This article is dedicated in honor of my Professor Doctor Abdel Moneim A.H. Sayed who has a lot of love, veneration and consideration in my life, as he has great respect and estimation from specialists of Egyptology and the history of Ancient Near East. Doctor Abdel Moneim A.H. Sayed guided me since I was an undergraduate student, was my mentor to learn the basics of scientific research presenting me the perfect example and beacon in ethics and endless guidance. He supported me during the most difficult times in my professional and academic career. He not only allowed me to access his personal library, as well as all my colleagues in Alexandria, but also gave me the precious time to teach me the methodology and how to translate and express in a scientific language. For this, I find in writing this article, a simple expression of my gratitude and appreciation to the great teacher, who endlessly supported me and my colleagues, and his endless support to offer help to his disciples scattered across the country to conserve its heritage and teach generations of archaeologists to be guardians of the Ancient Civilization and Culture that is Egypt.

I decided to write in this subject because Punt occupied a considerable part of Abdel Moneim A.H. Sayed interest. Since the official mission to Punt during the reign of Hatshepsut, the State documentation had not mentioned any indication of another official intervention. The sources throughout the Eighteenth Dynasty and even at the beginning of the Nineteenth Dynasty were limited to: scenes of receipt of Puntites with their products, scenes of commercial exchange between Egyptians and Puntites or even a mention of a mission led by a scribe Amenmes as part of a larger one conduct by the overseer of the Treasury, Panehesy.¹

However, the documentation of the reign of Ramses II referred to the relations between Punt and the State on the inscriptions of the Temple of Amara West, Aksha, the Temple of Hathor at Serabit el-Khadim, on the royal calendar of Abydos, and in the hymn to Amun of the Leiden papyrus. So this contribution will uncover the documentation with an analysis to its forms as well as its contents.

The Enigmatic Inscription of Aksha

The enigmatic inscription was part of the superscription of the Asiatic topographic list on the lower part of the north of the rear wall of the forecourt. The publication of A.D. Rodrigo² represents actually the most completed and coherent one because it was based on J.H. Breasted photograph further than Sayce’s copy³ or K. Kitchen corpus.⁴

\[ \text{(The King) has sent his expedition to Punt. The Puntites, there, brought him... The vessels were loaded} \]
(with) skins, trees to incense, perfumed ishesh, iirtiou [...] and dry aned. The marvels of Punt are secure, all the noble houses prosper, all that Re encircles is under his governance.

An Enigmatic Inscription of Amara West

A phraseology written in cryptographic mode incized in the Nubian Temple of Amara West, in the end of the Syrian list, on the South-East walls of the Hypostyle Hall. The text refers to an expedition sent to the Land of Punt:

... in mš-c3 bi3(wt) pwnt18 iwn n.f pwntyw19 r m3[w3w] ‘s3w 3tpw km3yt ... [i] šš iirt3 [d ...21] šd22 [w ...] bi3(wr) pwnt wgw nbw špsw šn-wr hr šhrw.f m mš-lib (?) nn mš-hr(f) ťn.s m i3w si diđi.f [n=sn t3w-n-‘nh] nsx-bity wrš-m3-r’r-[stp-n-r’] dnd nn m phty imn-r’ nb ntrw ... ţdm ... wp.n.f m ... ir n[h.] kn[.t] hr b3s[wt] nb[wt] t3w [nbw]...

... His expedition brings the marvels of Punt. The Puntites came to him carrying the tribute(?)... gum, ishesh,24 iretiou25 [...] ‘dj...... the marvels of Punt (in) all the storehouses, and the treasures from the outer Ocean through his plans, willingly(?), without a(ny) expedition carrying it, in adoration, seeking(?) his gift [of the bearth of life], (even) the King of Upper and Lower Egypt, Usimare-Setepenre who has assembled these (things) by the power of Amun-Re, Lord of the gods... m.f, hearing (?)... he has revealed his secrets(?) in [...] achieve[ing] vi[ctory] and val[our] over all hill countries and [all] plains (...).27

The marvels of Punt mentioned in the two texts are inmw means ‘skins’;28 mnw ‘ntyw which means ‘incense’29 trees30; išš31 sty32 which means ‘odoriferous plant’; iρtyω33 which could mean a kind of medicinal plant, ‘nd šw34 which may correspond to a kind of fragrance.35

D. Meeks employed the presence of these two inscriptions beside the Asiatic list to verify that Punt was not in Africa but in Arabia.36 If we have a close look to the context for the two texts, we realize its correctness as they are situated beside the Asiatic list, but there is no relation between both of them. The structure of the two inscriptions is totally different from the Asiatic list. The expedition texts composed of phrases and have some kind of narrative style although in the Asiatic list, we have only a list of toponymes for foreign countries encircled in an oval form to indicate that these countries were under the Pharaoh authorities.

Otherwise, Punt appeared in other texts from the same period: the passage of the bandeau-texts, below the royal festival calendar and scenes, in the Temple Ramses II in Abydos on the south wall reveals37: