The Goddess $\textit{hft-}\textit{hr nb.s}$

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**ABSTRACT**

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 $\textit{w\text{\textasciitilde}st}$. It is $\textit{hft-}\textit{hr nb.s}$, 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 $\textit{\text{\textasciitilde}nh}$ sign of life which appears between $\textit{dd}$, $\textit{w\text{\textasciitilde}s}$ on the $\textit{nb}$ sign. The oldest record of the name of the goddess Khefethernebes is from a stela of Antefoqer as $\textit{\text{\textasciitilde}ftt-}\textit{hr nb.s}$, 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 $\textit{hft-}\textit{hr nb.s}$ 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 “$\textit{in front of}$”, especially since the 19th Dynasty the name is written with one “$t$”, “$\textit{she who before her lord (god Amun) as a name of Thebes}$”, also as “$\textit{a fortress}$” and lastely “the one opposite her master, is the name of the west side of Thebes especially for the necropolis”. According to Gardiner, the compound preposition which consists of $\textit{hft}$ and $\textit{hr}$ means “$\textit{before the face of}$” or “$\textit{in front of someone}$”, opposite to the preposition $\textit{h\text{\textasciitilde}s}$ which means

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

The forms of writing the name \textit{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 "\textit{hft-hr nb.s}" "she-in-front-of-her-lord" which is the name of the goddess "\textit{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 time\textsuperscript{10}. From the \textit{18th} Dynasty she appears to be a personification, during the \textit{21st} Dynasty she is attested as an independent goddess. From the \textit{18th} to \textit{21st} Dynasty the goddess \textit{hft-hr nb.s} is associated with other goddesses as Hathor, Imentet, Waset, Weret-Hekaw, Nut, Isis and Meret-Seger\textsuperscript{11}. 

\textsuperscript{7} LGG V, p. 725.
\textsuperscript{8} اريك هورنونج، دينات مصر القديمة: الوحدانية و التعدد، ترجمة: محمود ماهر طه، مصطفى أبو الخير، القاهرة، مكتبة مدبولي، 1995، ص. 71.
\textsuperscript{9} LGG IV, p. 630.
\textsuperscript{10} عبد الحليم نور الدين, \textit{اللغة المصرية القديمة}, القاهرة, 2015, ص. 282.
\textsuperscript{11} Wb III, p. 276 (6).
\textsuperscript{12} Z. Zaba, \textit{The Rock Inscriptions of Lower Nubia}, Prague, 1974, p. 99.
\textsuperscript{13} Wb III, p. 276 (7).
\textsuperscript{14} \textit{Ibid}, p. 276 (6).
\textsuperscript{15} Wb III, p. 276 (7).
\textsuperscript{16} Wb III, p. 276 (9).
\textsuperscript{17} W. Helck, "Ritualszenen in Karnak", \textit{MDAIK} (XXIII), 1968, p. 119-26.
\textsuperscript{18}it is the oldest record AntefoqerThis hieroglyphic signs is from the stela of "(hr) nb.s -hft, " of the name of the goddess, dates back to the reign of Amenemhat I; Z. Zaba, \textit{The Rock Inscriptions of Lower Nubia}, Prague, 1974, p. 99.
\textsuperscript{19} LGG V, p. 725.
The Representations of the Goddess ḫḥt-hr nb.s:
I- Scenes of ḫḥt-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).

The text reads as follows:

\[ \text{(The goddess) Khefethernebes.} \]

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

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

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

21 M. Cozi, “Khefethernebes et la Stele de Hatshepsut”, \textit{Gm} 143, Gottingen, 1994, p. 31.
crown, offers two wine jars to Amun-Re. She is accompanied by Tuthmos III, who wears the white crown of Upper Egypt in the presence of the goddess Waset who is associated with goddess Khefethernbs 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 ‘nh’-sign carried in her hand (fig. 2)\(^{22}\).

**The text reads as follows:**

![Hieroglyphic Sign](image)

\[WAst\ xftt-hr\ nb.s\]

(The goddess) Waset- Khefethernebes.

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

**Doc. 3:** 18\(^{th}\) 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 follows\(^ {23}\).

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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 damaged scene of a king probably Sethos I before seated Osiris, Isis-Nephthys, 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 "nh sign of life by her right hand (fig. 3)."

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

\[
\text{hwt-hr nbt sp1t m rn.s n Imntt hft-hr nb.s}
\]

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

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

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

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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.

**Doc. 5:** 19\textsuperscript{th} Dynasty, Stela Louvre C. 50, TT 331.

The Hieroglyphic signs of Hahor-Khefethernebes reads as follows\textsuperscript{26}:

\[\text{hwt-}hr \ hrj.t \ tp \ smt \ imntt \ hft-}hr \ nb.s\]

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

**Doc. 6:** Reign of Ramses III, 20\textsuperscript{th} 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 \textit{\textsuperscript{7}nh} sign of life by her right hand while holds the bow and \textit{WAs} scepter by the other (Fig. 4)\textsuperscript{27}.

The text reads as follows:

\[\text{hft-}hr \ nb.s\]

(The goddess) Khefethernebes.

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Doc. 7: 20th Dynasty, reign of Ramesses 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 Ramesses 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 Ramesses 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 ḫs scepter while the ẖn sign of life by the other (fig. 5).28

The text above Waset-Khefethernebes reads as follows:

\[\text{WAST hft-hr nb.s} \]

The goddess Waset-Khefethernebes.

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


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

The stela was found at the temple of Karnak in 1909. It represents Ramesses 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 Ramesses III facing the stela’s outside. Waset-Khefethernebes represented wearing a long robe covering all

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her body, the hieroglyphic sign of the nome is broken above her head. She is shown holding bows and w/s scepter while the ‘nh sign of life by the other (fig. 6)²⁹.

The text above Waset-Khefethernebes reads as follows:

\[ \text{Wast hfr-hr nb.s} \]

The goddess Waset-Khefethernebes.

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


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 Wast-Khefethernebest. She stands, turning her back on the proper 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.

\[ \text{(hfr-hr) W3st nb.s} \]

(Khefether) Waset nebes.


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

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

II- Scenes of $lft$-$hr$ 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 goddess.

The text reads as follows:

\[ htp-dj-njswt \ hwt-Hr \ hrj.(t)-tp \ W3st \ jmnnt \ lft-hr \ nb.s \ dhnt \ wrt \]

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

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

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


Anubis’s shoulder. She stands before the ḫḏ pillar for eternity, wears the sign of the east "Ibt" on her head (Fig. 8)³³.

**The text above the goddess reads:**

![Hieroglyphics]

*hwt-ḥr Imntt ḫṯ-ḥr nb.s*
Hathor-Imnetet-Khefethernebes.

![Image of Goddess Hathor-Imnetet-Khefethernebes]

**Fig. 8.** Goddess Hathor-Imnetet-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-Imnetet-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:**

![Hieroglyphics]

*hwt-ḥr Imntt ḫṯ-ḥr nb.s*
Hathor-Imnetet-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-Imenet-Khefethernebes behind Osiris in adoration scene. 

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 'nh 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.

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 3nh sign of life by her hands (fig. 11)36.

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

Imnt w3st hft-hr (nb.s)
(The goddess) Imentet Waset Kheferher(nebes).

![Image of goddess Imentet-Waset-Khefethernebes]

**Fig. 11. The goddess Imentet-Waset-Khefethernebes before Tjanefer.**


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**

Imnt Wrt hft-hr....
Imentet the great Khefether.....

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Fig. 12. The goddess Hathotr-Imenetet- 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 ‘nh 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 hip-di-nsw for Mert-Seger which ends with the following words (fig. 13)³⁸.

The text reads as follows:

\[ Nn\ wn.w\ hft-hr\ nb.s\ wp(w)-hr^39.s \]

There is nothing that, Khefethernebes, but her.


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

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

\[ htp \text{ di nsw Mr.(t) sgr.t } \text{ hnwt imntt m rn.s wrt } \text{ hk3w nb.(t) ch t dhnt } \text{ c3t wrt } \text{ hft-hr nb.s } \text{ hnwt t3w nbw.} \]

Above 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 hft-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 - wıs" 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 "m3t", 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:

\[ hft-hr nb.s \]

Khefethernebes.

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⁴¹Wb I, p. 214 (14).

⁴²عبد الحليم نور الدين، *اللغة المصرية القديمة، القاهرة، 2015، ص. 360.*


https://jaauth.journals.ekb.eg/
Fig. 14. Khefethernebes kneeling in a restricted status and adored the deceased.


The scene of the deceased "dd M3r jwf nb" 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 knelling 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 "IAbt" on her head. Both of them, hanging in their arms the "nh sign of life (fig. 15).

The text in front of Khefethernebes reads:

\[ hft-hr \ nb.s \]

Khefethernebes.

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44 Wb I, p. 30.
45 A. Niwinski, op. cit., p. 39, fig. 58.
**Fig. 15.** Two kneeling female personification of Khefethernebes.


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

The scene from the coffin of the deceased "dd M?t jwf ṣnh" 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 ṣnh sign of life which appears between dd , ṣns 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:

\[
\begin{array}{c}
\text{lḥt-hr nb(t) smt hnw t imntt}
\end{array}
\]

**Khefether** lady of **necropolis**, mistress of the west.

The text indicates to replace the lettere “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.


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

The scene from the coffin of the deceased "dd M35t jwf ʿnh", 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 ʿnb sign of life which appears between dd, ws scepter on the nb sign. Below the nb sign is the ʿnh scepter (Fig. 17).⁴⁷

The text above Khefethernebes reads:

\[\text{hft-hr nb.s}\]

Khefethernebes.

⁴⁷ Ibid., p. 39 (pl. XVIII. 2).
Fig. 17. Khefethernebes protects the deceased.


The interior of the lid is decorated with a 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 服务中心, w3s, and w3d scepters accompany her (Fig. 18)48.

The text above the goddess reads:

\[ hft-xr \ nb.s \ hwn.t \ smt \ nb.t \ di.s \ htpwt \]

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

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48 A. Niwinski, op. cit., p. 34.
Fig. 18. Khefethernebes standing on the nb sign, with the emblem of the west. 

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:

[lfr-hr nbt smt hnt imntt]

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

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 ŋnh sign of life by her hands. On the left and right sides are lotus flowers (fig. 20)²⁴⁰.

The text in front of the goddess reads:

$hft-hr\ nb.s\ hwnw\ imntt$

Khefethernebes, mistress of the west.

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


**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 $\text{hft-}hr\ nb.s$ who stands behind him$^{51}$;

\[ \begin{array}{c}
\text{hft hr nb(t) smt} \\
\end{array} \]

Khefether, Lady of necropolis.

**Doc. 26:** 21st Dynasty, Coffin of $\text{p3-di-Imn}$, 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

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

**The text above Khefethernebes reads:**

\textit{lft-hr nb.s}

Khefethernebes.

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


**Doc. 27:** 21\textsuperscript{st} Dynasty, Coffin of \textit{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”\textsuperscript{53} at his feet. The Ibis-headed god Thoth holds the writing palette and behind him Khefethernebes 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 \textit{hK3} 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 Khefethernebes plays the role of goddess Maet, after the justification the deceased will receive from Khefethernebes the \textit{hK3} scepter (fig. 22)\textsuperscript{54}.

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

\textsuperscript{53}The monstrous devourer:Ammit “\textit{a3-mwlt}”, 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.

The text in front of Khefethernebes reads as follows:

\[ lft-hr \ nb.s \ htp\]
Khefethernebes, the satisfied.

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

**Doc. 28:** 21st Dynasty, Coffin of *ḥ3-di-Inn*, 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 *ḥ3* stands close by. The goddess Khefethernebes stands behind him for protection. She stands, wears the emblem of her 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)\(^5\).

**The text above Khefethernebes reads:**

\[ lft-hr \ nb.s\]
Khefethernebes.

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


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:

\[\text{hft-\(\text{hr} \ \text{nb.s}\)}\]

Khefethernebes.

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


\(^{56}\) 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:

\[\textbf{ḥfr-hr nb.s hnwt smt}\]
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 Wsjet. 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 /vnd sign of life which appears between ḭḏ, ws/s on the nb sign. Below the nb sign is the ṣnḏ and ws/s scepter (fig. 25)59.

The text in front of Khefethernebes reads:

\[\textbf{ḥfr-hr nb(t) smt}\]
Khefether(nebes) lady of necropolis.


58 uncommon feminine designating: the sandy region or smt: \[\textbf{ḥfr-md}, smt, \] 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.


**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:**

\[
\begin{array}{c}
\text{hft-hr nb.s} \\
\text{Khefethernebes.}
\end{array}
\]

**fig. 25.** The deceased offers before the sacred cow Hathor, behind him 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).
Doc. 33: 21st Dynasty, Egyptian Museum CG 6153, interior “bottom” of the coffin.

A major part of the bottom is occupied with a large figure of the winged personification of the west, standing on the nwb sign. She wears a large wig and the vulture cap. Her hands and the ends of the wings are represented on the side walls, below the nwb sign the hieroglyphic signs as follows 61:

\[ hft-hr \text{ nb.s } \text{hnwt smt } dl.s \text{ htpw} \]

Khefethernebes, mistress of the necropolis, she gives offerings.


The coffin is probably from Thebes. The deceased offers to Khefethernebes and the sacred cow Hahor in the necropolis. The goddess Khefethernes stands in a human form, wears a long tight dress and the sign of MAat above her head. She holds the wAd scepter by her left hand. Behind her the sacred cow goddess Hathor emerging from the western mountain (fig. 27) 62.

The text in front of Khefethernebes reads:

\[ hft-hr \text{ nb(t) smt} \]

Khefether(nebes) lady of necropolis.

fig. 27. The deceased offers to Khefethernebes and the sacred cow Hahor in the necropolis.


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 Imn-Nefiuenhui. The scene represents the cow goddess Hathor coming out of the western mountain in the presence of the goddess Imnntt-Kheferhernebes. 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:**

\[
\begin{align*}
\text{Imnntt hft-hrnb.s} \\
\text{Imnntt-Kheferhernebes.}
\end{align*}
\]

---

**Fig. 28.** The goddess Imnntt-Kheferhernebes 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 Nia\(^{64}\), on one of the broader sides, Nia is censing and librating before Osiris and the goddess of the west; a table laden with offering in set before the deities. The goddess Imnntt stands behind Osiris and has

---


\(^{64}\) 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.

https://jaauth.journals.ekb.eg/
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:**

![Hieroglyphic Sign](image)

\textit{Imntt hft-hr nb.s}

The goddess Imentet-Khefethernebes.

---

**Fig. 29.** Nia is censing 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:** 21\textsuperscript{st} Dynasty, Papyrus of Tabakenkhonsou No. 3287, Louvre.

The scene represents a woman kneeling and offering heart in front of a winged serpent with 3\textit{tf} crown and the phoenix\(^{66}\). The goddess Khefethernebes kneeling in profile,

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\(^{66}\text{For more information about this bird see: \textit{صدقة موسى علي, أضواء جديدة على طائر العنقاء (الفونكس, بنو) في الفكر المصري القديم, دراسات في أثار الوطن العربي}, 12 ص. 553-574.}
wears ostrich feather\textsuperscript{67} upon her head, in a restricted status, hanging in their arms the \textit{nh} sign of life which appears between $dd$, $w\hat{s}$ on the $nb$ sign. Behind her the four sons of Horus (fig. 30)\textsuperscript{68}.

**The text above Khefethernebes reads:**

\begin{center}
\begin{tikzpicture}
\end{tikzpicture}
\end{center}

$hft$-$hr$ $nb(t)$ $smt$

Khefethernebes kneeling in profile, wears ostrich feather upon her head, in a restricted status.


### Conclusion

**Table 1**

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Doc. n°</th>
</tr>
</thead>
<tbody>
<tr>
<td>18th Stelae</td>
<td>Doc. 1-3.</td>
</tr>
<tr>
<td>18th Private Tombs</td>
<td>Doc. 10-12.</td>
</tr>
<tr>
<td>18th Other Objects</td>
<td>Doc. 35.</td>
</tr>
<tr>
<td>19th Stelae</td>
<td>Doc. 4-5.</td>
</tr>
<tr>
<td>19th Private Tombs</td>
<td>Doc. 13.</td>
</tr>
<tr>
<td>19th Other Objects</td>
<td>Doc. 36</td>
</tr>
<tr>
<td>20th Stelae</td>
<td>Doc. 6-8.</td>
</tr>
<tr>
<td>20th Private Tombs</td>
<td>Doc. 14-17.</td>
</tr>
<tr>
<td>21st Stelae</td>
<td>Doc. 9.</td>
</tr>
<tr>
<td>21st Other Objects</td>
<td>Doc. 37.</td>
</tr>
<tr>
<td>21st Coffins</td>
<td>Doc. 18-34.</td>
</tr>
</tbody>
</table>

\textsuperscript{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.

Table 2
Associated Goddesses with \textit{ht-fr nb.s}

<table>
<thead>
<tr>
<th>Associated Goddesses with \textit{ht-fr nb.s} as one goddess</th>
<th>Doc. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waset</td>
<td>Doc. 2, 7, 8, 9.</td>
</tr>
<tr>
<td>Hathor</td>
<td>Doc. 3, 5, 10, 23.</td>
</tr>
<tr>
<td>Imntet</td>
<td>Doc. 35, 36.</td>
</tr>
<tr>
<td>Meret-Seger</td>
<td>16, 17.</td>
</tr>
<tr>
<td>Weret-Hekaw</td>
<td>17.</td>
</tr>
<tr>
<td>Hathor-Imntet-Khefethernebes</td>
<td>Doc. 4, 11, 12, 15.</td>
</tr>
</tbody>
</table>

Table 3
Accompanying Goddesses with \textit{ht-fr nb.s}

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

− The first appearance of Khefethernebes as a separate female figure on a stela CG 34010 (Doc. 1) which dates back to the 18\textsuperscript{th} dynasty while the oldest record of the name of the goddess Khefethernebes as a locality is from a stela of Antefoqer as \textit{ḥfr nb.s} dates back to the reign of Amenemhat I.

− She also appeared in the 18\textsuperscript{th} 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 asagoddess, wearing a long tight dress, a hieroglyphic sign of the west upon her head. She often holds bows, arrows, \textit{wsl}, \textit{wsl} and \textit{nh} 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.
− 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 Imntet 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 Medinet 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”*spšt*”(Doc. 4), refers to western necropolis, the title “*hnwt tḥw nbw*” mistress of all lands (Doc. 17) and the title “*nbt 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
حبينة محمد المنياوي
قسم الإرشاد السياحي، كلية السياحة والفندق، جامعة قناة السويس

المملوكة
تأخذ من الآلهة المحلية بعض الأهمية في العبادات و خاصة إذا ما ارتبط الأمر ببعض الوظائف الهامة الخاصة بالمعبد ومنها تلك المعبودة الهامة و
lhft-hr nb.s التي عدت وت تم تقديسها في منطقة طيبة الغربية و "w3st" وهي وظائفها واشتمل عليها في شكل مجسم كمعبودة، تردي فستانا طويلا ضيفا،
والتي غالبا ما تم تمثيلها في شكل مجسم كمعبودة، تردي فستانا طويلا ضيفا،
وعلامة هيروجليفية للغرب على رأسها وتعلق في ذراعيها علامة "الحياة" nb التي تظهر بين علامة ""w3s، dд"، على علامة nb، أقدم تسجيل لاسم الإلهة خفت-حر

كتبت بهذا الشكل "Antefoqer نب.س" يعود إلى لحة من عهد الملك أمنمحات الأول. تشارك المعبودة خفت-حر نب.س في مناظر محاكمة المتوفى فهي تستقبل المتوفى الي العالم الآخر وتقدم للمتوفي الحماية والدعم.

المعبودة خفت-حر نب.س بالعديد من المعبدات كمعبودة واحدة مثل: حتحور، واست، امنتت، ورت-حكار، نوت، أيزيس، رت-سجر. تهدف المقالة إلى دراسة الصور والألقاب ووظائف المعبودة خفت-حر نب.س من أجل التركيز على أشكالها ودورها و ألقابها و علاقتها مع المعبدات الأخرى.

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