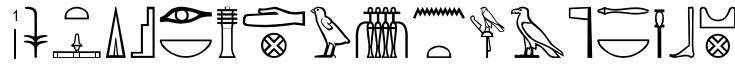


## 6

Twin Stelae<sup>1</sup> of a Well-Traveled Theban,  Khetty

## Tomb 65, Stela 1



*h̄tp-di-(n)swt wsir nb ddw h̄nt(i) imntiw ntr ʿ3 nb 3bdw*



*p̄rt-h̄rw šsr k3w 3pdw nt r̄h̄-(n)swt mry m3<sup>c</sup> nb.f m̄h̄ ib (n)swt m špssw.f*



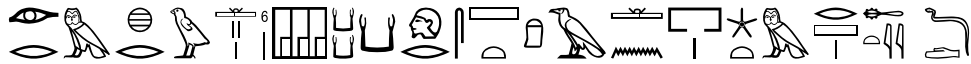
*h̄zy n.f r<sup>c</sup> r h̄(3)w(i) dd(i) mt3mw n nfrwt*



*dd(i) škrw n h̄mw̄t mrrt (n)swt (i)m(i)-r nwdw špsw*



*ip r-idr šm<sup>c</sup>w dd(i) š3bw n s<sup>c</sup>hw*



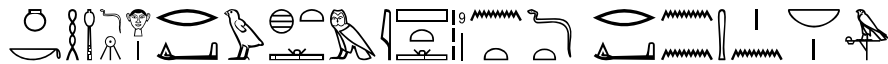
*irr(i) m h̄r(t) prw-k3w tp(i) r s̄st3(w) n pr-dw3 (i)m(i)-r š(i) H̄ty dd*



*ink ʿk3 šw m snkt skm ns m zh̄ n sriw*



*irr wp(w)t m ʿk3t nn rwiwt.s nbt*



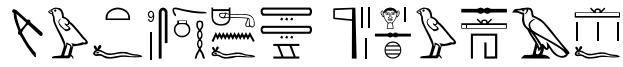
*ink h̄d-h̄r rdiw h̄t m išwt nt dt rdi.n n(i) h̄m n nb.i*



*ni zp ỉry(.i) h̄r n r(m)t nb m ip r-idt n pr-(n)swt*

<sup>1</sup> Lord Carnarvon's Excavations, Cairo Museum.





*mrwt.f snwh n.f t3wi ntrw hr shws h3w.f*



*ii.n(.i) m htp r h.f in.n(.i) n.f hw h3swt*



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



*m mfk3t hrrwtt hsbd n tfirt m z3hrt tpt dww*




*ht-3w3 m dw n hstiw r-ntt m b3wk-d3rt*




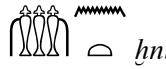
*m mdww nw r-33wt msdmt nt khbw*

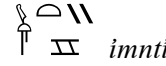
Twin Stelae of a Well-Traveled Theban,  Khetty

## Vocabulary

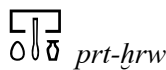
 *wsir* Osiris


 *ddw* Busiris (Delta town)

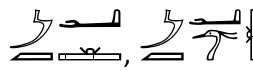
 *hnt* at the head of, in front of

 *imnti* western, westerner


 *3bdw* Abydos


 *prt-hrw* invocation offering

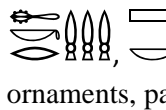
 *rh-(n)swt* king's acquaintance  
(official title)


 *m3c* true, proper, correct


 *hzi* bless

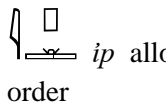
 *h3wi* night

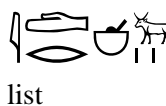
 *3m* clothe, dress, veil

 *hkrw, škrw* (royal) insignia,  
ornaments, panoply

 *hmt* woman, wife

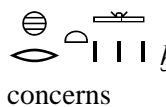
 *nwdw* ointments, unguents


 *ip* allot, assign, count, reckon up, set in  
order


 *idr* herd (of cattle), *r-idr* cattle-  
list


 *š3bw* meals, food


 *sḥ* noble, dignitary

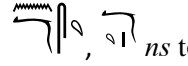
 *hrt* state, condition, affairs,  
concerns


 *sšt3* secret, mystery, confidential  
matter


 *k3* precise, accurate

 *snkt* darkness, obscurity

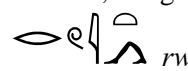
 *skm* be(come) grey haired

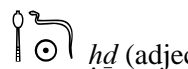
 *ns* tongue

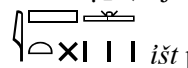
 *zh* council, advice

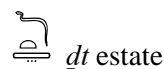
 *sri* official

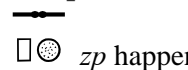
 *wpwt* message, business,  
mission, assignment

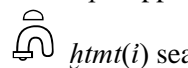
 *rwit* interruption

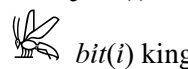
 *hd* (adjective-verb) bright, white

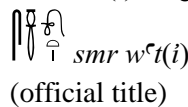
 *išt* possessions, belongings


 *dt* estate


 *zp* happen

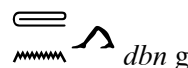
 *htmt(i)* seal bearer/treasurer (official title)

 *bit(i)* king of Lower Egypt

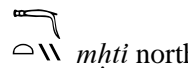
 *smr wḥt(i)* courtier lit. unique companion  
(official title)


 *sid* make impotent

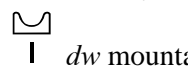
 *bi3w* mining region, mine




















 *dbn* go/travel around (a region)















 *tnht* Tjenehet (unknown locality)

 *mhṯi* northern

 *pr-hd* treasury

 *dw* mountain

 *hrw* Horus  
 *htiw* platform, dais, terraced hillside  
 *mfk3t* turquoise  
 *htt* quarry, mine;  *htwt* (plural)  
 *pr-šm3* Per-Shema (unknown locality)  
 *wḥm* repeat; *wḥm* ̣ repeat; *m wḥm* ̣ repeatedly  
 *wpwti* messenger, emissary, agent, commissioner  
 *ph* end, result  
 *hsf* punish, bar  
 *šfi* respect  
 *idt* dew, fragrance, censuring, influence  
 *hryt* terror, dread, respect  
 *spr* reach, attain (*r* arrive at)  
 *hy* shout  
 *hy* Hail!  
 *zp* 2 ditto sign  
 *hyhy* 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)  
 *hrrwt* Hrerutet (lit. flowery land, unknown locality)  
 *tfrt* Tefreret (unknown locality, probably near the Caspian sea)  
 *z3hrt* sahret (unknown mineral)  
 *hsbd/hsbd* lapis lazuli  
 *hstiw* Hesetiu (unknown locality)  
 *r-š3wt* Reshaaut (unknown locality)  
 *b3wḳ-dšrt* Bauk-of-the-Red-Land (unknown locality)  
 *msdmt* black eye paint  
 *khbw* Khabu (unknown locality)

Twin Stelae<sup>1</sup> of a Well-Traveled Theban,  Khetty

## Grammar Points

### Tomb 65, Stela 1

Tomb 65 of the Theban official Khetty<sup>2</sup> 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<sup>3</sup> 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 (Mentuhoteps ruled during the 11<sup>th</sup> Dynasty and also during the 17<sup>th</sup> and 18<sup>th</sup> Dynasties), the date of the tomb is disputed. Gardiner makes a compelling argument for the possible date as the end of the 11<sup>th</sup> Dynasty.



*ḥtp-di-(n)swt wsir nb ddw hnt(i) imntiw ntr 3 nb 3bdw*

The stela starts with the usual *ḥtp-di-nswt* dedicatory formula:<sup>4</sup> “A royal offering of ...” The falcon on standard is the ideogram for *imnt west*.



*prt-ḥrw šsr k3w 3pdw nt rh-(n)swt mry m3c nb.f mh ib (n)swt m špssw.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

<sup>1</sup> Lord Carnarvon's Excavations, Cairo Museum.

<sup>2</sup> Howard Carter's transcription; Gardiner transcribes this name as Akhthoy.

<sup>3</sup> JEA, 4 (1917) 28-38.


<sup>4</sup> Gardiner, Excursus B, pp. 170-173, and Allen (24.10). For a more recent discussion on the formula, see D. Franke, JEA, 89 (2003) pp. 39-57.

“preciousness.”







*hzy n.f r r h(3)w(i) dd(i) m3mw n nfrwt*


*hzy* is a perfective passive participle of the 3-ae-inf. verb *hzi* “praise, bless.” In the stela *h3wi*

“dusk” is carved as three columns; these are replaced here by the customary  *hw* columned hall, a variant spelling for *h(3)w(i)*. The phrase *r r h3wi*, 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 *m3m* “veil” is obtained from *3m* “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).

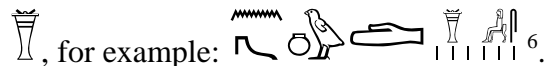
Other examples are  *wrh* “anoint” which gives  *mrht* “oil” and  *wnh*

“clothe (oneself)” which gives  *mnht* “clothing.”



*dd(i) škrw n hmwt mrrt (n)swt (i)m(i)-r nwdw špsw*

The object of the participle *dd(i)* is *škrw*, a variant writing of the noun *hkrw* “ornaments, insignia.” *mrrt* is the feminine imperfective relative form of the 3ae-inf. verb *mri* “love.” In the phrase *nwdw špsw*<sup>5</sup> “precious ointments” the determinative is usually the more suggestive oil-jar



*ip r-idr šm w dd(i) š3bw n s hw*

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

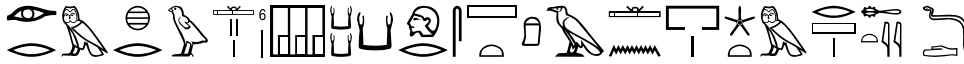
*idr* (usually with the cattle determinative and plural strokes) means “herd of cattle” and the mouth should be interpreted as “list.”

As the next passage shows *š3bw* “meals, food” should not be taken literally as the

<sup>5</sup> See also [Urk. IV, 175, 5; 503, 11].

<sup>6</sup> [Urk. IV, 175, 5]

recipients *sḥw* are the “noble dead.”




*irr(i) m hr(t) prw-k3w tp(i) r sš3(w) n pr-dw3 (i)m(i)-r š(i) Hty<sup>7</sup> dd*

In the verb + preposition combination *iri m* “act in” (an official) *irr(i)* is the imperfective active participle of *iri*. This, along with *hr* “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 .

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 Gardiner<sup>8</sup> as the chamber where the king made his toilet.

One needs to discuss Khetty’s title *imi-r šī* in detail. As Gardiner notes, the crucial sign  could mean “land or water,” and the translation varies accordingly. Just what exactly were Khetty’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 šī*, 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 Khetty’s duties provided in the second stela to be discussed next one may also choose the title: “quarry-overseer.”



*ink ḥ3 šw m snkt skm ns m zh n sriw*

The simple grammar (A B nominal sentence with B being *ḥ3* “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

<sup>7</sup> Howard Carter’s transcription; Gardiner transcribes this name as Akhthoy.

<sup>8</sup> Gardiner, Notes of the Story of Sinuhe, pp. 109-110, 162.



antecedent  $\text{ḳ}3$ . In the following noun *snkt* the “sun with rays” determinative is suggestive to the meaning: “darkness” or more abstractly “obscurity.”

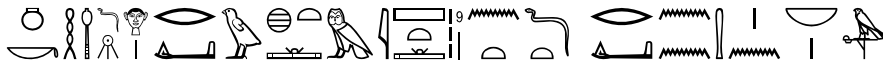
In the next even more rare expression *skm ns* the first word means “grey haired” (as the hair determinative suggests). This combined with the tongue points to a “venerable, wise person.” Gardiner translates this as “hoary-tongued.”



*irr wp(w)t m ḳ3t nn rwiwt.s nbt*

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.”

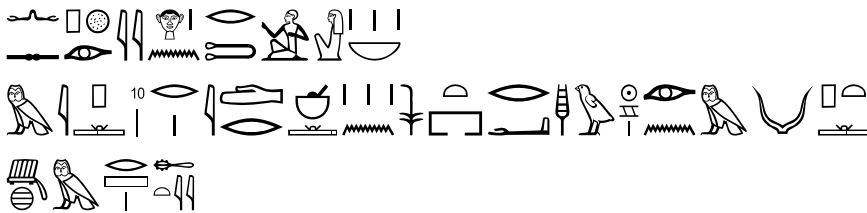
The sentence ends with an attached *nn* A negative construction (denying existence) employing the noun *rwiwt* “interruption” (doubtless related to the 3ae. verb *rwi* “cease”). The feminine suffix pronoun refers to *wpwt*.



*ink ḥd-ḥr rdiw ḥt m išt nt dt rdi.n n(.i) ḥm n nb.i*

The *nfr-ḥr* construction *ḥd-ḥr* means “cheerful,” lit. “bright of face.”

The participle/verbal noun<sup>9</sup> *rdiw* “giver” is the first part of a direct genitive. It is clear from the context that the second part *ḥt* “thing” here means “gift.” The place where the donations are coming from is *išt nt dt* “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 *ḥm n nb.i* “majesty, my lord.”



*ni zp iry(.i) ḥr n r(m)t nb*

*m ip r-idr n pr-(n)swt r ḥḳw ir.n(.i) wp(w)t*

*im3ḥ(y) (i)m(i)-r š(i) Hty*




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



<sup>9</sup> See the discussion at the beginning of the Grammar Points of The Instruction Addressed to Kagemni.



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 *bi3w* “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,<sup>12</sup> and in a letter of King Neferkare

(Pepi II, 6<sup>th</sup> Dynasty) to  *Hr-hw.f*, Harkhuf :   
<sup>13</sup> *mr hm m33 dng pw r inw bi3(w) pwnt* “My majesty desires to see this pygmy more than the gifts of the mine-land and of Punt!”<sup>14</sup> The geographical location of *tnht* “Tjenehet” is unknown and so are the ones occurring in lines 3-5.


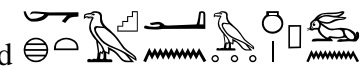


  




*wnn(.i) m prw nw mhti htm.n(i) prw-hd.f m dw pf n pr-hrw-n-htiw-mfk3t*  
 [...] *mfk3t im m hnt nt pr-sm3*

In this passage Khetty relates his deeds in Sinai. He visits *prw nw mhti* “the houses of the Northerner” and *htm* “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.<sup>15</sup> As another examples,

<sup>16</sup> *htiw nw s3* “cedar terraces” in Lebanon and   
<sup>17</sup> *htiw ntiw pwnt* “terraces of myrrh of Punt” both with the suggestive determinative .

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

<sup>12</sup> [ShS. 21].


<sup>13</sup> [Urk. I, 130, 14-15].

<sup>14</sup> Lichtheim’s translation.

<sup>15</sup> See Neferkara’s Wadi Maghara inscriptions [Urk. I, 113, 5].

<sup>16</sup> [Urk. IV, 778, 14].

<sup>17</sup> [Urk. IV, 325, 13].

plural . The locality *pr-šm3* “Per-Shema” is unknown.



*whm.n(.i) ʿ m kt h̄tt h̄tt-nt-m... h̄rt r.s h̄prt n h̄rw ds.f*

This passage begins with the circumstantial *s̄dm.n.f*/perfect with *whm ʿ*, a variant of the 3-lit. verb *whm* “repeat.”

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



*šm.k(w) m wp(w)t nt nb.i pn ir.n(.i) mrt.n.f ink wp(w)t(i).f h̄tm ib.f snw n p̄ht ib.f*

Using simple grammar (stative followed by circumstantial *s̄dm.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 *h̄tm ib.f*, lit. “seal of his heart” (the presence of *t* excludes the possibility that the cylinder seal means *sʿh* “privilege”) and *snw n p̄ht ib.f* lit. “second end of his heart” as “equal of his heart” or “counterpart of his breast,” respectively.



*ir.n(.i) n.f mrrt.f mi iryt n ntr ds.f h̄sf.n(.i) n ʿ3mw h̄r h̄3swt.sn*

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.”





*in snd.f rdi šfwt(.i) idt.f rdi h̄r(y)t(.i) wn h̄3swt ipf spr(.i) r.s h̄r hy zp 2 n b3w.f*

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* “respect” 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 *wn* 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 countries 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 <sup>18</sup>). 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* meaning “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*. Accepting 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 construction. 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.”

<sup>18</sup> Gardiner (§258).



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

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 *bi3* 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 *nw*-pot and its approximate hieratic equivalents and do appear in the words *nwh* “band of metal” and *nws* “sheet metal” which seem to point to processed metal. Due to these ambiguities, following Sethe<sup>19</sup>, in the text we invariably transliterate as *bi3*.

The types of metal or copper: “new, shining, hard” are unknown. There is only scanty clue on the whereabouts of the localities mentioned: *b3wt* (or *b3tw*) “Baut/Batu,” *ihi* “Ihi”<sup>20</sup> (the syllabic writing pointing to old location) and *mnk3w* “Menkau.”



*m mfk3t hrrwtt hsbd n tfrt m z3hrt tpt dww*

The list continues with *mfk3t* “turquoise,” *hsbd* “lapis lazuli” and a completely unknown mineral *z3hrt* “sahret” (except that it is found on the top of mountains as the text states with the feminine nisbe *tpt* “(one) which is on the top”).

*hrrwtt* “Hrerutet” means “flowery land” (from *hrr* “flower”) but it does not help much to identify this locality, but (lapis lazuli of) *tfrt* “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.

<sup>19</sup> JEA, I, 234, footnote 2.

<sup>20</sup> As Gardiner (§60) pointed out, this word appears in a group writing and the correct spelling should be *ihi* and not *ihwiw*.






*ht-3w3 m dw n hstiw r-ntt m b3wk-dšrt*




*m mdww nw r-š33wt msdmt nt khbw*

The rest of the precious commodities “khet-aa<sup>u</sup>, 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-š33wt* “Reshaaut” is mentioned on a Karnak obelisk of Queen Hatshepsut for its turquoise quarries<sup>21</sup> (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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<sup>21</sup> [Urk. IV, 373, 2]