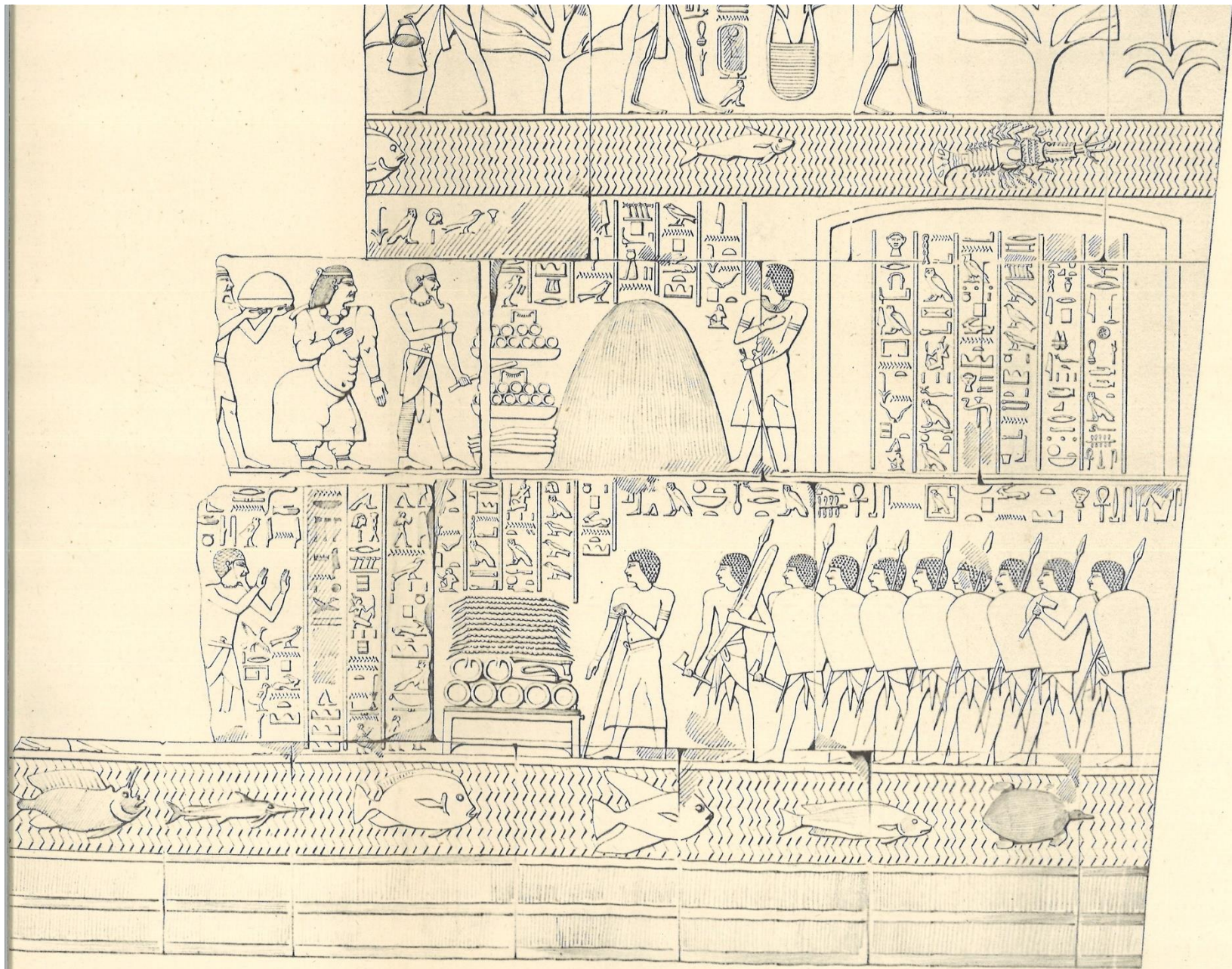
<sup>c</sup>This is the word (*wb 3*) used long before of exploring unknown countries in the Old Kingdom by Harkhuf (I, 333, 334) and employed again by the queen in her speech (§ 294, l. 11).

<sup>d</sup>Read *r* for *yr*.

<sup>f</sup>Hatshepsut's people.

<sup>e</sup>Isis.

<sup>g</sup>Lit., "because of."



N. Die Königin vor Amon.

Veröffentlicht: Nav. Deirelb. 83.84. — Mar. Deirelb. 10.

1. Inschrift der Königin (rückläufig).

a. Schilderung der Macht der Königin.

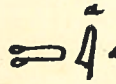
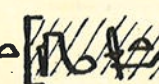
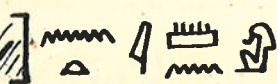
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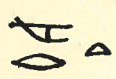
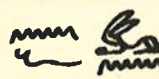

	
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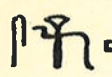
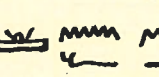
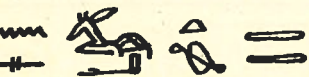


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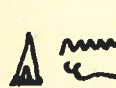
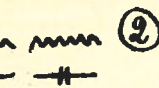
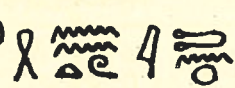
  

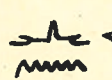
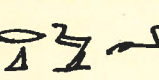
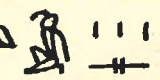

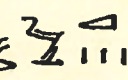
  

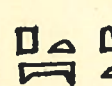
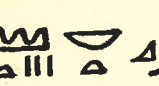
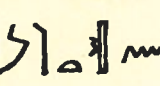
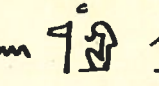
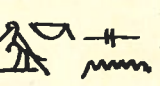
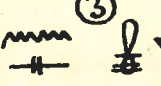
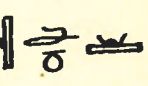
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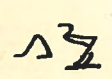
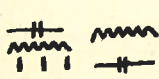
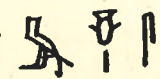

 

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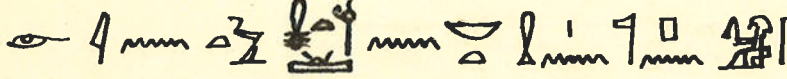
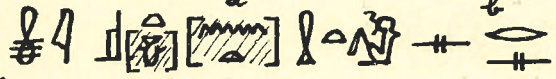

  

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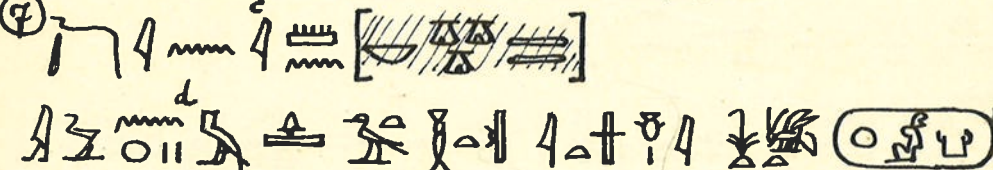
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c) restauriert.

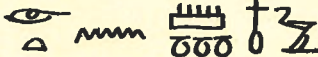


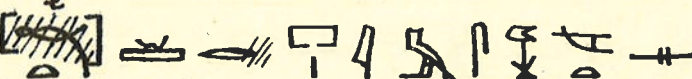
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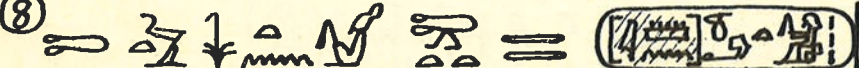
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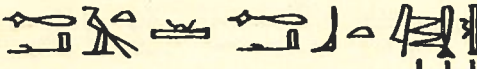


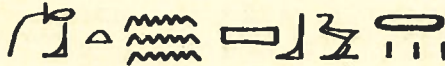


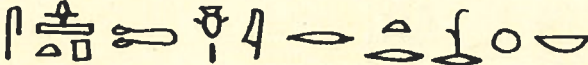



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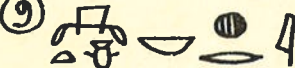
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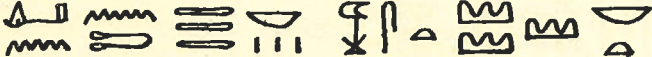



























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












15























a) Raum für  im Original vorhanden. b - b) So ist wohl sicher zu lesen statt Naville's  und des , das ich an Ort und Stelle stattdessen lesen wollte. c - d) von Ramses II irrig restauriert:   
  = , wobei  über dem alten  steht. e) jetzt so: 

 =   









      








          
   










      










⑩             












     







       







      







⑪         








        





     


      

a) so das Original. b) so , also nicht , sondern .  
c) so statt get, s. ob. S. 324, 13. 

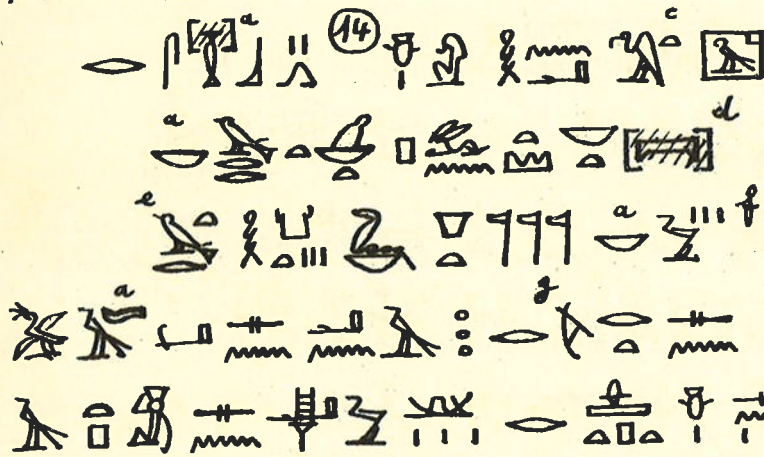
5

10

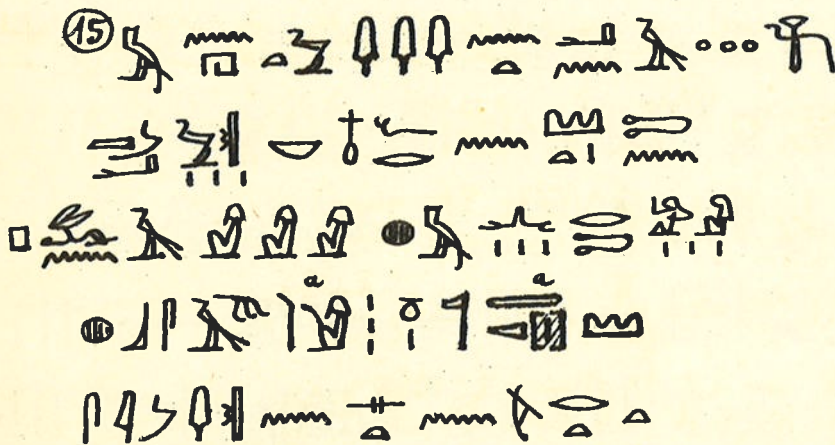
15

⑬ 




5



10

⑮ 

15

a) so das Original. b)  wie in dieser Zeit öfters nur so  gemacht (s. S. 338, 5). c) „deine Mutter“. d) wohl bei der Restaurierung des Folgenden nicht wiederhergestellt. e-f) restauriert. g) so  gestellt.



## Werkcollege Egyptologie

### Proefstuden 2020, Universiteit Leiden

Docent: dr. B.J.J. Haring, universitair hoofddocent Egyptologie. Specialisaties: sociaal-economische geschiedenis van het faraonische Egypte, in het bijzonder van het Nieuwe Rijk (ca. 1550-1070 v. Chr.); Oudegyptische schriftsoorten en verwante notatiesystemen. Promotie in 1997 op Nieuwerijks tempeleconomie; publicaties sindsdien concentreren zich op hiëratische papyri en ostraca, hiëroglifische paleografie, en de vroegste geschiedenis van het alfabet. Onderwijs omvat onder meer Geschiedenis van het Oude Egypte en het Nabije Oosten, Hiëratisch, Nieuwegyptisch, en diverse werkgroepen met wisselende thema's.

### **Titel: Egyptenaren in verre oorden. Koningin Hatsjepsoets expeditie naar Poent.**



Opdrachten:

Bestudeer de bijgevoegde teksten in vertaling (uit: J.H. Breasted, *Ancient Records of Egypt II*, Chicago 1906, p. 116-117).

1. Hatsjepsoet was een vrouwelijke farao. Idealiter echter, was de Egyptische farao een man, en werd in teksten ook als zodanig gepresenteerd. Hatsjepsoet kwam tot op zekere hoogte tegemoet aan dat mannelijke ideaaltype; hoe zie je dat in de *vertaalde* tekst?

Kijk naar dezelfde tekst in hiërogliefen (uit: K. Sethe, *Urkunden der 18. Dynastie II*, Leipzig 1906, p. 341-345, bijgevoegd). N.B. Breasted's p. 116-117 en Sethes p. 341-345 bestrijken *precies* hetzelfde stuk tekst.

2. Koningsnamen worden in hiërogliefenteksten in een ovaal kader gezet, de zogenaamde *cartouche*. Spoor de namen 'Makere' en 'Hatshepsut' uit de vertaling op in de hiërogliefentekst. Is het dan met

behulp van de vertaling ook mogelijk, te begrijpen waar de tekengroepen  en  voor staan?

Kijk naar de bijgeleverde afbeelding (uit: E. Naville, *The Temple of Deir El Bahari III*, 1898, pl. LXIX), en lees de vertaling van de teksten uit het onderste register (uit: J.H. Breasted, *Ancient Records of Egypt II*, Chicago 1906, p. 107, bijgevoegd).

3. Kijk goed naar de afbeelding in het onderste register. Let op de oriëntatie van de hiërogliefen, en bijvoorbeeld op het voorkomen van de naam 'Poent' (zie voor de hiërogliefenweergave daarvan de bovenkant van de pagina's uit Sethe, *Urkunden*). Waar beginnen de teksten met Breasted's nummers **255** en **256**?

4. De uitspraak van de *chiefs of Punt (257)* heeft opmerkelijke implicaties voor het wereldbeeld dat hun hier wordt toegeschreven. Kun je beredeneren waarom de *chiefs* dit zeggen?