The stela of $K3i^1$

Adel El-Toukhy

It is a fine limestone stela, measures 67.5 cm in height. The province of this stela is unknown. The inscribed surface is well preserved, but any colour that might have been there, is lost.

Description:

The top of the stela is round. It consists of three registers. The first and the second have scenes and the third register has the main text.

The first register:

This register is divided into two semetrical sections, inscribed above $m3^ct$ -sign. On the left hand, there is a statue of King Amenophis III² and his wife, the queen Tey, sitting on a double chair. The king has the blue crown and wears a long and wide kilt. His chest is ornamented with collar with two rows. He holds the hk3-sign with his left hand and the fnb-sign with his right hand. The queen Tey has a long wig and she puts her arm behind the king in a veneration position like the goddess Isis on the right hand.

• In front of the statue there is the following text:



¹Sharp, Egyptian Inscription 1, p. 94; Hall, Hieroglyphic Text From Egyptian Stelae & C. in British Museum VII, 1925, p. 9, pl. 21; Vandier, Manuel II/I, p. 510-511; Ali Radwan, MDIAK 29, 1973, p. 75; A Barucq & F. Daumas, Hymnes et prieres de l'Egypte ancienne, 1980, No 153, p. 486.

²Cf. Ali Radwan, Loc. Cit". In religiosen Texten wurde derselbe nach seinem Tod zusammen mit der Konigin Tey parallel zu den Totengottern (Osiris-Isis) angerefen"; and cf. Ramadan El-Sayed, BIFAO 79, 1979, pp. 162,166 "Le personnage en adoration devant la statue de culte du souverain. A la sculpture est parfois joint un texte qui explicite l'adoration rendue par le particulier a cette statue comme dans le texte au 3e registre (di.i i3w Nb-m3^ct-r^c tit R^c, l'image de Re).

Nb irt Nb-m3^ct-r^c nb h^cw Imn-htp hk3 w3st di ^cnh mi R^c

"The lord who makes the rites 3 $Nb-m3^ct-r^c$ the lord of the thrones,

Amenophis, the ruler of Thebes, who gives life like Re.".

• Behind the statue of queen Tey there is the following text:

Hmt nswt Ty di ^cnh

"The royal wife, Tey, who gives life".

On the right hand there is a statue of the god Osiris, sitting on his throne, wearing the 3tf crown with the long beard. His hands come from the clothes with which his body is involved holding the kingship symbols and the <u>dd</u> pillar. Behind him stands the goddess Isis with her arm behind him and raises the other hand in an adoration position. She wears a long trial wig and a long dress. Both statues stand upon a rectangular basis.

Above the two statues there is the following text:

Wsir hnty imntt ntr 3 nbt pt Ist nbt pt

"Osiris, who is in the west, the great god, the lord of heaven. Isis, the mistress of the heaven."

Behind the statues there is the text:

W'b hrv-hbt K3i

"The lector priest⁴, k3i⁵."

The second register:

On the left side there is a representation of the owner of the stela together with his wife sitting on a bank. The man has no hair and he wears a long kilt, holding the *shm*-sign with his left

³For *nb irt ht* cf. Ramadan El-Sayed, BdE 69, 1979, p. 39 "Le maitre qui accomplit les rites".

⁴See Gardiner A. H., Ancient Egyptian Onemastica, vol. 1, Oxford, 1968, p. 55*; Murry M., Index of Names and Titles of the Old Kingdom, 1908, pp. 34-35.

⁵This title lets us believe that a seated man in adoration position in front of the statues of the gods and kings was there.

hand and the other hand rests on his knee. The woman's left hand is around the shoulder of her husband and she raises the right hand in an adoration position, the same position as the representation on the first register. Beside the seat of the woman there is a sitting girl holding the leg of her mother. In front of the man there is the following text:

Wb nb t3 K3i

"The w'b-priest⁶ of the lord of the land, k3i."

And in front of the woman there is the text:

DI MAIN

Nbt pr Wi3

"The mistress of the house (mwt-m)wi3."

In front of the representation of the two sitting figures there is a representation of a standing *sm*-priest, who has no hair and wears the panther-skin, presenting the incense and the purification-water. Behind the *sm*-priest there are two priests and three women: the first priest holds a pot with his left hand and the second raises his left hand. The name of each priest is put in front of his figure:

Wdn ht nb(t) nfr(t) $w^{c}h(t)$ Nfr-htp s3.f $Nb-m3^{c}t-r^{c}-nhh$ s3.f Imn-m-ipt

"offering every good pure things (by $(Nfr-htp, his son Nb-m3^ct-r^c-r-nhh and his son <math>Imn-m-ipt$."

The three women wear long wig and long light dresses touching the ground. In front of the figures there are their names:

Mwt-nfr B3k-mwt s3t.f nfr iry

Mwt-nfr, B3k-mwt and his daughter Nfr.

The third register:

The third register contains a text consisting of five horizontal hieroglyphic text. The text indicates the adoration of the god

⁶Barta W., Aufbau und Bedeutung der altagyptischen Opferformel, Gluckstadt, 1968, p. 103.

Osiris, the goddess Isis, the image of king Amenophis III, and the queen Tey.



R dw3 n k3.k Wsir hnty imntt, dw3 Ist mwt ntr di.i i3w Nb-m3^ct-r^c tit R^c shtp hmt nswt wrt ty, di.sn krs nfr m ht i3t r ph.k 3wi m htp. Iw r3 wd3w iwt r st.s ht mhy m irw nb r ph.k imnt w3st p3 t3 n m3^cty, n k3 n w^cb hry-hbt n Nb-m3^ct-r^c tit R^c m3^c-hrw k3i, snt.f nbt pr Mwt-m-wi3 m3^ct-hrw

"To give adoration⁷ to your self, Osiris, who is in the west, and adoration to the goddess Isis, the mother of the god. I'll adore ⁸ $Nb-m3^ct-r^c$, the image of Re ⁹ to satisfy the royal wife Tey. That they¹⁰ give beautiful sarcophagus ¹¹ in the old age. That you reach the joyful in peace. The mouth is in peace¹² to come to the place. The body is filled by every ritual thing. That you reach the west of Thebes and the land of truth, to the k3 of the lector priest of Nb-

⁷R dw3 "to adore", it could be better to be read rdi dw3 "giving adoration". If it the first reading correct, a direct object would be expected, but we have here a nominal dative which indicates that the main verb is rdi.

 $^{^8}Rdi.i\ i3w\ Nb-m3^ct-r^c$, ought to be translated "I cause the adoration of king $Nb-m3^ct-r^c$ " or we must add a preposition n before the name of king. On the other hand it could be suggested that $rdi\ i3w$ is a compound verb meaning to adore.

⁹For *tit-r^c*, cf. Urk. IV, 1762 (611).

¹⁰The suffix pronoun in *di.sn* indicates the names mentioned before: Osiris, Isis, the image of king Amenophis III. and the queen Tey.

¹¹Cf. J. Yoyotte, Kemi 21, 1971, p. 51.

¹²R3 wd3w cf. Barta, op.cit., p. 157 (Bitte 225); and p. 169 (Bitte 225) "Sie mogen geben, dass der mund richtig gebraucht wird."

 $m3^{c}t-r^{c}$, the image of Re, justified K31 and his sister, the mistress of the house Mwt-m-wi3, justified."

Conclusion:

We can not expect the exact date of this stela, but we are quite sure that it goes back to the period just after the reign of Amenophis III, dues to the following Criteria:

- The wide clothes which the king Amenophis III and the queen Tey ware. The style that was common in the Amarna Period.
- Wigs, which the ladies wear, cover the ears. That was common in the Amarna Period. But in the time of Amenophis III, the wigs were consisting of two parts separated by the shoulder and the ears were visual.
- The figures of bodies, the eyes and mouths. We notice the long and the thin faces especially those of the figures in front of the owner of the stela. Also the heads are quite similar to those were normal in the Amarna Period.

The stela is an evidence of the adoration of the statue of king Amenophis III after his death, and it belongs to the Amarna Period.

