The stela of K31

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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 semmetrical sections, inscribed above m3ʈ-t-sign. On the left hand, there is a statue of King Amenophis III 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 ḫk3-sign with his left hand and the ṣḥ-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:

\[\text{[diagram]}\]


The lord who makes the rites Nb-m3ʾt-r ʾ nb ḫw ḫn n-h3 w3st dt ḥnh mi Re.

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

Hmr nswt Ty dt ḥnh
"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 ḥtf crown with the long beard. His hands come from the clothes with which his body is involved holding the kingship symbols and the ḥd 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 ḫnty imntt ntr ʾ3 nbt pt ḫṣ ṭn 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:

Wʾb ḥry-hbt K3t
"The lector priest k3t."

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 šḥm-sign with his left hand.

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3 For Nb ʿrt ḫt cf. Ramadan El-Sayed, BdE 69, 1979, p. 39 “Le maître qui accomplit les rites”.


5 This 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:

\[ W'\text{b} \ nb \ ts \ K3i \]

"The w'b-priest 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:

\[ Wdn \ ht \ nb(t) \ nfr(t) \ w+h(t) \ Nfr-htp \ s3.f \ Nb-m3\text{t-}r'\text{-nhh} \ s3.f \ Imn-m-ipt \]

"offering every good pure things (by \(Nfr-htp\), his son \(Nb-m3\text{t-}r'\text{-nhh}\) 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:

\[ Mwt-nfr \ B3k-mwt \ s3.f \ nfr \ lry \]

\[ Mwt-nfr, B3k-mwt \ and \ his \ daughter \ Nfr. \]

The third register:

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

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

R dw3 n k3.k Wsr hnty imnnt, dw3 lst mwt nfr di.i išw Nb-mšt-r tps R rš hnt nswt wnr ty, dl.sn krs nfr m ḫt ḫt r ph.k ẖwi m ḫtp. Iw rš wdšw iwt r st.s ḫt mẖy m irw nb r ḫr. k imnnt ḫst p3 t3 n mšty, n k3 n wẖb hry-hbt n Nb-mšt-r tps R rš mšt-hrw k3i, snf nbt pr Mwt-m-wi3 mšt-hrw

"To give adoration" to your self, Osiris, who is in the west, and adoration to the goddess Isis, the mother of the god. I’ll adore Nb-mšt-r tps, the image of Re to satisfy the royal wife Tey. That they give beautiful sarcophagus in the old age. That you reach the joyful in peace. The mouth is in peace 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-

R dw3 “to adore”, it could be better to be read ṛdl 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 ṛdl.

Rdl.i išw Nb-mšt-r tps, ought to be translated “I cause the adoration of king Nb-mšt-r tps” or we must add a preposition n before the name of king. On the other hand it could be suggested that ṛdl išw is a compound verb meaning to adore.

For ṭt-r tps, cf. Urk. IV, 1762 (611).

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


R3 wdšw cf. Barta, op.cit., p. 157 (Bitte 225); and p. 169 (Bitte 225) “Sie mogen geben, dass der mund richtig gebraucht wird.”
m3\textsuperscript{3}t-r\textsuperscript{3}, the image of Re, justified \textit{K37} and his sister, the mistress of the house \textit{Mwt-m-wi\textsuperscript{3}}, justified.”

**Conclusion:**

We cannot 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 wore. 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.