Twin Stelae\(^1\) of a Well-Traveled Theban, \(\approx\) Khetty

**Tomb 65, Stela 1**

\[\text{Htp-di-(n)swt wsir nb ddw} \text{ hnt(i)} \text{ imntiw ntr} \text{ f3 nb 3bdw}\]

\[\text{prt-hrw} \text{ s3r k3w} \text{ 3pdw nt r}(n)\text{swt mry m3f nb.f mh lb (n)swt m} \text{ spssw.f}\]

\[\text{hzy n.f i} r \text{ h(i)sw(i)} \text{ dd(i) mti} \text{ mw n nfrwt}\]

\[\text{dd(i) s3rw n hmwt mr} \text{ rr} \text{ (n)swt} \text{ (i)m(i)-r nw} \text{ dwd spsw}\]

\[\text{ip r-idr} \text{ sm} \text{ 3w} \text{ dd(i) s3bw n s} \text{3hw}\]

\[\text{irr(i) m htr} \text{(i)} \text{ prw-k3w} \text{ tp(i) r s3t3(w) n pr-dw3 (i)m(i)-r} \text{ (i) Hty dd}\]

\[\text{ink k3} \text{ s3w m snktt skm ns m zh n sriw}\]

\[\text{irr wp(w)t m k3t nn rwiwt.s nbt}\]

\[\text{ink h3-hr rdiw h} \text{t m i} \text{ swt nt dt rdi.n n(i) hm n nb.i}\]

\[\text{ni zp iry(i) h} \text{r n r(m)} \text{ f nb m ip r-idt n pr-(n)swt}\]

\(^1\) Lord Carnarvon’s Excavations, Cairo Museum.
Tomb 65, Stela 2

htp-di-(n)swt wsir nb ddw ntr 53 nb 3bdw prrt-ḥrw šsr k3w 3pdw

nt htm(i)-bitt(i) smr-w6t(i) imm(y) (i)m(i)-r š(i) Hty dd

ink htm(i) ntr m sidi ḥ3swt wn(.i) m bī3w m3.n(.i) sw dbn.n(.i) ḥ3swt ṭnht

wn(.i) m prw nw mḥtī htm.n(.i) prw-hd.f m ḏw pf

n pr-ḥrw-n-ḥtiw-mfkt […] mfkt im m ḥtt nt pr-šm3

wḥm.n(.i) 5 m kt ḥtt-ḥtt-nt-m […] hrt r.s ḥprt n ḥrw ds.f

šm.k(w) m wp(w)t nt nb ḥrw pn

ir.n(.i) mrt.n.f ink wpt.f ḥtm f snw n pḥt ib.f

ir.n(.i) n.f mrt.f mi ɪryt n ntr ds.f ḥsf.n(.i) n ʾ3mw hr ḥ3swt.sn

in snf.rdi šfwt(i) ʾd.t f rdi hr(y)t(.i)

wn ḥ3swt ipf spr(.i) r.s hr hy zp 2 n bī3.w.f
mrwt.f snwh n.f b3wi ntrw hr shws h3w.f

ii.n.i m htp r h.f in.n.i n.f hwy h3syt

m bi3 m3(wi) n b3wt bi3 psd n ihi bi3 rwd n mnk3w

m mfk3it hrrwtt hsbd n tfrrt m z3hrt tpt dww

ht-3w3 m dw n hstiw r-ntt m b3wk-dśrt

m mdww nw r-b3syt msdmt nt khbw
## Twin Stelae of a Well-Traveled Theban, ḫḥḥ Khetty

### Vocabulary

<table>
<thead>
<tr>
<th>Hieroglyphs</th>
<th>Transliteration</th>
<th>Translation</th>
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<tbody>
<tr>
<td>wsir</td>
<td>Osiris</td>
<td></td>
</tr>
<tr>
<td>ddw</td>
<td>Busiris (Delta town)</td>
<td></td>
</tr>
<tr>
<td>hnt</td>
<td>at the head of, in front of</td>
<td></td>
</tr>
<tr>
<td>imnti</td>
<td>western, westerner</td>
<td></td>
</tr>
<tr>
<td>3bdw</td>
<td>Abydos</td>
<td></td>
</tr>
<tr>
<td>prt-hrw (priests)</td>
<td>invocation offering</td>
<td></td>
</tr>
<tr>
<td>ṣḫ-(n)swt</td>
<td>king’s acquaintance (official title)</td>
<td></td>
</tr>
<tr>
<td>ḫmrw, ṣkrw (royal)</td>
<td>insignia, ornaments, panoply</td>
<td></td>
</tr>
<tr>
<td>hmt</td>
<td>woman, wife</td>
<td></td>
</tr>
<tr>
<td>nwtdw</td>
<td>ointments, unguents</td>
<td></td>
</tr>
<tr>
<td>ip</td>
<td>allot, assign, count, reckon up, set in order</td>
<td></td>
</tr>
<tr>
<td>idr</td>
<td>herd (of cattle), r-idr cattle-list</td>
<td></td>
</tr>
<tr>
<td>ṣḥbw</td>
<td>meals, food</td>
<td></td>
</tr>
<tr>
<td>ṣẖ</td>
<td>noble, dignitary</td>
<td></td>
</tr>
<tr>
<td>hrt</td>
<td>state, condition, affairs, concerns</td>
<td></td>
</tr>
<tr>
<td>sštḥ</td>
<td>secret, mystery, confidential matter</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>precise, accurate</td>
<td></td>
</tr>
<tr>
<td>snkt</td>
<td>darkness, obscurity</td>
<td></td>
</tr>
<tr>
<td>skm</td>
<td>be(come) grey haired</td>
<td></td>
</tr>
<tr>
<td>ns</td>
<td>tongue</td>
<td></td>
</tr>
<tr>
<td>ṣḥ</td>
<td>council, advice</td>
<td></td>
</tr>
<tr>
<td>sri</td>
<td>official</td>
<td></td>
</tr>
<tr>
<td>wpwt</td>
<td>message, business, mission, assignment</td>
<td></td>
</tr>
<tr>
<td>ṣḥw</td>
<td>interruption</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>(adjective-verb) bright, white</td>
<td></td>
</tr>
<tr>
<td>ṣḥt</td>
<td>possessions, belongings</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>estate</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>happen</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ(i)</td>
<td>seal bearer/treasurer (official title)</td>
<td></td>
</tr>
<tr>
<td>ṣḥṭ</td>
<td>king of Lower Egypt</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ(i)</td>
<td>courtier lit. unique companion (official title)</td>
<td></td>
</tr>
<tr>
<td>ṣḥd</td>
<td>make impotent</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>mining region, mine</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>go/travel around (a region)</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>Tjenehet (unknown locality)</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>northern</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>pr-hd treasury</td>
<td></td>
</tr>
<tr>
<td>ḫḥḥ</td>
<td>mountain</td>
<td></td>
</tr>
</tbody>
</table>
hrw Horus

htiw platform, dais, terraced hillside

mfkit turquoise

htt quarry, mine; htwt (plural)

pr-šm3 Per-Shema (unknown locality)

whm repeat; whm c repeat; m whm c repeatedly

wpwti messenger, emissary, agent, commissioner

pḥ end, result

hsf punish, bar

šfi respect

idt dew, fragrance, censing, influence

hryt terror, dread, respect

spr reach, attain (r arrive at)

ḥy shout

ḥy Hail!

zp 2 ditto sign

ḥyḥy make acclamation

b3w impressiveness

snwh impassion, inflame, marriage

zhws make prosperous

hw unique, exceptional, best

m3wi new

rwd/rwd firm, hard

psd shine

b3tw/b3wt Batu/Baut (unknown locality)
ihi Ihi (group writing, unknown locality)

mnk3w Menkau (unknown locality)

hrrwtt Hreret (lit. flowery land, unknown locality)

tfrrt Tefreret (unknown locality, probably near the Caspian sea)

z3ḥrt sahret (unknown mineral)

hsbd/hsbd lapis lazuli

ḥstiw Hesetiu (unknown locality)

r-š33wt Reshaaut (unknown locality)

b3wk-dšrt Bauk-of-the-Red-Land (unknown locality)

msdm black eye paint

kḥbw Khabu (unknown locality)
Twin Stelae\(^1\) of a Well-Traveled Theban, \(\text{TT}^{44}\) Khetty

**Grammar Points**

**Tomb 65, Stela 1**

Tomb 65 of the Theban official Khetty\(^2\) was discovered during 1913-14 in Lord Carnarvon’s excavations and, according to Howard Carter, the two limestone stelae may have adorned the two sides of the entrance door.

The Grammar Points here are based on the analysis in Gardiner’s article\(^3\) containing a detailed account on the tomb. The two stelae of Khetty do not mention the ruling pharaoh but the word Mentuhotep appears twice (first in a cartouche and second without) on one of the walls. Based on scanty evidence (Mentuhotep ruled during the 11\(^{th}\) Dynasty and also during the 17\(^{th}\) and 18\(^{th}\) Dynasties), the date of the tomb is disputed. Gardiner makes a compelling argument for the possible date as the end of the 11\(^{th}\) Dynasty.

\[
\text{Htp-di-} \text{(n)swt wsir nb Ddw xnt(i) imntiw nTr aA nb AbDw}
\]

The stela starts with the usual *htp-di-nswt* dedicatory formula:\(^4\) “A royal offering of …” The falcon on standard is the ideogram for *imnt west*.

\[
\text{prt-hrw} \text{ ssr k3w spdw nt rh-(n)swt mry m3r nb.f mh ib (n)swt m spssw.f}
\]

The typical albeit short invocation offering is followed by the perfective relative form *mry of mri* “love” with *nb.i* “my lord” in honorific transposition: “beloved of my lord.”

The perfective active participle of the 2-lit. verb *mh* “fill” is preceded by *nswt* in yet another honorific transposition. (In fact, counting in *rh-nswt* “king’s acquaintance” there are a total of three honorific transpositions in this passage.)

The collective noun *špssw* “fine things” (derived from the 3ae-gem. adjective-verb *špss* “fine, noble, special”) here has a more abstract meaning reflected in Gardiner’s translation as

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1 Lord Carnarvon’s Excavations, Cairo Museum.
2 Howard Carter’s transcription; Gardiner transcribes this name as Akthoy.
3 JEA, 4 (1917) 28-38.
“preciousness.”

Hzy n.f r r h(3)w(i) dd(i) mtJm w n nfrwt

Hzy is a perfective passive participle of the 3-ae-inf. verb hzi “praise, bless.” In the stela hzi “dusk” is carved as three columns; these are replaced here by the customary Jw columned hall, a variant spelling for h(3)w(i). The phrase r r hzi, lit. “day to night” is not attested elsewhere; Gunn translates this passage as: “all day and till nightfall.”

dd(i) is a clearly recognizable imperfective active participle of rdi “give.”

Gardiner notes that the noun mtJm “veil” is obtained form tJm “clinging dress (to women), veil” by the so-called ‘m formation’. In fact, a few nouns of Middle Egyptian are formed by prefixing a verb with formative m (and dropping an initial weak consonant i or w if needed).

Other examples are wrh “anoint” which gives mJht “oil” and wnh “clothe (oneself)” which gives mJht “clothing.”

dd(i) Jkrwn hmwt mrrt (n)s Jw (J)m(i)-r nwdw $psw

The object of the participle dd(i) is Jkrw, a variant writing of the noun Hkrw “ornaments, insignia.” mrrt is the feminine imperfective relative form of the 3ae-inf. verb mr “love.” In the phrase nwdw $psw “precious ointments” the determinative is usually the more suggestive oil-jar Jw, for example: Jw.

ip r-ldr Jsw dd(i) $wb w s$h

In the official title ip r-ldr “(one) who revises the cattle list,” the 2-lit. verb ip “allot, assign” is in perfective active participle form.

ldr (usually with the cattle determinative and plural strokes) means “herd of cattle” and the mouth should be interpreted as “list.”

As the next passage shows $wb “meals, food” should not be taken literally as the

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5 See also [Urk. IV, 175, 5; 503, 11].
6 [Urk. IV, 175, 5]
recipients sḫw are the “noble dead.”

In the verb + preposition combination iri m “act in” (an official) irr(i) is the imperfective active participle of iri. This, along with ḫrt “affairs, concerns” (with the t ending missing) means “manage,” lit. “act in the affairs.”

Note also that in the noun phrase “ka-houses” the stela has an extra row of enclosures on the top of the sign 𓊌.

The prepositional nisbe tpi “who is upon” along with the preposition r “concerning” has the meaning “(who is) presiding over.”

The palace location pr-dw3 “House of Adoration” has been described by Gardiner⁸ as the chamber where the king made his toilet.

One needs to discuss Khety’s title imi-r ši in detail. As Gardiner notes, the crucial sign 𓊓 could mean “land or water,” and the translation varies accordingly. Just what exactly were Khety’s duties has already been detailed previously. His wide ranging functions included assisting the ladies of the royal harem to beautify themselves, controlling precious oil, revising the cattle-lists, managing the king’s wardrobe, etc. These do not help pinning down the meaning of imi-r ši, however. On the other hand, it is reasonable to assume that in this role he was entrusted by the pharaoh to organize and manage distant expeditions which involved sea as well as land travel. Gardiner chooses the nautical title “sea captain” noting that “transport-officer” would probably be a better fit. Based on the details of Khety’s duties provided in the second stela to be discussed next one may also choose the title: “quarry-overseer.”

The simple grammar (A B nominal sentence with B being ḥk3 “straight, accurate” derived from the 3-lit. adjective verb with the same spelling and meaning) hides some subtleties in some infrequently used phrases here. A negative confession starts with the usual participial phrase šw m “devoid of, free of” in which šw is a participle (of the 3ae-inf. adjective-verb šwi) modifying the

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⁷ Howard Carter’s transcription; Gardiner transcribes this name as Akhthoy.
⁸ Gardiner, Notes of the Story of Sinuhe, pp. 109-110, 162.
In the following noun *snkt* the “sun with rays” determinative is suggestive to the meaning: “darkness” or more abstractly “obscurity.”

In the next even more rare expression *skm ns* the first word means “grey haired” (as the hair determinative suggests). This combined with the tongue points to a “venerable, wise person.” Gardiner translates this as “hoary-tongued.”

The somewhat repetitive list goes on here detailing Khetty’s exactness. This passage first describes his work in positive terms (how Khetty performed his tasks) employing the noun *wpwt* “business, mission.”

The sentence ends with an attached *nn* A negative construction (denying existence) employing the noun *rwit* “interruption” (doubtless related to the 3ae. verb *rwi* “cease”). The feminine suffix pronoun refers to *wpwt*.

The *nfr-* construction *hd-yr* means “cheerful,” lit. “bright of face.”

The participle/verbal noun9 *rdiw* “giver” is the first part of a direct genitive. It is clear from the context that the second part *ht* “thing” here means “gift.” The place where the donations are coming from is *išt nt ḏt* “belongings/possessions of the estate.” Inserting the missing 1MS suffix pronoun in the dative *n.i* makes the attached modifier clear: *rdi n* is a perfect relative form of *rdi* followed by the subject *hm n nb.i* “majesty, my lord.”

The negated indicative/perfective *ni zp* starts this passage with past meaning. The subject of

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9 See the discussion at the beginning of the Grammar Points of The Instruction Addressed to Kagemni.
the verb *zp* “happen” is the prospective/subjunctive *sdm.f* of the 3ae-inf. verb *iri*.

As Gardiner notes, *iri* *hr* *n* is related to *rdi* *m* *hr* *n* “give a command/charge to/of someone” so that the literal translation is: “(that) I would do a command of any people did not happen.” Another example to this construction: *ni zp iry.i ht nb dt* *w* *r* *r(m)t* *nb.*

The two attached adverbial phrases give further details: *m ip r-idd*... “as one who revises the cattle list...” followed by *r ‘hr’w ir.n.i wpwt* “during the lifetime that I conducted business.” Here *ir.n.i* is a perfect relative form modifying ‘hr’w. Finally, tomb biographies and stelae frequently contain the word *im3ly* “revered, honored.” This and the equivalent phrase *nb im3ly* “possessor of *im3ly*” has no English equivalent.

### Tomb 65, Stela 2

*hwp-di-(n)swt wsir nb ḏdw nṯr ‘3 nb 3ḏdw prṯ-hrw šsr k3w ṭpw nt htm(i)-bit(i) smr-wf(t)i im3ḥ(y) (*i)m(i)-r š(i) ḫty ḏd

Once again the stela starts with the usual *hwp-di-nswt* dedicatory formula and introduces Khetty with various titles including *imi-r ṣi* discussed previously.

*ink htm(i) nṯr m sídt ḫswt wn(i) m b3w m3.n(i) sw dbn.n(i) ḫswt tnḥt

Khetty asserts yet another of his titles in an A B nominal sentence. Since *nṯr* “god” clearly refers to the pharaoh, the phrase *htmt(i) nṯr* can be translated as “royal seal bearer” or “treasurer.” In the *m* + infinitive construction the caus. 2-lit. verb *sid* “make impotent” is used. (For this verb class, the infinitive has a t ending.)

The next passage starts with an initial adverb clause *wn.i m b3w* “When I was in the mining region...” with *wnn* being indicative/perfective *sdm.f*, expressing past existence. This is an emphatic construction with the perfect relative forms of the verbs *m3t* “see, inspect” and *dbn* “travel round (a region)” used non-attributively (with *m3t* using the usual base stem). The suffix

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10 Allen (20.5) [CG 20729 a 3].
11 For a detailed discussion, see Allen, Essay 21.
pronoun *I* is systematically absent (since it has been stated at the beginning in the form of the 1S
independent pronoun *ink*).

Gardiner points out that *biAw* "mining region" should refer to the Sinai peninsula and it
should not have an extended view to designate a land rich in minerals. It sporadically occurs in
various texts, such as the Story of the Shipwrecked Sailor,12 and in a letter of King Neferkare
(Pepi II, 6th Dynasty) to Hrk-hw.f, Harkhuf:

\[\text{mr hm m33 dng pw r inw bi3(w) pwnt} \text{ "My majesty desires to see this pygmy more than the gifts of the mine-land and of Punt"}^{14}\]

The geographical location of *tnht* "Tjenehet" is unknown and so are the ones occurring in lines 3-5.

In this passage Khetty relates his deeds in Sinai. He visits *prw nw mhti* "the houses of the Nor-
thener" and *xtm* "seals up" his treasures.

The grammar parallels the previous passage: *wnn* is indicative/perfective *sdm.f* and the 3-
lit. verb *htm* "seal, shut" is a perfect relative form used non-attributively. According to Gunn,
Khetty does this to secure the turquoise here for shipment back to Egypt before he moves on to
inspect another mine.

According to Gardiner’s reconstruction, the name of the mountain contains the phrase
*htiw-mfk3t* "Turquoise-Terraces" otherwise attested in the Sinai.15 As another examples,

\[\text{htiw nw f§ "cedar terraces" in Lebanon and htiw *ntiw pwnt} \text{ "terraces of myrrh of Punt" both with the suggestive determinative} \]

The noun *Htt/Httt* “mine, quarry” is well-attested in a variety of spellings and

12 [ShS. 21].
13 [Urk. I, 130, 14-15].
14 Lichtheim’s translation.
15 See Neferkara’s Wadi Maghara inscriptions [Urk. I, 113, 5].
16 [Urk. IV, 778, 14].
17 [Urk. IV, 325, 13].
The locality pr-šm3 “Per-Shema” is unknown.

This passage begins with the circumstantial $d$m.n.f/perfect with $hm$ ś, a variant of the 3-lit. verb $hm$ “repeat.”

The name of the quarry is lost but it is emphasized that it belongs to “Horus himself” (the pharaoh) using the feminine nisbe hrt along with the feminine passive participle hprt, lit. “what belongs to that which has been made for…” (Note that hpr in passive voice is a synonym for iri “make.”)

Using simple grammar (stative followed by circumstantial $d$m.n.f/perfect), Khetty now makes a general statement that he was on wpwt “mission” as wpwti “emissary” of the pharaoh.

The construction ir.n.i mrt.n.f “I have done what he desired/wished” employing the feminine perfect relative form of mri is a typical statement in tomb biographies.

Gardiner translates the noun phrases htm ib.f, lit. “seal of his heart” (the presence of t excludes the possibility that the cylinder seal means $H$s “privilege”) and snw n pht ib.f, lit. “second end of his heart” as “equal of his heart” or “counterpart of his breast,” respectively.

The previous construction ir.n.i mrt.n.f employing the perfect relative form of the verb mri “wish, love, desire” is now modified using the imperfective relative form of the same verb. The latter emphasizes the imperfect, a repeated action.

The subject of the preposition mi “like” is yet another participle, the feminine passive perfective participle of the weak verb iri “do,” mi iryt lit. “like that which is done.”

A clearly recognizable participial statement starts this passage: in + the noun phrase snd.f, and the passage can be rendered as: “it was the fear of him.” The perfective active participle of the
verb rdi modifies snD.f with literal meaning: “(that) which made.” The intrusive w in šft “re-
spect” is noted by Gardiner along with other examples. In a perfect symmetry, the particle in also
governs the second clause in which (as Gardiner notes again) the feminine noun idt “dew” is
used metaphorically as “influence,” translated as: “it was his influence…”

The next clause has the overall pattern wn.f hr sdm (with nominal, instead of suffixed
subject). Since it expresses result, the verb form of wnn is prospective/subjunctive sdm.f (with
ungeminated stem wn). The subject h3swt ipf spr.i r.s contains the older form of the PL demonstrative
pronoun ipf “those,” and the perfective relative form of spr r “reach,” lit. “those coun-
tries that I reached.”

In the hr + infinitive construction, as the determinative of the word hy also shows, the
2-lit. verb “shout, cry” is used (and not the interjection hy “hail” which carries the determinative
hy18). Nevertheless the scribe was also thinking of the interjection hy since he inserted the
Egyptian ditto sign zp 2 indicating “hail, hail” (to his might); the shouts of the people welcoming
the visiting Khetty. Alternatively, the ditto sign can also be interpreted as doubling: hyhy mean-
ing “make acclamation.”

mrwt.f snwh n.f t3wi  ntrw hr shws h3w.f
As Gardiner notes, the particle in from the previous passage is meant to govern mrwt.f. Accept-
ing this, the participial statement begins as: “it is the love of him.”

Gardiner mollifies the perfective active participle of the caus. 3-lit. verb snwh “impassion,
inflame” (with the rare and somewhat obscene determinative) to “marriage.”

The passage ends with the syntactically adverb clause employing a hr + infinitive con-
struction. The clause has subject ntrw, the predicate is the infinitive of the caus. 3-lit verb shws
“make prosperous,” and the object is h3w.f “his time.”

ii.n.(i) m htp r “h.f  in.n.(i) n.f hw h3swt
Two perfect sdm.n.f forms in initial position indicate emphatic construction: “I returned…I
brought.” The object of the second verb is hw “unique, exceptional,” Gardiner’s “best.”

18 Gardiner (§258).
In the last part of the stela, Khetty lists the various types of metals, minerals and other precious commodities that he brought to the pharaoh. Their origins, most of which are unknown are also meticulously written down.

The phonetic value of  or  is unclear. As the context suggests, it should mean “metal.” The generic word for “metal” (also “copper, bronze”) is  with various spellings , , , in which the determinatives or (for obscure reasons) are invariably present. (Actually these signs are sometimes also ideograms for “cauldron” or “copper.”) On the other hand, the -pot and its approximate hieratic equivalents and do appear in the words “band of metal” and “sheet metal” which seem to point to processed metal. Due to these ambiguities, following Sethe, in the text we invariably transliterate as .

The types of metal or copper: “new, shining, hard” are unknown. There is only scanty clue on the whereabouts of the localities mentioned: “Baut/Batu,” “Ihi” (the syllabic writing pointing to old location) and “Menkau.”

The list continues with “turquoise,” “lapis lazuli” and a completely unknown mineral “sahret” (except that it is found on the top of mountains as the text states with the feminine (one) which is on the top”).

“Hrerutet” means “flowery land” (from “flower”) but is does not help much to identify this locality, but (lapis lazuli of) “Tefreret” sporadically occurs in later texts with the spelling . It is conjectured to be near the Caspian Sea simply because lapis lazuli is not found anywhere nearer to Egypt.

19 JEA, I, 234, footnote 2.
20 As Gardiner (§60) pointed out, this word appears in a group writing and the correct spelling should be  and not .
The rest of the precious commodities “khet-aaua, rentjetj,” etc., and their localities “Hesetiu, Bauk-of-the-Red-Land, Reshaaut, Khebu” are even more obscure.

About the first commodity Gardiner makes the interesting comment. Assuming that in an Edfu inscription the sign was mistakenly written as then *ht-3w3* is a product from Punt.

The locality *r-§3wt* “Reshaaut” is mentioned on a Karnak obelisk of Queen Hatshepsut for its turquoise quarries (but not for sticks or staves): .

Finally, *msdmt* may be a variant spelling of *msdmt* “black eye-paint” made from the naturally occurring metallic element antimony.

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21 [Urk. IV, 373, 2]