

The Goddess *hft-hr nb.s*

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This goddess takes some importance in the worship from the local goddesses, especially if it is related to some important functions of the god, including this important goddess who is worshipped in the western region of *w3st*. It is *hft-hr nb.s*, who frequently represented in anthropomorphic form as a goddess, wearing a long tight dress, a hieroglyphic sign of the west upon her head and hanging in their arms the *nh* sign of life which appears between *dd*, *w3s* on the *nb* sign. The oldest record of the name of the goddess Khefethernebes is from a stela of

Antefoqer as  "hftt-hr nb.s", as a name of a locality, dates back to the reign of Amenemhat I. Khefethernebes participates in the scenes of judgment, welcomes the deceased into the afterlife and provide support and protection for the deceased. Khefethernebes is associated with the goddess Hathor, Waset, Imntet, Weret-Hekaw, Nut, Isis and Meret-Seger. The article aims to investigate the iconography, epithets and functions of goddess Khefethernebes in order to lay emphasize her forms, roles, titles, and her relation with other goddesses.

Introduction

The name of the goddess *hft-hr nb.s*¹ is one of the names of the goddesses associated with its places in a true way. There are several speculations about the meaning of her name, According to Wb, her name means "in front of"², especially since the 19th Dynasty the name is written with one "t", "she who before her lord (god Amun) as a name of Thebes"³, also as "a fortress"⁴ and lastely "the one opposite her master, is the name of the west side of Thebes especially for the necropolis"⁵. According to Gardiner, the compound preposition which consists of *hft* and *hr* means "before the face of" or "in front of someone", opposite to the preposition *h3* which means

¹ LGG V, p. 725.

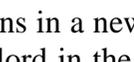
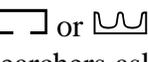
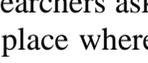
² Wb III, 276 (6).

³ Wb III, 276 (7).

⁴ Wb III, 276 (8).

⁵ Wb III, 276 (9).

"behind"⁶. It comes to anyone and also comes to the eyes or the whole earth. The noun *nb* and the feminine suffix pronoun *s* "*nb.s*" means her lord, which translates "she who is before her lord" or "she who faces her lord"⁷. The lord here of course referring to the god Osiris, king of the other world in the name of "*hnty imntyw*" as "the foremost of the westerners"⁸ or "*R^c hr 3hty*"⁹. And "*hft-hr*" was translated by Dr. Abd El-Halim Nour El-Din "في حضور" as "in presence of"¹⁰.

The forms of writing the name  *hftj-hr*¹¹,  "*hftt-hr nb.s*"¹²,  "*hftt-hr nb.s*"¹³,  "*hft-hr nb.s*"¹⁴, *hr -hftt* ¹⁵, and  "*hft-hr nb.s*", also with  This name, made up  or 

of expressions in a new formulation, is not generally defined. This let researchers ask who is this lord in the other world, and is this name also specific to the place where she worshiped. Has her worship spread to other places except Thebes? Where her name is a personification of the city of the dead in West Thebes and W. Helk has been linked between her and the representative of the province of *w3st*¹⁷.

hft-hr nb.s can perform various functions, first term is portrayed as a name of a locality, where the document mentioned that Antefoqer is from the city that called  "*hftt-hr nb.s*" "she-in-front-of-her-lord" which is the name of the goddess "*hft-hr nb.s*". This document from the stela of Antefoqer dates back to the middle kingdom under the reign of Amenemhat I, it is the only record known from that time¹⁸. From the 18th Dynasty she appears to be a personification, during the 21st Dynasty she is attested as an independent goddess. From the 18th to 21st Dynasty the goddess *hft-hr nb.s* is associated with other goddesses as Hathor, Imentet, Waset, Weret-Hekaw, Nut, Isis and Meret-Seger¹⁹.

⁶ A. Gardiner, *Egyptian Grammar: Being an Introduction to the Study of Hieroglyphs*, Oxford University press. London, 1973, p. 133, "§178§; URK IV.2, 2(*hft-hr-n*).

⁷ LGG V, p. 725.

⁸ اريك هورنونج، *ديانة مصر القديمة: الوجدانية والتعدد*، ترجمة: محمود ماهر طه، مصطفى أبو الخير، القاهرة، مكتبة مدبولي، 1995، ص. 71: 894. LGG V, p. 894.

⁹ LGG IV, p. 630.

¹⁰ عبد الحليم نور الدين، *اللغة المصرية القديمة*، القاهرة، 2015، ص. 282.

¹¹ Wb III, p. 276 (6).

¹² Z. Zaba, *The Rock Inscriptions of Lower Nubia*, Prague, 1974, p. 99.

¹³ Wb III, p. 276 (6).

¹⁴ *Ibid*, p. 276 (6).

¹⁵ Wb III, p. 276 (7).

¹⁶ Wb III, p. 276 (9).

¹⁷ W. Helck, "Ritualszenen in Karnak", *MDAIK* (XXIII), 1968, p. 119-26.

¹⁸ it is the oldest record Antefoqer This hieroglyphic signs is from the stela of "*(hr) nb.s -hftt*",  of the name of the goddess, dates back to the reign of Amenemhat I; Z. Zaba, *The Rock Inscriptions of Lower Nubia*, Prague, 1974, p. 99.

¹⁹ LGG V, p. 725.

The Representations of the Goddess *hft-hr nb.s*:-

I- Scenes of *hft-hr nb.s* attested on stelae.

Doc. 1: Temple of Amun-Re at Karnak, 18th Dynasty, Egyptian Museum, JE 3425-CG 34010.

The scene shows the upper part of a granite poetical stela of Tuthmosis III. It was found broken into two large pieces of granite. The inscription below is presented as a speech of Amun-Re, who welcomes the king into his sanctuary at Karnak. The stela represented a double scene, in which the king offers water and incense to Amun-Re. The king accompanied by the goddess Khefethernebes on both sides. She stands, wears the symbol of the Nome of Thebes upon her head as well as the bows, arrows and the *nh*-sign carried in her other hand (Fig. 1)²⁰.

The text reads as follows:



hftt-hr nb.s

(The goddess) Khefethernebes.



Fig. 1. A poetical stela of Tuthmosis III in the presence of Amun-Re and Khefethernebes.

After: http://www.ancientegypt.co.uk/cairo%20museum/cm,%20stela/pages/egyptian_museum_cairo_8013.htm, 16-4-2021.

Doc. 2: West Thebes, 18th Dynasty, Gregorian Egyptian Museum, Vatican museum, Cat. 22780.

The scene represented an important sandstone stela of Queen Hatshepsut and Tuthmose III. This Stela celebrates the reconstruction of the temple of the “XVIII Dynasty” existing in Madinet Habu²¹. The scene depicts Hatshepsut wears the blue

²⁰ PM II, p. 94; URK IV, 1907, p. 611; P. Lecaue, *Catalogue Général des Antiquités Égyptiennes du Musée du Caire*, Nos 34001-34064, Stèles du Nouvel Empire, Le Caire, 1909, Pl. 7, p. 17-21.

²¹ M. Cozi, “Khefethernebes et la Stèle de Hatshepsut”, *Gm* 143, Gottingen, 1994, p. 31.

crown, offers two wine jars to Amun-Re. She is accompanied by Tuthmose III, who wears the white crown of Upper Egypt in the presence of the goddess Waset who is associated with goddess Khefethernebes as one goddess. She is stands, wears the symbol of the nome of Thebes upon her head as well as the bows, arrows and the ζnh -sign carried in her hand (fig. 2)²².

The text reads as follows:



W3st hftt-hr nb.s

(The goddess) Waset- Khefethernebes.

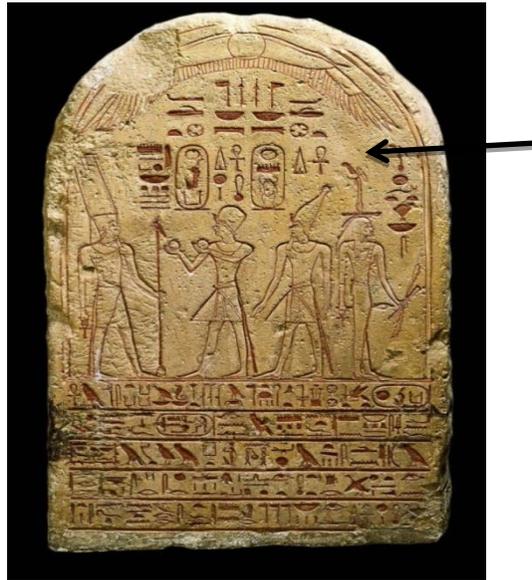


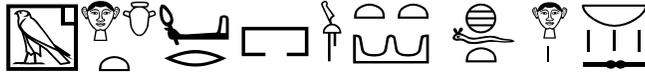
Fig. 2. Stela of Hatshepsut and Tuthmose III in the presence of Waset-khefethernebes. **After:** <https://www.museivaticani.va/content/museivaticani/en/collezioni/musei/museo-gregoriano-egizio/15-4-2021>.

Doc. 3: 18th Dynasty, Stela BM 706.

Agranite round-topped stela in the British Museum; sunk relief scene of two registers of deities before Amun, a goddess and Ptah above seven (surviving) rows of incised hieroglyphic text; hieroglyphic border and additional text running along the top and sides. The hieroglyphic signs of Hahor-Khefethernebes reads as follows²³.

²² PM II, p. 535; URK IV, 1907, p. 311-312; G. Botti & P. Romanelli, *Le Sculture del Museo Gregoriano Egizio*, 1951, Vatican City, p. 85, pl. 59; Wb III, p. 276; E. Otto, "Topographie des thebanischen Gaus", *Untersuchungen zur Geschichte und Alterumskunde Agyptens* 16, Berlin, Leipzig, 1952, p. 49; D. Wenzel, "The Use of the Term Khefethernebes as a Divine Epithet", *OLA* 150, 2007, p. 1927-1929.

²³LGG V, p. 725; K. Kitchen, *Ramesside Inscription, I*, Oxford, 1975, p. 330, 1.2; E. Naville, "XIIth Dynasty Temple at Deir el Bahari", London, 1907, vol. I, p. 45; E. Naville, *The Temple of Deir el-Bahari III*, p. 4.



hwt-hr hrj.t ib dsrt²⁴ imntt hft-hr nb.w.s

Hathor who resides in western necropolis Khefethernebes.

Doc. 4: 19th Dynasty, Stela Aix-en-provence (832-1-5).

The scene shows upper part of round-topped stela, two goddesses and four baboons adoring sun in lunette, and below, possibly adamaged scene of a king probably sethos I before seated Osiris, Isis-Nephtys, Horus, Hathor-Imentet-Khefethernebes. She is stands, wears a long tight dress and the hieroglyphic sign of the west as a headdress upon her head. She holds the *ḥnh* sign of life by her right hand (fig. 3)²⁵.

The text above Hathor-Imentet-Khefethernebes reads as follows:



hwt-hr nbt sp3t m rn.s n Imntt hft-hr nb.s

Hathor, lady of the district (nome), who is her name, Imentet-Khefethernebes.

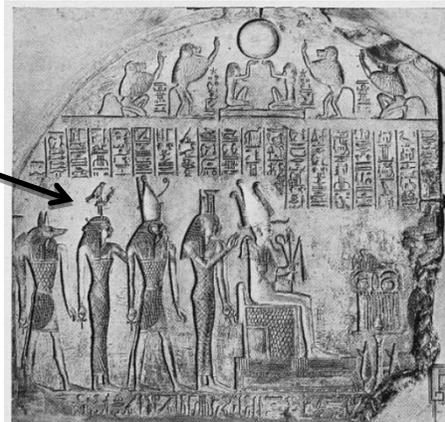


Fig. 3. The king before Osiris, Isis-Nephtys, Horus and Hathor-Imentet-Khefethernebes.

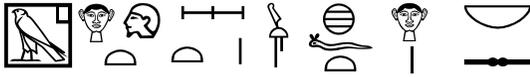
After: M. Malkiel-Jirmounsky, in “*Gazette des Beaux-Arts*”, 6 Per.xxi (1), Paris, 1939, fig. 1.

²⁴  *dsrt*: Expression designating in general to the necropolis of any city. In the western mountain, and more particularly the “Theban necropolis”, consecrated to the god Amun. This name was given to the small temple consecrated by Thutmose III, in the southern district of necropolis, called Djime, today temple of Medinet Habu; H. Gauthier, *Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques VI*, 1929, p. 132-133.

²⁵ M. Malkiel-Jirmounsky, in “*Gazette des Beaux-Arts*”, 6 Per.xxi (1), Paris, 1939, fig. 1; J. Pijoan, *Summa Artis, Historia general del arte III*, 1945, fig. 710; R. A. Schwaller de Lubicz, *Les Temples de Karnak*, 1982, fig. xviii on 31; C. Barbotin, in “Musée Granet, Aix-en-Provence”, *Collection égyptienne*, 1995, p. 58; M. Dewachter, *Pour les Yeux d’Isis (Carcassonne, Museedes Beaux-Arts)*, 1998, 109, 2 (fig. 25).

Doc. 5: 19th Dynasty, Stela Louvre C. 50, TT 331.

The Hieroglyphic signs of Hahor-Khefethernebes reads as follows²⁶:



hwt-hr hrj.t tp smt imntt hft-hr nb.s

Hathor, who is upon the forehead of western necropolis, Khefethernebes.

Doc. 6: Reign of Ramses III, 20th Dynasty, Sheikh Labib Magazine, Nr. 214.

The stela discovered at Karnak in 2012 represented the king Ramses III offers two jars to Amun and Amaunet. Behind the king the goddess Khefethernebes facing right towards the exterior of the stela. She wears the symbol of the goddess Waset upon her head, holds the arrow with *nh* sign of life by her right hand while holds the bow and *W3s* scepter by the other (Fig. 4)²⁷.

The text reads as follows:



hft-hr nb.s

(The goddess) Khefethernebes.



Fig. 4. Stela of Ramses III to Amun and Amaunet in presence of Khefethernebes.

After: N. Licitra, “La réfection de l’enceinte du temple d’Amon sous le règne de Ramsès III : une nouvelle stèle découverte à Karnak”, *Cahiers de Karnak* 14, Cairo, 2013, p. 445.

²⁶ K. Kitchen, *Ramesside Inscription, I*, Oxford, 1975, p. 327, 1.12.

²⁷N. Licitra, “La réfection de l’enceinte du temple d’Amon sous le règne de Ramsès III : une nouvelle stèle découverte à Karnak”, *Cahiers de Karnak* 14, Cairo, 2013, p. 437-438; M. D. Martelliere, “Une Nouvelle Stèle de Ramsès III Découverte à Karnak”, *Karnak* 12, 2007, p. 391-394.

Doc. 7: 20th Dynasty, reign of Ramsses III, Egyptian Museum JE. 33003.

The stela was found outside the temple of Madinet Habu, on the north side of the second pylon. It represents Ramsses III offers two vases to Amun-Re in the presence of Waset. The goddess Waset associated with the goddess Khefethernebes as one goddess. She stands behind Ramsses III facing the stela's outside. Waset-Khefethernebes represented wearing a long robe covering all her body, the hieroglyphic sign of the nome is mounted above her head. She is shown holding bows and *w3s* scepter while the *ḥ* sign of life by the other (fig. 5)²⁸.

The text above Waset-Khefethernebes reads as follows:

W3st ḥft-ḥr nb.s

The goddess Waset-Khefethernebes.



Fig. 5. Ramsses III offers two vases to Amun-Re in the presence of Waset-Khefethernebes.

After: L. Habachi, "Le Mur D'Enceinte Du Grand Temple D'Amenre A Karnak", *Kemi XX*, Paris, 1970, fig. 2, p. 233.

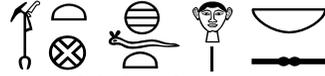
Doc. 8: 20th Dynasty, reign of Ramsses III, Egyptian Museum JE. 41209.

The stela was found at the temple of Karnak in 1909. It represents Ramsses III offers two vases to Amun-Re in the presence of Waset. The goddess Waset associated with the goddess Khefethernebes as one goddess. She stands behind Ramsses III facing the stela's outside. Waset-Khefethernebes represented wearing a long robe covering all

²⁸ L. Habachi, "Le Mur D'Enceinte Du Grand Temple D'Amenre A Karnak", *Kemi XX*, Paris, 1970, p. 232, fig. 2, p. 233; R.A. El-Shiwy, "Wast: A personified Locality and Goddess", *Journal of the Faculty of Tourism and Hotels, Alexandria University*, vol. 17, Issue 2, 2020, p. 357.

her body, the hieroglyphic sign of the nome is broken above her head. She is shown holding bows and *w3s* scepter while the *ϵnh* sign of life by the other (fig. 6)²⁹.

The text above Waset-Khefethernebes reads as follows:



W3st hft-hr nb.s

The goddess Waset-Khefethernebes.



Fig. 6. Ramesses III offers two vases to Amun-Re in the presence of Waset-Khefethernebes.

After: L. Habachi, “Le Mur D’Enceinte Du Grand Temple D’Amenre A Karnak”, *Kemi XX*, Paris, 1970, fig. 3, p. 234.

Doc. 9: 21st Dynasty, Stela of the high priest *Mn-hpr-Re*.

The stela belongs to the son of Penedjem and dated to year 48 of his reign. It was discovered in the Ethiopian colonnade in the temple of Amun-Re at Karnak. The scene on the upper part of the stela depicts the high priest *Mn-hpr-Re* offers two vessels to the triad of Thebes; Amun, Mut and Khonsou. Behind *Mn-hpr-Re* stands the goddess Waset-Khefethernebest. She stands, turning her back on the propre scene. She holds bows and arrows in her hand. The text above the goddess is destroyed, yet the inscriptions in the 4th line mention the goddess (Fig. 7)³⁰.



(hft-hr) W3st nb.s

(Khefether) Waset nebes.

²⁹ L. Habachi, “Le Mur D’Enceinte Du Grand Temple D’Amenre A Karnak”, *Kemi XX*, Paris, 1970, p. 232, fig. 3, p. 234.

³⁰ *PM II*, p. 210; P. Barguet, “Le Temple d’Amon-Re a Karnak”, *PAPH 21*, 1962, pl. 32B, p. 36 f; D. Wenzel, “The Use of the Term Khefethernebes as a Divine Epithet”, *OLA 150*, 2007, p. 1928; R. A. El-Shiwy, WAsT: “A Personified Locality and Goddess”, *JFTH 17*, Cairo, 2020, p.305.



Fig. 7. Goddess Wast-Khefethernebest stands, turning her back on the propre scene.

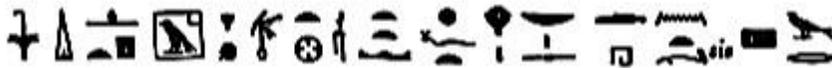
After: Barguet , “Le Temple d’Amon-Re a Karnak”, *PAPH* 21, 1962, pl. 32B.

II- Scenes of *hft-hr nb.s* attested in private tombs

Doc. 10: 18th Dynasty, TT 166 (Ramose), Dra Abu el-Naga.

The text from the passage to the hall, the northern door, right outer line. It shows that Hathor associated with Khefethernebes as one goddess³¹.

The text reads as follows:



hft-dj-njswt hwt-hr hrj.(t)-tp W3st jmntt hft-hr nb.s dhnt wrt

Aboon which the king gives (to) Hathor who is upon the forehead of western Thebes, Khefethernebes, the great mountain top³².

Doc. 11: 18th Dynasty, El Khokha, TT 49, tomb of Nefer-Hotep.

The scene on the right half represents the deceased Neferhotep praises the the god Anubis who sits on the throne, behind him the goddess Hathor-Imntet-Khefethernebes. She is stands, wears a long tight dress, raises her left hand towards

³¹ B. Bruyere, “Mert Seger a Deir el-Medineh”, *MIFAO* 58, Le Caire, 1930, p. 201, n. 1; E. Hofmann und K. Joachim Seyfried, “Bemerkungen zum Grab des Bauleiters Ramose in Dra Abu el-Naga Nord”; in *MDAIK* 51, 1995, p. 32, 47; K. Piehl, *Inscriptions Hieroglyphiques Recueillies en Europe et en Egypte*, part I, tav. 36 D, Stockholm, 1904, pl. Ic; Bergmann, von: “Hieroglyphische Inschriften gesammelt während einer im winter 1877-78 unternommen Reise in Aegypten von D. Ernst Ritter”, Wien, 1978, p. 58, Pl. XXXIV.

³² Wb V, p. 478 (12); R.O. Faulkner, *A Concise Dictionary of Middle Kingdom*, Oxford, 1964, p. 315.

Anubis's shoulder. She stands before the *dd* pillar for eternity, wears the sign of the east "*Tbt*" on her head (Fig. 8)³³.

The text above the goddess reads:



hwt-hr Imntt hft-hr nb.s

Hathor-Imentet-Khefethernebes.

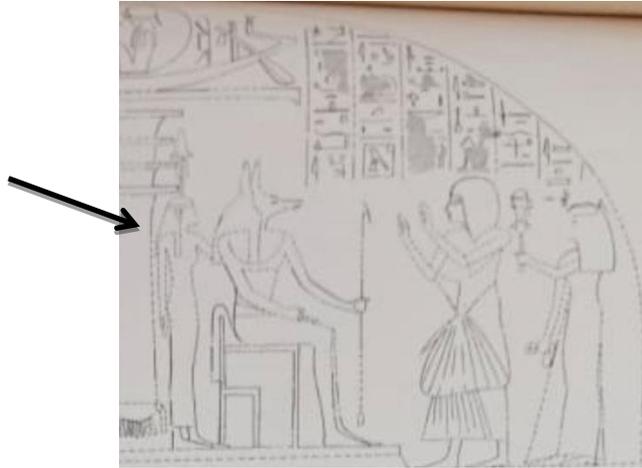


Fig. 8. Goddess Hathor-Imentet-Khefethernebes behind Anubis in adoration scene.

After: N.d.G. Davies, "The Tomb of Nefer-Hotep at Thebes I", *PMMA* 9, 1933, Pl. XXXIV.

Doc. 12: 18th Dynasty, El Khokha, TT 49, tomb of Nefer-Hotep.

The scene on the left half represents the deceased Nefer-Hotep adores before the god Osiris who sits on the throne, behind him the goddess Hathor-Imntet-Khefethernebes. She is stands, wears a long tight dress, raises her right hand towards Osiris's shoulder. She wears the sign of the west over her head (Fig.9)³⁴.

The text above the goddess reads:



hwt-hr Imntt hft-hr nb.s

Hathor-Imentet-Khefethernebes.

³³N.d.G. Davies, "The Tomb of Nefer-Hotep at Thebes I", *PMMA* 9, 1933, Pl. XXXIV.

³⁴N.d.G. Davies, "The Tomb of Nefer-Hotep at Thebes I", *PMMA* 9, 1933, Pl. XXXIV, p. 66.



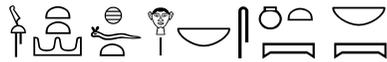
Fig. 9. Goddess Hathor-Imentet-Khefethernebes behind Osiris in adoration scene.

After: N.d.G. Davies, *Op. cit.*, Pl. XXXIV.

Doc. 13: 19th Dynasty, El-Assasif, Theban necropolis, Tomb of Thothemheb (TT 194), eastern south wall, upper register of stela.

The scene depicted Ahmose-Nefertari wears the feathered double crown over the vulture cap, shakes the sistrum in front of Osiris, Horus and Imentet-Khefethernebes-Nut. She wears along tight dress, wears the symbol of the west upon her head. She raises her right hand toward Horus while holds the ϵnh sign of life by the other (Fig. 10)³⁵.

The text of Imentet-Khefethernebes-Nut reads as follows:



Imntt hft-hr nb.s Nwt nb(t) pt

Imentet-Kheferhernebes-Nwt lady of sky.



Fig. 10. Ahmose-Nefertari shakes the sistrum in front of Osiris, Horus and Imentet-Khefethernebes-Nut.

After: K.J Seyfried , *Das Grab Des Djehutiemhab (TT 194)*, Theben VII, Mainz, 1995, pl. XXX.

³⁵ K.J. Seyfried, *Das Grab des Djehutimhab (TT 194)*, Theban 7, Mainz, 1995, p. 55 (pl. XXX).

Doc. 14: Tomb of Tjanfer, 20th Dynasty, reign of Ramses III, Dra Abu El Naga, TT 158, passage, south wall, second eastern section of the tomb.

The scene depicts the deceased Tjanfera adoring goddesses among whom is Imentet-Waset-Khefethernebes. She is shown with a head-band upon her head, holds the bows, arrows, *w3d* scepter and the *nh* sign of life by her hands (fig. 11)³⁶.

The text before Imentet-Waset-Khefethernebes reads as follows:



Imtt w3st hft-hr (nb.s)

(The goddess) Imentet Waset Kheferher(nebes).



Fig. 11. The goddess Imentet-Waset-Khefethernebes before Tjanfer.

After: K.C. Seele, "The Tomb of Tjanfer at Thebes", *OIP* 86, Chicago, 1959, Pl. 31.

Doc. 15: Tomb of Tjanfer, 20th Dynasty, reign of Ramses III, Dra Abu El Naga, TT 158, passage, north wall, fourth section.

The scene shows the cow goddess Hathor emerging from the western mountain in Thebes to welcome the deceased to the afterlife, behind her the goddess Nut. The text represent that the goddess Imentet-Khefethernebes associated with Hathor (Fig. 12)³⁷.

The text reads as follows



Imntt Wrt hft-hr....

Imentet the great Khefether.....

³⁶ K.C. Seele, "The Tomb of Tjanfer at Thebes", *OIP* 86, Chicago, 1959, Pl. 31; D. Wenzel, "The Use of the Term Khefethernebes as a Divine Epithet", *OLA* 150, 2007, p. 1929.

³⁷ K.C. Seele, "The Tomb of Tjanfer at Thebes", *OIP* 86, Chicago, 1959, Pl. 38.

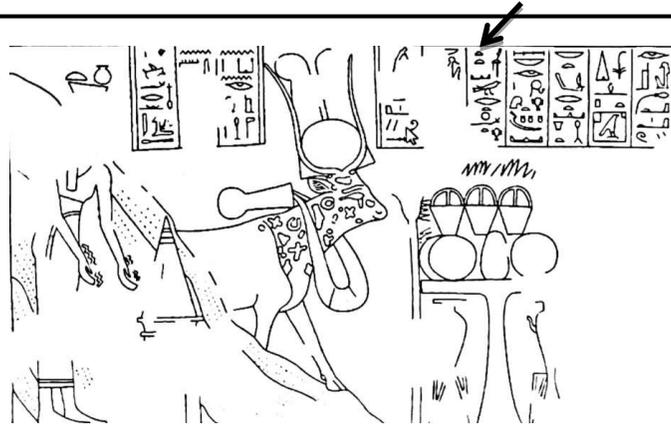


Fig. 12. The goddess Hathotr-Imentet- Khefether emerging from the mountain.
After: K.C. Seele, “The Tomb of Tjanefer at Thebes”, *OIP* 86, Chicago, 1959, Pl. 38.

Doc. 16: 20th Dynasty, Tomb of Ramses VI (KV 9).

The scene shows the goddess Mert-Seger dressed as an Egyptian queen, holds a scepter and the *ḥnh* sign of life by her two hands. She wears a modius surmounted by the solar disk and by two feathers. Mert-Seger associated with Khefethernebes as one goddess as her name inscribed above on the text which begin with a formula *hṯp-di-nsw* for Mert-Seger which ends with the following words (fig. 13)³⁸.

The text reads as follows:



Nn wn.w hṯp-di-nsw wp(w)-hr³⁹..s

There is nothing that, Khefethernebes, but her.



Fig. 13. Mert-Seger-Khefethernebes.

After: A. Piankoff, *The Tomb of Ramesses VI*, vol. 1 Texts, Bollingen series XL, 1, New York, 1954, S. 27, Taf. 138 b.

³⁸ B. Bruyere, “Mert Seger a Deir el-Medineh”, *MIFAO* 58, 1929, p. 256; A. Piankoff, *The Tomb of Ramesses VI*, vol. 1 Texts, Bollingen series XL, 1, New York, 1954, S. 27, Taf. 138 b.

³⁹ R.O. Faulkner, *A Concise Dictionary of Middle Kingdom*, Oxford, 1964, p. 59.

Doc. 17: 20th Dynasty, Tomb of Sethkherkhopeschef (QV 43).

In the tomb of Sethkherkhopeschef, son of Ramses III, the inscription says⁴⁰:



hṯp di nsw Mr.(t) sgr.t ḥnwt imntt m rn.s wrt ḥk3w nb.(t) ḥ t3 dhnt ʿ3t wrt ḥft-hr nb.s ḥnwt t3w nbw.

Aboon which the king gives (to) Meret-Seger, mistress of the west whose her name Weret-Hekaw, lady of place of the god⁴¹, the great land of mountain top, the great, Kheferhernebes, mistress of all lands.

III- Scenes of *ḥft-hr nb.s* attested on coffins**Doc. 18:** 21st Dynasty, Egyptian Museum CG 6163.

The scene from a coffin of "*Imn pr Mwt*". The scene represented the goddess Khefethernebes kneeling in a restricted status, hanging in her arms the sign of life, wearing the headdress attached to him by a tape tied to the West sign "*imntt*". In front of her, above the sign "*nb*" is the sign "*dd - w3s*" and in the middle, the sign of life, to become all life, permanence and power⁴². There is also a vessel before the goddess for offering. And here appeared the determinative of the desert because it symbolizes to the West, the necropolis and a personification to the West. The deceased adored by the west personification, makes the gesture of triumph; his head is adorned with four feathers of "*m3ʿt*", the same feathers he holds in both hands. The whole scene is before a judgment scene (fig. 14)⁴³.

The text in front of Khefethernebes reads:

ḥft-hr nb.s

Khefethernebes.

⁴⁰K. Kitchen, *Ramesside Inscription*, V, Oxford, 1983, p. 374, l. 14 f.

⁴¹ Wb I, p. 214 (14).

⁴² عبد الحلیم نور الدین، اللغة المصرية القديمة، القاهرة، 2015، ص. 360.

⁴³A. Niwinski, "Catalogue General of Egyptian Antiquities of the Cairo Museum. The Second find of Deir el-Bahari (coffins)", Cairo, Supreme Council of Antiquities: Institute of Archaeology of the Warsaw University, 1999, p. 100, fig. 136.



Fig. 14. Khefethernebes kneeling in a restricted status and adored the deceased.

After: A . Niwinski, " *Catalogue General of Egyptian Antiquities of the Cairo Museum. The Second find of Deir el-Bahari (coffins)*", Cairo, *Supreme Council of Antiquities: Institute of Archaeology of the Warsaw University*, 1999, p. 100, fig. 136.

Doc. 19: 21st Dynasty, Egyptian Museum CG 6183.

The scene of the deceased "*dd M3't jwf ʿnh*" No. CG 6183, represent a variant of the composition "with Geb and Nut". Beneath the star-spangled Nut the winged solar disc appears being in a direct touch with her body. The disc radiates in the direction of the recumbent Geb below. Within the bundle of rays a mummy is depicted, having scarab in the place of the head. Two kneeling female personification above the "*nb*" sign, both of them is the goddess *hft-hr nb.s*. The One on the left has the sign of the east "*T3bt*"⁴⁴ on her head. Both of them, hanging in their arms the *ʿnh* sign of life (fig. 15)⁴⁵.

The text in front of Khefethernebes reads:



hft-hr nb.s

Khefethernebes.

⁴⁴ *Wb I*, p. 30.

⁴⁵ A. Niwinski, *op.cit.*, p. 39, fig. 58.

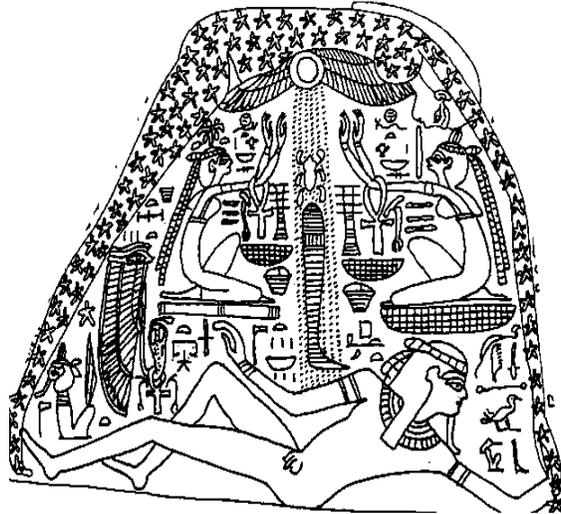


Fig. 15. Two knelling female personification of Khefethernebes.

After: A . Niwinski, " *Catalogue General of Egyptian Antiquities of the Cairo Museum. The Second find of Deir el-Bahari (coffins)*", Cairo, Supreme Council of Antiquities: Institute of Archaeology of the Warsaw University, 1999, p. 39, fig. 58.

Doc. 20: 21st Dynasty, Egyptian Museum CG 6214.

The scene from the coffin of the deceased "*dd M3't jwf 'nh*" No. CG 6214 depicts a cosmic composition of the goddess Nut over the *pt* sign of the sky. The disc radiates in the direction of the recumbent Geb below. Within the bundle of rays a mummy is depicted, having scarab in the place of the head. Below is the god Geb, god of earth, lying on his side with one knee bending towards the sky. In the center above is the mummy with the sun-disk and a scarab, the goddess Khefethernebes around, kneeling in a restricted status, hanging in their arms the *'nh* sign of life which appears between *dd* , *w3s* on the *nb* sign. The two figures below two texts referring to the god Re-Harakhti, the master of the sky, the great god while the name of the goddess Khefethernebes appears outside on each side, directly below the two falcons on the emblems of the west" *Imntt*" (Fig. 16)⁴⁶.

The text from the left reads:



hft-hr nb(t) smt hnw t imntt

Khefether lady of necropolis, mistress of the west.

The text indicates to replace the letter "s" after "nb" with the word "smt" which means "necropolis". And possibly the letter "s" in her name symbolizing to "necropolis" as her name "Khefetherneb(t) smt".

⁴⁶ A. Niwinski, *op.cit.*, p. 28-29, fig. 38.



Fig. 16. Two kneeling Khefethernebes.

After: A . Niwinski, " *Catalogue General of Egyptian Antiquities of the Cairo Museum. The Second find of Deir el-Bahari (coffins)*", Cairo, Supreme Council of Antiquities: Institute of Archaeology of the Warsaw University, 1999, p. 28-29, fig. 38.

Doc. 21: 21st Dynasty, Egyptian Museum CG 6183.

The scene from the coffin of the deceased "*dd M3^ct jwf ^cnh*", represents chapter 186 from book of the dead and a variant of the composition with the sacred cow emerging from the western mountain. The deceased kneeling and protected from behind by the standing female personification of the west, goddess Khefethernebes. She stands in human form, wears a long tight dress. She wears the emblem of the west upon her head and hanging in their arms the ^cnh sign of life which appears between *dd* , *w3s* on the *nb* sign. Below the *nb* sign is the ^cnh and *w3s* scepter (Fig. 17)⁴⁷.

The text above Khefethernebes reads:



hft-hr nb.s

Khefethernebes.

⁴⁷ *Ibid.*, p. 39 (pl. XVIII. 2).



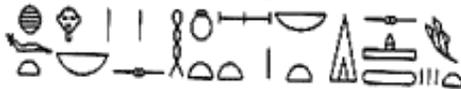
Fig. 17. Khefethernebes protects the deceased.

After: A . Niwinski, " *Catalogue General of Egyptian Antiquities of the Cairo Museum. The Second find of Deir el-Bahari (coffins)*", Cairo, *Supreme Council of Antiquities: Institute of Archaeology of the Warsaw University*, 1999, p. 39 (pl. XVIII. 2).

Doc. 22: 21st Dynasty, Egyptian Museum CG 6182, interior of the lid.

The interior of the lid is decorated with large figure of the goddess Khefethernebes, standing on the *nb* sign, with the emblem of the west on her head. The goddess has her arms slightly outstretched, the sign *nh*, *w3s*, and *w3d* scepters accompany her (Fig. 18)⁴⁸.

The text above the goddess reads:



hft-hr nb.s hnw smt nbt di.s htpwt

Khefethernebes, mistress of the necropolis, the mistress (who) gives offerings.

⁴⁸ A. Niwinski, *op.cit.*, p. 34.

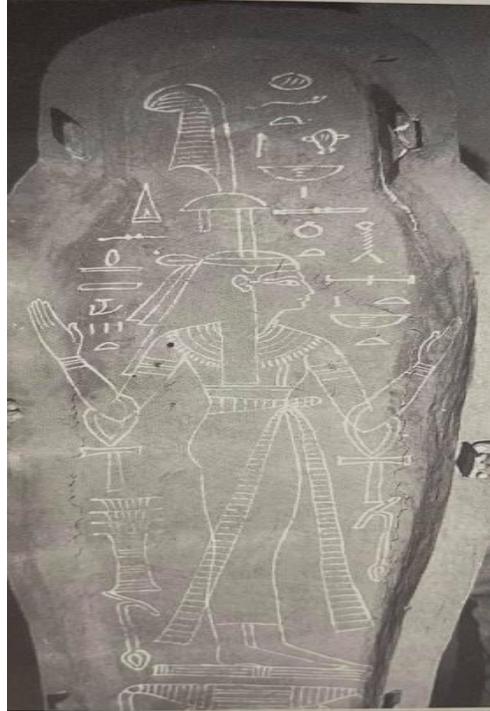


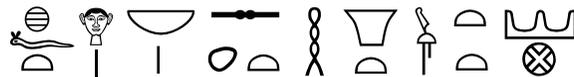
Fig. 18. Khefethernebes standing on the *nb* sign, with the emblem of the west.

After: A . Niwinski, *Op.cit.*, p. 34 (pl. XX. 1).

Doc. 23: 21st Dynasty, Historical museum , Bern (Inv. No. AE 10).

Double coffin from west Thebes, the coffin parts come from a mummy found in 1891 in Deir el-Bahari, near the temple of queen Hatshepsut. The scene depicts from the outside of the coffin, this depiction is one of the most common scenes on the coffins of the 21st dynasty. It shows the emergence of the cow goddess Hathor from the western mountain, location of the Theban necropolis. In the western mountain there is a chapel crowned by a small pyramid. The cow goddess Hathor is associated with Khefethernebes as one goddess (Fig. 19)⁴⁹.

The text reads as follows:



hft-hr nbt smt hnwwt imntt

khefether, lady of the necropolis, mistress of the west.

⁴⁹ A.S. Hermann, *Geschenk des Nils. Ägyptische Kunstwerke aus Schweizer Besitz. Archäologische Sammlung der Universität Zürich, Historisches Museum Bern, Kunstmuseum Luzern, Musée d'Art et d'Histoire Genève*; eine Ausstellung des Ägyptologischen Seminars der Universität Basel, Schweizer Bankverein, 1978, p. 78-79 (pl. 271a); G. Daressy, "Les sépultures des prêtres d'Amon Deir el-Bahari", *Annales du Service des Antiquités de l'Égypte 1*, Cairo: Imprimerie de L'Institut Français d'Archéologie Orientale, 1900, p. 141-148; A. Kuffer und M. Renfer, in: *Antike Welt* 28/2, 1997, p. 110.

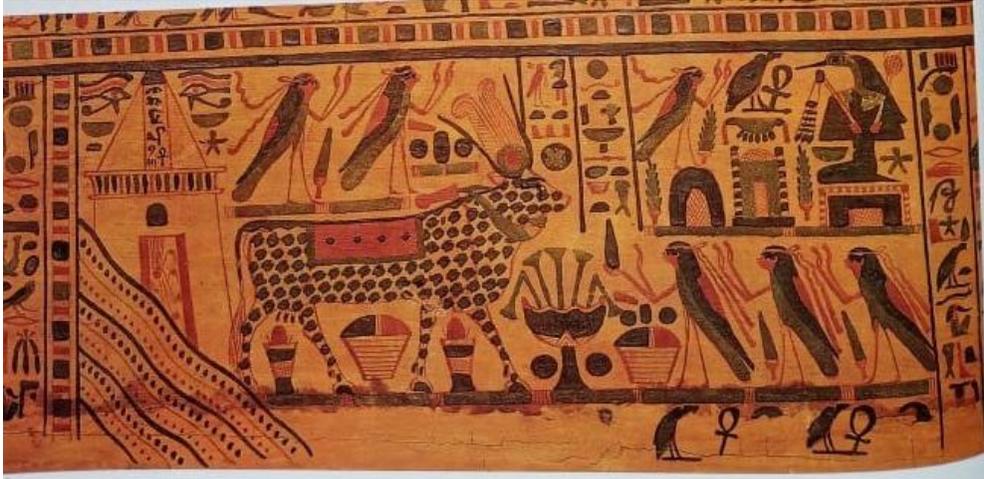


Fig. 19. The cow goddess Hathor is associated with Khefethernebes as one goddess.

After: A.S. Hermann, *op.cit.*, (pl. 271a)

Doc. 24: 21st Dynasty, Coffin of *Nsi p3 nfr hr* Egyptian Museum 6002.

The scene depicted a large depiction of the goddess Khefethernebes, stands as a woman wearing a long white robe. Above her head is the west sign of Imntt, she stands above the *nwb* sign of gold and holds the *nh* sign of life by her hands. On the left and right sides are lotus flowers (fig. 20)⁵⁰.

The text in front of the goddess reads:



hft-hr nb.s hnwt imntt

Khefethernebes, mistress of the west.

⁵⁰ A . Niwinski, " *Catalogue General des Antiquities Egyptiennes du Musee du Caire No. 6029-6068, La Seconde Trouvaille de Deir El-Bahari (Sarcophages)* ", Le Caire, 1995, Pl. III, 2; E. Chassinat, *La Seconde trouvaille de Deir el-Bahari, Sarcophages*, CGC, Le Caire, 1909, p. 3, 6 et pl. I;

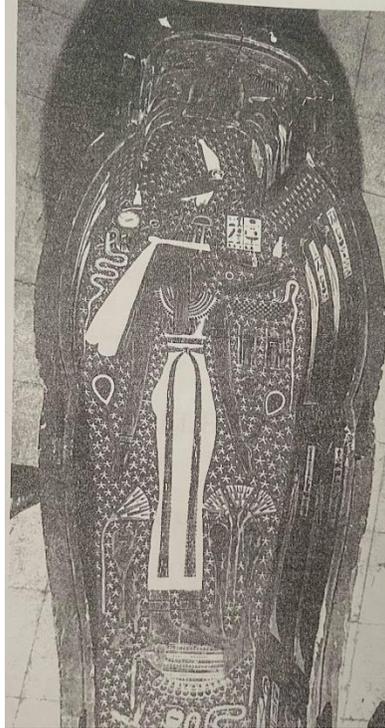


Fig. 20. Khefethernebes stands wearing a long white robe with the west sign of Imntt over her head.

After: A . Niwinski, *op.cit.* 1995, Pl. III, 2.

Doc. 25: 21st Dynasty, Egyptian Museum CG 6216.

The scene from the Sarcophagus of the deceased "Nsi Imn" No. CG 6216, the deceased is protected by the personification of the west *hft-hr nb.s* who stands behind him⁵¹;



hft hr nb(t) smt

Khefether, Lady of necropolis.

Doc. 26: 21st Dynasty, Coffin of *p3-di-Imn*, Egyptian Museum n. 6234 (shoulder, left side).

The coffin and board of Padeamun, high priest of Amun, was discovered in Thebes, Deir el-Bahari, near the temple of Hatshepsut. It represents a variant of the composition "with Geb and Nut". The goddess Nut dressed as the goddess Anket. The goddess Khefethernebes associated with Isis as one goddess. She is shown in the right side beneath, stands, wears a long tight dress and raises her hands towards Geb and

⁵¹A. Niwinski, *op.cit.*, p. 58-59.

Nut. The scene confirms that she is playing an important role in the cosmological composition of the creation (fig. 21)⁵².

The text above Khefethernebes reads:



ḥft-hr nb.s

Khefethernebes.

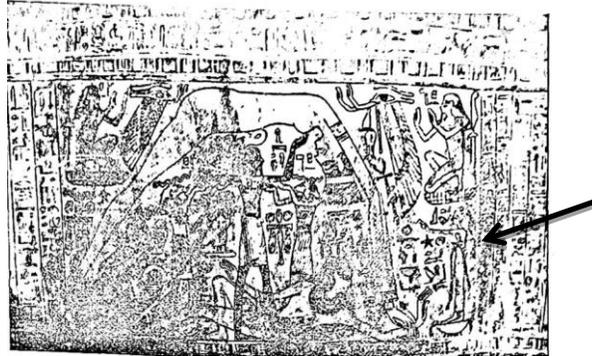


Fig. 21: Isis-Khethernebes depicted in the cosmological composition of the creation.

After: B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.200 (fig. 104).

Doc. 27: 21st Dynasty, Coffin of *p3-di-Imn*, Egyptian Museum n. 6234 (cuve- at the top).

The scene represents the god Osiris sits on the throne, the goddess Ammit “Monstrous devourer”⁵³ at his feet. The Ibis-headed god Thoth holds the writing palette and behind him Khethernebes wearing emblem of the west which represented the goddess Imntet composed of ostrich feather and a hawk surmounted by a crown with a flagellum. She holds the *ḥK3* scepter by her right hand while by her left hand takes the right wrist of the deceased to the court of Osiris . The deceased is preceded by a human with the head of a serpent with feather, Osirian beard and holds a knife. The document confirmed that the goddess Khethernebes plays the role of goddess Maet, after the justification the deceased will receive from Khethernebes the *ḥK3* scepter (fig. 22)⁵⁴.

⁵² B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p. 200 (fig. 104).

⁵³ The monstrous devourer: Ammit “*m-mwt*”, A goddess in ancient Egyptian religion with a body that was part lion, hippopotamus, and crocodile, the three largest “man-eating” animals known to ancient Egyptians. Known as devourer of the dead, the mythical demon or goddess Ammit; S. Krensky, *The book of Mythical Beasts & Magical Creatures*, 2020, p. 20; A. Erman & H. Grapow, *Wörterbuch der ägyptischen Sprache*, 1961, Berlin: Akademie-Verlag, volume 1, page 184.

⁵⁴ B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.195-196 (fig. 101).

The text in front of Khefethernebes reads as follows:



hft-hr nb.s htpt

Khefethernebes, the satisfied.

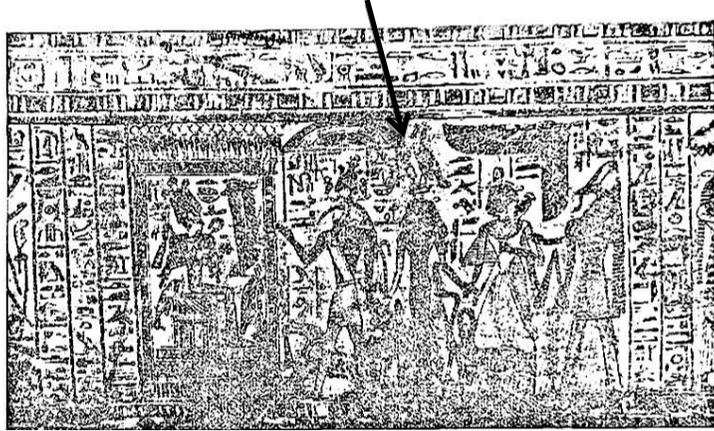


Fig. 22. Khefethernebes takes the deceased to the court of Osiris.

After: B. Bruyere, "Mert Seger A Deir El Medineh", *IFAO*, Tome 58, Le Caire, 1930, (fig. 101).

Doc. 28: 21st Dynasty, Coffin of *p3-di-Imn*, Egyptian Museum n. 6234 (foot-right side).

The scene represents the tree goddess of sycamore Nut offers bread and water to the deceased while their *b3* stands close by. The goddess Khefethernebes stands behind him for protection. She stands, wears the emblem of ther west, raises her two hands towards the deceased. Between the goddess and the deceased is a falcon perched on the emblem of the west (fig. 23)⁵⁵.

The text above Khefethernebes reads:



hft-hr nb.s

Khefethernebes.

⁵⁵B. Bruyere, "Mert Seger A Deir El Medineh", *IFAO*, Tome 58, Le Caire, 1930, p.196-7 (fig. 102).

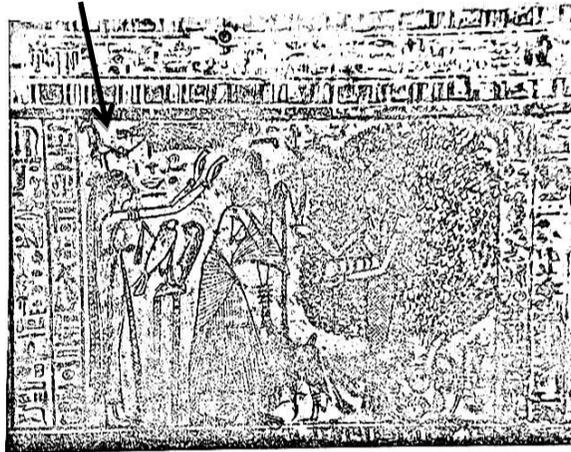


Fig. 23. Khefethernebes raises her hands towards the deceased.

After: B. Bruyere, "Mert Seger A Deir El Medineh", *IFAO*, Tome 58, Le Caire, 1930, (fig. 102).

Doc. 29: 21st Dynasty, Egyptian Museum CG 6182, exterior of the lid "second register". In a naos-like frame on the right side, the goddess Khefethernebes, the personification of the west before ape-headed Hapi with the solar disc on his head. She wears the emblem of the west and hanging in her arms the sign of life, wearing the headdress attached to him by a tape tied to the West sign "imntt". In front of her, the sign "*dd - w3s*" (fig. 24)⁵⁶.

The text above Khefethernebes reads:



hft-hr nb.s

Khefethernebes.



fig. 24. Khefethernebes, the personification of the west before ape-headed Hapi.

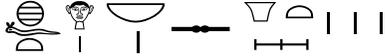
After: A. Niwinski, *Op.cit.*, (pl. XVI. 2).

⁵⁶ A. Niwinski, *op.cit.*, p. 33, pl. XVI.2.

Doc. 30: 21st Dynasty, Egyptian Museum CG 6216, exterior right side wall, scene 4, legs”

Variant of the sycamore scene. The goddess in a high crown is represented on the background of large tree. She is holding a tray with food-offerings and the vase *hs*, of which she is pouring water directly in the hands of the deceased kneeling in front of her. The deceased is protected by the personification of the west standing behind him, Khefethernebes⁵⁷.

The text of Khefethernebes reads as follows:



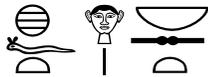
*hft-hr nb.s hnwt smt*⁵⁸

Khefethernebes, mistress of the necropolis.

Doc. 31: 21st Dynasty, Egyptian Museum CG 6230, ”cuve, legs”

The scene represents the deceased offers before the sacred cow Hathor emerging from the western mountain. On the slopes of the mountain is the tomb, at the top the serpent Wsdjet. Behind the deceased stands Khefethernebes to protect him. She stands in human form, wears a long tight dress. She wears the emblem of the west upon her head. She is hanging in their arms the *nh* sign of life which appears between *dd*, *w3s* on the *nb* sign. Below the *nb* sign is the *nh* and *w3s* scepter (fig. 25)⁵⁹.

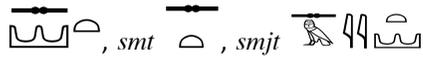
The text in front of Khefethernebes reads:



hft-hr nb(t) smt

Khefether(nebes) lady of necropolis.

⁵⁷ A. Niwinski, *op.cit.*, p. 57.

⁵⁸uncommon feminine designating: the sandy region or *smt*: , *smt* , *smjt* 

mountainous uncultivated, which borders the valley of the Nile to the east as to the west, and in which the ancient Egyptians buried their dead or the whole of the tombs of a city, the necropolis, the place of the dead and also designating to the Theban mountain dedicated to goddess Hathor; H. Gauthier, *Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques V*, 1928, p. 34.

⁵⁹ B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.197 (fig. 103).



fig. 25. The deceased offers before the sacred cow Hathor, behind him Khefethernebes.

After: B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930,(fig. 103).

Doc. 32: 21st Dynasty, Egyptian Museum ,CG 6230, interior of the coffin.

(Doc: 32): The scene depicted a large figure of Khefethernebes occupying the entire surface of the coffin. She wears the emblem of the west upon her head and along tight white dress. She stands above the *nwb* sign (fig. 26)⁶⁰.

The text above Khefethernebes reads:



hft-hr nb.s

Khefethernebes.

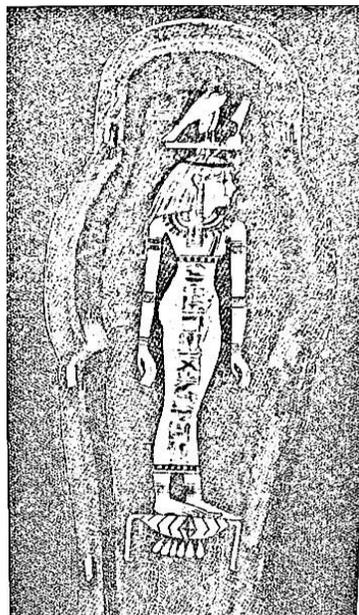


fig. 26, A large figure of goddess Khefethernebes.

After: B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930,(fig. 100).

⁶⁰ B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.194 (fig. 100).

IV- Scenes of *hft-hr nb.s* attested on other objects:

Doc. 35: New kingdom, probably 18th Dynasty, Archaeological Museum of Italy, Nr. 142, Tf. 53.

Ushabti box from colored wood, it has tapered walls; it is divided into three compartments with turned lids, belongs to the guardian of the scribes of the treasury of Inn-Nefuienhui. The scene represents the cow goddess Hathor coming out of the western mountain in the presence of the goddess Imntt-Khefethernebes. She offers food and water to the deceased. She stands, wears a long tight dress and wears the hieroglyphic sign of the west upon her head (Fig. 28)⁶³.

The text above the goddess reads:



Imntt hft-hrnb.s

Imntet-Kheferhernebes.

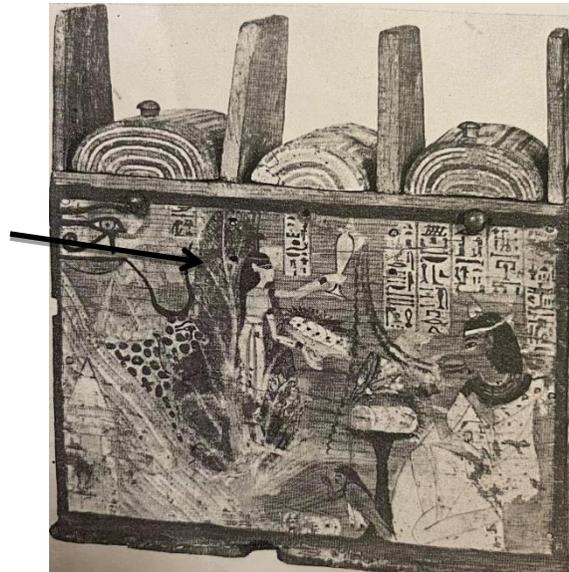


Fig. 28. the goddess Imntt-Khefethernebes offers food and water to the deceased.

After: Katalog Bologna, 1969, Nr. 142, Tf. 53.

Doc. 36: 19th Dynasty, Egyptian Museum of Turin (Cat. 2443).

The scene shows a box of canopic jars of Nia⁶⁴, on one of the broader sides, Nia is censuring and libating before Osiris and the goddess of the west; a table laden with offering in set before the deities. The goddess Imentet stands behind Osiris and has

⁶³ K. Piehl, *Inscriptions Hieroglyphiques Recueillies en Europe et en Egypte*, part I, tav. 36 D, Stockholm, 1904; G. K. Szedlo, *Saggio Filologico per L'Appendimento della Lingua e Scrittura Egiziana*, Bologna, 1877, p. 70; B.V. Brothmer, *Egyptian sculpture of the Late Period*, Brooklyn, 1960, p. 145; *L' Egitto antico nelle collezioni dell'Italia settentrionale*, Katalog a cura di Silcio Curto, Bologna, 1969, Nr. 142, Tf. 53; Katalog Bologna, 1994, s. 83.

⁶⁴ Nia; the wab-priest and doorkeeper of Amun; ⁶⁴ L. Habashi, "Nia, the [ouâb]-Priest and Doorkeeper of Amun-of-the-Hearing-Ear [with 6 photo-plates]", *BIFAO* 71, Cairo, 1972, p.77.

the hieroglyphic sign of the west on her head. She is associated with the goddess Khefethernebes as Imentet-Khefethernebes. She is depicted wearing a robe, raising her two hands towards the god Osiris (Fig. 29)⁶⁵.

The text above Imentet-Khefethernebes reads as follows:



Imntt hft-hr nb.s

The goddess Imentet-Khefethernebes.

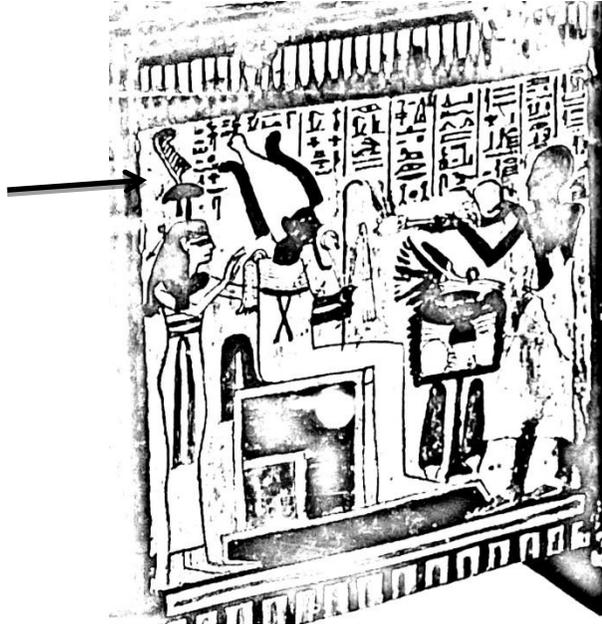


Fig. 29. Nia is censng and libating before Osiris and Imentet-Khefethernebes.

After: L . Habashi, “Nia, the [ouâb]-Priest and Doorkeeper of Amun-of-the-Hearing-Ear [with 6 photo-plates]”, *BIFAO* 71, Cairo, 1972, pl. XVII.

Doc. 37: 21st Dynasty, Papyrus of Tabakenkhonsou No. 3287, Louvre.

The scene represents a woman knelling and offering heart in front of a winged serpent with *3tf* crown and the phoenix⁶⁶. The goddess Khefethernebes kneeling in profile,

⁶⁵ *Ibid*, p.77 ; P. C. Orcurti, *Catalogo illustrato dei Monumenti Egizi del R. Museo di Torino* compilato dal professore Pier Camillo Orcurti, Torino, 1855, p. 105, n. 196; P. Marini, “I contenitori di ushabti: funzioni e concezioni” (PhD Thesis, University of Pisa), Pisa, 2016, p. 21, 198; P. Marini, “I contenitori di ushabti nei musei italiani”, *EVO* 35, 2012, p. 93; M. C. Guidotti, “Il corredo funerario”, in: F. Tiradritti, (ed.), *Il Cammino di Harwa. L’uomo di fronte al mistero: l’Egitto*, Milano, 1999, p. 106- 107, no. 101; M. Borla, *La scuola nell’antico Egitto*, Torino, 1997, p. 27; D. A. Aston, “The Shabti-Box: A Typological Study”, *OMRO* 74, 1994, p. 24; L. Habachi, *Tavole d’offerta, are e bacili da libagione*, n. 22001–22067 (*Catalogo del Museo Egizio di Torino*, 2), Torino, 1977, p. 55–57, CGT 22047; A.F. Fabretti, Rossi and R.V. Lanzone, *Regio Museo di Torino: Antichità Egizie, I* (*Catalogo generale dei musei di antichità e degli oggetti d’arte raccolti nelle gallerie e biblioteche del regno*, 1. Piemonte), Torino, 1882, pp. 346–47.

⁶⁶ For more information about this bird see; صدقة موسي علي، أضواء جديدة علي طائر العنقاء (الفونكس، بنو) في الفكر المصري القديم، دراسات في آثار الوطن العربي 12، ص. 574-553.

wears ostrich feather⁶⁷ upon her head, in a restricted status, hanging in their arms the *ḥh* sign of life which appears between *ḏd* , *w3s* on the *nb* sign. Behind her the four sons of Horus (fig. 30)⁶⁸.

The text above Khefethernebes reads:



hft-hr nb(t) smt

Khefether lady of necropolis.



Fig. 30. The goddess Khefethernebes kneeling in profile, wears ostrich feather upon her head, in a restricted status.

After: B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.201.

Conclusion

Table 1

The mounments of goddess *hft-hr nb.s* and its date.

Dynasty	Doc.n ^o
18 th Stelae	Doc. 1-3.
18 th PrivateTombs	Doc. 10-12.
18 th Other Objects	Doc. 35.
19 th Stelae	Doc. 4-5.
19 th Private tombs	Doc. 13.
19 th Other Objects	Doc. 36
20 th Stelae	Doc. 6-8.
20 th PrivateTombs	Doc. 14-17.
21 st Stelae	Doc. 9.
21 st Other Objects	Doc. 37.
21 st Coffins	Doc. 18-34.

⁶⁷ Ostrich feather is symbolizing the ability to determine the truthfulness (Maat) of the deceased’s confession as it is confirms her important role in ancient Egypt; E. Teeter, “Feathers”, *UCLA*, version 1, Los Angeles, 2010, p. 2.

⁶⁸ B. Bruyere, “Mert Seger A Deir El Medineh”, *IFAO*, Tome 58, Le Caire, 1930, p.200-201.

Table 2Associated Goddesses with *hft-hr nb.s*

Associated Goddesses with <i>hft-hr nb.s</i> as one goddess	Doc. No.
Waset	Doc. 2, 7, 8, 9.
Hathor	Doc. 3, 5, 10, 23.
Imntet	Doc. 35, 36.
Meret-Seger	16, 17.
Weret-Hekaw	17.
Hathor-Imntet-Khefethernebes	Doc. 4, 11, 12, 15.
Imntet-Khefethernebes-Nut	Doc. 13.
Imntet- Waset- Khefethernebes	Doc. 14.
Isis-Khefethernebes	Doc. 26.

Table 3Accompanying Goddesses with *hft-hr nb.s*

Accompanying Gods	Doc. No.
Amun-Re	1, 2, 7, 8.
Osiris	4, 12, 13, 27, 36.
Amun	6, 9.
Amunet	6.
Isis-Nephthys	4.
Anubis	11.
Horus	4, 13.
Mut	9.
Khonsou	9.
Nut	15, 19, 20, 26.
Geb	19, 20, 26.
Thoth	27.
Hapi	29.

- The first appearance of Khefethernebes as a separate female figure on a stela CG 34010 (Doc. 1) which dates back to the 18th dynasty while the oldest record of the name of the goddess Khefethernebes as a locality is from a stela of Antefoqer as ”*hftt-hr nb.s*” dates back to the reign of Amenemhat I.
- She also appeared in the 18th dynasty associated with goddess Waset is on a stela of queen Hatshepsut and Tuthmose III, that celebrates the reconstruction of the XVIII dynasty temple in Madinet Habu (Doc. 2).
- Khefethernebes is frequently depicted in anthropomorphic form as a goddess, wearing a long tight dress, a hieroglyphic sign of the west upon her head. She often holds bows, arrows, *w3s*, *w3d* and *ʿnh* sign of life. A rare scene of goddess Khefethernebes shows her kneeling in profile, wears ostrich feather upon her head, in a restricted status (Doc. 37)..
- Khefethernebes appeared separately in Doc. 1, 6, 18-22, 24-25, 27-34, 37.

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- As mentioned above from table no. 2, Khefethernebes is associated with these goddesses as one goddess Hathor, Waset, Imntet, Weret-Hekaw, Nut, Isis and Meret-Seger.
 - Osiris is the most accompanied god with the goddess Khefethernebes, as he was associated with the epithet *hnty-Imntyw* “foremost of the westerners” a reference to his kingship in the western Thebes.
 - In private tombs, she appeared first associated with goddess Hathor in the 18th dynasty (Doc. 10-11) , 19th dynasty in (Doc. 13) with Imentet and 20th dynasty in (Doc. 16, 17) with goddess Meret-Seger and (Doc. 14, 15) with goddess Imentet. She became a separate goddess in all documents represented her in coffins dates back to the 21st dynasty (Doc. 18-25, 27- 34) except Doc. 26 she is associated with Isis.
 - Khefethernebes is connected with *dsrt* (Doc. 3) this word designating in general to the necropolis of any city. In the western mountain, and more particularly the “Theban necropolis”, consecrated to the god Amun. It was given also to the small temple consecrated by Thutmose III, in the southern district of necropolis, called Djime, today temple of Medinet Habu.
 - In (Doc. 2) Khefethernebes depicted on the stela celebrates the reconstruction of the XVIII dynasty temple in Madinet Habu, it is possibly that Khefethernebes has a place of worship at “Djime”.
 - Khefethernebes is the mistress of *smt* (necropolis), forehead of western necropolis, lady of necropolis (Doc. 5, 20, 22, 23, 25, 30, 31, 33 and 34); “*smt*” uncommon feminine designating: the sandy region or mountainous uncultivated, which borders the valley of the Nile to the east as to the west, and in which the ancient Egyptians buried their dead or the whole of the tombs of a city, the necropolis, the place of the dead and also designating to the Theban mountain dedicated to goddess Hathor.
 - Khefethernebes takes the title “lady of the nome” *spꜣt* (Doc. 4), refers to western necropolis, the title “*hnwt tꜣw nbw*” mistress of all lands (Doc. 17) and the title “*nbꜣ pt*” lady of sky (Doc. 13).
 - Khefethernebes participates in the scenes of judgement, welcomes the deceased into the afterlife and provide support and protection for the deceased. She played an evident role in the funerary scenes. She is a personification of the funeral west (Doc. 18, 21, 23, 26, 27, 28, 31, 34, 35 and 37).
 - She also played an important role in the cosmological composition of the creation (Doc. 19, 20 and 26).
 - The role of Khefethernebes reflects her iconography being represented in martial guise with bows and arrows and it reflects her warlike aspect. Her function is to provide victory and stability to the necropolis. Commemorative scenes on stelae, depicted khefethernebes facing the exterior of the monument to prevent the assaults and she turns outwards to avoid the bad and evil from the temple (Doc. 2, 6, 7, 8 and 9).

المعبودة خفت-حر نب.س

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المُلخَص

تأخذ من الآلهة المحلية بعض الأهمية في العبادات و خاصة اذا ما ارتبط الأمر ببعض الوظائف الهامة الخاصة بالمعبود ومنها تلك المعبودة الهامة و التي عادت و تم تقديسها في منطقة طيبة الغربية *w3st* وهي *hft-hr nb.s* والتي غالبا ما تم تمثيلها في شكل مجسم كمعبودة، ترتدي فستانًا طويلًا ضيقًا، وعلامة هيروغليفية للغرب على رأسها وتعلق في ذراعيها علامة *nh* "الحياة" التي تظهر بين *dd*، *w3s* على علامة *nb*. أقدم تسجيل لاسم الإلهة خفت-حر نب.س يعود إلي لوحة من عهد Antefoqer كتبت بهذا الشكل  *hftt-hr nb.s* و كاسم لمدينة، حيث يعود تاريخ "*hftt-hr nb.s*" إلى عهد الملك أمنمحات الأول. تشارك المعبودة خفت-حر نب.س في مناظر محاكمة المتوفي فهي تستقبل المتوفي الي العالم الآخر وتقدم للمتوفي الحماية والدعم. لقد ارتبطت المعبودة خفت-حر نب.س بالعديد من المعبودات كمعبودة واحدة مثل: حتحور، واست، امننت، ورت-حكاو، نوت، ايزيس، مرت-سجر. تهدف المقالة إلى دراسة الصور والألقاب ووظائف المعبودة خفت-حر نب.س من أجل التركيز علي أشكالها ودورها و ألقابها و علاقتها مع المعبودات الأخرى.

معلومات المقالة

الكلمات المفتاحية

طيبة؛ واست؛ امننت؛ حتحور؛ لوحات؛ توابيت؛ مقابر خاصة؛ أشياء أخرى.

(JAAUTH)

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