

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

"The lord who makes the rites³ *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 'nh

"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 *dd* 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^cb hry-hbt K3i

"The lector priest⁴, *k3i*⁵."

The second register:

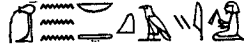
On the left side there is a representation of the owner of the stela together with his wife sitting on a bank. The man has no hair and he wears a long kilt, holding the *shym*-sign with his left

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 Onomastica, 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:



W^{cb} nb t3 K3i

"The *w^{cb}*-priest⁶ of the lord of the land, *k3i*."

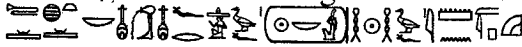
And in front of the woman there is the text:



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^{ch}(t) Nfr-htp s3.f Nb-m3^ct-r^c-nhh s3.f Imn-m-ipt

"offering every good pure things (by *Nfr-htp*, his son *Nb-m3^ct-r^c-nhh* and his son *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

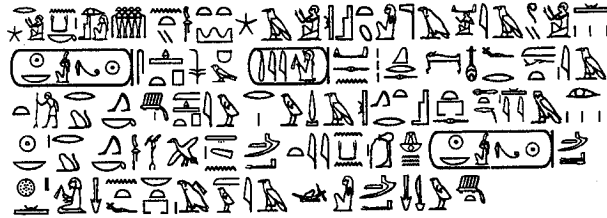
Mwt-nfr, *B3k-mwt* and his daughter *Nfr*.

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 sh^tp 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 adore⁸ Nb-m3^ct-r^c, the image of Re⁹ to satisfy the royal wife Tey. That they¹⁰ give beautiful sarcophagus¹¹ 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.

⁸Rdi.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^ct-r^c, the image of Re, justified *K3I* 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, due to the following Criteria:

- The wide clothes which the king Amenophis III and the queen Tey wear. 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 visible.
- 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.

