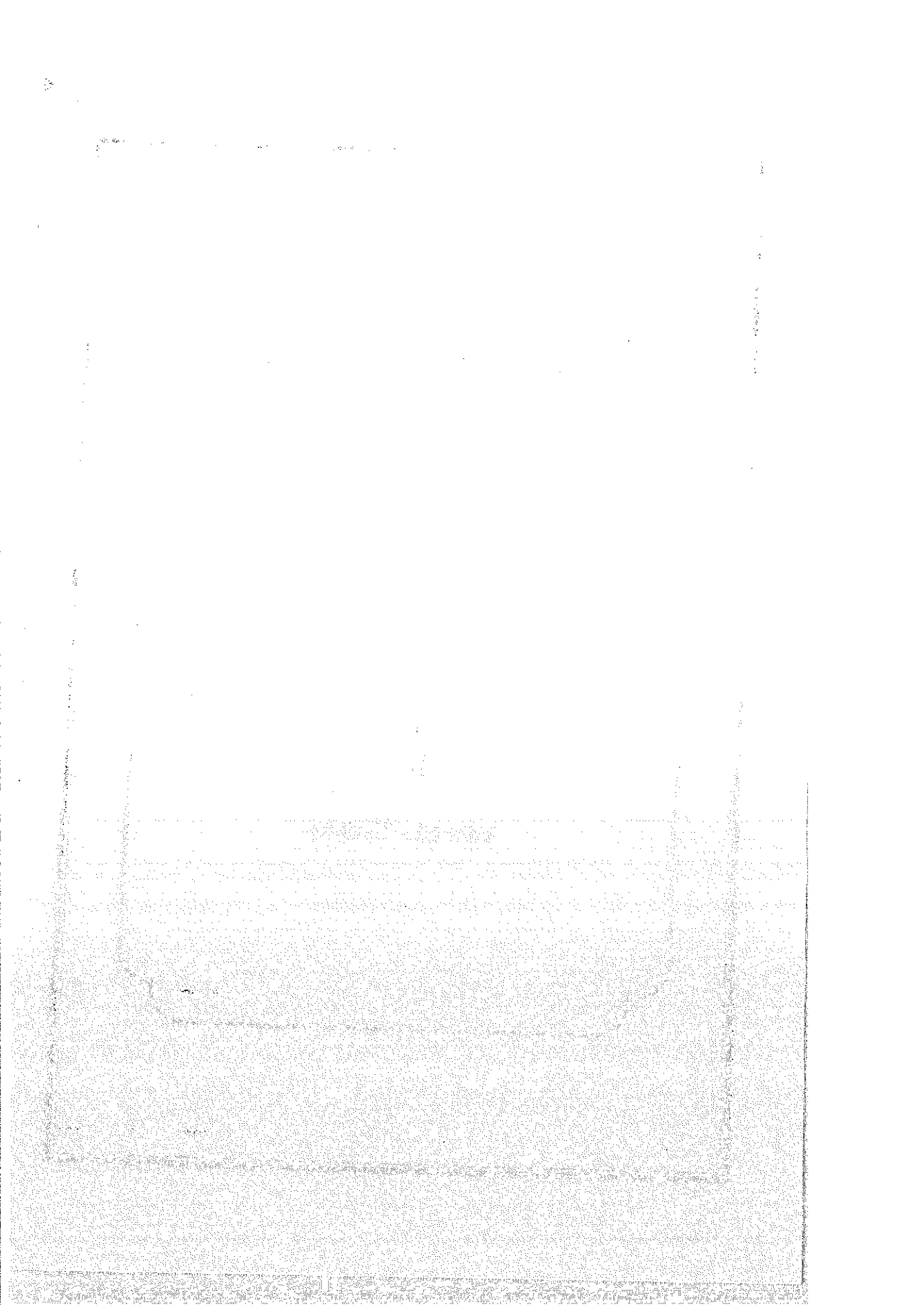


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**THE STELE OF  
NBT - K3 - BNY (t)<sup>1</sup>**

**BY**

**Adel El - Toukhy**



## The Stele of *Nbt-k3-bny(t)*<sup>1</sup>

Adel El-Toukhy

**Material** : Limestone

**Measurements**: Height 0,66 m.; width 0,41 m.

**Province** : Abydos

**Bibliography** : *PM*, V, p. 58. *Urk.* IV, 1939-1940 (728),  
Übersetzung, 236-237 (728).  
Lacau, *Stèles du Nouvel Empire*, 1957, p.  
169-170, pl. 53.

**Mentioned by**: Gauthier, *DG* V, p. 188-189. Sethe, *ZAS* 45,  
1908-9, p. 9. Kees, *Das Priestertum*, 1953, p.  
76 n. 1 et p. 301. Vandersleyen, *CdE* 52, N°  
104, 1977, p. 233.

### **Description:**

It is a rounded top stele, consisting of three registers in addition to the protection symbol on the rounded top. The first and second registers have scenes and the third has only the main text.

The protection symbol consists of the two signs of *w3dt* surrounding the *snw*-sign and the three *mw*-signs. Below is an illustration for two figures for the god Anubis facing each other. On the right hand is the text:



*Inpw imy wt*

“Anubis, who is in the embalming house.”

On the left hand is the text:



<sup>1</sup> CGC 34117.

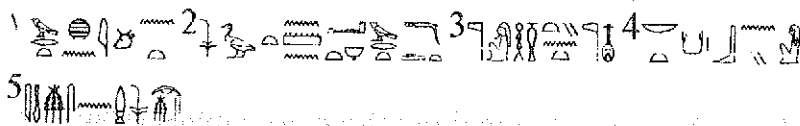
*Wp-w3wt rsy t shm t3wy*

“Wepwawt of the south, the power of the two lands.”

### The first register:

On the left, *Nbt-k3-bny (t)* is seated on a siege with feet of relaxing lion, the face to the right and receives the offering from two characters. The woman carries the long plain wig letting the shoulders and the ears are visible. In front of her face is a big garland of petals of flowers. She is dressed with a fitted plain long dress reaching her ankles and retained by one sling passing on the right shoulder. She wears a large necklace ornamenting her neck. On her lap is seated a small child that she sustains with the left arm, while she presents him the left breast with the right hand. This kid carries the royal crown with the uraus to the forehead. Below appears the buckle of childhood; his right arm relaxes on his legs, and with the left hand he holds the right arm of his nurse.

Over the woman are five vertical hieroglyphic columns:



*wrt hni nt s3t nswt n mnct wrt mhdt ntr hsyt nt ntr nfr Nbt-k3-bny(t) m3c-hrw ms.n hkrt-nswt Ich-ms*

« The great lady of harem <sup>2</sup> the girl of king, the great nurse, the one who nurses the god, the favorite of good god, *Nbt-*

<sup>2</sup> For the title *wrt hnrt* cf. Andrews, JEA 64, 1978, p. 90-01.

*Wrt hnrt n Wsir* chief concubines of Osiris ; the chief of the concubine of a deity was one of the highest positions occupied by a woman in any particular priesthood.

*k3-bny (t)*<sup>3</sup>, justified, born of the royal concubine<sup>4</sup>, *Ich-  
ms*<sup>5</sup>».

Over the child is a horizontal column:



*S3t Imn S3t-Imn*

« The daughter of Amon, *S3t-*imn**<sup>6</sup> ».

Before her is a loaded table of offerings; under the table by earth are two big closed vases, the paunch surrounded by the stem of the button of lotus. On the other hand of the table of offerings, on the right is a priest facing the left. He

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<sup>3</sup> For the name *Nbt-k3-bny(t)* cf. Ranke. PN 1, p. 189, 17: and the nome related to the word *kbn* cf. Gauthier, DG. V, p. 197-198; in Greek Byblos today Gubyl, about 40 km. North of Beirut; the Egyptians had obtained the cedar wood from there. In addition there was a chapel for the goddess Hathor in the Egyptian shape for the Syrian goddess Ashtart. The nome *kbn* or *kpn* still existing. And the word was used in the compound word *kpnwt* which means «the ships of Byblos»; and in the feminine proper names «the mistress of Byblos» (Louvre no. 43 and Vienne no. 14, cf. Erman ZÄS 42, 1905, p. 109 and in the stele in discussion.

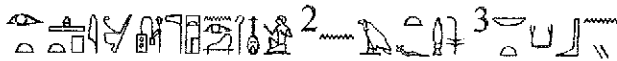
<sup>4</sup> For the different explanation for the title *hkrt nswt* cf. Reisner, *Der Königliche Harim im Alten Ägypten und seine Verwaltung*, 1972, p. 17-18, p. 88 & Drenkhahn, *Remerkungen Zu Dem Titel Hkrt Nswt*, in SAK 4, 1976, p. 59-67.

<sup>5</sup> Cf. Ranke, PN 1, p. 12, 19.

<sup>6</sup> This Cartouch is engraved over an old one cf. Lacau, *oc c.* p. 169; there are three persons carry the name *s3t-*imn** cf. Vandersleyen, *CdE* 52, 1977, p. 234; and cf. LA V, *Satamun II*, p. 485-486.

is clad with the skin of panther and fact a libation on the offerings before *Nbt-k3-bny (t)*.

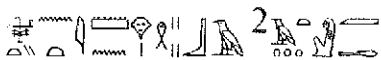
Over and in front of the face of the priest is a hieroglyphic text consisting of a horizontal line and two vertical lines. It reads:



*irt htp in ss hwt-ntr n Wsir Hk3-nfr n mwt.f hkrt nswt Nbt-k3-bny(t)*

« Offering made by the scribe of temple of Osiris *Hk3-nfr*<sup>7</sup>, for his mother the royal concubine *Nbt-k3-bny (t)*».

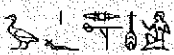
Gleamed behind the priest is a standing woman, holding with the left hand the *mn3t* and with the right hand a *sistrum*. It is down writing next to her:



*hsyt nt Imn hr sn fdw B3-t3 m3c-hrw*

« The singer of Amon of the fourth [phylé], *B3-t3*, justified».

Between the man and the woman is a seated child with his right hand on the chest and the other hand beside him. Over his head is a vertical hieroglyphic line :



*s3.f Mn-nfr*

«His son, *Mn-nfr*».

<sup>7</sup> Cf. Ranke, PN I, p. 256, 10 ; II, p. 379 and mentioned by Kees, Das Priestertum, 1953, p. 76.



Gleamed above and in front of him is a text consisting of three vertical columns on which one reads his name:

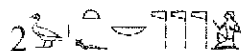
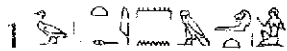


*s3.f wcb Mn-hpr-rc Kn-Imn*

« His son, the priest of *Mn-hpr-rc*, *Kn-immn*».

Gleamed behind the priest are two characters crouched down on a mat. Each one carries short wig, holds a flower of lotus with the right hand pushed against the chest, the left relaxing hand on the laps; they are clad with short keltis.

Before each one reads his name:



*s3.s Imn-m-h3t , s3t.f Nb-ntrw*

« Her son, *Imn-m-h3t* , His son, *Nb-ntrw*»

### The third register:

Three horizontal lines containing the formula of offerings:



*htp di nswt Wsir hk3 dt ntr c3 nb 3bdw Inpw hnty sh-ntr*  
*imy-wt nb t3 dsr Pth-skr hry ib 3bdw di.sn prt-hrw k3 3pdw*  
*šs mrht sntr mrht kbhw irp irit nbt ht nbt nfrt wcbt ht nbt*  
*ndm enh ntr im.sn n k3 n mnct wrt mhdt ntr Nbt-k3-bny(t)*  
*m3c-hrw m pr Wsir ms n hkrt-nswt Ich-ms m3c-hrw*



« The offering that the king gives to Osiris, sovereign of the eternity, great god, lord of Abydos to Anubis, who is in the divine booth, and who is in the embalming house, lord of the necropolis and to Ptah-Soker who resides in Abydos. That they give invocation offerings consisting of bread, beer, heads of livestock and birds, textiles, incense, ointment, libation of water, of wine, of milk and offers all the cool vegetables, and all the good and pure things, all the soft and pleasant things, of which lives the god, for the [ka] of the great nurse; the one who raises the god, *Nht-k3-bny (t)*, justified, in the house of Osiris, born of the royal concubine, *Ich-ms*, justified».

#### **The dating:**

One could not date this stele to the era of Aménophis III for the following reason:

- The features of the feminine and masculine hairdressings are unusual in that period as well as the flowers.
- The frontal headband of the two women on the first register.
- However the Cartouch of *S3t-imm* engraved after stroke conducted to date this stele to the era of Amenophis III. Indeed the stele was executed to this royalty, and the Cartouch engraved for the name of the princess girl of Amenophis III, after the enrolment of the king. Thus, the stele must be dated after the time of the king Amenophis III.

