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Elite Theban Women of the Eighth-Sixth Centuries BCE in Egypt: Identity, Status and
Mortuary Practice

By

Jean Li

A dissertation submitted in partial satisfaction of the

requirements for the degree of

Doctor in Philosophy

in

Near Eastern Studies

in the Graduate Division

of the

University of California, Berkeley

Committee in Charge:

Professor Carol Redmount, Chair

Professor Meg Conkey

Professor Todd Hickey

Professor Benjamin Porter

Fall 2010

Abstract

Elite Theban Women of the Eighth-Sixth Centuries BCE in Egypt: Identity, Status and Mortuary Practice

by

Jean Li

Doctor of Philosophy in Near Eastern Studies, Egyptian Art and Archaeology

University of California, Berkeley

Professor Carol Redmount, Chair.

The roles and status of women in ancient Egyptian society remain imperfectly defined particularly in the Third Intermediate and Late Periods. Egyptology has generally examined women from the perspective of fertility and sexuality, thus defining the social roles of women as wives and mothers who derived their status from their male associations. This dissertation discusses women's roles by investigating the ways in which elite Theban women constructed and displayed their identities in their mortuary practices during the eighth-sixth centuries BCE (Dynasties 22/25-Dynasty 26). In Thebes, the archaeological remains of the eighth-sixth centuries demonstrate conspicuous identity displays by men, but where and how women fit into this period of "big personalities" has not been analyzed in detail.

This dissertation argues that the eighth-sixth centuries BCE was not a time of decay, as it is traditionally characterized in Egyptology, but instead a dynamic era in which its cultural products, especially mortuary practices, exhibited a creative tension between tradition and innovation. Identity construction by the ancient Egyptians during a time of rapid socio-political change is manifested in this tension of tradition and innovation. Women featured prominently in the innovations of cultural practices such as kingship, religion, art and mortuary practices, which suggest that they fully participated in the societal-wide preoccupation of identity construction. Therefore, the eighth-sixth centuries BCE provides a rare opportunity to examine the nuances of elite female identity constructions.

The material evidence for elite Theban women derives primarily from mortuary contexts. Therefore, this dissertation uses the mortuary practices of elite Theban women in the eighth-sixth as its evidentiary core. Relevant mortuary evidence was compiled into two databases: the Tombs and Contents corpus and the Funerary Objects corpus. The first contains information on the Theban tombs and their contents that attested to the presence of women or belonged to women. The Funerary Objects corpus contains information on unprovenanced mortuary objects belonging to women that are attributed stylistically to Thebes. The information in these databases was analyzed for patterns in the allocation of titles, the spatiality of tombs and distribution and type of funerary objects. Furthermore, this project used different theoretical lenses of memory, landscape, gender and identity to analyze elite female mortuary practices in Thebes. The application of these theoretical lenses to the

mortuary data revealed the ways elite women created and displayed important elements of their status and identity in death.

The results of the holistic analysis of elite female mortuary practices reveal that elite Theban women of the eighth-sixth centuries operated as active agents to more forcefully express their identities, especially status, albeit within the traditional societal modes and boundaries. Elite female strategies of identity construction were polysemic and complex. Elite female mortuary practices suggest, that, in contrast to traditional Egyptological understanding of women, elite Theban women of the eighth-sixth centuries did not derive their status and identity solely from their male relatives. Instead, their burial practices often reveal a concern with their own status independent of male associations.

Elite Theban women's concern for the display of their identity independent of men has implications for a number of issues concerning the social status of women in ancient Egypt, including the issue of mandatory celibacy of women in the Amen clergy. Another implication of this work is that Egyptology needs to expand beyond traditional frameworks of gender when analyzing women. By analyzing groups of women in their individual historical and socio-cultural contexts, this dissertation expands discussions of ancient Egyptian women beyond the monolithic categories of mother and wife. The archaeological analysis of the burial practices of elite Theban women of the eighth-sixth centuries suggests that ancient Egyptian women were active participants and contributors in societal trends of identity constructions. Elite female strategies of identity construction demonstrate complexities of identity conceptions by women that extend beyond the traditional scholarly characterizations that developed women's identities solely by reference to men.

FOR MY FAMILY

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INTRODUCTION

Scholarship characterizes the eighth-sixth centuries BCE, the transition from the Third Intermediate Period to the Late Period, as a period of socio-political confusion when Libyan, Kushite and Egyptian rulers laid claim to Egypt. This complex social and political environment created a period of cultural innovation. Women feature prominently in the innovations of this period, a situation that the art historical and archaeological records reflect. But the apparent prominence of women is only beginning to be explored in depth. My dissertation seeks to provide a more nuanced discussion of the positions occupied by elite Theban women in the politically and culturally volatile society of Egypt of the eighth-sixth centuries BCE.

Egyptological understandings of the roles women played remain surprisingly superficial, and it is this very superficiality of knowledge that results in the frequently monolithic treatment of women centered on their biology and sexuality. For the eighth-sixth centuries BCE, the only comprehensively studied group of women is the God's Wives of Amen. The women of other elite echelons remain under-researched. The ancient sources present a normative view of a fundamental gender division organized along lines of biology and sexuality. This normative view in turn has skewed Egyptology's disciplinary focus towards a portrayal of women as one-dimensional subjects whose identity were defined by men. Such simplistic understandings of women in ancient Egypt could be problematized by examining the archaeological evidence.

This dissertation probes the validity of such a standard view of representations of Egyptian women by examining the extant archaeological records left by the ancient Egyptian women. This dissertation examines elite Egyptian women using elite mortuary archaeology of Thebes as a case study. The analysis of female elite funerary evidence suggests that there is a potential disconnect between the ways Egyptian institutions represented gender and women and how women conceived of themselves as manifested in actual quotidian practices, such as preparations for death. The diversity of women's conceptions of gender and identity potentially affects the ways in which modern scholarship studies ancient Egyptian women.

I. ANCIENT EGYPTIAN WOMEN AND EGYPTOLOGY

I.i. Ancient Egyptian Portrayals of Women

Ancient Egyptians presented their society as organized along fundamental dualities that were often dichotomous. Egypt was comprised of the Black Land and the Red Land, Upper and Lower Egypt. The most fundamental dichotomy presented was that of the masculine and the feminine. Egyptian language specified only two genders, male and female. With very few exceptions, feminine nouns have suffix "t"s (Allen 2001, 35); thus *s3* was son, and *s3.t* was daughter. The feminine "t" ending is often added to masculine nouns to indicate the change in gender, for example, *sn* (brother) to *sn.t* (sister), *nb* (lord) to *nb.t* (lady). Therefore the title, *nb.t pr* is translated "Lady of the House," just as *hsy.t n hnw n pr*

Imn is the “Singer (female) in the Residence of the Temple Amen.”¹ To prevent any ambiguity, Egyptians also used determinatives in writing. Determinatives are one or more signs drawn at the end of a word to indicate the general idea of the word (Allan 2001, 28-29). In the case of names, a picture of a seated man or woman follows the name in order to indicate the sex of the person.²

Ancient Egyptian literary and artistic sources suggest that gender roles seemed clearly delineated in ancient Egypt, having their basis in theological understandings (Roth 2005, 211-212). Men and women were created at the same time therefore they are equal in antiquity and equally essential to the existence and function of the created universe. In this dualistic cosmology, almost every aspect of Egyptian ideology and art places women in the sexualized, yet passive role. In creation myths, as the hand of the god Atum, the female was literally the bodily extension of the male god. In the Egyptian understanding of creation, the male was responsible for actual creation; the female acted as sexual stimuli and a vessel receiving the seed of the man and keeping it safe until the moment of birth (Bryan 1997, 45). That is not to say that women did not contribute to the successful outcome of creation, for the offspring was not simply the grown seed of a man, but children also had their mothers’ heart (ib). In funerary ideology, the sexualized female images again functioned to stimulate the creative powers of the male as to bring about the rebirth of the male tomb owner (Cooney 2008b, 3-4). Thus, for the ancient Egyptians, in their normative presentation of the roles of men and women as structured through the body and reproductive functions, men would not have been able to occupy the same roles as women, that is, to excite the creative energies. The dualistic worldview of the Egyptians, the Black land and Red land, Upper and Lower Egypt, sun and Nile, earth and sky, suggests that the dichotomy between men and women was viewed as fundamental.

The apparent normative dichotomy of male and female also extended to spheres of activities. Women were associated with the house, while men were more readily associated with the public spheres of administration (Roehrig 1997, 13). The most ubiquitous feminine title, “Lady of the House,” did not mean “housewife,” but rather connoted “manager of the household estate,” mirroring in non-public life the functions and jobs of men in public life. The artistic cannons themselves allude to this separation of spheres of activities: men were

¹ When the Egyptians wanted to make a point about a woman taking on a male/masculine role, as in the inscriptions of Hatshepsut, she is explicitly referred to in the masculine. Hatshepsut, however, seems to be one of the few exceptions in which a woman adopted a masculine role, in this case, kingship, and conscientiously manipulated the language to serve this purpose. Moreover, Egyptians clearly did not view Hatshepsut’s reign as a normative rule. In fact, in the Abydos kinglists of Seti I and Rameses II, in the Dynasty following Hatshepsut, she was excluded from mention, along with such kings as Akhenaten. This speaks to Egyptian feelings concerning these practices as being outside of societal norms.

² Since the Egyptians were fairly unambiguous in expressing gender in their language, the present work chooses to take the written evidence at face value, unless other categories of evidence contradict the textual data. Undoubtedly, by taking the textual evidence at face value some of the nuances of gender, such as the issue of ambiguities, are lost. While it is possible that the Egyptians questioned the construction of gender in their culture, at present, there is no evidence in the corpora of evidence on women collected for this dissertation that expresses any ambiguities regarding gender conceptions outside of the social norms. Instead, it appears that women were operating to exert more independence within the expected social norms. Thus, the present work does not essentialize ancient Egyptian women; rather it uses the essential categories of the ancient Egyptians to examine their culture and society. Essential categories are used also because it is clear that critiques of gender essentialism “tend to have a rather paralyzing effect” and “we have to start somewhere” (Hamilton 2007, 30).

usually painted a red-brown, while women were usually depicted with a pale yellow skin color to indicate their infrequent durations spent outdoors.³ Egyptian women were legally equal to men, but societal ideals portrayed their activities as restricted to the household and household industries and social inferiors.⁴

Despite women's mythological importance in creation, however, women were not viewed as socially equal to men. From the extant inscriptional evidence, ancient Egyptian women were often, although not exclusively, identified by their husbands and their husbands' occupations. Subsequently, it has become a disciplinary praxis in Egyptology to suggest that women derived their status and identity from their spouses and/or their male relatives (e.g. Wilfong 1997, 36; Kroenke 2010). The ancient sources themselves give the same impression. For example, in the Instructions of Ani from the New Kingdom, the scribe writes, "Ask a woman, what is her husband, ask a man about his profession" (Toivari-Viitala 2001, 17 n.20).

The normative view of women presented by ancient Egyptian society was based on gender roles as informed by reproductive capabilities. Women represented the feminine energy that was an essential part of the process of creation. Just as male and female energies played their parts in creation, men and women had their own gender roles to assume. Women ran the house, while men ran the country. Socially, men were viewed as active agents and women as passive objects of men's agency.⁵ This dichotomous gender conception may have meant that boundaries between men's and women's roles were not often blurred, as any blurring would have been seen as endangering existence (Roth 2005, 212). This apparently normative view has consequently affected the ways in which scholars approach the subject of women and gender.

I.ii. Egyptology and gender

The Egyptian sources, presumably created and controlled by men, present a fundamental division between men and women to contemporary researchers. Men participated in public life while women ran the household. The man was the active agent of creation, while women assisted in creation through their reproductive potentials. Such is the normative view suggested by the ancient sources. Given such a normative view, it is

³ This does not mean that women were universally cloistered, but rather that the artistic canons reflected the Egyptian ideals of masculinity and femininity.

⁴ From the earliest records, Egyptian men and women had equality in legal status (Johnson 1997, p. 175), but legal equality does not equate to social equality. Perhaps the concept of equality, or rather striving for equality, is one that we ascribe to the ancients rather than something they may have themselves contemplated at great length. For the Egyptians the idea of gender equality may have been beyond the realm of contemplation. Much of our modern views of gender equality are that men and women can perform tasks interchangeably and occupy the same offices and positions.

⁵ Recently, Shih (2009, 315-316) took a step further by suggesting that the highly sexualized visual representations of women in ancient Egypt served as a mechanism to maintain gender inequality. She suggests that ancient Egyptian images of women "silenced women and relegated their subjectivities to their bodies and biology, while giving voice to a male dominant patriarchy that codified the conventional/natural/ideal ways of representing women."

unsurprising that Egyptologists have consistently analyzed women from the perspective of their sexuality and biology, constructing female identity as derivative of male identity.

Meskell (2000, 253-254) has suggested that Egyptology came late into analyses of gender. As part of the disciplinary evolution, Egyptologists used philology and art history to explore aspects of the social life of ancient Egyptians and have not neglected *per se* sex and gender. What is problematic, however, is that in Egyptology the study of gender generally has been the study of men, and more importantly, the study of women as defined by men. Women have been examined from the perspective of general studies (Robins 1993; Capel & Markoe 1997), philological studies (Ward 1986; Fischer 2005, etc.), institutional and religious studies (Graefe 1981; Troy 1986; Naguib 1991; Onstine 2005) and more anthropologically oriented studies (Toivari-Viitala 2001). These studies, however, still focused on examining the roles of women using biological and sexual frameworks.⁶

Egyptology's tradition of privileging textual and elite evidence (Graves-Brown 2008, xviii) has resulted arguably in relatively limited understandings of Egyptian society. In many ways, this makes the task of studying women as a group and as social agents more difficult. After the Old Kingdom, women did not appear to play a major role in the bureaucracy of the government (Fisher 1976), and rarely were women identified as owners of their own tomb structures.⁷ Superficially, on the textual level, Egyptian women appeared to play a very small part in the formation of their society.

The 1980s and 1990s saw a number of publications on ancient Egyptian women, with Robin's (1993) work as the first critical overview of women in ancient Egypt (Graves-Brown 2008, x). Additional studies on ancient Egyptian women have focused on their sexuality and femininity as it is tied to death and rebirth (Troy 1986; Manniche 1987; Cooney 2008b). Among the explicitly theoretical works in Egyptology are the studies of Montserrat and Meskell.⁸ Montserrat's works (1996, 1998) focus primarily on the Graeco-Roman period that is outside Egyptology's traditional focus on the Pharaonic era. Meskell's (1999, 2002, 2004) various works on gender and social life at Deir el-Medina have been widely criticized in Egyptology for her use and interpretation of the textual evidence (Morris 2002a; 2002b; Cooney 2003, 675), and for its intensively theoretical approach that lacks intersection with the evidence (Toivari-Viitala 2002, 385).⁹

⁶ See for example, Shih's (2009, 310-311) critique of Egyptology's use of sexual and/or biological frameworks to analyze visual representations of ancient Egyptian women.

⁷ See Roth (1999) for a discussion on women as the sole owners of tombs.

⁸ Wilfong's (1997) catalogue accompanying the *Women and Gender in Ancient Egypt* exhibition at the Kelsey Museum of Anthropology attempted to engage with ideas of gender but fell back to a focus on women, as "constructions of "other" gender categories are ambiguous and debatable at best in the pharaonic period, and predominantly in literature" (Wilfong 1997, 87).

⁹ Of course, the present work's focus on women leaves out major foci in gender theories and studies. Gender theory is not the exclusive realm of finding women and explaining their roles, gender theory also deals with men and male and female sexuality, queer theory and increasingly studies of the constitution of masculinity. Although most Egyptological literature and analysis remains implicitly androcentric, masculinity is rarely explicitly the focus of studies (Graves-Brown 2008, xi).

In fact, Egyptology is still somewhat reticent in embracing gender theories. In the recently published, *Sex and Gender in Ancient Egypt* (2008) Graves-Brown, the editor, sums up a general Egyptological attitude towards investigations of gender when she wrote, "It was with some trepidation that...Swansea University's

Part of Egyptology's continued reticence to embrace much of the gender theories currently utilized in anthropology may lie in the richness of data and disciplinary traditions regarding the interpretations of such data. While feminist studies were finding that contemporary biases influenced interpretations of the past, Egyptologists, using the traditional philological and art historical tools did not necessarily find the same degree of oppression of ancient Egyptian women. In many ways Egyptologists' reliance upon the textual data, however, continues to contribute to the maintenance of traditional disciplinary views of ancient Egyptian women.

The ancient sources and Egyptology's own disciplinary traditions have resulted in a portrayal and understanding of ancient Egyptian women as passive, sexualized beings whose identities were dependent upon their male counterparts. The institutional norms preserved in literary and monumental sources, however, may not reflect the ways in which women constructed their identities in daily life. The prominence of women in the archaeological records of the eighth-sixth centuries calls into question such representations of women. It is the goal of this dissertation to use traditional Egyptological methods and contemporary anthropological approaches to enrich current understandings of ancient Egyptian elite women in Thebes during a politically and socially innovative period.

II. METHODOLOGY

To begin clarifying women's roles during the eighth-sixth centuries BCE, my dissertation relies on a holistic analysis of the extant mortuary material of women, the majority of which originate at Thebes. The very existence of the funerary goods suggests that these objects were elite objects; thus my dissertation investigates the mortuary practices of elite Theban women. Given the Egyptian worldview and hierarchical organization of Egyptian society, the mortuary practices of women likely reflect aspects of how they understood their identities, be it gender or status.¹⁰ What is unknown or little discussed are the ways in which women, specifically Theban women, constructed their identities.

Questions asked in this dissertation include: What forms of burials are practiced by non-royal elite women¹¹ in Thebes in the eighth-sixth centuries BCE and what do these reveal about how women constructed and presented their identities in death? What aspects of elite female identity were most emphasized in the mortuary practices of Theban woman and

Egyptology museum...welcomed participants to our third annual conference...well-meaning colleagues had cautioned against organizing a conference on gender as it would attract alternate views. Would we bring Egyptology at Swansea into disrepute?"

¹⁰ Identity, as an area of scholarly investigation, has been well explored in archaeological and anthropological literature and is beginning to be utilized broadly in Egyptology (for example the recent works of Graves-Brown 2008; Saleh 2007; Balbaligio 2006; Riggs 2005). Current scholarly consensus is that a person's identity is made up of intersecting axes of social variables such as sex, gender, sexuality, age, ethnicity and class, among many others (Meskell 2001, 188-194). These variables are interrelated and independent and may assert differential impact on a person's identity at different stages of life.

¹¹ By non-royal women, I specifically mean those women who were not queens or God's Wives of Amen (who comprise relatively well-studied groups). Although I use the term non-royal, there are a few women in this dissertation who have membership in the royal houses of the Libyan Period.

why? Can the results of this investigation deepen our present scholarly understanding of the social roles of women in the innovative era of the eighth-sixth centuries BCE and if so, how?

A holistic analysis of the burial practices of eighth-sixth centuries BCE Egyptian non-royal elite Theban women forms the evidentiary core of my investigation. I first compile a corpus of mortuary evidence featuring elite Theban women (Appendices A and B). I analyze the mortuary evidence and their architectural settings through the combined lenses of different theories: landscape, materiality, memory work and identity. I use these theoretical approaches in order to understand how the agency of elite Theban women manipulated their mortuary environment and cultural products.

Such an undertaking required the creation of two databases containing the archaeological and inscriptional evidence of elite female mortuary practices. The first database includes information—the tomb architecture, funerary assemblage and physical remains if present—on elite female burials with secure archaeological contexts, that is, excavated contexts. I refer to this database as the “Tombs and Contents database.” Each record in the Tombs and Contents database (Appendix A) also includes any prosopographic information (when known) about the tomb owner. To date the tombs and objects, I rely on scholars (Munro 1973; Raven 1978-9; Kitchen 1986; Graefe Taylor 1985; 2001b; 2003; Aston 1987; 2003, etc.) who have previously studied the material culture and archaeology of the Third Intermediate Period. In a few instances I disagree with the dating; this is noted in the record.

The second database, the “Funerary Objects database” (Appendix B), is a compilation of inscribed funerary objects that are stylistically provenanced to Thebes, but lack archaeological context, and are dated to the eighth-sixth centuries BCE. Each record in this database specifies the type of object, describes the object, translates or describes a selection of the inscriptions, and provides an image of the object when available. Based on the extant inscriptions, each object is presumed to belong to a woman unless otherwise specified.

The two databases are not comprehensive; rather they are compiled from published material available to me at the University of California, Berkeley. In addition, I traveled to the Metropolitan Museum of Art in New York and the Oriental Institute, Chicago¹² to examine objects collected from excavations at Deir el-Bahri and Medinet Habu, two of the locations where there are the highest concentrations of female burials in Thebes.

III. ORGANIZATION OF DISSERTATION

Chapter One presents a historical overview of the first half of the first millennium BCE. It argues that these centuries of the Third Intermediate and Late Periods constituted an era of interplay between tradition and innovation in all aspects of Egyptian culture and is

¹² The research trips were made possible with assistance of a grant from the Stahl Endowment of the University of California at Berkeley. I would like to thank Drs. Marsha Hill, Susan Allen and Morena Stefanova for access to the objects and archival material and their kind assistance at the Metropolitan Museum of Art. At the Oriental Institute, I'd like to thank Dr. Emily Teeter, Mr. John Larson, Museum Archivist, and Ms. Susan Allison, Assistant Registrar, for their help.

therefore an appropriate context to investigate the role of women. Although these are general trends in the eighth-sixth centuries BCE, women are prominently featured in these innovative social practices. The innovative culture created a social milieu in which women could both operate within traditional modes and more innovatively express aspects of their identities in their burial practices.

Chapter Two examines the titles of women in both the Tomb and Contents database and the Funerary Objects database. Titles contain salient markers of identity, and I use frameworks of gender and identity to investigate aspects of women's identities. Egyptological discussions emphasize the gender component of women's identities, in terms of sexuality or fertility, or in terms of their relationships to men. I use the distribution of the titles women incorporated in their funerary monuments to argue that for elite Theban women of the eighth-sixth centuries, gender was a less salient component of their identities than their social rank and professional status. The chapter concludes by comparing titles held by Theban women during the eighth-sixth centuries BCE with those used in other periods to look for the reflection of tradition and innovation practiced by women.

Chapter Three examines the most visible element of Egyptian mortuary practice, the forms of interment. I use recent discussions in archaeological research about memories as they are tied into the physicality of the mortuary landscape to analyze the burial practices of elite women in the Theban necropolis. I argue that the memories embodied in the physical topography and human-made monuments of Western Thebes created a mortuary landscape laden with symbolic associations that elite women incorporated into their own burial practices as part of their identity construction. The interplay of tradition and innovation in burials and monumental tombs of the Theban necropolis in turn helped Theban women define and express aspects of group and individual identities.

Chapter Four analyzes the objects that constituted the funerary assemblage found in women's burials. I view the funerary assemblages as the material manifestations of the social and economic wealth of elite women. This chapter correlates women's titles with their funerary objects, and in the process re-examines the category of "elite" and the materials and mechanisms that embodied elite status in funerary objects using Bourdieu's ideas on distinction. Chapter Four then examines how these objects also reflected the differentially scaled practices of status and identity construction by women.

This dissertation concludes by summarizing and synthesizing the findings of each chapter. The findings suggest that the burial practices of eighth-sixth centuries BCE elite women in Thebes demonstrated that women assumed agency in each aspect of the burial practice. The material remains of the funerary practices of elite women manifested the individual and group identity needs of women. Lastly, the dissertation suggests that the political, social and cultural currents of the Third Intermediate Period created for women of Thebes of the eighth-sixth centuries BCE a less restrictive social milieu in which to construct and display their identities in their monuments for eternity.

CHAPTER ONE: A HISTORICAL OVERVIEW OF THE EIGHTH-SIXTH CENTURIES IN EGYPT: TRADITION, INNOVATION AND WOMEN

INTRODUCTION

The first millennium BCE in Egypt is often characterized as a period of decay (Mysliwiec 2000). Political fragmentation and internal weakness allowed non-Egyptians to repeatedly take control of Egypt. Egypt lost cultural prestige in the ancient Near East and Mediterranean. By the concluding century of the first millennium BCE, Egypt had lost its independence entirely and became a Roman province. Implicit in scholarship is the idea that the “beginning of the end” of Egyptian culture had its foundations in the first half of the first millennium BCE, which Egyptologists call the Third Intermediate Period.¹

The Third Intermediate Period (c. 1069-664 BCE) spans Dynasties 21 and 25, covering the eleventh-seventh centuries BCE.² During these centuries, Egypt fragmented, initially split into two, with a king in the north and the High Priest of Amen controlling the south. Beginning in Dynasty 22, the Libyan population that already entered Egypt during the New Kingdom became a powerful presence and men of Libyan descent ascended to the throne of Egypt. At the beginning of the eighth century, Nubian potentates took control of Egypt and removed the Libyans from power.

The situation in Egypt of the first half of the first millennium BCE is one of political and cultural complexity. The archaeological evidence demonstrates discontinuity from New Kingdom cultural and political traditions, and this resulted in the characterization of this period as a time of decay. Rather than a time of disintegration of Egyptian culture, the Third Intermediate Period was a period of innovation in the face of a desire to adhere to tradition. The political and social turbulence of the period prompted the citizens of Egypt, and especially Thebes, to emphasize the traditions of their glorious past. At the same time, the influx of new peoples and cultures and, consequently, the necessary changes in society meant that the Egyptians also had to initiate new changes to traditional religion, arts and literature.

The eighth-sixth centuries, the transitional period between Libyan, Kushite and Saite control of Egypt, constitute the most complex era in a complicated time of political and

¹ This dissertation follows the chronology used in Shaw (2000), the *Oxford History of Ancient Egypt*. There are a number of problematic issues that affect agreement on the reconstructions of the chronology of this period (Niwinski 1979). These are minor concerns in comparison to the controversial revisionist history forwarded by James et al. (1991) and used by Morkot (1991, 2000) (and Dodson (2000) to a lesser extent) to drastically reduce the dates of the New Kingdom (lengthening its duration) and thereby shortening the conventionally agreed upon length of the Third Intermediate Period by some 250 years (James et al. 1991, 258, table 10:4). All scholars agree, however, that the Saite control of Egypt in 664 BCE falls firmly into the Late Period.

As this dissertation focuses primarily on the period of the Libyan/Kushite to Saite transitions of power, it follows, for the most part, the traditional division of pre-Saite control as the Third Intermediate Period. This dissertation uses the general dates of eighth-sixth centuries BCE in order to avoid unnecessary confusion and complexity. Due to the overlap between the Libyan and Kushite control of Egypt it would be exceedingly confusing to use “Late Period” when discussing Kushite aspects and “Third Intermediate Period” when referencing Libyan components. Furthermore, the present work also avoids using absolute dating in the discussions since future advancements in scholarship and research will undoubtedly result in major revisions in the chronology of this era.

² The most comprehensive study on the history of this period remains Kitchen (1986), *The Third Intermediate Period in Egypt*.

cultural changes. It is during these transitional years that the most interesting dynamics of cultural traditions and innovations occur.³ Much of the tension between tradition and innovation is seen at Thebes in the archaeological and historical records. Thus, Thebes in the eighth-sixth centuries is a good case study with which to examine a neglected element of Egyptian society in scholarship, women. The Theban material culture of the eighth-sixth centuries shows a progression towards ostentatious displays in the monuments of male officials and royal women, such as the God's Wives of Amen. What has not been fully investigated, however, are the non-royal, but still elite, women who were the denizens of this vibrant city during this socially and culturally dynamic period, when boundaries were broken and reconceptualized. This dissertation argues that this era of change provided a less restrictive atmosphere for individual and groups of elite women to express aspects of their identities in more forceful and explicit ways than in earlier periods.

Ancient Egyptian women, as discussed in the Introduction, have been studied from limited perspectives that focused on their sexuality and reproductive capabilities. Moreover, ancient Egyptian women are characterized as mothers, daughters and wives who derived their status and construct their identities from their spouses and male relatives. This dissertation uses the elite female mortuary evidence from Thebes in the eighth-sixth centuries BCE as a case study to argue that women in fact were not necessarily reliant upon men in constructing their identities. The analysis of the funerary archaeology of elite women, in their traditional and innovative aspects, reveals that women did have, and overtly expressed, status and identities independent of male associations. This chapter provides a historical overview of the eighth-sixth centuries BCE that emphasizes the innovations within Egyptian traditional practices, especially as they apply to women. This theme of tradition and innovation contextualizes the analyses of elite female burial practices in Thebes in each subsequent chapter.

HISTORICAL OVERVIEW

The Third Intermediate Period followed the collapse of Dynasty 20 in the New Kingdom.⁴ The end of the New Kingdom was ushered in by a civil war between Panehsy, the viceroy of Kush and the Ramesses XI, King of Egypt. This was followed by the so-called Renaissance era under the kingship of Ramesses XI. Despite Ramesses XI's nominal control of Egypt, the country was already in a fragmented state with the south under the control of Herihor, the High Priest of Amen, who also briefly usurped royal prerogatives (Kees 1964, 7; Kitchen 1985, 5), and the north was governed by Smendes. Upon the death of Ramesses XI, Smendes assumed the kingship of Egypt and inaugurated Dynasty 21, and the

³ The material culture of this period, such as art and burial practices, are often described as demonstrating a synthesis of "classicism" and "eclecticism" (Kees 1964, 161).

⁴ In general, scholars suggest that Dynasties 21-25 constitute the Third Intermediate Period, which concludes with the Saite Dynasty 26's rise to power, which in turn inaugurated the Late Period. This division is based on changes in political power, but much of the cultural aspects of Dynasty 21 continue into the Libyan Period (Dynasties 22 and 23) (Leahy 1990; Jansen-Winkel 1994) while the more expansionist socio-political policies of Dynasty 25 resemble those of Dynasty 26. Thus, Jansen-Winkel (1999; 2006) proposes the recognition of Dynasty 21 as part of the Libyan period and Dodson (2001, 388) suggests marking Dynasty 25 as the beginning of the Late Period.

beginning of the Third Intermediate Period. However, the *status quo* of fragmentation was maintained and the High Priests of Amen continued to rule the south from Thebes (Kitchen 1986, 246-253).⁵

In the course of Dynasty 21, Egypt became a theocracy in which the kings were temporary holders of the royal office appointed by the god Amen (Taylor 2000, 346). The result of this breakdown of the power of kingship, from the king as the penultimate ruler to a theocracy in which the king was a subordinate of Amen, resulted in the devaluation of the office. In Dynasty 21, High Priests of Amen, such as Pinodjem I, began to refer to themselves as “king” by writing their names in cartouches (Kitchen 1986, 257-259). Thebes effectively became an autonomous theocratic state under the rules of the High Priests of Amen, who also held the post of commander of the army (Kitchen 1986, 257).

The loss of absolute power of kingship allowed the office to fall into foreign hands at the end of Dynasty 21. Psuesennes II, the last king of Dynasty 21, married his daughter Maatkare to Osorkon, the son of Sheshonq I, the first king of the ethnically Libyan Dynasty 22 (Kitchen 1986, 286; Taylor 2000, 335). From this point on, Egypt entered the Libyan Period, here defined as Dynasties 22-24. The political fragmentation of Egypt continued, and, by the end of the period, all three dynasties ruled over different parts of Egypt and two kings, a prince regent, four Great Chiefs of the Ma and a Prince of the West laid claim to the Delta (Taylor 2000, 337). Egypt’s state of political fragmentation has resulted in scholarly characterizations of this period as the “Libyan Anarchy” (Ritner 2010, 1).⁶

Kushite incursions into Egypt under the Nubian king Kashta during the latter part of the eighth century BCE brought about the beginning of the end of the Libyan hegemony.⁷ The Kushite kings undertook a policy restoring Egypt’s power and prestige at home and abroad. They initiated trade with and military campaigns into the Levant as well as political machinations against the dominant power of Assyria. These political machinations backfired, however, and led first to Assyrian incursions into Egypt by Esarhaden, and

⁵ Dynasty 21 provides a good example of the scholarly debates in reconstructing the history of the period. While most scholars (Kitchen 1986; Shaw 2000) place Dynasty 21 within the framework of the Third Intermediate Period, Bierbrier (1975) applied the term “Late New Kingdom” to the entire period from c. 1300-664 BCE to indicate cultural continuities from the Ramesside Period.

⁶ Reconstructions of the end of Libyan Dynasty 22 involve the creation of a collateral Dynasty 23 by the rulers of Dynasty 22. Kitchen (1986, 336) suggested that Dynasty 23 was based at Leontopolis in the Delta. More recently, scholars such as Leahy (1990, 184-186), Aston (1989, 139-153) and Taylor (Aston and Taylor 1990, 131-154) have challenged not only the geographical location of the power base of Dynasty 23, suggesting Thebes as an alternative, but also the composition of the Dynasty by placing king Takeloth II in Dynasty 23 rather than Dynasty 22 (Ritner 2010, 1).

⁷ It comes as no surprise that there are scholarly disagreements as to the exact point when Nubians assumed control of Egypt. There is no evidence of Nubian political presence in Egypt before the eighth century (Török 1997, 85). The major source for this period is the so-called Victory or Triumphal Stela of Piye found at Gebel Barkal (Taylor 2000, 353) that details the conquest of Egypt by Piye in the mid-eighth century. A stela fragment attributed to Kashta found at Elephantine points to Nubian influence in the south before 750 BCE (Török 1997, 83). It appears, however, that after his successful military campaign to Lower Egypt, Piye returned to Nubia, leaving the political organization of Egypt virtually unchanged. It was not until the end of the eighth century that Kushite control of Egypt was consolidated by Piye’s successors. Piye’s successor Shabaqo made Memphis his royal residence and, from this point on, the Kushite kings ruled both Egypt and Nubia from this traditional capital of Egypt (Török 1997, 167).

subsequently the sacking of Thebes by the forces of Ashurnasirpal and the annexing of Egypt to the Assyrian empire (Taylor 2000, 358-359).

Returning to Assyria to deal with domestic political issues, the Assyrians installed as governors of Egypt men from a family in Sais. Soon after, during the collapse of the Assyrian empire, Psamtek, the Saite governor, declared Egyptian independence and became King Psamtek I. Within his first decade of rule he achieved reunification and started Egypt on the road to the Saite renaissance (Lloyd 2000, 371-372). In the process of consolidating power, Psamtek had his daughter Nitocris adopted as the successor to Shepenwepet II as the future God's Wife of Amen.⁸ Subsequent kings of Dynasty 26, Psamtek II and Amasis, also installed their daughters, Ankhnesneferibre and Nitocris II, respectively, as God's Wives of Amen.

The Saite Period (Dynasty 26) is characterized as a period of renaissance in areas of culture, such as religion, arts and literature, and the economy of Egypt. The Egyptian economy was revived with the reestablishment of Egyptian trade with the eastern Mediterranean. Naukratis was established as a trade centre as early as the reign of Psamtek I. By 570 BCE, Naukratis became the customs depot through which all Greek trade was by law required to flow. Agricultural production also assisted in reviving the economy of Egypt (Lloyd 2000, 374-375). The art of the period evoked earlier Old and New Kingdom styles, a practice that scholars refer to as "archaism." This period of cultural strength and political unification ended with the Persian Empire's conquest of Egypt in 525 BCE.

The rapid political fluctuations transformed the socio-cultural composition of Egypt during the eighth-sixth centuries BCE, creating an era that is characterized by a tension between tradition and innovation. This dynamic interplay of innovation within traditional practices demonstrates a marked search for identity distinction, and an understanding of what it meant to be Egyptian. As Ritner (2010, 2-8) suggests, the eighth-sixth centuries BCE constituted a period of innovation and changes in concepts of kingship, religion, art and burial practice. The increased presence of women, exemplified by the elevation in importance of the God's Wife of Amen institution, in these cultural aspects also reflects the tension between tradition and innovation.

TRADITION AND INNOVATION: KINGSHIP, RELIGION, ART, BURIAL PRACTICES AND WOMEN

Traditionally, ancient Egyptian women have been associated with the domestic sphere and are characterized by ancient sources and modern scholarship as wives, mothers and daughters (Roehrig 1997, 13). Royal women were queens and princesses, and rarely rulers in their own right. Non-royal elite women were even more limited in their roles. As a Lady of the House, a woman was responsible for the running of her household. Outside the

⁸ During the eighth-sixth centuries, the office of God's Wife of Amen became an important political tool used by the kings of each new dynasty to consolidate their power in the important center of Thebes. The office of God's Wife of Amen was filled by a royal daughter who represented the royal power in the south. The God's Wife of Amen became increasingly important throughout the eighth-sixth centuries and the women who held the office assumed royal prerogatives, effectively ruling Thebes.

domestic sphere women had limited participations in religious institutions, mostly performing tasks that were associated with music (Bryan 1997, 41; Roehrig 1997, 13). After the Old Kingdom elite women rarely held civic or administrative office (Bryan 1997, 39). By the New Kingdom women were confined to the roles of singers, dancers and harpists in their public and professional lives (Bryan 1997, 43).

The restrictive roles of women changed, however, in the eighth-sixth centuries BCE. While still retaining the traditional titles and offices such as musicians and singers, the duties of elite women expanded exponentially. The archaeological and art historical records of this period demonstrate a new prominence of women in religious and civic life, revealing the roles women played in the innovations seen in all aspects of Egyptian culture, especially in kingship, religion, art and burial practices.⁹

Kingship

In the eighth-sixth centuries elite women played a significant role in the government of Egypt. A string of women holding the office of God's Wife of Amen effectively became rulers of Thebes, taking on royal prerogatives. As mentioned above, after the fall of the New Kingdom, the power and ideology of kingship degraded steadily. Rather than being viewed

⁹ Other aspects of the culture, such as language and literature, during this period also demonstrate change. The presence of women is not as evident in the literary and linguistic innovations, but these changes should be noted.

The eighth-sixth centuries saw the appearance of a new Egyptian script, demotic, which was the cursive script that developed from late New Kingdom hieratic (Lichtheim 1980, 8). In Upper Egypt, the hieratic script in the textual evidence became more and more cursive and developed into "abnormal hieratic." The earliest datable examples of abnormal hieratic are from Dynasties 21 or 22 and were usually administrative documents. The use of abnormal hieratic in Upper Egypt continued into Dynasties 25 and 26, at which time, the script was used in private legal deeds and differing in study of phrasing and form from Lower Egyptian documents (Vleeming 1981, 35ff).

In Lower Egypt the first appearance of demotic is datable to the reign of Psamtek I (P. Rylands 1 & 2 and Stela Louvre C101) (Depauw 1997, 22). It was also during the reign of Psamtek I that demotic began to replace abnormal hieratic in Thebes. At first Theban scribes adopted elements of demotic style, orthography and juridical terminology while continuing to use hieratic script but by the reign of Amasis at the end of Dynasty 26, demotic had become the official script of the administration and the legal system (Depauw 1997, 22-23) and assumed the position of the vernacular.

Overall, the textual evidence of the period reveals simultaneous adherence to tradition and creative innovation. It has been noted that beginning in the eighth-sixth centuries, Egyptian language usage became eclectic (de Manuelian 1994). Monumental inscriptions were composed in classical Middle Egyptian, although Late Egyptian phrasing was often included, perhaps unwittingly (Lichtheim 1980, 4). The autobiographical inscriptions of this period demonstrate a traditional piety yet at the same time there was more concern about a successful afterlife. Success and happiness was apparently dependent on the gods, but piety demanded that one enjoyed life (Lichtheim 1980, 5). In other genres, traditional New Kingdom staples such as Instructions and Tales continued to be composed but with important innovations. The Tales were lengthier and more complex than before and introduced motifs derived from other cultures (Tait 1992, 304). Yet at the same time, there was a strong passion for the past, for example, as seen in the Setne tales that featured known historical figures such as Prince Khaemwaset of the New Kingdom. Demotic Instructional literature also differed from historical antecedents. Instructions from earlier periods usually presented moral maxims through vignettes of daily life built up through sequences of interconnecting sentences. Demotic instructions, however, were pithy and consisted of single, self-contained sentences written in plain prose, with each sentence occupying one line of the page, giving each composition a new miscellaneous character (Lichtheim 1980, 9).

as the holder of a supreme office in his own divine right, the king was viewed as a subordinate appointed to the office of kingship by the god Amen (Taylor 2000, 346). This meant that elites such as the High Priests of Amen at Thebes, who were perceived as having the favor of Amen, could and did, assume the duties and prerogatives traditionally associated with kingship. Thebes became a separate political entity ruled by the High Priests of Amen who assumed the traditional kingly titlature and prerogatives, such as writing their names in cartouches, officiating in temple rituals and implementing building projects. Even the attempts by the early kings of Dynasty 22 to reassert the power of kingship and unify Egypt proved unsuccessful in curtailing the influence of the High Priests of Amen at Thebes.

Perhaps in an effort to combat a growing sentiment of secessionism in Thebes, as well as to curtail the influence of the High Priests of Amen, in the eighth century Osorkon III of Dynasty 23 installed his daughter Shepenwepet I at Thebes as the God's Wife of Amen (Kitchen 1986, 317). Originally held by the royal women of Dynasty 18 the office of God's Wife of Amen continued in use in Dynasties 19 and 20 (Robins 1993, 149-153). In the New Kingdom the title of God's Wife of Amen appeared to have been merely one of the many titles held by royal women and seemed to have few actual duties or political import (Robins 1993, 153). Beginning in the eighth century, however, the God's Wife of Amen institution fulfilled a political function as a royal presence in Thebes so well that it began to overshadow that of the High Priests of Amen and the God's Wives of Amen took over the prerogatives of kingship (Kees 1964, 156-162). The status of God's Wives of Amen rose steadily until, in Dynasty 25, these women appeared with greater prominence than the king on private and public monuments of Thebes.¹⁰ The status of these women was maintained in the Saite Period when the Saite kings of Dynasty 26 continued to install their daughters into the office even after the consolidation of Egypt.

As the prominence of their office rose, the God's Wives of Amen took on the trappings of kingship outright. In an innovative manipulation of tradition, the God's Wives of Amen used titlature that imitated the titlature of the Egyptian king (Graefe 1981, 111), complete with epithets and names written inside cartouches (Robins 1993, 156). Shepenwepet I was the first to adopt royal titlature. Her titlature consisted of the throne name "United with the heart of Amen" and the Horus name of "Horus who produces herself like Khepri" (Török 1997, 148), which drew direct associations with the kingship traditionally practiced by the king as divine ruler prior to the subordination under the theocracy of Amen. The subsequent God's Wives of Amen after Shepenwepet I continued the practice of adopting the form of a traditional royal titlature but with throne names that referenced the goddess Mut (Zeissl 1955, 64), which may have stressed their associations with the role feminine powers played in kingship. In the tombs of the high officials of Thebes located in the Asasif, the cartouches of the contemporary God's Wife of Amen were often carved on the walls and filled before those of the kings.¹¹ This practice by governmental officials suggests that the adoptions of royal titlature by the God's Wives of Amen were not merely affectations of puppet rulers but reflected their tangible religious and political influence in Thebes.

¹¹ See for example the lintel of the entryway to the sunken court of Ankh-Hor's tomb (TT 414), where the cartouches were first filled with Nitocris' name, and the name of Psamtek II left out.

The iconographic evidence of the God's Wives of Amen also demonstrates that they assumed royal prerogatives. The God's Wives of Amen are depicted on the same scale as the gods, and/or purified, crowned, and embraced by gods—all of which were prerogatives traditionally reserved for the king. Among the most significant iconographic evidence of the assumption of kingly status by the God's Wives of Amen are the scenes of the presentation of *Maat* to the gods by these women. *Maat*, as the universal tenet of truth and order, is the principle by and with which the king governed Egypt and ensured the continuity of the universe. An iconographic device of the New Kingdom, the presentation of *Maat* by the king was an expression of the legitimacy of the king to rule (Teeter 1997, 82). These scenes of presentation were placed in public areas of temples, and the donors of *Maat* were almost universally kings (Teeter 1997, 89). Yet, by the eighth-sixth centuries BCE, the God's Wives of Amen depicted themselves in this traditionally royal mode of presentation.

During the eighth-sixth centuries BCE, scenes depicting the presentation of *Maat* by the God's Wives of Amen (from Shepenwepet I to Ankhnesneferibre) are found on the walls of the small chapels at Karnak and on the walls of their tombs at Medinet Habu (see Teeter 1997, appendix, class K, 113-115 for locations). Moreover, the God's Wives of Amen of the Saite Dynasty, Nitocris and Ankhnesneferibre, are shown accompanied by their subordinates, whose presence Teeter (1997, 13) suggested may have bolstered the power of the God's Wives of Amen beyond their religious legitimacy.

In Dynasty 25 the God's Wife of Amen, Shepenwepet II, assumed yet another royal prerogative: the celebration of the *sed*-festival (Ayad 2009, 112). The *sed*-festival is the traditional jubilee of kings that began in the Early Dynastic Period. Designed to renew and rejuvenate the king's power and right to rule, the *sed*-festival was explicitly linked to kingship (Nicholson & Shaw 1995, 256). Depictions of Shepenwepet II celebrating her *sed*-festival are found on blocks that originally comprised the chapel of "Osiris-who-perpetually-gives-life" at Karnak (Ayad 2009, 110). Although the blocks from the Chapel of "Osiris-who-perpetually-gives-life" depict Shepenwepet celebrating the *sed*-festival, there is evidence that Amenirdis I, Shepenwepet II's predecessor, may have begun this practice. In relief scenes on the façade of Amenirdis' I mortuary chapel at Medinet Habu and the chapel of "Osiris-ruler-of-eternity" at Karnak, she is depicted as receiving symbols of the *sed*-festival from the goddess Mut (Ayad 2009, 114).

The increase in power of the traditionally politically insignificant office such as the God's Wife of Amen is an example of 1) the innovations in traditional practices of the eighth-sixth centuries, and 2) the increased participation of women in these innovations. Not only were these women important agents for imposing political order, they effectively assumed the duties and privileges of kingship. The God's Wives of Amen took on the traditional titles of kingship but also modified them to indicate their own status and identity. The God's Wives of Amen are also depicted presenting *Maat*, a prerogative traditionally reserved for the king. Moreover, the God's Wives of Amen are depicted renewing and rejuvenating their power in the *sed*-festival. Such innovative assumption of the traditional royal prerogatives established and displayed the power and status of the God's Wives of Amen. The power held by the God's Wives of Amen was simultaneously an indication of the continued degradation of the concept of kingship and a demonstration of boundary-breaking practices of women during the eighth-sixth centuries BCE.

The God's Wives of Amen were not the only group of women that impacted and changed kingship in Egypt of the eighth-sixth centuries. The increased importance of women in kingship is also seen in the practice of kingship under the Nubians. Adhering to Egyptian tradition, the Kushite kings assumed the mantle of traditional kingship in its patrilineal form of succession of the king as the son of Amen. This traditionally Egyptian patrilineage was augmented, however, by the innovative inclusion of the probable ethnically Kushite form of collateral succession, where the throne was passed to kings' nephews and sometimes brothers, and regulated through the royal women (Török 1997, 259).¹²

The important role royal women played in the Dynasty 25 kingship cannot be exaggerated. The Egyptian mode of the patrilineal succession of Kushite kings was regulated by the role played by the queen mother and the royal female line of succession (Török 1997, 234). Legitimacy of kingship was conferred through the female line, where one of the king's wives, who could have also been one of his sisters, was adopted into a priestly office by her predecessor (who would have already become the mother of the next king). Once the current king's wife has been adopted into this priestly office, she is predestined to become the queen mother of the succeeding generation of king (Török 1997, 258-259). The innovation lay in the new role women played in the reconceptualization of traditional Egyptian kingship. The ruler's legitimacy came through his mother and the mothers of his mother (Török 1997, 235). This once again demonstrates the import of women and their growing status during the eighth-sixth centuries BCE in the innovations of kingship and religion.

¹² One of the most evident and well-studied innovations in Dynasty 25 kingship is Kushite royal iconography. The Nubian kings were portrayed in Old Kingdom style and possessed powerful muscular bodies with thick, short necks. The Kushite kings and God's Wives of Amen were depicted with round heads and their faces were in the Nubian style, with full cheeks, short noses, prominently protruding lips, short chins and the so-called Kushite nasal-labial fold (Russmann 1974, 15). The royal regalia were also innovative and included the close fitting cap crown of the Middle Kingdom worn with a wide headband (Robins 1997, 218). Kushite kings also wore two uraei, previously seen on the regalia of New Kingdom queens (Robins 1997, 218). Additionally, the kings wore amulets featuring ram heads that referenced Amen of Nubia, the god from whom they received the right to rule Egypt. This new royal iconography also influenced the development of innovations in non-royal art of the eighth-sixth centuries BCE.

Russmann (2001, 37-38; 1974 *passim*) suggested that Kushite royal portraiture was essentially a style that depicted an ethnically Nubian image in the Egyptian mode. Throughout Egyptian history, private representations emulated the contemporary royal representation. The depiction of Nubian ethnicity in royal images, however, meant that a new likeness had to be invented for the non-royal Egyptian officials. There was a new eclecticism in Theban statues and private reliefs that drew on Old, Middle and New Kingdom styles for inspiration. Private citizens turned to the "late Middle Kingdom private portraits" for inspiration and as a result Dynasty 25 private portraits were often those of naturalistic middle aged or elderly faces, often scowling or frowning (Russmann 2001, 37-38). This was not a slavish imitation of archaic style, but rather the artists aimed at "revival and reinterpretation" (Robins 1997, 212).

The innovations in traditional Egyptian art continued into Dynasty 26. The frowning naturalism and powerful style in private and royal art continued, but, by the end of Dynasty 26, the Saite Kings had returned to a more New Kingdom style of portraiture and Dynasty 26 witnessed another period of artistic revival. There was a return to the pre-Kushite proportions that emphasized a slender elegance, which Mysliwiec (2000, 117) characterized as resulting in cool academicism in the art. The use of archaism in art exemplifies the tensions between tradition and innovation that characterized the eighth-sixth centuries BCE.

Religion

The elevation of the God's Wife of Amen office and its accompanying institution was not only a political tool but also represented the increased participation of women in religion at a more important level, the seeds of which were already sown in the New Kingdom. Naguib's (1991) study on the feminine clergy of Amun in Dynasty 21 indicated that at this time the wives and daughters of the High Priests of Amen were installed in positions within the Theban clergy to bolster the power of the High Priests and king. The women's positions in the Amen clergy, however, reflected their own status within the structure of the High Priests of Amen's family. The highest feminine offices, such as the Great One of the Musical Troupe, (Ḥry.t) wr.t ḥnrt (tpy.t), were held by the mothers and wives of the High Priests and kings, suggesting also that the legitimacy of the High Priests of Amen were dependent upon the women (Naguib 1990, 134; 181-183). The king identified himself with the divine child god who was the product of a male god (Amen), the masculine principle, and female goddess (the feminine clergy), the feminine principle (Naguib 1990, 245). The female participation in clergy also spread to the lower echelons of elite women who became associated with various divine cults in Thebes.

Dynasty 21 saw a proliferation of feminine titles in Theban clergy, especially the Amen clergy, that continued into the eighth-sixth centuries,¹³ and at the same time women apparently began to achieve status outside of a dependency on their male relatives. Naguib (1990) explains the florescence of the variety of feminine priestly titles and posts in the early Third Intermediate Period as reflecting the mythical conceptions of the Amen cult. Amen was the One and the Many. The feminine principle, embodied by the feminine clergy, reflected that multiplicity by representing the mother, daughter, sister, and spouse who had the functions of fertility, conception, gestation, birth, death and rebirth (Naguib 1990, 243-244).

The complexity of the feminine clergy of Amen during the early part of the Third Intermediate Period was not solely the result of theological considerations, but also derived from Egypt's political and economic condition during this period. During the divided era when the High Priests of Amen were governing Thebes, women belonging to the family of the High Priest of Amen held the highest titles of the feminine clergy. These women were the physical links of diplomatic alliances between Thebes and other contemporary dynasties (Naguib 1990, 247). For example, the Great One of the Musical Troupe of Amen, (Ḥry.t) wr.t ḥnrt (tpy.t), was often the spouse of the High Priest of Amen, as well as the daughter of the High Priest of Amen or the king, and herself embodied the mother, daughter, sister and spouse in the theology of the Amen cult (Naguib 1990, 247).

By the eighth-sixth centuries, the nominal control over Egypt by the Kushites and the ascendancy of the God's Wife of Amen institution in Thebes gradually replacing the power of the High Priest of Amen (Ayad 2009, 116-141) likely meant that such complexity in organization and hierarchy was no longer necessary. Since the office of High Priest was no longer important, there was no longer a need for feminine clergy, such as the Great One of the Musical Troupe, whose purpose was to legitimate and bolster the power of the High

¹³ This proliferation of feminine titles prompted Blackman (1921, 9) to remark that it appears that every Theban woman seemed to have served as musician-priestesses.

Priest of Amen. The legitimacy of the pontificate of Amen was no longer passed through the women, but was now held by women. The feminine clergy consolidated their power and reorganized its structure. Some offices, such as the Great One of the Musical Troupe of Amen, became obsolete while others such as the Singer in the Residence of the Temple of Amen rose in prominence.

The newly prominent and important God's Wife of Amen institution required an institutional support staff that administered the various areas controlled by the God's Wife of Amen: the workshops, the agricultural lands, the treasuries; each bureau with their own hierarchy of scribes and overseers (Graefe 1981, volume II). Moreover, the God's Wives of Amen were now also surrounded by core groups of women who held the title of Singer in the Residence of Amen and the Attendants of the God's Wife of Amen (Graefe 1981, volume II, 47-50), which likely represented two departments of the cultic and administrative side of the feminine personnel of the institution.

Thus, throughout the eighth-sixth centuries, the feminine clergy of Amen underwent substantial changes that impacted the organization of the Amen cult. Certain offices such as the Great One of the Musical Troupe of Amen, (Ḥry.t) wr.t ḥnrt (tpy.t), apparently became obsolete, while new titles such as ḥhy.t, Sistrum Player, came into use (Naguib 1990, 17). It appears, then, that during the eighth-sixth centuries BCE, the socio-political situation of Egypt affected the traditional cultic organization of the Theban clergy. The traditional priestly posts held by women during the New Kingdom and the early Third Intermediate Period underwent changes, resulting in the ascendancy of feminine power in the form of the God's Wife of Amen, a situation that again highlights the dynamic tension between tradition and innovation that characterizes the eighth-sixth centuries BCE.

Art

The royal and private art of the eighth-sixth centuries BCE is also characterized by archaism and innovation and a search for Egyptian identity. The artistic depictions of women, too, manifest great innovation in style while maintaining the traditional modes of visual communication. The amalgamation of tradition and innovation is especially evident in the introduction of a new female body type on funerary stelae and other monumental objects in the eighth-sixth centuries.

The art of the Third Intermediate Period in the tenth-ninth centuries BCE was often modeled on New Kingdom prototypes. This is especially noticeable in the royal portraits of Libyan kings, for example Sheshonq I's image on the "Bubastite Portal" at Karnak (Mysliwiec 1988, plate XVI), who chose to emulate the youthful perfection of Thutmose III and IV of Dynasty 18 (Mysliwiec 1988, 19). In private art, male figures continued to follow New Kingdom traditions, with slender, elegant bodies clothed in elaborately pleated garments. Female figures, however, changed noticeably from the slender proportions found in the late New Kingdom to a much more voluptuous figure featuring a high slender waist atop heavy hips and thighs and below large, even drooping, breasts (Robins 1997, 208; for an example see the stela of Neskhonsupasher in Appendix B, record 15). The voluptuousness of the figure has been described as the female body being rendered more "feminine" during

the Libyan Period (Saleh 2007, 21) and thereby communicating the desire to highlight a women's fertility and rebirth potential (Robins 1997, 208).¹⁴

Scholars (Saleh 2007, 28; Leahy 1989, 47) suggest that this interest in depicting the reproductive potential of the female body is related to the religious conceptions of women as the feminine creative principle, mentioned above, during this period. As mothers, daughters, and wives women embodied in them the functions of fertility, conception, gestation, birth, death and rebirth. Thus the breasts and hips were emphasized for the woman's ability to not only give birth but nurse children. Furthermore, women were often depicted in sheer garments through which their naked bodies were clearly visible (See Appendix B, records 15, 46, as examples of the typical depictions of female bodies in the Libyan Period) once again possibly emphasizing the reproductive potential of the woman.

The attention paid to the female body's reproductive ability may be another indication of the rising power and importance of women. One does not see the same exaggeration paid to the male figure, which retained the New Kingdom form of slender limbs, narrow shoulders and little musculature, clearly not a representation of what we would consider a virile masculinity. This may perhaps indicate that the woman was viewed as an equally powerful partner or active agent in the reproductive process during the eighth-sixth centuries BCE.

Another innovative depiction of non-royal women is their prominent and independent appearance on funerary stelae before deities, without any male relatives. This innovation had its foundations in the votives stelae of the New Kingdom when women were infrequently depicted without male accompaniment (Saleh 2007, 29; DuQuesne 2009). Thus the innovative aspects were the individualization of funerary stelae for women, which suggest a conception and presentation of women as individuals in their own right.

In Egyptian art, the use of styles from earlier periods of Egyptian history has been termed "archaism." In the art of the eighth-sixth centuries, archaism is especially prominent. Scholars have suggested that this archaism was a symptom of the insecurity experienced by Egyptians because of the turmoil of the period. The conscious use of traditional mediums (on religious objects or reliefs) and motifs (deceased before god or the king in rituals) in innovative ways (independently without men or combining Kushite ethnic motifs in iconography) in art and other cultural categories suggests, however, that it was not insecurity that motivated the adoption of various traditional styles, but was rather evidence of Egyptians indicating identity distinction and elucidating conceptions of being Egyptian. Kemp (2006, 31-32) suggested that by the end of the New Kingdom, the influx of foreigners into Egypt resulted in the beginnings of a process by which Egyptian identity was deconstructed. Perhaps then, in the following centuries, the archaism and innovation exhibited by the material culture of the Third Intermediate and Late Periods was evidence of a reconstruction of Egyptian identity. That women, as an essential part of the society and culture of Egypt, actively participated in this discourse of identity construction in the eighth-sixth centuries is not only seen in their art but also in their burial practices.

¹⁴ The introduction of the emphasized curves of women in the Libyan Period has also been explained as portraying an ethnic body type, namely, the Libyan body type. However, Saleh (2007, 27) suggests that the depiction of women on stelae was a phenomenon that developed already in the New Kingdom and the emphasized curves of women manifested religious ideology rather than ethnic iconography.

Burial Practices

The mortuary evidence of the eighth-sixth centuries BCE illustrates innovation in various cultural categories. The burial practices exhibit the same tension between traditional practices and innovative practices as already seen in kingship and government, religion and art.

Throughout Dynasty 21 and the early part of the Libyan Period, elites in Thebes ceased building monumental funerary architecture, instead interring bodies in cache tombs (Strudwick & Strudwick 1999, 135-136, 142-143). The famed cache tomb of DB320 is one such example, in which the families of the High Priests of Amen were interred alongside the displaced bodies of the New Kingdom kings. This phenomenon of cache tombs has been explained as the result of a weak economy in which people could no longer afford the expenditure of tomb building (Niwinski 1988b, 212). By the eighth-sixth centuries BCE, the Theban necropolis witnessed a new burial practice of interment in temple precincts that was first attested in the burials of the kings of Dynasties 21 and 22 in the temple of Amen at Tanis (Montet 1947). At Thebes, the storerooms of the Ramesseum became the necropolis for the priests of the Amen clergy (Quibell 1986), in which priests such as God's Fathers and those designated "Beloved of the God" and their female relatives were buried (Aston 2003, 139) (See Chapter Three).

As the eighth-sixth centuries progressed, elites began to build new small tomb chapels (Strudwick & Strudwick 1990, 152) and the independent burial of women increased. At Medinet Habu the God's Wives of Amen constructed funerary complexes that combined funerary chapels and burial chambers (see **Fig.1**). Shepenwepet I initiated this new tradition with the construction of a mudbrick structure, of which only the stone foundations were preserved. The chapel-tombs of Amenirdis I and Shepenwepet II/Nitocris were made of stone and have survived to this day. These structures generally consisted of a chapel built over a stone vaulted underground burial chamber that was also faced with stone. The God's Wives of Amen chapels resembled temples in that they had an entrance pylon leading to a columned "court" that in turn gave access into the inner area. The chapel-tomb of Ameniridis I had a four-columned court that led into a chapel consisting of a cella encircled by a corridor (Hölscher 1954, 20). This passage was very narrow with small openings cut into the ceiling for illumination. The reliefs on the walls portrayed scenes of the funerary cult of Amenirdis. Adjoining Amenirdis I's chapel-tomb is the chapel tomb of Shepenwepet II, Nitocris and Mehtenweskhet, the mother of Nitocris. This structure underwent several phases of construction, modified from its original form that probably closely resembled that of Amenirdis I, to its present appearance of a double entry, and double columned court with three cellae. The chapels of the God's Wives of Amen demonstrate that Egyptians, especially women, applied innovations to their mortuary architecture.

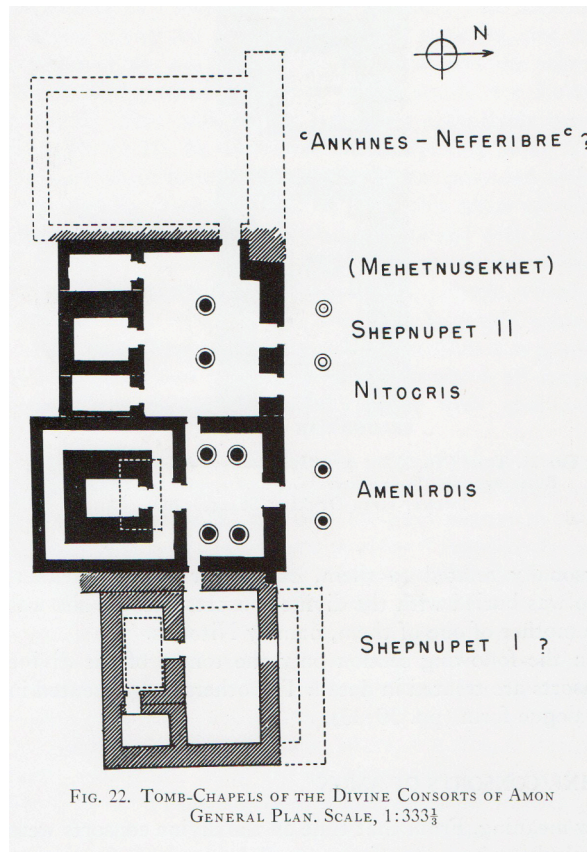


Figure 1 The tomb chapels of the God's Wives of Amen. From: Hölscher (1954, 18).

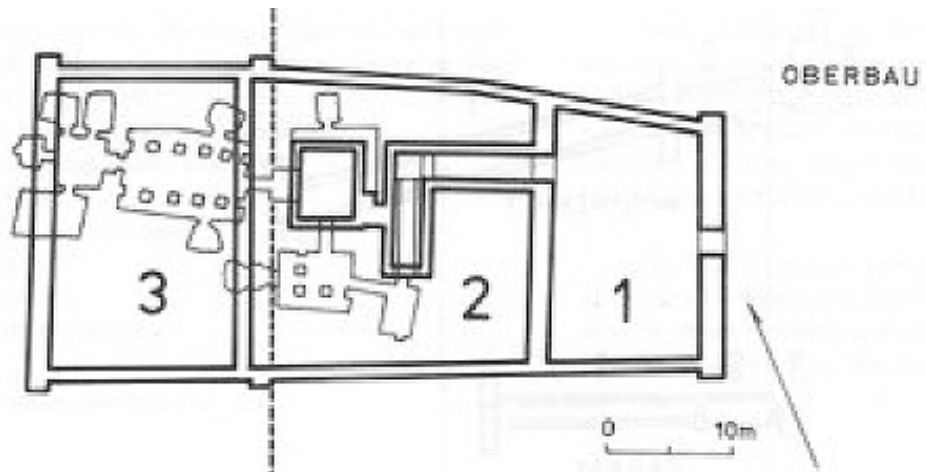


Figure 2 The superstructure of the tomb of Ankh-Hor as an example of typical layout of the Saite tombs. From: Eigner (1984, 148).

During the eighth-sixth centuries BCE, more new tomb forms appeared, built by and for the high officials of Thebes (Strudwick & Strudwick 1990, 142). Although they are first attested in Dynasty 25, these large tombs are called the Saite tombs and they were the largest private monuments built in ancient Egypt. The architecture of these tombs innovatively combined aspects of temple architecture with traditional funerary ideals (Eigner 1984, 146ff; Aston 2003, 146). The typical tomb comprised a mud-brick entrance pylon into which were set funerary cones, a large forecourt, and a second court leading to a subterranean section (see **Fig. 2**). The subterranean section consisted of a pillared hall or cult room with subsidiary rooms, a smaller pillared hall and burial chamber. A large niched brick façade enclosure wall encircled the tomb superstructure (Aston 2003, 146). That powerful elite women participated in this type of mortuary status displays is illustrated by the monumental tombs of Iretrau and Mutirdis, both of whom held the title of Chief Female Attendant of the God's Wife of Amen in Dynasty 26 (Discussed fully in Chapter Three).

After the Saite consolidation of power in the mid-seventh century, Thebes was gradually replaced by Memphis as the most important center in Egypt¹⁵ and became increasingly politically superfluous (Strudwick & Strudwick 1999, 42). By the end of the Dynasty 26, independent burials of women in Thebes disappeared.

CONCLUSIONS

This brief historical and social overview demonstrates the rapidly changing social conditions faced by Egyptians in the eighth-sixth centuries BCE. Rather than a time of cultural decay, the extant archaeological and textual evidence demonstrates that the eighth-sixth centuries BCE was an era of dynamic tensions between traditional norms and innovative practices in virtually all aspects of culture. This adherence to tradition in the face of change in politics, the ideology of kingship, religion, art, and burial practices suggests that Egyptians were participating in a process of identity construction; that is, attempting to elucidate what it meant to be Egyptian.¹⁶ The innovations in these cultural practices also illustrate the influence and prominence of women.

¹⁵ For example, high officials of the Saite Period were interred in the traditional necropolises of Lower Egypt. Saqqara and Giza witnessed the construction of the "Saite shafts," (Taylor 2001a, 154) or "Persian shafts" (Bard 2007, 285), consisting of elaborately decorated burial chambers situated below as much as 21 meters of earth. These tombs were designed as anti-plunder burials consisting of an adjacent shaft that was filled with sand and connected to the burial chamber. The removal of the fill to access the burial chamber would result in the displacement of the sand in the adjacent shaft, thwarting tomb robbers (Bard 2007, 285-287).

¹⁶ There are many ways of examining such issues of identity construction during periods of cultural contact. One such framework is that of hybridity, which has intriguing applications towards the hypothesis of a societal-wide concern for identity construction during the eighth-sixth centuries BCE in Egypt.

Hybridity has most famously been discussed by Bhabha (1994) in the context of colonialism and mechanisms of dominance and resistance. Bhabha (1994, 277) discussed hybridity as comprising the space (resulting from political agency) between the colonizer and colonized and a way of communication between the two entities. As a strategy of resistance, hybridity has been discussed as a transformational experience in creating identity in contexts of culture contact (Gupta and Ferguson 1997, 19). Scholarly discussions of hybridity and identity construction have become increasingly nuanced and applied to ancient case studies (e.g. Feldman (2006); van Dommelen (2006)). Antonaccio (2003), for example, uses hybridity to examine constructions of identity by the ancient "Greeks."

The rapidly changing world of the eighth-sixth centuries BCE likely contributed to the creation of a less restrictive social milieu in which elite Theban women expressed their social identities with more force and evidence than in earlier periods. Despite the paucity of scholarly discussions on women in general and the fragmentary nature of the historical evidence, women manifest a clear presence in the mortuary archaeology of this period. This prominence of women in cultural practices suggests that women, too, were active participants in the ongoing Egyptian dialogue of identity construction, which was in part played out through the material products of the period. As the mortuary materials from Thebes constitute the richest source of the archaeological evidence for this period (Bierbrier 1975, xiii), this dissertation focuses on this type of evidence. The following chapters, beginning with an analysis of the patterns of titles held by elite women, examine the ways in which non-royal elite women used their mortuary practices to construct and display their identities.

Unfortunately, a nuanced application of hybridity to Egyptian identity in general, and women's identity in specific, was brought to my attention near the end of this project. It is therefore presently beyond the scope of this project. I plan on returning to these issues of hybridity and identity in my future work.

CHAPTER TWO: FEMININE TITLES, STATUS AND IDENTITY

INTRODUCTION

In Chapter One, I argued that the eighth-sixth centuries BCE was a period in which the culture of Egypt underwent many changes characterized by a tension between an adherence to tradition and new innovative practices. This evident tension between tradition and innovation in cultural practices suggested that Egyptians were actively constructing their identities in a rapidly changing world. Furthermore, the prominent roles played by women in the innovations suggested that women, too, were active participants in this societal concern for identity. This chapter begins the examination of how elite Theban women of the eighth-sixth centuries participated in identity construction and examines which aspects of the identity of elite Theban women were the most important to them.

This chapter focuses on the titles of elite Theban women by examining the distributional patterns of their titles in their funerary assemblage. It is assumed that titles are identity markers that reveal some of the axes¹ of identity that was most relevant to elite Theban women. From these patterns one can extrapolate the aspects of their identity with which that women seemed to be most concerned in displaying. Ancient Egyptian sources emphasized essential dualities and dichotomies, such as the feminine and masculine, Egyptian and foreign, order and chaos (Kemp 2006, 21; 69-71), and hierarchical power. Moreover, ancient Egyptian sources and Egyptological research have characterized the value of women as dependent upon their reproductive potential and their status as constructed in relation to men (see section I in introduction). Given such characterizations of Egyptian women, it is hypothesized that the identities important to women were gender and social status. I argue in this chapter, however, that although gender was an important fundamental aspect of elite female identity, the funerary material indicates that women were more concerned with demonstrating their social status than gender.

I. AXES OF IDENTITIES

The accepted understanding of identity in current anthropological and archeological thought is that a person's identity is polyvalent, socially constituted, and comprised of various axes such as gender, sexuality, class, ethnicity and status (e.g. Preucel and Hodder 1996; Jones 1997, 2007; Hays-Gilpin and Whitley 1998; Craib 1999; du Gay et al, 2000; Meskell 2001; Diaz-Andreu et al 2005; Insoll 2007). Not all of these axes are equally potent or stable throughout a person's lifetime; the strength of each facet of identity fluctuates with

¹ I use "axes" since I envision identity as comprised of intersecting and sliding scales of categories such as gender, sex, ethnicity, affiliation, martial status, etc. An individual's identity at any given moment or stage in life is formed at the point of intersection of these sliding scales.

Within the Tombs and Contents and Funerary Objects databases, there is not enough evidence at this point to indicate ethnicity was a major consideration for women at this period. With the exception of one woman, Ruru, whose name is not traditionally Egyptian and whose coffin imagery seems to suggest that she was of Nubian descent, all the other women in the two corpora appear to be Egyptian. Or at least, they are expressing a normative Egyptian identity in their iconography. The issue of ethnicity will be further explored in a future project that will include evidence from other regions of Egypt.

the phases of a person's life, and other identities may evolve, such as that of motherhood or widowhood.

Identity can also be understood as how people recognize similarities and mark differences (Preucel & Hodder 1996, 601). For example, titles and epithets are one of the ways by which people could indicate and exhibit these differences and similarities. Furthermore, manifestations of identity categories, whether be they ethnicity, status or gender, cannot be defined only by cultural similarities and differences, but also on the basis of "categories of ascription and identifications by the actors themselves" (Barth 1969, 10). Theorists have also distinguished between identity and social identities, in which identity unifies all the social identities of a given person. Thus Craib (1999, 4) writes, "[m]y identity always overflows, adds to, transforms the social identities that are attached to me."²

This chapter examined my corpus of Theban women through the lens of gender identity, as I initially assumed that this would be the axis of identity that these women emphasized. The conceptions of gender in archaeology and feminist theories are conflicted, to say the least. Feminist literature has consistently criticized the positivist notion of natural and stable *a priori* gender dichotomies of man/woman, and male/female. Butler (1990, 24) is one of the most vocal proponent of the discursive and performative nature of gender, arguing that we are not born with gender, but rather become identified with a gender through the practice of the norms and roles that are associated with the gender in any given society. Thus, gender is a social construct that is variable across diachronically and synchronically

² Due to the many approaches and theorizations on the subject of identity, increasingly scholars no longer find identity to be a sufficient term, and have proposed the term "personhood" in order to contribute to multifaceted interpretations. Age, gender, class, ethnicity, social status and so forth are conceived of as social identities, and, consequently, the interactions of these identities result in a socially situated and performed persona. Personhood confers additional dimensions to scholarly discussions by examining social identities in conjunction with an individual's life experiences, such as marriage and motherhood (Clark & Wilkie 2006, 333). Personhood puts emphasis on "humans as situated in a series of social relations and entanglements that define who they are within a community" and thereby focuses on the actions of people (Clark & Wilkie 2006, 334). Archaeologists working with the concept of personhood make important distinctions between identities and personhood, recognizing that there are two facets to personhood. The first facet is the recognition that a person is a socially constructed collection of identities, and the second is the need for a consideration of the unique life experiences of particular persons (Clark & Wilkie 2006, 334-335). Another benefit of using personhood is that it moves the researcher away from a western notion of the individual (Gillespie 2001, 75; Thomas 2001, 140-141) and allows us to be reflexive without imposing our own essentialized categories on the past. By using personhood, researchers can examine more nuanced categories of identity.

As I am uncertain that I will be able to access the life experiences of any individual elite Theban woman in my corpora, I will be examining the different axes of social identities. Meskell (1999, 34-35), along with numerous scholars, has suggested a number of dimensions concerning ideas of identity and personhood, such as gender, age, social status, filiation, motherhood and so forth, that the archaeologist may pursue, and some, such as gender and social status, are addressed in my dissertation.

Meskell's (1999, 35) approach focuses on the individual while I focus on the group dynamics and identity as well as the possible individuality of women. But, ultimately, although I will make generalized statements about women during this period, these statements are only preliminary statements that will need to be refined with future research. Lastly, I believe that the examination of ancient individuals cannot be approached the same way as the examination of modern individuals and we are unlikely able to achieve the same depth of understanding. I do not necessarily believe we can arrive a holistic understanding of any given ancient individual but we can access certain aspects of their personhood.

situated social contexts and thus men and women are socially constructed subjects (Gero & Conkey 1991, xi; 9).

The introduction of a recent volume edited by Hamilton, Whitehouse and Wright (2007) sums up the state of gender research and the study of women in archaeology. Archaeological research on women has been greatly influenced by the feminist movement and has often been called feminist scholarship. Succinctly put, First Wave feminist scholarship sought to highlight the presence of women and correct androcentric biases. Second Wave feminist scholarship took on the task of writing the histories of women, most often through the lens of oppression. This led to Third Wave feminism, which developed in the last 20 years and the investigative foci of which include the examination of dynamics of power, and the social context of seemingly universal and essential categories such as gender and sex and even “women” (Hamilton, Whitehouse & Wright 2007, 13-14).

The foci of these different “waves” of feminist scholarship have also been addressed in archaeology, in which studies of gender initially focused on the identification of women in the past. Early studies also sought to identify women’s participation in gender relations, gender ideologies and gender roles (Conkey & Gero 1997, 5). Currently the view that gender is a relational social process that cannot be separated from other axes of identity such as social class, age and ethnicity has meant that investigations focus increasingly on how these facets of identity interacted through agency, power relations, prestige and even ambiguities (Gero 2007, *passim*; Nelson 2004, 3). As Conkey (2007, 306-7) writes, at its core a feminist approach to archeology would be about knowledge and power, difference and identity, social life and the distribution of belief and praxis without “disappearing gender.”

In the Introduction of this dissertation, I argued that ancient Egyptian sources and modern Egyptological research have tended to focus on the gender aspects of ancient Egyptian women. The picture of ancient Egyptian women is that their identities and gender roles were defined by their biological functions: to aid the men in the process of creation. It is important, however, to remember that identity formation cuts across a number of social variables and that it is hard to parse out any single axes of identity from each other. Identity may be understood as how people recognize similarities and mark differences in sex, gender, age, social status, and so forth. In ancient Egypt, one such way of indicating group affiliations and individual identity is through the possession and display of titles. The following examination of the titles used by women in their burial practices reveals that while gender roles and their related norms and ideology were a part of their identity expressions, elite Theban women of the eighth-sixth centuries BCE appeared more concerned with another important Egyptian normative practice, the expression of social status. The examination of the distributive pattern of elite female titles in the eighth-sixth centuries also reveals a continuity of tradition as well as new modes of expression, a practice that I have suggested in Chapter One as demonstrating a concern by Egyptians with defining Egyptian identity in a rapidly changing world.

II. CORPUS OF ELITE FEMALE TITLES

In my discussion of elite female titles, I differentiate between honorific titles and titles that denote occupation. I begin with “honorific” titles, which are in part defined using Baer’s definition (see below) as indicating little administrative responsibilities. Using the discussion of “honorification,” I also view honorific titles as functioning primarily to indicate a person’s social status. Although titles denoting occupation are also status indicators, they differ from honorific titles in that from occupational titles such as “Singer” the duties of the holder of such titles can be more evidently extrapolated.

The following discussion examines the titles of elite Theban women and what they may reveal about their ideas of their own identities. The examination begins with a general review of the titles that appear in my corpora, including, as relevant, references to my data. This general discussion is followed by a detailed breakdown of those titles in my databases, followed by a discussion on the historical development of women’s titles throughout Egyptian history and finally, conclusions.

II.i “Honorific” titles

Titles and what they indicate about gender roles and status in ancient Egypt remain problematic to the modern scholar. Scholars translate the titles, but rarely have detailed understandings of the functions of these titles. In the case of women, probable occupations as indicated by titles are too often dismissed as honorific or purely ceremonial; that is, as not entailing any real responsibilities. The use of the terms “honorific” or “ceremonial” point to an underlying bias in scholarship that lends import to “administrative and official” tasks while depreciating the “ceremonial” as having less weight or importance, especially as when applied to the positions and responsibilities of women. As mentioned previously, the largest number of women holding administrative duties or court functions was during the Old Kingdom (Fischer 1976, *passim*; Bryan 1997, 39). Old Kingdom titles indicated that women were stewards for queens and princesses, seal bearers and treasurers and also held high clergy positions in funerary cults. The title of scribe has often been dismissed as merely honorific, bestowed on women without requiring them to assume scribal responsibility or even translated as cosmeticians (Posener 1969, 150-1; Quirke 1999, 228). In the eighth-sixth centuries BCE, women had the title of female scribe, and there is no reason to assume that these women who identified themselves as scribes on their monuments did not actually do so. Bryan (1997, 39) even points to a woman vizier during Dynasty 26.

There is also a tendency for scholars to use the term “honorific” without properly defining its usage. Baer (1960, 6) uses this term to refer to people who held titles that indicated very little actual institutional function and responsibility. While I agree with such a definition of “honorific,” I disagree with the ways it has been applied to women.

For example, the titles of Chantress (šmꜣyt) or Singer (ḥsy.t) have often been identified as “honorific” and entailing very little responsibility, meaning the administrative tasks that are typically associated with titles of men, such as scribe or overseer. If these women were indeed singers, whether soloists or part of a chorus, however, then they were

performing the functions indicated by their titles; thus, these titles cannot semantically be understood as honorific. Additionally, it appears that the term “honorific” is more frequently and facilely applied to discussions of women’s titles, indicating our own persistent and unconscious biases.³ Men often held a number of titles, some of which indicated that they functioned in civic office, and this corresponds to our own modern socialized values of men as “bread winners.” Correspondingly, ancient Egyptian women had limited titles that did not related to civic office. Thus, ancient Egyptian women were relegated to the domestic sphere and thought of as not having any real institutional responsibilities. This biased view is also prevalent in discussions of the roles played by God’s Wives of Amen. The primary scholarly view remains that the God’s Wives of Amen functioned as mere figureheads who, though capable of performing their religious functions, were incapable of the bureaucratic running of the institution, relying instead on their Chief Stewards (Graefe 1981). This assumption that the God’s Wives of Amen did not participate in the running of the institution, however, has not been tested.

In linguistic anthropology, studies have been conducted on how honorification is expressed in language (Agha 1994, 277; 297). The use of honorifics expresses relationships between the communicators and binds them to expected spheres of behavior (behavioral obligations) that are associated with power dynamics. Honorifics and titles are ways of expressing power dynamics; the use of honorifics is confined to and determined by the social status of the individual to whom deference is paid. Although Agha (1994, 294) suggests that honorific usage does not always indicate social status, (contra the idea that honorific forms grammatically encode relative social status (referenced by Agha 1994, 288)), in the Egyptian context, titles, whether they are honorific or functional, do denote social status.

Therefore, the use of certain titles, such as Lady of the House, Noblewoman, Chantress or Singer, honorific or otherwise, expressed a desire by the owners of these titles to coerce a certain type of interaction (living or otherwise) from their audience. In many ways, the use of the title “Osiris” that preceded the name and titles of the deceased is a signal for Egyptians to behave in a way that is predetermined through traditional protocols; that is, veneration through the provisioning of offerings or reciting a prayer for the memory of the deceased. The dead is to be venerated, but just as Egyptian society of the living is hierarchical, as a replication of living society, the society of the dead, too, is hierarchical. The corollary is that the dead also had different levels of statuses that would be informed by the titles they carried while alive. Thus, not all deceased were merely the Osiris NN true of voice, they were the Osiris, their title (Lady of the House, Noblewoman or Singer in the Residence of Amen) NN, true of voice. Thus different women would have been accorded different degrees of respect and veneration in death as in life through the addition of titles to their burials and accompanying assemblages. The titles of these women then are useful in reconstructing their own perceptions of their status identity.

³ Well illustrated in Wenig’s (1969, 15) discussion on the social and legal situations of women. He writes, “Women seldom appeared in public life...Nevertheless some women did hold public offices...If during the later periods the wives of eminent persons or members of old noble families procured high official titles for themselves, we can assume that they were purely honorary.” Moreover, the concept of status without real responsibilities is often seen as reflecting importance in men, while in women, a lack responsibility is seen as indicating that they were unimportant.

II.i.a Lady of the House (nbt pr)

The title “Lady of the House” is first attested in the Middle Kingdom and was used continually through the Ptolemaic Period (Toivari-Viitala 2001, 15). How this title has been understood in Egyptological thought differs from scholar to scholar. Lady of the House has been typically understood as equivalent to the modern “Mrs.,” that is, indicating a woman’s married status (Ward 1986, 8). Ladies of the House were responsible for running various aspects of the household, which could consist of the nuclear and extended family (Robins 1993, 99). An elite or well-off Lady of the House supervised a large number of staff and activities. In homes of lower standing, the Lady of the House would be responsible for the actual production of the goods necessary for the household. She would weave, grind and bake bread, brew beer and perhaps shop, sell or barter for other products (Fischer 2005, 20-21; Robins 1993, 104). A Lady of the House also could manage, inherit and act as trustee of marital property (Naguib 2001, 19).

The function of this title, Lady of the House, has been interpreted as one used by any female member of a given family or a title for the female head of the household. Fischer (1976, 76) interpreted the appearance of this title preceding names of well-to-do women of the 12th Dynasty as suggesting that women had acquired a greater degree of independence and greater status in the Middle Kingdom. In the New Kingdom and throughout the eighth-sixth centuries BCE Lady of the House appeared to have been variously used to designate a married woman⁴ who was in a recognized marriage and who has provided her husband with a

⁴ Although Egyptians regarded marriage as a natural state, in pharaonic Egypt there did not appear to have been an understanding of marriage in the contemporary sense of the institution (Robins 1993, 72). Marriage seems to have been viewed as a social institution with little governmental or religious oversight. There is no evidence of formal marriage ceremonies nor were there contracts binding together two parties. Rather, it seems that marriage was a matter of a woman entering into the household of a man and the giving by the man of an actual or fictitious payment of bridal gift, the šp n šhmt (Pestman 1961, 13).

On the other hand, divorce, described in terms of “expulsion” or “departure” (Robins, 1993, 56), was apparently a legal matter, probably due to economic concerns. This is not very different from contemporary modern society where there is common-law marriage, yet, when the parties separate, the joint property is often battled over. The more things change, the more they remain the same.

It really was not until the beginning of the Late Period that there is evidence that Egyptians were expressing more concerns with marriage. During this period, the first so-called marriage contracts were drawn, explicitly concerning the provisioning of the wife. Johnson’s (1999) remarks on so-called marriage contracts, sh n hmt, of the Late Period are interesting. These “documents of/for a wife,” the sh.w n hmt, first appeared in the ninth century and were used through the mid-sixth century BCE (Pestman 1961, 25-32 for examples; Johnson 1994, 114). These documents in fact did not document marriage; instead they outlined the economic divisions of property in the event of divorce. This type of document typically contains a date and the names of the parties, the scribe and the witnesses. In these documents, the man declares that he has taken a woman as a wife, and most importantly the provisions that pertained to the law of property and its division (Pestman 1961, 24; Robins 1993, 60). In these documents, the husband, or future husband, dealt with the father of the woman and pledged his property as security for the gift to the woman, although by the end of the sixth century, these documents were made directly to the woman, bypassing her father (Johnson 1994, 115, n. 12).

By the end of the Late Period, another type of document appeared that was concerned with the economic rights of women in the event of separation, the so-called annuity contracts, the sh n s^cnh . Most annuity contracts were made by a man directly to a woman, of which the earliest extant example is dated to year 17 of Nectanebo I (Johnson 1994, 115 n. 11). Regarding the narrow economic focus of such contracts, Johnson writes, “This would further suggest that the dichotomy between the strong legal position of women in ancient Egypt and their much weaker social and economic position had led at least some men to provide for their wives and children in the same way that we see institutionalized more formally in the LP contracts.” It appears that

principal heir, and/or a senior woman in an independent household and thus a generic title for women (Toivari-Viitala 2001, 16).⁵

The title *Nbt pr* is problematic because scholars do not agree on to what degree, if at all, it was a status indicator. Brunner-Traut points to the title as indicating high status while Berlev and Allam suggest that it was honorific (Toivari-Viitala 2001, 16). Toivari-Viitala (2001) suggests that this title ascribes a status in the household to a woman without reference to a man. By defining Lady of the House thus, she further questions whether “Lady of the House” embodied the meaning of wife at all or it may have served as a designation for a married woman as an individual in her own right. This parsing of the title is somewhat flawed, however, as ultimately Toivari-Viitala still understands the title Lady of the House in terms of a woman attached to a man’s status.⁶

That *Nbt pr* appears mostly in monumental and literary contexts (i.e. more public contexts) rather than in non-monumental and non-literary contexts (Toivari-Viitala 2001, 17) indicates that the title was an important marker of social identity and role of any given woman. For example, a Dynasty 21 coffin that contained a young, approximately six year-old girl, was inscribed with the titles, Lady of the House and Chantress of Amen, which further reinforces the use of Lady of the House as a title denoting status (Toivari-Viitala 2001, 18, n.27). This may indicate a change in the understanding of the title Lady of the House from a married, mature woman to one that denotes a certain socio-economic status in the eighth-sixth centuries BCE. More evidence, however, is needed before this suggestion can be validated.

II.i.b. Noblewoman (špst/špst-ti)

Within the two databases compiled for the present study, Ladies of the House occasionally (26 women in the Funerary Objects database; 6 in the Tombs and Contents database) bore an additional title of špst/špst-ti, Noblewoman.⁷ Ward (1986, 22) suggests that “Noblewoman” can be categorized as a title or epithet used by the aristocracy. In earlier periods of Egyptian history, such as the Middle Kingdom, the temporal focus of Ward’s

beginning in the Third Intermediate Period and continuing for the remainder of Egyptian history, there was increasing overt concern for the social and economic position and security of women. Was this concern for the rights of women an indication of the growing independence of women beginning in the eighth-sixth centuries BCE? Perhaps. It appears that by the end of the Late Period, women were full participants in the Egyptian legal system, not chattel and not dependent on a man to handle their legal concerns for them (Johnson 1999, 171). Further, although the economic security of women had been a traditional concern throughout Egyptian history, as attested by the existence of the Middle Kingdom *imy.t-pr* documents made by men to their wives, economic security of women were not institutionalized in their full-blown form until the Late Period (Johnson 1999, 169).⁵ The famous Adoption Papyrus (Ashmolean Museum Papyrus 1945.96) may lend weight to Toivari-Viitala’s suggestion that a Lady of the House was a woman who had given birth to an heir. Dated to the reign of Ramesses XI, the Adoption Papyrus details the adoption of Rennefer, a Chantress (*šmꜥy.t*) of Seth-Nanefer, by her husband (*hꜥy*) Nebnefer, because they did not have any children of their own. The document entire details not only Rennefer’s adoption but also her subsequent adoption of her female slaves’ three children (Gardiner 1940, 23-29; Eyre 1992, 207-221). Despite Rennefer’s clearly stated married status and economic power (her estate included fields in the countryside and other portable property), she was never referred to as Lady of the House (Eyre 1992, 208).

⁶ What is useful in Toivari-Viitala’s definition of Lady of the House is that she calls into question not ancient Egyptian conceptions of wife, but rather our modern definitions of wife.

⁷ See below, Section III, for a full discussion of the distribution patterns of various titles.

(1986, 9) study, the title of Noblewoman appeared alongside those of “Hereditary noblewoman”, r-p^c.t, and King’s daughter, s^t.nsw. In the New Kingdom, Noblewoman was used to designate women of elevated class (Brovarski 1989, 113).⁸ In my corpora, there are a few royally associated women, only one of whom (Tमित, Appendix A record 24) refers to herself as noblewoman.⁹ Another King’s daughter was Nesterwy (Appendix A record 67) whose shabti (Schneider 1977, 119, pl. 47 4.3.0.7) explicitly makes reference to her royal status but does not designate her as a Noblewoman. It could very well be that in this period, when there were many petty kings and princes laying claim to different territories of Egypt, the title of king’s daughter depreciated in value, and it was more accurate for women to refer to themselves as Noblewoman to signal some possible higher ranking. The title of Noblewoman became possibly a more “valuable” status reference than “royalty,” reflecting the unsettled nature of the time. Perhaps the title Noblewoman during this period identified women who belonged to the upper echelons of elite society, and was used to differentiate between the social positions of women as bestowed by birth or economics even within groups of women sharing occupational titles.

II.ii. Titles denoting occupation

Although scholarship typically relegates women to the domestic sphere, there is evidence indicating that they participated in cult and administration, and held titles such as stewards and overseers of treasuries and doctors.¹⁰ Common titles of women in pharaonic Egypt indicate that their occupations included priestesses, musicians, scribes, mourners and nurses, as well as queens and princesses.¹¹

Textual and inscriptional evidence from extant tombs and funerary objects and documentation demonstrates that the Old Kingdom witnessed the most variety in the types of positions held by women, including administrative positions (Fischer 2005, 45). Evidence from the Middle Kingdom attests to scribes (Fischer 1976, 77ff; Ward 1986, 16-17), but after that time, women slowly disappeared from administrative positions¹² and even in religious

⁸ Brovarski (1989, 114) also suggests that in the Ramesside Period the špst/špst-ti also appeared as a class of musician priests. His conclusions are drawn from an inscription of Ramesses II that was copied by Ramesses III in which a group or a person, the “great špsyt of the temple of Ptah and of Hathor of the House of Atum” greeted the king with musical accompaniment of tambourines during his visit to the two temples.

⁹ Her royal status, however, is not explicitly indicated on her funerary assemblage. Her royal heritage is extrapolated by Egyptologists from her genealogy.

¹⁰ For a list of examples see Fischer’s (1976) study, “Administrative titles of women in the Old and Middle Kingdom.” See also Brovarski (1989, 107-108, 111-116) for woman as “overseers of the labor establishment” and in other functions in the temple of Onuris at Naga ed-Deir in the First Intermediate Period.

¹¹ The present work assumes that the titles do in fact indicate the duties of these women. Singers and Chantresses would have participated vocally in rituals and ceremonies and nurses would have looked after young children. It is also an assumption that queens and princesses would have been occupied with various duties in state functions and religious ceremonies.

¹² Quirke (1999, 227) suggests that the absence of women in the royal administration was perhaps “due to the notion that officials shared in the power of the king, and that only a male could represent the sun on earth.” Though this may have been the normative thought, there have certainly been instances throughout Egyptian history when women were kings. This rationale for the absence of women also underestimates the influence women could have, as queens and princesses with access to kings, on governmental policies.

positions they were limited to musical roles as musician-priestesses (Blackman 1921; Fischer 2005, 45; Roth 2005, 217).¹³

II.ii.a. Musicians

It is commonly suggested that after the Old Kingdom, women were consigned to holding positions related to music only, even within the religious sphere, and furthermore, only a small proportion of women served in the temples in any professional capacity (Ward 1986, 19).¹⁴ Female temple personnel also included singing and dancing troupes (*ḥnr.wt*)¹⁵, occupations that Ward (1986, 21-22) viewed as minor professions. Among the titles that have been translated as indicating song and singing are *šmꜥy.t*, *ḥsy.t*, *mr.t*, and *ḥnr.t* (Ward 1986, *passim*).

The musical titles that appear most frequently in the corpora are the *šmꜥy.t* and *ḥsy.t*, alongside the less frequently attested titles of *ḥby.t*, Sistrum Player. The first two titles are translated as Chantress and Singer, respectively, to avoid confusion. The distinctions between these titles are somewhat unclear (Manniche 1991, p. 124). *Ḥsy.t* is an older term that was in use since the Old Kingdom, while the New Kingdom through to the Ptolemaic Period attests to the use of *šmꜥy.t* (Onstine 2005, 9). Within my two corpora the title of *šmꜥy.t* became increasingly infrequent by the end of Dynasty 25, while *ḥsy.t* became increasingly common, perhaps another manifestation of the archaism that appeared in all aspects of Egyptian society during the eighth-sixth centuries BCE.

II.ii.a.i. Singer in the Residence of the Temple of Amen (*ḥsy.t n(t) ḥnw n pr ʿImn*)

Ḥsy.t was the word used for singer in the title of *ḥsy.t n(t) ḥnw n pr ʿImn*, henceforth referred to as “Singer in the Residence of the Temple of Amen.” This is the full title, but in the data there are different manifestations of this title, which is most often abbreviated to *ḥsy.t n(t) ḥnw n ʿImn*. The word *ḥnw*, Residence or Interior, seems to indicate a specialized rank and function different from just a singer, suggesting that women who held this title performed in or were perhaps stationed at specialized bureaus or offices within the institution of the cult of Amen.

There has been little scholarly agreement on the definition and functions of this title and even less agreement regarding the levels of the priestly hierarchy on which these singers

¹³ As an example of early Egyptological interpretations, Blackman’s discussion focused around examining many of these musical titles in terms of concubinage and harems, a notion that is now outdated. Although he admitted, disparagingly, that priestesses may in fact have had real duties, “consisting merely in singing the praises of divinities” (Blackman 1921, 22).

¹⁴ This, however, was not the case. See discussion on other occupational titles below.

¹⁵ In earlier scholarship the *ḥnr.t* was regarded as the Egyptian term for harems, both divine and earthly. The divine *ḥnr.t* was thought to comprise women who had musical and dancing abilities and who were bodily consecrated to a deity, usually Amen. As consecrated women, it was also believed that they would have remained chaste and inviolate. Further studies (Nord 1970, 1973, 1981; Bryan 1982) have clarified this and demonstrated irrefutably that *ḥnr.t* indicated a musical troupe only, with no implications regarding the cloistering and celibacy of the female members of such troupes.

operated. Yoyotte (1961b, 50) designates these women as assistants to the God's Wives of Amen who "were recruited from all classes of society." Ritner (1998, 85) regards these women as clergy of "middling rank," and further suggests that they were politically and religiously irrelevant as they disappear from the priesthood with the termination of the office of the GWA.¹⁶ In contrast to both Ritner and Yoyotte, Teeter (1993) suggests that the singers in fact consisted of women from the upper echelons of society, including, in the New Kingdom, queens, princesses, and members of the royal family. Teeter (1999, 405) suggests further that the Singers in the Residence of the Temple of Amen also belonged to the highest echelons of the temple hierarchy, and were hierarchically positioned just below the God's Wife of Amen. Revising her original suggestion that the Singers in the Residence of Amen held low-level clerical positions with very little actual duties, Teeter (& Johnson 2009, 17) suggest that both the Singers in the Residence of Amen and Chantresses of Amen assisted the God's Wives of Amen in cult matters. The varied opinions in scholarship on the duties and functions of the Singers in the Residence of Amen suggests that the possession of this post did not conferred status where there was none initially, but rather their birth and familial status accorded them the ability to hold this post in the clergy of Amen and resulted in the reinforcement of a preexisting high social status.

Thus, there are varying and contradictory scholarly opinions that obscure current understanding of the position and the status of the women who possessed the title the Singer in the Residence of the Temple of Amen. The viewpoints may be summed up as: this was a high-ranking office in the Amen clergy filled by women from all levels of society; it was a mid-level office filled by women from all spectrums of society; or it was a low-level, volunteer clerical post filled by all classes of women. Furthermore, the post could also be a high-, mid- or low-ranking office populated by only women who belonged to the highest echelons of society. To complicate the issue further, this office could also have been sacred or secular, politically and religiously irrelevant, or politically and religiously important. In short, on one hand, the Singers in the Residence of Amen, who may have been recruited from the aristocracy solely or from all levels of society, were merely gloried servants or ladies-in-waiting to the God's Wives of Amen. On the other hand, these women performed important religious functions for the cult of Amen.¹⁷

Archaeological evidence suggests that the Singers in the Residence of Amen were in fact important functionaries that were recruited from the highest echelons of society. For example, Desehebsed (Appendix A, record 53) is shown in two relief scenes assisting two God's Wives of Amen (Teeter and Johnson 2009, fig. 15 and 16), just as other male officials,

¹⁶ These Singers may have been politically irrelevant once the institution of the God's Wife of Amen became obsolete but there is no evidence that they were politically irrelevant while the God's Wife of Amen institution was operating at the peak of its influence.

¹⁷ It is difficult to arrive at the "reality" of the function of this office, but perhaps with more focus on the archaeology, a clearer picture may be obtained. One suggestion that is quite unconvincing is that of these women were merely ladies-in-waiting to the God's Wife of Amen. There were other titles that seem to express this function unambiguously, such as the attendants of the God's Wife of Amen, also held by Mutirdis (Appendix A, record 101), the owner of TT 410 in the Asasif, who was the "Chief Female Attendant of the God's Wife of Amen." Mutirdis' title of overseer suggests that there were a number of female attendants for the God's Wife of Amen, which required a supervisor to oversee them. Additionally, unlike the Chantresses and Singers in the Residence of Amen, the Attendant of the God's Wife of Amen is a title that may not connote any true religious function (See below)

such as Harwa, portrayed themselves assisting the God's Wife of Amen. Moreover, as a group, the burials of the Singers in the Residence of Temple of Amen were concentrated together at Medinet Habu (Chapter Three). Their burials in the immediate vicinity of the God's Wives' of Amen tombs suggest a close association of these Singers with the highest female rank in Egypt at the time. Furthermore, prosopographic evidence from their tombs bolsters the view that these Singers were women of considerable social position. Among the women buried at Medinet Habu were a king's daughter (Nesterwy, Appendix A, record 67) and a sister to the Mayor of Thebes (Appendix A, record 53).

The evidence from the Funerary Objects Database also reinforces this view. In the five instances where they list either a genealogy or the titles of their relatives, the twenty-five Singers in the Residence of the Temple of Amen,¹⁸ mostly attested in Dynasties 25 and 26, were relatives of men who held high offices usually associated with the institution of the God's Wife of Amen (See Appendix B). There was a daughter of the scribe and chamberlain of the Divine Adoratrix (Appendix B, record 1), a daughter of the Chief Steward of the God's Wife of Amen (Appendix B, record 3), a daughter of the Chief of Clerks of the Divine Adoratrix (Appendix B, record 4), a daughter of a vizier (Appendix B, record 160), a daughter of a king's son (Appendix B, record 149), and a sister of the overseer of the *imi-ḥt*¹⁹ of the Divine Adoratrix (Appendix B, record 5). Thus it does appear that women who possessed the title of Singer in the Residence of the Temple of Amen tended to belong to families of high status officials. It remains to be determined with further prosopographical study whether only women from the "old and venerated families" of Theban society or women whose fathers served directly the God's Wives of Amen, or some combination of the two circumstances, could have held the title of Singer in the Residence of the Temple of Amen.

My evidence also suggests that the title Singer in the Residence of Amen always appears alone: it is never compounded with other titles on objects in the burial assemblage. It appears that these women needed no additional titles to be included. If indeed the title of Singer in the Residence of Amen were honorific, that is, one without associated functions, why would its presence necessarily preclude the use of additional so-called honorific titles such as Noblewoman or the Lady of the House?²⁰ In an overwhelmingly status-conscious society such as ancient Egypt, where men piled titles upon titles on their monuments, the absence of additional titles for these Singers is glaring. This suggests that, if this title was indeed an honorific one, it carried great social cachet or indicated some preexisting social status that was related to familial associations, as suggested above. The social, familial and institutional importance of this title may have been immediately obvious to any ancient Egyptian. The independent nature of this title also suggests that acquisition and value of

¹⁸ Graefe (1981) attempted to clarify the workings of the institution of the God's Wife of Amen. From his evidence, which extended beyond the mortuary focus here, he noted that 91 Singers in the Residence of the Temple of Amen are attested from Dynasties 22-26 (Graefe 1981, 47).

As the focus of the present work is on the mortuary practices of women in Thebes, there are 34 Singers in the Residence of Amen in the two databases. There are also repetitions of names across a variety of monuments, which may or may not indicate the same individuals. In the Funerary Objects database, whenever it was possible to ascertain overlaps, objects belonging to the same individual are listed in the same record.

¹⁹ The overseer of that which is in the fields—the products, animal or vegetable, of cultivation?

²⁰ Moreover, there is no evidence to suggest that a causal relationship between the absence of the title of Lady of the House and the supposed celibacy of these Singers.

status and prestige may have worked differently for men and women. For men, titles, as they indicate achievements, may have indicated status. For women, however, the construction of their status identities may have involved not only the possession of titles but also other considerations such as familial associations.

II.ii.a.ii. Chantress of Amun (šmꜥy.t n ꜥImn)²¹

The šmꜥy.t n ꜥImn is a title that appears frequently in the Tombs and Contents (Appendix A) and Funerary Objects (Appendix B) databases, although other cults also had šmꜥy.wt. The word šmꜥy.t is translated as Chantress, and associated with singing and dancing. Onstine (2005, 76) examined the iconographies of the šmꜥy.t, which were typically images of women clapping or with outstretched arms, and concluded that Chantresses were vocalists who performed in a choir. In contrast to the ḥsy.wt, who were shown as soloists as well as part of a group, the šmꜥy.wt were always shown performing as part of a group (Onstine 2005, 7). Also, unlike the Singers in the Residence of Amen, the Chantresses could hold additional honorific and functional titles, including Lady of the House, Noblewoman, Dancer and Sistrum Player.

The title of šmꜥy.t evolved from a relatively rare title first attested in the Middle Kingdom and held by middle class women. In the early New Kingdom women from wealthy and politically influential families increasingly gained access to specialized religious roles, and the position of šmꜥy.t appeared to have been one of those roles (Onstine 2005, 25). By the Ramesside Period, this title again diversified to be held by a wider cross-section of socio-economic classes. Although this title was not the domain of royal and elite women alone, they were the primary holders.

Between Dynasties 21-22, 252 women are attested with this title, yet by the eighth century BCE only 28 women could be securely dated as holding the title of Chantress. Onstine (2005, 25-31) suggests that this title became increasingly honorific over the beginning of the first millennium BCE, perhaps changing from a functional office in the New Kingdom to a more symbolic position during Dynasties 21-22 before becoming obsolete in Dynasty 22. Onstine also suggests that a woman's participation in religious cults as a Chantress was influenced by family power and affiliation, but the lack of any consistent patterns of participation in cult from generation to generation is suggestive of personal choice on the part of the woman (Onstine 2005, 37). Again, the pattern of increased participation of women in cult in the early Third Intermediate Period suggests a possibility of an increasing agency of women in choosing their social roles outside the domestic sphere.

II.ii.a.iii. Sistrum Player (iḥy.t)

Sistrum players also constitute another group of women found in my databases. The term for sistrum players is iḥy.t (WB I, 121-122). The orthography of this word is

²¹ The šmꜥy.t has been the subject of a comprehensive study by Suzanne Onstine (2005) and I utilize many of her conclusions in this dissertation. Onstine (2005, 9) suggests that unlike the ḥsy.t, the Singer, the šmꜥy.t, the Chantress, had more restrictively sacred functions. The word ḥsy, to sing or make music, was used in conjunction with secular portrayals of musicians, while šmꜥ had a more restrictive use, appearing in sacred contexts such as processions of funerals and divine images (Onstine 2005, 9-10). This seems to imply that Singers in the Residence of Amen enjoyed a wider range of functions than the Chantresses.

unambiguous since the determinative shows a woman holding a sistrum (WB I, 121-122; LÄ V, 959).

The Wörterbuch dates the first use of this title to Dynasty 22 and the title was used often in the Graeco-Roman Period. The title of *ihy.t* seems a relatively rare title (often appearing in conjunction with the title of Chantress) on which few scholarly discussions may be found.²² As *ihyw.t* do not seem to make an appearance until Dynasty 22, and *šmcy.t* seem to become obsolete throughout the course of the eighth-sixth centuries BCE,²³ Quirke (1999, 228-229 n. 10) proposes that *ihy.t* replaced *šmcy.t* as a title designating the wives and mothers of elite men until the Ptolemaic Period. Quirke further (1999, 229) suggests that Chantress and Sistrum player were two roles of the same person in the cult. This suggestion has merit, since although it may be argued that although one title refers to singer, while the other is sistrum player, there is no impediment to the idea of a woman being able to sing and shake a sistrum at the same time. In fact, there are many scenes of *šmcyw.t* holding sistra.²⁴ Lastly, there is another possibility that the position of Chantress became conflated with or subsumed under the office of Singer in the Residence, rather than being replaced by the *ihy.t*.

II.ii.a.iv. Dancer

Only one woman in the Tombs and Contents database is named a dancer (Appendix A, record 201).²⁵ It does not appear that there was a single specific title of dancer. There were many different types of dances, and the people who danced the various dances are often specified as a dancer of the specific dance. Hannig (2000, 1275) lists five different dances, each with their own dancers. Thus, *ib3w* in *ib3w* and *hbt* in *hbyt* are translated as dance of the dancer, or alternatively, dancing the *ib3w*- or *hbt*-dance. Brunner-Traut (1958, 45) gives only one example of the word dancer, *hbyt*, known from the Middle Kingdom. Dancing seems to have been inseparable from music and was also an important component in religious rituals and daily celebrations. The most common depictions of dancers represent groups of men and women, often dancing in pairs, such as shown on the lower registers of the west portico of Kheruef's tomb (TT 192) (Epigraphic Survey 1980, Pl. 59).

II.ii.b. Other occupational titles

II.ii.b.i. Nurse (*mn^c.t*)

There are two women in the Tombs and Contents database (Appendix A) with a title that includes the term *mn^c.t*. Tabektenasket (ii) also called Tamit (Record 24) had, among

²² See Onstine's (2005, 8) two-paragraph discussion.

²³ Onstine's (2005, 32) study lists only ten attestations of the time of *šmcy.t* after Dynasty 22. Of these ten attestations, six can be dated to either the "Late" or Saite Period. Only two *šmcyw.t* are attested in the Ptolemaic Period.

²⁴ See for example, in Ramesses III's temple at Karnak is a scene that shows Queen Iset(?) followed by a procession of *šmcyw.t* holding sistra and menats (Epigraphic survey, 1936, pl.88). On the sistrum of a Chantress of Isis (Louvre E 11201), Henuttawi, she is shown shaking two sistra.

²⁵ Unfortunately, the publications by the Marquis of Northampton (1898, 17-18) and Porter and Moss (I.2, 1964, 608) did not include either a transliteration of the titles or photographs of the burial goods that attest to her occupation of dancer.

numerous titles, that of Overseer of the Nurses of Khonsu-the-Child. The second woman was Tjesepret (Record 144) who was a royal nurse in Dynasty 25. In ancient Egypt, there were three types of nurses, the royal and private nurse, nurse for goddesses, and priestesses in the service of child gods, all subsumed under the term *mn^c.t*.

Royal nurses occupied a place of distinction in the palace. Generally married to high dignitaries, they could exercise great influence in the court.²⁶ There is, however, no clear indication of the duties of nurses or how these positions were filled (Roehrig 1990, 1). The royal nurses were organized as a hierarchy. The majority of the nurses were simple *mn^c.wt*, each nursing a prince. At the head of this group was the “great nurse”, *mn^c.t wr.t*, supervised by the overseer of the royal nurses, *mr mn^c.t wr.(wt)*. These last two posts were often assigned to men. There were also male nurses, the *ꜥt-mn^c.t* (father of the nurse or father nurse)—and it is possible that female nurses and male nurses were simultaneously in charge of the child, similar to godparents. The father nurse oversees the child’s development, while in his later years he is given the office of the divine father, *ꜥt-nꜥr* (Naguib 2001). So it appears that for women holding the title of nurse, their duties involved suckling and raising the child.

Nurse was also a title of priestesses in religious cults, particularly those of divine infants, and was not exclusive to the Theban clergy (Naguib 1990, 227). It seems that cult nurses occupied a place complementary to that of the mother to bring up the child. Naguib also suggests that this position was given to priestesses of lower ranking and therefore may not have involved significant cultic responsibilities.²⁷

While the average nurse may not have had important duties or administrative responsibilities, Tamit, as the overseer of nurses of an important Theban cult, likely assumed important administrative responsibilities. She was also a Sistrum player of Amen-Re, Noblewoman and Lady of the House. In her case, the role of Overseer of the Nurses of Khonsu was clearly held by a woman of high status.

II.ii.b.iii. Scribe and attendant (šš *šꜥm.t*, *šꜥms.t*)

Two women in the two databases bear the title of scribe. Iretrau (Appendix A, record 95) is referred to unambiguously as female scribe; that is, the word has a feminine suffix, *šš šꜥm.t*.²⁸ In the Funerary Objects database, Naaes (Appendix B, record 14) is called scribe, but unfortunately the published picture (Bosticco 1972, plate 20) the inscription is not clear but nonetheless, the word “scribe” is legible. Ward (1986, 16-17) originally translated this title as “cosmetician” in accordance with older ideas regarding the roles and professions that were appropriate to assign to women, but later changed his mind to agree with Fischer (1976, 77-

²⁶ See for example, J.J. Shirley’s recent works (2009 ARCE talk) on royal nurses of early Dynasty 18. Her studies have suggested that royal nurses were in fact, extremely influential and lent additional status to the men of their family.

²⁷ Although Naguib suggests that the *mn^c.t n Mwt* were the nurses of the God’s Wives of Amen who were attached to the services of the God’s Wives of Amen by ritual and religious ties.

²⁸ Iretrau’s title of scribe is mentioned numerous times in her tomb and is often referenced in works on women and female literacy. See, for example, Baines & Eyre (1983, 81-82), Bryan (1984, 18) and Robins (1993, 112-13; 193, n.6).

78) who argued that this title indicated a scribe who was also a woman.²⁹ There are, however, few discussions regarding whether a female scribe had responsibilities different from those of a male scribe.³⁰

Given that one of the two scribes in the two corpora, Iretrau, was also the Chief Attendant of the Divine Adoratress, it is likely that female scribes associated with the God's Wife of Amen court assumed true bureaucratic responsibilities. Graefe (1981 volume 2, 80) also notes that there were female scribes who were also Chief Attendants of the Divine Adoratress in the eighth-sixth centuries BCE,³¹ but was unable to offer any suggestions on how women who were scribes and attendants may have differed (in duties or status) from women who were only attendants.³² Graefe (1981, 117-118) suggests, however, that the entire administration of the God's Wife of Amen institution was in the hands of men, overseen by the Great Steward of the God's Wife of Amen. There is no reason to assume, however, that the *sš.w šm.t* would have only acted in a private, secretarial nature for the God's Wives of Amen. Additionally, given Iretrau's monumentally sized tomb, female scribes might very well have been responsible for a quantity of administrative work that was associated with the supervision of the attendants of the God's Wives of Amen.

Female attendants, *šmsw.t*, of the God's Wife of Amen are only attested in Dynasty 26 (Graefe 1981, 96). There are two women in my Funerary Objects database (Appendix B, record 106, record 136) who were Attendants of the Divine Adoratress. Neither had any additional titles. Graefe suggests that this office originated only at the beginning of the Saite Period. He speculates that if this was in fact a Saite "invention," that it came about with the adoption of Nitocris by the God's Wife of Amen at the beginning of Dynasty 26. According

²⁹ Although Quirke (1999, 228) still favors cosmetician. Archaeological evidence, however, suggests otherwise. Bryan (1984, 17-32) published evidence from five Theban tombs of the New Kingdom in which women were shown depicted with scribal equipment. Since the pictorial evidence clearly shows a scribal rather than a cosmetic palette, it seems clear that ancient Egyptian women were capable of functioning as scribes.

³⁰ Baines and Eyre (1983, 82) suggest that "[w]omen's administrative titles in general belong to the service of women for women. Such a position could be real enough, as is suggested, for example by the female ownership of a notable fraction of tombs, or it could mimic that of men, while the actual work was done by the men. The truth may lie between these two possibilities; among the staff of the divine adoratrices (Graefe 1981) men appear to have held the chief power, but there was a significant female component, some of whom had their own funerary monuments..."

³¹ There are examples of female scribes from stelae and scarabs in the Middle Kingdom (Fischer 1976, 77-78; Ward 1986, 16-18 for a list of examples). Regarding the occurrence of this title on scarabs, Martin (1971, xii) notes that the right to use a title and a name on a scarab seal was "confined to a privileged few by virtue of their office" which suggests that, at least in the Middle Kingdom, the title of scribe indicated actual duties rather than honorific status.

³² Admittedly, the exact duties of these women remain unclear. In the God's Wife of Amen institution, other scribes, men as far as the evidence indicates, are known as scribes for the domain of the Divine Adoratress, scribe and chamberlain, scribe and overseer of the chamberlains, scribe of documents for the domain, temple scribe and the seal bearer. That Iretrau used the very general title of scribe, perhaps does indeed suggest that she was not directly involved in the administration of the institution or assigned specific office or bureau.

Perhaps in a general hierarchy of responsibilities and status as indicated by titles, the role of scribe was not the primary one assumed by these women, but was overshadowed instead by their duties as Chief Attendants or Attendants to the God's Wife of Amen. The Chief Attendants thus may have oversaw the other attendants and assumed the administrative responsibilities that came with the running of the attendants of the God's Wives of Amen.

to Graefe (1981, 96 n.71) the Nitocris stela indicates that Nitocris was accompanied by a number of attendants. In the Nitocris stela, her attendants were only referred to as “her attendants” (šmsw=s), without any qualifiers such as “royal.” Although there is no way of proving the hypothesis that Nitocris’s attendants assumed the title of attendants of the God’s Wife of Amen after Nitocris was adopted, Graefe notes that before Nitocris took office, there were no such women bearing this title in the court of the God’s Wife of Amen. Therefore the Saite origin of the title attendant of the God’s Wife of Amen is an attractive suggestion.

It is possible then that these female attendants of the princess Nitocris took on the new title of the attendants of the God’s Wife of Amen after the Saite princess was adopted into her office. However, unlike the Singers and Chantresses, the attendants of the God’s Wife of Amen may have had very little cultic responsibilities in the temple of Amen. It is probable that the title of šms.wt indicated more secular responsibilities and its status was derived from the original women’s associations with Nitocris as a royal princess. Additionally, since according to Graefe (1981 88, 93-94) the title of šmsw was one without any departmental affiliation in the clergy of Amen, the attendant of the God’s Wife of Amen may not have been an administrative title, instead was one that declared personal loyalty and service to the individual God’s Wife of Amen.

III. DISTRIBUTION OF TITLES IN CORPORA

The current study analyzes two datasets of women.³³ The two datasets reveal interesting similarities and differences. I first focus on the Tombs and Contents database, which comprise women with securely provenanced burial locations. I then discuss the Funerary Objects database, which gathers together information on women through funerary objects without secure excavation contexts.

Of the sixty-three women within the Tombs and Contents database, twenty-two had no titles (**Fig. 1**), comprising 35% of the corpus. Of the remaining forty-one women with titles, comprising 65% of the corpus, the most common title was the Lady of the House (nbt pr), held by twenty-five of the women. Of these women, thirteen held this title exclusively, while six held the titles of Lady of the House and Noblewoman (nbt pr, špst), leaving five women with other combinations of Lady of the House and additional titles.³⁴ Other popular titles include Sistrum player (iḥy.t), four; Chantress of Amen (šm^cy.t n ’Imn), eight; and the Singer in the Residence of Amen (ḥsy.t n ḥnw n ’Imn), nine.

The least common titles of women in this corpus include “Dancer of Mut” and “Overseer of the Nurses of Khonsu-the-Child,” each attested once (**Fig. 2**). In order of scarcity, these titles are followed by “Chief Attendant of the God’s Wife of Amen” and “female scribe.” Iretrau and Mutirdis were both Chief Attendants who possessed large

³³ Due to unreliable osteological study of early excavations or the general absence of discussions on the physical remains, this dissertation operates under the assumption that the funerary objects did belong to women whom are identified based on inscriptional evidence.

³⁴ These combinations included: Lady of the House and Chantress; Lady of the House and royal nurse; Lady of the House, Noblewoman and Chantress; Lady of the House, Noblewoman, Sistrum player.

monumental tombs in the Theban necropolis and both of which can be dated to Dynasty 26. Iretrau also held the title of female scribe.³⁵

Interestingly, no woman had more than four titles, whereas men could hold and usually held many titles. The title of Noblewoman is never seen alone, while the title of the Singer in the Residence of Amen is never compounded with additional titles.³⁶ This indicates interesting cognitive understandings of the various titles in that women bore. Were women not able to hold more than four titles and positions? It appears that this was the case throughout much of Egyptian history.³⁷ Perhaps unlike men, who could hold many posts throughout their lifetimes, women were able to hold one or two posts, due to the traditionally limited opportunities outside the domestic realm. Perhaps this was an ancient version of the glass ceiling?

³⁵ In the Funerary Objects Database, discussed below, only one woman Naaes (Record 140) was a scribe.

³⁶ The exception being the coffin (CGC 41035) of Meresamunet (Appendix B, record 149) in which she indicates her mother She(m)amenimes as both a Singer in the Residence of the Temple of Amun and a Lady of the House (see Ritner 1998, 89 and Moret 1913, 290-298 for transcription of inscriptions). These two titles do not appear together, rather “She(m)amenimes, the Singer in the Residence of the Temple of Amen” appear frequently while her title of Lady of the House appears only once on this coffin on the side.

³⁷ See the discussion below on the historical patterning in distribution of women’s title.

Tombs and Contents Database

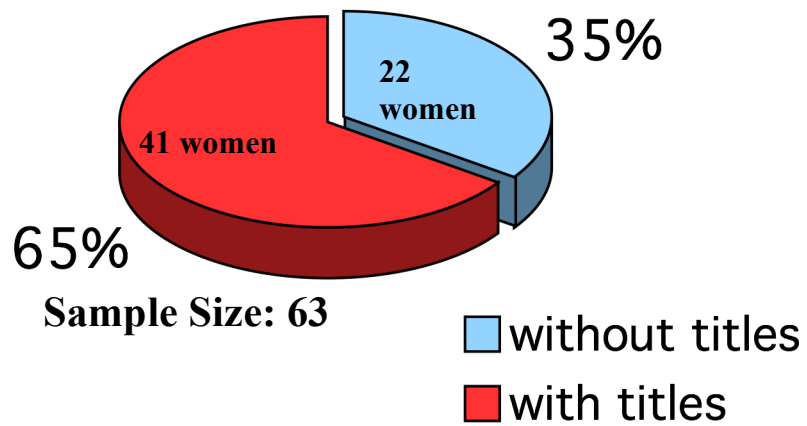


Figure 1 BREAKDOWN OF TITLES IN THE TOMBS AND CONTENTS DATABASE

TITLES	NUMBER (#) OF WOMEN	% OF ENTIRE CORPUS (63 women)	% OF WOMEN WITH TITLES (41 women)
Lady of the House	25	39.6	60.9
Lady of the House only	13	20.6	32.5
Chantress of Amen	9	14.2	22.5
Chantress of Amen only	4	6	10
Singer in the Residence of Amen*	9	14.3	22.5
Noblewoman**	6	9.5	15
Sistrum Player	4	6	10
Dancer	1	1.5	2.5
Chief Attendant of GWA***	2	3.2	5
Female Scribe	1	1.5	2.5
Nurse	2	3.1	4.8
King's Wife	1	1.5	2.5

* Never accompanied by other titles

** Always accompanies other titles

*** Appears temporally limited to Dynasty 26

Table 1 PATTERNING OF TITLES IN THE TOMBS AND CONTENTS DATABASE

The Funerary Objects database consists of 217 women identified from coffins, stelae, papyri, shabtis and other mortuary objects. Only twenty-eight (12.9%) women in this corpus were without titles (**Fig. 2**). Of the remaining 189 (87% of the corpus), the most common title was once again the Lady of the House (**Table 2**), constituting about 73% of women with titles (and 63% of the entire corpus of women). Of the 136 Ladies of the House, ninety-seven (52.1%) had only this title; thus 45%, almost half, of the women in my entire Funerary Objects corpus were only Ladies of the House. Thirty-six women were Chantresses of Amen (19.3% of women with titles), and about 8% of the 217 women had only this title.³⁸ The Singers in the Residence of Amen made up 11.6% of the entire corpus and comprised 13.4% of women with titles, demonstrating the relative rarity of this title in the eighth-sixth centuries BCE. Noblewomen always had one or more additional titles.

Among the rarely attested titles are: Sistrum Player (four women), although it almost invariably accompanies other titles; Singers of Mut, Thoth and Montu (one each); and the Attendant of the God's Wife of Amen, a title held by only two women. Lastly, there was only one scribe in the entire Funerary Objects database. It appears that, much like the Tombs and Contents database, the titles of Attendant and Scribe appeared exclusively in Dynasty 26, around the time of the transfer of the office of the God's Wife of Amen into Saite hands. Most importantly, the distribution of elite female titles in both databases demonstrates that the greatest number of titles a woman held was four.

³⁸ This is in concurrence with Onstine's (2005, 32) findings of the decline of the title of Chantress of Amen after Dynasty 21.

Funerary Objects

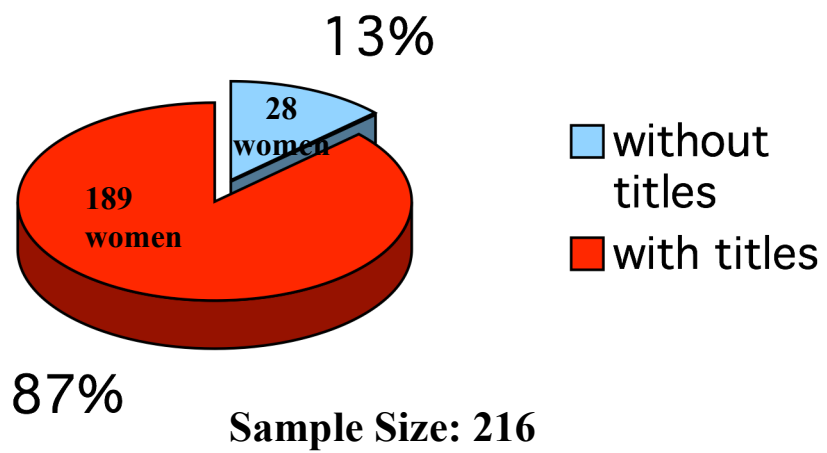


Figure 2 BREAKDOWN OF TITLES IN THE FUNERARY OBJECTS DATABASE

TITLES	NUMBER (#) OF WOMEN	% OF ENTIRE CORPUS (216 women)	% OF WOMEN WITH TITLES (189 women)
Lady of the House	138	63.8	87.5
Lady of the House only	90	41.6	45
Chantress of Amen	38	17.6	20.1
Chantress of Amen only	17	7.8	8.9
Singer in the Residence of Amen*	25	11.6	13
Noblewoman**	26	12	13.7
Sistrum Player	5	2.3	2.6
Sistrum player only	1	< 1	< 1
Attendant of GWA***	2	< 1	< 1
Scribe	1	< 1	< 1
Singer of Mut	1	< 1	< 1
Singer of Thoth	1	< 1	< 1
Chief Singer of Montu	1	< 1	< 1

* Never accompanied by other titles

** Always accompanies other titles

*** Appears temporally limited to Dynasty 26

Table 2 DISTRIBUTION OF TITLES IN THE FUNERARY OBJECTS DATABASE

Based on the patterning of the titles, it appears that during the eighth-sixth centuries BCE in Thebes a number of women functioned in more active and non-domestic roles. The increased presence of women in public life, suggesting a correlating rise in female prestige, was undoubtedly tied to the institution of the God's Wife of Amen, but the direction of the causal correlation cannot be determined. Was the rise in power and prestige of women due to the elevation of importance in the institution of the God's Wife of Amen or did the increased prominence of women throughout the course of the Third Intermediate Period facilitate the rapid promotion of the God's Wife of Amen institution? The situation was likely the result of a feedback loop of both factors, which will be examined in subsequent sections of this chapter.

IV. TITLES AND FAMILIAL AFFILIATIONS

The review of the titles held by women in my two corpora demonstrates that titles served as an expression of identity and the status associated with those identities. Another significant piece of evidence that reveals the importance of status and identity for elite Theban women is the incorporation and display of their lineage on the coffins and stelae which became commonplace during the eighth-sixth centuries BCE.

The inscriptional formula that is found on coffins and stelae begin with 1) an offering formula, followed by 2) the title(s) of the woman, 3) her name and then 4) her lineage or pedigree. The majority of women list their father and then their mother, and their parent's titles, and very occasionally, a second generation is indicated by the titles and names of the father's father. The inclusion of the extended genealogy appears to be another example of the suggested concern for identity expression. Taylor (1985, 439) has suggested that the occurrence of lengthy genealogies in high status individuals of the Libyan Period is an expression of their high status due to the enumeration of the longevity of their familial status and rank.

In the Funerary Objects corpus,³⁹ four (Appendix B, records 53, 59, 136 and 211) of the twenty-five women who listed their parents seemed to have operated outside the boundaries of the trend. Two women, Ir-iw-nay (Record 53) and Tager (Record 59) indicated their mothers first on their stelae, followed by their fathers, while the other two women, Ta-wahru (Record 136) and Tja-net-nesert (Record 211) excluded any mention of their fathers, instead mentioning only their mothers. Interestingly, except for Tja-net-nesert, who was a Lady of the House and Chantress of Amen, none of the other three women included any titles in the text of their stelae. Lastly, from on the coffin of Tadi-iry-nefer (Record 215), the Lady of the House and Noblewoman, she excluded any mention of her father and named only her mother and grandmother.

Husbands were very rarely indicated in the Funerary Objects corpus. Of the 217 women in the corpus, only fourteen have known spouses. On the actual monuments themselves only three women explicitly named their spouses (Record 13; Record 15, Record

³⁹ The Funerary Objects corpus is discussed first because the evidence is more complete than the Tomb and Contents corpus,

46).⁴⁰ All three women were Ladies of the House; two were also Chantresses of Amen. One woman's husband was an "entrance priest" at the temple of Amen, another was a chief controller of the office (no indication of which office) and lastly one woman's husband was a chief doorkeeper, presumably of the temple of Amen.

Unfortunately, the tomb evidence from the Tombs and Contents database cannot add much to this discussion of the absence of husbands and fathers on women's monuments as most of the tombs were uninscribed and the material assemblages associated with the tomb contexts were usually small finds such as shabtis and fragmentary boxes. These types of evidence usually lack the surface area for more than the woman's name and perhaps a single title. Of the sixty-three women in the Tombs and Contents database, fifteen can be identified as married based on known prosopographic evidence. Most of these women's spouses are identified from information from the monuments of their children, who listed their parents in their own tomb equipment. The only woman with a tomb preserving a large amount of inscriptions is Mutirdis (see discussion in Chapter Three). Throughout her tomb, she mentioned family members, including father, mother, and male and female children, but nowhere is a spouse mentioned. In fact, the name or names of any likely candidate for a spouse or a father of her children are unknown. This exclusion appears to be a deliberate act by Mutirdis. Since it is thought that women traditionally assumed a secondary role to their husbands, to include her husband in her tomb may have resulted in a possible overshadowing of Mutirdis' own status.⁴¹

The absence of husbands in the 108 stelae and seventy-nine coffins in my two databases suggests that for women of the eighth-sixth centuries BCE the presence of a spouse was not a necessary component for construction of their identities in death, nor was their role as wife of vital importance. Although it is commonly assumed that much of Egyptian women's status is derived from their associations with their fathers and/or husbands, the textual information on the burial equipment and tomb contexts suggests otherwise. Social status and social identities must be thought of as separated but interrelated units of identity. Therefore, although a husband's status may influence that of his wife, it is clear that women's identities were not necessarily defined ever primarily through their relationships with their spouses. The need to include their lineage, naming fathers and mothers, however, suggests that for the elite women of the eighth-sixth centuries BCE living in Thebes, their identities are more dependent upon their own histories and lineages; that is, their own families, than their husbands. Moreover, there are indications, at least for a few women who mention only their female relatives, that their identities and personhood may be most closely tied to their mothers and prior generations of women.

⁴⁰ Istenkhabit (Record 159) has a spell that mentions her husband, but does not identify him by name. Other prosopographic evidence, however, suggests that he was Nesptah A.

⁴¹ Roth (1999) details the trend of absent husbands in women's tombs throughout Egyptian history. She suggests that this phenomenon indicated a taboo against the inclusion of a woman's spouse that may have been related to a woman's ability to achieve a successful afterlife. See also Chapter Three for further discussion and examples of the exclusion of husbands by elite women.

V. DISCUSSION AND COMPARANDA

The analysis of titles carried by the women in my corpora evidences some interesting patterns. It appears that women could possess up to four titles, but no more. Generally, the first title in a sequence was that of Lady of the House, followed by Noblewoman for some, and then occupational titles usually related to the Amen temple.

At this point is helpful to offer some relevant examples from different periods of Egyptian history as comparanda to this analysis. There is no one single synthetic study that is exactly comparable to my work, but Saleh (2007), Onstine (2005), DuQuesne (2008), Bryan (1986; 1997), Galvin (1981; 1984), Kroenke (2010, unpublished) and a number of authors have studied the rank and titles of women throughout different periods of Egyptian history.

V.i. Third Intermediate Period

The closest comparanda to the data on elite Theban women of the eighth-sixth centuries BCE are from the recent study of Libyan Period funerary stelae by Saleh (2007, *passim*).⁴² Saleh's corpus consists of 107 wooden stelae provenanced to the Theban area and dated from Dynasty 21 to the end of Dynasty 22/23. As such her corpus provides immediate antecedents, with some unavoidable overlapping given the chronological issues of this period, to the material analyzed in this dissertation.

Of the fifty-seven stelae depicting only women studied by Saleh, the general patterns regarding titles this chapter highlighted hold true. Ten women indicated no titles on their stelae. Of the remaining forty-seven women, twenty-one had two titles, usually Lady of the House and Chantress of Amen, and twenty-four had only one title. Of these twenty-four, nineteen held the title of Lady of the House. Five women were Singers in the Residence of the Temple of Amun, once again without evidence of additional titles. One of the Singers (Saleh 2007, 206, stela 52), in fact, did not include her name on her stela. Only one woman, Nesy-Khonsu of Dynasty 21 (Saleh 2007, 238, stela 84) had more than two titles. She held a total of five: she was the Greatest Chief of the Sacred Musical Troupe, Priestess of Khnum, Priestess of Nebet-hotepet of Serd, Chief of the Noblewomen, and Viceroy of Kush and Overseer of the Foreign Lands. The last two titles were likely fictitious titles designed to bolster her already considerable social status (Kitchen 1995, 276)⁴³ or the alternative is that

⁴² It is far beyond the scope of this project to compile a list of women that have been the subject of the studies to which I refer in the current discussion. Therefore a comprehensive study of the average number of titles women held throughout the entirety of pharaonic history is not possible at this point. In light of this, this discussion calls attention to examples and extrapolate the pertinent information from the data presented in the studies used in the current discussion.

⁴³ Kitchen (1995, 276) remains skeptical that Nesy-Khonsu would have actually served in either capacity suggesting instead that these titles likely indicated her access to the revenues gained from trade into Egypt from these areas.

The viceroy of Kush and Overseer of the foreign lands is a title that was first created in the New Kingdom and the holder of this title governed the whole of Nubia. By Dynasty 21 Egypt had already lost control of Nubia, and this title would not have been functional in its original sense (Shaw and Nicholson 1995, 300-301; O'Connor 1983, 262-263).

The vizier Pamiu, known from the coffin of Pediamenet, son of Nespakashuty B, also held the title of Viceroy of Kush. Pamiu is dated by Bell to c. 865, while Aston and Taylor (1990, 147-148) suggest that the latest attestation of his title as Viceroy of Kush be dated approximately to 775-750 BCE.

Nesy-Khonsu was an exception to the general trend.⁴⁴ Thus, eliminating these two titles as real, functional titles, once again it is apparent that elite Theban women of the early first millennium BCE apparently did not possess more than four titles.⁴⁵ The addition of the titles of viceroy and overseer of foreign lands as a prestige enhancer, however, does reinforce the conclusions of this chapter that women were more concerned with expressing their social status than any gender related identity.

V.ii. New Kingdom

Onstine's (2005) corpus on the Chantresses is large and the evidence, extracted from mortuary, literary and documentary sources, comes from the New Kingdom through Dynasty 21.⁴⁶ Her study has clarified a number of issues regarding Chantresses, such as family position, the responsibilities of the Chantress, and the evolution of this title.

Onstine's New Kingdom data consists of 589 references to Chantresses. One hundred and three women were dated to Dynasty 18, 274 Chantresses are dated to Dynasty 19, eighty-five to Dynasty 20, sixty-one to either Dynasty 19 or 20 and, lastly, twenty-three to a general New Kingdom date. From this it is evident that by Dynasty 20 there was a sharp decline in the popularity of this title. But from Dynasties 21-22 there was a sudden increase, and Onstine found that 252 women held this title. Of these 252 women, 206 are dated to Dynasty 21, thirty-four to Dynasties 21/22 and only twenty-eight to Dynasty 22.

Onstine explains the twin spikes of the prominence of this title in the New Kingdom (since Onstine found only 9 attestations of the title of Chantress before the New Kingdom) and Third Intermediate Period in light of the social and political situation of each period.⁴⁷ She suggests that the prevalence of prominent women holding the title of Chantress beginning in the reign of Hatshepsut is linked to the social and political atmosphere of that time, when women's power was in ascendance. The influential royal women of the early New Kingdom and the development of the title of the God's Wife of Amen empowered women and possibly resulted in a greater appreciation of women in general. In funerary contexts, this was also a time when women, especially wives, were presented in more active roles in their husbands' tombs (Onstine 2005, 29). Furthermore, the professionalization of the priesthood also created "job openings" for women to take on the subsidiary non-administrative musical roles necessarily in temple rituals and professions (Onstine 2005, 29).

Given the suggestion that the two periods in which large numbers of women held prominent titles, the New Kingdom and Dynasty 21, were periods of social and political change, the pattern from the eighth-sixth century BCE does not prove particularly surprising and these situations are analogies for explaining the prominence of women in the eighth-sixth centuries. By the eighth-sixth centuries, Egypt was again in the midst of socio-political changes, and Thebes was reverting back to centralized governmental control from an almost

⁴⁴ Nesy-Khonsu was also the wife of the High-Priest of Amen, Pinodjem II, and it was possible that her titles were meant to complement those of her husband (Saleh 2007, 73).

⁴⁵ I assume that women would have listed all of their titles because the titles marked status and status was emphasized by women.

⁴⁶ The title of chantress is also attested in the Middle Kingdom and Ptolemaic Periods.

⁴⁷ Onstine's explanation for the prevalence of the title Chantress in Dynasty 21 has already been discussed in section II.ii.a.ii. **Chantress of Amun (šmꜥy.t n ʿImn)** above.

theocratically autonomous state. Women, especially the God's Wives of Amen, were politically powerful and influential, as during the early New Kingdom. The combination of social, political and religious factors resulted in and was influenced by the prominence of women who had various responsibilities as indicated by their titles.

For the most part, this chapter's observation that women did not hold more than four titles appears to hold in Onstine's study of the Chantresses⁴⁸ (see Onstine 2005, Chart 5, p.70ff). With rare exceptions, Chantresses had either no additional titles or just that of the Lady of the House. When there were titles in addition to that of Chantress, they often added up to less than three. But, interestingly, in the Ramesside Period, a number of Chantresses also held the additional title of singer (ḥsy.t) of any number of deities (Onstine 2005, chart 1). Ultimately, Onstine's study is useful in clarifying a subset of elite women: the Chantresses. She concludes that three major factors influenced women becoming Chantresses: their family's involvement in a particular cult, the influence of a particular cult in the local community, and, finally, the women's own agency in terms of personal piety (Onstine 2005, 36-37).

Bryan's studies (1986, 1997) of women in the early New Kingdom concur with Onstine's conclusions regarding the rise of women's prominence in times when a woman was in power. Bryan's work focused on early New Kingdom, specifically the reign of Hatshepsut. Bryan collected data for a catalogue of non-royal women's titles and this work provided a few examples of the titles held by women in the Sennefer family during Dynasty 18.⁴⁹ The limited publications of her study demonstrate that, at least with the women of the Sennefer family, the women also held no more than four titles and the titles conform to the pattern found in my dataset. Sennefer had at least three wives who had fairly important titles. Meryt was a Lady of the House, Chantress of Amen, Chief Chantress of Amen, and also a Singer of Mut in Isheru and held the largest number of titles, four, among the women of the family. Another of Sennefer's wives, Sentnefer, held the titles of Lady of the House, Chantress of Amen and royal nurse (Bryan 1986, 14). Sennefer's chief wife Sentnay was "Nurse for the Lord of the Two Lands."

Bryan (1986, 15) suggested in this preliminary study that during the reign of Hatshepsut there was an increase in women holding cult titles in Thebes (and perhaps elsewhere). Before Hatshepsut's rise to power, few non-royal women were attested in the temples—only three Chantresses and Singers—but during Hatshepsut's reign alone, fifteen Chantresses and Singers are known, in addition to God's Wife and Superiors of Amen's Entertainers (or the Overseers of Amen's Musical Troupe) (Bryan 1997, 33). These Dynasty 18 women were overwhelmingly the wives and daughters of priests of Amen or officials in high government offices, a trend that continued mostly intact into the eighth-sixth centuries BCE. It is interesting to see that women's titles seem to be better attested and begin to appear in greater quantity during times when women held positions in the highest offices of Egypt. During the reign of Hatshepsut, she was clearly the king. During the eighth-sixth

⁴⁸ Although Onstine cautions the reader that her titles were compiled from numerous sources and not all titles appeared on any single monument.

⁴⁹ Sennefer was the Mayor of Thebes and his brother, Amenemipet, was a vizier. Apparently, one of Sennefer's daughters was married Sennefer's successor to the Theban mayoral seat.

centuries BCE, Thebes was under the control the God's Wives of Amen. The parallels are unavoidable.

Beginning in Dynasty 18, specifically during the reign of Hatshepsut, women became increasingly involved with the Theban clergy. Moreover, during the reign of Hatshepsut, women may have also held scribal status indicating administrative positions. In five Theban tombs of the New Kingdom, Bryan (1986, 15) discovered representations of women with scribal writing instruments placed under their chairs, a motif often shown for men to denote their status.⁵⁰ This possibility of the existence of female scribes from the New Kingdom may offer a parallel to the appearance of female scribes during the eighth-sixth centuries BCE as seen in my data. At the same time, throughout the course of the New Kingdom and into the Third Intermediate Period there was an increased desire for women to participate in forms of status expressions (DuQuesne 2008; Saleh 2007).

The growing independence or the increasing ability and need to express individual identity of women was also seen outside the royal centers in the New Kingdom. DuQuesne (2008) has been studying New Kingdom votive objects deposited at Asyut in Middle Egypt. He has examined over 500 donation stelae dedicated mostly to Wepwawet that can be dated from the 18th-21st Dynasties. Although these stelae did not function in a mortuary context they did function as overt status and identity markers for public consumption. Most of the stelae were dedicated by male donors, but about thirty, less than 10%, show a man and woman worshipping before the jackal god (DuQuesne 2008, 49). The women in these groups were most often indicated as Lady of the House. More interestingly, women were the sole donors of approximately a dozen stelae and each of these women bore at least one title. Two of the women were Ladies of the House, one was a member of the musical troupe of the temple of Wepwawet and a single stela was shared between a woman and her sister who was a Lady of the House and Chantress of Amen. Six of the sole stela donors were Chantresses; five of these were Chantresses of Wepwawet (one of which was also a Lady of the House) and one was a Chantress of Khnum (DuQuesne 2008, 50).

For DuQuesne the importance of the Asyut corpus lies in eliciting questions of the individual power of women. On one stela, the Chantress Taye-Wahet is shown with a procession in which the divine apparatus of Wepwawet is featured. He suggests that she might have commissioned this procession. Moreover, he uses the details and elaborate style of the stelae as indications of different gradients of social and economic status, and concludes that Chantresses were drawn from different sections of society. He suggests that some of the Chantresses of Asyut belonged to influential local families and some were the wives of landowners and villagers. As with the conclusions already arrived at by the various authors mentioned above, the title of "Chantress" did not appear merely honorary, and more importantly, the office was not hereditary. Thus the Chantresses of Wepwawet, like all the other Chantresses studied by Onstine, were likely agents who chose to obtain, and perhaps had to strive for, this office. The office of Chantress was one that clearly held some social significance. DuQuesne concludes that the Chantresses of Wepwawet were in certain cases able to secure a significant degree of independence, either due to economic or social strength, as far as their personal religion was concerned. He hesitates, however, in suggesting more,

⁵⁰ Theban Tombs 84, 69, 162, 147 and 148 (Bryan 1984, 17-32).

writing, “how far outside this realm such independence extended will be a matter of debate” (DuQuesne 2008, 54).

Although DuQuesne hesitates to speculate more broadly, it appears that during the course of the New Kingdom, the material culture demonstrates a distinct trend of increased prominence of women that gained momentum as time progressed. Currently, there is not enough information available to determine whether this rise of feminine independence or increasing concern for their own status, expressed in specifically royal centers (Thebes and Memphis) or in the provinces as seen clearly at Asyut. But it does appear that in the New Kingdom, this phenomenon of women expressing their identity outside of associations with men was attested first on votive stelae, such as the Asyut stelae. Such objects were placed in a public arena for mass consumption or at least mass perception. The independent depictions of women then spread to the funerary context (See for example also Saleh’s 2007 discussion of donation stelae).⁵¹ As with many cultural practices, it appears that the practices (*habitus* to use Bourdieu’s terminology) conducted in life eventually assumed such significance that they became necessities in death also.

V.iii. Old Kingdom and First Intermediate Period

To step further back in time, the earliest period in which there are numerous attestations of women bearing multiple titles is the Old Kingdom. Galvin (1984, 42-49; 1981, *passim*) examined the holders of titles related to the cult of Hathor. As Fischer (1982, 1100) had already noted, during the Old Kingdom a large portion of well-to-do women held the title of priestess of Hathor, and women continued to hold this title in the First Intermediate Period and into the Middle Kingdom but to a diminishing degree. In the examples given by Galvin, again women did not hold more than four titles. For the most part the women held cultic titles that identified them as Priestesses of Hathor in addition to titles connecting them to the king and kingship such as royal noblewoman (*špss nsw*), royal acquaintance (*rḥ.t nsw*), and the different variations of royal ornament (*ḥkr.t nsw*; *ḥkr.t nsw wꜥt.t*). The woman Hetiah had three titles: Priestess of Hathor, Mistress of Cusae; royal acquaintance; and chief musician-priestess of Hathor, Mistress of Cusae (Galvin 1984, 44). Pernofret, too, had the same three titles, and these three titles were attested together evidence from all over Egypt, as far north as the Giza-Saqqara area.

The most interesting conclusion of Galvin’s work is that the priestesses of Hathor did not gain their cult titles from inheritance but apparently acquired them of their own volition, probably due to the social, political and religious prominence that these titles bestowed on their holders (Galvin 1981, 280-283; 1984, 44). Once more we see that for ancient Egyptian women these titles that we persist on seeing first and foremost as feminine titles, were most valued for their function to impart social status rather than gender identification or emphasis. Moreover, the prominence of women in the eighth-sixth centuries was based in tradition, and the innovative aspects lay in the ways, such as monumental tomb building (See Chapter Three), in which women exhibited their power during this time.

⁵¹ As mentioned at the beginning of this section, this historical comparanda constitutes a preliminary discussion. Further research will be necessary to test the conclusions and suggestions raised in this dissertation.

Finally, another example of the apparent limitation on the number of titles women could hold appears also in the provinces, at Naga ed-Deir. Kroenke's⁵² (2010, n.p.) dissertation examines the tomb models that were buried with the provincial elite of the Thinite nome in Upper Egypt during the First Intermediate Period. Her evidence is provenanced from sixty-two tombs in the Naga ed-Deir cemeteries datable to a time between the late Old Kingdom (Dyn. 6) and the early Middle Kingdom (early Dynasty 12). From these sixty-two tombs Kroenke found evidence of fifteen women with titles. These fifteen women held only four titles: priestess of Hathor, royal ornament, royal acquaintance, and lady in waiting. Only one woman, Int-Kemet held three titles: priestess of Hathor, royal ornament and royal acquaintance. Of the remaining fourteen women, eight had two titles, and six had only one title. There was no consistent patterning to the titles; of the women who had only one title, all four appear, thus no conclusions may be drawn as to the relative status of each title.

From this brief overview of the patterns extracted from these works that deal with women and their titles it appears that the patterns found in this chapter were consistently maintained throughout Egyptian history. First, in general, non-royal women did not possess many titles. As Ward (1986, 24) noted, aside from the ubiquitous Lady of the House, which seemed to have been claimed by women of all stations from the Middle Kingdom on, the number of non-royal women who held titles was relatively small.⁵³ This was true not just in the Middle Kingdom, but also evidently throughout Egyptian history. Second, as early as the Old Kingdom, women held titles that seem to emphasize not so much their relative status to men, that is, their gender status, but their relative social status among other women. The priestesses of Hathor living in areas that were centers of the cult of Hathor chose to acquire cultic titles in order to emphasize their devotion to the goddess. This too is seen in the case of the Chantresses of Amen in Thebes of the New Kingdom and early Third Intermediate Period, during the height of the Amen theocracy. As Onstine concludes, the Chantresses entered into the clergy in a professional capacity to affiliate themselves with the local power and advance their familial status.

The third and strongest pattern that was maintained is the apparent restriction on the number of titles a non-royal woman might hold. From the Old Kingdom through the Middle Kingdom, priestesses of Hathor throughout Egypt held no more than four titles (Galvin 1981, Kroenke 2010). This is also seen in the New Kingdom and beyond, indicated by the women

⁵² My thanks to Karin Kroenke for sharing her unpublished dissertation research with me.

⁵³ Ward's (1986, *passim*) work on feminine titles in the Middle Kingdom also suggests that women in the Middle Kingdom could hold a limited amount of titles. In his effort to extrapolate relative positions as indicated by titles, he lists three titles that overlap in usage: Daughter of a count, Priestess of Hathor, and Sole Lady-in-waiting. One could be a Daughter of a count and Priestess of Hathor or a Priestess of Hathor and a Lady-in-waiting but a Daughter of a count never had the title Lady-in-waiting and vice versa, suggesting a difference in relative status (Ward 1986, 15). Of the women he lists (Ward 1986, 28-30), it appears that they generally had between one or two titles. One woman had four titles and one woman had five titles (Ward 1986, 33-36, Appendix A, List A).

in Sennefer's family,⁵⁴ the women of the Libyan Period studied by Saleh (2007) and the Chantresses of Amen examined by Onstine (2005).

Lastly, it appears that during the periods when women held positions of political authority in Egypt, there were corresponding surges in the number and variation among the titles held by women. In the Old Kingdom, when the canons of Egyptian tradition were still being developed, and there were powerful women, such as Khentkawes and the mother of Pepi II, titles indicated that women had fewer restrictions placed on them. Women held positions in the civic as well as religious spheres, and functioned as overseers and supervisors (Fischer 1976, *passim*; 2000). As worldviews and societal patterns evolved and the roles of women became set, it may have only been during times of outstanding political control by women that other women could follow suit and manifest more agency, evidenced by the increase in number and variety of their titles.

VI. CONCLUDING REMARKS

The analysis of the titles possessed by elite Theban women has demonstrated a number of interesting issues that complicate the understanding of women as deriving their status from men. It appears that during periods when the governing of Egypt was in female hands, such as in the reign of Hatshepsut, there was a corresponding rise in prominence of women that is still visible in the extant historical and archaeological records. The patterning of titles held by women in the eighth-sixth centuries BCE suggests that the display of status was an important component of the identity constructions of elite Theban women, who were concerned with expressions of identities outside of male associations.

The general patterns of distribution in elite female titles in the eighth-sixth centuries found in this chapter were consistently maintained throughout Egyptian history. First, in general, non-royal women did not possess many titles. As Ward (1986, 24) noted, aside from the ubiquitous Lady of the House, which seemed to have been claimed by women of all stations from the Middle Kingdom on, the number of non-royal women who held titles was relatively small. Second, elite Theban women held titles that seem to emphasize not so much their relative status to men, that is, their gender status, but their relative social status among other women. Lastly, four appears to be the maximum number of titles an elite woman could hold.

In the eighth-sixth centuries BCE elite women held a variety of titles. These include Singers, Chantresses, Sistrum players, Nurses, Dancers, Attendants and Scribes; none of these are fully understood by Egyptologists. The most ubiquitous title was that of Lady of the House,⁵⁵ which was sometimes supplemented or modified with the explicitly status

⁵⁴ One must keep in mind, of course, the nature of this evidence. All the women belong to the same family. Thus we cannot discard the possibility that this pattern holds only for the women of this particular family in Dynasty 18.

⁵⁵ For Saleh (2007, 69) the Lady of the House (*nbt-pr*), Chantress (*šm^cy.t*) and Singers (*ḥsy.t*) were all titles of the lesser elite during Dynasties 21-22, while the middle elite group consisted of the "chief attendants" within the temple of Amun and important singers such as Singer of the Musical Troupe of Amun and Singer in the Residence of Amun. Saleh (2007, 97) suggests that the highest elite women held the title of the Greatest Chief

conscious epithet of Noblewoman. By the eighth-sixth centuries BCE the title of Greatest Chief of the Sacred Musical Troupe evidently became obsolete and may have become subsumed under the office of God's Wives of Amen or the Singer in the Residence of the Temple of Amen. The Singer in the Residence of Amen then by default became the highest-ranking office in the Amen clergy aside from the God's Wife of Amen.

The change in organization of the female clergy of Amen seems to be supported by the evidence that "Singer in the Residence of Amen" was a relatively less common title (compare Graefe's ninety-one Singers to Onstine's 200+ Chantresses, or the twenty-five singers and thirty-seven chantresses in the Funerary Objects database) whose holders belonged to the most powerful families in Thebes in the eighth-sixth centuries BCE. These women were almost invariably related to a male relative known from the monumental and inscriptional records of the period as holding a high civil or religious position in Thebes. There is even a king's daughter, Nesterwy. It may be a testimony to the high status of this title that women who held this post never indicated additional titles on their funerary assemblage.⁵⁶ Lastly, those singers for whom there are securely recorded burial contexts appear to have been buried in exclusive locales with close associations to the God's Wives of Amen (see Chapter Three).

Another high-status combination of titles appears to be that of "Female scribe" and "Chief Attendant of the God's Wife of Amen," attested for Iretrau while Mutiridis was "Chief attendant." Materially, the high status bestowed on these two women and/or indicated by this combination of titles manifested itself in that most visually communicative form of tomb architecture: monumental tombs. Both women possessed large monumental tombs comparable in size with those built by the highest male officials and most powerful men of Thebes during the eighth-sixth centuries BCE. In fact, Mutiridis' tomb is situated at the Assasif and is one of the so-called Saite monumental palace-tombs; these tombs constitute the largest private monuments ever constructed by non-royal Egyptian citizens.

of the Sacred Musical Troupe, a position Naguib (2001) also takes as the highest ranking a woman could hold in the Amen clergy. Women of upper elite status in her corpus were a chief (ḥry.t), a priestess (ḥmt ntr), overseer of the Southern Foreign Lands (imy-r ḥšwt rsywt) and Viceroy of Kush (št-nsw n Kš). There is, however, no persuasive argument for this particular organization of the echelons of elites. Perhaps her proposed societal hierarchy was true for the early Libyan Period yet by the eighth-sixth centuries, it is clear, at least archaeologically, that the Singers in the Residence of Amen and the Chief Attendants may be considered high elite (see Chapters Three and Four).

⁵⁶ The exception, already mentioned above, being the coffin of Meresamunet (Record 149) in which she indicates her mother She(m)amenimes as both a Singer in the Residence of the Temple of Amun and a Lady of the House (see Ritner 1998, 89 and Moret 1912, 290-298 for transcription of inscriptions).

The non-mortuary evidence from the eighth-sixth centuries also indicates that Singers in the Residence of Amen belong to the highest echelon of elites. Ritner (2009) published three inscriptions that make mention of Singers of the Residence of Amen. In first, a graffito of the High Priest of Amen Sheshonq (II), he made note of Djedeseiuesankh's, the Singer in the Residence of Amen, connection to one of his sons, which is suggestive a familial link between Djedeseiueskanh and the royal family (Ritner 2009, 264). In the second inscription, found on the Dynasty 22 donation stela of princess Karoma (Cairo JdE 36159) who was the sister of the High Priest of Amen, Osorkon, Karoma is called Singer in the Residence of Amen (Ritner 2009, 380). Lastly, on the statue of Ibi, the Chief Steward of Nitocris (Cairo JdE 36158), he refers to Nitocris as ʿ3.t (n.t) ḥnw (n) 'Imn, the greatest or chief of the Singers in the Residence of Amen (Ritner 2009, 589-590).

Attendants and scribes also seem less intertwined with the clergy of Amen, and appear to have been more associated with the household of the God's Wife of Amen in their status as royal women rather than religious leaders. One might suggest that these women were more associated with the royal than religious sphere. Of course, throughout the course of Dynasty 26, the office of God's Wife of Amen slowly became obsolete, as the God's Wives' *raison d'être*, that is, ensuring stability and representing the crown in the politically fractious south, ceased to exist with the Saite reunification of Egypt and consolidation of power. Thus, it would not have been surprising to see the boundaries of the religious and royal blurred once again, reverting back to the more traditional modes of operation.

The hierarchical organization within elite Theban female society then involved many levels of status. First, elite women were those readily able to afford funerary goods and burial in a tomb structure. Other factors also include the size and location of tombs, as well as whether women had their own tombs separate from men. Second, titles indicate elite in terms of economic power but may not have always indicated much individual social cachet. This will be discussed in more detail in Chapter Four.

A possible hierarchy of female elites maybe be organized along the following lines: elite women indicated their social status most readily by using the title of *nbt pr*, Lady of the House. This would constitute the most basic requirements for elite in the sense of social status. The next rung, the middle elite, consisted of women holding such titles as *šm^cy.t* (Chantress), or *ihy.t* (Sistrum player), and perhaps also those who bore the epithet, *šspt* (Noblewoman). The *hsy.wt n hnw n^cImn* (Singers in the Residence of Amen), *šs.wt šhmt* (Female scribes) and the *hry šms.wt* (Chief Attendants of the God's Wife of Amen) then constituted the highest and most powerful female elites, characterized by relationships with powerful Theban families or even royalty on one hand and a close association and perhaps even physical proximity with the God's Wife of Amen on the other.

This is a very basic understanding of the divisions of levels of elite women and may need further refinement in light of additional titles or increased understanding of nuances of social positions. Undoubtedly boundaries between the social rungs were blurred when these factors were taken into account. Perhaps a woman's social position might be enhanced or strengthened with each addition of particular titles.⁵⁷ For example, did Tamit, who had four titles outrank socially, Dieseshebsed, a Singer in the Residence of Amen? How much did their familial positions affect their own social status within the feminine clergy of Amen? Tamit belonged to the royal line of Dynasty 22, a dynasty whose power had waned, while Dieseshebsed was the sister of Mentuemhat, the mayor of Thebes and Fourth Prophet of Amen. Moreover, did these two women's statuses change outside of sacerdotal contexts? One last consideration is whether the ascendancy and obsolescence of particular titles affect the effectiveness of these titles in conferring social status.⁵⁸

⁵⁷ As discussed earlier in this chapter, titles and their functions in ancient Egypt remain imperfectly understood and needs further study.

⁵⁸ Based on the works of Graefe (1981), Naguib (1990), and Onstine (2005), among others, it appears that after Dynasty 21, the number of cultic titles carried by women decreased. This obsolescence of titles may have resulted in a dearth of titles, and consequently the possession of titles may have been viewed as a commodity of greater value. If this were the case, then the same titles used in Dynasty 21 may have indicated greater status during the eighth-sixth centuries BCE.

The eighth-sixth centuries BCE was a time of great change in the feminine clergy of Amen in Thebes. Titles such as the Great One of the Musical Troupe ((Ḥryt) wrt ḥnrt (tpyt)) and Chantress (šmꜣy.t) that conferred status some 100-200 years prior became obsolete or subsumed under other titles. In life, elite Theban women, such as the Singers in the Residence of Amen, held high religious and true administrative posts not seen since the Old and Middle Kingdoms. In death, they apparently had increased freedom in burial practices, and had agency to choose the types of tombs, locations, the assemblage and the inscriptional content that would have been written on the assemblage. Additionally, the appearance of women independently in the material culture of this period suggests that there was less reliance on male associations for status. The titles the women bore also suggest that the identities that were emphasized in death were not gender related ones such as wife, mother, or daughter but rather those that expressed social status and achievement of the individual.

Saleh's (2007) examination of wooden funerary stelae from the Libyan Period (Dynasties 22-23) concludes that the increase of depictions of individual women is not so much the result of increased "freedom" for women, but rather a general trend of individuals marking their own places in cache burials. This is a valid conclusion for the early part of Dynasty 22, when burials were indeed predominately caches, but this conclusion no longer holds so well for the eighth-sixth centuries BCE when there was a resurgence of individual or small family group burials. What may have begun as a marker of distinction within group burials apparently evolved into an expression of individual social status, especially for women with the means to commission the building of their own imposing individual funerary monuments such as those discussed in the following chapter.

Lastly, it appears that for elite Theban women of the eighth-sixth centuries BCE, gender was a less robust unit of identity construction than that of status. Identity, as outlined at the beginning of the chapter, is polyvalent, socially constituted and comprised of various axes such as gender, sexuality, class, status and so forth. Moreover, a person's identity is in constant flux, changing throughout his/her life in conjunction with changes in his/her social circumstances. The titles elite women included in their burials are indicators of how these elite women conceived of their identities. The titles of elite women are fundamentally gender specific, likely due to the religious ideologies of Egyptian culture that emphasized fundamental dichotomies and dualities—male and female, Red land and Black land and so forth. However, aside from this basic reference, for the elite Theban women in this study, their personhood as reflected in their titles and inscriptions focused more intensely on their social status and familial lineage than that of gender or the roles associated with their gender, such as wife or even mother.

Gender was relevant in how it lent weight to social status and the mechanisms of status expressions. Women, being constrained to traditionally feminine roles such as singers and dancers in religious cults, celebrated their femininity and religious conception of the feminine powers of creation, that is, their biological capabilities. But beyond that, women and their gender roles, especially as mother and wife, did not appear to have been emphasized to a great extent in the inscriptional evidence found on their funerary objects. Women (as well as men) also did not identify themselves as the father or mother of their children, but rather as a child of their father and mother and by the offices or ranking that

they hold in society. Thus, the title of Lady of the House emphasized a woman's ability to manage the economics of a household, while other titles indicated religious affiliation.

In general women's titles indicate that they were operating within the traditional boundaries of feminine roles ascribed to them. Nevertheless, there are a few indications of boundary breaking. The Singers in the Residence of Amen appear to be high-ranking women who did not feel the need to indicate their spouses in and on their funerary monuments, and emphasized their matrilineal rather than patrilineal heritage. Additionally, they were buried apart from the physical vicinity of their fathers or any possible husbands. The Chief Attendants of the God's Wives of Amen could also possess the additional title of scribe, a traditionally male-dominated occupation. There is no evidence to indicate that this was a non-functional title. Additionally, the archaeological evidence in the following chapter indicates that many women, such as the Singers in the Residence of Amen and Chief Attendants of the God's Wives of Amen, were powerful and high-status women who had enough social and economic clout to enable the construction of individual tombs and large palace-tombs in the Theban necropolis for themselves. This is especially evident in the case of Mutirdis whose tomb materially manifests her social position amidst the "movers-and-shakers" of the God's Wife of Amen institution and Theban politics in Dynasty 26.

The study of the titles elite Theban women exhibited in their burials reveals that in eighth-sixth centuries BCE, women assumed agency in the material expressions of their identities. Their social roles had expanded beyond those prescribed by tradition, and as their power and influence rose, the textual and material expressions of their power and status as these axes informed their personhood changed accordingly. The brief discussion of various studies (Fischer 1978, 2005; Galvin 1984; Ward 1986; Bryan 1986, Onstine 2005; Saleh 2007; Kroenke 2010) of Egyptian women demonstrates that the prominence of women, as seen in the archaeological record, in the eighth-sixth centuries BCE did not spring fully formed from a void. Throughout Egyptian history, especially during the periods when women held high and powerful positions in the governing body, there have been periods when the archaeology demonstrates an increased prominence of women (addressed in the following chapter). This is especially evident during the Old Kingdom, when the process of tradition building of Egyptian culture was still in its infancy and in the New Kingdom when royal women were prominent in government. It does appear, however, that in the eighth-sixth centuries BCE at Thebes, the seed of this tradition of female prominence flourished in a new, widespread and overt manner.

CHAPTER THREE: LANDSCAPE, MEMORIES AND ELITE FEMALE BURIALS OF THE THEBAN NECROPOLIS

INTRODUCTION

The examination of elite female titles attested on the extant mortuary evidence from Thebes in Chapter Two suggested that for elite Theban women, their social status was the primary axes of identity emphasized. This chapter analyzes the mortuary practices of women, specifically, the types of burials, to examine the process by which women displayed this most important aspect of their identity; that is, social status. I focus on the burial practices of non-royal women¹ and examine the recursive interaction of mortuary landscapes and memories in shaping these burial practices in the Theban necropolis. I argue that the complexity of burial practices, which include tomb and temple reuse and new constructions, seen in the eighth-sixth centuries BCE served to establish and fulfill the identity needs of elite groups of and individual women. The physicality of pre-existing monuments and the memories associated with those monuments defined the mortuary landscape. This mortuary landscape in turn structured the burial practices, which were designed to fulfill individual and group needs of displays of identities such as status, rank, and occupational and kinship affiliations. Moreover, it appears that throughout the course of the eighth-sixth centuries BCE, the burial practices of women evidence the growing independence and power of non-royal elite women in the Theban area. The construction of identities via burial practice reflects the elite women's understandings of their identities, which were far-reaching and more complex than scholars have previously conceived.

I. EXAMINING MORTUARY LANDSCAPES

Use of the Theban necropolis dates back to the Old Kingdom, but its heyday was indisputably the New Kingdom, when kings populated the west bank with grandiose funerary temples and palaces as visible markers of their power and wealth. Less visible, but no less grandly decorated, were the actual royal tombs, tucked away in the *wadis* and cliffs of the Theban mountains. In their desire to be close to the kings in the afterlife and to emulate royal burial practices, Egyptian elites too, constructed their tombs in the low desert of the West Bank sandwiched between the royal funerary temples and the royal tombs. Together, the monumental architectures of kings and elites created a dense mortuary landscape reflecting the social hierarchies of Egypt and the hope for eternal commemoration.

Given this association of Western Thebes with death and the afterlife, it make sense to understand the Theban necropolis not as a mere cemetery but as a mortuary landscape that exerted considerable influence on how the Egyptians expressed their identities in death. First, however, one must examine the concept of mortuary landscape: what is a mortuary landscape and how is it conceptualized within Egyptology and in other disciplines. Traditionally, the material culture on which Egyptologists work is predominately mortuary. As Egyptologists, we are entrenched in the mortuary materials, yet the concept of mortuary

¹ By non-royal I specifically mean women with no governing powers who were neither married to kings nor God's Wives of Amen. I do occasionally refer to king's daughters but as seen in Chapter Two, these women appeared to have placed more immediate importance upon their occupational titles.

landscape remains under-theorized and under-defined in Egyptology where understandings of mortuary landscapes are often conflated with ideas of sacred landscape.

Egyptological discussions on the physical setting of mortuary practices of ancient Egyptians are wide ranging; studies analyze various aspects of landscape ranging from sacred landscapes, symbolic landscapes to ritual landscapes. Landscapes are either seen as pictorial representations (Bianchi 1997; Wilkinson 1999) or defined and understood as the physical space, including topography, in which natural and human-made objects and structures are found (Eaton 2007; Wilkinson 1999). Recent research (see for example, Richards 1999) is demonstrating that Egyptologists are beginning to explore the complexities of mortuary landscapes.

Three works exemplify Egyptological studies of either mortuary landscape or the formation of Western Thebes as an important landscape and offer good directions for this chapter's analysis on women's burial practices. Ullmann (2007) discusses the origins of Thebes as a ritual landscape. Monteserrat and Meskell (1997) focus on the transformation of Deir el-Medina into a numinous locale in the Graeco-Roman Period. And lastly, Richards (1999, 2005) focuses explicitly on the mortuary landscape of Abydos in the Middle Kingdom. Although these three studies differ in synchronic and diachronic scope, they all seek to complicate discussions of landscapes in Egyptology, as this chapter seeks to do. The three works discussed here share an understanding of landscape as something more than space filled with things; they view landscape as constructed through the practices and activities of people and incorporating and manifesting meaning.

Ullmann (2007, 3) writes that a ritual landscape "designates a landscape, the physiognomy and function of which are determined by religiously motivated activities, a phenomenon that becomes manifest in accumulations of cult sites." Monteserrat and Meskell (1997) too defined sacred landscape as created through human activities: building, dedicating, dramatizing and ritualizing social space. Monteserrat and Meskell emphasize that it is "not simply a matter of discussing temples, chapels and individual finds *in vacuo*. Each of these features is contextually located and that context, or landscape, was imbued with certain associations and meanings" (Monteserrat and Meskell 1997, 197). Meaning and associations form the core of Richard's (2005, 2) analysis of mortuary landscapes in which mortuary landscapes are equated with cemeteries, which are defined as "loci for the recreation of ideal and real social orders..."

These authors have begun problematizing ideas of landscape, specifically as it relates to mortuary practices. Ullmann analyses the network of relationships and interactions between the temples built in Thebes, yet her analysis of Thebes as ritual landscape could have been enriched with discussions of how these temples in turn affected the mortuary activities by people in the same landscape. Further explorations of the dialectical relationship between the landscape and human agents would have resulted in richer understandings of the phenomena discussed in each of the three studies. Another areas of exploration can also include the interaction of meanings and memory associations that were invoked by the physicality of the landscape and how these interactions structured the practices and activities that took place in the landscape. These are the main issues that I expand upon in my examination of elite female mortuary practice. I examine how the physicality of the mortuary landscape of Western Thebes, that is, its topography as well as structures, invoked

memory associations which in turn structured the three different types of mortuary practice that are evident in the archaeological record. These structured mortuary practices then reveal aspects of how elite females constructed and displayed their identities.

With rare exception, most Egyptological works that deal explicitly with the term mortuary landscape and its related incarnations of religious and sacred landscape under-define and under-theorize what constitutes such landscapes. They focus on the spatiality and materiality of structures placed in the spaces and contexts. While such studies address the activities that took place within those landscapes and the structures, they only superficially tie the practices and contexts to the cognitive processes evoked by the landscape of its inhabitants.²

Outside Egyptology, much ink has been spilled discussing the creation of landscapes. As creatures existing in space and time, humans inhabit physical spaces that were occupied time and again. The most commonly used metaphor to describe and understand landscape is that of “palimpsest”³: a manuscript on which traces of earlier compositions may be seen. This aptly describes the visible remains of past activities conducted in the space, yet does not fully encapsulate the effects and engagements that people continue to have with these materializations of the past.⁴ People, modern and ancient, knowingly inhabit their landscapes, utilizing and interpreting the material remains of their pasts and histories to serve their own purposes.⁵

Mortuary landscapes are places inhabited by both the dead and living, and therefore mortuary landscapes have explicitly *memorial* components. While any landscape is a product of socio-cultural-environmental practices, a mortuary landscape is created from the social and spatial dimensions of mortuary practice (Silverman 2002, 3). The elements that must be in place to constitute a mortuary landscape include space and monuments and markers, such as tombs and graves. These physical objects delineate the geographical space, yet it is the interplay of monuments and the way the monuments function as mnemonic devices evoking memories of life and death that ultimately creates the mortuary landscape. Thus, the spatial and social relations of these physical markers in the environment evoke the

² For example, see studies the spatiality of the city of Amarna. Its designation as a sacred landscape is summarized by Mallinson (1999, 72-79). See especially fig. 51 in which he diagrams the alignments between boundary stelae and the royal tomb at Amarna.

³ For example, see works by the British school of landscape history: Barrett, J. et al. 1991. *Landscape, monuments, and society: the prehistory of Cranborne Chase*, or, most recently, Rippon, S. 2004. *Historic landscape analysis: deciphering the countryside*. See also O’Connell’s recent (2007) dissertation on monastic reuse of the Theban necropolis in which she describes the Egyptian landscape as “a palimpsest upon which the material traces of generations are always *just* below those of their successors” (my emphasis). While agreeing with the general sentiment, I would suggest that rather than viewing material traces as just being below the surface, the materiality of the past generations was very much in the present of their successors.

⁴ In the way that Lefebvre (1991, 3) points out that space has become conceptualized as a “mental thing” or “mental place.” He also defines space as knowledge and action (1991, 11).

⁵ In recent years there has been a great body of work produced that examines the various aspects of landscapes ranging from the topographical to phenomenological. Such studies include works by the British school of landscape history mentioned in footnote 2, as well as American research into colonial landscapes and identities constructions. Tilley’s 1994 volume on the phenomenology of landscapes is a staple in any studies on landscapes. Lastly, for the most recent reference work on landscapes, there is the *Handbook of Landscape Archaeology* (2008) edited by Bruno David and Julian Thomas.

symbolic power and memories associated with the mortuary practices of funerals, festivals and processions that are elemental to the proper functions of an Egyptian mortuary landscape. The application of human values cultivates a meaningful landscape, and perhaps nothing is more meaningful than death.

The landscape therefore becomes a repository of social memories for its users in life and death. As Silverman (2002, 4) sums up succinctly, landscape is a locus of memory, “physically obvious, horizontally and vertically stratified, and empirically recoverable.” The visibility of the monuments in the Theban necropolis act as the focus of ritual performances and highlight the role of performance and the landscape in the creation of memories, especially those that form collective social histories. These collective social histories in turn create components of individual and group identities. The interment of mortal remains reaffirms the memory of the deceased and reassures survivors that the dead continues to exist in some form. The dead thus retains a place in the memories of the living, and those memories are created and maintained by their placement in space and the markers that designate that space (Cannon 1992, 192). With successive interments, the personal memories of the living blend with the social memories of the long dead, and within this communal space, markers (of status or otherwise) will emerge. The monumental landscape that is created habituates the on-lookers to ancestral associations that serve the political interests of the living and also transcends the potential loss of social memory that occurs over time (Cannon 1992, 194). Additionally, social memories are reinforced through continuous use, reuse and reoccupation of the physical makers, whether tombs or mortuary chapels or acts of traversing the landscapes that are delineated by these physical markers.

For the Egyptians, reoccupation and reuse was an implicit part of their worldview. Kings regularly “usurped” monuments of their most famous predecessors to reinforce the legitimacy of their own reigns and define their identities as powerful, pious or prosperous rulers. For non-royals, acts of re-appropriation usually took the form of reuse of older tombs and associated funerary objects. The reuse and re-appropriation of older mortuary monuments climaxed in the Third Intermediate Period when citizens of Thebes used the tombs and temples of the Theban necropolis as their burial locations. One can understand these reuses as acts of memory or memory performances by groups and individuals for the purposes of identity definition.

Crawford (2007) suggests that individual and collective memories are vital for the process of assimilation and legitimation. Such processes are vital in individual identity formation and are achieved through memory performances.⁶ The physicality of the objects in the landscape gives people reference points from which to manipulate the relationships between objects and subjects. These material objects help people remember and these objects can also help people forget. Connerton (2006, 319ff) reminds us that memory involves more than just remembrance, but also forgetting. Forgetting can be conscious or unconscious and is one of the ways we assimilate the information we use to construct our identities. One example is the Egyptian practice of erasing names of people from monuments.

⁶ She categorizes memory performances into three groups: collecting and abducting; erasing and defacing; and reinscribing and replacing (Crawford 2007, 15).

Using the ideas of memory and landscape developed within and outside of Egyptology, I argue that in the Theban necropolis, the very monumentality of existing structures and the associated memories and histories that their physical presence evoked, resulted in a very necessary engagement of elite women and objects and the landscape. Each individual monument, whether a mortuary temple or decorated tomb, the memories and purpose of the original owner within its own original cultural and historical context.⁷ Ritual and mortuary actions conducted in the Theban mortuary landscape by generations of people, together with the physical references of that landscape, created and sustained memory communities that in turn acted in and altered the landscape (Alcock 2002, 25; Halbwachs 1992, 200).

The topography of the Theban necropolis structured the placement and construction of the major monuments in which the subsequent mortuary practices took place (**Fig. 1**). The topography of the Theban West Bank also inspired people to read meaning into the natural features. Thus the peak of a mountain became a natural pyramid and the isolated wadis behind it became an appropriate final resting place for kings, the Valley of the Kings. A rock cleft that channeled water became associated with Hathor, the goddess of love, fertility and sexuality who was also the guardian of the necropolis. This area, with all its accompanying symbolic associations, became the Valley of the Queens, suitable for the interment of queens and princes. A bay in the cliffs invited Mentuhotep Nebhepetre II to build his tomb complex at Deir el-Bahri. As time passed, the architecture and mortuary associations created by years of funerary activities conducted at Deir el-Bahri prompted the construction of yet another mortuary temple of yet another king in the New Kingdom. With its physical presence and recurrent mortuary cult activities Hatshepsut's temple further altered the mortuary landscape of Deir el-Bahri, adding depth and substance to the shared communal memories of the past. Each locale was in of itself a meaningful mortuary landscape. Throughout Egyptian history, the topographical features of the Theban landscape were repeatedly interpreted as symbolically meaningful, and in turn each meaningful locales necessarily structured the creation of the West Bank into a mortuary landscape.

The topography and monuments of each locale (in and of itself a landscape) in Western Thebes demonstrate the repeated interaction of people and their memories in creating a network that formed a mortuary landscape. The mortuary landscape of Western Thebes in turn helped to direct the ways people constructed their identities in death. People conducted mortuary activities in this mortuary space of the West Bank. These activities, such as funerals and festivals, took place in the context of mortuary temples and complexes. The relationships between the ancient Egyptians and their monuments meant that these memory associations remained long after their creators passed from this world. The lingering memory associations embodied in the landscape also meant that for successive generations of people, the mortuary landscape was full of meaning and associated memories that had become concretized and had to be incorporated if the Egyptians wanted to utilize the space of the mortuary landscape. This incorporation can mean a choice of remembrance, such as the maintenance of temples or forgetting, such as usurpation of tombs or monuments.

⁷ As Anschuetz et al (2006, 182) write, “[t]hrough daily activities, beliefs, and values, communities transform their physical surroundings into meaningful places on particular patterns of morphology or arrangement. Through physical modifications, intimacies of memories, and sharing of experiences, communities reshape the natural setting of their geographical spaces to legitimize the meanings they bestow on the landscape.”

People remember or forget according to the needs of their present (Van Dyke and Alcock 2000) and the choice of locales, burial equipment and architecture were all deliberate actions serving to fulfill some need. The mark the ancients left on the Theban mortuary landscape must be analyzed as deliberate actions taken by people and not as merely fortuitous. Thus memorial objects and monumental spaces take on an inescapably dialogical quality with each other and each successive generation of people (Alcock 2002, p. 30).

Once people applied mortuary associations to the landscape it was very difficult to remove those associations. The Egyptians consistently altered the physical spaces of the Theban necropolis, but with each alteration the memories of the past entrenched themselves deeper and deeper into the mortuary landscape. This materialized past associated with countless memories impacted the elite women of the eighth-sixth centuries and challenged them to integrate and reshape this mortuary landscape to suit their present identity needs. An examination of the burial strategies practiced by these elite females reveals that different groups of women had different needs of identity expression and chose different locations and monuments in the mortuary landscape to serve those needs. The following sections examine the types of interments practiced by elite eighth-sixth centuries women in the context of different locales of the Theban necropolis. The different types of burial practices seen at these locales were expressions of how individual and groups of elite women used the memorial and mnemonic aspects of the mortuary landscape to fulfill their different needs for identity constructions and displays.

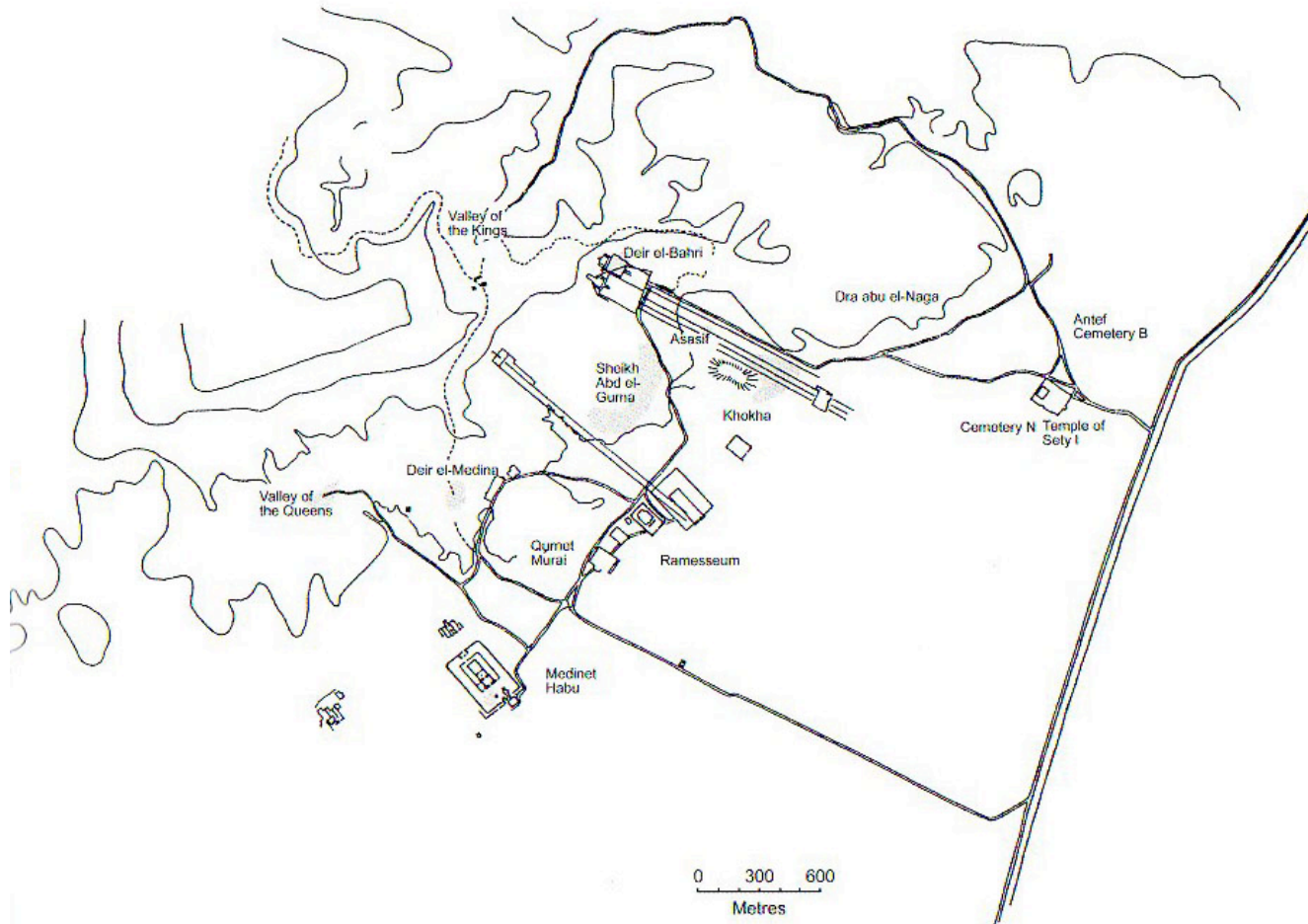


Figure 1 The Theban Necropolis. Adapted from Aston (2003).

II. BURIAL PRACTICES IN THE THEBAN NECROPOLIS

The non-royal elite female burials of the eighth-sixth centuries BCE exhibit three major types of practice generally dispersed among six locales of the Theban necropolis. The three types of burial practices are: the utilization of mortuary temples for communal cemeteries (temple reuse), the reuse of older, almost exclusively New Kingdom tombs (tomb reuse), and the construction of new tomb structures (new constructions) (**Table 1**). In the following pages, I examine the burial practices of elite women, searching for patterns of use and users and collect the relevant evidence in a database (hence forth referred to as the Tombs and Contents Database). I offer suggestions explaining the different strategies utilized by different groups of users.

I begin by analyzing temple reuse, which I contrast with tomb reuse, and conclude with the examination of constructions of new tombs. I focus on only tombs and graves that demonstrate the presence of elite females. Since most tombs of this period contained multiple occupants of both sexes,⁸ I discuss the elite female in the context of her tomb, including male companions. Throughout this discussion I refer to the objects found in the tombs, but do not go into detail, as these objects are discussed in Chapters Two and Four. I refer readers interested in the contents of each tomb to Appendix A, which comprises the entirety of this dataset.

⁸ By sex, I refer to the physical aspects of male and female and not socially constructed “gender,” which was addressed in the preceding Chapter Two. As most of my information is gathered from early research, osteological information is either lacking or unreliable. Therefore, I identify female and male individuals based on inscriptional evidence in the mortuary material and, in some cases, the representations of the tomb owners depicted on tomb walls or coffin surfaces.

SITE	TEMPLE REUSE	TOMB REUSE	NEW CONSTRUCTIONS
Dra Abu el-Naga		X	
Deir el-Bahri	X	X	
Asasif		X	X
Ramesseum	X	X	X
Valley of the Queens		X	
Medinet Habu	X		X

Table 1 Elite female mortuary activities in the Theban necropolis

II.i. Temple Reuse

One of the most interesting and characteristic burial practices found almost exclusively in the Third Intermediate and early Late Period is that of burials within temple precincts. The best-known and earliest example is seen at Tanis in the Delta where kings of Dynasties 21 and 22 and some of their important officials were interred in the precinct of the temple of Amen.⁹ Other examples of temple burials are found throughout northern Egypt: the high priests of Ptah at Memphis constructed their tombs on the edge of the temple precinct of Ptah and a high official was buried in an area adjacent to the enclosure wall of the temple at Tell Balamun. Taylor (2000, 362) suggests that this may have been a northern burial tradition that spread south. At Thebes, temple burials of the eighth-sixth centuries BCE are found at Deir el-Bahri, Medinet Habu and the Ramesseum. Taylor (2000, 363) has suggested that temples were chosen not only because of increased security from robbery but also a means of establishing closer proximity to the gods.¹⁰

II.i.a. The Ramesseum (Fig. 2)

The Ramesseum Necropolis¹¹ commonly refers to the Third Intermediate Period cemetery that Theban priests constructed in the storerooms of Ramesses II's mortuary temple. The apparent mortuary associations of this location were already established long before Ramesses II constructed his temple at the height of Dynasty 19.¹² The use-life of the cemetery has been dated between Dynasties 21 and 23, and has been described as comprising the greatest concentration of Third Intermediate Period tombs at Thebes (Nelson 2003, 88).¹³ The documented materials relate primarily to funerary priests who

⁹ Pierre Montet excavated at Tanis from 1939-1946. Montet discovered the necropolis in 1939 underneath Ptolemaic period buildings. The news and importance of discovery, which included remarkable funerary equipment and jewelry, were overshadowed, however, by the course of World War II (Reeves 2000, 189-193).

¹⁰ Taylor (2000, 363) also suggested that, at Medinet Habu, local cult activities at the Small Temple may have influenced the location of the burials of "King" Harsiese and the God's Wives of Amen. While I agree with Taylor regarding the importance of the Small Temple and its associations to Amun's creative energy, I believe that for the women, the temple's association to feminine powers was a primary reason for the situation of elite female tombs at Medinet Habu. I examine this idea in more detail in the following pages.

¹¹ This necropolis was first published by Quibell (1896) and is now being reexamined by the Franco-Egyptian teams of the CNRS and Centre of Documentation and Study of Ancient Egypt (Nelson 2003, 88).

¹² Burials of the Middle Kingdom were discovered in early excavations of the late 19th century and continue to be found by the current Franco-Egyptian excavations. The Middle Kingdom tombs seem to have been concentrated in the northwestern part of the later Ramesseum magazines and outside the temple enclosure wall. To the north, the French have found remains of the foundation walls of a mud-brick Middle Kingdom funerary complex, including remnants of a chapel with naos at the center (Nelson 2003, 88).

¹³ For the most part, these tombs were dated to Dynasty 22 (and later) due to the associated materials inscribed with the names Osorkon, Sheshonq and Takeloth. Few tombs or funerary material could be securely dated after the eighth century BCE.

bore the titles of “*setem* priests of the temple of king Usermaatre Setepenre in the estate of Amun.”¹⁴

¹⁴ Usermaatre was the name of Ramesses II as well as that of a number of Third Intermediate Period kings. It was perhaps part of the reason for the concentration of clergy attached to the cult of Usermaat to the Ramesseum.

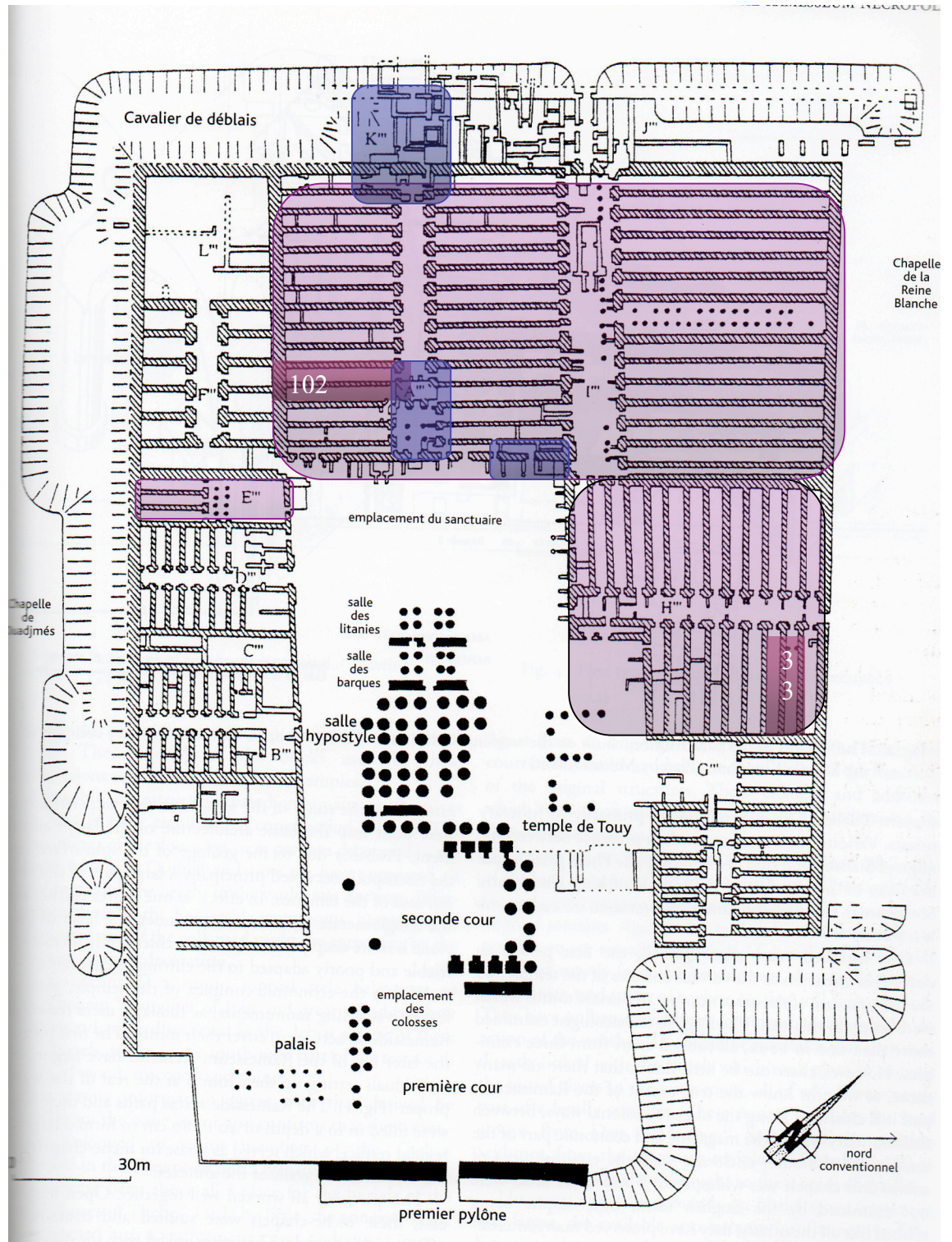


Figure 2 The Ramessum Necropolis of the eighth-sixth centuries showing areas of reuse, mostly in the back of the temple. Areas in which Quibell worked are shaded in purple. And the mortuary chapels of high-ranking priests of Amen and their families are shaded in blue. Adapted from Nelson (2003).

The later burials consisted mostly of tomb shafts excavated in the magazines that surrounded the temple proper. The magazines were brick buildings consisting of long chambers about 12 feet wide with 4 ½ feet thick sidewalls. As work progressed, the finds in these rooms were characteristically described by Quibell as:

In the upper layer were ushabtis and fragments of cartonnage and wooden coffins, all thrown up by plunderers from the tomb-wells. Near the floor of the chambers were fragments of wine- and oil-jars, etc., some of them inscribed. Under the floor were two classes of tomb wells. (Quibell 1896, 2)

The most common type of tomb found by Quibell consisted of shafts with diameter around four square feet, sunk into the floor of the long, narrow rooms of the magazines.¹⁵ The shaft entrances were reinforced with short mud-brick walls, presumably to prevent excess debris from falling into the shafts, and sealed. The tomb shafts were dug close to the base of the magazine walls, away from the collapsed vaulted ceilings, indicating that mortuary activity in this part of the Ramesseum began after the deterioration of the magazines (Quibell 1896, 2; Elias 1993, 93-94).¹⁶

Although the magazine areas were fully excavated by Quibell in 1896, he wrote little concerning the provenance of objects or tomb locations in the published report (Quibell 1896). Quibell did note that his team discovered over 200 tomb shafts, of which only the contents of three shafts were preserved¹⁷ (see Appendix A, Tombs and Contents Database, records 210, 213, 214, and 215). The contemporary Franco-Egyptian project has been even less fortunate, finding only plundered tombs.¹⁸ As only three tombs may be spoken of, discussions about contextualized burials of women in the Ramesseum will be necessarily general and broad.¹⁹

The intact tombs that Quibell discussed were relative simple, each containing two bodies. In his publication, Quibell concentrated on the identification and description of the funerary equipment of men, in each case assuming that one coffin belonged to a man

¹⁵ The second type, which Quibell describes as large, oblong shafts (about 12x3 feet), were not as numerous and probably of earlier date since they sometimes ran under the walls of the temple magazines.

¹⁶ Although some chambers on the north still had preserved their vaulted ceilings as late as modern excavations of the Ramesseum (Quibell 1896, 1).

¹⁷ This situation was undoubtedly not solely the result of robberies in antiquity as Quibell (1896,1) himself reports that such a great number of his own workers sold finds to the antiquity dealers that “[i]t was found necessary to discharge almost all the Qurneh men.”

¹⁸ The Franco-Egyptian mission’s recent work at the Ramesseum has further clarified the development of the necropolis. The first phase of reuse seemed to have begun with tomb construction at the rear of the temple proper, with a terrace constructed for the base of niche-chapels leaning on the façade walls of the annexes of the temple. These vaulted niche-chapels (discussed below) were accessed from the east and housed an offering table or stela.

Presumably the visitor would have to either pass by or go through the storerooms with the various shaft tombs to gain access to these chapels (Nelson 2003, 90-91). These chapels were linked to the older storerooms via a passage cut in the walls. The passage was walled up and the majority of the bricks used in the tomb constructions were taken from nearby temples. This brings up questions of whether these bricks were chosen for convenience and loss of sacred significance or for the exact opposite reasons; that is, for their temple association.

¹⁹ For details on the tombs and their associated contents see Appendix A, records 210, 212, 213 and 214.

and the second coffin belonged to a woman who was the wife. He remarked that when two bodies were buried together, one interment was always of better quality and treated with more care. He noted that in the plundered shafts, two types of shabti figurines were typically found, one glazed and the other of unfired clay washed with paint. In cases where both kinds of shabtis were glazed, only one would be inscribed. He linked these observations together to suggest that the burials usually contained a man and his wife, implying, of course, that the male owner of the tomb possessed the better quality grave goods.

One of the intact burials (corridor 102) (**Fig. 2**) contained the coffins and equipment of a man named Iuef-en-Amen (see Appendix A record 214), who is identified as male based on the masculine suffix pronoun in his name. His burial consisted of three nested anthropoid coffins and a cartonnage case inscribed with his name. Three statues of wood and clay and a box of “the rudest, unglazed clay ushabtis...at the head of the western body” accompanied the burial of Iuef-en-Amen (Quibell 1896, 9). The other body appeared to have been placed in two nested anthropoid coffins with inlaid eyes and had a wooden statue associated with it. While Iuef-en-Amen had more objects, the coffin of his companion does not appear to have been of poor quality as it was adorned with inlaid decorations. It appears then, in the case of Iuef-en-Amen and his companion, that there was not much disparity between the quality and quantity of funerary goods associated with the two burials. This too appeared to be the case for the two burials found in corridor 33 (Appendix A record 212), whose coffins and associated funerary goods were also not significantly different in quality from each other.²⁰

The dramatic differences in quality of shabti figurines and coffins may perhaps be explained chronologically. Roughly made clay shabti figurines²¹ are more commonly found from the eighth century onward (Aston 1987, 582, 588-589; D’Auria et al 1988, 175, n. 16). During Dynasties 21 and 22, shabti figurines tended to be made of blue-green faience (Taylor 2000). Nothing in Quibell’s report indicates that “glazed” and clay shabtis occurred together in the three intact tombs. This divergence in quality of goods found in the tombs may be more a case of post-depositional disturbance by robberies and centuries of subsequent activities. Thus, there is no substantial link between the burial practices observed in the intact tombs and the evidence of great qualitative disparity of objects found in the disturbed graves. Quibell’s implication that the rank or positions of the wife had to be subsumed under those of her husband must be discarded.

In fact, it appears that women were much better represented at the Ramesseum than men (Aston 2003, 139). One of the identifiable persons associated with these structures was a great-granddaughter of Osorkon I, placing her well into the 22nd Dynasty. At the back of the Ramesseum, the Franco-Egyptian mission found remains of a round-topped, stucco and painted wooden stela of Sathorkhenem in the debris of a

²⁰ The third burial, which belonged to a Nakht-ef-Mut, will not be discussed here based on the dating of its assemblage. The coffin was mummiform with wooden modeled hands, typically seen in Dynasty 21. That he also had a cartonnage case, which is more commonly found in Dynasty 22, suggests that the interment may date to the very early Dynasty 22 (or even late Dynasty 21), and therefore outside the scope of the current project.

²¹ Aston type K.

niche-chapel set up in the southwest part of the terrace.²² Furthermore, in many cases, the titles of the women interred at the Ramesseum, who were related to the priests of Amen, reveal that they were of equal or higher rank than the men. The female relatives of these priests of Amen bore titles such as the “Lady of the House” and also titles related to music and singing.²³ Among the musicians, the most common title was that of *ihyt n 'Imm-Rc*, the Sistrum player of Amen-Re. The women interred in the Ramesseum cemetery were often related to important personnel connected with the palace, such as royal trustees, treasurers and a king (Elias 1993, 101; table 5). There were also a few Singers in the Residence of Amen interred at the Ramesseum.²⁴ In contrast, Stewart’s (1986, 11-13) examination of mummy cartonnages indicated that the preponderance men’s titles from the Ramesseum cemetery belonged to persons with the title of “god’s father” or “beloved of the god,” both of which indicated minimal priestly duties and fairly low ranking (Elias 1993, 98).²⁵

From the inscriptional evidence belonging to women, Elias (1993, 103) suggested that the Ramesseum was the original necropolis for the Singers in the Residence of Amen in use from early Dynasty 22, and served them until the end of the eighth century/early seventh century BCE when they shifted to Medinet Habu. Some Singers, however, still preferred the old location. This observation seems contradictory to Elias’ statement that this cemetery was used to inter the lower elites of the Theban priesthood. Perhaps some of the women at the Ramesseum were related, either by blood or marriage, to lower ranking members of the clergy but possessed higher-ranking titles related to specifically to music. If this was case, one must amend the statement that this cemetery was reserved for lower elites.²⁶ The Ramesseum necropolis may have begun as a cemetery used by lower elites, but during the course of its use-life, it became seen as a burial place for the high-ranking female elites of the Theban priesthood. That high-status elite women were not buried or commemorated with their relatives suggests that elite women began to exhibit increased independence and status consciousness in their burial practices. This is

²²Chronologically, this is one of the areas that constituted the earliest phases of building at the Ramesseum. It consisted of vaulted mortuary chapels at the back of the actual temple (Secteur A) that linked up with the storerooms. The location of Sathorkhenem’s tomb and her familial status is reminiscent of that of Nesterwy who was buried at Medinet Habu. Nesterwy, too, was a daughter of the royal line and, although she was buried in the temple itself, the room in which she situated her burial was in the back of the temple in what was probably the treasury. For discussion of Nesterwy see the **Medinet Habu** section and also record 67 in Appendix A.

²³ For additional discussions on feminine titles, see Chapter Two.

²⁴ This is based on inscriptional evidence on associated finds in the cemetery and not actual finds from tombs.

²⁵ Therefore Elias has suggested that demographically, the Ramesseum was a cemetery reserved for use by lower elites with titles such as god’s father or *w3b*-priest. These titles are problematic, however, since their functions are still poorly understood. Some scholars have suggested that the title of “god’s father” was merely honorific and used in Dynasty 21 to address inhabitants of Thebes (Onstine 2005, 31), for political purposes of bolstering the Theban priesthood, much like the use of “citizen” in post-revolutionary France. The problem of feminine titles, their translation and understanding of their functions has already been addressed in detail in Chapter Two.

²⁶ As mentioned at the beginning of the discussion on the Ramesseum cemetery, the unfortunately poor preservation of the cemetery means that it is virtually impossible to determine whether these musicians were buried individually or with family members, thus preventing a clear picture of whether the rank of the women or men determined their interment location.

a main hypothesis of the dissertation that I proposed in Chapter One. In light of the uncertainty and dearth of archeological context what one may say is that the situation of the reuse of the Ramesseum as a necropolis was much more complicated and involved more identity negotiations than merely that of a burial place for a priestly community.

The existing structures of the mud-brick magazines at the Ramesseum provided pre-existing compartmentalized sacred space that was ready for mortuary use without too many alterations. In a class-conscious and hierarchical society such as that inhabited by the ancient Egyptians, this pre-laid plan could easily have been delineated into different zones for different social classes. The possible burials and chapels of the family of the vizier Nakht-min and the king's daughter Sathorkhenem in the vicinity of mud-brick structures at the western end of the temple (back of the temple, **Fig. 2**)²⁷ suggest that this area was reserved for the highest-ranking elites. The location of these structures at the heart of the entire Ramesseum complex meant that in order to reach these chapels, the visitor or robber had to pass through the necropolis of tombs in the magazines. On one hand this may have increased security levels while on the other, the passage through the temple and viewing the cemetery of the storerooms would have further reinforced the phenomenological aspect of memory and mortuary experiences for the visitor whose purpose in visiting the Ramesseum was to venerate the dead.

The monumentality of the entire temple, together with the already conveniently delineated vaulted corridors of the magazines, undoubtedly influenced the site's transformation into a necropolis. The Theban elites' reuse of the Ramesseum created a new and different mortuary landscape from a previously existing mortuary landscape, changing the mortuary temple of Ramesses II to a cemetery for the priests. Ramesses II's mortuary monument was a material embodiment of the past and fulfilled its function as a "House of a Million Years" through its state of preservation. The Ramesseum materialized in its very stones and bricks the continuity of time and memories from the past glories of the New Kingdom (and one of its most self-aggrandizing kings) to the Third Intermediate Period present. In a very real sense, then, the explicitly memorial nature of the Ramesseum and the way it embodied history and continuity removed the Ramesseum mortuary landscape from time.

II.i.b. Medinet Habu

Today, Medinet Habu is both the name and site of one of the best-preserved temples of the Theban West Bank. The long and diverse history of the site includes a divine state temple,²⁸ a mortuary temple,²⁹ a fortress, an administrative center and a

²⁷ The mud-brick chapels will be discussed in more details in the section dealing with New Constructions (see below).

²⁸ In Dynasty 18 Hatshepsut and Thutmose III built a temple, now known as the Small Temple, on the site. This temple was dedicated to a special form of Amen-Re, "the Primeval One of the Two Lands," and this cult was not dependant on a particular king or dynasty (Murnane 1980, 2). From the 18th Dynasty on, "Holy of Place," as the Small Temple was named, also was the focus of the Feast of the Decade, which took place every ten days when Amen of Luxor visited from the east bank. During this feast, Amen of Luxor underwent a series of transformations that concluded in his own rebirth (Murnane 1999, 480). The Feast of

settlement.³⁰ During the eighth-sixth centuries, the temple precinct was utilized as a necropolis. Throughout all these manifestations and because of these uses, Medinet Habu remained a consistently sacred locale. It becomes clear then, that Medinet Habu had especially strong memory associations for Egyptians, and that these memories were continuously renewed and transformed with each (re)use of the site.

Medinet Habu remains one of the most comprehensively studied sites in the Theban necropolis. Formal excavations were conducted by Daressy (1897a), followed by a more complete and comprehensively published excavation by the Oriental Institute under the direction of Uve Hölscher. The results of these works have been to identify Medinet Habu as an important necropolis site in the Third Intermediate Period, especially for women.

Most significantly, the God's Wives of Amen chose Medinet Habu as the location for their own chapel tombs. Beyond its use by the God's Wives of Amen, the Third Intermediate Period necropolis at Medinet Habu is unlike any other cemetery of the same period in the Theban necropolis. There are numerous plundered graves attached to the tombs of the God's Wives of Amen, around the Eastern Gate, near the Western Gate, and, lastly, in the Great Temple of Ramesses III itself. When evidence of the owner is found in these graves, they belong to women. Furthermore, these tombs belonging to women appeared independently constructed without explicit associations to men,

the Decade rivaled the Feast of the Valley in importance and aided in preserving the sanctity of the Small Temple. And the sanctity of the Feast of the Decade and its dedication to Amen-Re "the Primeval One of the Two Lands" helped the Small Temple in its longevity (Murnane 1999, 480). From Dynasty 25 on the Small Temple was also associated with the god Montu (Sheikholeslami 2003, 131).

The Small Temple also had a more important role in commemorating the creation of the world. Most Egyptian creation myths involved a mound of creation from which life sprang. The Small Temple was established upon the site believed to be a mound of creation called the mound of the west. By the eleventh century BCE it came to be known more specifically as the *Iat Tchemuwe*, "the mound of the Males and Mothers" (Murnane 1999, 481), referencing the creation of the world by the Ogdoad, the four pairs of male and female deities who embodied the primeval forces and who were also believed to be buried at the site of the Small Temple. These gods were the creators featured in the Hermopolitan cosmogony. The dual commemorative purpose of the Small Temple—celebrating the state god Amen and the event of creation—ensured that the importance of the Small Temple continued long after its foundation and well into the Ptolemaic Period (Murnane 1999, 482).

²⁹ The construction of Ramesses III's mortuary temple at Medinet Habu demonstrates that the site remained historically significant in Dynasty 20. Ramesses III's mortuary temple was the last great monumental project of the New Kingdom.

³⁰ In the political and economic weakness of the late New Kingdom, Medinet Habu was transformed into a fortress for the local inhabitants of Thebes. In the southwest area of the temple precinct Hölscher found evidence of architecture, which he then designated as a "fellahin village" dated to Dynasties 22-25. According to Hölscher, in the time of Ramesses III, this area was a park and perhaps the site of the stables (Teeter & Wilfong 2003). In the Third Intermediate Period, the area was filled with the "crowded and confused" houses of what Hölscher designated as the First Fellahin Village. The houses were apparently dismantled to make room for the tomb chapels of the Gods Wives of Amen. In Dynasties 25 and 26, new domestic buildings were built up, situated to the south and southwest of the Great Temple (Hölscher 1954, 14). In one house, designated house 2, the excavators found a faience scarab of "Shepenwepet daughter of Piye" and a small faience plaque bearing the name of Amenirdis, thus dating these areas to the 25th Dynasty. It is tempting to suggest that perhaps the personnel of the Gods Wives of Amen dwelled in these houses in life and were buried in the temple precinct in death, but given the dearth of evidence, this can only remain a tempting conjecture.

resulting in the designation of Medinet Habu as the burial ground for the high-ranking feminine clergy of Amen (Aston 2003; Elias 1993, 55).³¹

Tombs identified as belonging to women were constructed north and south of the Eastern High Gate. They were found under the Ptolemaic period pavement. The tombs south of the High Gate were constructed very close and attached to the God's Wives of Amen tombs, while the tombs on the north³² seemed to be arranged in proximity to the Small Temple at Medinet Habu (**Fig. 3**). The most intriguing area of tomb construction is in the Great Temple itself and consisted of a number of tombs dug under the flooring of the innermost, indisputably sacred area.³³ These graves were all simply constructed tombs of one or more (generally no more than two) chambers lined with either mud-brick or stone. The preserved architecture indicates that these tombs originally had vaulted ceilings.

In all, there are twenty-five tombs arrayed around the chapels of the God's Wives of Amen, the High Gate and in the Great Temple. Of the twenty-five tombs, eight preserved enough evidence to attribute them to women. Although these eight account for only one third of all the tombs that can be attributed to women, women make up 100% of the identifiable owners of all of the tombs.³⁴ Together with the chapel-tombs of the God's Wives of Amen this seems to confirm the general opinion that this area was used as a necropolis for women of a certain rank (discussed in detail below).

I discuss only the tombs with identifiable female owners in detail, while details on all the eighth-sixth century BCE at Medinet Habu tombs may be found in Appendix A. I begin by discussing tombs near the Small Temple (Tombs 4, 6), tombs associated with the God's Wives of Amen chapel-tombs (Tombs 13, 15 and 17a), and conclude with the tombs found in the Great Temple (Tombs 21, 24 and an additional tomb published by Daressy).

³¹ As Elias (1993, 55) writes, "it is difficult to avoid the conclusion that by the mid-eighth century BC the entire compound was reserved for the burial of female retainers associated with the households of the divine votaresses of Amun."

³² The interment of "king" Harsiese of Dynasty 22 (see note 35 below) was situated also in this area, and its presence assists in the dating the use of Medinet Habu as a necropolis. Based on the objects found in the tombs, Hölscher dates the majority of the tombs to the Late Period. These tombs may give us a horizontal stratigraphy of the growth and development of the tombs from the Third Intermediate Period to the Late Period. High status Theban elites began to use Medinet Habu as a site of interment in Dynasty 22. After that point, the chapel tombs of the God's Wives of Amen, from Shepenwepet to Ankhnesneferibre, were constructed in Dynasties 25 and 26, perhaps indicating the latest stage of building during the eighth-sixth centuries BCE.

³³ There are twenty other tombs datable to the eighth-sixth centuries BCE at Medinet Habu. These other tombs are shaft tombs dug into a series of seven chapels at the western end of the temple precinct opposite the Fortified Western Gate. Architecturally, these shaft tombs are different in form, scale and construction from the tombs arrayed alongside the High Gate and in the Great Temple; thus they may be classified as a separate group and discussed in the following section. Also see Appendix A, records 31-49.

³⁴ Medinet Habu tomb 1 does belong, however, to a man by the name of Harsiese, who is often referred to as a king. He was a powerful personage during the early part of Dynasty 22. His tomb is also architecturally different from the tombs of the elite women in that it has a long entrance stairway leading to an antechamber and then burial chamber.

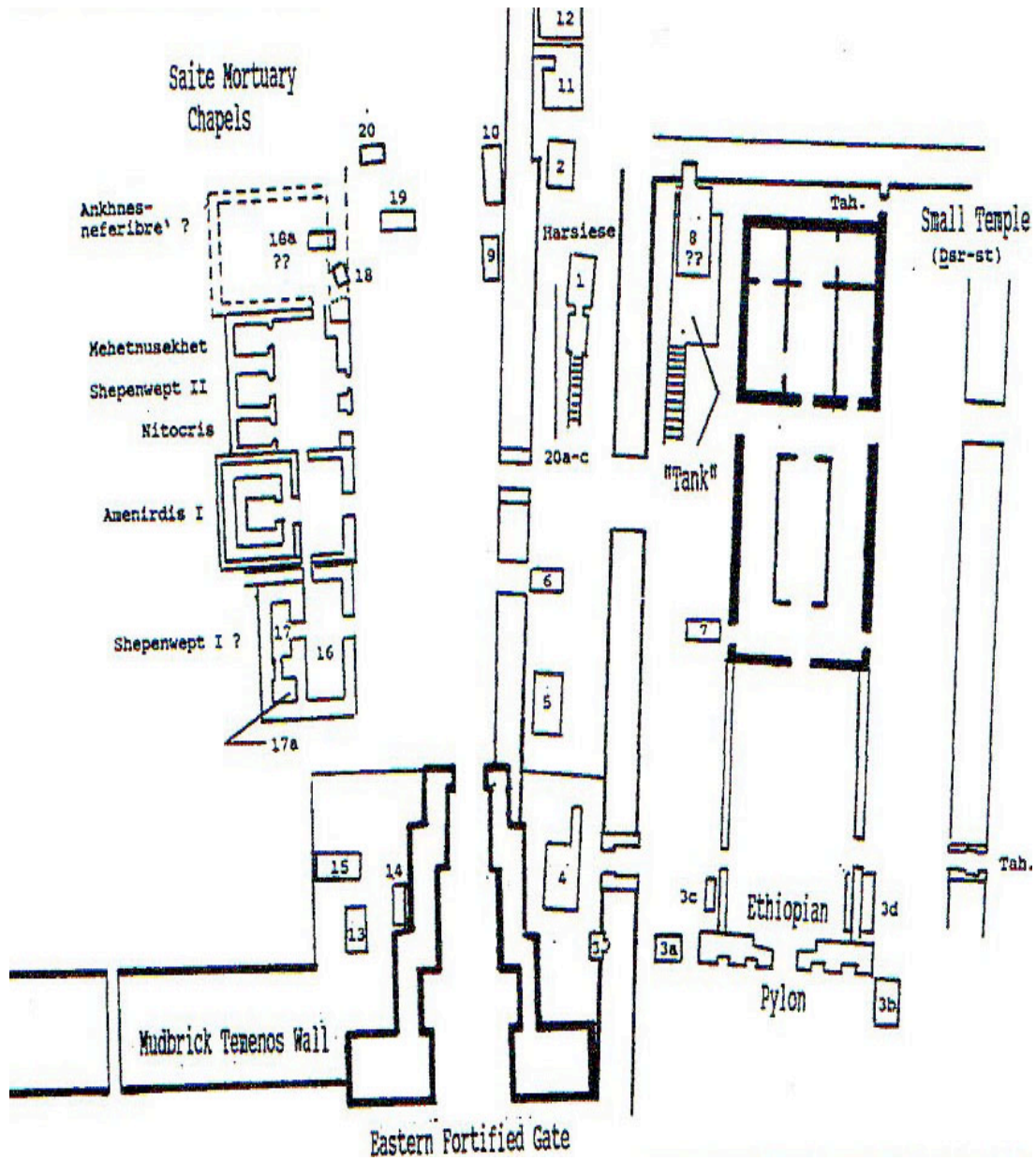


Figure 3 Third Intermediate Period/Late Period tombs at Medinet Habu. Detail from Elias (1993, Fig. 4)

I begin my discussion with the tombs situated closest to the Small Temple, which include Tombs 4 and 5. Hölscher described Tomb 4 as an “unusually large” stone-lined chamber cut into the brick foundations of the Eastern Fortified Gate. Its design is also more elaborate and complex than the other tombs at Medinet Habu. One enters the tomb from an inclined passage that leads to a blocked doorway. The burial chamber itself appeared to have been vaulted, but the vault was missing by the time of excavation. The body was destroyed. Though the burial was plundered, the remaining tomb equipment included fourteen complete and many fragments of black serpentine shabtis inscribed with the name of Diesehebsed, who was a Singer in the Residence of Amen, a ḥsyt n ḥnw n ’Imn.³⁵

Aston (1987, 505) identified the owner of the black serpentine shabtis from Tomb 4 as Diesehebsed (ii), the daughter of Nesptah A and Istemkheb L, and sister of Mentuemhat, who was the Mayor of Thebes in Dynasty 25 (Kitchen 1986, J 196). Hölscher noted that she was known to be a Lady-in-Waiting of Shepenwepet II, while Teeter (1995, 196) suggested that Diesehebesed’s career flourished under Amenirdis II. In either case Tomb 4 would date to Dynasty 25.

Teeter’s dating of Diesehebsed’s career is based on a relief image on a sandstone block bearing the name of Diesehebsed found by Hölscher north of the chapel of Amenirdis I, near the Nectanebo Gate. OIM 14681 shows two women facing right; one woman has her arms raised in adoration, while the other stands behind her. It is apparent by the headdress that the first woman is an important lady. Teeter’s (1995, 195-196) translation of the preserved text gives the name “Diesehebed, a Singer in the Residence of Amen.” These three lines of text also list Diesehebsed’s family relationships.

The materiality of this block raises a number of questions. Teeter (1995, 198-199) points out the similarities in composition and style between this block and the lintel from the almost contemporaneous tomb of Pabasa in the Asasif, and suggests that this block was part of an analogous lintel. Did Tomb 4 have a room for such a lintel or was the lintel the only remnants of an above ground chapel that was perhaps erected over the site of the burial chamber? Neither Hölscher’s field notes nor his final publication indicated any decorations within the tomb, but he did remark briefly on the presence of chapels similar to those of the God’s Wives of Amen found further east towards the towered gateway (Teeter 1995, 198-199). Such a building would make Tomb 4 even more special.³⁶ It is one of the few Theban tombs datable to the eighth-sixth centuries BCE

³⁵ Additional finds in this tomb included some small whole vessels (Anthes Notebook MH 27.91), a fragment of an alabaster canopic jar bearing the same name and a seven cm high bronze Osiris figurine.

³⁶ An above ground structure, by its very nature, compromises security. The structure marks the presence of loot. The possibility that the women interred at Medinet Habu were not afraid of signaling the location of their tombs (wrongly, as it turned out) may indicate a psychological shift in ideology. It may also be a sign of the rise in power of women during this period, perhaps in conjunction with the increased power of the GWA. It seems that although as a group the Singers in the Residence of Amen to the court or institution of the GWA, Diesehebsed herself was personally associated with a God’s Wife of Amen. It may be that only women who were closely associated with the GWA, as an attendant or such, were able to command the building of large tombs with superstructures. For example, Iretrau’s large tomb TT 390 in South Asasif identifies her not only as a scribe, but also explicitly as the Chief Female Attendant of the Divine Adoratrix of Amen.

that can be linked definitively to a woman for whom there is preserved some prosopographical information, a fairly complete idea of her funerary equipment and who apparently commanded not only a large tomb chamber, but possibly also an above ground decorated tomb chapel. It is possible that such a tomb chapel could be a predecessor to the monumental tombs of Mutiridis and Iretrau situated at the Asasif and Asasif South (to be discussed in New Construction section).³⁷

Located in the antechamber of Tomb 5,³⁸ but not utilizing the entire room, is a small chamber lined with stone.³⁹ This tomb, 6 (**Fig. 4**), also had a pit in the floor containing two lidless clay canopic jars⁴⁰ inscribed with the name of Meresamen who was a Singer in the Residence of Amen, ḥsyt n ḥnw n 'Imn (Elias 1993, 82 table 4). Unfortunately, no further biographical information on this Meresamen is currently known to me.⁴¹

³⁷ Diesehesbed ii also associated with Amenirdis II in the chapel of Osiris Onnophoris in the Persea tree at Karnak (Teeter 1995, 196). While it is not certain if she was married, Diesehesbed apparently had a child, a son by the name of In-Amen-nif-nebu (Kitchen 1986, [196, genealogy).

³⁸ The stone burial chamber of Tomb 5 was almost as large as that of Tomb 4 and possessed an antechamber. As with many Late Period tombs, a cubical depression in the floor of the northeast corner of the burial chamber held canopic jars, two of which were found *in situ*, unfortunately uninscribed.

According to Aston (1996, 54), this type of storage of canopic jars is indicative of a Dynasty 25 date. A number of small greenish faience shabtis, which have been described as “very ordinary,” were also found in this tomb. Another interesting find was that of an upright skeleton of a monkey in the southeast corner.

³⁹ Elias (1993, Fig. 4) depicts inaccurately the relationship between Tombs 5 and 6, which are published in Hölscher (1954) as two chambers of a single structure.

⁴⁰ See Appendix A, record 52.

⁴¹ It is interesting that a woman with the supposedly very high ranking title of the Singer in the Residence of Amen would have a burial of such modest dimensions and quality of grave goods. Hölscher (1954, 31) suggested that this tomb was built very much like Tomb 17a, that of Ankhshepenwepet, in the antechamber of Shepenwepet I's tomb. The implication is, of course, that Meresamen, to whom we assume the tomb belongs, was either a later interment or was subordinate to the owner of Tomb 5, or both. This is, however, somewhat problematic as scholars have generally agreed upon the idea that the title of Singer in the Residence of Amen is one of the highest ranking feminine titles, second only to those of the God's Wife of Amen and Divine Adoratrix.

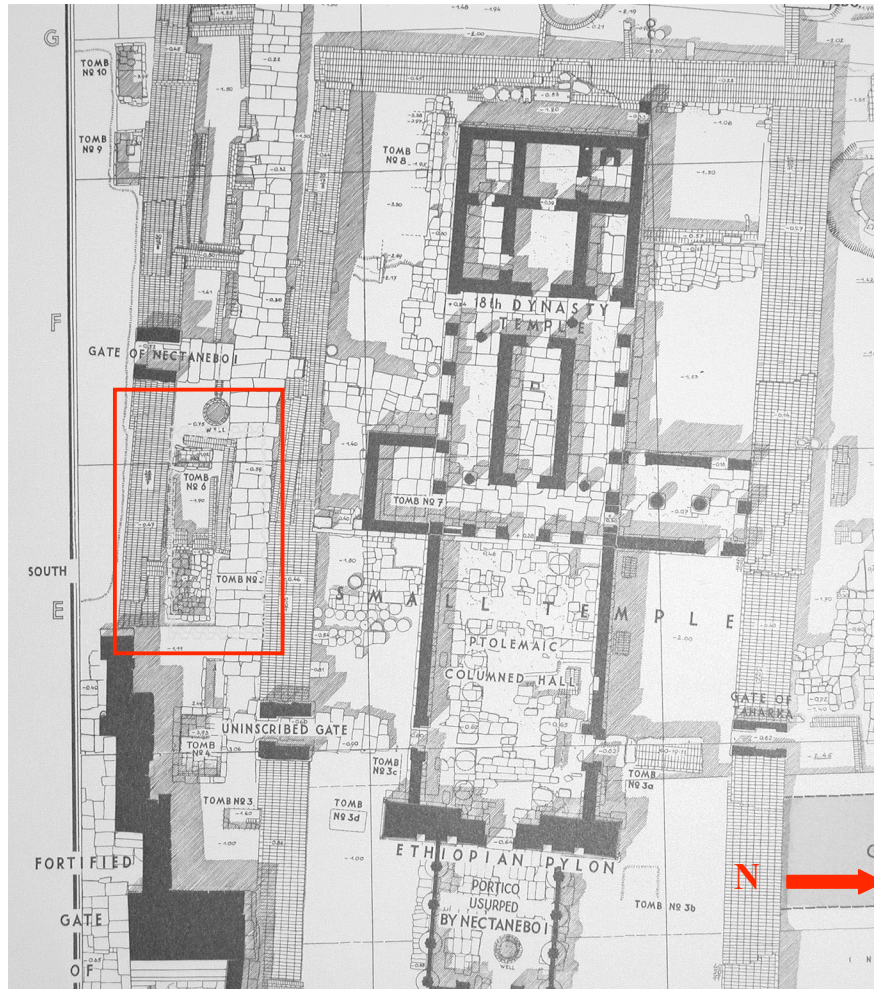


Figure 4 Plan and photo of Tombs 5 and 6. From Hölscher (1934, plate 5) and Hölscher (1954, plate 19b).

From the block inscribed with Diesehesed's name, it is possible that other tombs associated with the Small Temple may have had superstructures. If this hypothesis is correct, for certain women, the visible superstructure of their tombs may be an important way of displaying their rank and status in an era when the typical interment was one of simple chambers hidden under ground.⁴² It may suggest another way in which possible groups within this community visibly distinguished themselves from one another.

The next group of tombs consists of three tombs constructed on the south side of the Eastern Fortified Gate (**Fig. 3**). Tombs 13, 14 and 15⁴³ were arranged in a tight spatial formation to each other. They were also closely associated with the chapel-tombs of the God's Wives of Amen. The walls of all three tombs were lined with stone. Tomb 13 contained four alabaster canopic jars with limestone lids found *in situ* in a cubical depression. The canopic jars were inscribed, naming the "mistress/wife in the House of Amen, Disnub"⁴⁴ (Hölscher 1954, 31). Hölscher also has dated to Dynasties 25-26. Tomb 15 was the largest of this triad of tombs, but only marginally. It contained many inscribed shabtis of greenish faience, most broken, giving the name "Neith..." who was a Singer in the Residence of Amen, ḥsynt n ḥnw n 'Imn (Hölscher 1954, 31; Elias 1993, 83 table 4). It is because of the divine name "Neith" compounded in the name that Hölscher dated this tomb to Dynasty 26.

The last group of tombs situated outside of the Great Temple includes those associated directly with the tombs of the God's Wives of Amen. The only well-preserved tomb is Tomb 17a. It is an antechamber within the burial apartments the chapel-tomb thought to belong to Shepenwepet I. It appears that the body in the antechamber was deposited after the doorway between the main chamber (Hölscher's Tomb 17) and antechamber (Tomb 17a) had been walled up. Two rows of stone blocks in the chamber may have been used as piers on which a coffin was placed. In the northeast corner of the tomb was a square pit, about 60 cm deep, in which Hölscher found four canopic containers. These four alabaster canopic jars presented the excavators with a mystery as

⁴² This may also signal the point where the trajectory of tomb construction changed from no superstructure to superstructures, which eventually resulted in the large Asassif palace tombs

⁴³ For details about tomb 14 see Appendix A, record 59.

⁴⁴ This is a problematic title. The only reference to this title I have been able to locate dates from the Middle Kingdom (Wörterbuch III, 109). I know of no usage of this title during the Third Intermediate or Late Period. If this title were translated correctly, then it would appear to be an archaizing practice.

I am only aware of one published photograph of the canopic set. Unfortunately, the image is very small and the inscriptions on the canopic jars are not clear. It appears that the front of one of the canopic jars is inscribed with a title *hnnt* (mistress, lady), but this word does not appear to be followed by the sign for Amen. Upon closer scrutiny, however, it appears that inscription does not refer to any title, but is instead inscribed with the words *zi hp*, referring to the protection of Hapy, a Son of Horus.

In Hölscher (1954 Plate 22, E), there is an enlarged photograph of another canopic jar in the set, the human headed canopic jar. It is clear that this canopic jar is inscribed with the words, *zi ims*, the second word being an abbreviated form of *Imsety*, the human headed Son of Horus. I have not been able to combine the signs that follow her name in any way to form any variants of a mistress or wife of Amen. They do, however, form the most ubiquitous formulation, of "True of Voice." It appears then that all the jars were inscribed with the formula, "protection <by> (name of Son of Horus), protect the Osiris, Disnub. True of Voice." Admittedly, the published photos are not of the best quality and include only the front of the jars, thus, it may be that her title was inscribed on the back. At the time of writing, I have found no evidence to support the identification of Disnub as a "Mistress in the house of Amen."

they were apparently inscribed with two names: Neb(et?)-imauemhat⁴⁵ and Ankhshepenwepet. According to Anthes (Hölscher 1954, 19), these two names apparently refer to the same person who held the title of “Singer in the Residence of Amen.” Excavators also found shabtis and beads of the same types as those found in Tomb 17, presumably the burial of Shepenwepet I, as well as two uninscribed heart scarabs of greenish-black stone and lapis lazuli, respectively.

Elias (1993, 72-73) and Aston (2003, 145) both suggest that all the tombs at Medinet Habu were deliberately grouped to express associations in life, and that these associations likely consisted of actual or fictive mother-daughter pairings, sororal groupings also actual or fictive, and servant and mistress clusters. Yet the evidence, while not refuting this idea, does not entirely substantiate it either. Often, there is not enough evidence preserved in these burials to indicate anything beyond the name of the owner and her title as the Singer in the Residence of Amen.

The only instance of a perhaps explicitly “loyalist” expression in burial practice is that of Tomb 17a, Ankhshepenwepet, who was interred in the burial chambers of Shepenwepet. Since Ankhshepenwepet was known as an attendant of Shepenwepet I (Hölscher 1954, 17), in this case Ankhshepenwepet’s burial demonstrates the merits of a loyalist argument. Due to the proximity of Tombs 13 and 15, those of Disnub and Neith..., to the God’s Wife of Amen chapel tombs we may also view them in a loyalist light. Additionally, their proximity to each other may also substantiate their possible mother-daughter, sororal, or servant-mistress relationship.

The final group of tombs at Medinet Habu consist small, single chambered tombs constructed below the floor of the Great Temple, some distance removed from the tombs discussed above. All the tombs in the Great Temple were situated in the inner, most sacred and arguably, most secure, areas of the temple (**Fig. 5**).⁴⁶

⁴⁵ Could this have been a title—venerated Lady who is in the forefront? This seems like an epithet that would have appeared in a spell or honorific inscription.

⁴⁶ In the course of this discussion I refer to the rooms in which the tombs were found. Much of the discussion of the layout of rooms of the Great Temple is complicated by the ambiguity in the designations of the rooms. The long history of excavation at the site resulted in two major sets of numbering systems in the publications of Medinet Habu. Daressy first published his excavation results in the late 19th century using one numbering system, but I use the numbering system employed by Hölscher in his Medinet Habu publications, most clearly explicated in Murnane (1980, 8 **fig. 5**).

Confusion results from the fact that Daressy’s and Hölscher’s numbering systems are almost entirely, but not completely, reversed. In many instances Daressy and Hölscher disagreed on the functions of the rooms. The most pointed example is the location of the holy of holies in the Great Temple. Daressy suggested that the second to last room from the west, his room 54 (Hölscher’s 41), was the holy of holies due to the two niches its north wall. The decorations on the east and west walls depict Ramesses III dedicating offerings to Re-Horakhty, Bastet, Amen-Re, and Mut, and cemented Daressy’s belief that this was the holy of holies dedicated to the two gods to whom the temple was dedicated. Hölscher, however, believed that the holy of holies was the room directly behind the bark shrine in line with the temple axis. Murnane (1980, p. 64) agreed with Hölscher’s identification and pointed out that there was enough remaining of this room to indicate that it once had an enormous false door on the west wall, which is certainly indicative of a sanctuary for the mortuary cult of Ramesses III.

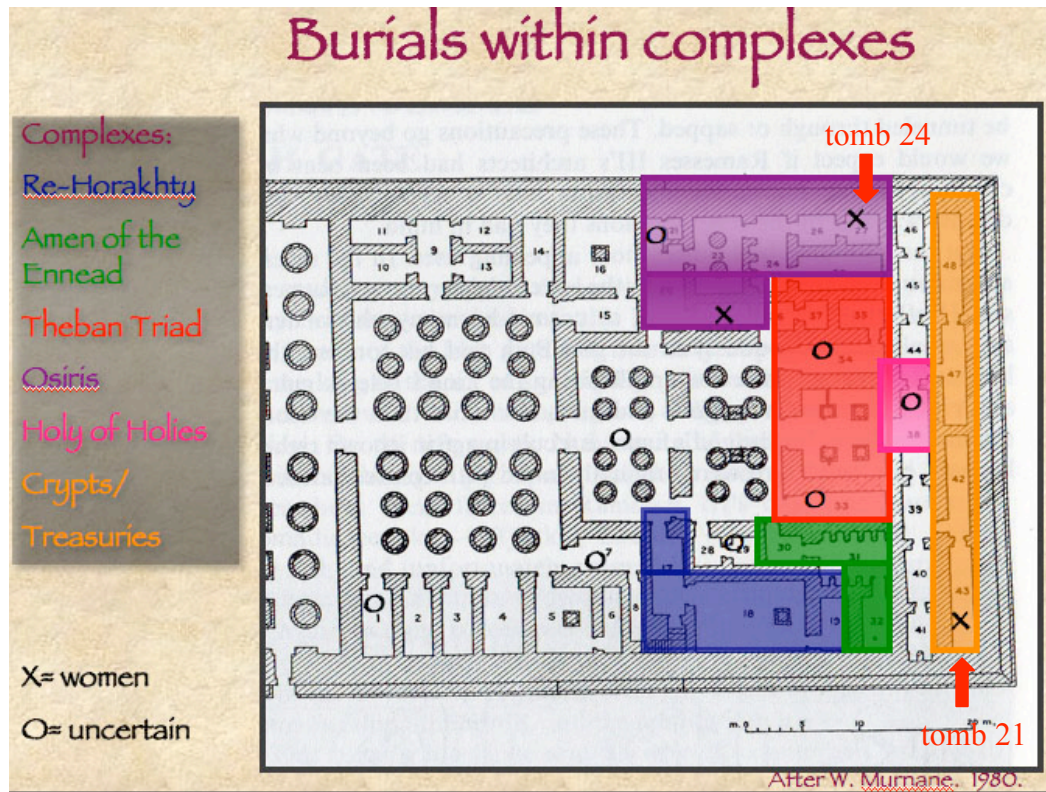


Figure 5 The inner area of the Great Temple. Adapted from Murnane (1980).

Daressy (1897a) first found Tomb 21 under the floor of room 43, which was re-excavated by Hölscher.⁴⁷ Aside from the identification of this burial as belonging to “the songstress in the House of Amen” Nester, now identified as Nesterwy⁴⁸ (Aston 1987, 512-513), and a daughter of king Amenrud of Dynasty 23, nothing more was discussed by Daressy.

Hölscher (1954, 32) was much more descriptive concerning Nesterwy’s burial. The burial chamber of Tomb 21 was constructed under the stone slabs of the temple floor, and measured 1.4x3.05 m with a height of 1.7 m. The walls of the chamber were faced with small stone blocks. An inscribed block bearing her name and a royal cartouche was provenanced to Medinet Habu⁴⁹ (Leahy 1979, 142; Daressy 1897b, 20-21) and may be an indication that Nesterwy may have had a decorated tomb chamber. This would be an interesting situation, as Hölscher made no mention of inscriptions or relief decorations in any other burial chambers at Medinet Habu.⁵⁰ Ritner (2009, 428) suggested instead that it was a flooring slab and that it was probably found above the tomb. The block contains a painted scene of Nesterwy/Nesterpauti adoring two images of Osiris and provides her filiation as well as that of her father’s.

In Tomb 21 Hölscher found the remains of a wooden coffin, a mummy, and tubular blue faience beads, some gilded, most likely part of a bead net cloaking the body. He also found three *in situ* shabti boxes containing greenish-blue glazed shabtis, mostly broken. A pile of loose shabtis indicated that there was probably a fourth box, making Nesterwy’s equipment two more boxes than found in typical funerary assemblages (OIM photo P. 12560_M.H.F.647_tomb21 & OIM photo M.H.F. 648_P.1561_Tomb 21). Despite the large quantity of broken shabtis, there appeared to have been 365, and all except two were uniform in size, coloring and inscription. The inscriptions on the shabtis

⁴⁷ Room 43 is an interesting location. It forms the northwest corner of the temple, and is the innermost room of one of the two suites in the rearmost section of the temple. Although it did not function as a cult room, it may have been used to store important treasures of the temple. The top of the original entrance into this suite is very low, suggesting it was designed for security purposes. Murnane (1980, 66) pointed out that these rooms could have been hidden quite easily as they were certainly more discreetly situated than the main treasuries of the temple. The reliefs in these rooms show the king offering various objects to gods that have no particular orders or groupings, hence its identification as a storeroom. On the west wall of room 43, the king offers *mꜛꜥt* (truth) to the Theban Triad and also flowers and the flood to Nefertum, “Protector of the Two Lands” and to Hathor. On the east, the king presents wine to the Theban Triad, followed by purification with water and incense, and carries meat and bread to Ptah-Sokar-Osiris. The north side is destroyed (Daressy 1897a). Together the scenes on the walls signaled room 43’s function as a treasury. At the same time and probably most importantly for Nesterwy, the scenes on this wall could act symbolically as an offering chamber, extending the sacred space of her interment. This kind of probable reinterpretation of the decorative vignettes can also be seen in the temple rooms in which all the other tombs were situated.

⁴⁸ Ritner (2009, 428), however, translates her name as Nesterpauti.

⁴⁹ Amenrud, also known as Rudamen (Kitchen 1986, [322]), reigned from c. 734-731 BCE, after he succeeded Takeloth III. Kitchen discusses a block found at Medinet Habu that gives the name of a daughter of Amenrud by his queen Tadi[amun?], Nesit-er-pauty (Kitchen 1986, [322, Gauthier 1914, 393). On this block Nesit-er-pauty is specifically referred to as *sꜣt nswt*, “king’s daughter of the Lord of the Two Lands, Amenrud.” Amenrud’s son-in-law, married to another daughter, is the kinglet Pef-tjau-awy-bast of Heracleopolis, the same one mentioned in the Piye stela. This may give us a more secure dating of the career of Nesterwy to the period of late Dynasty 23, perhaps even into Dynasty 25.

⁵⁰ The inscribed block of Diesehebsd may have come from a superstructure and not the burial chamber.

give the title and name of the tomb owner, a ḥsyꜥ (n) ḥnw n ʿImn, Nesterwy. Two shabtis bore a longer inscription containing excerpts from spell 6⁵¹ of the Book of the Dead.

Tomb 24 is located under the floor of room 27 (**Fig. 5**).⁵² It is one of the larger tombs in the Great Temple, comparable in dimensions to the tomb of the Singer in the Residence of Amen, Nesterwy. It too, belonged to a Singer in the Residence of Amen, named Ankhamenirdis,⁵³ by whose name we can perhaps date this tomb to Dynasty 25. Under the floor of the tomb was a cubic pit in which four undamaged alabaster canopic jars, with some residue, were found. Each canopic jar had five lines of inscription. Apparently the coffin was placed above the pit. In the debris on the floor of the tomb the excavators found 266 blue-green faience shabtis of various sizes with two different inscriptions (OIM photo M.H. F. 642_P12555_Tomb 24).⁵⁴

Lastly, Daressy (1897a) originally found a tomb located under the floor of room 22 belonging to a “recluse of Amen, Djat-n-kamit.”⁵⁵ Room 22 may have been a chapel dedicated to Osiris (Lesko 1969, 455). I am unsure to which title the “recluse of Amen” refers, but the name Tjatenkamit is feminine.⁵⁶

From the above analysis of the tombs located in the Temple of Ramesses III at Medinet Habu, a few patterns of use emerge. Once again, the identifiable owners of these tombs were all women and most, if not all, had the title of Singer in the Residence of the Temple of Amen. They appeared to have chosen burials sites located within the interior, most sacred, most inaccessible and therefore arguably, most secure locations in the temple. Typically, the interior of a temple would have been off-limits to any but authorized personnel, that is, the priests. Additionally, even though by this time the cult

⁵¹ This spell activates a shabti to work for the deceased in the afterlife.

⁵² Room 27 is the innermost chamber on the south side of the Great Temple. It is one of the two chambers entered through the left-hand door of room 24, which probably functioned as a hall of offerings, as it had low stone benches on which offerings to Osiris could have been placed (Murnane 1980, 55). The function of rooms 26 and 27 is unclear, but the reliefs are entirely devoted to the king’s reception in the realm of the dead (Murnane 1980, 56). Chambers 26 and 27 are decorated with representations of the afterlife, corresponding in part to Book of the Dead spells 110 and 148 (Hölscher 1941, 17). Room 26 has representations related to spell 110, which mentions the fields of offerings and the standard offering formula commonly found on coffins and stelae, listing the offerings and provisions that the deceased shall receive in the afterlife (Faulkner 1985, 108). Spell 148 continues that theme, primarily dealing with “making provisions for a spirit in the realm of the dead” (Faulkner 1985, 137). It also names the seven celestial cows and the bull that are found in slightly later decorated tombs.

⁵³ Her name, May Amenirdis Live, likely references one of the God’s Wives of Amen who was named Amenirdis.

⁵⁴ As mentioned above, the Great Temple was initially excavated and published by Daressy. Unfortunately, Daressy’s (1897a, 1897b) publications of the tombs he found in the Great Temple were brief and lacked information such as object photographs or transliterations, resulting in much confusion. One such confusion relates to the burial of Ankhamenirdis. Daressy notes that a burial of a priestess was found in the room he numbered 25 (Hölscher’s room 27, the same room as Ankhamenirdis) and belonged to a Taduaten. There does not seem to be enough room in this chamber for the placement of two burials prompting Hölscher (1954, 32 n.105) questioned whether they were the same person, without being able to arrive at a positive conclusion.

⁵⁵ I am unable to provide a transliteration of the title as Daressy (1897a, 170) did not publish any transliterations nor did he publish any photos of the objects on which this title may have been inscribed.

⁵⁶ See Ranke (1935 I, 387:15)

of Ramesses III no longer functioned, we should not assume that the interior areas of temple would have been accessible to the populace.⁵⁷ The continued significance and function of the Small Temple suggests that there may have been on-site temple personnel at Medinet Habu at this time and who also may have also overseen the security of the Great Temple.⁵⁸

The state of physical and memorial preservation of the Great Temple must have been a factor in its utilization as a cemetery. The mortuary cult of Ramesses III may have ceased to function, yet the physicality of the monument and its attendant funerary decorations would have preserved the idea of this being a mortuary location. That there may have been only weak associations with Ramesses III would have made this location attractive for elite women, perhaps only those with royal associations, who desired a monumental, already built and relatively secure place to situate their tombs.

The distribution of the tombs throughout the Great Temple suggests also that relief decorations and the symbolic and religious significance of the rooms were determining factors in the placement of the burial chambers. Nesterwy, Ankhamenirdis and Tjatenakamit all placed their tombs in significant locations of the temple. Tjatenkamit's tomb was located in a room that may have been a chapel dedicated to Osiris, while rooms 26 and 27, associated with Ankhamenridis' burial, had reliefs typically also found in private mortuary chapels such as the fields of Iaru and spells from the Book of the Dead. Even room 43, which contained the burial of Nesterwy, had reliefs that may have been conceptualized by her to be of mortuary significance. Although a treasury area, the nature of the room, based on its decorations indicating the sacred and symbolic significance of various gods and rites, made the room attractive to Nesterwy.

That the relief decorations likely influenced the selection of these rooms for burials may be an example of objects exerting agency over subjects. As Gell (1998) suggested, it is the interaction, or the nexus, between people and when they use, manipulate and modify objects that allows objects to take on agency. The nature of the vignettes on these walls easily allowed the women to reinterpret the function of the rooms: rooms that originally served the mortuary cult became cultic rooms that were suitable for actual burials.⁵⁹ The many elements of the room, that is, inside a mortuary temple and in a secure location with suitably symbolic and funerary decorations, would

⁵⁷ Haring (1997, 281-282) suggests, however, that the mortuary cult of Ramesses III may have operated into Dynasty 21, though at an apparently much reduced scale. In this case perhaps the sanctity of the temple remained when the Singers in the Residence of Amen appropriated it for their own use. The relatively "fresh" sacred associations then added to the desirability of the location. If, however, the mortuary cult of Ramesses III still operated during the eighth-sixth centuries, then it brings up interesting questions regarding the management of the temple and its administration as a necropolis for clergy. Unfortunately, there is insufficient evidence at this point for a satisfying discussion of this issue. My thanks to Dr. Teeter for this reference.

⁵⁸ From the tomb robbing activities of Dynasty 21, we know that the management of the Theban necropolis was "governmentally" administered. Yet, I am currently unaware of any textual evidence from the eighth-sixth centuries that makes references to the administration of the entire necropolis and territorial cemeteries.

⁵⁹ This may seem like an admittedly small conceptual change, nevertheless it is an important conceptual change. With the interment of a body in this space, the person takes possession of the space in a much more tangible way. The person, along with the memories his/her life, becomes associated with the space.

have made this room an attractive location, and perhaps compelled the placement of a burial here for someone who was of sufficiently high social standing and who valued security.

The burial practice of the Singers in the Residence of Amen in the Great temple demonstrates the simultaneous utilization of the two sides of memory strategies: remembrance and forgetting (discard of memory). It is evident that security was a concern for the elite women buried in the Great Temple, as this period was not far removed from the era of the most rampant and blatant tomb robbing activities in Thebes. United with Eternity would have been an ideal location for the placement of the tombs. The physicality of the temple and its inscriptions would preserve the memory of this locale as a place of mortuary commemoration, but the placement of the tombs in the inner areas, inaccessible by the lay person and under the floor, meant there was a slight increase of much desired security; a faint hope that perhaps the hidden tombs would be forgotten and thereby not robbed.

There were multiple, overlapping strategies at work in the placement of tombs at Medinet Habu. The explicitly feminine associations of the site made it the ideal choice for burials of women who were integral in the perpetuation of Amen's creative energy. The locations of tombs reflected the complex series of cognitive negotiations made by the Singers in the Residence of the Temple of Amen who were clearly active agents in constructing and maintaining their identities in life and death. At the same time the parameters of the preexisting landscape exerted "Gell-ian" object agency on the women by constraining the ways in which they carried out their burial practices, such as the selection of specific rooms and the vicinity of tombs to different important monuments such as the Small Temple or the God's Wives of Amen chapels. As a group the Singers in the Residence of Amen were likely part of the higher echelons of the female clergy of Amen.⁶⁰ Their burials, concentrated at this location, reflected their communal identities in life and death as women whose status were only second to the God's Wives of Amen. At the same time, the differential needs of the individual Singers in the Residence of Amen to express or reinforce aspects of their identities outside of the group also resulted in a dispersed pattern of burial placement and styles, which again was shaped by other features in the landscape of Medinet Habu such as the Great and Small Temples, the processional way and the tombs of their superiors.

⁶⁰ The status of the Singers in the Residence of Amen is still debated, and it is one of the issues explored in this dissertation. Chapter Two details the debate of whether these women were part of the highest echelons of the Amen clergy. I suggest that the mortuary evidence, both archaeological and inscriptional, demonstrates that the Singers in the Residence of Amen were the highest-ranking women aside from the God's wives of Amen.

II.i.c. Deir el-Bahri

The site of Deir el-Bahri⁶¹ was of monumental importance to the Egyptians from at least the Middle Kingdom, when Nebhepetre Mentuhotep II constructed his mortuary complex⁶² in its bay of cliffs.⁶³ Inspired by this temple, Hatshepsut constructed her mortuary temple⁶⁴ next to the Middle Kingdom structure, and Thutmoses III later inserted his own smaller temple in between.⁶⁵ Additionally, a bark station was erected at Deir el-Bahri for the Beautiful Festival of the Valley⁶⁶ (Arnold 1974 *LÄ* 1: 6, 1008), during which an image of Amen of Karnak traveled to the west bank. From the later New Kingdom, the barks of Mut and Khonsu also partook in the festival. The intrinsic ties between Deir el-Bahri and the Valley Festival are seen in detailed scenes of the festival procession, especially prominent in the upper courtyard of Hatshepsut's temple (Strudwick & Strudwick 1999, 79). But the Valley Festival was not an exclusively royal celebration, for during the festival private families would join the procession and visit the tombs of their ancestors.

The sacredness of Deir el-Bahri continued in the Third Intermediate Period, as demonstrated not only by the continuity of the Beautiful Feast of the Valley, but also by the use of the surrounding cliffs as burial places for the families of the High Priests of Amen and other priestly families⁶⁷ and as vaults for the safekeeping of the re-dedicated bodies of the great kings of the New Kingdom. Theban priests and their families also

⁶¹ Archaeological work at Deir el-Bahri is extensive and spans almost 150 years. The first massive excavation conducted at Deir el-Bahri was by Naville, who published his findings from 1894 onwards. Shortly after Naville, the Metropolitan Museum of Art expedition to Thebes worked at Deir el-Bahri under the direction of Winlock from 1911-1931. Presently, the Deir el-Bahri concession is in the hands of the Polish-Egyptian team.

⁶² The Middle Kingdom structure was a temple dedicated to the gods Montu and Re (Arnold 1974 *LÄ* 1: 6, 1007). Unlike the later structures at Deir el-Bahri, the temple of Nebhepetre was also a tomb. The outer enclosure wall of the temple was built from small blocks of limestone. A shaft was cut into the esplanade at the bottom of which was a series of unfinished rooms containing the empty coffin and statue of the Dynasty 11 king. Although a cenotaph, these series of rooms probably were originally intended to function as the burial suite, which was relocated in the cliffs as the temple construction expanded west (Murnane 1983, 256).

⁶³ The bay of cliffs known as "the valley of Nebhepetre" was also closely associated with Hathor, the goddess of the Theban necropolis (Naville 1913, 1; Sheikholeslami 2003, 131).

⁶⁴ Her mortuary temple, *dsrt ȝt* (Djsert-Akhet), included a sanctuary to Hathor beside the Middle Kingdom monument. *dsrt ȝt* was a three-tiered temple laid out along spacious lines, with large forecourts preceding the lower two terraces. Colonnades flank the ramps to each terrace.

⁶⁵ This temple was dedicated to Amen and a subsidiary temple to Hathor at Deir el-Bahri. The Thutmoses III temple was built on the rocky outcrop to the west in between the two earlier monuments. In the New Kingdom and the centuries that followed, the temple became a necessary destination in the procession of the Beautiful Festival of the Valley" (Lipinska 1967, 25, 28). Though it was part of the Thutmoses III complex, the Hathor chapel was built against in the northwestern corner of the Nebhepetre complex, joining the two temples.

⁶⁶ The Beautiful Feast of the Valley was a very important festival commemorating the dead, in which Egyptians visited the tombs of their ancestors. It will be discussed in more detail below.

⁶⁷ A number of caches have been found in the cliffs and surroundings. E. Grebaut discovered a cache of Dynasty 21 priests containing 153 bodies of clergy of Amon, Mut and Khonsu, which was located in the triangular area formed by the courtyards of the temples of Hatshepsut and Nebhepetre Montuhotep II. Winlock also discovered more burials in this area (Elias 1993, 229-30). Thus it appears that Deir el-Bahri was a favored location for Dynasty 21 burials.

used the embayment as a cemetery (Elias 1993, 229). Elias (1993, 233) suggested that Deir el-Bahri was abandoned as a priestly cemetery in favor of the Ramesseum in Dynasty 22. By Dynasty 25, however, there seemed to have been a revival of mortuary activities at Deir el-Bahri, as the citizens of Thebes dug graves in the debris of the temple of Hatshepsut itself and great Theban dignitaries built their monumental tombs in the plain of the Asasif. The numerous excavations of Deir el-Bahri found tombs and burials of the eighth-sixth centuries both within and without the precincts of the temples (Eigner 1984).

At Deir el-Bahri, I am currently aware of fourteen identifiable burials of women datable to the eighth-sixth centuries.⁶⁸ The locations of burials range from within the temple itself to outside in the courtyard and surrounding areas. Specifically, burials seem to be arrayed along the terraces, in the offering halls and in the Hathor shrine of the Second Terrace.⁶⁹ The Hathor shrine, though part of the mortuary temple of Hatshepsut, was clearly separated from the mortuary temple. It had a separate ramp from the main ramp and its façade protruded beyond the colonnade of the main temple. Its pillars carried Hathor capitals and the interior chambers were tunneled into the mountain, probably replacing an older shrine (Arnold 2005, 138-139).

The mortuary materials and tombs found in the mortuary temple of Hatshepsut have been characterized as those belonging to priests of Montu. Unfortunately, the identification is not secure. In Naville's second season (1893/4), he undertook the clearance of the northern half of the middle platform, which was riddled with graves and mummy pits ranging in date from Dynasty 21 to the Roman period (**Fig.6, number 1**). Most had been plundered and the context was contaminated by backfill from previous excavations. Instead of trying to make sense of the confused context, Naville had his workmen remove the area completely without recording many objects (Davies 1982, 57).⁷⁰ From Naville's excavations it is possible to establish areas in which burials were concentrated: in the lower courtyards, the Hathor Shrine located at the Second Terrace, the entrance to the "Southern Hall of Offerings" on the upper terrace (Davies 1982, 60), and burials on the peripheries of the temple. Additional burials were found beneath the

⁶⁸ Appendix A records 148-182, 206-7, 216 are the burials of women and associated tombs. These records also including the burials of men.

⁶⁹ The formative elements of Hatshepsut's mortuary temple were two elevated platforms (Arnold 2005, 135). There were three colonnades on three levels. The first is at the base of the First (lower) Terrace at the back of the ground floor courtyard where a ramp gives access to the Second, middle, Terrace. The second, middle, colonnade is located at the back of the First terrace. Two shrines flank the Second Terrace. The northwest corner is the shrine of Anubis fronted by a hypostyle hall. The reliefs show Hatshepsut and her co-regent, Thutmose III presenting offerings to Amen, Anubis and other mortuary gods. As a counterpart to the Anubis shrine, the southwest corner houses a chapel to Hathor. The walls were carved with reliefs of the goddess in her form of the sacred cow, while the avenue at the center of the hall is lined with pillars of Hathor capitals, facing the way. A small hypostyle hall also precedes the chapel proper and the north wall is carved with festive scenes, including dancing Libyans, celebrating Hathoric processions (Murnane 1983, 261-262). The sanctuary of the Hathor chapel was cut into the rock, and decorated with scenes of Hatshepsut and Thutmose III offering to the goddess and other deities. The inner rooms show Hatshepsut suckling at the Hathor cow and being embraced by Hathor "Mistress of the Western Mountain" and receiving life from Amen (Murnane 1983, 262).

⁷⁰ According to Davies, from this season came numerous mummies and coffins that were distributed to various subscribing museums, unfortunately without recorded contexts.

floor of the Hathor shrine and offering hall (Barwick and Czerniec 2003, 129). Unlike the tombs found in the debris of the Second Terrace, the burials of the Hathor shrine were stone floored chambers cut into the floor of the shrine. I focus, however, only on the tombs that contained evidence of women.

In his excavations of 1894-5, Naville found a group of tombs below the pavement of the vestibule of the Hathor chapel (**Fig. 6, 2**). This group consisted of three burials in nested coffins belonging to a woman named Nesmutaaneru, her son Djedthutefankh, and a woman named Tabekenhonsu who was possibly the wife of Djedthutefankh.⁷¹ Naville described the assemblages as consisting of rectangular sarcophagi (most likely *qersu* coffins)⁷² in which were two nested anthropoid coffins. Nesmutaaneru did not have any significant titles, only that of the Lady of the House, the same one possessed by Tabekenhonsu. Nesmutaaneru's son was a prophet of Montu. Since no additional burials were indicated, it appears that she was not buried with her husband. Aside from a tenuous connection to the prominent Hor and Besenmut family,⁷³ nothing about these three individuals seems special enough to merit such a location in the Hathor temple.

Maunier reportedly discovered nine “wells” (**Fig. 6, 3**) containing sixty coffins in the interior of the Hathor chapel⁷⁴ (Elias 1993, 285-6). Elias suggested that a number of the coffins published in Maspero's (1883) *Guide du visiteur au Musée de Boulaq* were part of this discovery of sixty coffins, and provides a list of individuals he believed were part of this group burial. Of the forty-one individuals, Elias identified eighteen women. Of these eighteen women, seven had titles. There were four Singers in the Residence of Amen, two Sistrum Players and one Lady of the House. Since it has been suggested that Medinet Habu was a cemetery that demonstrated the group identity of women who were Singers in the Residence of Amen, the interments of Singers in the Residence of Amen at Deir el-Bahri is interesting. Perhaps for the Singers in the Residence of Amen buried at Deir el-Bahari, a desire to be buried with family members overrode any strictly rank or religious imperative. The complexity of the burial practices of these women reminds us of the nuances of individual motives that are involved in identity constructions and displays.

Proceeding up one level, more family tomb groups were found by Baraize in 1932-33 and published by Bruyère in 1956 (**Fig. 6, 4**). In the so-called offering hall in the southern annex of the upper platform, a family tomb containing the burials of a high-

⁷¹ See Appendix A, records 148-150.

⁷² The *qersu* coffin, also referred to as the rectangular coffin in the literature, was a type of wooden coffin with vaulted lid and four corner posts introduced during the course of the eighth century BCE. The shape of the coffin was modeled after the sarcophagi of the Old Kingdom which were in turn inspired by the Lower Egyptian *per-nu* shrine (Taylor 2001, 238). Taylor (1989, 53) suggests that ownership of the *qersu* coffin correlates with a certain level of wealth and status.

⁷³ Aston (1987, 413) suggested that all three persons of this family group belonged to a segment of the family of Hor A, a branch of the Besenmut family (Kitchen 1986, 564 (J 483)) and that Nesmutaaneru was the daughter-in-law of Hor A (Taylor 1984, 30 Chart A). Deir el-Bahri is known to have contained the burials of the Besenmut family, whose members included the fourth and third prophets of Amen, the Mayor of Thebes and viziers and descendants of the kings of Dynasties 22 and 23 (Bierbrier 1979, 309).

⁷⁴ The saga of this discovery is long and twisted, and succinctly summarized by Elias (1993, 283-291, Table 20).

ranking family was found.⁷⁵ Of the seven individuals, the highest-ranking man was a vizier named Padiamunet, who may have been a vizier of Takeloth III (see Elias 1993, 262, fig. 27). His son, Nespakashuty, who was apparently not buried in the group, married Diesenesyt (Appendix A, record 158), a daughter of a king Takeloth (presumably Takeloth III) who was buried with the group.⁷⁶ Aside from her royal connection, she was also a Sistrum Player in the temple of Amen. Diesenesyt's son, named Padiamunet after his grandfather, was also buried in this group. A second woman in the family tomb, Heribsens, appeared to have been married to the brother of the second Padiamunet, and her mother, Tashakeper, was the third woman. A fourth woman, Tashaiu, may have been the grandmother of the early Dynasty 26 vizier, Nespakashuty (buried in TT 312), whose mother, Iretrau, had a monumental tomb constructed at the South Asasif.⁷⁷ Clearly, from the limited information available, the burials in this vestibule area of the offering hall in the southern annex of the upper platform contained members of the highest echelon of Dynasties 23/25 Theban society. Elias (1993, 265) suggested that this family tomb might have been reserved for members of the family of the vizier Padiamunet.⁷⁸

Elias argues that this tomb demonstrates that while Diesenesyt did not surrender her royal status, she chose to be buried with her in-laws. He suggested further that by the time of Dynasty 23, "her status as a royal daughter did not demand contiguous interment with other members of the royal family...it was understood at the time of death that these princesses should be sepulchrally associated with the families of their husbands" (Elias 1993, 265). If she surrendered none of her royal status, why was it understood that she should be associated with her husband's family? In Elias' scenario, it appeared that Diesenesyt did surrender her royal status in favor of her married status, thereby suggesting that Diesenesyt derived her identity from her husband. While this is an attractive suggestion, a number of issues make this argument unconvincing.

First, the burials of the kings of Dynasty 23 have not yet been discovered, and members of their families are buried in a variety of locations⁷⁹ scattered throughout the Theban necropolis. Thus, there does not seem to be one specific location in which the burials of royal members of Dynasty 23 were concentrated. On the other hand, the Polish-Egyptian team has recently suggested that Deir el-Bahri was in fact utilized as a necropolis for the members of the Dynasty 23 and 25 royal families. If this proves to be the case, then Diesenesyt is in fact buried in the vicinity of her royal relatives and it may be that she surrendered none of her royal status, or derived her identity from her marital associations, and may even have conferred status capital to her in-law family. Lastly, that there was no evidence that Diesenesyt's husband, Nespakashuty, was buried in this tomb undermines the idea that there was a "policy" instituted for royal daughters to be buried with their husbands' family.

⁷⁵ See Appendix A, records 155-162.

⁷⁶ One has to keep in mind that during this period, kingship did not have the same impact and importance as in other periods of strong central government. When Takeloth III of Dynasty 23 ruled, Dynasties 24 and 25 also claimed kingship over Egypt.

⁷⁷ See section on New Constructions.

⁷⁸ Appendix A, record 162.

⁷⁹ See for example, the Ramesseum tombs of Tamit and Ankhpahered (ii) (see Appendix A, record 24-25), who were the daughter and grandson of Takelot II, who was the grandfather of Takelot III, the father of Diesenesyt.

Recent excavations by the Polish-Egyptian project have revealed more burials in the mortuary temple of Hatshepsut. The project found four shafts containing disturbed burials in the “northern chapel of Amen” in the upper terrace (**Fig. 6, 5**). These rough shafts led to irregularly shaped chambers at the bottom, one of which is an unfinished shaft of almost a meter deep. In the shafts were found hundreds of fragments of wooden coffins and linen cartonnage, including masks, along with funerary equipment consisting of shabtis, funerary figurines and faience beads and Sons of Horus figures. These remains indicate that the bodies were wrapped in beaded netting typical of the Third Intermediate and Late Periods (Barwick & Czerniec 2003, 122). The Polish-Egyptian excavations pieced together the fragmentary coffins to reveal decorative motifs that date the burials from Dynasty 23 to the beginning of Dynasty 26. The numerous fragments of burial equipment suggest that these shafts each contained multiple burials. There were at least ten cartonnages and twelve coffins (Barwick and Czerniec 2003, 126), suggesting a minimum of six burials. Some of the coffins and cartonnage belonged to priests of Montu and Amen, but there were also a few interesting coffins of women.

The women’s coffins included the coffin fragments of a Singer in the Residence of Amen, Shaimenies (Appendix A, Rec. 207). She appears to have had a *qersu* coffin⁸⁰ with interior coffin and possibly an additional anthropoid coffin that was found in the filling of the upper ramp leading to the upper terrace of the temple (Barwick and Czerniec 2003, 122). The fragments of her interior coffin were scattered between shafts 1, 3 and 4 but the fragments of her *qersu* coffin were found in shaft 4, suggesting that this was her original place of interment (Barwick and Czerniec 2003, 124).

Based on the decorative style of Shaimenies’ interior and *qersu* coffin, which included mythological motifs, and representations of divine falcons at the four posts of the *qersu* coffin, the excavators date it to not earlier than Dynasty 23 (Barwick & Czerniec 2003, 123). Further, the excavators speculate whether or not this Shaimenies⁸¹ is the same one mentioned in a sarcophagus inscription of a woman named Meresamunet, who was a daughter of Prince Osorkon Pataudjay, a son of Takeloth III of Dynasty 23 (See also Aston 1987, 400-401). This is certainly a possibility given that the sarcophagus of Meresamunet was also found at Deir el-Bahri (Barwick and Czerniec 2003, 123-124).

The Polish-Egyptian project also found evidence that the northern chapel of Amen in Hatshepsut’s mortuary temple was used again in early Dynasty 26. This time it was used for the interment of another woman, the Lady of the House Tjesmutperet, who had an anthropoid coffin (Szafranski 2003, 198). It is uncertain if this Tjesmutperet is the same one attested on other funerary objects found in Hatshepsut’s mortuary temple by early excavators. Moret (1913, 158ff, pl. 18) and Gauthier (1912, 240ff, pl. 17) published the *qersu* coffin and interior coffin of a Tjesmutperet and there is another Tjesmutperet, mother of an Udjarenes, mentioned on a fragmentary piece of funerary equipment (Gauthier 1913, 240ff, pl. 17).

⁸⁰ According to Taylor (1985) *qersu* coffins were associated with the burials of elites of the highest status. See footnote 73.

⁸¹ There are a number of Shaimenies known to us from funerary equipment. There is an unpublished cartonnage of a Shaimenies mother of Meresamunet and a coffin in the National Museum in Rio de Janeiro also belonged to a Shaimenies (Ritner 1998, 89; Barwick and Czerniec 2003, 124, n.12).

As mentioned above, the Polish-Egyptian mission have recently proposed the idea that the upper colonnade of Hatshepsut's temple served as the necropolis for the royal families of Dynasties 23 and 25 (Szafranski 2007, 98-99).⁸² As of the 2006/2007 season the Polish-Egyptian mission have discovered fifteen burial shafts. Though the tombs were all robbed, the excavators have suggested that much information about the families of Dynasties 23 and 25 may still be gleaned from the fragmentary materials found in the tombs (Szafranski 2009, personal communication).

From the above analysis of the tombs at Deir el-Bahri it is clear that the site had a long history of sacred associations. The embayment of cliffs was a natural framing device that inspired placement of Montuhotep's mortuary complex at Deir el-Bahri, which in turn inspired Hatshepsut to construct her mortuary temple at the site. Once mortuary associations were established with the landscape, Egyptians continued to utilize and alter the space for mortuary activity. Deir el-Bahri's royal associations also continued into the eighth-sixth centuries BCE when high-ranking elites, including women, were interred here. From the limited amount of information available, women were buried as part of family groups, but not necessarily alongside their husbands.

⁸² At the time of writing, reports of the latest conclusions have only been summarily published on the internet. According to Szafranski (2009, personal communication) the Polish-Egyptian project has submitted articles to various journals that are awaiting publication. Women were found in these "royal" tombs, but no details of name and titles are readily available.

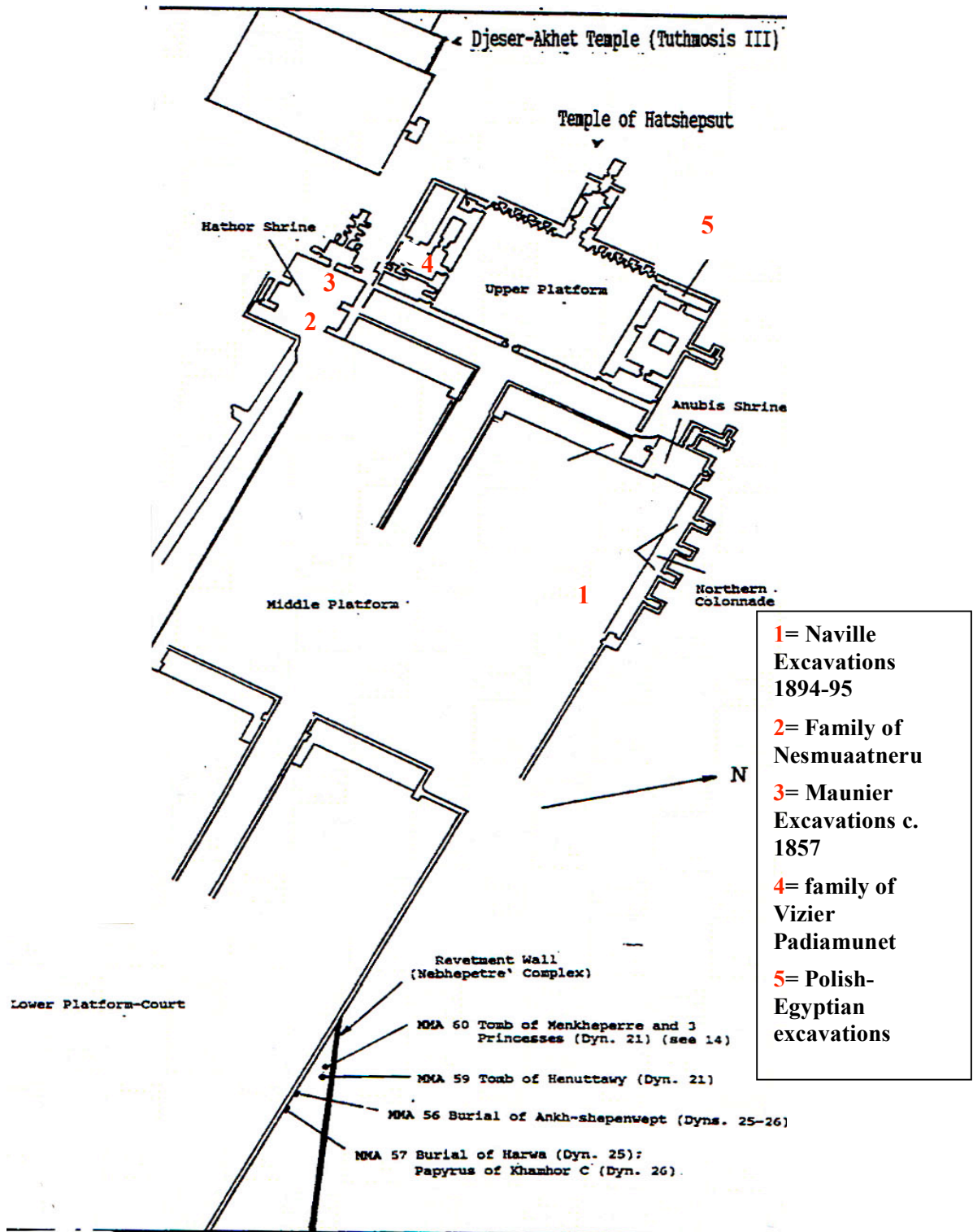


Figure 6 Third Intermediate Period burials at Deir el-Bahri. Adapted from Elias (1993, 244, fig. 26).

II.i.d. Discussion of temple reuse by elite women in the Theban necropolis

From this examination of the burial practice of temple reuse at the Ramesseum, Medinet Habu and Deir el-Bahri by women one can see a few general patterns. The temple cemeteries consisted of the largest concentrations of Theban elites of the eighth-sixth centuries BCE and specifically elite women. While the Ramesseum cemetery was the most populous of the temple cemeteries, the highest concentration of elite women was at Medinet Habu, situated alongside the burials of the God's Wives of Amen. Overall, the women buried in temples were of high elite status, usually possessing titles closely linked to the court of the God's Wives of Amen, such as the Singer in the Residence of Amen, and/or they could be demonstrated as having ties to the most powerful families of Thebes.⁸³ During the Third Intermediate Period, the correlation between status and holding a position in the temple of Amen at Thebes was strong and thus a clear delineation between family status and professional status cannot be made for the elite women. The quantity of burials and their situations within mortuary temples of past kings bestowed upon these burials a public and communal aspect, perhaps not surprising given that the demographics of those interred in the temples as comprised of high-ranking elites. These high-ranking elites, in their identities as members of the royal families or their associations with royalty of this period, seemed to gravitate toward a setting that may have elicited memories of their ancestors or perceived ties with kingship in the past. The monumentality of the temples also likely fulfilled the need for status display.

Analyses of the development of female burials in temples suggest that these burials reflected increasing independence and assertions of power by women as indicated by status displays in their identities throughout the course of the Third Intermediate Period. For example, at Medinet Habu, the Singers in the Residence of the Temple of Amen possessed their own tombs and there was no evidence of contemporary male presence within the tomb groupings. The women chose an area that was symbolically linked to feminine power as well as one that was linked to royal mortuary commemorations. Thus, temple burials seem to fulfill the needs of people who desired continual public acknowledgements and communal groupings in their afterlife.

There is concrete evidence that twenty-two women used the three temple precincts as their burial location. There is no evidence, however, of a standardized uniformity in the burial practices of the elite women. At the Ramesseum and Deir el-Bahri, the elite women shared with their male relatives an apparently greater concern with kinship expressions while at Medinet Habu, individuality appeared the focus of the women buried there. The independent tombs without familial associations suggest that the Singers in the Residence of the Temple of Amen were more focused on the status aspects of their identities as Singers who were the highest-ranking feminine clergy after the God's Wives of Amen. Thus, the burials of women in temples seem not only to

⁸³ Relief evidence also demonstrates the close link between the Singers in the Residence of the Temple of Amen and the God's Wives of Amen. An inscribed block found at Medinet Habu (OIM 14681), possibly from the tomb of Diesehesed, shows her accompanying the God's Wife of Amen Amenirdis II. Diesehesed appears again, accompanying the God's Wife of Amen Shepenwepet II, in the reliefs decorating the chapel of Osiris-Onnophris in the Persea Tree at Karnak (Teeter & Johnson 2009, 26, figs. 15-16).

demonstrate group and familial affiliations but also served to fulfill individual desires and needs. Furthermore, the spatial patterning of the tombs; that is, in the Great Temple, annexed to the God's Wife of Amen tombs, and near the Small Temple, distinguished for some of the Singers in the Residence of the Temple of Amen their individual identity within a group setting.

II.ii. Tomb Reuse

The second major pattern of elite female burial practice in the eighth-sixth centuries BCE was that of tomb reuse.⁸⁴ Tomb reuse has been practiced by Egyptians as early as the Old Kingdom and was evident in most periods of Egyptian history. In many cases later generations of people re-occupied older tombs and made additional structural changes to the tombs. After the 20th Dynasty, relatively few tombs were built in the Theban necropolis and usurpation and reuse of tombs flourished (Kampp-Seyfried 1999, 805; Taylor 2001, 154). In the eighth-sixth centuries BCE, reuse of older tombs in Thebes by women, specifically the tombs of the New Kingdom, was common, yet apparently not as popular as interment in temple precincts. Reused tombs with identifiable elite women are limited to a few locations and these women appear to be part of family burials. The highest concentrations of elite women reusing tombs are at the Valley of the Queens, the tomb of Kheruef (TT192) in the Asasif plain, Carter site 5 near Deir el-Bahri and the tomb of Djehuty (TT 11) at Dra' Abu el-Naga.

II.ii.a. The Valley of the Queens

Marking the southern extremity of the Theban necropolis, the Valley of the Queens is commonly known as the feminine counterpart to the Valley of the Kings where kings of the New Kingdom constructed their tombs.⁸⁵ Known in ancient official sources

⁸⁴ There have been limited holistic discussions on tomb reuses. By reuse, I include the practice of not only usurpation but also reoccupation and even in some cases, additions to older structures. Despite the longevity and widespread distribution of tomb reuse by Egyptians, Egyptological discussions on reuse appear mostly as part of larger volumes dealing with either burial practices (see Taylor 2001, p. 154-155) or cemeteries (see Strudwick and Strudwick 1999). Important works on reuse and the question of usurpation include Polz (1990) and Kampp (1996). It appears that, at least during the stable periods of Egyptian government, the Theban necropolis and grave assignments were administered by state institutions (Polz 1990, 336), but one has to wonder if the rules were more lax during the Intermediate Periods.

⁸⁵ Contrary to what its name suggests the Valley of the Queens is not a single valley, but consists of several wadis. The topographic formation is that of a central principal wadi flanked by other wadis, including the "vallée du Dolmen," the "vallée des Trois puits," the "vallée de la Corde," and a valley located immediately south named before the last century, "vallon du Prince Ahmès" (Leblanc 1989, 4). The "vallée du Dolmen," constitutes the easternmost limit of *ḥst nfrw*. The "vallée des Trois puits" is divided into two branches of very different configurations. The three pits from which the valley gleams its name are located on the "right branch" ("Branche de droite") (Leblanc 1989, 6; 13 fig. 9), while the "left branch" ("Branche du gauche") is much larger, terminating in an amphitheatre. The "vallée de la Corde" opens into the principal wadi from a large ravine. Lastly, the "vallon du prince Ahmes" is a small valley on the southern flank of the principal wadi forming a long depression opening in a northeast direction. Many funerary pits were found in this valley in the early explorations of Schiaparelli and Ballerini (Leblanc 1989, 9).

as *t3 st nfrw*,⁸⁶ the Valley of the Queens came into play as a burial ground for queens only during the Ramesside Period⁸⁷ (Reeves 2003, 69). Some sons of Ramesses III were also buried in the Valley of the Queens, including Sethirkopshef and Khaemwaset, owners of two tombs, QV 43 and 44, that were reused in the eighth-sixth centuries (**Fig. 7**).

⁸⁶ Its ancient name, *t3 st nfrw*, has been much debated. In early scholarship it was translated the “place of beauties,” but it has also been suggested that the name can be more meaningfully translated (Reeves 2003, 69; Strudwick and Strudwick 1999, 129; Leblanc 1989, 14). Desroches-Noblecourt (1986) translated *nfrw* as “creative energies” or “vital ardor,” and has suggested that the name means “the place of divine manifestation or the divine creativity.” In the New Kingdom it appears that this name indicated an understanding of the area as the place of the royal children, where the *nfrw* referred to the king’s offspring (Leblanc 1989, 18). The non-royal officials buried there also had associations with the royal children, such as Imhotep, who was a father of the wet nurse of the children of king Thutmoses I.

⁸⁷ Before the Nineteenth Dynasty, the Valley of the Queens was used for burials of royalty of secondary rank and religious purposes. Long before it was extensively utilized in the New Kingdom, the Southern Valley held an ancient sanctuary dedicated to Ptah of the Beautiful Place, as evidenced by a number of *ex voto* objects found (Leblanc 1989, 4).

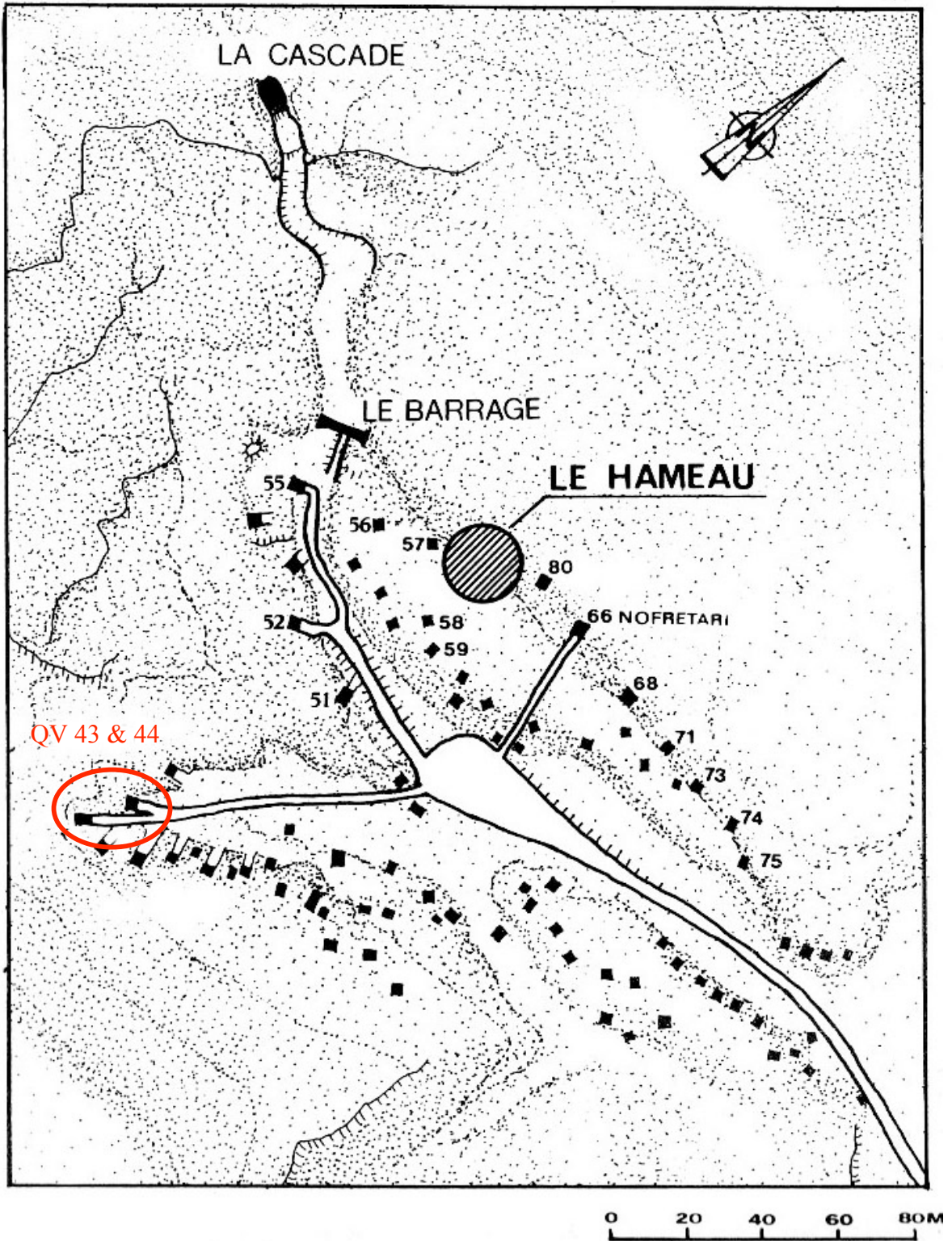


Figure 7 The principal wadi of the Valley of the Queens. Tombs 43 and 44 are circled in red. Adapted from Leblanc (1989, 5)

The Valley of the Queens was abandoned as a royal cemetery at the end of the Ramesside Period. By the end of the Third Intermediate Period there seemed to have been a small revival in use as burials were placed in the principal wadi and the “vallée du Trois puits.” The eighth-sixth centuries burials in the Valley of the Queens appear concentrated in the tombs of Khaemwaset (QV44) and Sethirkopshef (QV 43) (Lecuyot 2000a, 51). According to Lecuyot, these two tombs contained remains of several generations of the same family, nearly thirty individuals.⁸⁸ The best documented of the burials were found in the tomb of Khaemwaset, although Ernesto Schiaparelli excavated both QV 43 and 44 in the course of his 1903-1905 excavations (Leblanc 1989, 39). Elias (1993, 146; 166ff) concluded, however, that the coffins found in these two re-used tombs consisted of members of three distinct families but were so hopelessly intermixed that from which tomb, QV 44 or 43, these coffins came can no longer be determined.

Why were the tombs of Khaemwaset and Sethirkopshef chosen over all other tombs in the Valley of the Queens for reuse in the eighth-sixth centuries? Khaemwaset was a First King’s Son of his Body of Ramesses III and a sem-priest of Ptah in Memphis (Leblanc 1989, fig. CIV for the inscription of his titles; Kitchen 1972, 186; Dodson & Hilton 2004, 192-193). His mother was probably one of the two wives of Ramesses III. Overall, his tomb was very well preserved, fully decorated and plastered (Thomas, 1966, 221). Schiaparelli found the eighth-sixth centuries coffins in the rear room, spilling into the vaulted corridor in front, in an area that is decorated on either side with vignettes from the Book of Gates showing Ramesses III leading his son Khaemwaset before the guardians of the gates (**Fig. 8**). In the rear room, the back wall is decorated with a double scene showing the king, preceded by goddesses, adoring Osiris. On the other walls of this chamber, the king offers libation and incense to various gods.

⁸⁸ Schiaparelli’s (1923, 124-125) publication of this cache tomb lacked clear statistics regarding the number of interments.



Figure 8 Eighth-sixth centuries BCE reuse of the tomb of prince Khaemwaset. Adapted from Schiaparelli (1924, 127, Fig. 92)

Sethirkopshef, too, was a son of Ramesses III. Little is known of his activities during Ramesses III's lifetime and alternative views exist on Sethirkopshef's ultimate fate. Dodson & Hilton (2004, 194) suggests that Sethirkopshef became Ramesses VIII and, as king, constructed a new tomb in the Valley of the Kings (KV 19). This suggestion is counter to Kitchen's (1972, 186) caution that Sethirkopshef should not be identified as Ramesses VIII based on genealogy. If Dodson & Hilton's reconstruction is correct, it would mean that QV 43 was never used by Sethirkopshef. QV 43 may have been perceived by later generations as a well-decorated tomb that had no true original owner, and this way have made QV 43 an ideal tomb to be reappropriated. If the Sethirkopshef of QV 43 was a separate individual from Ramesses VIII, perhaps the relative historical obscurity of Sethirkopshef meant that later generations of Egyptians could appropriate it for their own use.

The location of QV 43 and 44 at the end of the cul-de-sac of the south branch of the main wadi was probably another main factor in its reuse (**Fig. 7**). In an easily accessed location such as the Valley of the Queens, perhaps these tombs were situated in the most unobtrusive location. That the Egyptians did not reuse the Valley of the Queens extensively during the eighth-sixth centuries BCE is interesting. Did they consider this location too remote in comparison to the sites of Deir el-Bahri, the Ramesseum, and the Asasif where there were the highest concentrations of overall burials? Of course, Medinet Habu is nearly as far removed from the center of the necropolis as the Valley of the Queens, but it served as a special cemetery for the God's Wives of Amen and the Singers in the Residence of the Temple of Amen.

The later families using QV 43 and 44 seemed to have held positions as the support personnel of the temple of Amen. Of the roughly thirty people who have been identified from the published funerary material, familial and occupational associations may be made among most members. However, not all belonged to the same family. Elias' (1993, 151ff) analysis of the occupational positions of the tomb occupants revealed that at least three distinct families seemed to have used the tombs. He dates the earliest re-use of the tombs to the middle of the eighth century BCE when several families whose male members had associations with lotus cultivation used the tombs. Although only two⁸⁹ of the nine identified women possessed titles, the women appeared to have been the links that tied together the individuals of these burials. The use of the tombs seemed to have been matrilineally determined. The men who appeared to have been sons of the women in the cache were buried without their wives. At the same time the women in the tombs were interred without their husbands (Elias 1993, 155). From the familial connection and occupational evidence, Elias (1993,168) suggested that this cache tomb could have "developed from a loose consortium of families and individuals (whose social contact in life was occupationally determined to a large extent.)"

From the little that we know of the eighth-sixth centuries occupants of QV 43 and 44 it appears that they did not belong to the top echelons of society. It may be that the highest elites, men and women, concentrated their burials near the more central locations of: 1) Deir el-Bahri, which the Polish-Egyptian research has suggested was used as a

⁸⁹ The Lady of the House, Tadesi-taheketru (Appendix A, record 107) and the Lady of the House, Tahotep (record 112).

necropolis for the royal families of the eighth-sixth centuries; 2) the Ramesseum, where we find members of the clergy of Amen and the members of the royal family of Dynasty 22; and 3) the Asasif, where the highest officials of late Dynasty 25 and Dynasty 26 constructed monuments for their afterlife. It may be that outlying areas such as the Valley of the Queens were suitable for those who were perhaps not the “movers and shakers” of Theban society, yet still rich enough to merit the (re)use of monumental structures of less important personages in the Theban necropolis.

II.ii.b. The Asasif

At the Asasif, there are two examples of reuse of older tombs by women: TT 192 and Carter site 5.⁹⁰ TT 192 was originally constructed for the Royal Scribe and Steward of kings Amenhotep III and Amenhotep IV in Dynasty 18, Kheruef, who depicted both kings in his tomb (Nims, Epigraphic Survey 1980 13). It was quarried into the bedrock of the Asasif, so entry was through a descending ramp into a great open court. At the east and west ends of this court was a portico giving access to a columned hall, which leads into a second longitudinal pillared hall and then to the burial apartments.⁹¹ Though elaborately decorated, Kheruef’s tomb was never finished.

The first reuse of the TT192 occurred during Dynasty 19 when eight tombs were hewn into the east portico and the south and north sides of the great open court. The first columned hall was also reused (Nims, Epigraphic Survey 1980, 16). The northern end of the first columned hall was used as a burial ground where Habachi (1958, 331ff) found several shafts leading to later burials. Also in the debris of the court were found disturbed burials. All of the disturbed and undisturbed burials date to the Third Intermediate Period (Habachi 1958, 331-332). Of the undisturbed burials, there were three family groups, all found in the first columned hall. Two families were buried in a single chamber beneath the northwestern section of the first columned hall. A third family group dated to the eighth-sixth centuries was found in the northeastern corner.

Beneath the northern wall of the northwestern section of the first columned hall Habachi (1958, 338) discovered a small shaft led to a chamber that contained two intact burial groups, datable to Dynasty 22 and Dynasty 23 by coffin and cartonnage remains in its burial chamber.⁹² The first group of coffins was placed on the west end of the

⁹⁰ Unlike the previously analyzed sites, the various individual tombs situated at the Asasif were excavated individually. Kheruef’s tomb was published primarily by the Epigraphic Survey (1980). The eighth-sixth centuries reuse of the TT192 by Habachi (1958).

⁹¹ For a schematic plan see Porter and Moss Li (1934, 296).

⁹² Interesting circumstances surround the use of this particular tomb. Habachi found an inverted Dynasty 21 coffin of a wab priest of Amen, Meh-mut in the shaft leading to the burial chamber. Was this a case of true usurpation rather than reuse of a tomb? Did the Dynasty 22/23 occupants remove Meh-mut, from his own tomb, and if so, why did they leave this coffin in the same location rather than dispose of it? Technically, it was still in the tomb so perhaps this was an attempt to demonstrate a modicum of respect. Although rare, this practice is by no means unique. For example, Naga ed-Deir tomb 410 of Dynasty 12 date, purportedly contained four coffins, three of which were squeezed into a single burial chamber, while the fourth was inserted into the burial shaft, blocking the entrance (Kroenke 2009, personal communication/unpublished dissertation). While this seems to be a case of miscalculation of the volume of the burial chamber at the

chamber, while the other was placed on the east. The western group of the two burial groups in TT192 contained the coffin and cartonnage of the woman Tashebet, her father Tjaenwaset and another woman Shepenkhonsu, who may have been Tashebet's mother⁹³ (Habachi 1958, 342). Tashebet was a Chantress of Amen and Lady of the House. The eastern group also had three individuals buried in coffins, only one of which was inscribed (Habachi 1958, 342-343). This coffin belonged to the Chantress of Amen and Lady of the House, Kapatjau.⁹⁴

It appears that the tomb group containing Tashebet was a family group. It may be that the tomb group containing Kapatjau, too, was a family group. It is interesting that both Tashebet and Kapatjau were Chantresses of Amen and apparently married women, as their title of Lady of the House implies, yet may not have been buried with their husbands. Whether this is an expression of filial affection on the part of Tashebet or perhaps some indication of marital status (divorced?) cannot be surmised.

Another Chantress, Iretrau, was interred in the third family group found in the northeastern corner of TT192's first columned hall (Habachi 1958, 343-345).⁹⁵ Interestingly, Iretrau was a Chantress of Osiris and Amen-Re. She was found in a pit in the northeast corner of the pillared hall along with a man named Djedhoriuefankh. Perhaps they were married, but this relationship cannot be ascertained. It is intriguing that most of the women in these later burials belonged to a specific rank of female clergy. Although familial ties cannot be established between the different burial groups, it is possible that this location may have been allocated to families of the Chantresses. Alternatively, was this a case of people of the same social rank reenacting their living social sphere of activities in death as in the situation of the lotus cultivators of the Valley of the Queens? The second alternative would fit the picture better in the case of Tashebet, since there was no evidence that her husband was interred as part of the tomb group.⁹⁶ It may be possible that her husband too, had a specific rank or occupational restriction on where he was interred.

time of interment, it demonstrates that respect was still paid to the dead by not disposing of the coffin entirely, however little. This impression of respect paid to Meh-mut dissipates, however, when one sees the published photo of the coffin of Meh-mut. It becomes evident that someone, either the usurpers or some later individual, treated the coffin of Meh-mut as rubble to fill in the shaft.

⁹³ Appendix A, records 186-188.

⁹⁴ Appendix A, record 189.

⁹⁵ Appendix A, record 191.

⁹⁶ See Roth (1999, 37) for her remarks on a general disciplinary discomfort or reluctance to explore issues of absent husbands in women's tombs. Roth (1999, 46) has already noted that women's tombs were most common in the Old Kingdom. She lists 43 tombs belonging to royal and non-royal women in the Memphite area and the omission of the husbands in all these tombs cannot be explained merely as due to the higher status of the man since in some cases, the woman possessed a higher rank. From the Middle Kingdom to the New Kingdom there are few examples of women possessing tombs independently. These women were mostly members of the royal family (Roth 1999, 48). The pattern of the "absent" husband continues into the New Kingdom. Roth (1999, 50) suggests that this tradition of the omission of the husband from women's tombs was not a function of women exerting their status independent of their husbands' status but rather is connected to Egyptian ideas of rebirth in which the husband's presence may have hindered the woman's rebirth. Roth, herself admits, however, that this purely religious explanation is not an entirely satisfactory explanation for the absence of husbands in certain women's tombs throughout Egyptian history.

Elias (1993, 224ff) suggested that the members of the Tashebet burial group were the ancestors of Ibi and Padihorresnet who were high officials of Dynasty 26 who built the large palace tombs (TT 36 and TT 196) that are directly linked to the complex of Kheruef. That Ibi and Padihorresnet may have associated themselves with the burial place of their ancestor is interesting, and if true, certainly argues for the continuation of memory practices at the Kheruef complex. As the archaeology of the complex demonstrates, from a very early point after its construction its cachet as a funerary landscape was established. As soon as the (perhaps opportunistic) Ramesside chapels were constructed in the complex, the physical presence of the chapels anchored the memory associations of TT192 as a continuous mortuary landscape. As each successive generation saw or remembered the funerary rituals and practices that took place in this space, the layers of memorial associations multiplied, gained strength and increased in permanence.

At the edge of the Asasif, in the hills lining the processional ways, Howard Carter found a reused tomb that contained burials of the eighth-sixth centuries BCE. This tomb, known as Carter Site 5, was a rock-cut tomb with a court with chambers excavated on either side, characteristic of early Middle Kingdom/Dynasty 11 tombs (**Fig.9**). At the end of the court, Carter found a large chamber containing the burials of seven adults and one child. The two coffins (1B and 2B in **Fig. 9**) at the front of the chamber were placed neatly side-by-side, while the remaining five (4B-8B) appeared pushed together to the back to make room for the first two coffins.

Despite the longevity of the pattern of absent husbands, there is still a dearth of tombs solely occupied by women. The very scarcity of tombs belonging solely to women suggests special motivations and agendas at work. Religious ideology fluctuated with the passage of time, and therefore cannot be the only factor in determining the omission of either wives or husbands from any individual's tomb. Thus, the absence of husbands, either physically or in the inscriptional and decorative programs, from women's tombs cannot be easily explained as an either/or phenomenon but must be considered within the context of their historical-social milieu.

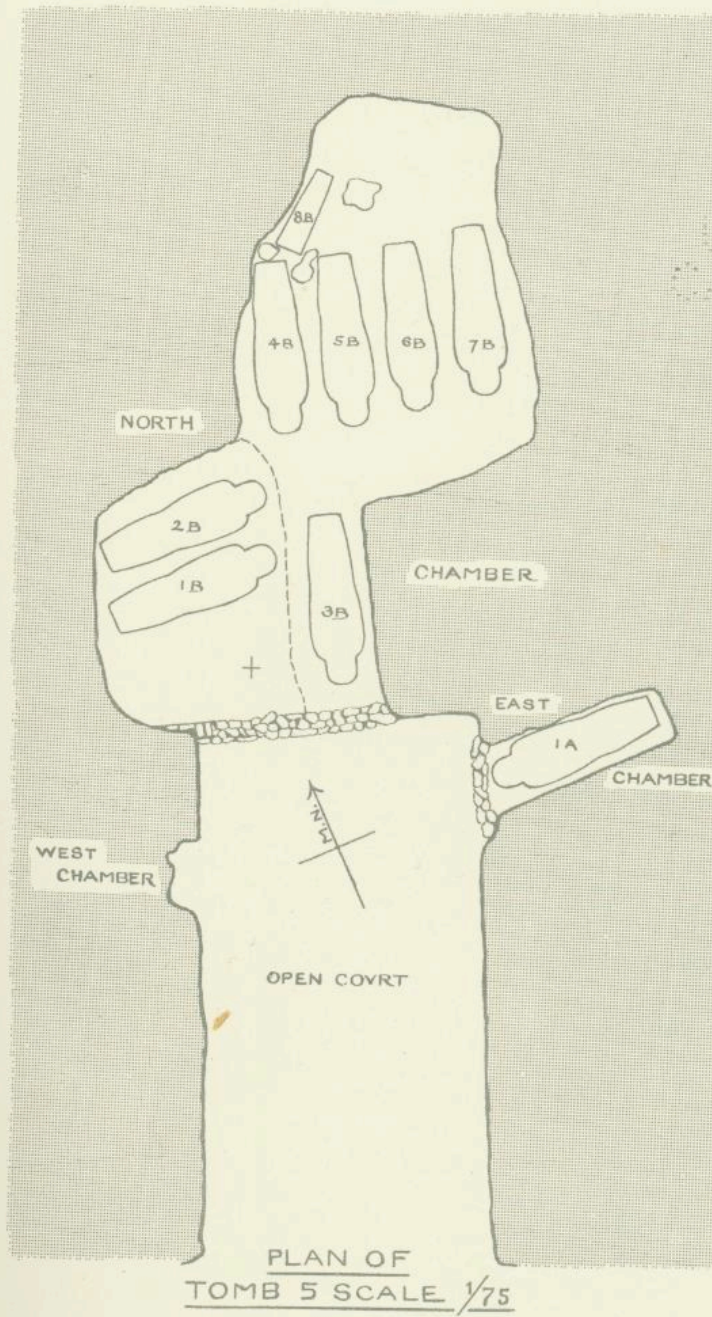


Figure 9 Carter "site 5". From Carnarvon and Carter 1912, Pl.XV.

Coffins 1B and 2B contained the bodies of a man and a woman respectively. The man was named Padikhonsu and the woman was a Lady of the House, Iretrau, the daughter of Amenhotepeniwef and the Lady of the House Nauneshet. The coffin sets of Padikhonsu and Iretrau were finely decorated. Iretrau's coffin was elaborately decorated and well-crafted, consisting of scenes of weighing the heart, and figures of gods. In contrast, Padikhonsu's coffin set was more plainly decorated and bore similarities to burial IA (Carter 1912, 24-25). Burial IA was located just outside the chamber containing coffins 1B and 2B and held the body of a Padiamen, son of Padikhonsu and Iretrau. Padiamen had a plain wood outer coffin decorated with a vertical line of inscription. His inner coffin was painted white with rather minimal decoration consisting of protective figures and another vertical line of inscription.

It appears that Padiamen used this perhaps already existing chamber for the interment of his parents, and then had himself buried in the vicinity (Carnarvon and Carter 1912, 24-25). This is one of the few instances during the eighth-sixth centuries demonstrating unequivocal evidence of the traditional Egyptian practice of family burials in which the son provided for the parents. In the other reused tomb groups examined, there was always something that did not conform to traditional Egyptological understandings of burial practices, such as women buried independently of men at Medinet Habu or family groups that lacked fathers and spouses as seen in QV 43 and 44.

Carter did not discuss in detail the remaining burials in the chamber containing the bodies of Padiamen and Iretrau. He remarked only that the coffins were "of slightly smaller dimensions, painted black, and of a much rougher type." He also suggested that the members of this group may have been related to the family group of Iretrau, but if so, they did not "appear of so high a standing." (Carnarvon and Carter 1912, 26)

If Carter's suggestion is correct, then Carter Site 5 was used as a family sepulcher over a long duration. The differences in the decoration and quality of the coffins found in this tomb may be explained chronologically. Carter clearly considered coffins 1A and 1B to be of better quality than the "much rougher type" of the other coffins in this tomb. Plain wood coffins with very little decoration are characteristic of the later Dynasty 22/23 period so it may be case of the rise and fall of family fortunes as time progressed in explaining the varied quality from the coffin set of Iretrau to the roughly made coffins of 4B-8B. If the two groups (1A, 1B and 2B, and 4B-8B) were not related, however, it might suggest that this location was a desirable one that elicited multiple reuses over a short time period.

Carter site 5 (**Fig. 10**) is relatively sheltered and overlooks the processional way of Deir el-Bahri. Perhaps this tomb location was deemed desirable for the deceased who could be sheltered while spiritually participating in the regular processions that traversed past on their way to the temples of Deir el-Bahri. In this same way, the Kheruef complex within the vicinity of the processional route⁹⁷ also preserved its value as an ideal burial

⁹⁷ See for example Kampff (1996, vol. II, plan V A-C2).

location. When the Ramesside reuse of TT192 occurred,⁹⁸ the Dynasty 18 temples must have still been in fairly good condition and the Hathor shrine visited. Also, regular processions of festivals such as the Beautiful Feast of the Valley would have continued to take place during the Ramesside Period. By the Third Intermediate Period Deir el-Bahri was a major destination of the Beautiful Feast of the Valley, itself an act of living the memory of the dead. In the course of the eighth-sixth centuries the Asasif plain became crowded with monumental private tombs, some explicitly oriented toward the processional ways leading up to the Deir el-Bahri temples. Thus, it becomes clear that the associative powers of Deir el-Bahri as a mortuary landscape grew in strength as the Third Intermediate Period progressed.

⁹⁸ The restoration inscription on the Second Terrace by the Hathor shrine commemorating Ramesses II's restoration activities in the temple demonstrates the on-going importance of Deir el-Bahri as a sacred locale (Grallert 2001, 640-41).

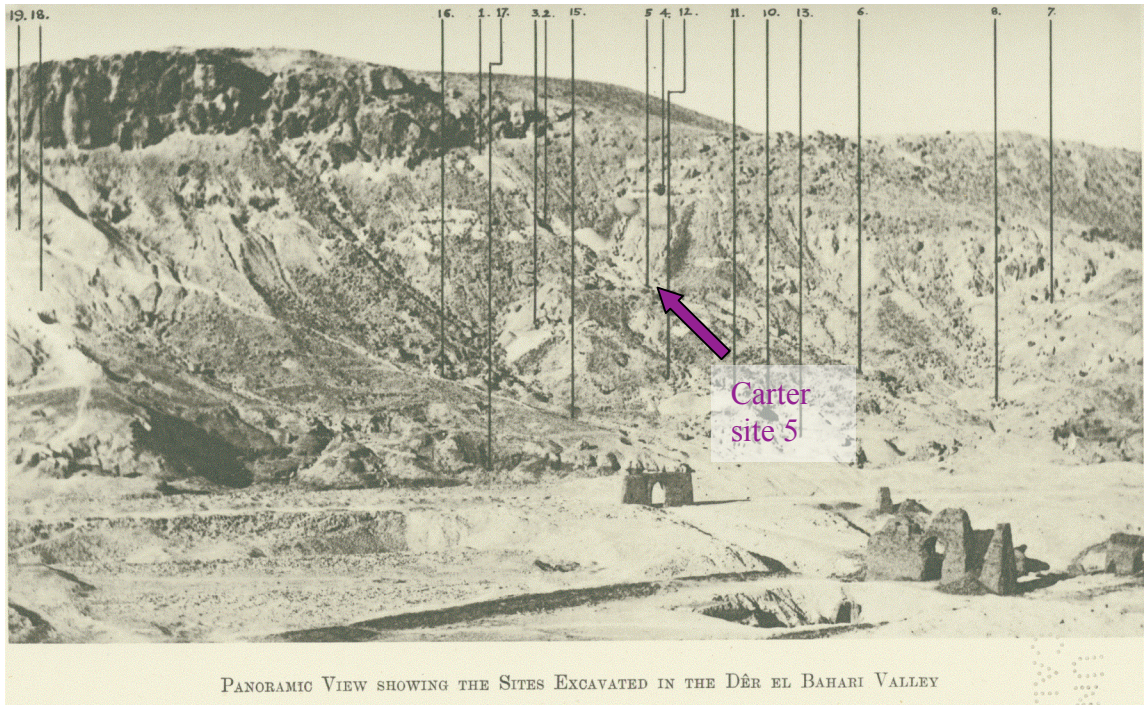


Figure 10 Carter excavations. Site 5 is at the center of the picture above the mud-brick arched pylon closest to the hills. From: Carnarvon and Carter (1912, Pl. XIII).

II.ii.c. Dra' Abu el-Naga

Dra' Abu el-Naga was the burial site of the kings of Dynasty 17, used during the Ramesside period by non-royal elites and reused again during the eighth-sixth centuries BCE (Polz 1992, 110; 1993; 229; 1995, 213-218). At Dra' Abu el-Naga, TT11 has evidence of reuse by elite women.

Theban Tomb 11 is located in Dra' Abu el-Naga and was constructed for the Overseer of Treasuries and Overseer of Works, Djehuty, who was active during the reign of Hatshepsut and Thutmose III of Dynasty 18. Some time in the Third Intermediate Period five female members of the family of Djediuefankh, the Draftsman of the Mansion of Gold, reused this tomb (digital Egypt 2009) and occupied it for at least three generations.⁹⁹ The tomb had five occupants, all of whom were women. Three or four of the women can be dated with certainty to the period under discussion, while the last cannot be dated with certainty and therefore will not be included as part of the discussion.¹⁰⁰

The tomb assemblages from this family came out of “mummy pits” in the rubble of the courtyard of TT11 (Northampton 1908, 17-18). The context of this find is extremely confused and Northampton (1908, 17) gives very little detail in his publication. The objects found in the rubble were mixed in variety and dating, ranging from Middle Kingdom statues and statuettes to Third Intermediate Period coffins and sarcophagi (Northampton 1908 17-18). The presence of cartonnage likely places the dating within the later part of Dynasty 22 through perhaps Dynasty 25.¹⁰¹ Of the four women, two, Isaa and Isetenamen, can be linked to the Doorkeeper of the House of Amen, Ankh-Khonsu who was the son of Djediuefankh. There is some confusion as to the relationship of Isaa and Ankh-Khonsu, as Northampton (1908, 18) suggested that she was married to Ankh-Khonsu while Porter and Moss (l.ii., 1964, 608) suggested that she was his daughter. Her titles consisted of the Lady of the House and Dancer of Mut while Isetenamen was a Lady of the House and the daughter of Ankh-Khonsu. The third woman, Theheber, had only the title Lady of the House preserved on a coffin fragment. The last woman, Sennefer is only attested on a single line of inscription on a coffin fragment that also mentions her son Neb.

It appears that people reused this tomb several times after its initial construction. Despite its confused description by Northampton, it is evident that TT 11 was used for interment of at least one, and perhaps two families. At Dra' Abu el-Naga, the reuse of tombs, as with the evidence at the Valley of the Queens and the Asasif, was by families of the low to middle echelon elites.

⁹⁹ See Appendix A, records 201-204, 215

¹⁰⁰ The woman Nesmut was a “Songstress of Amen.” Though her name was found on a fragment of a wood coffin, it was found in a mixed context of New Kingdom assemblage nearby (see Appendix A, record 204).

¹⁰¹ Cartonnage cases were most prevalently used during Dynasties 22-25, after which time inner coffin cases were made of wood (Taylor 1989, 48; 53).

II.ii.d. Discussion on Tomb reuse

During the eighth-sixth centuries BCE Theban elites reused existing tomb monuments as their own places of interment. Interesting patterns emerge in this examination of reused tombs evidencing women. Older tombs were reoccupied by families, sometimes even a consortium of families as seen in QV 43 and 44, who cached their members in a single contained setting. This is in contrast to the more individualized burials seen in the temple necropolises of the Ramesseum, Medinet Habu and Deir el-Bahri. Furthermore, based on the titles of individuals, it appears that the families who reused tombs in the Theban necropolis belonged to the low or middle echelons of society (Chapter Two).

The family burials in the tombs were private, either cached and sealed up, as in the case of the cultivators of lotus flowers in the Valley of the Queens (section II.ii.a), or buried in shafts or corridors as in the complex of Kheruef and Deir el-Bahri, Carter Site 5. It appears that the family of Djediuefankh, too, was hidden away in “mummy pits.” The private and familial nature of this practice of the tomb reuse contrasts directly to the burials in temple precincts. Although people were also buried in shafts and perhaps out of sight, the burials in temple precincts were of a more public and communal nature, especially if the royal mortuary temple themselves served as the superstructure for these burials. The temples, in themselves, were meant to be public and accessible to a greater audience than the private tombs. While most of these private tombs that were reused in the eighth-sixth centuries were accessible to visitors, probably only family members and perhaps the occasional tourist visited. Perhaps the elite women buried in the tombs in the Valley of the Queens, the Asasif, and Dra’ Abu el-Naga were more concerned with maintaining an identity structured upon private family memories rather than publicly commemorated social status.

Compared to the upper echelon of elites who were buried in temple precincts, it also interesting that tomb reuse was practiced by lower echelon elites.¹⁰² This picture of lower status elites reusing tombs is formed from the examination of the titles of women, who either had no titles or the very common title of Lady of the House. Of the nineteen women identified in the context of tomb reuse, twelve had titles. Ten (80%) of these women¹⁰³ were Ladies of the House, possessing the most pedestrian title for women in Egyptian society. Only two women did not have this title, yet they had the title of Chantresses (Appendix A, records 191 and 204). Three women had both the titles of Lady of the House and Chantress (Appendix A, records 182, 187 and 189), while one had

¹⁰² The men, too, seem to have fairly low ranking titles. Nowhere is this more evident than in the Valley of the Queens, when we get a number of titles related to the cultivation of lotus flowers. This suggests that perhaps lower elites practiced family burials in smaller and more private settings. The communal nature of these burials also brings up interesting issues of interplays of social standing and economic wealth when it came to status displays in funerary practices (Chapter Four).

¹⁰³ I am admittedly working with a limited dataset. Of the nineteen women identified as reusing tombs, seven had no associated titles. Ten out of the remaining twelve had the title of Lady of the House. Four of the Ladies of the House had additional titles, two of which were Chantress of Amen (*šmꜣyt n ꜥꜣmn*) and the last a Dancer of Mut. These are all titles belonging to lower ranking female clergy. Lastly, two women did not have the title of the Lady of the House but had instead the title of Chantress of Amen or Chantress of Amen-Re and Osiris. A more detailed discussion of women’s ranks and titles is found in Chapter Two.

the title of Dancer of Mut and Lady of the House (Appendix A, record 201). With the exception of the Lady of the House Iretrau (Appendix A, record 172) and possibly the Chantress Iretrau (Appendix A, record 191), none of the women were buried with their husbands. Instead the women interred in reused tombs were buried with their fathers, fathers-in-law or sons when they were buried with male companions at all. Moreover, when women were buried with their fathers, they had higher status titles than their fathers. For example, the Chantress of Amen Tashebet (Appendix A, record 187) was buried in a family cache in TT192 alongside her father Tjaenwaset (Appendix A, record 185) who had the lower status title of God's Father. The absence of husbands and the higher status titles of the elite women buried in the reused tombs cast doubt on the generally accepted notion that women tended to derive their social status, even in death, from their male relatives. This phenomenon of women expressing their independent status is not limited to lower elite women, but also elite women of the highest echelons of society buried in temples.

How the lower elites were able to gain access and reuse the various tombs discussed in this section is open to speculation. For example, how did the clearly low-status families of cultivators of lotus flowers merit interment in a royal tomb? Was there a centralized necropolis authority that managed the Theban necropolis during the eighth-sixth centuries? If a central authority was responsible for the allocation of tombs, it might very well be that the lower elites were assigned areas far from centers of high status elite burial activity such as in the temples. During Dynasty 22, the Amen clergy and high elites (in many cases synonymous) were buried in the Ramesseum, and burials expanded to Deir el-Bahri and Medinet Habu as time progressed into Dynasties 25 and 26. Most of the interments in reused tombs can be dated from Dynasty 22 to Dynasty 25 at the latest. During the Third Intermediate Period, Deir el-Bahri did not reach its apex as a necropolis site until late Dynasty 23/Dynasty 25, at which point it might have begun to take on the function of a royal necropolis. If so, by contrast, then the family of Tashebet, buried in the Asasif plain east of Deir el-Bahri was situated far from their contemporary mortuary centers. This situation also applies to the Carter's Site 5. Lastly, TT 11, located at Dra' Abu el-Naga, too was located far from the main sites of high elite mortuary activities as Dra' Abu el-Naga constitutes the northern-most extent of current knowledge of Third Intermediate Period burial practice in the Theban necropolis.

On the other hand, the choice of tomb selection might not have been completely under the jurisdiction of some centralized authority. A centralized authority allocating "plots" should result in a fairly uniform spatial pattern of burial practice organized either along family or rank, which is clearly not the case. The inhabitants of Thebes must have had some agency over where they were buried. A lack of institutional management may explain the scattered spatial pattern of tomb reuse all over the Theban necropolis. Families may have picked New Kingdom tombs that suited their needs as a group or individuals for burials. In this case the mortuary landscapes and the memories of the past evoked by each respective monument clearly played a greater role by exerting agency on individuals or groups of individuals. One piece of evidence that may support this supposition is the callous treatment of the Dynasty 21 coffin of Meh-mut by Tashebet's family in TT192. It seems that Meh-mut was not only ejected from his tomb, but his coffin suffered the indignity of having been used as rubbish to block the entrance to the

burial chamber. This sort of usurpation certainly does not suggest one or more centralized authority overseeing the process of burials in Western Thebes.

Additionally, perhaps the spatial and usage patterns of tomb (and temple) reuse are partially the product of the political situation of the second half of the Third Intermediate Period. Perhaps during the politically unstable Dynasty 23 through the early part of Dynasty 25, the Theban necropolis was not managed stringently by a central authority, giving lower elites who had sufficient economic wealth the opportunity to occupy unusual or normally protected mortuary spaces such as princes' tombs in the Valley of the Queens.¹⁰⁴ Once the political situation stabilized under the later kings of Dynasty 25 and the Saite period, burial practices again fell into a more uniform and controlled pattern. At this point, people of similar ranking were concentrated in specific locations, such as the Singers in the Residence of Amen at Medinet Habu and the high officials of the God's Wives of Amen constructing new monumental tombs in the Asasif.

II.iii. New Constructions

Between the end of the New Kingdom and the Late Period, monumental tomb building, both royal and private, ceased at Thebes. Consequently, elites of all levels reused (primarily New Kingdom) tombs as well as reconceptualized the mortuary landscape of memorial temples of New Kingdom kings. In these cases, burials were hidden away in simple shaft, pit or chamber tombs with very little evidence of superstructures. During the course of the eighth-sixth centuries, however, alongside these inconspicuous mortuary practices, tomb construction began anew and culminated in the monumental palace tombs of the Asasif, which are the largest monumental private burials in the history of ancient Egypt.

The development of this third type of mortuary practice in the eighth-sixth centuries is not clear-cut. In many cases the new tombs appeared alongside contemporary tomb and temple reuse, and these three types of mortuary practices resulted in a multi-layered picture of mortuary activities in the Theban necropolis. I define new constructions of tombs as the construction of a freestanding superstructure in the form of a chapel or more elaborate built environment. These new constructions may incorporate elements from older buildings, but these older foundations are not noticeably visible. The elite women associated with newly constructed tombs are buried at the Ramesseum and its vicinity, at Medinet Habu, and at the Asasif. For the most part, the new constructions can be dated between the end of Dynasty 22 and Dynasty 26.

¹⁰⁴ It is not hard to imagine the families interred in QV 43 and 44 pooling together their resources to afford the use of these New Kingdom royal tombs. Therefore, the situations of these tomb reuses (and the other types of burial practices) were the combined results of tradition, memories, contemporary social and political situations and individual agency.

II.iii.a. The Ramesseum

As discussed in Temple Reuse, the Ramesseum was a necropolis used by the Theban clergy during the Third Intermediate Period. The majority of the burials (Quibell discovered over 200 shafts) in the Ramesseum consisted of simple shaft tombs located in the vaulted rooms of the storage magazines that surrounded Ramesses II's mortuary temple. There was no evidence of superstructures associated with these shaft burials. In Dynasty 22, along side the simple shaft tombs, the Theban elites also began to construct new, niched chapels in the temple complex (**Fig. 11**, Secteurs A, J and K, highlighted in blue).¹⁰⁵

The Franco-Egyptian project at the Ramesseum has demonstrated that by the end of the ninth century BCE the Theban elites extended the temple necropolis over the processional ways. The expansion of the temple necropolis consisted of the construction of three types of chapels (Nelson 2003, 88-94). The first type was apparently inspired by the architecture of the storerooms. This type consisted of a vaulted room inside which one or two shallow shafts with one or two rooms were excavated. These vaulted rooms were apparently walled up after the burials. They also had a vaulted and decorated niche-chapel associated with them, complete with offering tables, and opened into a closed courtyard (Nelson 2003, 92-93, fig. 6). Chapels of this first type apparently were aligned in relation to a small central alley in a planned formation and built with materials from the temples of Thutmose IV, Amenhotep II and Ramesses II.

The second type of new construction was a chapel containing a shaft that took on the form of flat roofed naos. A niche for a stela was hollowed out of the thickness of the walls. The entrance to the naos was walled up after the burial (Nelson 2003, 92). A third type of chapel structure was built in the northern sector of the temple. These structures seem to be much larger in size and built on top of New Kingdom foundations. They reused bricks from older structures to form buildings with several funerary rooms oriented to the east. Each funerary room had only one shaft leading to one or two chambers. In front of this third type of chapel was a large courtyard fronted by a pylon façade. Although several types of shabtis were found, they were uninscribed and divulged no information about the owners (Nelson 2003, 93). These chapels of the third type seem to be the same type as found in the scarp behind the Ramesseum and behind the Great Temple of Medinet Habu and characteristically dated to the eighth-sixth centuries.

All three types of chapels were constructed in a number of locations. The earliest chapels were built in back of the temple, in the midst of the storerooms (Secteur A). These earliest new constructs were placed on a large terrace formed from filling up the Ramesside Period access and path and the chapels were connected to the storerooms where the burial shafts were located. The doorways may have been decorated. Inside, the niches contained an offering table or stela (Nelson 2003, 90-91). One of the most important finds from Secteur A was the round top stela of Sathorkhenem, a great-granddaughter of Osorkon I. Other associated finds included the coffin set of Nakht-mut who was a god's father and an "opener of the gates of the sky in Karnak" (Leblanc and Nelson 1997, 79-80). Additional freestanding chapels were built at the very back, in the

¹⁰⁵ I follow the Franco-Egyptian designation of the areas.

north and west areas (Secteurs K and J) of the Ramesseum complex (Fonquernie *et al*, 1982, fig. 3; 22-23). In Secteur K and Secteur J, which are at the very back of the entire temple complex, were more freestanding chapel structures.

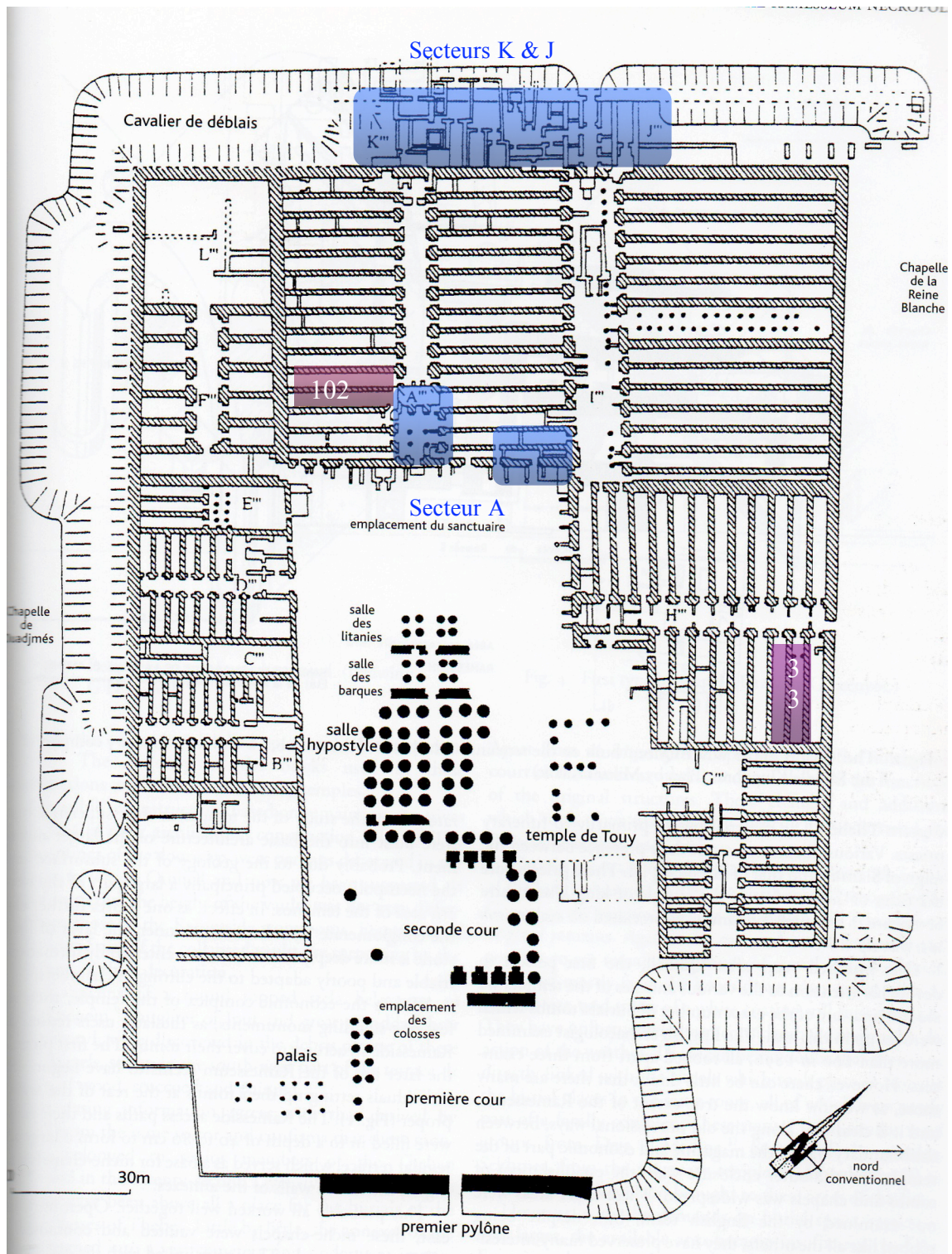


Figure 11 The Ramesseum Necropolis of the eighth-sixth centuries showing areas of reuse. The newly constructed chapels are shaded in blue while the shaft tombs excavated by Quibell are shaded in purple. Adapted from Nelson (2003).

A number of funerary objects including fragments of stelae, shabtis, and coffins were found associated with the chapels in the different sectors. Onomastic analysis of the names attested on these objects found four women, including the already discussed Sathorkhenem. Two had the titles of Lady of the House and Noblewoman (Appendix A, records 217 and 218). One was a Chantress of Amen (Appendix A, record 219) (Leblanc & Nelson 1998, *passim*; Leblanc & Nelson 1997, 61-78). It appears then that women were participating in the renewed practice of monumental tomb building, perhaps from its inception in Dynasty 22. Unfortunately, the evidence currently available is too nebulous for us to be able to say much about the ways these women would have been participating in these practices. There is evidence, however, that these women were buried with their spouses. This indicates that burial in new constructions was not an exclusively male or female form of burial practice and suggests that these chapels were commemorative places for family groups.

II.iii.b. Scarp of the Ramesseum

During the eighth-sixth centuries, the Ramesseum necropolis spread out from the temple complex into the surrounding hills. The scarp west of the Ramesseum was chosen for new tomb structures. Under the direction of Möller, the German Archaeological Institute excavated a number of tombs from 1911-1913 including several with originally imposing superstructures.¹⁰⁶ In later publications Anthes (1943, 17) designated this scarp of the Ramesseum a cemetery datable to the eighth-sixth centuries. Furthermore, it appears that the major tomb chapels in the area were built over New Kingdom structures (Anthes 1943, 15).

The Germans excavated the scarp in 1911 and 1913. The area excavated in 1911 was closer to the Ramesseum and contained the majority of the tombs, while the 1913 work consisted of excavating tomb groups G and H, which were north and south of the 1911 area, respectively. In all, forty-five tombs were uncovered, many comprised of one or more stone chambers that led to deep shafts in the ground. The 1911 section consisted of three tomb groups: A, B and C, and a concentration of tombs near the scarp slightly west.

The most important tomb groups were A and B, which were large tombs with chapel superstructure that were built over the site of New Kingdom structures.¹⁰⁷ Tomb group B (**Fig. 12**) is important in dating and placing this area in historical context as it contains two of the seven identifiable persons in the 1911 section. Anthes found in the northern chapel (*Bn*) a number of shafts apparently belonging to members of the same family. *Bn* is a tripartite chapel where the tripartite chapel section is broader than the court section. Each of the three cells at the back of *Bn* has a tomb shaft that led to a burial chamber numbered by Anthes from south to north as tombs 28, 29, and 30 (Anthes 1943, 19, 22-23; Tafel 2).

¹⁰⁶ The 1911 and 1913 excavation determined that this was a part of the Ramesseum necropolis mentioned above (Anthes 1943, 18).

¹⁰⁷ The New Kingdom foundations are dated by stamped bricks bearing the stamp Thutmoses IV (Anthes 1943, 15)



Figure 12 Tomb chapels near the Ramesseum. From Anthes (1943, Abb. 15).

Tomb 28 and 29 in chapel *Bn* are very important in establishing the dating of the cemetery and development of the Late Period Theban tomb building tradition. Tomb 28 was robbed in antiquity but enough remained of the funerary material to identify the owners. One owner, Tabaktenasket (ii), also called Tamit, was placed within four nested coffins. Her titles, which were carved on the coffins, identified her as, “the Lady of the House, Noblewoman, and Sistrum Player of Amen Re, Overseer of the wet nurses of Khonsu the Child” (Anthes 1943, 36). Aside from her offices, the coffins also listed her lineage, establishing her as a member of the royal house of Dynasty 23. Her father was the vizier Nakhtefmut and her mother was Isetweret, whose father Kitchen (1986, §180) suggested was king Takeloth II, whose wife was also named Tabaktenasket (i).

Tamit’s son, Ankhpakhered (ii), was buried in tomb 29 in the middle cell of chapel *Bn*. Tomb 29 consisted of a deep shaft, and like the shaft of 28, was enclosed with brickwork. The coffin chamber of tomb 29 had a rectangular depression of about 1m deep in which the coffin of Ankhpakhered (ii) was placed. Unlike his mother, Ankhpakhered (ii) had only three nested coffins. From the inscriptions on the coffins, we know that Ankhpakhered (ii) held the offices of “Prophet of Amen, Controller of the holy district of Khonsu at Karnak” (Anthes 1943, 45). Other offices he held included also “the Overseer of the wet nurses of Khonsu the Child, and Prophet of Mut, lady of the sky.”¹⁰⁸ By tracing his genealogy it is seen that he inherited offices from his paternal and maternal families. From the genealogical and prosopographical evidence found in tombs 28 and 29, it appears that the 1911 area in which the tripartite chapels are located can be dated between Dynasties 23 and 26.

From the evidence of similar tripartite chapels, for example at Medinet Habu (discussed below), the most important person in the burial group should be interred in the

¹⁰⁸ As mentioned above, his mother held titles that included “the Overseer of the wet nurses of Khonsu the child.” Ankhpakhered’s father, Nakhtefmut (Nakhtefmut D in Kitchen, 1986 §180-181), was the “Prophet of Amen Re, king of the gods, and the temple district,” as well as “the Overseer of the wet nurses of Khonsu.” Nakhtefmut D’s father was Ankhpakhered (i), who also held analogous offices. Ankhpakhered (i) possessed the title of “the Overseer of wet nurses of Mut, lady of the sky, and the temple district of the child like son of the noble one (Khonsu the Child)” (Anthes 1943,45-46). Ankhpakhered (i)’s son, a Nebneteru (therefore the uncle of Ankhpakhered (ii)) was probably the Nebneteru that was buried in the Ramesseum cemetery (Kitchen 1986, 214).

Despite the complicated pattern and repetition of names in this family, the genealogy of Tabaktenasket and Ankhpakhered (ii) is can be established quite definitively. This is mostly due to the fact that this family held the distinctive titles related to Khonsu-the-child that appeared reserved for this family (Kitchen 1986, 214-15). Ankhpakhered’s (ii) son, Iuef-aa was the last member of this family known to have held similar titles. He was the “Prophet of Montu of Thebes, Prophet of Amen-Re, king of gods, the Warder of the temple district” (Anthes 1943, 46). According to Anthes (1943, 46) the other incidence where this title appears is in the titles of a son of Montuemhat, Pasheremut at the beginning of Dynasty 26.

It is not unreasonable to suggest that by Dynasty 26, the offices held by the Ankhpakhered family had passed into the hands of Pasheremut’s family, perhaps even earlier than the time of Mentuemhat’s family. The period in which Ankhpakhered’s family were most visible and active was early Dynasty 25, when Nubian rulers had assumed nominal control of, but were not present in, Egypt. Clearly the line of the Dynasty 23 royal family line continued to thrive and hold important positions, as seen by Tamit’s mother Isetweret’s (a daughter of Takeloth II) marriage to Nakhtefmut, a vizier.

center cell. The central cell of *Bn* was occupied by Tamit's son, Ankhpakhered (ii). Interestingly, despite occupying the most prestigious position in the mudbrick chapel, his mother, Tamit, had a richer burial assemblage. In addition, Tamit had four titles, the most that a woman may possess during this time.¹⁰⁹

It appears that high-ranking elites associated with the royal families of the Third Intermediate Period (Sathokhenem and Tamit, for example) occupied the newly constructed tombs at the Ramesseum necropolis and the scarp. In the neighboring chapel, immediately south of *Bn*, tomb 27 belonged to a prince Osorkon, son of a Takeloth and Irybast. His only titles seem to be king's son and lector priest. It is likely that when monumental tomb building returned to fashion in the latter part of the eighth century, they were introduced to the Theban necropolis by the highest level of elite society and were family undertakings. That the building of new tombs was undertaken by high status elites is not difficult to understand, since economically, tomb building would only have been affordable for the richest and most powerful families.

Women appear to be buried in family groups with their husbands (Ankhtasherit and Sobekhenen in the Ramesseum complex) or sons (Tamit). Tamit, the only woman identified in the cemetery of the scarp of the Ramesseum, was interred in a family chapel in a shaft that was located in one of the three most important positions of that chapel. Moreover, the quality and quantity of her funerary assemblage also signaled her identity as a high status professional woman.

II.iii.c. Medinet Habu

Hölscher found similar tripartite tomb chapel structures that date to the eighth-sixth centuries at Medinet Habu. Behind the Great Temple seven tripartite chapels were constructed opposite the Western Fortified Gate. Of the seven, five were built in the New Kingdom, and had fallen into ruin. Three of these chapels (Chapels I, IV and V) were partially restored in the Late Period, also when the last two chapels (Chapels VI and VII) were built. Interestingly, the two Late Period constructions were found by Hölscher in more ruinous states than the earlier chapels, and only their foundational courses were preserved (Hölscher 1951, 22).

As no unequivocal evidence of women was identified in any of these chapels, they will only be summarily discussed. A single shaft occurred consistently in each of the three rear cellae for all the tripartite tomb chapels built in the eighth-sixth centuries. The central shaft is usually the deepest, much like the pattern found in the Ramesseum scarp tombs. Additional shafts also might be situated in the transverse halls and in the courtyard. Similar to the tripartite chapels in the Ramesseum scarp cemetery, it appears that these tripartite chapels may have been family tombs in which the head of the family

¹⁰⁹ See Chapter Two for discussion of the number of titles women bore.

or the most important members were interred in the rear cellae and additional or subsequent interments placed in other available spaces.¹¹⁰

At Medinet Habu, burial practices include reuse and new constructions and as such they evidence different strategies of memories and identities at work. Unlike the individual tombs of the Singers in the Residence of the Temple of Amen, the newly constructed tripartite chapels were apparently family plots. Also, the dominant presences in these tripartite chapels are high-ranking men in the Amen clergy. This type of burial practice, in family groups with a possible patriarch, is in keeping with the traditional burial practices seen at the beginning of the Third Intermediate Period, in Dynasty 21. It seems then, given the distance of these chapels—at the other end of the temple—from those of the Singers in the Residence of Amen that are arrayed around the Eastern Gate and in the Great Temple, that there were once again different processes at work. The Western Gate location would also have been the entrance used in quotidian practices, whereas the Eastern Gate was the processional entrance. It appears, then, Medinet Habu was not a necropolis area devoted exclusively to the high-ranking female clergy of Amen, but rather that different groups utilized areas, or locales, at Medinet Habu for their burials.

¹¹⁰ Although these shafts were almost completely plundered, a few names can be associated with them. All of them are men of fairly high social status. Some of these men belonged to very important families of Dynasty 25 Theban society. One Djed-Ptah-iuef-anekh was a Second Prophet of Amen, an important position in the Amen clergy. That he was the Second Prophet of Amen seems to suggest that this area of the Medinet Habu complex, specifically this row of seven chapels, was used as a burial ground for high-ranking members of the Theban priesthood and possibly their families. That Tomb 6 belonged to Nes(er)amen, also a member of the Theban priesthood, and that fragments of jars with inscriptions mentioning a Second Prophet also supports to this idea.

The renovation of New Kingdom chapels alongside the construction of new chapels must not have been incidental, as the shafts of the tombs were dug into the back rooms of the chapels. It seems that the shafts were deliberately placed in what were the original New Kingdom cult chambers of the chapels, as demonstrated by the shaft in the center back rooms of Chapels 1 and IV. In Chapel V, Late Period burials were located in the central room, and one was also in the south room flanking the cult room. It may be that in their reuse of these old chapels, the Third Intermediate Period usurpers also imposed their own understandings and conceptions of the ideal tomb onto the New Kingdom architecture. They either did not recognize, or merely re-conceptualized, the layout. In the Ramesside era chapels there would have been only one cult sanctuary, the middle chamber, and the side rooms were likely used for storage. Instead, the occupants of these shaft tombs re-conceptualized the architecture in terms of their contemporary fashion, seen in Dynasty 22 and also seen in the GWA chapel of Shepenwepet II, Nitocris, and her mother Mehetnusekhmet, resulting in the construction of tomb chapels of three cellae meant for the placement of tomb shafts in each, most likely for the members of a single family.

Clearly, each of the tripartite chapels held a different group (or groups) from the chamber tombs of the Singers in the Residence of Amen that were also constructed at Medinet Habu. Instead of women, the tripartite chapels have evidence only of men's burials. One wonders then, if instead of familial burials, we may suggest a burial ground for a specific rank of male clergy of Amen. It does not seem too likely, and we do not have enough individuals to prove this. The spatial positioning of the tombs also seems to suggest a familial burial area. Also, given the comparanda elsewhere, such as at the Ramesseum, where chapels greatly resembling these are demonstratively family chapels, it seems that the Medinet Habu chapels were most likely family plots.

II.iii.d. The Asasif

Today the Asasif is dominated by the remnants of the largest private tombs ever built in Egypt, the so-called palace tombs. These tombs were built in the last years of Dynasty 25 and throughout the course of Dynasty 26. They therefore are often referred to as Saite tombs. At the Asasif Theban elites also constructed mud-brick chapel tombs much like the freestanding tripartite chapels at Medinet Habu and the Ramesseum discussed in the previous sections (sections **II.iii.b** and **II.iii.c**).

In the early 1970s an Austrian mission excavated an area of the Asasif that was on the south side of the topographical feature designated Peak 104 (**Fig. 13**, shaded in purple). The area was comprised of older rock-cut and shaft tombs from the Middle Kingdom and the Second Intermediate Period that were reused or rebuilt in the Late Period (Bietak 1972, 26). Most of the Late Period tombs were first re-carved in the rock and then in front of them were erected mud-brick chapels consisting of a tripartite chapel with a forecourt and pylon. The middle cell of the tripartite chapel, cut into the rock, was a rock-cut chamber from which one or more shafts led down to the tomb chamber. Like the tripartite chapels of Medinet Habu and the Ramesseum, these rock cut tombs with associated tripartite chapel appeared to be family tombs. There were also simpler tombs composed of a single-celled chapel with a deep shaft that led to the burial chamber. One such single-celled chapel tomb is tomb VII (**Fig. 13**), at the foot of Peak 104 (Bietak 1972, 30-35).

The chapel of tomb VII was made of mud-brick and had a long front room leading to a rectangular cult room. Both front room and cult room had a vaulted ceiling. A single deep shaft in the cult room led down to three burial chambers containing the interments of three women, one man and four children.¹¹¹ All the adults were identified, but the burial equipment did not have the names of the children (Bietak 1972, 33). Two of the three women were buried in chamber 1. Not much is known about the two women beyond that one was the Lady of the House, Isetweret and the other was anonymous. Interred in chamber 2, the third woman was Kheriru, the daughter of Pewen and Ritjmedi (or Mediritjdi). Her name is not Egyptian and neither are the names of her father and mother. The representations on her coffin show her as dark-skinned and sporting a very short hairstyle that is typically considered Kushite (Bietak 1972, 33; pl.XXIa). Therefore, Kheriru is identified as Nubian. She was buried alone in this chamber. The last identifiable occupant of Tomb VII, Irw, was interred in the third chamber. His sarcophagus lay at the bottom of a stack of four sarcophagi, those of a young woman and the three children. Based on the osteological analysis of Irw's body, Bietak (1972, 34) also suggested that Irw was Nubian.

Given the presence of young children in this tomb and the shared Nubian ethnicity of two the occupant, it is possible that Tomb VII was a family vault. Tomb VII may have been reused a number of times.

On the plain of the Asasif the monumental palace tombs of Dynasty 25 and 26 also functioned as family tombs (**Fig. 13**). Since extensive scholarly works have studied

¹¹¹ Appendix A, records 77-81.

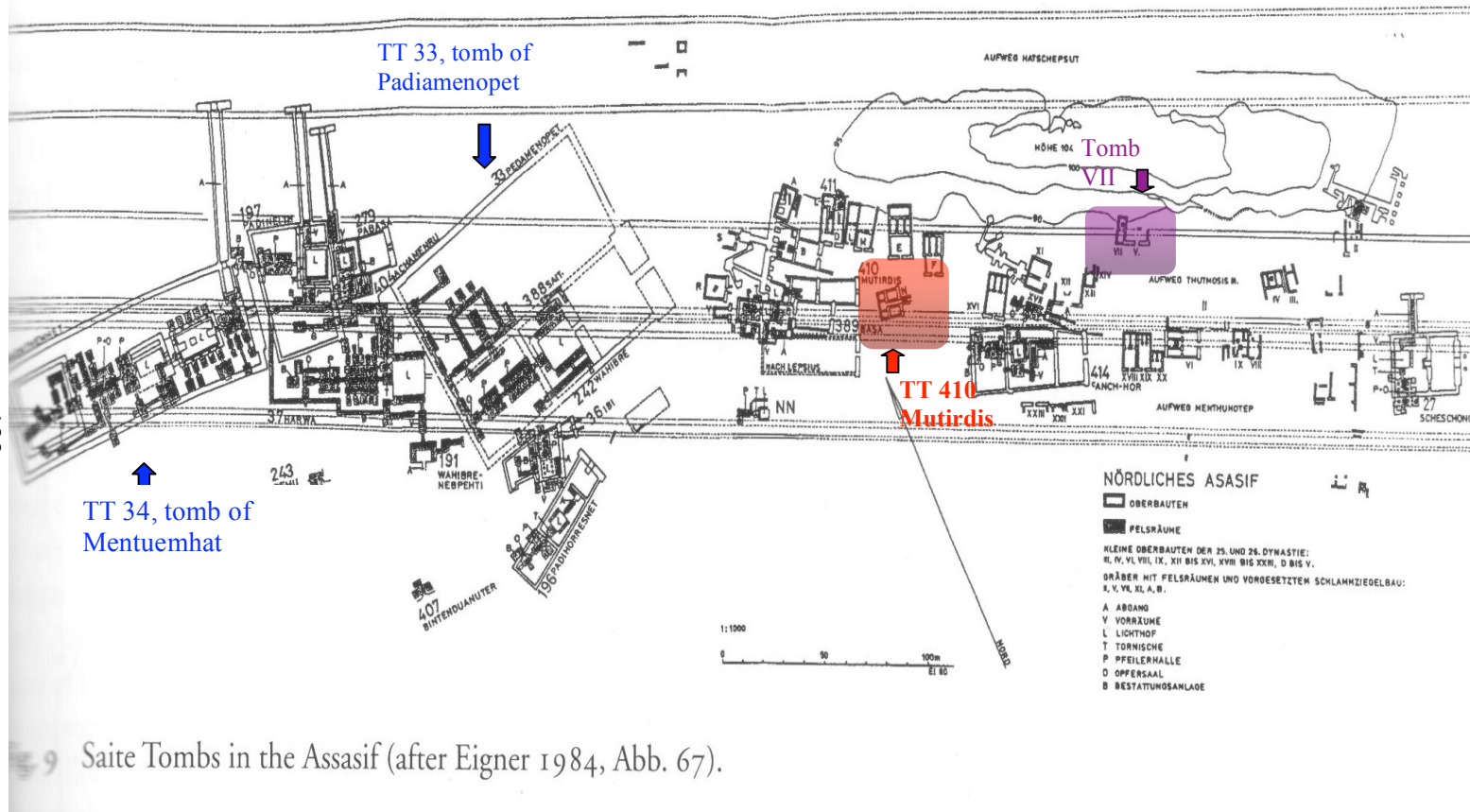
these tombs in detail,¹¹² the current discussion will only summarize previous conclusions and focus on women's tombs.¹¹³

¹¹² See Eigner (1984), *Die monumentalen Grabbauten der Spätzeit in der thebanischen Nekropole*, for architectural analysis and description of each tomb. Other important works on the Asasif and its tombs as a whole include: Thomas' 1980 dissertation, *A typological study of Saite tombs at Thebes* and Kampf's work on the Theban necropolis, as well as various monographs on individual tombs published by the Deutsches Archäologisches Institut and Österreichischen Akademie der Wissenschaften. Also see the burial practices section in Chapter One for a brief discussion of a typical palace tomb.

¹¹³ In order to understand the context of the new constructions of women's tombs a few words must be said regarding the palace tombs. The palace tombs are usually discussed together as a group and previous studies have attempted to place the extant tombs within a single architectural typology. Built between the end of Dynasty 25 and Dynasty 26, the palace tombs were built on the plain of the Asasif. They are very large structures that consist of a mudbrick superstructure of a pylon, forecourt, a sunken open-air court and another court in the back. The subterranean areas included one or more columned halls leading into a cult room in which there is a shaft that leads further down into the underground burial apartments. The Asasif tombs belong to the high-ranking civil and religious officials of Thebes.

While none of the generalizations are incorrect, clarification about the various tombs that have been identified as palace tombs is necessary. They are not all located in the Asasif, nor do they all conform to the characteristics of the "palace tombs." Even among those that are characteristically palace tombs, there are variations; no one single tomb is exactly alike. The majority of the tombs are located in the Asasif proper, while there is another group in South Asasif, and additional outliers are found in the cliffs above the Asasif. The palace tombs can also be arranged temporally. The earliest tombs of Dynasty 25 are the tombs of Karabasken, Karachamun, and Ramose in the South Asasif (Aston 2003, 146). The tombs arranged along the causeways of the Deir el-Bahri complexes span late Dynasty 25 and Dynasty 26. Within this large group of tombs, further sub-groupings can be made according to time period, size and location.

The largest and earliest palace tombs in the Asasif proper are located in the western part of the Asasif, closest to the Deir el-Bahri temples, and had entrances aligned toward the processional way. The largest tombs belonged to Harwa, Pedamenopet and Mentuemhat and date to late Dynasty 25 and early Dynasty 26, specifically the first half of Psamtek I's reign. The smallest tombs are located in the middle of the Asasif, and can be roughly dated to the second half of the reign of Psamtek I through the early Saite Period, that is, through Necho II. At the end of Dynasty 26, the palace tombs of the Asasif appear to regain their large stature, and were built in the vicinity of the largest tombs of late Dynasty 25 and early Dynasty 26, with the exception the tomb of Sheshonq (TT 27), which was built in the eastern part of the Asasif. Lastly, scattered outlying tombs do not conform to any clear spatial or temporal pattern, which may make them among the most interesting tombs.



9 Saite Tombs in the Assasif (after Eigner 1984, Abb. 67).

Figure 13 The Assasif in the eighth-sixth centuries. Adapted from Aston (2003).

The most powerful elites of Dynasties 25 and 26 in Thebes built the monumental tombs of the Asasif.¹¹⁴ They generally belonged to the institution of the God's Wife of Amen, or held important public offices such as Mayors of Thebes. Interestingly, these elites included two women who constructed monumental palace tombs.

The first is the woman Iretrau to whom belonged TT 390 in South Asasif.¹¹⁵ Although the superstructure is not preserved, the substructure of the tomb attests to its monumental scale. The substructure comprised a large pillared forecourt in which texts give the genealogy of the deceased.¹¹⁶ The forecourt leads into a long pillared hall and finally into a four pillared room with a niche containing the false door. The burial apartments are inaccessible, so not much can be said beyond the monumental size of the tomb.

Iretrau possesses the titles of Female Scribe and Chief Attendant of the Divine Adoratrix of Amen, both apparently very high status titles (See Chapter Two). She has been identified as the mother of Nespakashuty D, who was a vizier of Psamtek I, as was his father (Pischikova 1998, 60 and 97 n. 15; Kitchen 1986, table 15; Porter and Moss 1960, 440-41). Interestingly, from the limited information available regarding the inscriptions in this tomb, nowhere does her husband, presumably Nespakashuty's father, appear. Instead, Nespakashuty D's father, Nespamedu, is buried in an ancestral cemetery at Abydos, where he has one of the largest tombs (Pischikova 1998, 60; Porter and Moss 1962, 68).

Like the other monumental tombs of this period, the tomb of Iretrau was intended to house family members, possibly for her parents and children, although apparently not

¹¹⁴ These tombs were clearly meant to function as family tombs. For example, in the tomb of Menutemhat, side chambers in one of his open courts were utilized as burials for members of his family. Inscriptions throughout the tomb mention his father and mother and in the niches of the first court, two rock-cut statues featured Mentuemhat with his mother and his wife. In the relief decorations, his wives, especially Udjarenes, are featured prominently (Russmann 1994; Russmann 1997). This too is the case with the tomb of Ankh-Hor where his family is featured throughout the relief decorations of the open court, and possible remains of female members of his family were found. As it has been demonstrated that the subterranean complexes in these monumental tombs were derived from both temple and domestic architecture, it is unsurprising that these tombs functioned as family tombs (Eigner 1999, 436).

¹¹⁵ Despite its name, South Asasif is in fact not near the Asasif, but is located southwest of the Asasif proper, over the peak of Sheikh Abd el-Gurna some distance behind the temples of Thutmose IV and Tawosert. As mentioned above, this location also saw the earliest constructions of monumental tombs in Dynasty 25.

¹¹⁶ Porter and Moss (I.i, p. 440-41) identify her parents as the Divine Father Ipwer and Tashaiu, citing Lepsius' description in the *Denkmaler*. Upon checking the reference, however, there seems to be some confusion. In the published sketch in the *Denkmaler III* (p. 289), Iretrau seems to be the daughter of the God's Father (Divine Father) Iy (possibly read Ipwer) who was the son of the God's Father, Djedhor. Djedhor's wife was "the Lady of the House and Noblewoman, Iretrau." There is room for two possible translations. Generally, in the way of genealogies, the tomb owner would be identified as the daughter of man x and woman x, in which case, Iretrau would be the daughter of Iretrau. Since Porter and Moss identify the Iretrau's mother as Tashaiu, the other Iretrau may refer to the wife of Djedhor. Thus Iretrau, the owner of TT 390, was named after her grandmother. Since this appears the only fragment of inscription from TT390, there is no way of determining which of the interpretations is correct, but I am inclined to follow Porter and Moss.

her husband. Perhaps Iretrau's position as the Chief Attendant of Nitocris gave her the means and prestige to build her own monumental tomb. At the same time, the status of her husband, Nespamedu, as vizier, one of the highest offices in the government, may have prevented him from being buried alongside Iretrau. Furthermore, Nespamedu's apparent decision to be buried in his family's traditional cemetery at Abydos likely demonstrates his close links to his own familial mortuary landscape and its associated ancestral memories. Iretrau's son, the vizier Nespakashuty, was the first of his male line to be buried at Thebes, where he reused and enlarged a Middle Kingdom tomb in the Deir el-Bahri cliffs.¹¹⁷ It appears that for Iretrau, her independent professional status as scribe and attendant to the God's Wife of Amen overshadowed her role as wife and mother to the viziers of Egypt.

The second Saite monumental tomb in the Asasif that belonged to a woman is TT410, the tomb of Mutiridis (**Fig. 13**). Mutiridis' tomb is in a better state of preservation than TT 390 and TT410 is apparently the only source of information regarding Mutiridis and her family¹¹⁸ (Assmann 1977, 15). Like Iretrau, Mutiridis was the Chief Attendant of Nitocris, and likely the successor of Iretrau into this position. Mutiridis was the daughter of the "God's father and Beloved of God"¹¹⁹ Pahabu, and she named two women as her mother: a Chief Female Attendant of the Divine Adoratrix, Qapamaaupairdis and a Lady of the House and Noblewoman, Asetenpermesut.¹²⁰ Mutiridis also lists her children in her tomb. Like Iretrau, Mutiridis made no mention of the father (or fathers) of her children in her tomb. In the imperfectly preserved list of her children, she mentions a son, who was a chamberlain of Nitocris, and three daughters, who were all attendants of the Divine Adoratrix.

As for Mutiridis' own position, she held the official title of Chief Attendant of the Divine Adoratrix of Amen. Assmann (1977, 19) suggested that this was a functional title and that the other titles that appear in her tomb indicated her rank. Mutiridis was also the beloved true royal acquaintance and the greatest and highest of the Divine Adoratrix. The inscriptions in her tomb also had the archaizing epithets recalling the biographical texts in tombs of the Late Old Kingdom and First Intermediate Period in which the tomb

¹¹⁷ Perhaps Nespakashuty's choice to be buried at Thebes and to reuse and enlarge an older tomb indicated his status of a high official, placing him in proximity with the other high officials of Thebes. At the same time, by reusing a rock-cut tomb in the cliffs away from the newly built Asasif palace tombs of his contemporaries, he may have emphasized his differential identity as both vizier and non-Theban.

¹¹⁸ There is a doorjamb in the Louvre on which a name of a ḥsyt n ḥnw n 'Imn, Ankhshepenwepet, who named a mother, Mutiridis, who was the ḥri<t> šmswt n<t> dwꜣt nꜣr appears. The problem is that this Ankhshepenwepet, who held her position during the time of Nitocris and Psamtek I, is not listed in the list of daughters in TT410. While it is possible that Ankhshepenwepet was a daughter of the Mutiridis of TT410, the evidence of whom was not preserved in the tomb, it is equally likely that Ankhshepenwepet was not the daughter of this particular Mutiridis. Due to the dearth of evidence, the nature of any familial relationships between Ankhshepenwepet and Mutiridis of TT410 must remain speculative.

¹¹⁹ Assmann (1977, 15) suggested also that these titles indicate a position of middling rank in Egyptian clergy.

¹²⁰ This phenomenon of two women being named as "mother" on the monument of a single woman is fairly common during the Third Intermediate Period. It has been suggested that the attestations of two mothers by a woman indicated an adoptive relationship where one of the mothers was the birth mother and the other was a mother who adopted the woman into a specific, shared office (Yoyotte 1961b; Graefe 1981). For more discussion on this idea of female adoption, see Chapter Two on titles of women.

owner was “one who gave bread to the hungry, water to the thirsty and clothing to the naked”(Assmann 1977, 19). Here one can see an explicit link that Mutiridis established not only with the past, but also with past figures of power. These types of autobiographical texts are found in the tombs of many provincial governors of the First Intermediate Period.

Architecturally, Mutiridis’ tomb conforms to the classic type of Asasif monumental tombs. It has a long superstructure of three courts, the first two of which are fronted by a pylon. The third court was an open-air sunken court, often called the “light well,” and is reached by a vaulted stairway from the aboveground courts. On the south side of the sunken court is a doorway that led into the interior rooms, including the cult chamber in which was located the shaft to the underground burial chambers.

The tomb of Mutiridis had a full decorative program, as was with most of the palace tombs of the Asasif. The presence of large areas of decoration was a major change the burial practices of the Third Intermediate Period since this is the first time extensive decorations appear in tombs (aside from the God’s Wife of Amen chapels at Medinet Habu) since the end of the New Kingdom. In the outer, public, areas of Mutiridis’ tomb, biographical inscriptions are inscribed, including on the faces of the pylons. There is also an “appeal to the living” on the pylons, a very traditional text that first appeared in Old Kingdom tombs, urging visitors to the tomb to recite prayers and to remember the tomb owner. On the surface of the entrances to the first pylon and landing of the sunken court, nearly life-sized images depict Mutiridis performing her official and civil administrative duties. Similar depictions are also found in the sunken court, along with images of her family. Assmann (1977, 23-14) suggested these representations of Mutiridis served many functions. These images allowed Mutiridis to relate to the living visitors and partake of their offerings. Furthermore, because of the depictions of her children who also carried administrative titles that were similar to hers, the decorative program of Mutiridis’ tomb demonstrated the favor and recognition that were received and maintained by Mutiridis and her family, specifically her children.

The representations of the tomb owner, such as Mutiridis and Iretrau, in the monumental tombs of the Asasif reinforced the memorial aspect of the tombs. Before the end of the eighth century, those who were interred in the various mortuary landscapes of older tombs and temples effectively “borrowed” the memories of the previous owners to strengthen their own memorials. Now, in reviving the tradition of self-aggrandizement, the high elites and officials of the Saite Period constructed and established memory association of their own without referencing any specific past person or place.

While the Saite tomb owners, such as Mutiridis and Iretrau, clearly sought to create new memories in their tombs, the clear archaizing tendencies in the architecture, inscriptional and relief styles of the tombs also paid homage to Egyptian traditions. This archaism explicitly established a link with the past and lent legitimacy and antiquity to a new burial practice that was at the same time an old one, examples of which were clearly visible in the Theban mortuary landscape. Instead of forming an association with the New Kingdom, as did the majority of the Third Intermediate Period practice of temple and tomb reuse, the monumentality of these freestanding structures decorated with people

of Old Kingdom physique, most visibly referenced a time when the signaling of power was blatantly visual and domineering.¹²¹

II.iii.e. Discussions of New Constructions

By the end of the Third Intermediate Period the Egyptians began to revive monumental tomb building. These new construction projects started small, with the building of niche chapels or single chamber chapels in the Ramesseum, then evolved into tripartite mud-brick chapels such as those seen in the scarp of the Ramesseum and at Medinet Habu and finally culminating in the massive tombs of the Asasif, exemplified by the tombs of Mentuemhat, Iretrau and Mutiridis. The monumental nature of the tombs of Mutiridis and Iretrau conform to the scale and stature of the other palace tombs of the Asasif area. The physicality and function of these tombs embodied twin desires—to be publicly acknowledged yet privately controlled. Their monumental size necessarily made a public statement, as the tombs were visible from a distance. Moreover, the grouping of tombs (in the Ramesseum, at the scarp of the Ramesseum and the Asasif) within a community of similar types of tombs and owned by similarly ranked people bestowed on them a communal, public element. Yet, at the same time, the intended function of these monuments as family tombs expressed their private and restricted character. In this sense the burial practices invoked by these monumental tombs combined the characteristics of both tomb and temple reuse, achieving the best of both.

The new constructions expressed the status of the deceased at both an individual and communal status level—in their singular monumental appearance and in their position as part of a landscape of monumental tombs. Individually, each of these tombs was impressive and evoked the power and memory of the past deeds, status and position its owner and her family. Together, as components of a larger elite mortuary landscape, the newly constructed tombs of the eighth-sixth centuries were mnemonic devices that preserved this golden age for the Theban elite, evoking a time when officials such as Mentuemhat were *de facto* rulers of Thebes.

The monumental tombs of Iretrau and Mutiridis marked the first instance where non-royal women had monuments on a scale never before seen in Egyptian history. Iretrau and Mutiridis' status as Chief Attendants (and female scribe in Iretrau's case) may even have been on a par with that of the Great Stewards of the God's Wife of Amen. Significantly, it appears also that the women did not share status with their husbands nor did they derive their status from their husbands. Iretrau's husband was of higher rank than she, and was buried in his own ancestral cemetery at Abydos, while her son, also a vizier, had his own tomb in the hills overlooking the Asasif plain.

Thus, it can be argued that the monumental tombs of Iretrau and Mutiridis marked the culmination of a development of increasingly overt independence of women. This growth of independence was undoubtedly linked to the growth in power of the God's

¹²¹ I am thinking of the physical monumentality of the pyramids and Old Kingdom mastaba tombs of high officials.

Wife of Amen institution, also reflected in the high status cemetery of the Singers in the Residence of Amen at Medinet Habu, and perhaps even earlier in the burial groups of Tashebet in TT192, whose husband was also absent, and of Diesenesyt at Deir el-Bahri.

This increased power and independence of women outside the control of their husbands and fathers may be seen at all levels of society, not just the highest echelons. For example, the key to occupational membership in the Valley of the Queens tomb(s) of the lotus cultivators, who appear to have been minor and low-level elites, seemed matrilineally contingent upon the women. It appears that in the eighth-sixth centuries BCE, women no longer occupied secondary positions or statuses to men in their mortuary practices.

III. CONCLUDING REMARKS: THE THEBAN MORTUARY LANDSCAPE AND ELITE FEMALE IDENTITY EXPRESSIONS

Ancient Egyptian women have been underrepresented and under-analyzed in archaeological literature in general and especially in the later periods of Egyptian history. The prevailing view is that “the main roles of Egyptian women were to bear children, run the household and manage its economy... The subordinate status of women was epitomized on monuments by their being placed almost always in the less honorific position when they were shown with their husbands or sons... in general women occupied a secondary position in relation to men.” (Robins 1993, 191)

Recent work suggests, however, that women's roles were more complex and nuanced than traditionally portrayed (Naguib 1990; Ritner 1998; Teeter 1999; Toiivari-Vitala 2001; Onstine 2005). The complex identities of elite women of Thebes in the eighth-sixth centuries BCE is visibly expressed in their burial practices. Elite women, as a group, used the Theban mortuary landscape to express and fulfill the needs of their group and individual identities. The many individual and social identities possessed by women were reflected in the three types of mortuary practices (temple reuse, tomb reuse and new constructions) discussed in this chapter. As a group, it seems clear that as the Third Intermediate Period progressed into the early Late Period, elite women felt fewer constraints in their funerary expressions. Different groups of and individual women exerted agency and were buried independently of any male or familial associations, which was different from the traditional practice of interment with male relatives.

The archaeology of the Theban necropolis suggests that during the eighth-sixth centuries BCE, the elite women of Thebes expressed themselves through a variety of burial practices that left visible marks on the Theban mortuary landscape (**Table 2**). Alongside the men, these elite women converted the mortuary temples of the New Kingdom kings Hatshepsut, Ramesses II and Ramesses III into necropolises for the Theban clergy, high elites and possibly the royal members of Dynasties 23 and 25. Elite women also reoccupied the tombs of New Kingdom princes and officials. Unlike temple reuse, tombs reuse was not confined to a single or few locations, but scattered throughout the Theban necropolis. By the eighth century BCE, new tomb building began and a few special women became the sole owners of monumental tombs in the Asasif.

SITE	TEMPLE REUSE	TOMB REUSE	NEW CONSTRUCTIONS
Dra Abu el-Naga		X (mid, low elites)	
Deir el-Bahri	X (high elites)	X (mid, high elites?)	
Asasif		X (mid, high elites— Chantresses)	X (high elites—Chief Attendants of GWA)
Ramesseum	X (mid, high elites— noble women and Singers)	X (high elite—royal and priestesses)	X (high elite—royal and overseers of nurses of Khonsu)
Valley of the Queens		X (low elites— cultivators of lotus/temple personnel)	
Medinet Habu	X (high elites—royal and Singers in the Residence of Amen)		X (high elites—personnel in the temple of Amen, male and female if Desehebsed & co. had superstructures)

Table 2 Elite female mortuary activities in the Theban necropolis

The memories associated with the mortuary temples of the New Kingdom were built up over time, through the continued ritualistic practices that took place in the landscape, and made these locations attractive interment sites. As the destinations of the Beautiful Feast of the Valley and monuments to great kings of Egypt, the temples of Deir el-Bahri were also used as cemeteries for the women of the highest status. Members of the royal families of Dynasties 23 and 25 used the upper areas of the temple for burials, fittingly situating royal families in a royal monument. At the Ramesseum, the clergy of Amen used magazines to house burials. In the rear and center of the temple, elites of higher rank constructed small mud-brick chapels to hold their tombs. The actual temples structure of Ramesses II remained inviolate. This was not the case, however, for Ramesses III's Mansion of a Million Years. Not only were the surrounding areas of the temple used, elite women placed their tombs also in the innermost areas of the temple. Additionally, the Small Temple factored into the decisions for these high-ranking elite women to locate their tombs at Medinet Habu. In many ways, the landscape of Medinet Habu had a more complicate use-life than the Ramesseum as it housed both state and mortuary temples.

A commonality among the different temple burials is their public and communal nature. From their inception, these New Kingdom temples were by nature public, and required a large battalion of staff and religious personnel to maintain the cult and constantly rejuvenate and sustain the temples' commemorative function. When they became the cult focus and destination of various processions and festivals in the Third Intermediate and Late Periods, they retained their public nature. The high-ranking elite women who were buried within the temples must have been aware of this aspect and the public nature of these temples must have satisfied some need in either their rank or familial status. Perhaps the monumentality, communal nature and royal memories associated with these temples were used to further reinforced these women's identities as scions of royal families or functionaries closely associated with the royal sphere and civic life of Thebes.

The large number of interments too contributed to the public nature of this type of burial practice. At the Ramesseum and Deir el-Bahri, burials of clergy were concentrated in the temples. Although many people were related, the organizational principle seems to have been along lines of rank and occupation. This then made the temples public properties of specific communities who recreated in death their milieu in life. The public and communal nature of these necropolises also served to preserve the memories of individuals and groups and thus reinforcing community and individual identities. After all, the ultimate goal of a deceased Egyptian was to be remembered and the frequent visitations of people to these temples would have increased their chances of being remembered, even if only as a priest of Amen or Montu.

It appears then the practice of interment centered on the temples served to highlight the public and communal identities of the highest echelons of society. This is in contrast to the practice of interment in older tombs of the New Kingdom. Individual families of low to middling rankings appeared to use the tombs for one or two generations, with the exception of the Valley of the Queens where a consortium of at least three families used the tombs for approximately three generations. Of the women

with titles, the majority were Ladies of the Houses, while some were Chantresses of Amen. The men, too, seem to have had fairly low ranking titles, such as god's fathers or lotus cultivators. Interestingly, women apparently occupied prominent positions in these family burials.

Tomb reuses were not concentrated in a few important sites but scattered throughout the Theban necropolis, and they tended to be limited in scale and duration. The nature of these family burials were private, either cached and sealed up as with the cultivators of lotus flowers in the Valley of the Queens or buried in shafts or corridors as in the complexes of Kheruef and at Deir el-Bahri, Carter Site 5.

The physical locations of the reused tombs may have been a factor in their use by lower ranking elites. By the eighth-sixth centuries BCE these reused tombs may have been far from the center of mortuary activities. If a centralized authority managed the necropolis, the lower elites were likely assigned tombs far from the centers of primary mortuary activities where the upper echelons of society gathered. On the other hand, it may be that during this politically unstable period lower elites acquired the opportunity to occupy unusual mortuary spaces such as princes' tombs in the Valley of the Queens. Once the political situation stabilized under the later kings of Dynasty 25 and the Saite period, burial practices fell into a more uniform pattern, where people of similar ranks were grouped together, as at the Asasif, in newly constructed tombs.

In the early Late Period, new tomb building began. The practice of building new tomb structures overlaps somewhat with the practices of tomb and temple reuse. The earliest were mud-brick chapels of tripartite layout founded upon older structures. The scarp near the Ramesseum witnessed the construction of tripartite tomb chapels atop earlier New Kingdom structures and housed the descendants of kings of Dynasty 23. That these tombs structures were constructed on New Kingdom foundations was probably not coincidental, but expressed some desire of the tomb owners to ally themselves with the past. The groundwork of New Kingdom structures seems to have laid both physical foundations for the tomb and emotional/psychological foundations for the tomb owners.

The culmination of this flurry of new building activity appeared in the form of gigantic monumental private tombs of the Asasif and South Asasif where wholly new structures were built on a massive, never-before-seen scale. While the placement of these palace tombs did not seem to have been determined by the foundations of older tombs, their location was at a well-established nexus of symbolic importance, arranged along the processional way of the important festival to the dead, thus ensuring the continuity of memory. In many ways, the construction of new monumental tombs was the burial practice that achieved the goals of both the temple and tomb burials. Their sheer physicality and placement along the processional ways and within groups of similar tomb made them public and communal. At the same time, their function as family tombs served to maintain the structures as exclusive and private units.

As time progressed the monuments of the Theban necropolis themselves became mnemonic devices able to access these communal memories embedded in the mortuary landscape. The viewing of the monuments resulted in interpretive processes to integrate the past monuments and their associated memories into the needs of the present—tombs

that were secure, private, able to hold members of the family (tomb reuse), or monumental, public and communal (temple burials). As the power of the Theban elites grew, it may have become harder to reconcile conflicting needs. The building of new structures either on older foundations or near memory-laden locales increasingly allowed elites to achieve both exclusivity (or privacy) of family tombs and the publicity of monumental and communal identity.

In this chapter I examined a variety of burial practices that supports the view that elite women gained increasing power and status as the Third Intermediate Period progressed. The ties of this phenomenon to the institution of the God's Wives of Amen are unavoidable. At Medinet Habu the burials of Singers in the Residence of the Temple of Amun attest to the independence and status of women in many ways: from their own single or multiple chamber tombs in their exclusive cemetery to their occupation of the inner sanctum of the Great Temple of Ramesses III.

The intra-group patterns exhibited by these Singers suggest that these women exerted individual agency when choosing their burial forms. Some women chose to express their fidelity to the God's Wives of Amen by placing their own tombs near or within the chapel tombs of the God's Wives of Amen. Other situated their burials closer to a more enduring and potent locus of memory—the Small Temple—and which apparently fulfilled a variety of mortuary needs. It recalled the creation of the world in which the feminine aspect played equal or greater role, undoubtedly immanently suitable for women whose function were to assist the God's Wives of Amen in maintaining the creative sexuality of Amen. Because of its creative associations, the Small Temple became an important destination for festivals. Festivals comprised of large populations of people visiting Medinet Habu, and people would bring offerings and participate explicitly or implicitly in remembrance. In that way, by placing their tombs between the processional route and the Small Temple these women could reap the maximum benefit of remembrance and participation in festivals in their afterlives.

This concern for remembrance is manifested in a different way in the burials of some Singers in the inner sanctum of the Great Temple. There, the monumentality and decorations of the Great Temple fulfilled the memorial need, while the concealment of the burials under the floor was an attempt to keep the body and grave goods inviolate, in this case, forgetting to preserve memory. In the case of Singers whose tombs were not immediately annexed to the God's Wives of Amen tombs, it appears that their familial rank may have played a part.

Lastly, the culmination of the height of elite female power and agency is embodied in the construction of tombs in the Asasif and South Asasif. Although only two women constructed monumental tombs in these locations, the sheer size and scale of these tombs rivaled nearly contemporary tombs of high officials on the Asasif plains. While late Dynasty 25 tombs of high officials such as Mentuemhat were unparalleled in sheer size, the Dynasty 26 tomb of Mutiridis was not significantly smaller than her neighboring tomb owner and contemporary Basa (TT 389).

There was no evidence of the husbands of Iretrau and Mutiridis in their tombs; instead, other members of their families were featured. In the tomb of Mutiridis she

displayed her children, who held many similar titles as Mutirdis. She was the Chief Attendant of the God's Wife of Amen, a title that was likely of similar importance to the other functionaries of the God's Wives who were buried in surrounding tombs. Her tomb was situated into a communal mortuary landscape that functioned to evoke the memories of the highest elites of Theban society during the Late Period, and more specifically, to evoke her memory as a woman capable of achieving heights of power not seen before this point.

In the examination of burials practices of elite Theban women, it has become clear that in the eighth-sixth centuries BCE, Theban women cannot be neatly compartmentalized as merely wives and daughters who derive status and aspects of their identities from their male relatives. The mortuary practices of elite Theban women reveal that the social and political status of women changed and evolved across time, space and class and varied across groups and between individuals, but steadily grew. The highest-ranking elite women first chose to occupy significant temple sites while others later chose to construct monumental tombs without including their male relatives. The lower ranking elite women tended to reuse older tombs and be interred with family members. It seems clear then the social standings of women and the ways in which these identities were expressed through their mortuary practice are more complicated than previously understood.

CHAPTER FOUR: THE SYMBOLIC ECONOMY OF ELITE FEMALE MORTUARY PRACTICES

INTRODUCTION

Chapters Two and Three suggested that elite Theban women of the eighth-sixth centuries BCE used their mortuary practices to express important aspects of their identities, especially their independent status from men. In general, I have viewed the women in my corpora as elites due to their ownership of tombs and associated funerary goods as well as their possession of titles. This view assumed that elite women had the economic capacity to afford such funerary assemblages. Yet it is clear that some women had substantially better quality or greater quantities of objects, suggesting status and economic differentiations within the elites. It is tempting to suggest, based solely on the evidence of titles (which I suggested contributed to mark differential scales of elite status Chapter Two), that those women with no preserved titles in tombs or on funerary objects can generally be placed as low-level elites. An examination of funerary objects themselves, however, complicates the issue.

This chapter continues to explore the ways in which Theban women constructed their identities by defining and then focusing on the “typical” objects that constituted funerary assemblage of the eighth-sixth centuries BC. This chapter examines the distribution patterns of funerary objects among different groups of women. Given the general practice throughout most of the Third Intermediate Period of interring bodies in roughly constructed and undecorated tombs, funerary objects may be a better indicator of status than tomb decoration. That is not to say that tombs were not expressions of identity or status as analyzed in Chapter Three, rather, from the perspective of inscriptional evidence, funerary objects indicate rank and status in a more sophisticated and detailed manner through the inclusion of titles and lineage. This analysis of the objects seeks to reveal more clearly which objects were considered by elite Egyptian women to be essential and which were desirable accessories. Since there is a natural tendency to equate status and power with wealth, I had anticipated that there would be clear pattern in which women with high elite titles (and therefore high status) would be in possession of the highest quantity and quality of funerary goods (indicating wealth).

Although the anticipated patterns did not appear, unanticipated patterns did. These patterns were fruitful in eliciting more interesting questions regarding our understanding of what constitutes elite-ness and ideas of economic wealth versus status/social wealth, and the deeper understanding of the elite hierarchies of Thebes in the eighth-sixth centuries BCE. The analysis of the objects-titles relationships reaffirms the conclusion arrived at and reinforced throughout the entire dissertation that women cannot and should not be thought of and studied as a monolithic group. Moreover, the archaeology suggests that in the eighth-sixth centuries BCE certain elite female groups had more powerful presences than others. Additionally, it appears that although there were underlying standards that guided the general form of the contemporary burial assemblages, there was great variation in material, morphology and style (as far as one may conclude from the fragmentary evidence). These variations once again indicate different levels of burial practice among individual women and the groups to which they belonged.

I. TYPICAL BURIAL ASSEMBLAGE OF THE PERIOD

Works by Munro (1973), Raven (1978-9; 1982), Taylor (1985), Aston (1987) and Niwinski (1988a; 1988b; 1989b) have resulted in a fairly complete picture of the typical Theban burial assemblage of the eighth-sixth centuries BCE. Although the decorative styles and even the shapes of the objects changed throughout the centuries that comprised this period, the basic objects and their functions in funerary practices remained consistent. In some cases, after mummification, the body of the deceased was covered by a bead net on which were affixed winged scarabs and/or figures of the Four Sons of Horus.¹ The bodies were placed in nested coffins or cartonnage cases, usually forming a set of three containers. Canopic jars were also staples, sometimes placed in (relatively rare) canopic chests (Aston 1987, 533). The typical burial assemblage also included sets of shabtis placed in two to four containers. Ptah-Sokar-Osiris figures were also a common part of the burial equipment of elite individuals (Raven 1978-79, 251-296; Aston 1987, 536; Aston 2003, 142 fig. 3, 148, fig. 7, 154, fig. 11).² Lastly, a painted wooden stela depicting the deceased worshipping one or more gods was an important component of the burial assemblage. Thus the typical eighth-sixth centuries burial consists of a coffin set, a stela, canopic jars containing the vital organs, a set of shabtis figurines in their boxes, a Ptah-Sokar-Osiris figure and, occasionally, funerary papyri.

The abovementioned funerary objects held vital cultic, religious and mortuary significance as instruments of resurrection and a desired afterlife. They worked together to commemorate the dead, ensure the eternal provision of sustenance, assume the duties required of the deceased in the afterlife and preserve the body for the eventual resurrection of the deceased. Aside from their religious value, each of these objects also materially embodied the status of their owners. Their raw materials, such as wood, stone or faience, their method of manufacture and skill of production, and their decoration and morphology (including changes in shapes and styles) in the available repertoire of funerary objects, served as markers of distinction that helped define individual and group identity for the benefit of the living, for the other deceased and likely for the gods.

In the next sections I offer brief summaries of the funerary objects that are found in the burials of or with the women in my two databases. I begin with stelae because they constitute the greatest part of my evidence. Next to stelae, coffins and cartonnage comprise the second greatest part of my evidence. The other funerary objects discussed also include funerary papyri, shabtis, canopic jars and chests and other miscellaneous objects in the order of the frequency with which they appear in my databases. The following discussion not only provides an overview of the styles and forms of the funerary objects but also serves to demonstrate how these objects conveyed status upon their owners through their economic and symbolic values.

¹ Although Taylor (1987, 27) suggests that bead nets were not attested at Thebes prior to Dynasty 25, thereby indicating that bead nets only appeared after the cartonnage case became obsolete.

² Beginning in Dynasty 21, funerary papyri were placed in hollow compartments in the base of the figures or placed in the coffins with the body (Aston 1987, 542).

I.i. Stelae³

Funerary stelae found in Theban tombs of the eighth-sixth centuries are typically round-topped stelae made from a single piece of wood, plastered and painted. Their sizes are not large, ranging from 17-43 cm in height, 13-33 cm in width and 1-7 cm in thickness (Saleh 2007, 1). Although the specifics of the content could vary, all the stelae share form and stylistic motifs.⁴ Generally, they have some form of a winged sun-disk within the lunate of the stela and a funerary text placed in the main register detailing the titles and names of the deceased and invoking the good will of the gods (**Figs. 1-3**).

³ The Third Intermediate Period and Late Period stelae comprise a fairly well studied corpus (see Munro 1973; Aston 1987; Saleh 2007), and I draw most of my general information from these works.

Aston (1987, 566) notes that funerary stelae of the Third Intermediate Period have been found in very few scientifically excavated tombs, most of which were located in Thebes and Abydos. The Theban stelae were mostly made of wood and based on the few stelae with secure provenance they were likely placed in the tomb chamber.

⁴ The first major study of Theban funerary stelae was Munro's (1973) volume on Late Period stelae. In his study Munro divides Theban stelae into two major types, the pictorial type and the picture-text type, with the latter introduced at the end of the eighth century BCE.

In his work on tomb groups, Aston follows Munro's basic classifications with some variation. I follow Aston's classification in this work. Aston (1987, 566-577) divides the Third Intermediate Period and Late Period funerary stelae into eight types. Type I-III (**Fig. 1**) are the same as Munro's "Bubastite type," which consists of a pictorial representation showing the deceased in front of either Osiris or Re-Horakhty, with an offering table in between them (Aston 1987, 566-569).

Stelae of Type IV (**Fig. 1**) consist of doorframes framing the central image of the deceased before Re-Horakhty and have lines of inscriptions at the base. Aston (1987, 569) suggests that Type IV was the transitional type between stelae that consisted only of a single image and those that were divided into sections of inscription and picture.

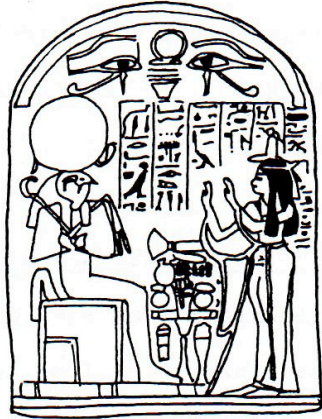
Type V stelae (**Fig. 2**) depict the goddess Nut arching over the lunate and framing the entire stela. The figures in Type V stelae are also much slimmer than in the first four types. The main venerated god in the stelae can be either Osiris or Re-Horakhty. Aston dates this class of stelae to the early quarter of the seventh century BCE.

Aston's Type VI stelae (**Fig. 2**) developed from Type II stelae. Like Type II stelae, Type VI stelae are framed on either side by the ꜥꜥꜥꜥ and ꜥꜥꜥꜥ signs. A winged sun-disk surmounts the top and there are at least two lines of inscriptions at the base of the stelae (Aston 1987, 570). The deceased faces three different gods, sometimes separated by an offering table.

Type VII and VIII stelae are "picture-text" (Munro's "*Bild-Schrift*") stelae of tri-partite design. The lunate consists of a winged sun-disk separated from the remainder of the stela by a torus molding or cobra friezes. In Type VIII the main scene consists of two nearly mirror-image depictions of the deceased shown at right and left adoring two different gods back to back. The lower half of the stelae consists of horizontal lines of inscription, sometimes comprising only one text or two vertically divided texts (**Fig. 3**).

During the Saite Period proper, it appears that the tripartite design and sometimes the dual image continue, but there are also stelae where only one main scene is depicted. The number and repertoire of gods also increased and the deceased is depicted before Re-Horakhty, Osiris or Atum, and also Isis and Nephthys, and/or the Four Sons of Horus. There are examples that show the deceased adoring up to seven deities.

Funerary stelae of the eighth-sixth centuries BCE consist of the short-lived type IV stelae that existed at the end of the eighth century BCE and Types V-VIII that date to between c. 700 and 660 BCE. It appears that Type VIII stelae continue into the Saite Dynasty, although stone stelae became more common.



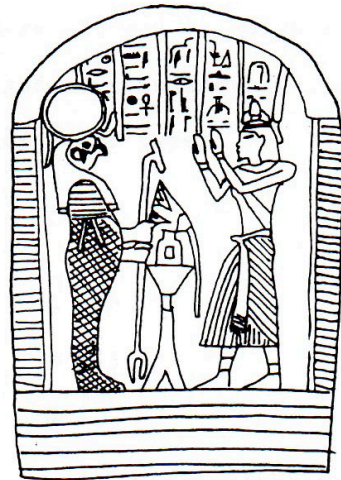
I



II



III



IV

Figure 1 Aston's Type I-IV stelae. From Aston (1987, fig. 24).

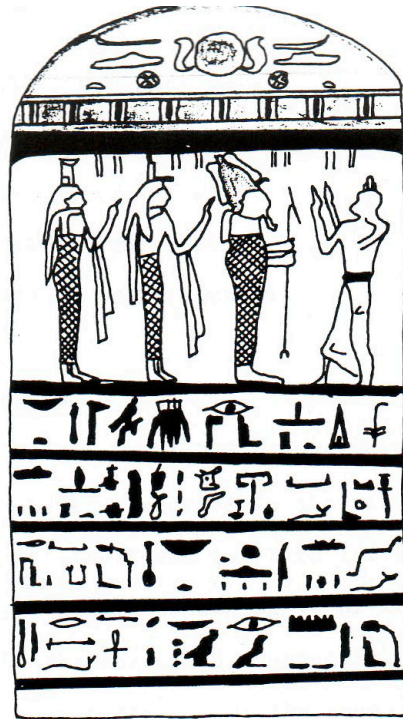


V



VI

Figure 2 Aston's Type V and VI stelae. From Aston (1987, fig. 25).



VII



VIII

Figure 3 Aston's Type VII and VIII stelae. From Aston (1987, fig. 26).

During the Third Intermediate Period, non-royal persons usurped many of the previously royal prerogatives. On funerary stelae the appropriation of royal prerogatives included the appearance of women before deities, although this was a trend that had begun to manifest itself during the late New Kingdom (Saleh 2007, 29). By the late New Kingdom, non-royal women, particularly Chantresses, appeared on votive stelae found at Abydos and Deir el-Medina, and other provincial areas, such as Asyut (DuQuesne 2008). Exactly when the transition of the independent depiction of women from votive stelae to funerary stelae took place remains unclear (See Chapter Two). The appearance of women before deities was part of a long tradition in Egyptian art, its transfer to a funerary context and its large-scale adoption were innovations. By the Libyan Period (Dynasties 22-24), this practice had become customary and so ubiquitous that scholars (Aston 1987, 650; Leahy 1989, 47; Jansen-Winkeln 1994, 93-94) have suggested it resulted from an increased power of women under Libyan rule. Saleh (2007, 51) has hypothesized instead that it is an indigenous Egyptian phenomenon that arose out of the desire to distinguish individual identities in cache tombs of the period. It is likely a combination of these factors.

Munro (1973) and Aston (1987) analyzed the changes in decorative style of stelae throughout the Third Intermediate Period. As time progressed, there was a general trend towards minimalism in the attire of figures and in offerings. The human figure became slimmer. This is especially evident in depictions of women, where the bodies changed from the voluptuous curvaceousness of Libyan Period art to the slim athleticism seen in Kushite and Saite style. In general, clothing became more fitted, reduced to tight, strapped sheaths from the full and many-pleated robes of the tenth-ninth centuries. Offerings placed around the offering table became simpler and more symmetrical (Aston 1987, 573), on many seventh-sixth centuries stelae, offerings consisted of a simple stand on which was placed one vessel surmounted by a giant lotus blossom (for example, the stelae of Herires and Iritiru, Appendix B, records 65 and 97).⁵

With their elaborately painted and colored depictions, the stelae functioned as display objects to be visually consumed. Based on the find spots of two stelae in the Ramesseum, Aston suggested “that wooden stelae were meant to be buried below ground, whilst the stone ones were designed to be set up above ground.”⁶ Unfortunately, due to the dearth of evidence I do not think that we may draw such a conclusion.⁷ The three stone stelae in my Funerary Objects Database (Appendix B, records 67, 140 and 212) do not have an archaeological

⁵ While the pictorial elements on stelae demonstrate a trend towards minimalism, other stylistic elements suggest the opposite. Text increased in quantity as did the number of deities worshipped. It is possible that the increase in text and number of gods on stelae indicated some sort of insecurity on the part of the Theban inhabitants at the end of Dynasty 25. Perhaps it no longer enough to depend on Re-Horakhty to see one through the afterlife and the more protection one had, the better. It appears that all the additional deities included on the stelae were associated with protection for the afterlife; the Four Sons of Horus as guardians of the organs and Isis and Nephthys as the traditional mourners of Osiris. Given the Egyptian conception of the afterlife as a continuation of life, it may be that the Egyptians translated the political insecurity of the period into a fear of a stable and idyllic afterlife.

⁶ As mentioned above, stelae of the eighth-sixth centuries BCE came in two types of materials, wood and stone. In my Funerary Objects Database (Appendix B), there are only three stelae identified as made of stone, all dating to Dynasties 25-26. Aston (1987, 577) knew of only three stone stelae and dated them to late in the Third Intermediate Period. His examples are stylistically similar to the wooden ones.

⁷ Cf. Saleh (2007, 2) who says that in the Libyan Period stelae were typically “tucked away in the burial chamber” and contrasts this with the “more publicly seen” votive and donation stelae.

context and the majority of Aston's stone stelae were found at the same site, in the Ramesseum. It may very well have been that the stone stelae (and possibly the wooden ones as well) were set up above ground at the Ramesseum because that was the practice of the priests who buried their members there. It could also be the case that the preserved architecture of the Ramesseum provided the foundations for ready-made tomb chapels in which to display a stela. As for the tombs dated to the first half of the Third Intermediate Period, few demonstrate evidence of superstructures in which one could possibly display statues and/or stelae. Therefore, it is likely the stelae in these tombs were placed in the burial.

This apparent difference in context begs the question of the types of audience for whom these stelae were meant. Does the possibility that the stelae were not publicly displayed in the burial or displayed only to a limited audience reduce their efficacy as identity markers? No. The visual nature of these stelae indicates that they were meant for an audience and this meant that they did serve as markers of identity. One must also remember that the stelae may have participated in the funeral of the deceased, at which time they would have been widely viewed by numerous people. Saleh's (2007, 96) analysis of Libyan Period stelae concludes that, despite their less-than-public context, the stelae in fact marked distinction within cache burial, by emphasizing individual identity within group interments. Saleh's conclusions suggest that there was a concern for distinction that was especially important in death among the populace of Thebes in the eighth-sixth centuries BCE. Funerary stelae served to not only distinguish one individual from another in cache tombs, they also had the additional function of reinforcing the status of their owners. The inclusion of the status of the individual on the stelae, in the form of their titles and sometimes genealogies (discussed in Chapter Two), reinforced the value of stelae as markers of identity and status among individuals and within groups.

I.ii. Coffins

The coffin played a vital role in Egyptian burial practices. It functioned to increase the chances of resurrection by protecting the body from damage. As Egyptian funerary practices evolved, coffins increased in number and elaboration. During the Third Intermediate Period the body was placed in nested coffin or cartonnage sets.

Taylor⁸ (1985, 2) points out that there has been little consistency in terminology when applied to the coffin assemblages. A coffin set consists not only of the receptacle for the

⁸ The foremost scholar on coffins of the Third Intermediate and Late Periods is John Taylor. His 1985 dissertation remains one of the best sources for research on the subject. Following the work of Niwinski on Dynasty 21 coffins, Taylor's dissertation sought to produce a typology of coffins of the Third Intermediate Period with a focus on coffin design and decoration (Taylor 1985, 14).

Taylor's work resulted in his classifications of four types of Theban coffins. Thebes I (Th.I) consists of coffins that can be dated to roughly Dynasty 21; therefore it is not of consideration in the present study. Thebes II (Th.II) type coffins seem to have become obsolete by the middle of the eighth century, roughly mid-late Dynasty 22. The majority of Thebes III (Th.III) type of coffins dates to after c. 740 BCE. Lastly, Thebes IV (Th.IV) has proven to be the most important corpus for this project, dating from Dynasty 23 into possibly the Saite Period (Taylor 1985, 121-137).

body, but also mummy cases and boards.⁹ This current discussion focuses only on the receptacle of the body, the coffins. Throughout the eighth-sixth centuries BCE coffins underwent changes in morphology and decoration, such as color and motifs, and subject matter. At the beginning of the Third Intermediate Period, coffins of Taylor's Th.I type were extensively decorated with a wide range of religious and funerary scenes that emphasized solar mythology and the regeneration of the deceased. Texts were relatively scarce. There was little focus on motifs of protection in comparison to the frequency of general theological subject matter.

As the Th. I coffins developed into Th. II (roughly Dynasty 22 onwards), there was a marked change in subject matter. The repertoire became more restricted, and while still maintaining a solar focus, protection became more important. This is especially seen on cartonnage cases, the containers that held the actual body. Symbols for the protection of the mummy covered the surface of the cartonnage cases, along with knife-welding guardian deities and scenes of the deceased presented before Osiris. It appears that there began a more explicit concern for the materiality of the individual (the body, and not just the souls) than in Th.I that became more manifest in the next stage of coffin development (Th.IV). Religious texts remained a minor part of the inscripational and decorative program, consisting mostly of the offering formula that provided the deceased with provisions in the afterlife and the names of the gods. Th. III type coffins represent a fairly short-lived transitional phase that combined elements of Th. II and Th. IV.

By the time Th. IV became fully adopted, coffins had gone through more major changes. There was the introduction of a new type of outer coffin, the *qersu*, whose vaulted form echoed the pr-nw shrine of Lower Egypt as well as the arc of the sky (Taylor 2003, 112). The *qersu* form as a shrine added an additional layer of protection for the body. This vaulted form is again repeated in the actual architecture of many tombs, for example the vaulted storage chambers of the Ramesseum that were used as burial locations or the

Taylor (1985, 494) characterizes Th.IV as a new style which first appeared around 720 BCE. This style was first marked by changes in the exterior color scheme of the inner and outer coffins. Most of the Th.IV type had yellow or white backgrounds with polychrome decoration. The columns of inscriptions were often painted on two or three alternating background colors. This was a change from the uniform inscripational background color of yellow or white seen in Th.III coffins and the multi-coloured background of inscriptions occurs also on the wooden stelae of contemporary date (Taylor 1985, 336-7).

A second change occurred in Th. IV coffins around c. 650-625 BCE, clearest in the color and decorative layout of the inner coffins. A new color scheme appears in the introduction of a uniform background for the inscriptions, a pale buff shade sometimes described as "chamois" (Taylor 1985, 337). As for iconography, Th. IV coffins also saw an increase in the number of gods depicted and there was also a tendency to increase the number of horizontal registers on coffin lids. Innovations in decoration include images of Shu supporting the Djed pillar, lateral zones containing a series of human and animal deities, and figures of goddesses emerging from Tyets. The Th. IV style was apparently maintained until the First Persian Period, although Taylor (1985, 496) suggests that the quality of workmanship steadily degraded.

⁹ Taylor (1985, 2ff) refers to anthropoid cartonnage cases as mummy cases. The mummy board is a mummiform cover placed directly upon the mummy in the early Third Intermediate Period. The case is the lower half of the coffin in which the mummy was placed. Cartonnage cases are cases made of linen or linen strengthened with wood, which were used as the innermost coffins during Dynasty 22. Taylor refers to *qersu* coffins as rectangular coffins. These are rectangular wooden cases with vaulted lids and corner posts. In this dissertation, I use the terms "cartonnage" and "*qersu*" coffins instead of mummy cases and rectangular coffins.

subterranean vaulted chambers of the Singers in the Residence of Amen at Medinet Habu. The repetition of form may have served symbolically and magically to reinforce the layers of protection and emphasized an apparently increased concern for the preservation of the self through the material body, also seen in the subject matter of the decorations on the coffins.

Subject matter on Th.IV coffins became focused on a reemphasis on solar mythology, including representations of the sun barque (Taylor 2003, 111ff). Other scenes included vignettes from the Book of the Dead, especially scenes of judgment and presentation. Unlike coffins of the earlier Th.II and Th.III phases, there was a significant increase in texts on Th.IV coffins. Offering formulae, speech of the gods, substantial extracts from the Book of the Dead focused on the preservation of the body, and lengthy genealogies¹⁰ covered the interior and exterior surfaces of coffins.

The repertoire of the text focused on the prevention of the decomposition of the body and the removal of environmental obstacles that stood in the way of the union of body and souls (Elias 1993, 847). Elias suggested that the texts on coffins were “burial-centric” and reflected an ideology that centered on the realities that a successful resurrection that was contingent upon the intactness of the body was far from certain (Elias 1993, 848).

Thus it appears that during the course of the eighth-sixth centuries BCE, there may have societal-wide shifts in Theban conceptions of the afterlife and the individual. There was a progression from more intellectual and philosophical musings (Taylor 1989, 46) of theology and the afterlife to a more practical concern with the preservation and materiality of the body (Taylor 2003, 112), without which the deceased could not exist as a transfigured spirit. This concern with the individual is also demonstrated by the inclusion of lengthy genealogies.¹¹

It also appears that some associations may be made between social status and the types of coffin ensemble that were used, although these correlations were not consistent throughout the period. Taylor’s (1985, 448-449) study suggested that Th. I coffins, which date to the beginning of the Third Intermediate Period, demonstrate the most reliable correlation between the quantity of coffins in a set and social status. Socially important people usually had two coffins, while lower status individuals could not aspire to that type of assemblage. Important individuals tended also to have gilded coffins. Decorative schemes and layouts, however, could not be reliably correlated to social status, suggesting that the variety of scenes was more indicative of personal choice and agency. Additionally, workmanship also could not be correlated to social status (as indicated by title), and may be an indicator more of the person’s economic affluence than social power.

¹⁰ These same motifs and subject matter in texts and images are echoed in the contemporary funerary stela, suggesting that there was an underlying cognitive importance applied to these ideas of preservation that required redundancy of expression as noted above. The duplication of images may have served to replicate and increase the layers of protection that ensured the welfare of the body.

¹¹ Ritner (2009, 3) suggested that the importance placed on genealogy was a manifestation of the Libyan “tribal” psyche. There may be another explanation, however, as Taylor (1985, 439) suggested that the occurrence of such genealogies may be regarded as an indication of relatively high status, especially as these are usually accompanied by an enumeration of the titles each individual and his or her ancestors held. There is also no reason to assume that these two explanations are mutually exclusive as different individuals may derive different significations, whether their ethnicity or status, from this practice.

The limited preservation of Th. II coffins has made it difficult to correlate social status and with characteristics of Taylor's Th. II coffins. People with low-ranking titles or no titles ranged from owning sets of coffins to having only one (Taylor 1985, 443-445). The quality of workmanship of Th. II coffins was generally high, however, which suggests that there was a general increase in quality in coffins that was made available to a wider segment of society. Perhaps the fuller and independent participation of women in funerary practices and traditions in their identity constructions seen in Chapter Two was an extension or manifestation of this more democratic spread of quality to the different echelons of society.

For the eighth-sixth centuries context, Th. IV (Dyn. 25-26) coffins demonstrate more reliable correlation between the status of an individual and the number of coffins he or she owned than seen in Th. II or III types (Taylor 1985, 445-448). Additionally, it appears that the introduction and use of *qersu* coffins were limited to the most important families, with very few lower-status persons possessing *qersu* coffins (Taylor 1985, 445-448). Yet, in my corpora, many women with only the title of Lady of the House had *qersu* coffins. This indicates that titles expressed status only to a limited degree, especially for women. Or perhaps the association of *qersu* coffins with women who did not possess very high-ranking titles indicates that women had fewer restrictions or set protocols when it came to the selection of their burial assemblage, which resulted in a lack of uniformity of quality, quantity and types of materials. This same lack of uniformity is most clearly seen in the burial assemblages found in the tombs of the Singers in the Residence of Amen at Medinet Habu.

Th. IV coffins also demonstrate correlations of quality with status, both in terms of wealth and importance. To some extent the distinctions between different types of ensembles and different grades of workmanship correspond with the occurrence of particular decorative layouts and stylistic features. The large amount of texts and extracts from the Book of the Dead also seems especially associated with members of the most important families. On less important people's coffins some of the same texts were also included, but very often poorly written and not in substantial quantity (Taylor 1985, 448). It appears that the inclusion of substantial passages from funerary literature constituted a "luxury" and a prerogative of wealthier patrons (Taylor 1985, 447-448). Thus, Taylor equates wealth with importance.

Elias (1993, 850) also suggests that there is a correlation between the textual repertoire on coffins and the status of owners. Members of the priestly class owned coffins that had more complex texts than non-priestly functionaries. In his discussion Elias (1993, 850) also conflates social status with economic power but notes that on the coffins it is difficult to clearly define the boundaries between the required protocols of status, wealth and personal aesthetic preference. He suggests that the "range of variation in the textual quality of burial containers within families is best seen as an expression of differential ability of those persons to control the income of the corporate groups to which they belonged" (Elias 1993, 852). Therefore, according to Elias, while familial influence is an important part of the status of a person, affiliation alone was not a guarantee of the quality of the texts on the coffins any individual was able to obtain.

The visuality of a coffin (form and decoration and the quality of each) provided important cues for the viewers regarding the coffin owner's social position. The images and texts in the context of the coffin made the coffin a status marker. It appears that, adhering to

Egyptian cultural norms, for the Theban elites of the eighth-sixth centuries BCE status, including genealogies, and its display was of primary importance in their funerary practices. This obvious articulation of status and family membership may indicate an underlying concern with reflections of not only identity constructions but also how to display one's constructed identity. The display of not only the image of the deceased, but also his or her names, family history (indicative of the roles family members played in shaping Theban society and history) and titles, lends credence to this idea. Moreover, the demonstrated concern with the protection of the actual body (the material manifestation of the person), such as the emphasis in including spells from the Book of the Dead that dealt with countering decomposition, reunifying body and soul, and so forth (Elias 1993, 848), and the quality of life in the afterlife suggests a reliance on a materially-based construction of identity and status.

I.iii. Funerary Papyri

Papyrus sheets of funerary spells constituted a major part of the funerary assemblage of the Third Intermediate Period. These papyri were most commonly found in tombs datable to Dynasty 21 and early Dynasty 22. But later burials occasionally included funerary papyri. During the Third Intermediate Period copies of the Book of the Dead and *Amduat* were often placed within the coffin or in a compartment in the base of the Ptah-Sokar-Osiris statues (Raven 1978-79, 286). For the most part, these Third Intermediate Period funerary papyri were filled with spells from the Book of the Dead,¹² a continuation of the tradition of including funerary texts in burials that was revived in the New Kingdom (Taylor 2001, 196). The Book of the Dead remained the primary composition found in burials until the Ptolemaic Period. In Dynasties 25 and 26 the corpus of spells was revised into a fixed sequence of chapters dealing with the burial of the dead, the equipping the dead with divine power and knowledge, judgment and transfiguration¹³ (Mosher 1992, 143; Taylor 2001, 198).

¹² Although the Book of the Dead comprised the main manuscript found in funerary texts, other texts, such as excerpts from the *Amduat* "what is in the underworld," originally a royal underworld book, were also included in the repertoire. This use of the *Amduat* apparently began in Dynasty 21 and made its first appearance on the papyrus of queen Nedjmet (Quirke 1993, 18). Although the Book of the Dead and the *Amduat* were the two main compositions used, there was a lack of standardization. Throughout Dynasty 21, it was customary to include two sets of papyri text: The Book of the Dead, and the Litany of Re titled *Amduat*. By Dynasty 22 manuscripts often blended together spells and elements from all three compositions (Quirke 1993, 18-19).

¹³ Originally these spells in the Book of the Dead appeared in the Pyramid Texts of the Old Kingdom and then subsequently became part of the repertoire of Middle Kingdom Coffin Texts. By the late New Kingdom, they were written on papyrus and sold in large quantities (D'Auria 1988, 187). Funerary texts on papyri of the Third Intermediate Period are difficult to date but apparently all extant examples from this period come from Thebes (Quirke 1993, 2; 19). The use of funerary papyri during the Third Intermediate Period apparently halts by Dynasty 22 in the ninth century BCE, alongside the simplification of coffin decorations and disappearance of Osiris figures and Book of the Dead chapter 6 on shabtis (Quirke 1993, 19). Dynasty 26 witnessed the reappearance of funerary manuscripts in the burial assemblage, and from this point on funerary papyri, again primarily comprising the Book of the Dead, are found as part of the burial assemblage until the Roman period. From the Saite revival of inclusion of funerary papyri to the Roman Period, four types of manuscripts are found: Book of the Dead on linen, without paint and color; Book of the Dead on papyrus with colorful vignettes; colorless/monochromatic Book of the Dead on papyrus and late religious texts on the glorification derived via Osiris temple rituals from funerary liturgy of the Old and Middle Kingdoms.

The funerary papyri were often illustrated in color and had an increased number of vignettes in comparison to the earlier periods (Niwinski 1989b, 19). By 600 BCE the vignettes were integrated with the text as part of the composition. Some copies of the funerary compositions were custom-made while others were clearly “off the shelf,” as the grammar, spelling and illustrations varied in quality, and blank spaces were left on the papyri as places to insert the name of the purchaser (D’Auria 1988, 187; Niwinski 1989b, 18).¹⁴

Just as quality and decoration varied from papyrus to papyrus, the length of each papyrus also varied, depending on the content and the number of chapters that were included. For example, the famous papyrus of Ani measures 23.77 m long and consists of 61 chapters, while the 18th Dynasty papyrus of Nu is 19.9 m long and has as many as 122 chapters (Niwinski 1989b, 17). Furthermore, the width of funerary papyri also varies; some of the Third Intermediate Period funerary papyri are very narrow (Andrews 1985, 15). The lack of standardization in dimensions, quality and content suggests that each of these factors affected the value of any given funerary papyrus. According to Niwinski (1989b, 18) the made-to-order papyri were the most expensive and were seldom composed of more than three sheets, and therefore not exceptionally long. Thus merely in material value, the funerary papyrus was expensive.

Despite the expense, however, funerary papyri must have been considered of critical importance for members of the middle or upper classes. As religious implements and status indicators, the importance of the funerary papyri continued into the post-New Kingdom era, when it underwent major formal evolutionary changes. There was a brief period between the end of Dynasty 22 and Dynasty 25 when production of funerary papyri slowed but this tradition was revived in Dynasty 26 at which time the spells and vignettes of the main composition, the Book of the Dead, were standardized (Niwinski 1989b, 43; Mosher 1992, 143-172).

I.iv. *Shabtis* and containers

Made to perform agricultural duties in the afterlife, the main type of funerary figurines in ancient Egypt, and in the two databases in the current study, is known variously as *shabtis*, *shawabtis*, or *ushabtis*. The difference is not only in pronunciation and orthography but also in meaning, content of the spells written on the figurine and the periods in which they were used. Prototypes for these figurines appeared during the First Intermediate Period (ca. 2213-2035 BCE) in the form of anthropoid wax figures in model coffins (Spanel 1988, 125; Stewart 1995, 14). By Dynasty 13, the figurines began to be inscribed with the Book of the Dead spell/chapter 6, which became the standard spell found on *shabtis*. This spell ensured that if the deceased were summoned to labor in the fields the *shabti* would be activated to do the work in his or her stead (Faulker 1972, 36). Dynasty 18 saw the greatest development of the funerary figurine, at which time they were called *shabtis*. During this period they were made from a variety of materials including wood, stone,

¹⁴ Rössler-Köhler (1984-85, 383-408) suggested that in fact, empty spaces served very different functions depending on their positions on the text. Some spaces served to separate units, especially of spells, while others had less specific purposes and separated sections of the text.

faience, clay and glass and were decorated holding agricultural implements (Spanel 1988, 126).

After the New Kingdom the quality of *shabtis* declined while their quantity in tombs increased dramatically. Most often they were mass-produced by the hundreds in molds, and the inscriptions (the name and titles of the owner and spells) were mediocre at best. This increase in number marked a change in the conception of the meaning and function of *shabtis*. The original meaning of the *shabti*, developed in the Middle Kingdom, was that the *shabti* was both a substitute for the owner and servant of the owner. Over time, the *shabti* was depersonalized, and by the end of the New Kingdom, the multitude of *shabtis* figurines were considered to be gangs of laborers for tomb owners (Schneider 1977, 260-1). These gangs of laborers were meant to free the owner from his or her duties so that the deceased might become a transfigured spirit who could have a place among gods (Schneider 1977, 262).

By the Third Intermediate Period, these funerary figurines were called *shawabti* and *ushabtis* (Schneider 1977, 2; Spanel 1988, 126; Stewart 1995, 13) and the quality of manufacture had once again improved (Spanel 1988, 125-26). The ideal number for *ushabtis* was 401, consisting of 365 worker *ushabtis* for every day of the year and 36 overseers. Overseer *ushabtis* were used from the late New Kingdom to the early seventh century BCE, during which time they represented the owner in the apparel of daily life holding whips (Aston 1987, 579). The increase in number and the hierarchical organization of the *ushabtis* into workers and overseers demonstrate another stage in the evolution of the understanding of *ushabtis*. From Dynasty 21 on, *ushabtis* were conceptualized as ḥmw, “servants” or even slaves who were purchased and branded with the titles and names of their owners (Schneider 1977, 319-320).

Aston’s 1987 (579-590) study of Third Intermediate Period tomb groups details the typology of *ushabtis* found in tomb contexts and mostly follows Schneider’s (1977) study. The advantage of Aston’s typology is that the *ushabtis* in his study derive mainly from Theban examples. For the most part differences between his types of *ushabtis* were the results of the placement of limbs and surface colors. From the eleventh to tenth centuries BCE Aston’s Types A-C were the standard and usually made of blue faience (Schneider 1977, 236). Green faience *ushabtis* appeared around 850 BCE at which time they also became more modeled in their details (Schneider 1977, 236). Aston’s (1987, 580) Type D *ushabtis* with hands crossed and holding two hoes, were used from mid-eleventh until the late eighth century BCE. Between the eighth century and the beginning of the Saite Period faience *ushabtis* underwent another change. The arms were still crossed holding opposed hoes but they always had beards and wigs that could be striated or plain. During the course of the Third Intermediate Period *ushabtis* of clay or mud (Aston’s Type K) appeared and were used alongside the faience *ushabtis*. The clay/mud *ushabtis* were usually painted white, green or blue and were sometimes covered with a transparent varnish that turns yellow with age (Schneider 1977, 237; Aston 1987, 582). The type K *ushabtis* are usually very small and invariably uninscribed and only roughly mummiform. Lastly, as mentioned above, stone *shabtis* were also attested and apparently limited to the Dynasty 25 royal family, and the God’s Wives of Amen and the High officials at Thebes during Dynasty 25 and early Dynasty

26. The use of stone shabtis was abandoned early in the 26th Dynasty¹⁵ (Aston 1987, 579-590).

As the quantity of figurines increased, there was a need for containers in which to store the hundreds of figurines. *Shabti* boxes began to be used in the New Kingdom and continued in use throughout eighth-sixth centuries BCE. The types of boxes found during the eighth-sixth centuries BCE seem mostly to be of Aston's Type IIIB (Aston 1987, 594ff). These were single lidded boxes with rounded end pieces. Aston further subdivided Type IIIB into two groups. Type IIIB.1 had flat lids, and was the most common type. These boxes typically had high, rounded end-boards and a single flat lid usually depicting a boat. Type IIIB.2 had single rounded lids placed longitudinally on the box and usually had two pictures of boats on the lid, one under sail and one not.¹⁶ Aston notes that he found only two examples of Type IIIB.2 and, interestingly, both belonged to Amenirdis (Appendix B, record 160), the daughter of the vizier Nesmin, whose burial assemblage is said to come from Deir el-Bahri (Aston 1987, 595-6). *Shabti* boxes were also typically inscribed with texts. In the case of Type IIIB, the boxes typically were inscribed with a single band of text running around the four sides, usually in black on yellow background (Aston 1987, 599).

The presence of *ushabtis* in the burial was essential for elite Egyptians of the eighth-sixth centuries. On the religious level, they represented the labor force that was required for the agricultural activities that every Egyptian was expected to perform in their afterlife. On a very material level, however, the quality, composition and quantity of the *ushabtis* and the containers in which they were stored were status markers for the owner. For example, the use of stone *ushabtis* likely would have signaled one's membership in the royal family of Dynasty 25 or as part of the circle of high officials at Thebes during Dynasties 25 and 26.

The change in concept of the *shabtis* to *ushabti*, or from a representation of the tomb owner to laborers or even slaves, would have allowed the tomb owner yet another way of showing desired status, that of a property owner. The quantity of shabtis that one possessed must have been of some importance. The ideal number was 401, but even given the vagaries of archaeological preservation, it is apparent that many owners did not anywhere close to that amount. Perhaps on the one hand, just having any *ushabtis* was a status marker. On the other hand, however, having the right amount (or the most number of *ushabtis* as one could have afforded) must have marked one status even more clearly.

I.v. Canopic Jars

Sets of canopic jars constitute another type of funerary object included in Egyptian burials. Canopic jars also constitute the last major type of object found in the burials of the elite Theban women in my two databases. Canopic jars functioned to hold and protect the four vital organs, the liver, stomach, intestine and lungs, which were removed from the body. Once again, Aston (1987, 523ff) has charted the evolution of canopic jars throughout the

¹⁵ Schneider (1977, 245) also notes that after the Saite Period, shabtis seem to disappear from use in Thebes, but continue to be found in Abydos and Memphis.

¹⁶ The shape of the Type IIIB shabti boxes echoed the shape of *qersu* coffins. Such reduplication of form again could have functioned to increase the layers of protection for the deceased and his or her identity.

Third Intermediate Period. Four types were in use between Dynasties 22 and 26, Aston's Type II, III, IV and V, and the following discussion focuses on these types.

In use from Dynasty 22 onwards, Type II jars are cylindrical with bulging shoulders and rounded sides slanting towards a broad flat base. Aston further subdivided Type II into IIa and IIb. Type IIa have distinct breaks in the profile between the sides of the jar and the lid. They typically bear two or four columns of text. They are made from limestone, Egyptian alabaster and also wood. Type IIa was used during the early Dynasty 22 and there are no datable examples after 825 BCE (Aston 1987, 531). Type IIb typically only have one column of text or are left uninscribed. They are found in Tamit's tomb (Appendix A, record 24) in the scarp by the Ramesseum and in Ankhshepenwepet's (Appendix A, record 63) tomb at Medinet Habu. They are generally only partially hollowed out and apparently were not used (Aston 1987, 525-6). Type IIb could also be made of alabaster and limestone with limestone lids.

Aston's Type III canopic jars have rounded bodies and are not very common. All the Type III jars were inscribed and the lids had plain headdresses. They were also all finely made with the details drawn in fine black ink with a sure hand. Interestingly, the only examples known by Aston come from the cemetery of the Singers in the Residence of the Temple of Amen at Medinet Habu and one man, Besenmut ii (Aston 1987, 526), thus dating this type to Dynasty 25. One is tempted to speculate whether Type III jars came from a single workshop¹⁷ that supplied the Singers in the Residence of Amen during that specific period. All the canopic jars of the women were made of Egyptian alabaster, while Besenmut ii's were of pottery.

Type IV jars are "cigar shaped" and apparently were frequently used in the burials of the Dynasty 25 royal family (Aston 1987, 527; A98, n.12). Aston (1987, 532) questions whether Type IV canopic jars belong to "a socially higher class of people than the owners of class III," implying that these two types were contemporaneous. His suggestion results from the contrast of the royal family owning Type IV canopic jars with the "otherwise unknown individuals" at Medinet Habu who owned Type III jars. Aston's suggestion seems supported by the archaeological evidence analyzed in Chapters Two and Three regarding the women at Medinet Habu. These women (most of whom were Singers in the Residence of Amen) were of only slightly lower social ranking than the owners of the Type IV canopic jars. However, the evidence that certain women, such as Diesehebsed, also owned items such as stone *ushabtis* that were more commonly associated with the royal family suggests that status

¹⁷ Elias (1993, 855) suggested that the temples controlled the production of funerary objects. He based this opinion on the coffins of people who were either affiliated with the temple or related to members of the clergy. For example, the coffin of Tairkap (Appendix B, record 196) was of extremely high quality and covered with abundant texts. She is also the daughter of Hor, a craftsman of the temple of Amen (ḥmww n pr-Imn). From this, Elias (1993, 854) hypothesized that the fineness of Tairkap's coffin was partially due to her membership in a craftsmen's family affiliated with the temple. Other members of her family also possessed high-quality coffins.

Elias (1993, 855) suggests that low-level priests, the "God's Fathers" and wab-priests, were in charge of the actual production of burial objects, while higher level priests developed the handbooks of spells that would have adorned the coffins. This is an interesting and attractive suggestion for explaining the quality variations in the funerary assemblages of the Third Intermediate and Late Periods. We lack, however, contemporary textual evidence that would confirm such a scenario.

barriers during the eighth-sixth centuries BCE Theban society was more permeable than scholars may have previously conceived.

Lastly, during the Third Intermediate Period, dummy canopic jars, completely solid and with no interior space, were also popular. These solid canopic jars are Aston's Type V, and were mainly used in Abydos and Thebes. Some were found by Quibell at the Ramesseum and appear to have been copies of Type IIb (Aston 1987, 527).

I.vi. Miscellaneous items

The main components of burials of the eighth-sixth centuries consisted of the items discussed in the previous pages. These items, the coffins, stelae, papyri, shabtis and their containers and canopic containers, appear to have been essential objects. However, various additional items were also included in burials. These additional items are infrequently found the burials of elite Theban women in my two databases and thus I have termed them "miscellaneous."

Painted wooden hawks and jackals (Anubis figures) were often found in the tombs of women. In recorded archaeological contexts, these wooden statues were typically found on top of qersu coffins (Aston 1987, 627).

Wreaths of flowers and leaves were commonly found in tombs throughout the eighth-sixth centuries BCE. They are found on top of coffins, between inner and outer coffins, inside coffins and sometimes over the wooden statues that were placed within the tomb (Aston 1987, 629).

One type of "object" that has not been discussed in any great detail in Egyptological literature is that of animal burials in tombs. Ikram (2005, 1-4) lists some examples of pet mummification in tombs with owners. The earliest pet burials at Tarkhan, found in Grave 2052 and dated to the archaic period, featured donkey and duck burials. These animals often had their own coffins. In the New Kingdom, a mummified baboon and horse were found outside of Senenmut's tomb (TT 71). Outside Theban Tomb 11, which was discussed in Chapter Three as a tomb that was reused in the eighth-sixth century by the families of several women,¹⁸ the Djehuty mission found a monkey mummy (Ikram 2005, 2), but it is not clear if it can be dated to the time of the tomb's original foundation or if was part of the Third Intermediate Period reuse.

Animal symbolism was frequently found in the tombs of ancient Egyptians. Monkeys and baboons appear often in tomb paintings from the Old Kingdom through the New Kingdom. They are associated with activities of dancing and music, and at times even play an instrument and imitate the singer in the scene (Vandier d'Abbadie 1964, 169). There was a long and close association in ancient Egypt of simians with the realm of music, dancing and the afterlife. One monkey burial is known from a tomb in the Valley of the Kings from the time of Amehotep III (Kessler 2001, 431). Tombs KV 50 and 51 contained mummies of monkeys, dogs and ducks (Ikram & Dodson 1998, 132).

¹⁸ Isaa, Theheber and Isetenamen (Appendix A, records 201, 202 and 203).

Pet burials remain somewhat mysterious. The first examples are from the Third Intermediate and Late Periods. At Medinet Habu, it seems, pet burials were confined to monkeys and/or baboons, and not other animals, such as the gazelle burial(s) at Deir el-Bahari (Appendix A, records 52, 65 and 151). Was this perhaps a result of the close association of monkeys with the musical realm, the realm in which these women functioned? The inclusion of animals in the burials of Singers in the Residence of Amen may have reinforced the status of these women. Due to the scanty evidence, however, one cannot readily correlate animal burials with reinforcing the status of women.¹⁹

I.vii. The value of the burial assemblage

With a few exceptions, the funerary assemblage in female burials conforms to the general picture that has already been painted by the works of previous scholars. But since there are few detailed analyses on how women used their objects to mark distinction, it is productive to look at how these objects worked with the different levels of their materiality to create, mark and maintain the differences between groups of women.

From the brief overview of the various objects that constituted the “typical” burial assemblage of the eighth-sixth centuries BCE, it is clear that the elite Theban women in this study included all these elements in their burials. It is evident that these objects functioned at multiple levels. Each had important ritual and magical purposes in ensuring the continued welfare of the deceased in her afterlife; at the same time, attention to the details and evolution of these objects throughout the entire period suggests that they also functioned at a more “down-to-earth” level, that of marking distinction in rank and status. Each category of object functioned to mark the social status of its owner in not only its decorative and inscriptional content but also in its very materiality. The different types of material used—papyrus, stone, faience, wood—and the forms these objects—as anthropoid or *qersu* coffin, dummy canopic jar or hollowed out—also served overtly to mark the relative differences among individuals and between different groups.

II. THE ANALYSIS

As the introduction of this chapter stated, one of the goals of this chapter is to look at correlations between groups of women, as indicated by their titles, and the tomb objects that were typical of the period. More importantly, these patterns of distribution will be further analyzed in order to examine how elite Theban women used these objects to create, mark and maintain their identities. To do this, I return to my two databases.

Such an analysis is made difficult by a number of issues, the foremost being the poor state of preservation of archaeological context. The poor archaeological contexts of the funerary evidence discussed in this dissertation are especially seen in the materials that

¹⁹ Ikram (2005, 4 and 15, n. 3) references a man named Hapymin who was buried at Abydos with his pet dog curled up at his feet. This tomb has been dated to Dynasty 30, but an early Ptolemaic date has also been suggested.

comprise the Tombs and Contents database. With the exception of two of the three intact tombs excavated by Quibell in the Ramesseum, none of the tombs attributed to women were found intact; they were either disturbed or looted, resulting in very fragmentary pictures of the elite female assemblages of Thebes in the eighth-sixth centuries.

A second, related, issue is that the poor preservation and documentation of elite female mortuary archaeology mean that the sample sizes used in this dissertation is small. Again, the small dataset is especially seen in the Tombs and Contents database.

The disturbed contexts of the tombs and burials of elite women in the Tombs and Contents database also means that for the most part, there were no bodies found in the tombs and graves, only the remains of funerary objects. The funerary objects indicate that there were also tombs that were occupied by many individuals. Not all the funerary objects were inscribed which makes it difficult to assign particular objects to particular individuals. In my analysis I have chosen to treat each attested name as an individual and each individual as a unit of analysis.²⁰ In multi-occupant graves or tombs, when it was not possible to ascertain individual ownership of funerary objects, I attribute the objects each individual.

The fragmented preservation and disturbed contexts of elite female burials in Thebes has resulted in a limited and imperfect Tombs and Contents dataset. To a lesser degree, the same issues apply to the Funerary Objects dataset, which has its own additional handicap of lack of archaeological context. The objects in this second dataset, the Funerary Objects database, are stylistically attributed to Thebes and also stylistically dated to the eighth-sixth centuries. Given these issues, at this point, the observations and conclusions regarding the distributional patterns of funerary objects belonging to elite women are preliminary and tentative and more data will be needed to determine their validity.

II.i. Tombs and Contents Database

The Tombs and Contents Database (Appendix A) contains the burial contexts of sixty-three women. Of these sixty-three women, fifty-eight were buried with funerary objects. As mentioned above, in the case of multiple or family burials, such as QV 43 and 44 or TT 11, it is sometimes not possible to pinpoint and attribute every object to a single individual. In these cases I have chosen to attribute the objects to each person in the tomb. Forty-three women had coffins in their tombs. Twenty-one women owned shabti figurines and twenty women had shabti boxes or were buried with shabti boxes. Twelve women also had cartonnage, and thirteen women were found with additional items such as jewelry or statuettes in their burials. There were indications of bead nets associated with thirteen women. Eleven women owned canopic jars and ten women had statuary, such as figures of

²⁰ I do this in contrast to other works, such as Richards (1992, 99), in which they treat graves as units of analysis. Richards was faced with the same issues of archaeological preservation in that most of the burials she analyzed were plundered quite thoroughly in the past. Thus, she treated the graves as the unit of analysis, even when multiple burials were present. Richards did not use absolute quantity of the artefacts as units of analysis but used instead the presence or absence of artifacts as signifiers. And I adopt this aspect of her methodology in my analysis.

the Sons of Horus or Ptah-Sokar-Osiris statues, in their burials. Contrary to the pattern found in the Funerary Objects corpus in which wooden stelae was a frequently occurring object (discussed below), only five women had wooden stelae, and only two women had animal burials associated with their burials. Lastly, any indication of canopic boxes was found with only one woman (**Table 1**).

The picture formed by the funerary assemblages in the Tombs and Contents database is interesting. Coffins constitute the most prevalent object in the corpus, followed by shabti figurines. Stelae, one of the most important object types to have in a burial, were not frequently found *in situ*. This is perhaps unsurprising, as all of the tombs and burials in the corpus were found disturbed, either by modern activities or robberies in antiquity. As fairly portable decorated objects, stelae would have been easily removed from the tombs by tomb robbers and sold to private and museum collections. In antiquity, they may have been discarded as they were less easily usurped than coffins or had less usurpation value than coffins.

Despite such handicaps as incomplete assemblages, there are some interesting aspects of the funerary practices among the different groups of Theban women in the Tombs and Contents database (**Tables 2** and **3a-j, 4a-i**). Overall, Ladies of the House owned an overwhelming percentage of the objects (**Table 2**). This is neither surprising, nor likely a useful observation, as the title of Lady of the House was pedestrian, held by most elite and even sub-elite women (see Chapter Two). More interesting patterns appear when one examines this title in conjunction with additional titles.

For example, the woman Tjeserperet (Appendix A, record 144), the daughter of Pawen and Taremetenbast, was a Lady of the House and a royal nurse during Taharqa's reign (Porter & Moss 1964, 674; Brugsch 1968, 1445 [55]). Her funerary assemblage was quite rich, consisting of a *qersu* coffin (which Taylor has suggested was possessed by only the upper echelons of society), shabtis, shabti boxes, alabaster canopic jars and canopic box, a wooden Ptah-Sokar-Osiris statuette along with a basket in which was placed a metal mirror, a jar of kohl and a wreath of flowers. By any estimation this was a rich burial.

Aside from the Ladies of the House, we see that the next group that constituted the majority of owners of funerary objects were women without any titles (**Table 2**) and subsequently, somewhat equally distributed between Sistrum Players, Singers in the Residence of Amen and the Chantresses, with the Singers in the Residence of Amen seemingly possessing the greatest variety of objects (**Tables 2**).

What is of interest especially is the phenomenon that women without titles owned the most variety of objects (**Table 4i**). They owned a variety of objects made of a variety of materials. Some women had very high quality coffins, a category of funerary goods that Taylor (1985) and Elias (1993) suggested can be correlated to status. These eighteen women in my corpus were women who, if they had any recognized titles, did not indicate them on their funerary objects. Thus I have chosen to assume that they did not possess any titles. Despite not possessing any titles of overt elite membership, these women apparently owned a

large amount and wide variety of funerary objects that served to mark elite status.²¹ In the Tombs and Contents corpus, even in the rather rarely attested group of wooden stelae, one title-less woman owned a stela and made up 20% of the stela owners (**Table 3j**).²² Over 30% of women who owned funerary objects were women without titles. Fifteen title-less women made up 34% of coffin owners; seven women constituted 33% of shabti owners; eight women constituted 40% of shabti box owners; and 53% (seven women) of owners of bead netting and 48% (5 women) of owners of jewelry, cosmetic and other luxury items did not have titles.²³ Although the dataset is small, nevertheless the pattern (which is also seen in the Funerary Objects corpus below) suggests that while these title-less women were not members of the aristocracy, they may have formed the sub-elite or middle class of Theban society who could afford to own funerary objects in quantity.

Aside from the Valley of the Queens group, which contained a large group of title-less women, heterogeneity characterized the women without titles, reinforcing the possibility that they formed a sub-elite group with varied amounts of wealth. These women were buried in a variety of locations, ranging from south of the Ramesseum to Deir el-Bahari. A tomb group of title-less women found at Deir el-Medina consisted of three women and an infant (Appendix A, records 141, 142, 143) interred in a roughly hewn tomb, in plain, unpainted wooden “sarcophagi.” Although the coffins were unpainted, the bodies were apparently wrapped in eleven layers of bandages, and some scarabs and amulets were also found. Another title-less woman, Tashaiu (Appendix A, record 160), was buried in the hall of offerings of Hatshepsut’s mortuary temple. As mentioned in Chapter Three, Polish-Egyptian researchers have advanced the theory that Deir el-Bahri was used for the burials of the royal families of Dynasties 23 and 25. Tashaiu’s funerary objects did not indicate any titles, but Elias (1993, 263) suggested that she was an ancestor of the Dynasty 26 vizier Nespakashuty, the owner of TT312. Tashaiu’s funerary context was also quite rich, although no coffins were found. Gauthier reported that she was part of a possible group burial containing enough grave goods for at least eight people. The grave goods consisted of shabti boxes, wooden Osiris statuettes, wooden falcons, wooden jackals and cartonnage masks.

The remaining title-less women were found in the Ramesseum by Quibell or in the vicinity of the Ramesseum, (Appendix A, records 195, 212, 213). Overall three burials had very few associated objects; merely the bare minimum requirements of coffins. The anonymous woman in record 213 had a wooden statue of a Son of Horus. An anonymous

²¹ It is possible that women with titles had possessed a large amount of funerary goods and were more thoroughly robbed out in antiquity. However, the women without titles also owned high-quality goods, not just a large amount of goods.

²² In this case I am fairly confident that she did not possess any titles. A stela possesses sufficient surface area for the inclusion of many titles if one desired as evidenced by the multitude of stelae that bear the titles of their respective owners. While it is possible that smaller objects such as shabti figurines lacked sufficient space for the inclusion of titles, I tend to assume that the lack of a title in the inscriptional evidence reflects the absence of a title in historical reality.

²³ This may be in part due to the uncertainty of the tomb context. A large portion of title-less women in my corpus was found in the Schiaparelli excavation of the two Valley of the Queen tombs. These tombs have never been comprehensively studied and published, and the groups of tomb assemblage remain ill-defined. This makes much of what is indicated in the database generalizations applied across the board. I assume that the women in this tomb had the objects that were indicated in the published report and subsequent study by Aston. So it is likely that the data is somewhat skewed.

woman (Appendix A, record 28) buried in the area south of the Ramesseum had only a coffin, while Nesmut (Appendix A, record 30), buried also at the south of the Ramesseum, had a rich burial containing a set of dummy canopic jars, two heart scarabs, copper coverings for the mouth, tongue and genitals, twenty-one scarabs, a necklace of wadjet eyes, beaded necklace, lapis falcon and Hathor head amulet. Another anonymous woman (Appendix A, record 80), buried at the Asasif, was found possessing only a wooden anthropoid coffin. The richness of burials of women with no titles suggests that even if they did not belong to the aristocracy of Thebes, they had sufficient wealth to be considered sub-elite or even elite.

Aside from Ladies of the House and women without titles, Sistrum Players (**Table 4e**) and Singers of the Residence of Amen (**Table 4c**) stand out as having the most varied types of funerary materials in their tombs. They consistently comprise the highest percentage of the women with different funerary objects. Between the four Sistrum Players, their funerary objects comprised eight of the eleven categories studied in this work. Sistrum Players, however, constitute only a small percentage of the entire corpus of women, and their limited number means that not much can be said about the status of Sistrum Players as a group in Theban society of the eighth-sixth centuries BCE.

The Singers in the Residence of Amen are of more interest. These Singers appear to form a unique and homogenous group. The only title ever attested on their funerary objects is that of Singer in the Residence of Amen, and also their burials tend to contain the objects, such as coffins, stone shabtis and canopic jars, that express the highest status. Within this homogeneity, however, their burial goods displayed great variety in types and material. This diversity in objects is also seen in the Funerary Objects corpus, where women with the title of Singer in the Residence of Amen are attested on offering tables, papyri, door jambs, Ptah-Sokar-Osiris statuettes, stelae and coffins (See discussion on the Funerary Objects corpus below).

At Medinet Habu, four of the Singers in the Residence of Amen had shabti figurines in their tombs. The shabtis were made from a wide range of materials. Desehebsed's shabtis (Appendix A, record 15) were large stone figurines with abundant text, resembling the stone shabtis that accompanied the burials of members of the Kushite royal family and the contemporary high Theban officials (Aston 1987, 582). In the tomb of Meresamun (Appendix A, record 53, MH tomb 6) Hölscher found greenish faience shabtis inscribed with the title of God's Wife, although they were unlikely to have belonged to Meresamun. Faience shabtis were also found in the tomb of Neith... (Appendix A, record 60), as well as in large quantities in the tomb of Nesterwy (Appendix A, record 67) the daughter of Rudamun. Similarly, Ankhamenirdis' tomb (Appendix A, record 151, MMA tomb 56) also held shabtis,²⁴ while at Deir el-Bahri, the tomb of Ankhshepenwepet held a number of crude mud shabti figurines, likely an example of Aston's type K (1987, 582). It appears that the seemingly lack of uniformity in the burial assemblages of the Singers in the Residence of Amen echo their burial forms and location (discussed in Chapter Three). It may be that the Singers in the Residence of Amen had greater freedom of individual expressions in their burial, a point previously mentioned in Chapter Three.

²⁴ It is unclear if they were faience, as Winlock (1942, 98) did not specify the material.

Interestingly, the tomb of Ankhamenirdis also contained the body of a gazelle, which Winlock (1922; 1942, 98) suggested was a pet. Two tombs at Medinet Habu also held the bodies of animals, in these cases, those of monkeys. If one assumes that the graves situated near the tombs of the God's Wives of Amen and in the Great Temple at Medinet Habu belonged to Singers in the Residence of Amen (as discussed in Chapter Three), then Singers in the Residence of Amen formed the majority of women who were buried with animals/pets.²⁵ The only other woman in whose tomb animals were found is that of a royal wife, whose name has not been preserved (**Table 3k**). Daressy (1901, 135-136) dated this tomb to Dynasties 25 or 26 and reported that in this tomb (Wadi Hagi Hamed 1), he found fragments of finely made pottery canopic jars inscribed for a royal wife. In the Wadi Hagi Hamed tomb he also found two dog's heads.

It appears that a typical assemblage for the Singers in the Residence of Amen (**Table 4c**) comprised coffins, canopic jars and chests, hundreds of shabti figurines and their containers and amulets. Although the items may have been standardized, the compositions/materials from which they were made were not standardized. This could reflect either the economic power or resource of any individual Singer or the manifestation of certain ideas of identity and choice, or both. Perhaps Diesehebsed chose the materiality of the serpentine stone for its ability to evoke contemporary royal and political associations, while Amenirdis's 266 (presumably at one point the full set of 365 workers and 36 overseers) shabtis suggest a preoccupation with the economic demands of living a comfortable afterlife.

One additional interesting note is that none of the Singer's burials seem to indicate the presence of stelae. There were no fragments of stelae, nor, judging from the published information on their tombs, were there spaces or niches for the display of stelae. This may have been a result of the architecture and setting of the tombs of the Singers (see Chapter Three) since stelae were typically set up in family vaults, to presumably distinguish the individual (Saleh 2007), or in tomb chapels, as suggested for burials at the Ramesseum. The Singers in the Residence of Amen, by contrast, had small individual single-chambered subterranean tombs that would not have been conducive to the display of stelae. Since there was only one occupant, there may not have been a need to distinguish oneself in a tomb for only one occupant. Additionally, without a superstructure for the tomb, the Singers in the Residence of Amen would have had no display space. Finally, if indeed the Singers conceptualized the mortuary temple of Ramesses III as a mortuary chapel for themselves, they had at their disposal, on a much grander scale, texts and spells that might typically appear on stelae.

Overall, Chantresses of Amun (**Table 4d**) did not seem to have had many extra accoutrements. Aside from Ladies of the House, Chantresses were the next group to have the most cartonnage, whereas no cartonnage was indicated in the tombs of the Singers in the Residence of Amen. Chantresses also had 20% (1 stela) of the wooden stelae (**Table 3j**). But aside from these two major items, very few additional funerary objects were found in their burials. Admittedly, much of this must be due to the imperfect state of preservation, as many of the tombs were plundered.

²⁵ Once again, due to the limited quantity of women in my dataset, this observation remains suggestive and will need to be confirmed with further research.

With one exception (Appendix A, record 170, Udjarenes),²⁶ all the Chantresses were interred in family burials. The group context of the Chantresses burials would make it difficult to distinguish uninscribed objects. They may have also set up funerary stelae either above the burial or perhaps in another location for commemorative purposes.²⁷ The archaeology of the Chantresses' tombs suggests that the burials were situated apart from the public commemorative space (See Chapter Three discussion). Udjarenes' burial was excavated out of the rubble of the decrepit Dynasty 18 temple and with the passage of time the more portable objects such as canopics and shabtis may have become disturbed and lost or robbed. The burials in TT192, especially that of Tashebet (Appendix A, record 187), also suggest the possibility that some of the Chantresses chose not to use elaborate containers for their viscera. Habachi (1958, 338ff) noted that in Tashebet's coffin there was a linen wrapped package placed between Tashebet's legs. He suggested that it was a fetus, but another possibility is that it was a package encasing her organs.

Remnants of the burial assemblages in the tombs of the nine Chantresses (**Table 4d**) seem more restricted, consisting of coffins and cartonnage and some organic materials such as flower wreaths. This distribution of materials may be an accident of preservation, but one cannot eliminate the possibility that certain groups of women had their own protocols of funerary materials to be included in their burials. Perhaps women who were chantresses were limited to including only coffins, cartonnages and stelae in their burials (as evidenced in the Funerary Objects discussion below). The fairly sparse burial assemblages of the Chantresses have implications regarding a variety of factors—economic power, membership requirements and/or personal aesthetic—that contribute to their identity expressions.

As for the remaining title categories, six Ladies of the House also possessed the title of Noblewoman (**Table 4b**). As I previously discussed in Chapter Two, the title of Noblewoman never appears alone, and is usually found in conjunction with the title of the Lady of the House. Six Noblewomen constituted almost 10% of the Tombs and Contents corpus (see Chapter Two, **Figure 2**) and demonstrate a very random distributional pattern of object ownership ranging from constituting 60% (3 women) of the owners of stelae to less than 7% (3 women) of the owners of coffins (**Table 2**). This fluctuating pattern is due to the small sample size in which three of the six Noblewomen (Appendix A, records 24, 112, 156), who were also Ladies of the House, owned all these objects. Two of these six Ladies of the House and Noblewomen were also Sistrum Players. The other four were Ladies of the House and Noblewomen only. Two of these women were married: Heribsens' (Appendix A, record 156), daughter of Ankhpahered (v) the vizier and judge of the palace, husband had ties to the royal family of Dynasty 22 (Bierbrier, 1975, 91). The other married Noblewoman was Tamit, who was a daughter of the Libyan royal family. She was also a Sistrum Player. Her burial assemblage was quite extravagant, consisting of four nested coffins, one more than the usual. She also had cartonnage, a scarab amulet and small painted Osiris statuette. More data are needed to determine any uniformity of pattern in the distribution of funerary goods among Noblewomen.

²⁶ Udjarenes was buried in a pit in the floor of the Middle Terrace of Hatshepsut's temple at Deir el-Bahri. In that situation, it appears likely that only the coffin and smaller items such as jewelry on the body would have been included.

²⁷ Such was likely the case for the women who reused the tomb of Kheruef (TT 192) (Records 185, 186, 187, 189, 191 and 200).

II.ii. Funerary Objects Database

In the Funerary Objects Database, 108 stelae account for 50% of the corpus.²⁸ Coffins and cartonnage account for about 40% of the evidence (87 attestations of coffins and cartonnage), with the majority (79) being coffins (**Table 5**). The remainder of the evidence consists of fourteen women known from papyri, seven women from their shabtis and two women from offering tables and one woman from a Ptah-Sokar-Osiris figurine. With two exceptions all the objects belonged to the women whose names appear on them.²⁹

As in the Tombs and Contents corpus, Ladies of the House owned the greatest number and variety of objects in the Funerary Objects corpus (**Table 6a**). Of the 102 wooden stelae in the Funerary Objects corpus, sixty-five belonged to Ladies of the House. Of these, forty-eight belonged to Ladies of the House without any additional titles. Ten wooden stelae belonged to Ladies of the House who were also Noblewomen (**Table 6b**). Sixty Ladies of the House were attested from their coffins; fifty-two of these had no additional titles. Five Ladies of the House formed the majority of the owners of cartonnage. Interestingly, of the thirteen owners of funerary papyri, which constituted the third most numerous category of objects bearing titles, Ladies of the House did not comprise the majority, but rather Chantresses owned most of the papyri (**Table 6c**).

Of the twenty-five Singers in the Residence of Amen, thirteen Singers are attested from stelae, and seven Singers from coffins. The remaining Singers in the Residence of Amen are attested from an offering table, door jamb, papyri, Ptah-Sokar-Osiris statuette and tomb relief (**Table 6d**). The thirty-eight Chantresses of Amen were attested on seven stelae, six coffins and four cartonnage cases. Interestingly, fourteen women were attested from papyri, of which one (Appendix B, record 23; footnote 29) was mentioned in her husband's papyrus. Three of the Sistrum Players (**Table 6e**) are known from their stela; while one is known from her coffin. The two Attendants of the God's Wife of Amen (**Table 6f**), one of whom is also a scribe (**Table 6g**), are known from their stelae.

There were twenty-eight women without titles indicated on the funerary objects (**Table 6h**). Nineteen women had stelae, six had coffins and one had cartonnage. The nineteen women who owned stelae constituted the second major group of women who owned stelae. The six title-less women with coffins equaled the number of Chantresses with coffins. Once again we see that, as with the pattern that was found in the analysis of object-title relationship in the Tombs and Contents corpus, women without titles made up a significant portion of property/object owners.

II.iii. Conclusions

The picture painted by the analysis of the two corpora suggests that one needs more closely to examine scholarly conceptions of the constitution of elite Theban society. Such

²⁸ Of these 108 stelae, 102 are made of wood, three of stone, and the material of three stelae were not indicated in their publications.

²⁹ NesyKhonsu (Appendix B, record 11) is attested on the coffin a male relative, Amenemopet, and Hennetawy (Appendix B, record 23) is attested on the papyrus of her husband.

reflections on the constitution of elite-ness are especially critical when applied to ancient Egyptian women, since, as a category of analysis ancient Egyptian women remain poorly defined. The prevalence of title-less women—easily thought of as lower status due to their lack of titles—who had access to a variety of status marking objects suggests that scholars should not assume that the aristocracy were the only ones to possess these objects. One should also not assume that social status necessarily equated wealth, nor that those without hereditary titles, bureaucratic offices or religious responsibilities were unable to provide themselves with or did not have access to high quality funerary objects. The picture of the elite Theban women of the eighth-sixth centuries formed by the inscriptional and archaeological evidence is complicated. The social hierarchy of Thebes in the eighth-sixth centuries BCE comprised of more than women belonging to royalty and the aristocracy, as indicated by their titles, but must include also title-less women who perhaps had the economic power to afford substantial burials for themselves.

In its most fundamental aspect, each object in the burial assemblage functioned as a status marker. Each object marked status due to the inscriptions written on them detailing the titles of the owners. Furthermore, the quality of workmanship of each object demonstrated the status of its owner. The quality, decorations and inscriptions on these objects also represented substantial economic investment on the part of the tomb owners.

There is a natural tendency to equate elite status with the possession of wealth. But were only the elites wealthy or the wealthy, elites?³⁰ Based on the analyses of elite female burial practices in Thebes conducted in Chapters Two, Three and the current chapter, I define “elite” as possessing a combination of wealth and status as indicated by titles. The possession of titles was the basic element of elite status, but having sufficient wealth to afford a burial that was similar to people with titles was also a strategy to elevate a woman to elite status or demonstrate the appearance of elite status. It may be that women of wealth were able to assume the economic burden while women of status were able to obtain materials at a reduced cost. The economics of Egyptian burial practice and its role in status and identity creation is examined in more detail below.

III. THE ECONOMICS OF BURIAL

It is often said that the study of Egyptian culture is the study of the mortuary practices of the elite. Many scholars (most recently, Roth 1988, 52; Wilfong 1997, 9; Baines & Lacovara 2002,6; Cooney 2007a, 2007c, 247) have pointed out that the preparation for death—tomb building and decoration of the tomb, provisioning of burial goods and the endowment of a mortuary cult—involved a significant investment of wealth which the poor would not have been able to afford. Several scholars have examined the economics of ancient Egyptian burial. Some scholars, such as Černý and Janssen, did this in the context of study of the general economy of ancient Egypt, especially during the Ramesside Period,

³⁰ The current royal family of England provides a good modern example for the distinction between elite status and wealth. While those immediately in the line of succession, Princes Charles, William and Harry, possess both royal titles and wealth, other members possess titles, but live a fairly modest life. The most evident example is that of Sarah Ferguson, the Duchess of York, who uses her title (with its appearance of elite status) to obtain wealth, in such forms as spokesperson for various products.

using the inscriptional records found at Deir el-Medina. Janssen's (1975) volume on commodity prices from the Ramesside Period remains the most comprehensive study of prices at Deir el-Medina; this study included a section on funerary goods (Janssen 1975, 209-248). Recently Cooney (2007a; 2007b; 2007c; 2008a) published a number of studies examining the economics of burial, once again using the evidence from Deir el-Medina. The Deir el-Medina material is Theban. Moreover, the majority of the data dates to the Ramesside Period, therefore not too far removed in time from the eighth-sixth centuries BCE. Although, as Janssen (1975, 562) cautioned, we cannot view the evidence from Deir el-Medina as representative of the economic life of the rest of Egypt, as the best studied corpus of textual material, this evidence serves as the best comparanda currently available to me. The commodity prices from Ramesside Deir el-Medina, outlined in Janssen (1975) and supplemented by Cooney (2007a; 2007b; 2007c), offer some rough estimates of the comparative economic burden an Egyptian woman had to assume in order to provide a beautiful burial for herself.

The ideal Egyptian burial of eighth-sixth centuries BCE would have included not just the tomb or a burial chamber, but also accompanying goods and commodities. The distribution of artefacts from both databases as well as previous studies³¹ suggests that the basic items required were: a coffin set, ideally three cases; a stela; a complement of shabti figurines in their boxes; canopic jars, preferably in their own containers and protective amulets such as heart scarabs. Additional items might include beaded nets, funerary papyri, Ptah-Sokar-Osiris statues and items of jewelry, mirrors, cosmetics and accompanying pets. It would be instructive to estimate the general order of magnitude or extent of resources required to acquire goods for the ideal burial.

Cooney (2007a, 117; 2007b, 70) follows Janssen (1975, 214-16; 234) in pointing out that prices for coffins varied according to variables such as material, quality and craftsmanship of the decorative and inscriptional programs.³² According to Janssen (1975, 216 table 29), the price of an innermost coffin was between 15-40 *deben*³³ with additional decoration fees of between 2-7 *deben*. The large anthropoid coffin cost between 15-20 *deben* and the outer sarcophagus was around 21 *deben*. Thus, a set of three coffins would be at the very least be priced at 53 *deben*. Cooney's (2007a) analysis of the evidence puts the prices

³¹ For previous studies, refer to the opening paragraph of this chapter.

³² Here also it is useful to refer to Richards' (1992, 100-119, table 2) dissertation in which she provides two wealth indices. The value of each raw material was evaluated based on the distance of its source from Egypt, the modes of its transportation, the method of its extraction, its hardness as it affects manufacturing and its cultural value as indicated in the historical records of the Middle Kingdom.

³³ Prior to the Hellenistic Period, Egypt did not adopt extensive use of coin currency. In Dynasty 29, Achoris struck silver coins to pay Greek mercenaries (Curtis 1957, 71). During the pharaonic period there were three major systems for money or prices of commodities. The most frequently used was that of comparing the value of a particular commodity against a certain weight of copper, called *deben*, which averaged about 91 grams. The second way of expressing prices was by comparison with a weight of silver, called *snjw*, which was roughly equivalent to five *deben*. The third expression of prices, the *khar*, was a measure of grain. The average Egyptian was paid a set amount of *khar* as rations. To some extent these prices are convertible, however, in the economic records from pharaonic Egypt all three terms appear, and often together (Janssen 1975, 101-111), which suggests that there were instances when they could not be used interchangeably. Thus one item may be listed as worth 5 *deben* while another item may be listed as valued at 5 *khar*. This phenomenon is what Janssen (1975, 543) calls a "concrete way of thinking in relation to commodities and a vagueness in relation to prices."

of funerary goods at slightly higher values. She writes that in the New Kingdom, a decent quality anthropoid coffin averaged about 25 *deben* (Cooney 2007b, 87, 113).

For a concrete comparison,³⁴ one *deben* can buy an Egyptian of the New Kingdom about ten loaves of bread, and five *deben*, a goat (Cooney 2007a, 117). Therefore, for five goats, an ancient Egyptian would get a fairly good quality anthropoid coffin. A mummiform coffin averaged about 25 *deben*, not including the cost of construction, decoration and material. Once these costs were factored in, the mummiform coffin would cost the ancient Egyptian an average of 45 *deben* (Cooney 2007b, 87-95). Meanwhile, the outermost coffin cost about 46 *deben* and the inner coffin, including mummy board and decoration, was an additional 39 *deben*. Thus, the full set of coffins for a New Kingdom Egyptian would be, at the lowest price, around 130 *deben*, or 26 goats, a veritable flock. It does appear, therefore, that to afford even the most basic component of a proper burial meant the expenditure of a significant amount of capital for the individual.

Coffins, however, only constitute a small part of the proper burial. Janssen (1975, 243) gives the price of a set of 40 shabtis at about 1 *deben*. Generally, when there were sets of shabtis, the women in my corpus had hundreds. During the eighth-sixth centuries BCE, the average set of shabtis was 401. Thus one could perhaps suggest that a set of 401 shabtis was valued around 10 *deben*.³⁵ A shabti box cost about 2 *deben*, and it appears that one source (Pap. Berlin 10485) listed the price of three canopic jars at 5 *deben* (Cooney 2007a, 126). A painted (and presumably customized) papyrus roll of the Book of the Dead would cost about 60-100 *deben* while the unpainted ones were much cheaper at around 15 *deben* (Janssen 1975, 242-4). Wooden statues of tomb owners ranged between 5-15 *deben*, and perhaps other statues such as Ptah-Sokar-Osiris statues would have been comparable or even cheaper in cost depending on size, material and quality. Amulets and necklaces of various materials were between 1-3 *deben* and 5-8 *deben* respectively. And lastly, a mirror of copper or bronze and wood, most likely valued by weight, would have cost around 9 *deben* (Janssen 1975, 301-2). In total, the average cost of a fairly complete funerary assemblage would have been between approximately 245 and 275 *deben*.

To gain a clearer picture of the economic burden of burial, one only has to compare the average cost of burial to the average wage of an Egyptian worker at Deir el-Medina in the Ramesside Period.³⁶ This is also keeping in mind that the workers living at Deir el-Medina were specialized laborers and artisans who were responsible for the construction and decoration of the tombs of the New Kingdom kings. As highly skilled and specialized technicians they may have been paid higher than average wages.

³⁴ The examples and prices in the following discussion are taken from Cooney (2007a, 2007b, 2008) and Janssen (1975).

³⁵ This is only a suggested price given the available evidence. One may argue that differences in quality of shabtis in the New Kingdom and eighth-sixth centuries would have to be factored into the argument, in which case one can also suggest that a set of shabtis (40 shabtis for the New Kingdom and 401 shabtis for the Third Intermediate Period) might average 1 *deben*. In the end, a difference of 9 *deben* does not greatly affect the overall scale of the economic burden assumed by an ancient Egyptian when he or she set out to assemble a complete set of funerary goods for their burial.

³⁶ The following discussion on the wages of a workman is taken from Janssen (1975, 455-493).

At Deir el-Medina in the Ramesside Period, the average workman with a family,³⁷ which could include up to ten people, was paid 1 bushel of emmer wheat (10 L) a day, which equaled four *khar* per month. In addition, the workman was paid a monthly ration of 1½ *khar* of barley. Thus, the monthly wage in grain of the workman was 5½ *khar*.³⁸ One *khar* was usually equivalent to about two *deben*; thus, the average monthly wage of a workman was about 12 *deben*. A three-coffin set of average quality (average cost of about 130 *deben* as suggested above) would then be equivalent to almost 11 months worth of wages, quite an economic burden for a man with a family. The additional items of the burial assemblage (total average cost of between 115 and 145 *deben* and therefore another 11 to 12 months worth of wages) would then make the material cost of the complete burial, in terms of objects alone, about 2 years wages.

Given the very real economic burden of preparing for burial, it is no wonder that Egyptologists tend to think of all those who had tombs and goods as elite. Unfortunately, too often we implicitly conflate “elite” with “aristocracy” underscoring the assumption that only those with titles had economic resources or that the presence of titles automatically meant the presence of economic capital. The picture painted by the women of Western Thebes, however, suggests that there was more complexity involved in the ability to equip oneself with a proper burial and prompts us to think about the conflation of status,³⁹ power and wealth.

IV. DISCUSSION: ECONOMIC AND SOCIAL CAPITAL AND THE CREATION OF STATUS AND IDENTITY

One should now reexamine what one means when using the term “elite.” Too often the word “elite” has been conflated with “aristocracy.” It appears not all the Theban women in my databases were members of the hereditary aristocracy or the temple hierarchy (who also were often members of the hereditary aristocracy). Yet, despite their title-less state, certain women could afford very rich burials with objects that were markers of identity and status. Cooney (2007c, 273) argued that funerary objects both transfer and enhance the wealth and status of the deceased from this life to the next. The mechanisms of this transfer need to be explored in more detail. One useful approach to examine the mechanisms and concepts of how objects transfer and enhance personal status, and consequently, identity, is through the application of some of Pierre Bourdieu’s ideas of capital.⁴⁰

³⁷ A single workman without a family would have been paid considerably less since he would have had fewer mouths to feed.

³⁸ The workmen were also given additional rations of protein, mostly in the form of fish, vegetables, oil and cakes as wage for their work (Janssen 1975, 264). For the most part, the additional items can be considered perishable items and probably could not have been consistently used as a form of currency.

³⁹ Status, as it has been emphasized throughout the chapter and the dissertation, could be economic or social, but not always the same thing.

⁴⁰ I focus on Bourdieu’s ideas of capital as they inform power dynamics and not in their application to Marxist ideas of class production.

IV.i. Bourdieu and capital

In his book, *Distinction* (1984), Bourdieu set forth to examine the dynamics of social relations between individuals and between groups. He suggested that people distinguish themselves from each other and from their groups by the way in which they classify the world and things around them. As he wrote, “social subjects, classified by their classifications, distinguish themselves by the distinctions they make” (Bourdieu 1984, 6). The ability to make such distinctions, for example, to distinguish types and qualities of funerary objects, is the product of upbringing, education, and the possession of different types of capital. Having different forms of capital allows the agent to decode, interpret and behave in certain ways that in turn mark or distinguish his or her social position (or status) from others. Although Bourdieu’s *Distinction* is a volume examining the creation and maintenance of social classes (LiPuma 1993, 29), his ideas on capital, its accumulation, and an agent’s capability of using capital through conspicuous display,⁴¹ are also useful for looking at how the women of Thebes may have established, defined and maintained their social identities.

Bourdieu sees human interactions as power relations, status definitions and distinction. Status and social roles consist of much more than just inherited status, but rather their expressions and perceptions involve a slew of factors. These factors are in fact codes that inform explicit and implicit schemes of perception and appreciation and feed into the acknowledgement and expression of status (Veblen 1899, 65). One uses the different types of capital that one has to distinguish oneself as belonging to a certain social status. Moreover, one uses the different types of capital to distinguish oneself within groups of people of the same social status.

Bourdieu discusses a number of different types of capital, especially economic, cultural, social and symbolic capital. The total amount of the types of capital one accumulates defines one’s social trajectory and serves to reproduce or produce social distinctions and/or identities. Bourdieu characterizes economic capital as the most efficient form of capital, which can be understood as “all-purpose, convertible money from one generation to the next” (Postone, LiPuma & Calhoun 1993, 5). Economic capital is the most concrete type of capital, one that is essentially immediately and directly convertible into money⁴² (Calhoun 1993, 70).

At its most fundamental, capital is a resource, a form of wealth, which yields power (Bourdieu 1984, 69). Capital, in Bourdieu’s discussions, has to do with having the ability to perceive, understand and appreciate the codes of a particular level of society and be able to put them into practice in the form of conspicuous consumption. One’s facility to navigate and use these codes then increases the strength of his or her capital. Thus, possessing the knowledge of what type of tomb to build, and what types of objects with which to fill the

⁴¹ Bourdieu derived much of his inspiration on the mechanisms of capital from Veblen’s (1899; 1973 reprint; 60-80) ideas on conspicuous consumption. Veblen (1899, 60, 64-65) examines how the unproductive consumption and display of goods becomes evidence of wealth even if actual capital may be lacking. It is the appearance of wealth created through conspicuous consumption that creates status. Subsequently the procedures or protocols of consumption themselves become marks of status.

⁴² In the ancient Egyptian context, “money” might best be understood as wages and property rather than liquid assets of today’s society.

tomb, as appropriate to one's group affiliation, is possessing of a form of capital that ultimately establishes one's status and identity.⁴³

Cultural capital (Bourdieu 1993, 270 n. 24) has been defined as the cultural conceptions transmitted by family traditions, whose value *qua* cultural capital varies with the distance between the cultural norms of an individual's society and the cultural norms inculcated by the individual's family. Cultural capital concerns forms of cultural knowledge, competences or dispositions as transmitted through family or group membership.⁴⁴

There are close correlations in Bourdieu and other scholar's understanding of social and cultural capital. Social capital and cultural capital are immaterial forms of capital that may be embodied in various ways, such as for example, aristocratic titles. Cultural capital may be seen as the education one receives from being part of a group or society (Calhoun 1993, 70), while social capital consists of resources based on social connections and group membership(s) (Bourdieu 1987, 3). Social and cultural capitals are symbolic capital, and as such they work to create a social reality that people of all status in a given society perceive to be natural and essential (Bourdieu 1989, 18). This is especially relevant in Egypt where social order is part of the natural order, *Maat*.

Symbolic capital is capital, in whatever form, when known, recognized and accepted by others who are endowed with the same internalizations of the societal structure and ways of expressing distinction (Bourdieu 1985, 731). Societal distinctions are expressed through ideas of ranks, orders, grades and hierarchies. Therefore, titles are symbolic capital: they are socially and legally recognized. A "Lady of the House," "Noblewoman," or "Singer in the Residence of Amen" is not just someone who is known; the title indicates that the individual is one of a group that is recognized by an *official* body (the civic or religious government) that is known and recognized by all (Bourdieu 1985, 733). The title thus has value in and of itself, as it marks distinction and identity.

All forms of capital are unequally distributed among individuals and social groups (Johnson 1993, 7). It is very important to note that although the different types of capital may be convertible into each other, under certain circumstances (for example, buying stelae and coffins as a reflection of social and economic capital), they are not interchangeable.

⁴³ These ideas also tie in with Goodenough's (1965, 5) discussions on roles and status, where he agrees with Linton's (1936, 115) observation that there are ascribed and achieved identities. Goodenough (1965, 5) writes, "As regards some identities, of course, there is no choice. Having reached a certain age, I have a duty as a member of my society to present myself as an adult and as a man in all social interactions to which I may be party. However, I am under no obligation to present myself as a professor of anthropology in all interactions. Quite the contrary."

I think that Goodenough's concepts of the rights and duties that come with certain identities are much like Bourdieu's different kinds of capital. Bourdieu's capital entails the power to exercise control over the futures of self and others (Postone, LiPuma & Calhoun 1993, 4). Individuals thus try their best to maximize their capital, because as agents with capital they can affect societal change, since on one level society is structured by the differential distribution of capital (Postone, LiPuma & Calhoun 1993, 5).

⁴⁴ For example, in my life, the cultural capital of what it means to be a proper "well-bred" Chinese person is one that has been transferred to me as a child of Chinese parents who are children of Chinese intellectuals. But my understanding of this cultural capital of being a "well-bred" Chinese person may deviate from contemporary conceptions of what it means to be "well-bred" in Chinese society in China.

Having economic capital does not imply possession of symbolic, cultural or social capital and vice versa. One invests different types of capital into different fields of activities in accordance to the specific interests and needs of the field in question. The interactions between the different types of capital and how they are used allowed Bourdieu to develop what he calls a “general science of the economy of practices.” Within this “general science” one can analyze all practices, including those purporting to be non-economic, such as marking status and identity, as economic practices directed towards the maximizing of material or symbolic profit (Johnson 1993, 8). This economy of practices can be applied to the investigation of elite Theban woman in the eighth-sixth centuries, discussed in the following section.

V. CONCLUDING REMARKS: CAPITAL AND STATUS IN ELITE FEMALE BURIAL PRACTICES

If one envisions the burial practices of the Theban women as a continuing exercise in definition of their social roles and in Goffman’s (1959) “sense of one’s place” in death, then interesting things may be said about the patterns of object distribution and ownership. Clearly certain women had more social and cultural capital than others, but this did not prevent women with sufficient economic capital to enter into the dialectics of power relations to define their status and identity. One can think of the burial goods as the combined embodiment of economic, social and cultural capital, and therefore a materialization of various aspects of a woman’s identity. The tombs themselves are manifestations of such capital. From this perspective, the family groups buried in QV 43 and 44, represent people who invested shared economic capital in order to create a verisimilitude of greater social status than what their social capital may have been otherwise able to bestow upon them. That the women recorded their titles, forms of symbolic capital, on their objects indicated additional permutations of status aspirations. Clearly one must think about the materiality of the objects as multi-layered in meaning and multifunctional (Cooney 2007b, 273). At their most basic physical level, tomb objects embody the economic capital wielded by Theban women in my study. The tombs objects (and the tombs) were purchased for a price, or exchanged for service; their material, whether wood, stone or other materials, was also economically significant. Finally, the production and decoration of the tomb items also meant additional economic investment by their owners.

The possession of funerary goods was also an expression of the cultural capital of the Theban women discussed in this dissertation. The magical formulae into which names and titles of elite Theban women were inserted and written on the coffins, stelae and papyri expressed the women’s cultural capital by distinguishing their social grouping. The inclusion of religious texts and images demonstrated that these women were aware of and *comprehended* the cultural edicts of their society—that the body must be protected not just physically but magically through rituals. Furthermore, the inclusion of individualized religious texts demonstrated the women’s awareness of the social trends of proper burial practices, which consisted of a coffin set with the appropriate inscriptional repertoire that would demonstrate individual status and affiliation (Elias 1993, 850), a stela featuring the elite woman individually worshipping one or many gods (depending on the time period), and a customized papyrus as well as the various other accoutrements.

It is evident from the archaeological record that the different types of capital are convertible depending on context. On one level it is relatively easy to see and understand how the possession of significant social and cultural capital by certain groups, such as the aristocracy, also indicated that they had significant economic capital. The simple correlation of status and wealth is most clearly seen in the example of the Singers of the Residence of Amen. The Singers in the Residence of Amen evidently had significant social and cultural capital, which may be ascertained from their family relationships. They seem to be members of the most prominent families in Thebes in the eighth-sixth centuries. The title “Singer in the Residence of Amen” appears to be a reflection of their social capital, and indicated their privileged access to the Amen clergy. Additionally, the location and architecture of their burials and the stand-alone state of the burials indicate the women’s social as well as economic capital. The Singers’ tombs at Medinet Habu demonstrate a certain amount of economic capital in that they are individual tombs used at a time when the norm was that of multiple burials of family members. The phenomenon of multiple burials has been partially attributed to the relative poverty of the Third Intermediate Period. That the Singers in the Residence of Amen could afford stand-alone burials, however small, may be an indication of a certain amount of economic capital. These individual tombs constitute the expression of the social capital that the Singers in the Residence of Amen possessed. For example, the Singers in the Residence of Amen situated their burials spatially to emphasize their social identity and status as women who belonged to the highest echelon of society and cult while at the same time emphasizing their individual identities in the configurations and locations of their burials (Chapter Three).

Other displays of economic and social capital appear in the materiality of the actual burial goods in the graves of the women. For example, Desehebsed’s tomb was equipped with 16 serpentine stone shabtis. By itself, serpentine’s material value was fairly significant (Richards 1992, 116, table 2). But the serpentine shabtis carried more social and cultural value because their form, material and decoration were similar to those of the shabtis of the contemporary royal family and of the high officials of Thebes. Desehebsed and Ankhshepenwepet, another Singer in the Residence of Amen, both had alabaster canopic jars. Ankhshepenwepet’s burial also contained stone heart scarabs, one of which was lapis lazuli, traditionally among the most valued luxury material throughout Egyptian history. Nesterwy, another Singer in the Residence of Amen, while not in possession of stone shabtis, had a large quantity of faience shabtis stored in four shabti boxes, which are two more than the norm for the period. Some of these shabtis also bore spells from the Book of the Dead. This is in contrast to most faience shabtis of this time, which the Egyptians at most inscribed with the title and name of the owner. Nesterwy’s spell-filled shabtis suggest that craftsmen invested more effort into the creation of this type of shabtis and, correspondingly the shabtis embodied a greater investment of economic capital. Finally, it appears that some Singers in the Residence of Amen were buried with pet animals, which may have served as a display of social capital, since the only other currently known contemporary woman buried with animals was apparently a wife of a king.

These Singers in the Residence of Amen have consistently distinguished themselves as a coherent group separate from the other women in this study. It appears that individually and as a group, the Singers in the Residence of Amen possessed significant amounts of economic, cultural and social capital that they invested in their burial practices. Their

burials, as embodiments of such capital, allowed the Singers in the Residence of Amen distinguish themselves clearly from other groups of Theban women in the eighth-sixth centuries. Moreover, their burial practices are such effective markers of identity that Singers in the Residence of Amen remain a clearly distinct group in the archaeological record. Both the titles and archaeological analyses distinguished the Singers as a separate group of elite women

Another clearly defined group of women are the Chief Attendants of the God's Wife of Amen. The two women form an exclusive group whose tombs manifest a level of conspicuous consumption that signaled a significant amount of economic, social and cultural capital.

Less obvious groups are those of the Chantresses, Sistrum Players, Dancers and Ladies of the House. It appears that within these titled groups, the markers of economic, social or cultural capital are less easily discerned. This is likely due to the nature of the title of the Lady of the House, which appears ubiquitously across the groups of women. This title clearly is a basic unifying title indicating women of a certain base-line social status, and possibly indicating a certain base-line social and economic capital. From this baseline social status women with the title of Lady of the House could possess greater amounts of all forms of capital that we can no longer clearly infer from the extant archaeological evidence. It is possible that Lady of the House was a title indicating some sort of aristocratic or low level elite position, much like the British term "gentry."⁴⁵ This title cannot be purely an indication of married status, as it seems unlikely that the women without titles in the family tombs such as at the Valley of the Queens were all unmarried.

Although the Chantresses of Amen do not seem to form as distinct a group as the Singers in the Residence of Amen, an examination of the distribution of their mortuary objects indicate that they had too possessed significant social and economic capital. The Chantresses in the Funerary Objects Database constituted the majority of owners with funerary papyri, which, as seen above, represented a significant economic investment. Additionally, after Ladies of the House, Chantresses were also the majority of owners of cartonnage and shabti figurines. One must also bear in mind that in many cases, Chantresses also held the title of Lady of the House.⁴⁶ All the papyri owners who were Chantresses were also Ladies of the House.

The eight Chantresses in the Tombs and Contents Database had stelae, coffins, cartonnage and jewelry as their funerary objects. Again these objects represent the possession of significant economic capital. Two Chantresses were buried at Deir el-Bahari, a location suggested to be the burial locations of the royal families of Dynasties 23 and 25 (Szafranski 2007, 98-99). If this is indeed the case, such a location suggests that these women also had significant social and cultural capital that the extant evidence has not preserved. Unfortunately, the archaeological evidence that remained in the tombs is too fragmentary to say much more.

⁴⁵ The Oxford English Dictionary On-line (1989) defines gentry as: "People of gentle birth and breeding; the class to which they belong; in modern English use *spec.* the class immediately below the nobility."

⁴⁶ For example, of the seven Chantresses who owned wooden stelae, five were also Ladies of the House (Records 15, 38, 46, 51, and 211).

The concept of symbolic capital can explain the distributional patterns of funerary objects in the burials of title-less women. The nineteen women without titles in the Tombs and Contents Database possessed stelae, coffins, cartonnage, shabtis and boxes, canopic jars and boxes, bead nets, statues, pottery and jewelry, the greatest range of objects. This range of objects suggests that while these women may not been holders of as much social and cultural capital as the titled women, they had sufficient economic capital to purchase these objects and tombs. The possession of the objects and tombs can be converted into symbolic capital creating a perception of rank, power and wealth. The ancient Egyptian audience would have undoubtedly been aware these women lacked social capital. However, the strategic uses and expressions of the different types of capital still resulted in the creation of an impression of elite-ness.

Therefore, concepts of capital are useful in defining the constitution of “elite.” Elites are individuals who have access to significant amounts of economic, cultural and social capital. However, it is not only the possession of capital that creates elite status, but rather the ability and knowledge to use these types of capital. The use of the types of capital is manifested in conspicuous consumption, the purchasing and display of not only objects such as tombs, coffins, stelae, and so forth, but the knowledge of which titles and texts to inscribe upon them. As Baines (1990, 22) writes, “Within the human sphere...the premise that knowledge is power...remains valuable. Restricted knowledge is socially competitive or divisive, enhancing competition within a social group and accentuating divisions between groups to which knowledge is available and others to which it is not. The character of knowledge is not as significant as the question of *who* knows it.” (My emphasis.) The possession wealth to purchase, decorate and display tombs and their associated objects in culturally significant ways was a mechanism for both titled and title-less Egyptian women to distinguish themselves as “elite.”

The analysis of the distributional patterns of burial objects among the different ranks of elite women suggests the following conclusions. First, distributional patterns of goods have further reinforced the validity of the hierarchy of elite Theban women proposed in Chapter Two. It does appear that the Singers in the Residence of Amen belonged the uppermost echelons of Theban society. Somewhere below the uppermost echelons, exactly where it is uncertain, belonged women bearing the titles of Noblewoman, Chantress, Sistrum Player and Dancer. The interesting pattern of women without titles accounting for a large percentage of tomb and object owners led to a reassessment of how scholars define the term “elite” and the mechanisms by which status and identity are constructed.

Using Bourdieu’s ideas of capital, it becomes clear that the nature of female elites in Thebes of the eighth-sixth centuries BCE is quite complicated. That the different women had different distributions of economic, social and cultural capital is evident in the quality of their tomb objects and the type and location of their tombs. Together the quality, quantity, inscriptional and artistic repertoire of the mortuary objects, and their context in individual burials or family tombs, produced differential expressions of symbolic capital that may still be distinguished today in the archaeological evidence. The whole constellation of mortuary practices—location, architecture, associated burial goods and the textual evidence—thus forms in death a mirror, real and imagined, of the society, social hierarchy and individual

status the deceased elite Theban female of the eighth-sixth centuries perceived and understood in life.

TABLES

TABLE 1: TOMBS AND CONTENTS DATABASE

Evidence	Number of women with equipment 58	Percentage (%) of corpus of 58 women with funerary equipment
Coffins	43	74
Shabtis	21	36
Shabti Boxes	20	34.4
Cartonnage	12	20.6
Jewelry/amulets/floral wreaths	13	22.4
Bead Netting	13	22.4
Canopic jars	11	18.9
Statues	10	17.2
Stone stelae	3	5.1
Wooden stelae	5	8.6
Pets	2	3.4
Canopic Boxes	1	1.7

Table 1 Breakdown of Funerary Assemblage of Tombs and Contents Database

	Coffins	Shabtis	Shabti Boxes	Cartonnage	Jewelry	Bead Net	Canopic Jars	Canopic Boxes	Statues	Wooden Stela	Animal Burials	Total Categories
Lady of the House	X (42%)	X (38%)	X (45%)	X (75%)	X (46%)	X (46%)	X (33%)	X (100%)	X (60%)	X (80%)		10
Noblewoman	X (6.9%)	X (9.5%)	X (15%)	X (16.6%)	X (7.6%)	X (23%)	X (9%)		X (10%)	X (60%)		9
Singer in the Residence of Amen	X (6.9%)	X (28.5%)	X (10%)		X (7.6%)		X (45.5%)		X (10%)		X (50%)	7
Chantress	X (16.2%)			X (33.3%)	X (15.4%)				X (10%)	X (20%)		5
Sistrum Player	X (2.3%)	X (4.7%)	X (5%)	X (2.3%)	X (7.6%)	X (7.6%)	X (9%)			X (20%)		8
Dancer	X (1.5%)											1
“Mistress of the Temple”							X (1.5%)					1
Royal Wife											X (1.5%)	1
Women without Titles	X (34.8%)	X (33.3%)	X (40%)	X (8.3%)	X (38.4%)	X (53.8%)	X (8%)		X (20%)	X (20%)		9

Table 2 Titles and distribution of categories of funerary objects

TABLE 3a-k: TITLE-OBJECT DISTRIBUTION OF TOMBS AND CONTENTS DATABASE

Title	Actual Number of Women 43	Percentage out of 43
Lady of the House (LH)	18	41.8
Noblewoman (NW)	3	6.9
Singer in the Residence of Amen (SIRA)	3	6.9
Chantresses (CH)	7	16.2
Sistrum Players (SP)	1	2.3
Women without indicated titles (WT)	15	34.8

Table 3a Coffins

Coffins constitutes **74%** of the corpus of 58 women with funerary equipment, with **43** women possessing coffins.

Title	Actual Number of Women 21	Percentage out of 21
Lady of the House (LH)	8	38
Noblewoman (NW)	2	9.5
Singer in the Residence of Amen (SIRA)	6	28.5
Chantresses (CH)	0	0
Sistrum Players (SP)	1	4.7
Women without indicated titles (WT)	7	33.3

Table 3b Shabtis

Shabtis= **36%** of corpus (**21** of 58 women).

Title	Actual Number of Women 20	Percentage out of 20
Lady of the House (LH)	9	45
Noblewoman (NW)	3	15
Singer in the Residence of Amen (SIRA)	2	10
Chantresses (CH)	0	0
Sistrum Players (SP)	1	5
Women without indicated titles (WT)	8	40

Table 3c Shabti boxes

Shabti boxes= **34.4%** (20 women) of 58 women.

Title	Actual Number of Women 15	Percentage out of 15
Lady of the House (LH)	9	75
Noblewoman (NW)	2	16.6
Singer in the Residence of Amen (SIRA)	0	0
Chantresses (CH)	4	33.3
Sistrum Players (SP)	1	8.3
Dancer	1	8.3
King's wife	1	8.3
Women without indicated titles (WT)	1	8.3

Table 3d Cartonnage

Cartonnage= **20.6%** (12 women) of 58 women.

Title	Actual Number of Women 15	Percentage out of 15
Lady of the House (LH)	6	46.1
Noblewoman (NW)	1	7.6
Singer in the Residence of Amen (SIRA)	1	7.6
Chantresses (CH)	2	15.4
Sistrum Players (SP)	1	7.6
Dancer	0	0
King's wife	0	0
Women without indicated titles (WT)	5	38.4

Table 3e Jewelry/amulets/floral wreaths

Jewelry/Amulets/Floral= **22.4%** (13 women) of 58 women.

Title	Actual Number of Women 13	Percentage out of 13
Lady of the House (LH)	6	46.1
Noblewoman (NW)	3	23
Singer in the Residence of Amen (SIRA)	0	0
Chantresses (CH)	0	0
Sistrum Players (SP)	1	7.6
Dancer	0	0
King's wife	0	0
Women without indicated titles (WT)	7	53.8

Table 3f Bead net

Bead Netting= **22.4%** (13 women) of 58 women.

Title	Actual Number of Women 12	Percentage out of 12
Lady of the House (LH)	3	33.3
Noblewoman (NW)	1	8
Singer in the Residence of Amen (SIRA)	5	41.6
Chantresses (CH)	0	0
Sistrum Players (SP)	1	8
Dancer	0	0
Mistress of the temple of Amen	1	8
Women without indicated titles (WT)	1	8

Table 3g Canopic Jars

Canopic Jars= **19%** (12 women) of 58 women.

Title	Actual Number of Women 1	Percentage out of 1
Lady of the House (LH)	1	100
Noblewoman (NW)	0	0
Singer in the Residence of Amen (SIRA)	0	0
Chantresses (CH)	0	0
Sistrum Players (SP)	0	0
Dancer	0	0
King's wife	0	0
Women without indicated titles (WT)	0	0

Table 3h Canopic Boxes

Canopic Box= **1.7%** (1 woman) of 58 women.

Title	Actual Number of Women 10	Percentage out of 10
Lady of the House (LH)	6	60
Noblewoman (NW)	1	10
Singer in the Residence of Amen (SIRA)	1	10
Chantresses (CH)	0	0
Sistrum Players (SP)	1	10
Dancer	0	0
King's wife	0	0
Women without indicated titles (WT)	2	20

Table 3i Statues/statuettes

Statues= **17.2%** (10 women) of 58 women

Title	Actual Number of Women 5	Percentage out of 5
Lady of the House (LH)	4	80
Noblewoman (NW)	3	60
Singer in the Residence of Amen (SIRA)	0	0
Chantresses (CH)	1	20
Sistrum Players (SP)	1	20
Dancer	0	0
King's wife	0	0
Women without indicated titles (WT)	1	20

Table 3j Wooden Stelae

Wooden Stelae = **8.6%** (5 women) of 58 women.

Title	Actual Number of Women 4	Percentage out of 4
Lady of the House (LH)	0	0
Noblewoman (NW)	0	0
Singer in the Residence of Amen (SIRA)	3	75
Chantresses (CH)	0	0
Sistrum Players (SP)	0	0
Dancer	0	0
King's wife	1	25
Women without indicated titles (WT)	0	0

Table 3k Animal burial

Pet/Animal accompaniment= **3.4%** (2 women) of 58 women.

TABLE 4a-i: GROUPS AND OBJECTS DISTRIBUTION

	Type of Evidence	NUMBER Of women	PERCENTAGE of all (63) women (39.6 %)	PERCENTAGE of (25) Ladies of the House
Lady of the House				
	Wooden stela	4	6.3	16
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	18	28.5	75
	Cartonnage	9	14.28	36
	Shabtis	8	12.6	32
	Shabti boxes	9	14.2	36
	Canopic Jar	3	4.7	12
	Canopic chest	1	1.5	4
	Bead netting	6	9.5	27.2
	Statues	6	9.5	27.2
	Jewelry/floral	6	9.5	27.2
	Pets/animals	0	0	0

Table 4a Lady of the House

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (9.5%)	PERCENTAGE of (6) Noblewomen
Noblewoman				
	Wooden stela	3	4.7	50
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	3	4.7	50
	Cartonnage	2	3.17	33
	Shabtis	2	3.17	33
	Shabti box	3	4.76	50
	Offering table	0	0	0
	Canopic jar	1	1.5	16.6
	Bead netting	3	4.7	50
	Statues	1	1.5	16.6
	Jewelry	1	1.5	16.6

Table 4b Noblewoman

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (14.2)	PERCENTAGE of (9) Singers in the Residence of Amen
Singer in the Residence of Amen				
	Wooden stela	0	0	0
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	3	4.76	33.3
	Cartonnage	0	0	0
	Shabtis	5	7.9	62.5
	Shabti box	1	1.5	12.5
	Offering table	0	0	0
	Canopic jars	5	7.9	55.5
	Bead netting	0	0	0
	Statues	1	0	0
	Jewelry	1	1.5	11.1
	Animals/pets	3 (1 gazelle, 2 monkeys)	4.76	33.3

Table 4c Singers in the Residence of Amen

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (14.2%)	PERCENTAGE of (9) Chantresses
Chantress				
	Wooden stela	1	1.5	11.1
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	7	11.1	77.7
	Cartonnage	4 (probably due to time period earlier than Singers in the Residence of Amen)	6.3	44.4
	Shabtis	0	0	0
	Shabti box	0	0	0
	Offering table	0	0	0
	Canopic jars	0	0	0
	Canopic box	0	0	0
	Bead netting	0	0	0
	Statues	0	0	0
	Jewelry	2 (floral wreaths)	3.17	22.2
	Animals/pets	0	0	0

Table 4d Chantress

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (6.3%)	PERCENTAGE of (4) Sistrum Players
Sistrum Player				
	Wooden stela	1	1.5	25
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	1	1.5	25
	Cartonnage	1	1.5	25
	Shabtis	1	1.5	25
	Shabti box	1	1.5	25
	Offering table	0	0	0
	Canopic jars	1	1.5	25
	Canopic box	0	0	0
	Bead netting	1	1.5	25
	Statues	1	1.5	25
	Jewelry	1 (mummy shroud)	1.5	25
	Animals/pets	0	0	0

Table 4e Sistrum Player

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (1.5%)	PERCENTAGE of (1) Dancers
Dancer				
	Wooden stela	0	0	0
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	0	0	0
	Cartonnage	1	1.5	100
	Shabtis	0	0	0
	Shabti box	0	0	0
	Offering table	0	0	0
	Canopic jars	0	0	0
	Canopic box	0	0	0
	Bead netting	0	0	0
	Statues	0	0	0
	Jewelry	0	0	0
	Animals/pets	0	0	0

Table 4f Dancer

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (1.5%)	PERCENTAGE of (1) Mistresses of the Temple
Mistress of Temple of Amun				
	Wooden stela	0	0	0
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	0	0	0
	Cartonnage	0	0	0
	Shabtis	0	0	0
	Shabti box	0	0	0
	Offering table	0	0	0
	Canopic jars	1	1.5	100
	Canopic box	0	0	0
	Bead netting	0	0	0
	Statues	0	0	0
	Jewelry	0	0	0
	Animals/pets	0	0	0

Table 4g Mistress of the temple of Amen

	Type of Evidence	NUMBER of women	PERCENTAGE of All (63) women (1.5%)	PERCENTAGE of (1) King's Wife (100 %)
King's Wife				
	Wooden stela	0	0	0
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	0	0	0
	Cartonnage	1	1.5	100
	Shabtis	0	0	0
	Shabti box	0	0	0
	Offering table	0	0	0
	Canopic jars	0	0	0
	Canopic box	0	0	0
	Bead netting	0	0	0
	Statues	0	0	0
	Jewelry	0	0	0
	Animals/pets	1	1.5	100

Table 4h King's Wife

	Type of Evidence	NUMBER of women	PERCENTAGE of all (63) women (30%)	PERCENTAGE of (18) women without titles
Women without titles				
	Wooden stela	1	1.5	5.5
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	15	23.8	83.3
	Cartonnage	1	1.5	5.5
	Shabtis	7	11.1	38.8
	Shabti box	8	12.6	44.4
	Offering table	0	0	0
	Canopic jars	0	0	0
	Canopic box	0	0	0
	Bead netting	7	11.1	38.8
	Statues	2	3.1	11.1
	Jewelry/floral wreaths	5	7.9	27.7
	Animals/pets	0	0	0

Table 4i Women without titles indicated

FUNERARY OBJECTS DATABASE

Evidence	#	Percentage of corpus (217 women)
Canopic jars	0	0
Canopic chests	0	0
Cartonnage	8	3.68
Coffins	79	36.5
Door jamb	1	<1
Offering table	2	<1
Papyri	14	6.45
Ptah-Sokar-Osiris Statuette	1	<1
Shabtis	6	2.7
Wood stela	102	47
Stone stela	3	1.3
Stela of uncertain material	3	
Statues	0	0

Table 5 Distribution of objects in the Funerary Objects Databas

TABLE 6a-h: DISTRIBUTION OF TITLES AND OBJECTS

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (63.8 %)	PERCENTAGE of (138) Ladies of the House
Lady of the House				
	Wooden stela	65	29.6	46.3
	Stone stela	1	>1	>1
	Stela (material uncertain)	1	>1	>1
	Coffins	60	27.7	43.4
	Cartonnage	5	2	3.6
	Shabtis	1	>1	>1
	Offering table	1	>1	>1
	Papyri	11	5	7.9
	Stela & coffin	6	2.7	4.3

Table 6a Lady of the House

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (11.9%)	PERCENTAGE of (26) Noblewomen
Noblewoman				
	Wooden stela	10	4.6	38.4
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	13	5.9	50
	Cartonnage	3	1.3	15.7
	Shabtis	0	0	0
	Offering table	0	0	0
	Papyri	2	<1	10.5
	Stela & coffin	2	<1	7.6

Table 6b Noblewoman

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (17.5 %)	PERCENTAGE of (38) Chantresses
Chantress				
	Wooden stela	7	3.2	18.4
	Stone stela	0	0	0
	Stela (material uncertain)	1	<1	2.6
	Coffins	6	2.7	15.7
	Cartonnage	4	1.8	10.5
	Shabtis	5	2.3	13.1
	Offering table	1	<1	2.7
	Papyri	13 ⁴⁷	6	34.2
	Stela & coffin	0	0	0

Table 6c Chantress

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (17.1 %)	PERCENTAGE of (25) Singers in the Residence of Amen
Singers in the Residence of Amen				
	Wooden stela	13	6	52
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	7	2.7	28
	Cartonnage	0	0	0
	Shabtis	0	0	0
	Offering table	1	<1	4
	Door jamb	1	<1	4
	Papyri	1	<1	4
	Sokar statuette	1	<1	4
	Stela & coffin	0	0	0
	Tomb relief (from male relative)	1	<1	4

Table 6d Singer in the Residence of Amen

⁴⁷ Although there are 14 papyri in my Funerary Objects Database, only 13 are attributed to women as one woman is attested from the papyri of her husband.

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (2.3%)	PERCENTAGE of (5) Sistrum Player
Sistrum Player				
	Wooden stela	3	1.38	60
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	1	<1	20
	Cartonnage	0	0	0
	Shabtis	0	0	0
	Offering table	0	0	0
	Papyri	1	<1	20
	Stela & coffin	0	0	0

Table 6e Sistrum Player

	Type of Evidence	NUMBER of women (2)	PERCENTAGE of all women (<1)	PERCENTAGE of Attendants (100 %)
Attendant				
	Wooden stela	2	<1	100
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	0	0	0
	Cartonnage	0	0	0
	Shabtis	0	0	0
	Offering table	0	0	0
	Papyri	0	0	0
	Stela & coffin	0	0	0

Table 6f Attendant

	Type of Evidence	NUMBER of women	PERCENTAGE of all (217) women (<1)	PERCENTAGE of (1) Scribes
Scribe				
	Wooden stela	0	0	0
	Stone stela	1	<1	100
	Stela (material uncertain)	0	0	0
	Coffins	0	0	0
	Cartonnage	0	0	0
	Shabtis	0	0	0
	Offering table	0	0	0
	Papyri	0	0	0
	Stela & coffin	0	0	0

Table 6g Scribe

	Type of Evidence	NUMBER of women	PERCENTAGE of all women (12.9 %)	PERCENTAGE of (28) Women without titles
Women without titles				
	Wooden stela	19	8.7	67.8
	Stone stela	0	0	0
	Stela (material uncertain)	0	0	0
	Coffins	6	2.7	21.8
	Cartonnage	1	<1	3.5
	Shabtis	0	0	0
	Offering table	0	0	0
	Papyri	0	0	0
	Uncertain evidence	1	<1	3.5

Table 6h Women without titles indicated

SUMMARY AND CONCLUSIONS

This dissertation set out to explore the issue of identity construction as applied to women of ancient Egypt during the transitional period between the eighth-sixth centuries BCE. As a group, the social roles and functions of women remain under-investigated aspects of Egyptological research. Scholarship has tended to characterize ancient Egyptian women as foils to men and to derive their identities from their male associates. While men are perceived as complex creations, ancient Egyptian women, for the most part, remain one dimensional, defined as wives, mothers and daughters whose importance lies in their reproductive capabilities and their relationships to men. More detailed analyses of different categories of women remain limited to and tend to focus on royal women and goddesses (eg. Graefe 1981; Troy 1986). Studies of ancient Egyptian women have also focused on the female constituents of the clergy, chiefly in their roles as musicians (Onstine 2005; Naguib 1990). Thus Egyptological works on women are either quite general (Robins 1993; Capel and Markoe 1997) or specific to time and category (Fischer 1976, 2005; Naguib 1990; Toivari-Viitala 2001; Onstine 2005).

Few discussions have probed the constitution of elite female identity beyond the gender roles of wife, daughter and mother or the specific hierarchies and groups in which women had membership. My dissertation has sought to complicate the Egyptological characterizations and understandings of women by examining elite female identity constructions in the eighth-sixth centuries BCE. This time period in Egyptian history, the transition from the Third Intermediate to the Late Period, is characterized by socio-political confusion. Women appear prominently in the art historical and archaeological records of this time, a phenomenon that is only beginning to be explored in depth. My dissertation provides a more nuanced discussion of the positions occupied by women in this politically and culturally volatile era in Egyptian history by examining the ways women constructed their identities in burial practices.

My analysis of burial practices examined issues of how elite Theban women used various components of their burial, such as graves and objects, to create or emphasize aspects of their identities. The dissertation asked the following questions: what major axes of identity were the most saliently expressed and emphasized in the burial practices of elite Theban women? How did women use their burial practices to construct and display their identities? Can the results of this investigation deepen our present scholarly understanding of the social roles of women in the innovative era of the eighth-sixth centuries BCE and if so, how? What implications does this have for our broader understanding of women in Egyptian society?

These questions necessitated a holistic analysis of the funerary arts of Egyptian elite females in the eighth-sixth centuries BCE that formed the evidentiary core of my investigation. I analyzed the mortuary arts and their architectural settings through the combined lenses of theories of landscape, materiality, memory and identity. I used these approaches to gain a more nuanced picture of how the agency of these elite women manipulated the materiality of their environment and cultural products. These cultural products in turn created and continually reinforced the women's identities and their places in society. My analysis demonstrated that elite female burial practices are polysemic, utilizing multiple lines of strategies to emphasize aspects of their various identities including status

affiliations. It appears that these women, operating within the constraints of their traditions and mortuary locations, manipulated the materiality of their environment, especially pre-existing images and inscriptions, to express aspects of their identities such as familial rank and status.

Chapter One provided a historical overview of the Third Intermediate Period and the transition to the Late Period, and focused on the eighth-sixth centuries BCE as a period of innovative cultural practices created by the volatile social and political situation. The strong tension and interplay between tradition and innovation permeated key aspects of Egyptian culture, including kingship, religion and burial practices and each cultural aspect featured the strong presence of women. I argued that the tension between innovation and tradition in these vital cultural practices was both a product of the tumultuous socio-political milieu and a manifestation of on-going identity construction by the Egyptians that resulted from the very instability of Egypt during the eighth-sixth centuries BCE. That elite women featured prominently in these innovations suggests that elite women, too, participated in the cultural dialogue of what it meant to be Egyptian. I hypothesized that the social milieu of innovation within traditional cultural practices permitted women to express their identities and social status with more freedom and force than seen in previous periods. The subsequent chapters of the dissertation then use the mortuary evidence of elite Theban women to examine their methods and strategies of identity construction.

Chapter Two explored the issue of identity, and the axes that constitute identity, by examining the distributional patterns of titles held by elite Theban women. Identity is defined as polyvalent, socially constituted, and comprised of various axes such as gender, sexuality, class, ethnicity and status (e.g., Preucel and Hodder 1996; Jones 1997, 2007; Hays-Gilpin and Whitley 1998; Craib 1999; du Gay et al, 2000; Meskell 2001; Diaz-Andreu et al 2005; Insoll 2007). The various aspects of one's identity served to mark differences and indicate similarities. I assumed titles are identity markers that reveal some of the axes of identity that were most relevant to elite Theban women. The distributional titulary patterns of the elites, that is, which titles elite women incorporated into their funerary monuments may reveal how they constructed or formulated their identities. I originally hypothesized, given the hierarchical nature of Egyptian society and the Egyptian emphasis on the reproductive power of women, that the two axes that would be most evident would be status and gender. It appears, however, that while femininity was embedded in the titles, status within and across groups, especially a woman's independent status from her male relatives, was the most salient axis of identity expressed in the elite female burial practices.

Chapter Two included some interesting findings. First, there was an apparent restriction in the number of titles a woman could either possess or display. In contrast to the many titles possessed by their male contemporaries, women in both the Funerary Objects and Tombs and Contents databases were restricted to no more than four titles. Possessing only one title, the Singers in the Residence of the Temple of Amen formed a more homogenous group than other groups of elite women, both in the exclusivity of their titles and their social and familial affiliations. I also suggested that the title of Singer in the Residence of the Temple of Amen indicated social status as a member of the highest echelon of Theban society, second only to the God's Wife of Amen. When non-royal women held these high-ranking titles there seemed to have been little need for displays of additional titles. Lastly, the

analysis of the titles borne by women and of their known social affiliations suggests that, for elite Theban women, social status, as displayed in the holding of certain offices and titles, was a more important axis of identity than gender. The validity of this hypothesis was supported with the findings of Chapters Three and Four. It may be that gender, in terms of maleness and femaleness, was so fundamental for the Egyptians that there was little need for its explicit acknowledgement or emphasis.

Comparanda from other studies on non-royal women (Fischer 1976, 2005; Galvin 1981, 1984; Ward 1986; Naguib 1990; Onstine 2005; Saleh 2007) from different periods of Egyptian history reinforced and confirmed the distributional patterns of elite female titles in the eighth-sixth centuries BCE. Historical comparison also suggested that while the material culture of eighth-sixth centuries manifested an increased public presence of women, this prominence of women was not a unique phenomenon. It appears that during periods in which women were in control of the government, for example, the early New Kingdom, during the reign of Hatshepsut, there was a correlating increase in the presence of women in the documentary and archaeological records. It does appear, however, that during the eighth-sixth centuries, the overt influence of women reached a much wider scale, likely a product of the social milieu of the period as suggested in Chapter One.

Chapter Three turned to the archaeology of burial practices by examining the context, in its most inclusive sense, of elite female burials. I discussed the Theban necropolis as a mortuary landscape imbued with memory associations. I argued that the memories embodied in the physical topography and human-made monuments of Western Thebes created a mortuary landscape laden with symbolic associations that the elites felt compelled to incorporate into their own burial practices. This incorporation in turn helped Theban women to define and express aspects of group and individual identities, especially their independent status.

Elite Theban women of the eighth-sixth centuries BCE practiced three major forms of burial. They reappropriated temple precincts as burial grounds; they reused private tombs mostly from the New Kingdom; and they were buried in newly constructed tombs with family members or, more interestingly, independently. These three types of burial practices were by no means mutually exclusive and often aspects of these practices overlapped, creating a picture of complexity. The Singers in the Residence of the Temple of Amen, for example, reused the sacred ground of Medinet Habu and constructed their own tombs there. Other women, such as those found in QV 43 and 44, were interred in New Kingdom royal tombs with family members and colleagues. Still others were buried with family members in newly constructed tombs with imposing superstructures. Most importantly, in contrast to traditional Egyptian practice as we understand it, many women were buried independently of male relatives. Certain groups of women, such as the Singers in the Residence of the Temple of Amen, demonstrated very specific and visible groupings in the landscape, while other women were less evidently grouped.

Chapters Two and Three suggested that status was in fact a more important concern than gender for elite Theban women of the eighth-sixth centuries BCE in their burial practices. Chapter Four examined how elite women used the materiality of their funerary objects to participate in identity and status constructions. This chapter correlated the titles possessed by women with the funerary objects. Although there was no clear correlation

between women of specific titles and particular objects assemblages, the patterns that did appear suggested that elite women used complex and sophisticated strategies to reinforce their identities and status. Once again, the Singers in the Residence of the Temple of Amen appeared to form a discrete archaeological presence, possessing the most expensive and varied objects.

What was of some surprise, which highlighted my own scholarly biases, was that title-less women constituted a significant portion of the owners of burial goods. These women possessed the same type, high quality and variety of objects as women with titles. This necessitated a critical reflection on scholarly constitutions of “elite,” which has often implicitly been associated with an aristocracy whose members are identifiable by the possession of titles. That certain women did not have titles but had high quality goods prompted me to reexamine the relationship between status and wealth in creating elite identity.

I argued in Chapter Four that each type of object in the funerary assemblage not only held symbolic and religious significance but also embodied the status of women and was thus a crucial component for identity creation in the burial. Each object represented the economic investment of the individual woman as well as the cultural praxis of elite Egyptian women. Using Bourdieu’s (1984; 1993) ideas of capital as the building block of status, I examined how each category of object materially embodied the economic investment and cultural proficiency of the women. Bourdieu identifies a variety of types of capital that people use to gain or maintain status. Economic capital is the most concrete form, while social and cultural capitals are more intangible but often more powerful forms of capital. These two latter types of capital are the traditions, protocols, duties and roles that one learns from the social group(s) into which one is born and which help inform a one’s “sense of place” (Goffman 1959). Together all three types of capital make up the amount of symbolic capital a person has and help define for the individual and for his or her audience the social status of the individual.

The value of a funerary object was based not only on its material, manufacture and production but also on its morphology (decorative and inscriptional program) as the object manifested the social and cultural capital of its owner. Each object materially embodied aspects of its owner’s social status and identity. While certain elite Theban women, such as those bearing the titles of Noblewoman, Chief Attendant to the God’s Wife of Amen or Singer in the Residence of the Temple of Amen, apparently possessed significant social and cultural capital, in addition to economic capital, other women, such as the Ladies of the House or title-less women, clearly had sufficient economic capital to afford high quality funerary goods. The tomb objects themselves embodied a woman’s social, cultural or economic capital and therefore functioned to create a woman’s elite status.

Because of the compromised character of the available evidence (virtually of the burials were disturbed, and the objects have no secured archaeological provenance), the conclusions reached here remain suggestive. Further work will expand, confirm, or deny the current conclusions. In the meantime, this project has served to highlight the complexities inherent in investigations of identity, especially those of elite female identity construction in the culturally complex Egypt of the eighth-sixth centuries BCE. This dissertation has taken

the initial steps in situating these elite women in their cultural contexts as three-dimensional persons in the cultural history of ancient Egypt.

The analyses conducted in the chapters discussed above have resulted in a number of findings and conclusions. These findings complicate the social roles played by women in ancient Egyptian society of the eighth-sixth centuries BCE. This inquiry, using multiple lines of analysis and theoretical lenses, can serve as a model for other studies and the results have implications on the issues raised at the beginning of this work. The results of this dissertation can contribute to the discussions of stereotypical passivity of women, the issue of celibacy required of women such as the God's Wives of Amen, and most importantly, biases in Egyptology's epistemological approaches to gender.

The titles of elite Theban women indicated that women belonged to a variety of groups, some exclusive and others inclusive. Certain groups, such as Singers in the Residence of Amen and Chief Attendants of the God's Wife of Amen, had more discrete archaeological presences than others, clearly demonstrated by tomb contexts, inscriptional evidence and the goods chosen to be included in the burials. Moreover, each group was united in some way by its desire to display aspects of its identity, the most evident of which was status. Even in this uniformed desire to display identity, however, different groups of women held the display of status to different degrees of importance. The Chief Attendants, for example, highlighted their social status while some Ladies of the House, and, to a lesser degree, the Singers in the Residence of Amen, emphasized how their gender roles and femininity strengthened their already significant social status. The differential degrees of status displays highlight the conscious agency of individual women.

This analysis of the burial practices of elite Theban women demonstrated that women assumed agency in each aspect of the burial practice to display and emphasize aspects of their identity in the eighth-sixth centuries BCE. They chose, according to their own individual or group needs of identity or status displays, specific locales for their interment. The memory associations of the different locales spoke to individual and group needs. The titles the women chose to include in the funerary monuments contributed an additional layer of status display. Finally, on a material level, the objects women included as necessities for their afterlife embodied their social status and identities. The most evident display of identity was that of their status independent of their male relatives.

I suggested in Chapter Three that some women were buried apart from their husbands because of their own rank. This phenomenon is by no means unique or new in this time period (see Roth 1999), but it appears with more frequency and clarity in Thebes of the eighth-sixth centuries than in earlier periods in Egyptian history. That women desired to express status independent of their male relatives has important implications for our understanding of how women functioned in Egyptian society and can contribute to the issue of the mandatory celibacy of high-ranking female clergy. Scholars (e.g., Yoyotte 1962; Graefe 1981) have suggested that the God's Wives of Amen were celibate, a suggestion that has become widely accepted in Egyptology. Consequently, the same suggestion of celibacy has been applied to the Singers in the Residence of Amen, a suggestion that this dissertation has proven invalid. The primary evidence, which is tangential at best, used to support the mandatory celibacy of the some members of feminine clergy is that of adoption, a practice that was carried out by both the God's Wives of Amen and the Singers in the Residence of

Amen. There is, however, no logical link between the legal transfer of an office or rank and the preservation of one's purity in order to hold an office (Ritner 1998; Teeter 1999). Adoption has bearing only in the transfer of estates and properties associated with the office to a non-biologically related successor. The historical comparanda (for example, Galvin 1981, 1984 on the Hathor priestesses and Onstine 2005 on Chantresses) outlined in Chapter Two has already demonstrated that unlike men, offices held by women were not traditionally hereditary. Women achieved or acquired their positions through merit, agency and/or relationships. Therefore, mandatory celibacy in the Theban feminine clergy was unlikely to have been a historical reality.

This dissertation also questioned the Egyptology's epistemological approaches to women. Egyptology's tendency to privilege the written records, produced by a patriarchal society, has resulted in a tendency to characterize women as one-dimensional beings. The Egyptian sources present a normative understanding of their world as organized along fundamental dichotomies. Men were active and women passive. Men's identities were associated with their professions in public life while women, defined as wives, mothers and daughters, were associated with the domestic realm and derived their identities from their husbands and fathers. However, by examining the archaeological records that remain of quotidian practices, scholars can contribute nuanced discussions to the normative view of society presented to us by the ancient Egyptians.

Lastly, the findings in this dissertation underscore the indivisibility of identity construction, performance and materiality. These variables are at once structured structures and structuring structures (Bourdieu 1977, 72) and these structures were extensively used in periods when women had fewer restrictions enforced on them. The rapid and significant socio-religious and socio-political changes that took place during the eighth-sixth centuries BCE likely created a social milieu in Egyptians were no longer certain of their own cultural identity(ies). The tension and interplay between innovative and traditional cultural practices suggest a societal preoccupation with identity formation and a resulting dialogue in which elite women fully engaged. The cultural turmoil of Egypt in the eighth-sixth centuries BCE created a social milieu in which elite Theban women constructed and displayed their identities with innovation and forceful agency.

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APPENDIX A: TOMBS AND CONTENTS CORPUS

Record Number	1	Tomb Number	1911.1
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	unknown		
Date	TIP		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	Shaft 4 m deep, chamber H 1.2 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Pottery none indicated

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items mummy fragments

NOTES

mummy fragments, forecourt of building As

COMMENTS

REFERENCES

Anthes, Aston 1987, 476

Record Number	2	Tomb Number	1911.2
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Pashereneset		
Date	9th or 8th C		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	Shaft D 3.5 m, chamber H .95 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	4 small wooden falcons, wooden jackal, intrusive scarab of Nectanebo
Shabti Boxes	None	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type		Bead Net	
Canopic Jars	yes	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	pair of half destroyed sandals
Stela			

NOTES

cartonnage remains, canopic jar lid, forecourt of building As

COMMENTS

REFERENCES

Anthes

Record Number	3	Tomb Number	1911.2
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Son of Pasherene (name lost)		
Date	9th or 8th C		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation	priest of Montu		
Titles	lector priest (hem-netjer) of Montu		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	Shaft D 3.5m, chamber H .95m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** yes

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues four small wooden falcons, wooden jackal

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items** pair of half destroyed sandals

NOTES

cartonnage remains

COMMENTS

shared equipment with father?, in forecourt of building As

REFERENCES

Record Number	4	Tomb Number	1911.2
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Pashereneze		
Date	TIP		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3m, chamber H 1.2m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood and cartonnage

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars yes. lid only

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues 4 small wooden falcons and jackals

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items mummy remains. pair of sandals, scarab of Nectanebo

NOTES

in south chamber of building As
also son (name lost). a priest of Montu
son has cartonnage

COMMENTS

Small green shabtis
given the wooden statues, coffin was likely a qersu
Aston says scarab is intrusive

REFERENCES

Anthes, Aston 1987, pp. 476-477

Record Number	5	Tomb Number	1911.4
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	9th- 8th C		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.2m, chamber H 1m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Cartonnage

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

white cartonnage pieces, in transverse corridor
of building As
A number of small shabits

COMMENTS

REFERENCES

Anthes, Aston 1987, 477

Record Number	6	Tomb Number	1911.5-5a
Excavation	Berlin Museum Excavations		
Primary Owner			
Date	9th-8th C		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.5m, chamber H 1.1m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood and cartonnage

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

wood coffin remains and cartonnage remains, in forecourt of building As, 5a, older tomb than 5
Wood coffin and cartonnage remains

COMMENTS

REFERENCES

Anthes, Aston 1987, 477

Record Number	7	Tomb Number	1911.6
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3.5m, 2 chambers of irregular height		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

northeast of building An, meagre remains of solely wooden coffin, fragments, shaft opened into 2 chambers

COMMENTS

REFERENCES

Anthes

Record Number	8	Tomb Number	1911.7
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3.5m, chamber H 1.3m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

middle chamber of building As, burial chamber reinforced by mudbrick, 4 mummy "heads"? found, pieces of anthropoidal coffin

COMMENTS

REFERENCES

Anthes

Record Number	9	Tomb Number	1911.8
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4m, chamber H 1m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues remains of a wooden falcon

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

in middle chamber of building An
splinters of coffin, numerous shabtis

COMMENTS

REFERENCES

Anthes, Aston 1987, 478

Record Number	10	Tomb Number	1911.9
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3.5m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

Aston only mentions "coffin remains."

COMMENTS

REFERENCES

Anthes, Aston 1987, 478

Record Number	11	Tomb Number	1911.10
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3m, chamber 1 m deeper		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items coffin fragments

NOTES

middle chamber in chapel in the NW
small coffin fragments

COMMENTS

REFERENCES

Anthes, Aston

Record Number	12	Tomb Number	1911.11
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	after ca. 750 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 3.5m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	unspecified	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	face of Osiris figure
Shabti Boxes	None	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type		Bead Net	Type A
Canopic Jars	yes 3	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	coffin fragments
Stela			

NOTES

northern chamber in tomb chapel in NW of, area, only lids of 3 canopic jars, crude glazed shabtis and bead net

COMMENTS

REFERENCES

Anthes, Aston 1987, 478

Record Number	13	Tomb Number	1911.12
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4m, chamber .9m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items** coffin fragments

NOTES

northern chamber in building As

COMMENTS

REFERENCES

Anthes, Aston 1987, 478

Record Number	14	Tomb Number	1911.13
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	after ca. 750 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions	1.6m under the cliff overhang		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery smooth offering plate

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

in NE of area, cut under the scarp overhang coffin fragments, presumably wood

COMMENTS

REFERENCES

Anthes

Record Number	15	Tomb Number	1911.15
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	after ca. 750 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery pottery vessel

Stone Vessels small alabaster vessel

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

in north of area

COMMENTS

REFERENCES

Anthes, Aston 1987, 479

Record Number	16	Tomb Number	1911.17
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	ca. 940-900 BC		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions	floor of chamber lies 2.3m deep		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Cartonnage

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

cartonnage coffin apparently similar to hat of
Nespanetjerre
Moller claimed to have found a 22nd dynasty
burial

COMMENTS

REFERENCES

Anthes, Aston 1987, 479

Record Number	17	Tomb Number	1911.19
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	after ca. 750 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs without superstructure		
Dimensions	shaft D 2.6m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	pot, Greek pot, late geometric or early protocorinthian
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes			
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	faience pilgrim flask/bottle, basket, mussel shells

NOTES

coffin splinters, coffin reputedly imported from Cyprus

COMMENTS

may have placed there due to foundations of much earlier building

REFERENCES

Anthes, Aston 1987, 480

Record Number	18	Tomb Number	1911.20
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs without superstructure		
Dimensions	Shaft D 4m, 2 chambers H .9m and 1.2m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** yes 2

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

west of tomb 19

COMMENTS

REFERENCES

Anthes, Aston 1987, 480

Record Number	19	Tomb Number	1911.21-22
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	uncertain		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** yes

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

Moller did not describe these burials, only saying, fragments of a Dynasty 22 burial.

COMMENTS

REFERENCES

Anthes, Aston 1987, 480

Record Number	20	Tomb Number	1911.23
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Mehamunperef		
Date	ca. 700-675		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation	Priest of Amen		
Titles	Follower of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4m, chamber 2 x 2.7 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type qrsw

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb intact, qrsw coffin with inner and outer coffins, inscriptions on coffin

COMMENTS

REFERENCES

Anthes, Aston 1987, 480-81

Record Number	21	Tomb Number	1911.23
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Peteramen, son of Mehamunperef		
Date	ca. 680-650 BCE		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation	priest of Amen		
Titles	follower of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4m, chamber 2 x 2.7 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, qrsw	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	One		
Shabti Box Type	III	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars		Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	coffin wrapped in reed mat

NOTES

qrsw coffin and inner and outer coffins, inscribed, mother's name Tabkmnst?, Anthes thinks that 1911.23 is among the latest burials in the cemetery

COMMENTS

REFERENCES

Anthes, Aston 1987, 481; Taylor 1985

Record Number	22	Tomb Number	1911.24
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items 3 baskets, out of pygmy date palm

NOTES

beside 1911.23, baskets thought to be of Cypriote origin, but impossible to date

COMMENTS

REFERENCES

Aston 1987, 481

Record Number	23	Tomb Number	1911.27
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Prince Osorkon, son of a Takeloth and Irtybast		
Date	ca. 720-700		
Dynasty	Late D 22/Early D 25		
King	Takeloth (III)?		
Gods Wife of Amen			
Occupation	Priest of Amen		
Titles	lector priest, prince		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

in the back of building Bs, fragments of mummiform coffin, inscribed

COMMENTS

REFERENCES

Anthes, Aston 1987, 481

Record Number	24	Tomb Number	1911.28
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Tabektenasket (ii), called Tamit		
Date	before ca. 750		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Lady of the house, noblewoman, sistrum player of Amen-Re, Overseer of the wet nurses of Khonsu the Child		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Nakhtefmut D
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.9m, 3 chambers		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIII, qrsw	Pottery	not specified
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	1 black painted Osiris figure
Shabti Boxes	None	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type	N/A	Bead Net	Type A
Canopic Jars	yes 4 type IIb (Aston)	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	cartonnage, blue faience scarab
Stela			

NOTES

tomb shaft located in south cella of building Bn, granddaughter of a Takeloth, 4 nested coffins. Single burial in family structure. Structure also contained the burial of Ankhpahered, her son.

COMMENTS

Shaft gave access to 3 chambers, eastern chamber with burial of Tamit, did the other chambers contain other burials?

1 black painted Osiris figure in one of the other chambers, but is it hers?

REFERENCES

Anthes, Aston 1987, 482 ff, Taylor 1985

Record Number	25	Tomb Number	1911.29
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Ankhpahered ii		
Date	ca. 750-725 BC		
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation	priest of Amen		
Titles	prophet of Amenresonter, controller of holy district of Khonsu at Karnak, overseer of wet nurses of Khonsu the Child, 4th prophet of Mut, Lady of the Sky		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.5 m,		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIII, qrsw

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues remains of black painted Osiris figure, large wooden falcon, small wooden falcon

Shabti Boxes One

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars yes 4

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items bones of slaughtered animal, floral wreath on jackal

NOTES

decorated coffin, funeral scene, Aston suggests possibility of corpus representing remains of 2 burials, middle cella of building Bn

COMMENTS

REFERENCES

Anthes, Aston, Taylor 1985

Record Number	26	Tomb Number	1911.34
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	uncertain		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery	2 pots containing fruit, and other bowls
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	remains of reed mat, flat wooden pin, threaded with linen

NOTES

no dating, but Aston seem to agree that it's TIP

COMMENTS

REFERENCES

Anthes, Aston 1987, 484

Record Number	27	Tomb Number	1913.H
Excavation	Berlin Museum Excavation 1911, 1913		
Primary Owner	Peftjauawybast		
Date	after ca. 750 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation	wab priest of Amen		
Titles	overseer of the ? of the great offering table, wab priest of the temple of Amen (2nd?), overseer of the last day of the temple of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs without superstructure		
Dimensions	shaft ca. D 12m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type qrsw

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net unspecified

Corn Mummy yes no

Other items

NOTES

found with stela of Djedmutefsankh

COMMENTS

REFERENCES

Anthes, Aston 1987, 486

Record Number	28	Tomb Number	1913.H
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Djedmutesankh, daughter of Amenkha and Tadehret		
Date	after ca. 750 BCE		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs without superstructure		
Dimensions	shaft D ca. 12m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	not specified
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wooden stela of Djedmutesankh, daughter of Amenkha and Tadehret	Other items	

NOTES

coffin type similar to that of Tamit

COMMENTS

REFERENCES

Anthes, Aston 1987, p. 486

Record Number	29	Tomb Number	1913. G1a
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date			
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

Aston dates this to Dynasty 25 due to practice of placing canopic jars in a depression in burial chamber
 large number of pale blue painted shabtis

COMMENTS

REFERENCES

Anthes, Aston 187, 485

Record Number	30	Tomb Number	1913.G1b
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner	Nesmut?		
Date	at earliest 716-702 BC		
Dynasty	D 25		
King	Shabako, based on		
Gods Wife of Amen	Amenirdis, inscribed on a scarab		
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type N/A

Canopic Jars yes 4

Canopic Box yes no Other...

Stela

NOTES

dating also based on canopic jars placed in depression in floor

Pottery

Stone Vessels 2 small alabaster pots

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items set of dummy canopic jars, 2 heart scarabs, one of Nesmut, copper covering form mouth, tongue and genitals of mummy, 21 scarabs, necklace of wadjet eye amulets, bead necklace, lapis falcon, Hathor head amulet

COMMENTS

Heart scarab of Nesmut found

REFERENCES

Anthes, Aston, 1987, p. 485

Record Number 31

Tomb Number
MH-C 1, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 5.26m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type**Pottery**Shabti? yes no**Stone Vessels**

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...Corn Mummy yes no

Stela

Other items

NOTES

MH-C = Medinet Habu Chapel. Individual tombs not published fully, assuming that they all had tomb equipment based on description of Anthes, possible stelae associated but not recovered

COMMENTS

in forecourt, chapel much like S. Ramesseum chapels

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 32

Tomb Number
MH-C 2, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date late 8th or early 7th

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4.99m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

in forecourt of Chapel VI, Holscher suggested possible stelae set up in the court, but none recovered,

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 33

Tomb Number
MH-C 3, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 2.7m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	possible	Other items

NOTES

Holscher suggested associated stelae, but none recovered

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 34

Tomb Number
MH-C 4, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 3.7m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	possible, see notes of previous records	Other items

NOTES

also possible offering tables set up in courts, not shafts or burial chambers

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 35

Tomb Number
MH-C 5, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4.79 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela possible

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

in transverse hall of chapel VI

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 36

Tomb Number
MH-C 4.a, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4.71m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

separate tomb from 4

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number 37

Tomb Number
MH-C 6, Chapel VI

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 5.45 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

in south cella of chapel

COMMENTS

REFERENCES

Holscher 1951, p. 22-25, Aston 1987, 517

Record Number	38	Tomb Number	MH-C 7, chapel VI
Excavation	Medinet Habu 1951		
Primary Owner	Nes(er)amun, son of Hor		
Date	ca. 777-749		
Dynasty	Dyn 23		
King	Osorkon III or Takeloth III		
Gods Wife of Amen			
Occupation	priest		
Titles	prophet of ? in Karnak (prophet of Amenresonter?) wab priest of the ? of the temple of Amen, Mut and Khonsu		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 5.81 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

member of Dyn 22/23 family, tomb shaft in middle cella of chapel VI, Bierbrier identifies him as Neseramen vi

COMMENTS

need further research into titles

REFERENCES

Holscher MH4 1951, pp.25, Aston 1987,p.517 2003, Bierbrier 1975, 72

Record Number	39	Tomb Number	MH-C 8, Chapel VI
Excavation	Medinet Habu 1951		
Primary Owner	Hor?		
Date			
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.2 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

tomb shaft in north cella, shabti inscribed with name of Hor in dynasty 25 "abnormal hieratic", also found in tomb 11

COMMENTS

REFERENCES

Holscher 1961, p.25; Aston 1987, p. 517; Aston 2003

Record Number 40

Tomb Number
MH-C 10, Chapel V

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4.44 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb shaft south cella

COMMENTS

REFERENCES

Holscher, Aston 1987, p. 518

Record Number	41	Tomb Number	MH-C 11, Chapel V
Excavation	Medinet Habu 1951		
Primary Owner	Hor?		
Date			
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 4.2 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

shabti inscribed with name, Dynasty 25
"abnormal hieratic"

COMMENTS

REFERENCES

Holscher 1951, p. 22-25; Aston 1987, 517

Record Number	42	Tomb Number	MH-C 12, Chapel VII
Excavation	Medinet Habu 1951		
Primary Owner	Djedptahiuefankh D?		
Date	ca. 725-700 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation	priest		
Titles	2nd prophet of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 8.75 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

in 2nd celled area of chapel VII, Aston identifies him as Djedptahiuefankh D, name identified from Shabti also found in 17

COMMENTS

REFERENCES

Holscher 1951, p. 25; Aston 1987, 518

Record Number 43

Tomb Number
MH-C 13, Chapel VII

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 8.59 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

north of tomb 12

COMMENTS

REFERENCES

Holscher 1951, pp.22-25

Record Number 44

Tomb Number
MH-C 14, Chapel VII

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 8.55 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

in transverse hall of Chapel VII

COMMENTS

REFERENCES

Holscher MH4 1951

Record Number 45

Tomb Number
MH-C 15, Chapel VII

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4.4 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

in transverse hall of chapel VII

COMMENTS

REFERENCES

Holscher MH4 1951

Record Number 46

Tomb Number
MH-C 16, Chapel VII

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 3.61m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

south cella, Anthes dates all the burials to late
Dyn 22- early Dyn 25

COMMENTS

REFERENCES

Holscher MH4 1951

Record Number	47	Tomb Number	MH-C 17, Chapel VII
Excavation	Medinet Habu 1951		
Primary Owner	Djedptahefankh D?		
Date	ca. 735-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priest		
Titles	2nd prophet of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	shaft D 10.04 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

central cella, identified by ushabti bearing the name in "abnormal hieratic...of Dynasty 25", but Aston says the hieratic was apparently earlier than the hieratic on Hors shabtis.

COMMENTS

REFERENCES

Holscher MH4 1951, Aston 1987, 518

Record Number 48

Tomb Number
MH-C 18, Chapel I

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 4 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

only tomb and in central cella, chapel, early group, chapels VI-VII, later TIP group

COMMENTS

REFERENCES

Holscher MH4 1951

Record Number 49

Tomb Number
MH-C 19, Chapel IV

Excavation Medinet Habu 1951

Primary Owner

Date

Dynasty D 22- D25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type shaft tombs with associated mudbrick chapel

Dimensions shaft D 3.4 m

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

only tomb shaft and in centre cella of chapel IV
which belongs to an older group built in NK

COMMENTS

REFERENCES

Holscher MH4 1951

Record Number	50	Tomb Number	MH-G 3, Eastern Gate
Excavation	Medinet Habu (1954 pub)		
Primary Owner			
Date			
Dynasty	D 25		
King			
Gods Wife of Amen	Shepenwepet II		
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.25 x 2.4 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

shabti inscribed with name of Shepenwepet, intrusive, and a serpentine shabti of Desehebsed, tomb cut into foundation of RIII's E gate

COMMENTS

MH-G= Medinet Habu Gate

REFERENCES

Holscher MH 5 1954; Aston 1987, p. 505

Record Number	51	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 4, North of the Eastern Gate (OIC 4)
Primary Owner	Diesehebsed (ii), daughter of Nesptah A and Istemkheb L	
Date	ca. 650 (Aston)	
Dynasty	D 25	
King		
Gods Wife of Amen	Shepenwepet II	
Occupation	Temple musician	
Titles	Singer in the Residence of Amen	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	2.8 x 4.25 m, cult chamber is 1.7x2.4 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	stone	statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

Aston dates the tomb to ca. 650 on genealogical grounds; alabaster canopic jar with her name inscribed, 16 black complete shabti. Holscher says 25th Dynasty tomb, underground vault. Anthes- she was a lady-in-waiting to Shepenwepet II.

COMMENTS

not sure if there were more than one jar, also not sure if she was married, but according to Kitchen she had a son In-Amen-nif-nebu. She was the sister of Mentuemhat

REFERENCES

Holscher MH4, p.6, 1954 MH 5, p. 30, and Folio Plate 3, Aston 1987, p.505, Kitchen 1986, p.231.

Record Number	52	Tomb Number	MH-G 5, Eastern Gate (OIC 5)
Excavation	Medinet Habu (1954)		
Primary Owner			
Date	late 8th or early 7th C		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	2.3 x 4.10 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** yes 2

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items** pet monkey skeleton, post plundering items,
numerous bronze and a few stone Osiris
statues, canopic jars found in pit in floor,
used by Aston for dating

NOTES

canopic jars in depression

COMMENTS

Any possibility that this is a female due to skeleton
of a small monkey-- similar to priestesses tombs
by the GWA chapels

REFERENCES

Holscher MH5, 1954; Aston 1987, pp. 505-506

Record Number	53	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 6, North of Eastern Gate (OIC 6)
Primary Owner	Meresamen	
Date	late 8th or 7th century	
Dynasty	Late D 25/Early D 26	
King		
Gods Wife of Amen		
Occupation		
Titles	Singer in the Residence of Amen (hs n hnw n lmn)	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	1.15 x 2.30 m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 2, clay	Bead Net	
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	2 greenish shabtis inscribed with God's wife, probably intrusive

NOTES

burial in antechamber of tomb 5, pottery canopic jars found in pit in floor

COMMENTS

could it be the same as the Songstress in the House of Amen, dated to ca. 800-750 in Taylor? Taylor Th.II.80, or Th.II.91, in the OI inventory, dated ca. 780-725 BC

REFERENCES

Holscher 1954 MH 5, p.30, Aston 1987, p. 506, Taylor 1985, see comments

Record Number	54	Tomb Number	MH-G 9, NW of Eastern Gate
Excavation	Medinet Habu		
Primary Owner			
Date	late 8th or 7th Century		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.7 x 3.4 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Pottery 3, dated to Dynasty 25

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars yes 4

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

uninscribed limestone canopic jars in depression

COMMENTS

REFERENCES

Holscher MH5 1954, Aston 1987, p. 506

Record Number	55	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 10, NW of Eastern Gate
Primary Owner		
Date	post ca. 750	
Dynasty	Late D 22/Early D 25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	qrsw	Pottery	plate, cup and a bowl
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	Two		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input checked="" type="radio"/> yes many <input type="radio"/> no
Canopic Jars	yes 3	Bead Net	unspecified
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	coffin contained 2 bodies, heart scarab on 2nd mummy, bead necklace and small amulets

NOTES

apparently 2 burials, wooden sarcophagus with painted representation of Nut, Aston dates tomb to post ca. 750 based on bead net, but canopic jar not in depression may mean earlier date

COMMENTS

REFERENCES

Holscher MH5 1954, Aston 1987, p. 507

Record Number	56	Tomb Number	MH-G 11, NW of Eastern Gate
Excavation	Medinet Habu (1954)		
Primary Owner			
Date			
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	3.2 x 4 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb was empty

COMMENTS

REFERENCES

Holscher MH 5 1954

Record Number	57	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 12, NW of Eastern Gate
Primary Owner		
Date		
Dynasty	D 25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	2 x 3 m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no	

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

antechamber of tomb 11

COMMENTS

REFERENCES

Holscher MH 5 1954

Record Number	58	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 13, S side of Eastern Gate, cut into foundation (OIC 13)
Primary Owner	Disnub	
Date	late 8th and early or early	
Dynasty	D 25	
King		
Gods Wife of Amen		
Occupation	priestess	
Titles	mistress (wife) in the house of Amen.	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	1.95 x 3.10 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4, type I and III	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

alabaster canopic jars with limestone lids in cubical depression- Hölscher identifies her as a mistress of Amen, but I remain unconvinced

COMMENTS

REFERENCES

Hölscher MH 5, 1954, Aston 1987, p. 508

Record Number	59	Tomb Number	MH-G 14, S of Eastern Gate
Excavation	Medinet Habu (1954)		
Primary Owner			
Date			
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.5 x 3.2 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4	Bead Net
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

4 unscribed limestone canopic jar; 2 dummies, animal headed, but 2 falcon heads seems to indicate 2 sets- 2 burials?

COMMENTS

REFERENCES

Holscher MH 5 1954; Aston 1987, p. 508

Record Number	60	Tomb Number
Excavation	Medinet Habu (1954)	MH-G 15, S side of Eastern Gate (OIC 15)
Primary Owner	Neith...	
Date		
Dynasty	D 26	
King		
Gods Wife of Amen	Nitocris?	
Occupation	priestess	
Titles	Singer in the Residence of Amen (hs hnw n 'lmn)	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	1,75 x 3.8 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	faience?	statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

shabtis inscribed with name of "Neith..."
suggestive of Dynasty 26

COMMENTS

REFERENCES

Holscher 1954, MH 5,p.31, Aston 1987, p. 508

Record Number	61	Tomb Number
Excavation	Medinet Habu	MH-GWA 16, in presumed Chapel of Shepenwepet I
Primary Owner		
Date	post ca. 750	
Dynasty	D 26 or later	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	shaft tombs with associated mudbrick chapel	
Dimensions	2.5 x 4 m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood	Pottery	9 large jugs and a pottery jug, size unspecified
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	unspecified
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	bead net with figures of 4 sons of Horus, winged scarabs and heart scarab

NOTES

2 skeletons in chamber, arms crossed over chests, unusual for TIP therefore maybe Saite or later

COMMENTS

MH-GWA= Medinet Habu burials associated with GWA chapel tombs

REFERENCES

Holscher MH 5 1954, p. 31; Aston 1987, p. 508

Record Number	62	Tomb Number
Excavation	Medinet Habu (1954)	MH-GWA 17, SW chamber in back of the presumed chapel of Shepenwepet I
Primary Owner		
Date		
Dynasty	D 25	
King	Shebitqo	
Gods Wife of Amen	Shepenwepet I	
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	ca. 2.5 x 4.5 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no	
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	TIV	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	L	statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input checked="" type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	inlays from wooden coffin, a sacred eye and "various other small objects"

NOTES

Aston suggests that it's the tomb of Shenpenwepet, which would explain the inscriptions in room above 17, faced with stone and remains of inscriptions, related to 17? After burial taken place, another burial in 17a, the antechamber of 17a, dating of 17 based on 17 a

COMMENTS

REFERENCES

Holscher MH 5 1954, Aston 1987, p. 509

Record Number	63	Tomb Number
Excavation	Medinet Habu (1954)	MH-GWA 17.a, east of 17 in presumed chapel of Shepenwepet I (OIC 17)
Primary Owner	Ankhshepenwepet/Nebetiamuemhat	
Date	late 8th century or early	
Dynasty	D 25	
King		
Gods Wife of Amen	Shepenwepet?	
Occupation	priestess	
Titles	Singer in the Residence of Amen (hs hnw n 'lmn)	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	ca. 2 x 3 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input checked="" type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	yes 4, types IIb, III	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	2 uniscribed heart scarabs, one of greenish-black stone, the other lapis lazuli, alabaster canopic jars inscribed with name

NOTES

alabaster canopic jars found in depression;
Anthes suggests that the 2 names belong to the
same person

COMMENTS

presumably, according to Elias, (p.73)
Nebetiamuemhat was the daughter of the Great
Chief of the Libu, Ankhhor

REFERENCES

Holscher 1954 MH 5,p. 19, Aston 1987, 510; Elias, 1993, p.72, n. 35

Record Number	64	Tomb Number	MH-GWA 18, below brick pylon of chapel of Ankhesneferibre
Excavation	Medinet Habu (1954)		
Primary Owner			
Date			
Dynasty	Uncertain		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	unspecified		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Pottery 4 large pottery jugs

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items** completely destroyed mummy

NOTES

dating of tomb "only that it is before the time of Ankhnesneferibre"

COMMENTS

REFERENCES

Holscher MH 5 1954;

Record Number	65	Tomb Number
Excavation	Medinet Habu	MH-GWA 19, partly within and above presumed pylon of Ankhnesneferibre
Primary Owner		
Date	late 8th to 7th centuries	
Dynasty	Late D 25/Early D 26	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery	pilgrim flask
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	possible, see "other items"	Other items	winged scarab, 4 sons of Horus figures, skeleton of small monkey, stone offering tablet-stela?

NOTES

3 mummies, one with scarab and sons of Horus, therefore beaded net, Holscher dates tomb to before construction of pylon or after its destruction , pit in floor for canopic jars, but empty

COMMENTS

REFERENCES

Holscher MH 5; Aston 1987, p. 511-512

Record Number	66	Tomb Number	MH-GWA 19, west of 17
Excavation	Medinet Habu (1954)		
Primary Owner			
Date			
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.35 x 3.5 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Pottery pilgrim flask

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net unspecified

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items uninscribed heart scarab, gold earring, gold with wadjet eye, 3 faience figures of sons of Horus, and faience "heart" scarab

NOTES

sons of Horus figures suggest bead netting, tomb had pit for canopic equipment

COMMENTS

REFERENCES

Holscher MH 5 1954

Record Number	67	Tomb Number
Excavation	Medinet Habu (1954)	MH-T 21, below floor of room 43 in Great Temple
Primary Owner	Nesterwy, daughter of Amenrud/Rudamun and Tadi[amun]	
Date	ca.730-700	
Dynasty	D 25	
King		
Gods Wife of Amen		
Occupation	priestess	
Titles	Singer in the Residence of Amen (hs hnw n 'lmn)	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	1.4 x 3.5 m, 1.7 m high	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	Three		
Shabti Box Type	IIIB.1 with vertical inscriptions	Beads	<input type="radio"/> yes <input checked="" type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	remains of mummy

NOTES

possibly a 4th shabti box, boxes painted, 2 shabtis bear inscription of Nester and spell 6 of BD, wooden fragments, none of the objects were ever published

COMMENTS

MH-T= Medinet Habu Temple

REFERENCES

Holscher 1954, MH 5,p.32; Schneider 1977, p.119; Kitchen 1986, p. 360' Aston 1987, p. 512; Ritner 2009, 428-429.

Record Number	68	Tomb Number	MH-T 22, under room 34 of Great Temple
Excavation	Medinet Habu (1954)		
Primary Owner			
Date	post ca. 750-690		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.8 x 2.6 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	unfired clay vessels and 28 conical jar stoppers, model loaves of bread
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4	Bead Net	
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

unused canopic jars, 3 nested painted wooden coffins, maybe qursw coffin, the jar stoppers may date tomb to c.750-690 BC. Square pit with canopic chest containing 4 unused and uninscribed limestone canopic jars

COMMENTS

REFERENCES

Holscher MH 5 1954, Aston 1987, p. 513-514

Record Number	69	Tomb Number	MH-T 23, under the sanctuary of Great Temple (room G)
Excavation	Medinet Habu (1954)		
Primary Owner			
Date	ca. 750-690 BC		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.38 x 2.55 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery	1 shattered pottery jug and traces of another
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 3	Bead Net	Type A or B.a.
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	3 faience winged scarabs- bead netting?

NOTES

240 uninscribed shabtis, unused canopic jars

COMMENTS

REFERENCES

Holscher MH 5 1954, Aston 1987, p. 514

Record Number	70	Tomb Number
Excavation	Medinet Habu (1954)	MH-T 24, under room 27 of Great Temple (OIC 24)
Primary Owner	Ankhamenirdis	
Date	post ca. 690 BC	
Dynasty	Late D 25/Early D 26	
King		
Gods Wife of Amen	Amenirdis?	
Occupation	priestess	
Titles	Singer in the Residence of Amen (hs hnw n 'lmn)	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Medinet Habu	
Tomb Type	stone floored chambers cut into temple foundation	
Dimensions	1.6 x 3.05 m	
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	F	statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4, type III	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

266 inscribed shabtis, 4 vertical lines in pit below chamber floor, therefore coffin above, also canopic jars found in cubical pit in floor, traces of being used, See Anthes MDAIK 12, 33, n.1. (MDIAA).

COMMENTS

Aston says Shabti box Berlin 734 of a singer, Ankhamenirdis has been attributed to this group, type IIIb.2 is of the right date

REFERENCES

Holscher 1954, MH 5, p. 32, Aston 1987, p. 514-515

Record Number	71	Tomb Number	MH-T 26, shaft below room 34 of Great temple and expanded north and south to form
Excavation	Medinet Habu (1954)		
Primary Owner			
Date	ca. 8th-7th centuries		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.45 x 2.85 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Pottery 2 slender jars in shaft, flask

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars yes 4

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items bronze eye with inlays from mummiform sarcophagus, numerous jar stoppers, like tomb 22, blue painted shabtis indicate pre 850 BC and also canopic in niche, but faience beads may be from net suggestive of post 750, canopic used, indicate post 690

NOTES

2 intrusive Ptolemaic coins

COMMENTS

REFERENCES

Holscher MH 5 1954, Aston 1987, p. 515-516

Record Number	72	Tomb Number	MH-T 29, below room 7 of Great Temple
Excavation	Medinet Habu		
Primary Owner			
Date	post ca. 850 BC		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	1.6 x 4.45m, 2.8m H		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	green faience indicates post ca. 850 BC date. Moulds for faience inlay, Hellenistic or Roman figures and clay lamp

NOTES

429 uninscribed shabtis, other objects thought to be intrusive

COMMENTS

REFERENCES

Holscher MH 5 1954; Aston 1987, p. 516

Record Number	73	Tomb Number	MH-T 30, under room 1 of Great Temple
Excavation	Medinet Habu (1954)		
Primary Owner			
Date	unknown		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	unspecified		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery a slender jar, 5 small bowls suggested to be intrusive

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items scarab

NOTES

Aston says the finds cannot be dated

COMMENTS

REFERENCES

Holscher MH 5 1954, Aston 1987, p. 516

Record Number 74

Tomb Number
MH-G 2, Eastern Gate

Excavation Medinet Habu (1954)

Primary Owner

Date late 8th Dynasty or early

Dynasty D 25

King

Gods Wife of Amen

Occupation

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Medinet Habu

Tomb Type stone floored chambers cut into temple foundation

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type None

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** yes 4

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

canopic lids only, but found in pit cut into floor, a
Dynasty 25 practice at Medinet Habu

COMMENTS

REFERENCES

Holscher 1954; Aston 1987, p. 504

Record Number	75	Tomb Number	V, peak 104
Excavation	University of Vienna Theban West Excavation		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, south side of Peak 104		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Bietak 1972

Record Number	76	Tomb Number	VI, peak 104
Excavation	University of Vienna Theban West Excavation		
Primary Owner			
Date			
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain <input checked="" type="radio"/> Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions	17.26m x 10.97m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Bietak 1972

Record Number	77	Tomb Number	VII, chamber 1, south of peak 104
Excavation	University of Vienna Theban West Excavation		
Primary Owner	Isetweret		
Date			
Dynasty	Uncertain		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, south side of peak 104		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood sarcophagus and cartonnage

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type N/A

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery fragments of pottery

Stone Vessels

statues wood "mummy statuette", nicely worked mummy figure wearing atef crown, in shaft leading downward from chamber 1

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items mummy bandage in shaft, inscribed, wood berettes, faience amulets probably from pectoral

NOTES

erected against the west wall of tomb V, fragment of painted shrine, multiple chambers, a number of grave goods found bearing her name.

COMMENTS

tomb more closely resembles the complicated underground layout of the palace tombs, chambers lead to other chambers under tomb V. Originally built for Isetweret which is also interesting since it is a chapel structure for a woman.

REFERENCES

Bietak 1972, Aston 1987, pp. 320-321

Record Number	78	Tomb Number	VII, chamber 2, south of peak 104
Excavation	University of Vienna Theban West Excavation		
Primary Owner	Kheriru, daughter of Pewen and Ritjmedi (or Mediritjdi)		
Date	ca. 675-640 BC (Taylor)		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input checked="" type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, peak 104		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, qrsw coffin	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	wooden mummy figure of the deceased with Osiris feathers and horns
Shabti Boxes	Two	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type	IIIB.1	Bead Net	
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	
Stela			

NOTES

Bietak says that her coffin resembles those of Ankhshepenwepet, and dates this tomb to Dynasty 25. Inner and outer anthropoid coffin

COMMENTS

she is identified as Nubian based on scene on the coffin, of a Nubian woman with short hair and no wig. 4 anonymous child burials in chamber 3

REFERENCES

Bietak 1972, Taylor 1985, Aston 1987, pp. 320-321

Record Number	79	Tomb Number	VII, chamber 3, peak 104
Excavation	University of Vienna Theban West Excavation		
Primary Owner	Jrw		
Date	ca. 750-650 BC or ca.		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input checked="" type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	unspecified
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	faience winged scarab and 4 sons of Horus originally on net

NOTES

burial included 5 stacked sarcophagus, Jrw's at the bottom, 3 children and a young woman

COMMENTS

Taylor notes that he was a young man 21-25, and says the outer coffin is of average work, though Bietak says coffins are of above average quality

REFERENCES

Bietak 1972, Taylor 1985, Aston 1987, pp. 320-321

Record Number	80	Tomb Number	VII, chamber 3, peak 103
Excavation	University of Vienna Theban West Excavation		
Primary Owner			
Date	ca. 750-650 BC		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, south of peak 104		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

apparently a young woman who was at oldest, 21 years, rough anthropoid coffin

COMMENTS

maybe later burial, unrelated? Ethnicity uncertain, if the same time period, then maybe Nubian? Family? or Wife? then may also be Egyptian

REFERENCES

Bietak 1972, Aston 1987, pp, 321 (Aston's TG 647)

Record Number	81	Tomb Number	VII, chamber 3, peak 103
Excavation	University of Vienna Theban West Excavation		
Primary Owner			
Date	ca. 750-650 BC		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input checked="" type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, south of peak 104		
Tomb Type	shaft tombs with associated mudbrick chapel		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, rectangular

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

3 skeletons of children in 3 rough anthropoidal sarcophagus, though Aston says rectangular coffins

COMMENTS

see notes and comments of 79 and 80

REFERENCES

Bietak 1972

Record Number	82	Tomb Number	D, D2- TT 411
Excavation	DAIK, im Assasif		
Primary Owner	Psamtekdineheh		
Date			
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen	Amenirdis II- Nitocris		
Occupation	functionary of the GWA		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	7 large jars with embalming materials

NOTES

relief decorations, reused Dyn 11 structure in the Intef courtyard and 2 phases of building D1 and D2, reused again in Ptolemaic period

COMMENTS

D2 stairs leads to 411, tomb of Psamtekineh, tomb districts E, L, M are said to be LP before Ptolemaic Period, but not included because dating is not secure

REFERENCES

Arnold & Settgast MDAIK 20, 21, Aston 2003, Eigner 1984

Record Number	83	Tomb Number
Excavation	DAIK in Assasif	N
Primary Owner		
Date		
Dynasty	L D 26	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Assasif	
Tomb Type	tombs (not shaft) with associated mudbrick superstructure	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type Wood, anthropoidal, reused

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items jar with embalming material near the "entrance" to N

NOTES

dating to late Dynasty 26 based on a "eastern Greek" Amphora.

COMMENTS

REFERENCES

Do.Arnold in Arnold & Settgest MDAIK 21

Record Number 84

Tomb Number
33

Excavation

Primary Owner Pedamenopet

Date

Dynasty Late D 25/Early D 26

King Taharqa-Psamtek I

Gods Wife of Amen Amenirdis II- Nitocris

Occupation Priest

Titles Prophet, Chief lector priest

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif, western

Tomb Type temple/palace tombs

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Eigner 1984

Record Number	85	Tomb Number	34
Excavation			
Primary Owner	Mentuemhat		
Date			
Dynasty	Late D 25/Early D 26		
King	Taharqa- Psamtek I		
Gods Wife of Amen	Amenirdis II- Nitocris		
Occupation	Mayor of Thebes		
Titles	Fourth Prophet of Amen, noble and price, royal chancellor, sole companion, the loved one, Mayor of the city, the true royal acquaintance, the great of the great, the great one of the entire land		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items** stamped bricks, funerary cones

NOTES

COMMENTS

titles “the prince, governor of UE” and “the great one of the entire land” appear very frequently in his tomb

REFERENCES

Leclant 1961

Record Number	86	Tomb Number	36
Excavation			
Primary Owner	Ibi		
Date			
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen	Nitocris		
Occupation	Chief Steward of the GWA		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Kuhlmann & Schenkel MDAIK 28.2, Eigner 1984

Record Number	87	Tomb Number	37
Excavation	Archaeological Museum of Milan/Italian Archaeological Mission		
Primary Owner	Harwa		
Date	c. 650		
Dynasty	D 25		
King	Shabako-Shebitqo		
Gods Wife of Amen	Amenirdis I		
Occupation	Chief Steward of the GWA		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Tiradritti, Harwa website www.harwa.it

Record Number	88	Tomb Number	27
Excavation			
Primary Owner	Sheshonq		
Date			
Dynasty	L D 26		
King	Apries		
Gods Wife of Amen	Ankhnesneferibre		
Occupation	Chief Steward of the GWA		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, eastern		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Record Number	89	Tomb Number	404
Excavation			
Primary Owner	Akhmeneru		
Date			
Dynasty	D 25		
King	Taharqa		
Gods Wife of Amen	Shepenwepet II		
Occupation	Chief Steward of Amen		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

uses chambers from the tomb of Harawa?

COMMENTS

if so, then dating is off

REFERENCES

Record Number	90	Tomb Number	391
Excavation			
Primary Owner	Karabasken		
Date			
Dynasty	D 25		
King	Shabaka		
Gods Wife of Amen	Amenirdis I		
Occupation	Mayor of Thebes		
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South Assasif		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

Aston? suggests that he is Nubian

COMMENTS

REFERENCES

Record Number	91	Tomb Number	407
Excavation			
Primary Owner	Bintienduanetjer		
Date			
Dynasty	D 25		
King	Taharqa- Tenwetameni		
Gods Wife of Amen	Amenirdis II		
Occupation	functionary of the GWA		
Titles	Chamberlain of the Divine Adoratres		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

seems to be reuse of a Ramesside tomb

COMMENTS

REFERENCES

Record Number	92	Tomb Number	132
Excavation			
Primary Owner	Ramose		
Date			
Dynasty	D 25		
King	Taharqa		
Gods Wife of Amen	Shepenwepet II		
Occupation	scribe		
Titles	Great Scribe of the King, overseer of the treasuries of Taharqa		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Qurna/ South Assasif		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars**

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

Eigner says this is a typical Kushite axial plan of temple tomb

COMMENTS

REFERENCES

Eigner 1984

Record Number	93	Tomb Number	99
Excavation	Strudwick, tomb of Senneferi		
Primary Owner	Wedjahor		
Date	ca. 702-690 BCE		
Dynasty	D 25		
King	Shabaka		
Gods Wife of Amen	Shepenwepet II		
Occupation	priest		
Titles	4th prophet of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Tomb of the Nobles		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type**Shabti?** yes no**Shabti Type****Shabti Boxes****Shabti Box
Type****Canopic
Jars****Canopic Box** yes no Other...**Stela****Pottery****Stone
Vessels****statues** Ptah-Sokar-Osiris statue**Beads** yes yes few yes many no**Bead Net****Corn
Mummy** yes no**Other
items** mummy bandages**NOTES**

shafts sunk into the tomb of Senneferi, Aston
mentions the Ptah-Sokar-Osiris statue

COMMENTS**REFERENCES**

Strudwick, tomb of Senneferi, <http://www.fitzmuseum.cam.ac.uk/tt99/>
Aston 2003

Record Number	94	Tomb Number	99
Excavation	Strudwick, tomb of Senneferi		
Primary Owner	Horempe		
Date			
Dynasty	D 25		
King	Taharqa?		
Gods Wife of Amen	Shepenwepet II		
Occupation	priest		
Titles	prophet, priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

shaft sunk into the tomb of Senneferi

COMMENTS

REFERENCES

Record Number	95	Tomb Number	390
Excavation			
Primary Owner	Iterau		
Date			
Dynasty	Late D 25/Early D 26		
King	Tenwetameni- Psamtek I		
Gods Wife of Amen	Ameniridis II- Nitocris		
Occupation	Chief female attendant of the Divine Adoratress		
Titles	Chief female attendant of the Divine Adoratress, female scribe		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South Assasif		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

mother of Nespakhshuty, presumably married

COMMENTS

REFERENCES

Record Number	96	Tomb Number	279
Excavation			
Primary Owner	Pabasa		
Date			
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen	Nitocris		
Occupation	Chief Steward of the GWA		
Titles	Chief Steward of the GWA		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Record Number	97	Tomb Number	196
Excavation			
Primary Owner	Padihorresnet		
Date			
Dynasty	D 26		
King	Necho II		
Gods Wife of Amen	Nitocris		
Occupation	Chief Steward of the GWA		
Titles	Chief Steward of the GWA		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Record Number 98

Tomb Number
TT 414

Excavation

Primary Owner Ankh-Hor

Date

Dynasty D 26

King Psamtek II

Gods Wife of Amen Ankhnesneferibre

Occupation Chief Steward of the GWA

Titles Chief Steward of the GWA

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif middle

Tomb Type temple/palace tombs

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Bietak, Grab des Anch-Hor

Record Number	99	Tomb Number	197
Excavation			
Primary Owner	Padineith		
Date			
Dynasty	D 26		
King	Amasis		
Gods Wife of Amen	Ankhnesneferibre		
Occupation	Chief Steward of the GWA		
Titles	Chief Steward of the GWA		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif middle		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

small brick pyramid in the 3rd court of
superstructure

COMMENTS

REFERENCES

Eigner 1984

Record Number	100	Tomb Number	389
Excavation	DAIK in Assasif		
Primary Owner	Basa		
Date			
Dynasty	D 26		
King	Psamtek I		
Gods Wife of Amen	Amenirdis II-Nitocris		
Occupation	Mayor of Thebes		
Titles	prophet, gods father, sm3ty of coptos, "chamberlain" and h.sk, royal acquaintance		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif middle		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Record Number	101	Tomb Number	410
Excavation	DAIK in Assasif		
Primary Owner	Mutirdis		
Date			
Dynasty	D 26		
King	Psamtek I		
Gods Wife of Amen	Amenirdis II-Nitocris		
Occupation	Chief female Attendant		
Titles	Chief female Attendant, his beloved royal acquaintance, greatest and highest of the divine adoratress		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif middle		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type**Pottery**Shabti? yes no**Stone Vessels**

Shabti Type

statues

Shabti Boxes

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...Corn Mummy yes no

Stela

Other items

NOTES

had children, though not sure if there is mention of a husband.

Assmann (1977, 17) differentiates between official title (Amstitel) and rank title (Rangtitel). For him, the Chief Attendant title was Mutirdis' official title, and royal acquaintance and the Great One, highest of the God's Wife was a rank title.

COMMENTS

intrusive shaft from Ptolemaic period in which large pieces of papyri were found and also the pieces of a set of 3 nested coffins of a Ta-peret.

Although the hollow for a canopic set was found, no funerary equipment was found.

In the precinct of the tomb, a painted wooden lid for a box--possibly canopic box was found and a wooden jackal head--but excavators did not indicate that they belonged to Mutirdis.

REFERENCES

Arnold and Settgest 1970, pp. 1-7; Assmann 1977.

Record Number 102

Tomb Number
243

Excavation

Primary Owner Pemu

Date

Dynasty D 26

King Psamtek I-Necho II

Gods Wife of Amen Nitocris

Occupation Mayor of Thebes

Titles Mayor of the Southern City, royal scribe

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif, western

Tomb Type reused tombs

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

reuse of a Ramesside tomb

COMMENTS

REFERENCES

Vittmann, GM 21

Record Number	103	Tomb Number	128
Excavation			
Primary Owner	Peftjenfy		
Date			
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen	Nitocris		
Occupation	Mayor of Thebes		
Titles	Mayor of Edfu, Mayor of the City		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Qurna		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

possible no superstructure preserved

COMMENTS

REFERENCES

Schenkel MDAIK 31,1

Record Number	104	Tomb Number	191
Excavation			
Primary Owner	Wahibre-Nebpekhti		
Date			
Dynasty	D 26		
King	Psamtek II-Apries		
Gods Wife of Amen	Nitocris- Ankhnesneferibre		
Occupation	chamberlain of the DA		
Titles	Director of Festivals		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

Record Number	105	Tomb Number	242
Excavation			
Primary Owner	Wahibre		
Date			
Dynasty	D 26		
King	Apries		
Gods Wife of Amen	Nitocris- Ankhnesneferibre		
Occupation	Chamberlain to Ankhnesneferibre		
Titles	Chamberlain of the DA?		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, western		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb set in the court of Pedamenopet

COMMENTS

REFERENCES

Record Number 106

Tomb Number
312

Excavation

Primary Owner Nespakhshuty

Date

Dynasty D 26

King Psamtek I

Gods Wife of Amen Nitocris

Occupation Vizier

Titles

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif, in the cliffs

Tomb Type rock cut tombs

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

possible reuse of elements of a MK tomb

COMMENTS

REFERENCES

Record Number	107	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Tadesi-taheketru		
Date	ca. 725-675 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIII	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by , Aston with published coffins, type K= mud shabtis.
 Taylor says coffins were Th. III-- transitional and earliest in the family and dating after c. 740 BCE. Coffins of her sons are Th. IV.

COMMENTS

name seems to be female--"She whom Isis, the magical one gave"- Aston says that stelae and bead nets and mud shabtis are consistent with a middle to late Saite Period. (p. 501), Turin Suppl. 5244.

REFERENCES

Schiaparelli 1923-27, Aston 1987 pp. 500-501

Record Number	108	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Iufdy, son of Pa-Tjenfy and Tadesi-taheket		
Date	ca. 700-650 BCE		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	no title		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIV; outer coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Turin Suppl. 5251

REFERENCES

Schiaparelli 1923-27, Aston 1987, pp. 500-502; Taylor 1985, p. 333-4 (Th.IV.63).

Record Number	109	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Nesamundjem, son of Tadeshi-taheket		
Date	ca. 700-650 BCE		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	the ihwty (cultivator) of ssheny (lotus) of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Coffin Turin Suppl. 5227

REFERENCES

Schiaparell 1923-27i, Aston 1987, pp. 500-502

Record Number	110	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Irturu, wife of Nesamundjem		
Date	ca. 700-650 BCE		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIII	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins. Although Taylor says unpublished, based on description he classifies her coffin to be similar to Th. III and Th. IV types.

COMMENTS

coffin: Turin?

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501

Record Number	111	Tomb Number	QV 44 (Khaemwaset)
Excavation	Shiaparelli 1903-1920		
Primary Owner	Harwa, son of Nesamundjem and Irty-ru		
Date	ca. 675-625 BCE		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	no title		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV; outer or middle coffin	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

coffin: Turin Suppl. 5226

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501; Taylor 1985, p. 405 (Th.IV.178).

Record Number	112	Tomb Number	QV 44 (Khamewaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Tahotep, sister of Harwa		
Date	ca. 675-625 BCE		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House, noblewoman		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins.

COMMENTS

Cairo?

REFERENCES

Schiaparelli 1923-27; Aston 1987, p. 501; Elias 1993, p.154.

Record Number	113	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Basa, son of Padiemenopet		
Date	ca. 700-670 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Neb-per (Lord of house?)		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV; outer coffin	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Padiamenopet unaccounted for in Aston, not if he's of the same family as Tadesi-taheket- Turin suppl. 5252. Father has same interesting title.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501; Taylor 1985, p. 334 (Th.IV. 64)

Record Number	114	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Nakhtkhonsu-ru, son of Ankhnebwen		
Date	ca. 675-650 BCE		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation	the lord of the necropolis? of the estate of		
Titles	Neb-necropolis of the estate of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIV; outer coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

coffin Turin Suppl 5235/5249

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501; Taylor 1985, p. 354 (Th.IV. 96).

Record Number	115	Tomb Number	QV 44 (Khaemwaset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Padiamenhotep, son of Neskhonswenakh		
Date	ca. 700-650 BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles	no title		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV; outer coffin	Pottery	
Shabti?	<input type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items	

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

coffin Turin Suppl. 5230

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501; Taylor 1985, p. 388 (Th.IV.151).

Record Number	116	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Harwa, son of Tja-Khonsu-rud and Tja-en-hotep		
Date	ca. 650-600 BCE		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	lotus carrier(?) of the temple of Amen or lotus give (wdi ssn pr lmn)		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

coffin Turin Suppl. 5229

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501

Record Number	117	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Hor, (son of Kha-montu and Khonsu-payes-albt) brother of Harwa		
Date	ca. 650-600		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	the lotus cultivator of the estate of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIV, outer coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Coffin, Cairo?

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501; Taylor 1985, p. 418 (Th.IV.199); Elias 1994, p.157

Record Number	118	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Mes, son of Haroudja		
Date	ca. 700-600 BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Haroudja not accounted for and Aston supplied Mes with no dates, but his brother was dated to ca. 700-600, hence my dating, Coffin, Cairo?

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 501

Record Number	119	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Hor (ii), brother of Mes		
Date	ca. 700-600 BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, only coffin	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items	

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

Haroudja not accounted for and Aston supplied Mes with no dates, but his brother was dated to ca. 700-600, hence my dating, Turin Suppl. 5225.

REFERENCES

Schiaparelli 1923-27, Aston 1987 pp. 500-502; Taylor 1985, p. 423

Record Number	120	Tomb Number
Excavation	Schiaparelli 1903-1920	QV 44 (Khaemweset)
Primary Owner	Tadetre (Tadire)	
Date	ca. 700-650 BCE	
Dynasty	D 25-26	
King		
Gods Wife of Amen		
Occupation		
Titles	no titles?	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Valley of the Queens	
Tomb Type	reused tombs	
Dimensions		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no	
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	TIV inner coffin	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items	

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

I judged her to be female based on the name. coffin, Turin Suppl. 5243.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502; Taylor 1985, p. 389 (Th.IV.152)

Record Number	121	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Sekheperamun, son of Karef		
Date	ca. 675-600 BCE		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5224/5246

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	122	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Ruru, daughter of Paneferiy		
Date	ca. 700-600 BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, inner coffin	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items	

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5223. Coffin was usurped by a Nes-pa-her-en-ta-hat possibly a son or Tja-Khonsu.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502; Taylor 1985, p. 423-4 (Th.IV.210)

Record Number	123	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Besenmut		
Date	ca. 630-580		
Dynasty	Mid D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	Head perfumer(?) of the Temple of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, outer coffin and lid of inner coffin	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5247.

REFERENCES

Schiaparelli 1923-27, Aston 1987. p. 502; Taylor 1985, p. 454-55 (Th.IV. 258, 259)

Record Number	124	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Montuirdis		
Date	ca.675-600 BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles	Chief lotus cultivator of the estate of Amen (hry 'hwty ssn n pr-imn)		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, middle and inner coffins	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

possibly female due to name, despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5219-20; but one of the few females in this group with a title.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502; Taylor 1985, p. 419 (Th.IV. 201-2); Elias 1993 says male, brother of Besenmut (p.161)

Record Number	125	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Tjesmutperet		
Date	ca. 650-600		
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, inner coffin	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	Type A
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	2 stelae for 42 individuals	Other items	

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

female due to her name, despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5241.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502; Taylor 1985, p. 440 Th.IV.236

Record Number	126	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Takhaenbastet		
Date	ca. 650-600		
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

female due to her name, despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial. Turin Suppl.5248

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	127	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Namenekhamenopet		
Date	ca. 650-600		
Dynasty	Early D 26		
King	Psamtek I		
Gods Wife of Amen			
Occupation			
Titles	no title		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

most likely male, despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial. Turin Suppl 5222.

REFERENCES

Schiaparelli 1923-27, Aston 1987 pp. 500-502

Record Number	128	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Hor, son of Khamont		
Date	ca. 680-600		
Dynasty	Late D 25/Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5228.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	129	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Nesamunwedja		
Date	ca. 625-575		
Dynasty	Mid D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial. Turin Suppl. 5250.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	130	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Ankhpahered		
Date	ca. 650-575		
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial. Turin Suppl. 5259.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	131	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Hetepamun, daughter of Tjay		
Date	ca. 650-580		
Dynasty	Early D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net Type A

Corn Mummy yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial. Turin Supl. 5254.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	132	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Mutenmehyt, (Mut-em-hat), daughter of Bakenrenef		
Date	ca. 625-575		
Dynasty	Mid D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIV, inner coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type K

statues

Shabti Boxes unspecified number

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net Type A

Canopic Box yes no Other...

Corn Mummy yes no

Stela 2 stelae for 42 individuals

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

despite being unaccounted for, I still go along with the general trend of burial, and suggest this was a family cache burial, Turin Suppl. 5242

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502; Taylor 1985, p. 450 (Th.IV. 251)

Record Number	133	Tomb Number	QV 44 (Khaemweset)
Excavation	Schiaparelli 1903-1920		
Primary Owner	Neskonsuwenakh, son of Padiamenopet		
Date	ca. 625-575		
Dynasty	Mid D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	head of field workers of the estate of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type TIV, lid of inner coffin

Shabti? yes no

Shabti Type K

Shabti Boxes unspecified number

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela 2 stelae for 42 individuals

Pottery

Stone Vessels

statues

Beads

yes yes few yes many no

Bead Net

Type A

Corn Mummy

yes no

Other items

NOTES

42 coffins found in a cache, 28 described by Aston with published coffins

COMMENTS

father of Padiamenhotep of record 115?, Turin Suppl 5245.

REFERENCES

Schiaparelli 1923-27, Aston 1987, p. 502

Record Number	134	Tomb Number
Excavation	CNRS-CEDAE excavation 1992	VdR 9
Primary Owner		
Date	post ca. 750 BCE	
Dynasty		
King		
Gods Wife of Amen		
Occupation	scribe?	
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Valley of the Queens	
Tomb Type	reused shaft tombs	
Dimensions	L 1.47-1.6x1.2-1.3x4.5-5.2 m, chamber 3x2.3x1.69-1.73m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	K	statues
Shabti Boxes	None	
Shabti Box Type		Beads <input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	yes 4	Bead Net unspecified
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

no body, dating based on Aston; excavators only date to TIP, beads as part of bead netting, wooden sarcophagus fragments, painted and hieroglyphs, including sign for scribe, Lecuyot says perhaps the coffin belonged to a scribe

COMMENTS

reused pit tomb, pits lead to one chamber, aligned east-northeast/west-southwest, Lecuyot suggests these were burials for the priests or lesser personnel of the temples

REFERENCES

Lecuyot 1992 Memnonia 3, Aston 2003

Record Number	135	Tomb Number	VdR 10
Excavation	CNRS-CEDAE excavation 1992		
Primary Owner			
Date	post ca. 750 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused shaft tombs		
Dimensions	pit L 1.5-1.4x 1.1-1.3x4-5m, chamber 4-4.3x2.65-2.75x1.53x1.78m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery goblets and cups

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net unspecified

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

anthropoidal sarcophagus painted, fragments of 2 shabits, faience and terra cotta

COMMENTS

REFERENCES

Lecuyot 1992 Memnonia 1992, Aston 2003

Record Number	136	Tomb Number
Excavation	CNRS-CEDAE excavation 1992	VdR 11, principal chamber
Primary Owner	[Ame]n-enakhet-inpudja	
Date	post ca. 720 BCE	
Dynasty		
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Valley of the Queens	
Tomb Type	reused shaft tombs	
Dimensions	pit L1.55x1.2-1.25x5.4m, chamber 4.2-3.9x2.6x1.6-2.07m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood, sarcophagus with name of deceased	Pottery	vases, amphorae with residue in interior, near eastern imports,
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net	unspecified
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

principal chamber, plus south and west chambers

COMMENTS

REFERENCES

Lecuyot 1992 Memnonia 1992, Aston 2003

Record Number	137	Tomb Number	VdR 11, south chamber
Excavation	CNRS-CEDAE excavation 1992		
Primary Owner			
Date	post ca. 720 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused shaft tombs		
Dimensions	pit L 1-1.1x1.1-1x3m, chamber L 2.45x2.4-2.5x1.2-1.4m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	goblets, cups
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	plume of a Ptah-Sokar-Osiris statue
Shabti Boxes	One	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type		Bead Net	unspecified
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	piece of desert date tree, shabti box contained 256 shabtis, box dimensions 23.5 x 18 x 12 cm
Stela			

NOTES

no body, dating based on Aston; excavators only date to TIP, beads as part of bead netting, wooden sarcophagus fragments, painted and hieroglyphs

COMMENTS

reused pit tombs, aligned east-northeast/west-southwest,

REFERENCES

Lecuyot 1992 Memnonia 3, Aston 2003

Record Number	138	Tomb Number	VdR 11, west chamber
Excavation	CNRS-CEDAE excavation 1992		
Primary Owner	Pairyiah		
Date	post ca. 720 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused shaft tombs		
Dimensions	pit L 1.1x1x3.45, chamber L 2.8-2.5x2.15x2.1x1.4-1.75m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	Ptah-Sokar-Osiris statue, base
Shabti Boxes	Two	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type		Bead Net	unspecified
Canopic Jars	yes 4	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	elements of a wreath, fragments of 2 bottoms of anthropoid sarcophagi
Stela			

NOTES

excavators dates this person to Dynasty 25, Aston dates it to after 720 BCE due to the spelling of Osiris with a penant, beads as part of bead netting, wooden sarcophagus fragments, painted and hieroglyphs

COMMENTS

reused pit tombs, aligned east-northeast/west-southwest

REFERENCES

Lecuyot 1992 Memnonia 3, Aston 2003

Record Number	139	Tomb Number	VdR 12
Excavation	CNRS-CEDAE excavation 1992		
Primary Owner			
Date	post ca. 750 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused shaft tombs		
Dimensions	pit L 1.3-1.35 x 1.55-1.6 x 5.5-7m, chamber L 4.4-4.1 x 2.55-2.48 x 1.55-1.7 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net	unspecified
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	wooden anthropoid sarcophagus, shabtis described as in mud, very rough

NOTES

shabtis are of 2 different heights, the taller ones are around 6 cm and the shorter ones 4-5 cm.

COMMENTS

reused pit tombs, aligned east-northeast/west-southwest, excavators suggests tombs 9-12 are a group, having very similar dimensions of funerary chambers

REFERENCES

Lecuyot 1992 Memnonia 3, Aston 2003

Record Number	140	Tomb Number	VdR 13
Excavation	CNRS-CEDAE excavation 1992		
Primary Owner			
Date	post ca. 750 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Queens		
Tomb Type	reused shaft tombs		
Dimensions	pit L 1.05-1.1 x 1-1.05 x 2-3m, 1st hall L 2.3-2.25 x 2.05 x 1.6-2.7 m, 2nd hall L 1.1 x 2.15-2.55 x 2.0-2.55 x 1.15 m		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood

Shabti? yes no

Shabti Type K

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

NOTES

Pottery plate, with finger mark on base

Stone Vessels

statues fragments of painted wood, a falcon head, with sun disk, walking pose

Beads yes yes few yes many no

Bead Net unspecified

Corn Mummy yes no

Other items wooden anthropoid sarcophagus, faience shabtis with modeled features and also mud shabtis, all mummiform and unincised, scarab of bead net had 3 incised lines, some beads were ringed

COMMENTS

reused pit tombs, aligned east-northeast/west-southwest

REFERENCES

Lecuyot 1992 Memnonia 3, Aston 2003

Record Number	141	Tomb Number	Deir el- Medina 1455
Excavation	FIFAO Deir el-Medineh 1970		
Primary Owner	Sarcophagus 1 + infant		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Medina, Gurnet el-Marai, north		
Tomb Type	rock cut tombs		
Dimensions	L ca. 11.5 x3.5-1.5, x 2 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items 10 layers of bandages, including indigo coloured around adult mummy, infant mummy supported by 3 palm rods

NOTES

appears to be an extremely rough cut tomb into the hill, no superstructure, containing 3 sarcophagi. Sarcophagi were never painted or decorated except for the eyes which were painted in black

COMMENTS

also infant mummy found under the leg of the mummy, examination of bones says Adult was female about 50-55, and infant was about 6 months old

REFERENCES

Castel & Meeks 1980

Record Number	142	Tomb Number	Deir el- Medina 1455
Excavation	FIFAO Deir el-Medineh 1970		
Primary Owner	Sarcophagus 2		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Medina, Gurnet el-Marai, north		
Tomb Type	rock cut tombs		
Dimensions	L ca. 11.5 x3.5-1.5, x 2 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items 11 layers of bandages, a scarab, scaraboid amulet, small wadjet, 1 bead

NOTES

an aged person, appears to be an extremely rough cut tomb into the hill, no superstructure, containing 3 sarcophagi. Sarcophagi were never painted or decorated except for the eyes which were painted in black

COMMENTS

bone study suggest female, aged 55 or so

REFERENCES

Castel & Meeks 1980

Record Number	143	Tomb Number	Deir el- Medina 1455
Excavation	FIFAO Deir el-Medineh 1970		
Primary Owner	Sarcophagus 3 + infant		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Medina, Gurnet el-Marai, north		
Tomb Type	rock cut tombs		
Dimensions	L ca. 11.5 x3.5-1.5, x 2 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items 11 layers of bandages, a scarab, scaraboid amulet, small wadjet, 1 bead

NOTES

appears to be an extremely rough cut tomb into the hill, no superstructure, containing 3 sarcophagi. Sarcophagi were never painted or decorated except for the eyes which were painted in black, body supported by sticks

COMMENTS

bone suggest a young female, 16-17 years old, also infant mummy found in sarcophagus, around 3 or 3.5 years old

REFERENCES

Castel & Meeks 1980

Record Number	144	Tomb Number
Excavation	Franco-Egyptian Rosellini 1829	
Primary Owner	Tjeserperet, daughter of Pawen and Taremetenbast	
Date		
Dynasty	D 25	
King	Taharqa	
Gods Wife of Amen		
Occupation	nurse of a daughter of Taharqa	
Titles	nurse, Lady of the House	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse name lost	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Qurneh	
Tomb Type	shaft tombs cut into rock, partly brick lined	
Dimensions	D over 6 m	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input type="radio"/> no	
Decorations	<input type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	qrsw	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	wooden Ptah-Sokar-Osiris statue
Shabti Boxes	One	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type		Bead Net	
Canopic Jars	yes 4	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	basket of palm, in which a metal mirror and jar of khol was found, wreath of flowers
Stela			

NOTES

pit led off horizontally to a small wall, behind which led to another shaft. 2 bodies, head toward entrance, qrsw coffin, alabaster canopic jars

COMMENTS

inscribed coffin gives name, "terra cotta" shabti-type K?

But no titles?

REFERENCES

Rosellini; Bresciani 1972, Aubert & Aubert 1974, p. 203, Brugsch 1968, 1445 [55]

Record Number	145	Tomb Number
Excavation	Franco-Egyptian Rosellini 1829	
Primary Owner	Unidentified husband of Tjesreperet	
Date	first half 7th C BCE	
Dynasty	D 25	
King	Taharqa	
Gods Wife of Amen		
Occupation	nurse of a daughter of Taharqa	
Titles		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse Tjesreparet	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Qurneh	
Tomb Type	shaft tombs cut into rock, partly brick lined	
Dimensions	D over 6 m	
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input type="radio"/> no	
Decorations	<input type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	qrsw	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	painted wooden hawk on top lid of qrsw coffin
Shabti Boxes	Two	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type		Bead Net	
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	
Stela			

NOTES

pit led off horizontally to a small wall, behind which led to another shaft. 2 bodies, head toward entrance, qrsw coffin, alabaster canopic boxes

COMMENTS

"terra cotta" shabtis- type K? Aston says there was a canopic box, but does not specify whether or not there were canopic jars, therefore I assume not because he specifies 4 for Tjesreperet

REFERENCES

Rosellini 1830, Aston 1987,p.447; Aston 2003

Record Number	146	Tomb Number	TT 367 (Tomb of Paser)
Excavation	Fakhry 1934		
Primary Owner	Iuefaa, son of Horoudja		
Date	ca. 680 BCE		
Dynasty	D 25		
King	Taharqa		
Gods Wife of Amen			
Occupation	priest of Amen at Karnak		
Titles	priest of Amen of Karnak		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Qurneh		
Tomb Type	reused rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type qrsw

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela wooden stela (type V)

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items linen bandage 2 of which bears the name of Taharqa, the 3rd mentions, "Montu, Lord of Thebes, who protects..."

NOTES

tomb reused in Dyn 22 and again in Dyn 25, shafts cut into floor of pillared hall

COMMENTS

dating based on Aston who agrees with Munro's stylistic analysis. The name Djedmutesankh appears on a qrsw coffin fragment near luefaa's stela, but not certain if it's a coffin belonging to Djedmutesankh or coffin of luefaa

REFERENCES

Record Number	147	Tomb Number	TT 367 (Tomb of Paser)
Excavation	Fakhry 1934		
Primary Owner	Horoudja,		
Date	ca. 720-700 BCE		
Dynasty	D 25		
King	Taharqa		
Gods Wife of Amen			
Occupation	priest		
Titles	overseer of singers (Chantresses?) of Amen at Karnak		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Qurneh		
Tomb Type	reused rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	qrsw	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input checked="" type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wooden stela (type V), with sun hymn	Other items	

NOTES

shafts cut into floor of pillared hall, son-in-law of Takeloth III

COMMENTS

dating based on Aston who agrees with Munro's stylistic analysis. Shabtis belonging to a Harsiese, priest of Amen and unidentified woman found in tomb, dating uncertain

REFERENCES

Record Number	148	Tomb Number	Deir el-Bahari Hathor Shrine, middle terrace
Excavation	Naville excavations 1894-1895		
Primary Owner	Nesmutaatneru		
Date	ca. 700-675		
Dynasty	D 25		
King	Shabitqo-Taharqa		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	ca. 3.96m pit		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIII, qrsw with one piece cartonnage, other coffins TIV	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	black painted wooden jackal on foot of qrsw lid
Shabti Boxes	Two	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type	IIIB.1	Bead Net	Type A, winged scarab with 4 sons of Horus composed of beads
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	flower wreaths
Stela			

NOTES

daughter of God's Father, Beloved of the God, hnk nwn iwnw Sm'w, Tjenwaset, and Lady of the House, Neskhonsupahered
Mother of Djedthothefankh.

elderly woman, tomb group found in vaulted chamber under Hathor chapel, 3 wooden qrsw coffins in small rock-hewn chamber sealed with brick, shabti boxes at the foot and head of coffins.

COMMENTS

Taylor states that N's is one of the earliest examples of beaded netting, one piece cartonnage, rare with qrsws, hybrid nature, transitional phase. Qrsw with anthropoid coffin/cartonnage.

REFERENCES

Taylor 1984, 1985, 1988, Aston 1987, pp. 411ff; Naville 1894-1895, 35, Vittmann 1978, PB, p. 55, Raven OMRO 62, Gauthier 1913

Record Number	149	Tomb Number	Deir el-Bahari Hathor Shrine, Middle Terrace
Excavation	Naville excavations 1894-95		
Primary Owner	Djed-Djehutyuef-ankh,		
Date	ca. 690-670 BCE		
Dynasty	D 25		
King	Shabitqo-Taharqa		
Gods Wife of Amen			
Occupation	Priest of Montu		
Titles	Prophet of Montu, Lord of Thebes		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	ca. 3.96m pit		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, qrsw	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	2 wooden hawks on qrsw and outer coffin, wooden jackal on qrsw,
Shabti Boxes	Two	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type	IIIB.1	Bead Net	Type A
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	wooden jackal placed at foot of qrsw coffin
Stela	apparently a stela published by Munro, not mentioned in Naville excavation, type VI		

NOTES

Aston dates to 680
son of Prophet of Montu Lord of Thebes, and
Lady of the House, Nesmutaatneru

COMMENTS

REFERENCES

Taylor 1985, 1988(Th.IV 65),1984; Aston 1987, Naville 1894-1895, p.35; Elias 1993.

Record Number	150	Tomb Number	Deir el-Bahari Hathor Shrine, Middle Terrace
Excavation	Naville excavations 1894-95		
Primary Owner	Tabekenhons,		
Date	ca. 675- 650		
Dynasty	D 25		
King	Shabitqo-Taharqa		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Djed-Djehuty-iuef-ankh
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions	ca. 3.96m pit		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, qrsw	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	2 wooden hawks on qrsw
Shabti Boxes	Two	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type	IIIB.1	Bead Net	Type A
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	
Stela	wood, Munroe Type V		

NOTES

Aston dates burial to 680 BCE
 wife of Djed-Djehuty-iuef-anh?, daughter of
 Prophet of Montu Lord of Thebes, Hor, and Lady
 of the House Tamit

COMMENTS

Neville says that she was the aunt of Djed-
 Djehuty-iuef-anh.

REFERENCES

Taylor 1988, 1985 (Th.IV 77), 1984; Aston 1987; 413; Neville 1894-1895, p. 35; Elias 1993.

Record Number	151	Tomb Number	MMA 56
Excavation	MMA excavations 1923-1924		
Primary Owner	Ankhshepenwepet, daughter of Nestabwirdis?		
Date	ca. 675-650 BCE		
Dynasty	D 25		
King	Shabitqo-Taharqa		
Gods Wife of Amen	Shepenwepet?		
Occupation	priestess		
Titles	Singer in the Residence of (the temple of) Amen hsynt n hnw n imn		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	unspecified pit		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, outer and inner coffin only	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type	K	statues	Osiris figure
Shabti Boxes	Two	Beads	<input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Shabti Box Type	IIIB.1	Bead Net	
Canopic Jars	yes 4	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	pet gazelle
Stela			

NOTES

364 shabtis, one of 2 pits. South chamber. N.E. of Hatshepsut's courtyard. Lid of inner coffin, small objects in place, gazelle in bottom of pit. Beads found in inner coffin

COMMENTS

from the excavation photos the shabti boxes were at the head of the coffin. But it is uncertain if this placement was due to the ancient plundering or excavation clearing. Probably not the original deposit place.

REFERENCES

Aston 1987, pp. 382-383; Taylor 1985 (Th. IV. 116). Winlock Dec 1924 BMMA; MMA tomb cards.

Record Number	152	Tomb Number	MMA 57
Excavation	MMA excavations 1923-1924		
Primary Owner	Harwa		
Date	ca. 730-650 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	unspecified		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

plundered tomb with broken coffins of Tarenbast and a Na'akhonsu.
 ead netting found in rubbish inside the chamber,
 not sure if it's Harwa's or not.

COMMENTS

dating by Taylor

REFERENCES

Aston 1987,p 383; Winlock 1923-24

Record Number	153	Tomb Number	MMA 57
Excavation	MMA excavations 1923-1924		
Primary Owner	Tarenbast		
Date	ca. 730-650 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	unspecified		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	unspecified broken coffin	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

plundered tomb with broken coffins of Tarenbast and a Na'akhonsu, most likely a woman because of name. Inner and outer coffin, tomb cards also says that they found a female skull in the tomb. Bead netting found in rubbish inside the chamber, not sure if it's Harwa's or not.

COMMENTS

dating by Taylor. inscriptions say: Offering the king gives and Osiris, Foremost of Westerners, the Great God, Lord of Abydos and Anubis (?_ in the cemetery and Hapy that he gives every offering and every djef to the ka of the Osiris, the Lady of the House, Tarenbast.

REFERENCES

Aston 1987, pp. 383, Winlock 1923-24

Record Number	154	Tomb Number
		MMA 57
Excavation	MMA excavations 1923-1924	
Primary Owner	Na'akhonsu	
Date	ca. 730-650 BCE	
Dynasty	D 25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions	unspecified	
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type unspecified broken coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

plundered tomb with broken coffins of Tarenbast and a Na'akhonsu

COMMENTS

dating by Taylor

REFERENCES

Aston 1987, pp. 383, Winlock 1923-24

Record Number	155	Tomb Number	Deir el-Bahari offering hall tomb
Excavation	Antiquities Service Excavations 1932 -1933		
Primary Owner	Padiamenet, son of Diesenesyt (sistrum player of Amen) and vizier Nespahshuty B?		
Date	ca. 700-675		
Dynasty	D 25		
King	Shebitqo-Taharqa		
Gods Wife of Amen			
Occupation	Priest of Montu		
Titles	prophet of Montu Lord of Thebes, who is appointed to the monthly duty in the temple of Amen, head of the the 4th phyle		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	5-6 m below ground		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	qrsw	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes 4, painted pottery with limestone heads	Bead Net	unspecified
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins,each consisted of 2 coffins and cartonnage. In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks

COMMENTS

given other grave goods, it seems likely that eveyone had at least a jackal and possibly other statues. titles of his ancestors:[son of] the priest of Amen, count, sole friend, scribe of the temple, treasury, offerings, advisor of scribes and vizier of the royal doors Nespakhshuty, son of same titles, sotem, priest and vizier Padimamenet, son of same titles, 3rd prophet of Amen, count, overseer of the seals, administrator of the livestocks of the temple, head of the scribes of the temple of Amen, Pama

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987, p. 417

Record Number	156	Tomb Number	Deir el-Bahari offering hall tomb
Excavation	Antiquities Service Excavations 1932 -1933		
Primary Owner	Heribsens		
Date	ca 670-650 BCE		
Dynasty	D 25		
King	Taharqa		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House, noblewoman (nbt pr spss)		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Pama
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	5-6 m below ground		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	TIV, qrsw plus 2 coffins	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	unspecified number	
Shabti Box Type	IIIB.1	Beads <input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net Type B
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

daughter of Ankhpahered (v) and Lady of the House Tashakheper

father was priest of Amen at Karnak, vizier, judge of the palace. She was mother of a priest of Montu, Nespakashuty. Her husband possibly links back to the Ankhpahered family of Dynasty 22 royal line (Bierbrier LNK, 91)

qersu coffin, inner and outer coffins, possibly cartonnage

COMMENTS

In addition, 4 wooden Osiris statues were found by excavators, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987, Taylor 1985, Th. IV.121

Record Number	157	Tomb Number
Excavation	Antiquities Service Excavations 1932-1933	Deir el-Bahari offering hall tomb
Primary Owner	Nespakhshuty, son of Pama and the Lady of the House Heres	
Date	ca. 675-650 BCE	
Dynasty	D 25	
King	Taharqa	
Gods Wife of Amen		
Occupation	Priest of Montu	
Titles	prophet of Montu Lord of Thebes, bearer of the wadjet of Mut, Lady of the sky, assigned to the purification of Khonsu in the Benben, beloved of the king	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions	5-6 m below ground	
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	TIV, qrsw plus cartonnage	Pottery
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels
Shabti Type	D, blue glazed	statues
Shabti Boxes	unspecified number	
Shabti Box Type	IIIB.1	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net Type B.a
Canopic Box	<input checked="" type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins, each consisted of 2 coffins and cartonnage

COMMENTS

In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987, p. 418; Taylor 1985, Th.IV.118

Record Number	158	Tomb Number	Deir el-Bahari offering hall tomb
Excavation	Antiquities Service Excavations 1932 -1933		
Primary Owner	Diesenesyt, daughter of Takeloth (III)		
Date	ca. 725-700 BCE		
Dynasty	D 25		
King	Shebitqo		
Gods Wife of Amen			
Occupation	priestess		
Titles	sistrum player of the temple of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Nespakashuty B
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	5-6 m below ground		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type	D, blue glazed	statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins,each consisted of 2 coffins and cartonnage

COMMENTS

presumably the same Dieseneyst who is the mother of Padiamenet (record 155), In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 956 ASAE 54, Kees 1956 ASAE 54, Aston 1987,419, Taylor 1985, Th. IV.118

Record Number	159	Tomb Number	Deir el-Bahari offering hall tomb
Excavation	Antiquities Service Excavations 1932 -1933		
Primary Owner	Teshakheper, wife of Ankhpakhrud		
Date	ca. 700-675 BCE		
Dynasty	D 25		
King	Shebitqo-Taharqa		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Ankhpakhrud
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	5-6 m below ground		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	unspecified number	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins,each consisted of 2 coffins and cartonnage. Apparently the mother of Heribsens.

COMMENTS

mother of Herenes, Aston doesn't specify any more titles on Shabti box, In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom.

REFERENCES

Gauthier 1933 CdE16, Bruyere ASAE 54, Kees ASAE 54, Aston 1987,p.418; Taylor 1985, Th.IV.118; Elias 1993, 262, fig. 27.

Record Number	160	Tomb Number
Excavation	Antiquities Service Excavations 1932-1933	Deir el-Bahari offering hall tomb
Primary Owner	Tashaiu (grandmother of vizier Nespakashuty?)	
Date	ca. 750-650 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles	no titles?	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions	5-6 m below ground	
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	see comment
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	see comment

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins, each consisted of 2 coffins and cartonnage. Elias suggests she was an ancestor of the Dyn. 26 vizier Nespakashuty (TT312) whose mother is Irttau, the daughter of the god's father of Amun Ipuwer and the woman Tashaiu.

COMMENTS

unable to date from shabti boxes, but presumably in the same time range between ca. 750-650 BCE. In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987, p. 418; Taylor 1985, Th.IV.118; Elias 1993, p. 263.

Record Number	161	Tomb Number	Deir el-Bahari offering hall tomb
Excavation	Antiquities Service Excavations 1932 -1933		
Primary Owner	Irethorru, son of the wab priest of Amen, Pef-?		
Date	ca. 750-650 BCE		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priest		
Titles	lector priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	pit tombs in temple		
Dimensions	5-6 m below ground		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	see comment

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins,each consisted of 2 coffins and cartonnage

COMMENTS

unable to date from shabti boxes, but presumably in the same time range between ca. 750-650 BCE. In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987,p.418; Taylor 1985, Th.IV.118

Record Number	162	Tomb Number
Excavation	Antiquities Service Excavations 1932-1933	Deir el-Bahari offering hall tomb
Primary Owner	Padiamenet	
Date	ca. 750-725 BCE	
Dynasty	Late D 22/Early D 25	
King		
Gods Wife of Amen		
Occupation	vizier	
Titles	priest of Amen at Karnak, and vizier	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions	5-6 m below ground	
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	unspecified number		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	see comment

NOTES

under the paving of the the hall of offerings, south side, grave goods for at least 8 people, though only 4 triple coffins,each consisted of 2 coffins and cartonnage

COMMENTS

unable to date from shabti boxes, but presumably in the same time range between ca. 750-650 BCE. In addition, 4 wooden Osiris statues were found, a wooden falcon, 4 wooden couchant falcons, eight painted wooden jackals and 2 cartonnage masks, unspecified for whom

REFERENCES

Gauthier 1933 CdE16, Bruyere 1956 ASAE 54, Kees 1956 ASAE 54, Aston 1987,p. 418; Taylor 1985, Th.IV.118

Record Number	163	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (a)
Primary Owner	Shebenwen	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priestess	
Titles	Lady of the House, sistrum player of Amen	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type None

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items painted mummy shroud showing deceased before Re-Harakhty

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade, coffins plain wood, and only eyes and brows painted black

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987, p. 414; MET tomb card 5966 (DB Middle terrace cache)

Record Number	164	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (b)
Primary Owner	Harisese	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priest	
Titles	hsk priest	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type wooden coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987, p.414

Record Number	165	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (c)
Primary Owner	Pabasa	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type wooden coffin

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987, p. 414

Record Number	166	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (d)
Primary Owner	Ruru	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type wooden coffin

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987. p.414

Record Number	167	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (e)
Primary Owner	Djedptahefankh	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priest	
Titles	God's Father of Amen	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type wooden coffin, only coffin lid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987, p.414

Record Number	168	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (f)
Primary Owner	Pamiu (ii)	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	vizier	
Titles	vizier	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type wooden coffin fragments

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues Osiris figure

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987,p. 415; Legrain RT 14 (1892)

Record Number	169	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (g)
Primary Owner	Anonymous	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priest	
Titles	priest of Amen	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	wooden coffins, inner and outer	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987,p.415; Legrain RT 14 (1892)

Record Number	170	Tomb Number
Excavation	MMA Excavations 1930-1931 (Lansing)	Deir el-Bahari Middle Terrace (h)
Primary Owner	Udjarenes	
Date	ca.790-750 BCE	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priestess/musician	
Titles	Chantress of Amen	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	wooden coffins, inner and outer	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

four "intact" burials and fragments of several others among debris in middle terrace in front of the Punt colonnade. coffins plain wood, and only eyes and brows painted black.

COMMENTS

not very clear in Aston, but I think he dates the entire group by the tomb group of Udjarenes. published photo suggest simple individual pit tombs close in proximity in temple floor, therefore I have designated them (a)...

REFERENCES

Steindorff 1949, Aston 1987,p.415; Legrain RT 14 (1892)

Record Number	171	Tomb Number	Carter-Carnarvon site 5,
Excavation	Carter-Carnarvon excavation		
Primary Owner	Padiamun, son of Padikhonsu and Irtyru		
Date	ca. 730-670 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type wooden outer and inner coffin

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes None

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars** no

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items** mummy wrapped in pink shroud and pieces
of linen napkins and shawls inserted among
the bandages

NOTES

site 5 "a depression in the surface of the hill slope, which proved to be a rock cut court with sepulchral chambers on both sides and at its northern end". Entrance to east chamber walled up with stones mixed with bricks and pottery

Coffins usurped from a person named Re-ti-r-es

COMMENTS

fairly plain coffin, with ornamental collar, and vertical line of hieroglyphs. Separate burial from everyone else--in east chamber--see plan.

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23-25.

Record Number	172	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner	Irtyru, daughter of Amenhotepeniwef and Lady of the House Nanunesher		
Date	ca. 730-670 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500 <small>this location is also</small>		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type unspecified

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items floral wreath at head, wax benu bird among bandages, 4 wax sons of Horus among bandages (interestingly, no bead netting)

NOTES

north chamber contained 8 interments. Her coffin much more elaborate than her sons, religious scenes, with depiction of goddess Nut at the bottom of the inner case, like Ankhpaheher ii

COMMENTS

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	173	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner	Padikhonsu		
Date	ca. 730-670 BCE		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type coffin

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

mummification and decoration of coffin were similar to that of Padiamun's

COMMENTS

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	174	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	coffin, painted black with yellow inscription (name omitted)	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group(3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	175	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type coffin, painted black

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group (3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	176	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type coffin, painted black

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group (3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	177	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type coffin, painted black

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group (3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	178	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type coffin, painted black

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars no

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items blue glazed staeite scarab tied to the left elbow

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group (3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	179	Tomb Number	Carter-Carnarvon site 5
Excavation	Carter-Carnarvon excavation		
Primary Owner			
Date	ca. 9th or 8th centuries		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input checked="" type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari, connected with Montuhotep temple, cemetery 500		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	coffin, plain wood, very roughly made	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	blue glazed staeite scarab tied to the left elbow

NOTES

plainly decorated coffins of slightly smaller dimensions than the first 3, only one of this second group (3B-8B) apparently was decorated

COMMENTS

different rank? economic status?

REFERENCES

Aston 1987, 420, Carnarvon & Carter 1912, 23

Record Number	180	Tomb Number	cemetey 800 tomb 801
Excavation	MMA excavations 1922		
Primary Owner	Si-lah, ren nefer Djedbastefankh		
Date	ca. 950-850 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation	priest		
Titles	priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, anthropoid	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wooden stela	Other items	

NOTES

tomb originally dated to Dynasty 11, and reused at a later date when a new brick chapel was built into the tomb court. Pits (or chambers as Winlock terms them) were then cut into the chapel floor and a series of coffins placed within them, but only 4 wooden stelae found

COMMENTS

mudbrick chapel within reused Dynasty 11 tomb- a combination of a multiple styles of burial- must say something about identity?!

REFERENCES

Aston 1987, p. 422; Winlock BMMA pt ii, december 1922

Record Number	181	Tomb Number	cemetey 800 tomb 801
Excavation	MMA excavations 1922		
Primary Owner	Nefennebu, son of Si-lah		
Date	post ca. 850 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation	priest		
Titles	priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure, reused tomb		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, anthropoid

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela wooden stela

Other items

NOTES

tomb originally dated to Dynasty 11, and reused at a later date when a new brick chapel was built into the tomb court. Pits were then cut into the chapel floor and a series of coffins placed within them, but only 4 wooden stelae found. Winlock also says that they are vicereines of Egypt

COMMENTS

mudbrick chapel within reused Dynasty 11 tomb- a combination of a multiple styles of burial- must say something about identity?!

REFERENCES

Aston 1987,p. 423; Winlock BMMA pt ii, december 1922

Record Number	182	Tomb Number	cemetey 800 tomb 801
Excavation	MMA excavations 1922		
Primary Owner	Thenteniset, daughter of Si-lah		
Date	post ca. 850 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Lady of the House, Chantress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Djed-bastet
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure, reused tomb		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, anthropoid	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wooden stela, 2	Other items	

NOTES

tomb originally dated to Dynasty 11, and reused at a later date when a new brick chapel was built into the tomb court. Pits were then cut into the chapel floor and a series of coffins placed within them, but only 4 wooden stelae found - one of hers alone, the other with her husband. Her stela shows her only as nbt-pr, but in the one she shares with her husband, she is Singer of Amen also.

COMMENTS

mudbrick chapel within reused Dynasty 11 tomb- a combination of a multiple styles of burial- must say something about identity?! no other tomb equipment described. Interestingly, in the stela featuring only her, she uses the title of Lady of the House, and the stela with her and husband, Chantress of Amen--as complement to his Scribe of the Divine Adoratress?

I believe the same woman as in my inscriptional database (Appendix B), rec. 8.

REFERENCES

Aston 1987,p. 423; Winlock BMMA pt ii, december 1922. Saleh 2007, p. 258.

Record Number	183	Tomb Number	cemetey 800 tomb 801
Excavation	MMA excavations 1922		
Primary Owner	Djedbastet		
Date	post ca. 850 BCE		
Dynasty			
King			
Gods Wife of Amen			
Occupation	priest		
Titles	Priest of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location			
Tomb Type			
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela wooden stela

Other items

NOTES

tomb originally dated to Dynasty 11, and reused at a later date when a new brick chapel was built into the tomb court. Pits were then cut into the chapel floor and a series of coffins placed within them, but only 4 wooden stelae found

COMMENTS

REFERENCES

Aston 1987, p.423; Winlock BMMA pt ii, december 1922

Record Number	184	Tomb Number
Excavation	MMA Winlock excavations 1914-1920	cemetery 800, tomb 832
Primary Owner	Pakherenkons	
Date	ca. 750-700 BCE	
Dynasty	Late D 22/Early D 25	
King		
Gods Wife of Amen		
Occupation	priest?	
Titles	Doorkeeper in the temple of Amen	
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse	
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari, associated with temple of Montuhotep	
Tomb Type	reused tombs, pit	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type Wood and cartonnage

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues Ptah-Sokar-Osiris figure

Shabti Boxes None

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars yes 4, limestone

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

reused dynasty 11 tomb- pits dug into tomb, unspecified location- courtyard? interior?, 2 other interments, apparently unrelated- one, a scribe of the Double Treasury, lufenmut probably dates to ca. 950-850 BCE, and the cartonnage of Heresen dates anywhere from 10th-8th centuries

COMMENTS

wooden coffin painted with image of deceased as a corpulent old man with lined face, holding a broom- symbol of office?- kushite style?- kind of looks like Mentuemhat

REFERENCES

Winlock 1928 p. 24, Aston 1987, p.424

Record Number	185	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Tjaenwaset, son of Harresnet		
Date	ca. 800-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priest		
Titles	God's father of Amen		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	3x4m x1 m high		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, outer coffin and cartonnage

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

intrusive burials in the tomb of Kheruef- norht western corner of the Hall. Small chamber. This vault contained 6 burials in 2 parallel rows of three. Heads all face north.

COMMENTS

shafts sunk into the pavement of the court. Coffin bottom painted with goddess Nut

REFERENCES

Aston 1987, pp. 317-318, Habachi ASAE 55 1958, pp. 338 ff

Record Number	186	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Shepenkhonsu, daughter of Djedbastetiwefankh		
Date	ca. 800-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	3x4x1m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, outer and inner coffins and cartonnage	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. This vault contained 6 burials in 2 parallel rows of three. Outer coffin plain, only eyes and eyebrows painted in black.

COMMENTS

shafts sunk into the pavement of the court. Bottom of coffin has the figure of Nut. Mother's name Lady of the House, Tjentditimnty?

REFERENCES

Aston 1987, pp. 317-318, Habachi ASAE 55 1958, pp. 338 ff

Record Number	187	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Tashebt, daughter of Tjaenwaset and Shepenkhonsu		
Date	ca. 800-700		
Dynasty	Late D 22/Early D 25		
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Lady of the House, Chantress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	3x4x1m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood and cartonnage	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	linen wrapped package between her legs- possibly the viscera and not “subsidal of the vulva” as Habachi suggests.

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. This vault contained 6 burials in 2 parallel rows of three, coffins published in Lipinska

COMMENTS

coffin bottom painted with figure of Nut. Habachi notes a packet on the surface of which appeared a yellowish white material, he suggested a foetus, but maybe more likely the viscera since no canopic containers were mentioned in excavation report.

REFERENCES

Aston 1987, pp. 317-318, Habachi ASAE 55 1958, pp. 338 ff. Lipinska 1982, pp. 132-136; Elias 1994, p. 222.

Record Number	188	Tomb Number
Excavation	Habachi excavations 1957-1958	TT 192
Primary Owner	Anonymous	
Date	ca. 800-700	
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Assasif	
Tomb Type	reused tombs	
Dimensions	3x4x1 m	
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood, outer coffin	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. This vault contained 6 burials in 2 parallel rows of three. This begins the second group

COMMENTS

shafts sunk into the pavement of the court. coffin of plain wooden and no decoration except eyes and eyebrows in black ink,

REFERENCES

Aston 1987, pp. 317-318, Habachi ASAE 55 1958, pp. 342ff

Record Number	189	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Kapatjau		
Date	ca. 800-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Lady of the House, Chantress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	3x4x1 m		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, outer and inner coffins and cartonnage	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. This vault contained 6 burials in 2 parallel rows of three

COMMENTS

shafts sunk into the pavement of the court. Bottom of coffin has the figure of Isis.

REFERENCES

Aston 1987, pp. 317-318, Habachi ASAE 55, 1958. pp. 342ff.

Record Number	190	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Djedhorefankh		
Date	ca. 800-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	shaft 60 square cm, 3 m deep to chamber		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, outer coffin and cartonnage	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	flower wreath- single one between the 2

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. Family vault of Djedhorefankh

COMMENTS

tomb pit in the north east corner of pillared hall

REFERENCES

Aston 1987, pp. 319. Habachi ASAE 55, 1958, pp. 344 ff.

Record Number	191	Tomb Number	TT 192
Excavation	Habachi excavations 1957-1958		
Primary Owner	Itryrw, daughter of Thai		
Date	ca. 800-700		
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Chantress of Osiris and songstress of Amen-Re		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions	shaft 60 square cm, 3 m deep to chamber		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood, outer coffin and cartonnage	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	flower wreath- single one between the 2

NOTES

intrusive burials in the tomb of Kheruef- western corner of the Hall. Family vault of Djedhorefankh

COMMENTS

tomb pit in the north east corner of pillared hall

REFERENCES

Aston 1987, p. 313; Habachi ASAE 55 1958, pp. 344 ff.

Record Number	192	Tomb Number	TT 160
Excavation	Eckley B Coxe Jr. (U of Penn) Expedition		
Primary Owner	Besenmut		
Date			
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation	scribe/ bureaucrat		
Titles	Great Royal scribe, count and hereditary noble man, Chancellor of Lower Egypt, Sole friend, true royal acquaintance, and Ears of the king in Lower Egypt		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Dra' Abu el-Naga		
Tomb Type	rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb constructed opening from the northeast corner of the court of TT 35 (Bekenhonsu), eastern end of court walled off to form a new court and pylon erected.

COMMENTS

no mention of tomb equipment, description of tomb. 3 chambers leading into bed rock. outer chamber contained 4 offering niches with coloured relief above with offering inscriptions. Decorated ceilings. 2nd chamber also decorated with inscriptions and reliefs. Burial shaft in last room.

REFERENCES

Eigner1984, 58-59, Fisher, Pennsylvania Museum journal 1924, Aston 1987

Record Number	193	Tomb Number	not specified
Excavation	Eckley B Coxe Jr. (U of Penn) Expedition		
Primary Owner			
Date			
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input checked="" type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain	Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Dra' Abu el-Naga		
Tomb Type	rock cut tombs in court of MK tomb		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type**Shabti?** yes no**Shabti Type****Shabti Boxes** None**Shabti Box Type****Canopic Jars****Canopic Box** yes no Other...**Stela****Pottery****Stone Vessels****statues****Beads** yes yes few yes many no**Bead Net****Corn Mummy** yes no**Other items****NOTES**

Fisher describes a large number (86) tombs of vaulted brick superstructure, a vertical shaft in rock with a small rough chamber for body at bottom- sounds like Dynasty 22 tombs...

COMMENTS

Aston notes that it is odd for tombs of Dynasty 22 to be decorated (2 chambers with abundant ritualistic scenes) and suggests that a printing error, meaning Dynasty 17 or 26, but in the UC copy, it is clearly printed Dynasty XXII

REFERENCES

Fisher, Pennsylvania Museum journal 1924, Aston 1987, p. 213

Record Number	194	Tomb Number	
Excavation	Daressy Excavation		Daressy tomb, under room 22 or 23
Primary Owner	Tjatenkamit		
Date			
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation	priestess		
Titles	Singer in the Residence of Amen (hs hnw n 'lmn)		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Medinet Habu		
Tomb Type	stone floored chambers cut into temple foundation		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input type="radio"/> yes <input checked="" type="radio"/> no		

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

need to look up more info, room 22 of the Great Temple- which may be room 23 in Hölscher's numbering system.

COMMENTS

REFERENCES

Elias 1994, p.71. Daressy 1895

Record Number	195	Tomb Number	1913.G2
Excavation	Berlin Museum Excavations 1911, 1913		
Primary Owner			
Date	at earliest 716-702 BC		
Dynasty	D 25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	South of Ramesseum		
Tomb Type	shaft tombs cut into rock		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

Aston, "In this tomb the almost destroyed body of a woman who was apparently buried without a coffin was the only object found."

COMMENTS

REFERENCES

Anthes, Aston 1987, p. 486

Record Number	196	Tomb Number	Wadi Hagi Hamed 1
Excavation	Daressy 1901?		
Primary Owner			
Date			
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation			
Titles	wife of king, queen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Wadi Hagi Hamed		
Tomb Type	shaft tombs cut into rock		
Dimensions	about 12m deep, with chamber 3 square meters		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes		
Shabti Box Type		Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items 2 heads of dogs- pets?

NOTES

number of tomb pits with fragments of canopic jars of fine pottery, one of which was inscribed for a queen

COMMENTS

more pets--maybe really an indicator for high ranking women?

REFERENCES

Daressy 1901 ASAE 2, 133-136, Aston 1987, p. 502-503.

Record Number	197	Tomb Number	TT 44, TG 614,
Excavation	Carter 1901		
Primary Owner	Karomama?		
Date	ca. 930-700 BCE		
Dynasty	D 22		
King	Takehot II		
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Chantress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Kings		
Tomb Type	reused shaft tombs		
Dimensions	5.5 m deep with chamber		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood and cartonnage

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes

Shabti Box Type

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items Floral wreath

NOTES

Pit tomb- sounds like a shaft tom, 5.5 m deep and door to chamber with 3 wooden coffins. Tomb was reused. Aston suggests a date between 930-700 BCE

COMMENTS

wood coffin painted black with yellow inscriptions, coated with whitish wax, inlaid glass and bronze eyes, painted cartonnage. Supposedly named Karomama. Rowe thinks that she was a princess whose name is lost and Karomama refers to her mother.

REFERENCES

Aston 1987, p. 309-310 (but 310 missing!), Carter ASAE 2(1901), 144-145, Rowe ASAE 41 (1942), 346-347.

Record Number	198	Tomb Number	TT 44?? TG 614,
Excavation	Carter 1901		
Primary Owner	Tentkarou-Shere (Tjntqrrhrd)		
Date	ca. 930-700 BCE		
Dynasty	D 22		
King	Osorkon I		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Valley of the Kings		
Tomb Type	reused shaft tombs		
Dimensions	5.5 m deep with chamber		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood and cartonnage	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	unspecified number		
Shabti Box Type	IIIB.2	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	Floral wreath, red leather bracers, bearing cartouche of Osorkon I

NOTES

Pit tomb- sounds like a shaft tomb, 5.5 m deep and door to chamber with 3 wooden coffins. Tomb was reused. Aston suggests a date between 930-700 BCE

COMMENTS

rough wood coffin with beautifully painted cartonnage, single moulded hand on coffin-- Dynasty 21?- with bracers

REFERENCES

Aston 1987, p. 309-310 (but 310 missing!), Carter ASAE 2(1901), 144-145, Rowe ASAE (1942), 346-347.

Record Number	199	Tomb Number	TT 192
Excavation	Habachi Excavations 1957-1958		
Primary Owner	Nesmin, son of Horsiese and Lady of the House, Tashepenkhonsu		
Date	7th Century BCE		
Dynasty	D 25-26		
King			
Gods Wife of Amen			
Occupation	priest		
Titles	Prophet of Montu, Scribe of the divine offerings of Amenre		
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	qrsw	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	yes	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	dummy canopic jars, and looks like inner pedestaled coffin (see Taylor 2001)

NOTES

Aston suggests that coffin fragments belong to Nesmin, while Habachi says that they belong to "much more important people". Father had same titles

COMMENTS

burials in floor of the back pillared hall, related to the priests of Montu found at Deir el-Medina--His grandfather Nebneteru. With pictures.

REFERENCES

Habachi ASAE 55 (1958), p. 336-338, Aston 1987, pp. 319-320.

Record Number	200	Tomb Number
Excavation	Habachi Excavations 1957-1958	TT 192
Primary Owner	Qai	
Date	7th Century BCE	
Dynasty	D 25-26	
King		
Gods Wife of Amen		
Occupation		
Titles	Lady of the House	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location		
Tomb Type		
Dimensions		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	unspecified	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type	N/A	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	yes	Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input type="radio"/> no
Stela		Other items	dummy canopic jars, 14 uraei in wood painted light brown, fixed to a piece of wood.

NOTES

Aston suggests that coffin fragments belong to Nesmin, while Habachi says that they belong to "much more important people". Father had same titles

COMMENTS

burials in back pillared hall, possibly a qrsu coffin, Habachi "most probably a big outer coffin with a rectangular form. The pillars forming the sides of this coffin..."

REFERENCES

Habachi ASAE 55 (1958), p. 336-338, Aston 1987, pp. 319-320.

Record Number	201	Tomb Number	TT 11
Excavation	Northampton 1898-9		
Primary Owner	Isaa (Isis is great), daughter of Khonsuemmaakheru and AnkhKhonsu		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation	priestess/musician		
Titles	Lady of the House, Dancer of Mut		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Dra' Abu el-Naga		
Tomb Type	reused rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Cartonnage	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

excavators say she was married to AnkhKhonsu, where as Porter and Moss seem to suggest that she was the daughter. So Dancer of Mut may refer to AnkhKhonsu (as the mother of Isaa) or Isaa...

COMMENTS

"mummy pits" in the rubble of the courtyard? of Tomb of Djhuty? Porter and Moss say, "near TT 11". Possible family plot? see record 203 of Isetenamen.

REFERENCES

Northampton 1898, p. 17-18, Porter and Moss 1.2, pp. 607-608.

Record Number	202	Tomb Number	TT 11
Excavation	Northampton 1898-9		
Primary Owner	Theheber		
Date			
Dynasty	D 26		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Dra' Abu el-Naga		
Tomb Type	reused rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

fragment of a wooden coffin

COMMENTS

mummy pits" in the rubble of the courtyard? of Tomb of Djhuty? Porter and Moss say, "near TT 11". Possible family plot?

REFERENCES

Northampton 1898, p. 17-18, Porter and Moss 1.2, pp. 607-608.

Record Number	203	Tomb Number
Excavation	Northampton 1898-9	TT 11
Primary Owner	Isetenamen, daughter of AnkhKhonsu	
Date		
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles	Lady of the House	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Dra' Abu el-Naga	
Tomb Type	reused rock cut tombs	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Cartonnage	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

fragment of cartonnage mummy case. Daughter of the doorkeeper of the house of Amen AnkhKhonsu, son of the doorkeeper of the house of Amen, Djedimeniuefankh.

COMMENTS

“mummy pits” in the rubble of the courtyard? of Tomb of Djhuty? Porter and Moss say, “near TT 11”. Possible family plot?

REFERENCES

Northampton 1898, p. 17-18, Porter and Moss 1.2, pp. 607-608.

Record Number	204	Tomb Number	TT 11
Excavation	Northampton 1898-9		
Primary Owner	Nesmut		
Date			
Dynasty	Uncertain		
King			
Gods Wife of Amen			
Occupation	priestess		
Titles	Songstress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Dra' Abu el-Naga		
Tomb Type	reused rock cut tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items

NOTES

coffin fragment, date uncertain if it is TIP/LP since there were also NK assemblage.

COMMENTS

date uncertain, but entered into database just in case.

REFERENCES

Porter and Moss 1.2, pp. 608. Spiegelberg Diary (in OI).

Record Number	205	Tomb Number
Excavation	Northampton 1898-9	
Primary Owner		
Date		
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation		
Titles		
Gender	<input type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse	
Ethnicity	<input type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Assasif, eastern	
Tomb Type		
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type Wood

Pottery

Shabti? yes no

**Stone
Vessels**

Shabti Type

statues

Shabti Boxes

**Shabti Box
Type**

Beads yes yes few yes many no

**Canopic
Jars**

Bead Net

Canopic Box yes no Other...

**Corn
Mummy** yes no

Stela

**Other
items**

NOTES

10 mummies in wooden sarcophagi that excavators date to "Libyan Period", but not published. Apparently buried in the valley temple of Hatshepsut.

COMMENTS

apparently quite a number of women, as they say "all the mummies of the women..." Hopefully Spiegelberg Diary will have more information.

REFERENCES

Northampton 1898-9, 38, Porter and Moss 1.2, p. 619-20, Aston 1987, 317

Record Number	206	Tomb Number	Deir el-Bahari Fourth Terrace Tomb
Excavation	Polish Excavation 1970		
Primary Owner			
Date	Late Period		
Dynasty			
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input type="radio"/> Male <input type="radio"/> Female <input checked="" type="radio"/> Unspecified		
Age	<input type="radio"/> Adult <input checked="" type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input checked="" type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	rock cut tombs		
Dimensions	1.65x1.95 m		
Multiple?	<input checked="" type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	wooden ear from a statue showing part of an anthropomorphic sarcophagus
Shabti Boxes	None	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input checked="" type="radio"/> yes many <input type="radio"/> no
Shabti Box Type		Bead Net	
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input type="radio"/> no <input type="radio"/> Other...	Other items	plastered and painted linen, stalks of palm
Stela			

NOTES

young adult, 14-15 years of age

COMMENTS

not too much information

REFERENCES

Dzierzykraj-Rogalski 1972 (Etudes et Travaux 6)

Record Number	207	Tomb Number
Excavation	Polish-Egyptian Excavation 1999/2000	
Primary Owner	Shaimenies, daughter of the prophet of Montu Pakharu and Djedmutiwesankh	
Date		
Dynasty	D 22- D25	
King		
Gods Wife of Amen		
Occupation	priestess	
Titles	Singer in the Residence of Amen	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Deir el-Bahari	
Tomb Type	pit tombs in temple	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input checked="" type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input type="radio"/> no	
Decorations	<input type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type Wood

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type N/A

Canopic Jars

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

COMMENTS

not too much info. Fragments of inscriptions

REFERENCES

Record Number 208

Tomb Number

TT 33

Excavation

Primary Owner Tadi

Date

Dynasty D 26

King

Gods Wife of Amen

Occupation priestess/musician

Titles Singer (chantress?) of Amen

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif

Tomb Type uncertain

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

PMI.1, 50; LD iii, 244-245 [20]

Record Number 209

Tomb Number
TT 33

Excavation

Primary Owner Namenekhaset

Date

Dynasty D 26

King

Gods Wife of Amen

Occupation priestess/musician

Titles Singer (Chantress?) of Amen

Gender Male Female Unspecified

Age Adult Child Infant Unspecified

Marital Status Single Married Uncertain **Spouse**

Ethnicity Egyptian Nubian Libyan Greek

Location Assasif

Tomb Type uncertain

Dimensions

Multiple? Single Multiple/Family Multiple Uncertain

Inscriptions yes no

Decorations yes no

Tomb Equipment yes no

Coffin Type

Shabti? yes no

Shabti Type

Shabti Boxes

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

COMMENTS

REFERENCES

PMI.1, 50; LD iii, 244-245 [20]

Record Number	210	Tomb Number
Excavation	Quibell 1896	
Primary Owner	Ta-di-ta-neb-henen	
Date	ca. 800 BCE	
Dynasty	D 22	
King		
Gods Wife of Amen		
Occupation	priestess/musician	
Titles	Lady of the House, noblewoman, sistrum-player of Amen	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Ramesseum	
Tomb Type	shaft tombs in temple enclosure	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input type="radio"/> no	
Decorations	<input type="radio"/> yes <input type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input checked="" type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wooden stela	Other items

NOTES

Aston's tomb group 931.

COMMENTS

REFERENCES

Aston 1987, pp. 467, 568; Saleh 2007, p. 242

Record Number	211	Tomb Number	TT 414
Excavation			
Primary Owner	Heraset (Heres)		
Date			
Dynasty	D 26		
King	Psamtek II		
Gods Wife of Amen	Ankhnesneferibre		
Occupation			
Titles	Lady of the House, Noblewoman		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif middle		
Tomb Type	temple/palace tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain		
Inscriptions	<input checked="" type="radio"/> yes <input type="radio"/> no		
Decorations	<input checked="" type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	None	Pottery
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels
Shabti Type		statues
Shabti Boxes	None	
Shabti Box Type	N/A	Beads <input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars	no	Bead Net
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy <input type="radio"/> yes <input checked="" type="radio"/> no
Stela	wood? inscribed	Other items

NOTES

found in the tomb of Ankh-hor, suggested to be a family relation, but uncertain.

COMMENTS

daughter of the general of the barque of Amen, Setja-aset-gaut and the Lady Irtiru

REFERENCES

Bierbrier 1987, p. 23; Bietak, Grab des Anch-Hor ii, Munro, p. 204-5.

Record Number	212	Tomb Number	room 33
Excavation	Quibell 1896		
Primary Owner	Hes-Bast? (or wife of Hes-Bast)		
Date			
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Hes-Bast?
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Ramesseum		
Tomb Type	shaft tombs in temple enclosure		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type	Wood	Pottery	
Shabti?	<input type="radio"/> yes <input checked="" type="radio"/> no	Stone Vessels	
Shabti Type		statues	see other items
Shabti Boxes	None	Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Shabti Box Type	N/A	Bead Net	
Canopic Jars	no	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Other items	Could the "mummy-like figure in clay, 12 inches long, over the chest" be a corn mummy?
Stela			

NOTES

Quibell says there were 2 bodies, and the wife being on the husband's left side. "...bodies lying E. and W., with head to W. The southernmost had...outer coffin...the name of the other body was Hes-Bast."

COMMENTS

Figure out which one was wife...
Hes-Bast had inner coffin with single line of inscription painted on yellow background, but colour of coffins not described.

REFERENCES

Quibell 1896, p. 10.

Record Number	213	Tomb Number	room 102
Excavation	Quibell 1896		
Primary Owner	anonymous		
Date			
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Iuef-en-Amen
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Ramesseum		
Tomb Type	shaft tombs in temple enclosure		
Dimensions	9 feet deep shaft		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood, 2

Shabti? yes no

Shabti Type

Shabti Boxes None

Shabti Box Type N/A

Canopic Jars

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues wood, 1 of sons of Horus

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

Confused description. Wife seems to be east body and had a wooden figure of one of the 4 sons of Horus. Iuef-en-Amen had shabti box with clay shabtis-type K.

COMMENTS

Another burial of two coffins in the same corridor (room 102)--obviously multiple burials could be placed in the same corridor. Perhaps each corridor or several corridors were maintained and utilized for a single family? Conjecture at this point without secure archaeological provenance and excavation.

REFERENCES

Quibell 1896, p.9.

Record Number	214	Tomb Number	room 102
Excavation	Quibell 1896		
Primary Owner	Iuef-en-Amen		
Date			
Dynasty	D 22		
King			
Gods Wife of Amen			
Occupation			
Titles			
Gender	<input checked="" type="radio"/> Male <input type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	name not preserved
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Ramesseum		
Tomb Type	shaft tombs in temple enclosure		
Dimensions	9 feet deep shaft		
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood and cartonnage

Shabti? yes no

Shabti Type K

Shabti Boxes One

Shabti Box Type uncertain

Canopic Jars no

Canopic Box yes no Other...

Stela

Pottery

Stone Vessels

statues wood hawk and clay ape-headed figure

Beads yes yes few yes many no

Bead Net

Corn Mummy yes no

Other items

NOTES

3 nested coffins and cartonnage

COMMENTS

REFERENCES

Quibell 1896, p.9.

Record Number	215	Tomb Number	TT 11
Excavation	Northampton 1898-9		
Primary Owner	Sen-nefer		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	no titles?		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Assasif, eastern		
Tomb Type	reused tombs		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Wood

Pottery

Shabti? yes no

Stone Vessels

Shabti Type

statues

Shabti Boxes None

Shabti Box Type N/A

Beads yes yes few yes many no

Canopic Jars

Bead Net

Canopic Box yes no Other...

Corn Mummy yes no

Stela

Other items

NOTES

One line of inscription saying this was made by her son Neb for his mother Sennefer.

COMMENTS

“mummy pits” in the rubble of the courtyard? of Tomb of Djhuty? Porter and Moss say, “near TT 11”. Possible family plot?

REFERENCES

Northampton 1898-9, 18, Porter and Moss 1.2, p. 619-20, Aston 1987, 317

Record Number	216	Tomb Number	tomb 832
Excavation			
Primary Owner	Heribsen(s)		
Date			
Dynasty	D 22- D25		
King			
Gods Wife of Amen			
Occupation			
Titles	Lady of the House, Noblewoman		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse		
Ethnicity	<input type="radio"/> Egyptian <input checked="" type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Deir el-Bahari		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure		
Dimensions			
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input type="radio"/> no		
Decorations	<input type="radio"/> yes <input type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type Cartonnage

Shabti? yes no

Shabti Type K

Shabti Boxes Three

**Shabti Box
Type**

**Canopic
Jars** no

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

tomb 832, pit 2

COMMENTS

REFERENCES

Davies and Lansing, MMA tomb cards

Record Number	217	Tomb Number	
Excavation	Franco-Egyptian CNRS		Ramesseum Secteur J, concession II
Primary Owner	Ankhtasherit		
Date			
Dynasty	D 22		
King	Takeloth II		
Gods Wife of Amen			
Occupation			
Titles	Lady of the House, noblewoman		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain Spouse Nebnetjeru		
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Ramesseum		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type**Shabti?** yes no**Shabti Type****Shabti Boxes****Shabti Box
Type****Canopic
Jars** yes 1**Canopic Box** yes no Other...**Stela****Pottery****Stone
Vessels****statues****Beads** yes yes few yes many no**Bead Net****Corn
Mummy** yes no**Other
items****NOTES**

Dummy alabaster canopic jar without a lid.
Daughter of Harsiese, the God's beloved.
Nebnetjeru was a scribe.
Funerary material found in Secteur J.

COMMENTS

Slightly earlier than strictly 8th-6th centuries,
therefore not really going to include it in titles
analysis

REFERENCES

Leblanc & Nelson 1997, 64-65

Record Number	218	Tomb Number
Excavation	Franco-Egyptian CNRS	Ramesseum Secteur J, concession II
Primary Owner	Meritamen	
Date		
Dynasty	D 22	
King	Takeloth II	
Gods Wife of Amen		
Occupation		
Titles	Lady of the House, noblewoman	
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified	
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified	
Marital Status	<input type="radio"/> Single <input type="radio"/> Married <input checked="" type="radio"/> Uncertain Spouse	
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek	
Location	Ramesseum	
Tomb Type	tombs (not shaft) with associated mudbrick superstructure	
Dimensions		
Multiple?	<input type="radio"/> Single <input type="radio"/> Multiple/Family <input type="radio"/> Multiple <input checked="" type="radio"/> Uncertain	
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no	
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no	
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no	

Coffin Type	Wood and cartonnage	Pottery	
Shabti?	<input checked="" type="radio"/> yes <input type="radio"/> no	Stone Vessels	
Shabti Type		statues	
Shabti Boxes	None		
Shabti Box Type		Beads	<input type="radio"/> yes <input type="radio"/> yes few <input type="radio"/> yes many <input checked="" type="radio"/> no
Canopic Jars		Bead Net	
Canopic Box	<input type="radio"/> yes <input checked="" type="radio"/> no <input type="radio"/> Other...	Corn Mummy	<input type="radio"/> yes <input checked="" type="radio"/> no
Stela		Other items	small amulet of a heron—ibis?, leg and eye of a wooden Anubis statue

NOTES

parents, unknown,
around 180 blue-glazed mummiform shabtis
and 19 in normal clothes,
all the figurines were inscribed with the
name of the deceased
variants: wsjr šps.t mrjt-jmn m³t- hrw; wsjr
nbt.pr mrjt-jmn m³t-hrw

remains of 3 sarcophagi and one cartonnage,
funerary mask of wooden, stucco and
painted, elements of a wig associated with
which are small lilies in blue faience
the sarcophagi are mummiform, occupied
the centre of the vault; the 2 interior
sarcophagi was lined with yellow on the
inside, and also exterior -djed pillar

REFERENCES

Leblanc & Nelson 1997, 65-66

COMMENTS

Slightly earlier than strictly 8th-6th centuries,
therefore not really going to include it in titles
analysis

Record Number	219	Tomb Number	
Excavation	Franco-Egyptian CNRS		Ramesseum Secteur J, concession IV
Primary Owner	Sobekhenen		
Date			
Dynasty	D 22		
King	Takeloth II		
Gods Wife of Amen			
Occupation			
Titles	Chantress of Amen		
Gender	<input type="radio"/> Male <input checked="" type="radio"/> Female <input type="radio"/> Unspecified		
Age	<input checked="" type="radio"/> Adult <input type="radio"/> Child <input type="radio"/> Infant <input type="radio"/> Unspecified		
Marital Status	<input type="radio"/> Single <input checked="" type="radio"/> Married <input type="radio"/> Uncertain	Spouse	Bakenmut
Ethnicity	<input checked="" type="radio"/> Egyptian <input type="radio"/> Nubian <input type="radio"/> Libyan <input type="radio"/> Greek		
Location	Ramesseum		
Tomb Type	tombs (not shaft) with associated mudbrick superstructure		
Dimensions			
Multiple?	<input type="radio"/> Single <input checked="" type="radio"/> Multiple/Family <input type="radio"/> Multiple <input type="radio"/> Uncertain		
Inscriptions	<input type="radio"/> yes <input checked="" type="radio"/> no		
Decorations	<input type="radio"/> yes <input checked="" type="radio"/> no		
Tomb Equipment	<input checked="" type="radio"/> yes <input type="radio"/> no		

Coffin Type None

Shabti? yes no

Shabti Type

Shabti Boxes None

**Shabti Box
Type**

**Canopic
Jars**

Canopic Box yes no Other...

Stela

Pottery

**Stone
Vessels**

statues

Beads yes yes few yes many no

Bead Net

**Corn
Mummy** yes no

**Other
items**

NOTES

Single blue-green glazed shabti with the name and title of Sobekhenen

COMMENTS

Slightly earlier than strictly 8th-6th centuries, therefore not really going to include it in titles analysis

REFERENCES

Leblanc & Nelson 1997, 65-66

APPENDIX B: FUNERARY OBJECTS CORPUS

Record Number 1
Name Diesehebsed
Date Dyn 25/26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

an offering the king makes and Osiris,
 lord of the west, the good god...to the ka
 of the Osiris, singer in the residence of
 Amen, Diesehebsed, true of voice,
 daughter of the scribe and chamberlain of
 the Dw3t-ntr, Iretru, her mother (mwt.s)
 Udjarenes.

Reference

Graefe 1981 Sj241, Bourriau, JEA 62, 1976

Notes

Ashmolean 1974.368, wooden stela, details in red, blue, green, yellow and black, exact provenance unknown.

Comments

same name is know from a Ptah-Sokar-Osiris Statue in Paris (Sabatier Nr. 116, RT 14(1893), 65? and also a coffin in Florenz RT 32(1912), 174

Image 1**Image 2**

Record Number 2
Name Ankhspenwepet
Date Dyn 22/25
Evidence Offering Table
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, S'110, p. 53, Van Wijngaarden, Beschreibung, Teil V, Taf. 3, Nr. 6

Notes

she could be the daughter or granddaughter of a Scribe of the Divine Adoratress AnkhKhonsu

Comments

offering table in Leiden, Graefe says that the inscription in van Wijngaarden is incorrect.

Image 1**Image 2**

Record Number 3
Name Mehetemweskheth
Date Dyn 26
Evidence wall relief from tomb
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, S p20, p. 64, Vittmann, SAK 5, 1977
p. 249ff, Ranke PNI

Notes

a daughter of Pa-n-Bs (Pabasa), the
Great Steward of the GWA Nitocris

Comments

not sure of the evidence--check Ranke PN. From
tomb of Pabasa

Image 1**Image 2**

Record Number 4
Name Mehetemweskheth
Date Dyn 26
Evidence Papyri
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, S p23, Ranke PN I, 164,5.

Notes

daughter of Paibes, the Chief of the Clerks of the Divine Adoratress.
Louvre E. 10935

Comments

papyri from year 15 of Amasis (c. 556 BCE) but belongs to Mehetemweskheth's "adoptive daughter", so Mehetemweskheth is slightly earlier than Amasis.

Image 1**Image 2**

Record Number	5
Name	Nitocris
Date	Dyn 26
Evidence	Ptah-Sokar-Osiris statuette
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, S p275, van Wijngaarden,
Beschreibung Leiden Teil 14, Taf. 11, 1.

Notes

daughter of Sheshonq, sister of
Psamtek, the Overseer of the Imi-
Akhet of the Divine Adoratress, one
who sees the secrets of the Horizon,
prophet in the Horizon of Re.

Comments

says that Psamtek belongs to the end of the reign
of Ankhnesneferibre

Image 1**Image 2**

Record Number	6
Name	Ankh-Shepenwepet
Date	Dyn 26
Evidence	Door Jamb
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Assasif
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, S m20, p. 94, Greene, Fouilles
1855, Taf. 9 1/2 and 1a/2a

Notes

from tomb of Mutirdis

Comments**Image 1****Image 2**

Record Number	7
Name	Di-amenshepenankh
Date	Dyn 25/26
Evidence	Stela, wood
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Thebes (General)?
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king gives to Re-Horakhty, [so that he may give] offerings and provisions to the Osiris, the Singer in the Residence of the Temple of Amen Tadietamunshhepenankh, daughter of the vizier Khaemhor.

Object Description

round-topped stela; possibly a winged sun-disk motif. Woman with cone on head in a many-pleated dress before the remains of an image of a standing Re-Horakhty. Possible offering table in between, but image obliterated.

Reference

Graefe 1981, q40; Kitchen TIP, Table 15; Saleh 2007, p.216.

Notes

Louvre E20092.
Granddaughter of Mentuemhat,
daughter of Khaemhor, according to
Graefe

Comments

Saleh reads her name as, "Ta-di-et-amun-she-pen-ankh." Possibly Theban due to her title

Image 1

Image 2

Record Number	8
Name	Tjentdinetiset?
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	
Title 2	
Title 3	Chantress of Amen sm'yt n Imn
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, D20, p. 169,

Notes

4 stelae found in usurped MK tomb by the Mentuhotep temple, MMA 22.3.33-34

Comments**Image 1****Image 2**

Record Number	9
Name	Shepenaset
Date	Dyn 22/25
Evidence	Cartonnage
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Graefe 1981, D40, p. 171, H De Meulenaere

Notes

MMA 89.2.213

Comments

Image 1

Image 2

Record Number	10
Name	(Nesy)ta-nebtisheru
Date	Dyn 22
Evidence	Coffin
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 107, Niwinski 1988b no. 235

Notes

in Leningrad, Hermitage 778- outer coffin

Comments

early Dynasty 22, mother was the Singer of Amen Djedhoriuesankh, see record 41

Image 1

Image 2

Record Number 11
Name Nesy-Khonsu
Date Dyn 22
Evidence Coffin
Title 1
Title 2
Title 3 Chantress of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Names listed:
 Amenemopet, the hem(?) - priest of Amen
 lord of the thrones(?) of ... in the temple of
 Amen.
 Father. Hor; grandfather, Amenemopet;
 Nesy-Khonsu, Hennetawy

Object Description

coffin--painted on interior with vignettes of
 deceased between various gods, mummiform.
 Black and white picture but Niwinski's type V
 lid. Colours: figures painted red, pale green
 and dark green on yellow ground (Niwinski
 1988, 71).
 hands in relief, forearms covered by very large
 collar.

Reference

Onstine 2005, p. 107, Niwinski 1988 no. 262,
Bruyere 1927, p.8 (Deir el-Medina FIFAO IV),
Edwards 1938 (Handbook to the Egyptian
Mummies and Coffins exhibited in the British
Museum, London 1938)

Notes

BM 22941, outer + inner coffin (Louvre
E. 3864)

Comments

from coffin of Amenemopet, another woman,
Hennatawy, Singer of Amen, mentioned

Image 1

Image 2

Record Number 12
Name Hennutawy
Date Dyn 22
Evidence Coffin
Title 1
Title 2
Title 3 Singer of Amen
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

see record 11

Object Description

see record 11

Reference

Onstine 2005, p. 107, Niwinski, 1988a, no. 262

Notes

BM 22941

Comments

see record 11

Image 1

Image 2

Record Number	13
Name	Nesy-Khonsu
Date	Dyn 22
Evidence	Coffin
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Djedhoruankh
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

6 lines of inscription on cover: Offering a king makes and Atum. Invocation offerings for the ka of...
 2nd line--offerings to Re is taken and transported, and bought before the altar in the place of purification to Ptah-Sokar, Re and Horakhty
 5th line: Two great God Osiris snake spirits of Heliopolis, Gold...: the cycle of the great God who reside in the basement, grant that the spirit leaves the place underground and not be dismissed from the place where he wants to go, the priest and Osiris divine friend
 Djedhoriwefankh justified
 Many more spells and invocations

Object Description

wooden sycamore coffin case for a woman (L. 2m). Plastered and painted with divinities and inscriptions. Head of figure covered with a wig (?). Chest painted with colours and wadjet symbols. Braces across the chest, hands holding amulets. Below the chest is a sun disk flanked by uraei and 2 figures of goddess Nut. Scenes of the deceased adoring various gods. The deceased is depicted as the ba-bird.

Reference

Onstine 2005, p.109, Niwinski 1988a, no.400,
Marucchi 1899, pp. 10-16; Marruchi 1927, pp. 41;
Farina 1929,pl.196

Notes

Vatican no inv. number -- outer coffin
of Djediuankh

Comments

supposedly early Dynasty 22

Image 1**Image 2**

Record Number 14
Name Khenem-Khonsu-pa-shered
Date Dyn 22
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3 Singer (Chantress?) of Amen-Re King of the Gods
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 109, Niwinski 1988a, no. 401,
Marucchi 1899, pp.19-24; Marruchi 1927, pp. 38
-41, figs. 10-11

Notes

she is also called (Djed)mut?

Comments

outer coffin in Vatican

Image 1

Image 2

Record Number	15
Name	Neskhonsupasher
Date	Dyn 22
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	Sheik abd el-Qurna
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Nespaهران
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Re-Horakhty, the Great God and Lord of Heaven, the Many-Colored of plumage, that he may give invocation offerings and sustenance to the Osiris, the Mistress of the House and Singer of Amen Neskhonsupasher, true of voice, the wife of the Entrance Priest of Amen Nes-pa-her-an, true of (voice).

Object Description

round-topped stela surmounted with a winged sun disk with double uraei. A woman with a full dress, cone on her head and pouring liquid out of a hes-jar over an offering table. At left, Re-Horakhty seated on chair.

Reference

Onstine 2005, 110; Leprohon 1978, 64-66,
D'Auria et al. 1988, 164-5 n. 118; image adapted
from MFA website:
<http://www.mfa.org/collections/>

Notes

MFA 04.1763

Comments

said to be from Sheikh abd el-Qurna

Image 1

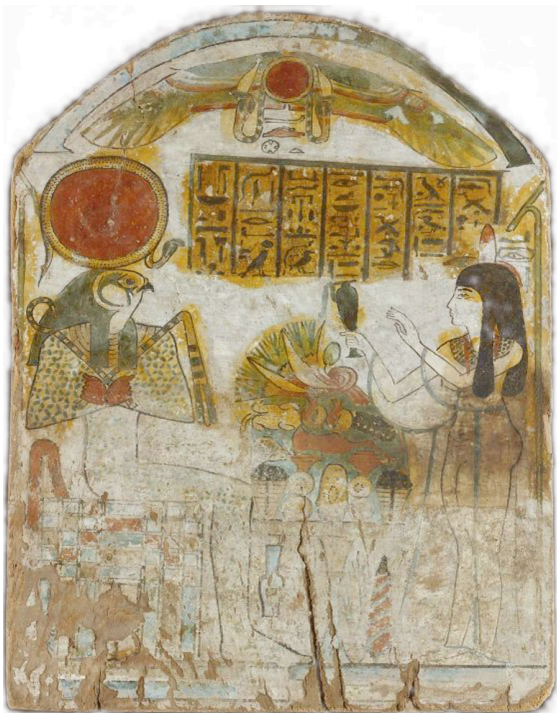


Image 2

image adapted from MFA website:
<http://www.mfa.org/collections/>

Record Number	16
Name	Djed-Khonsu-iues-ankh
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Singer (Chantress?) of Amen-Re king of the gods
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 116, Niwinski 1989b, 333.

Notes

BM 10044

Comments

excavated in Thebes by Lord Belmore

Image 1

Image 2

Record Number	17
Name	Aset(em)akh-bit
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Singer (Chantress?) of Amen-Re king of the gods
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.116; Niwinski 1989b, 333

Notes

BM10062

Comments

Image 1

Image 2

Record Number 18
Name Djed-Khonsu-iw-ankh
Date Dyn 22
Evidence Papyri
Title 1 Lady of the House
Title 2 Chantress of Amen
Title 3 Head singer in the Temple of Amen
Title 4 Head Sistrum-player of the Temple of Amen
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 116; Niwinski 1989b, 336,
Quirke 1993, no.59

Notes

BM 10328

Comments

not sure what the title is

Image 1

Image 2

Record Number	19
Name	Nesy-Khonsu
Date	Dyn 22
Evidence	Papyri
Title 1	
Title 2	
Title 3	Singer (Chantress) of Amen-Re king of the gods
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 116; Niwinski 1989b, 336

Notes

BM10329, P. Anastasi 9. BM website just lists as TIP

Comments

daughter of Bakenamen, god's father of Amen,
Quirke 1993, n.136

Image 1

Image 2

Record Number	20
Name	Djed-tjent-di-ipet-weret
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.116; Niwinski 1989b, 336, Quirke 1993, n.234

Notes

BM 10330 P. Anastasi--purchased

Comments

Quirke calls her "Tadipetweret"

Image 1

Image 2

Record Number	21
Name	Djed-amenet-iuset-ankh
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen-Re
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 116; Niwinski 1989b, 340,
Quirke 1993, n.46

Notes

BM 10307, P. Anastasi 8

Comments

Image 1

Image 2

Record Number	22
Name	Iset (Isis)
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Singer (Chantress?) of ?
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.116; Niwinski 1989b, 342

Notes

Manchester, John Rylands University
Library, Heiratic 2

Comments

early Dynasty 22

Image 1

Image 2

Record Number	23
Name	Hennetawy
Date	Dynasty 22 and later
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Wdja?-Khonsu-iry, door
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 117; Niwinski 1989b, 342,
Nelson 1978, p. 62

Notes

Marseille, Musee Borely, 292

Comments

papyri belongs to her husband

Image 1**Image 2**

Record Number	24
Name	Shepenaset
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 117; Niwinski 1989b, 356

Notes

Louvre N. 3131

Comments

probably Dynasty 22, her papyri

Image 1

Image 2

Record Number	25
Name	Nesy-Khonsu-pasheded
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Singer (Chantress?) of Amen-Re king of the gods
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 117; Niwinski 1989b, 364

Notes

Louvre E. 31856

Comments

Niwinski says, probably the daughter of
Nestanetbisheru the daughter of Pinudjem II

Image 1

Image 2

Record Number	26
Name	Djed-mut-iues-ankh
Date	Dyn 22
Evidence	Papyri
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 118; Niwinski 1989b, 372,
Fabretti, Rossi and Lanzone 1882, p. 233.

Notes

Turin 1855

Comments

Image 1

Image 2

Record Number	27
Name	Deni?-n-Bastt
Date	Dyn 22
Evidence	Offering Table
Title 1	Lady of the House
Title 2	
Title 3	Singer (Chantress?) of Amen-Re king of the gods
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 118; Niwinski 1989b, 378

Notes

location unknown, excavated by
Winlock in MMA 60 at Deir el-Bahari-
but retained by Cairo Museum

Comments

probably not right time period--DB 60 is Dyn. 21

Image 1

Image 2

Record Number	28
Name	Djed-mut-iues-ankh
Date	TIP
Evidence	Cartonnage
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	Chantress of Amen-Re
Title 4	
Provenance	Ramesseum
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.118; Quibell, 1989, 18 pl. XXII

Notes

cartonnage from Ramesseum,
daughter of Harsiese 4th priest of
Amen?) and Asetweret, who was the
daughter of king Harsieaset Meri-
Amen

Comments

Image 1

Image 2

Record Number	29
Name	Mat?
Date	TIP
Evidence	Cartonnage
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen-Re
Title 4	
Provenance	Ramesseum
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 118; Quibell, 1989, 19, pl. XV

Notes

cartonnage fragment from
Ramesseum

Comments

also mentioned on the fragment, a Lady of the
House Hr-ib

Image 1

Image 2

Record Number 30
Name Aset-em-ankhbit
Date TIP
Evidence Papyri
Title 1 Lady of the House
Title 2 Noblewoman
Title 3 Singer (Chantress?) of Amen-Re king of the gods
Title 4 Singer of the reach of Mut
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.120; Quirke 1993, no.33

Notes

BM 10743

Comments

Image 1

Image 2

Record Number 31
Name Asety
Date Dynasty 22 and later
Evidence Papyri
Title 1
Title 2 Noblewoman
Title 3 Singer (Chantress) of Amen-Re king of the gods
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.120; Quirke 1993, no.38

Notes

BM 10084

Comments

Image 1

Image 2

Record Number	32
Name	Aset
Date	TIP
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Singer (Chantress?) of Thoth
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.120; Chappaz, 1987 BSEG 11,
145-146

Notes

from Thebes?

Comments

Image 1

Image 2

Record Number	33
Name	Ankhy-en-aset
Date	TIP
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 120; Chappaz BSEG 11, p.145
-146

Notes

from Thebes?

Comments

Image 1

Image 2

Record Number	34
Name	Gautseshenu
Date	TIP
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 120; Chappaz BSEG 11, p. 145
-146

Notes

from Thebes?

Comments

Image 1

Image 2

Record Number	35
Name	Sebek-henet
Date	TIP
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 120; Chappaz BSEG 12, p.83-96

Notes

from Thebes?

Comments

Sobek? in her name

Image 1

Image 2

Record Number	36
Name	Mutemwia
Date	Dynasty 22 and later
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.121; Chappaz BSEG 14, p.89
-104

Notes

from Thebes?

Comments

Image 1

Image 2

Record Number	37
Name	?
Date	TIP
Evidence	Shabtis
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 121; Chappaz BSEG 14, p.97

Notes

Sotheby's NY 2.12.88 n.323

Comments

Image 1

Image 2

Record Number	38
Name	Ta-per
Date	Dyn 22
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Said by Re-Horakhty, the one who presides over the gods...the Singer of Amen, Lady of the [House] Ta-per, true of voice.

Reference

Onstine 2005, p. 133; Tzachou-Alexandri 1995, p. 152-153, Saleh 2007, p. 185.

Notes

check to see what type of evidence

Comments

Image 1

Image 2

Record Number	39
Name	Hany
Date	Dynasty 22 and later
Evidence	
Title 1	no titles?
Title 2	
Title 3	
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p. 133; Tzachou-Alexandri 1995, p. 154

Notes

Comments

Image 1

Image 2

Record Number	40
Name	Djed-aset-iues-ankh
Date	Dynasty 22 and later
Evidence	
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.133; Tzachou-Alexandri 1995,
168-169

Notes

Comments

Image 1

Image 2

Record Number	41
Name	Djed-hor-iues-ankh
Date	Dyn 22
Evidence	Coffin
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	
Children	Nesyanebtisheru
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, 134; Niwinski 1988, no. 235;
Piotrovsky, 1974, il. 107-110.

Notes

Leningrad, Hermitage 778

Comments

outer coffin of Nsytanebtisheru, early Dynasty 22

Image 1

Image 2

Record Number	42
Name	Nesy-ta-neb-isheru
Date	Dyn 22
Evidence	Cartonnage
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	Nesy-Mut, Singer of Amen
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Onstine 2005, p.134; Niwinski 1988a, no. 271

Notes

BM 35287, 36211

Comments

outer coffin-anthropoid coffin, apparently Dyn. 21.
Some confusion. Onstine suggests Dyn. 22?
coffin looks Dyn. 21.

Image 1

Image 2

Record Number	43
Name	Nesy-Mut
Date	Dyn 22
Evidence	Coffin
Title 1	
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Niwinski 1988, no.271, British Museum Guide 1904, p.58-59, Edwards 1938, pp.74-75; Rundle-Clark 1959, pl. 15 for bottom of case.

Notes

BM 25287, other people mentioned: wab priest of Amen, Amenmes; Singer of Amen Nesytanebisheru; wab priest and scribe of the Temple of Amen, Djedkhonsuiuefankh; and wab priest of Amen, PadiwKhonsu, father of Djedkhonsuiuefankh

Comments

mother was Nesytanebisheru

Image 1

Image 2

Record Number	44
Name	Nehem-es-bastet
Date	Dyn 22/23
Evidence	Stela, wood
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Thebes (General)?
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king makes to Re-Horakhty, the one who presides over the gods, the one who ascends the horizons, so that he may make an invocation-offering (of) bread and beer (to) the Singer of the Residence of Amen, Nehem-es-bastet, true of voice, the daughter of the beloved of god, P[a]-di-amun, true of voice.

Object Description

Round topped stela surmounted with shen-ring holding ankhs and 2 wadjet eyes. Woman in full pleated dress, cone on head, arms raised before an offering table of lotus flowers and fruits before a striding Re-Horakhty holding ankh and was-scepter.

Reference

Saleh 2007, p. 163, Bierbrier, ed. 1987, p. 16,
Jansen-Winkel 1994, p 292, Legrain 1893, p. 61,
no. 90.

Notes

BM 22916

Comments

is it possibly from Thebes?

Image 1

Image 2

Record Number	45
Name	Nes-ti-rew-en-maat
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Chief Singer of Montu (shmayt)
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king makes to Re-Horakhty, the great god, lord of heaven, the one who presides over the gods, so that he may give offerings and provisions (to) the ka of the Osiris, the Mistress of the House, the Chief Chantress of Montu, lord of Thebes, Nes-ti-rew-en-maa, true of voice, daughter of the Chief of the Works of the Temple of Amen, Ankh-pahered, true of voice, her mother Tcha-shep-et, true of voice.

Object Description

Reference

Saleh 2007, p. 168, Bierbrier ed., 1987, p. 15,
Jansen-Winkel 1994 p. 292, Onstine dissertation
2001, p. 81

Notes

BM 8450

Comments

Theban?- Bierbrier says Theban--acquired in
Thebes around 1818.

Image 1

Image 2

Record Number	46
Name	Den-iou-en-khonsu
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	Thebes (General)?
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Ankh-Khonsu
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Re-Horakhty-Atum, lord of the 2 lands, to the Osiris, the Lady of the House, the Singer of Amen, Den-iou-en-Khonsu, true of voice, the wife of the Chief Controller of the Office, Ankh-Khonsu.

Object Description

Round topped stela. Meticulously made, clean lines, carefully painted. Surmounted by winged sun disk with double uraei, below which is a khepri-beetle flanked by Anubises on daises. Woman with perfumed cone in full, pleated dress, arms raised before an offering table of lotus flowers, fruits and duck. On left, an image (statue?) of Re-Hor-Akhty-Atum holding ankh sign, heka-sceptre in one hand and was sceptre with maat feather and ankh sign.

Reference

Saleh 2007, 175, Anderson and Shimbun 1999, p. 51, Bierbrier ed. 1987, p. 15

Notes

BM 27332

Comments

Thebes? no genealogy, but husband mentioned

Image 1



Image 2

Adapted from British Museum website:http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 47
Name Ta-ir-[et]-aset
Date Dyn 22/23
Evidence Stela, wood
Title 1 no titles?
Title 2
Title 3
Title 4
Provenance Ramesseum
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

...so that he may give offerings and provisions to the Osiris, Ta-ir-[et]-aset.

Object Description

most of stela missing. Round top, with winged sun-disk. Only remaining image is that of a woman in pleated dress, cone on head (?), arms raised. Not sure about which deity she is praising.

Reference

Saleh 2007, p. 178, El-Bialy 1995, p. 73; Leblanc and Nelson 1997, p.88.

Notes

titles not preserved

Comments

found in Ramessum, north side of “dump area,” inside the chapel. Excavated by CNRS in 1994.

Image 1**Image 2**

Record Number	48
Name	Ta-en-aset
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)?
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	Nesmin?
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king gives to Re-Horakhty, so that he may make an invocation-offering (of) bread and beer to the Osiris, the Lady of the House, Ta-en-aset,...the daughter or the wife(?) of the beloved of god, the Vizier Nes-Min, true of voice.

Object Description

Round-topped stela. Seems to be of mediocre craftsmanship. Winged sun-disk with double uraei. Woman with cone on her head, in full pleated dress, arms raised in adoration. A very simple offering table with only a couple of lotus flowers and nothing else. Re-Horakhty holding ankh sign or pouring libation? sits on a short throne.

Reference

Saleh 2007, p. 201; Daumas 1980, p. 117

Notes

possibly the wife of Nesmin--check in
Kitchen

Comments

Theban?

Image 1

Image 2

Record Number	49
Name	Ta-di-ta-neb-henen
Date	Dyn 22
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	Sistrum player of Amen-Re
Title 4	
Provenance	Ramesseum
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

The Osiris, the Lady of the House, the Noblewoman, the Sistrum-player of Amen-Re...Taditanebhenen, the daughter of the hem-nejter priest of Amen-Re, the king of the gods, the ruler of the sistrum, Tcha-en-heser...

Object Description

Round topped stela, badly damaged. Winged sun disk. Woman completely missing, not sure if there is even an offering table. Before a seated Re-Horakhty? (falcon headed god with sun-disk) holding crook and flail.

Reference

Saleh 2007, p. 242; Aston 1987, pp. 467, 568;
Elias 1993, p. 102; Jansen-Winkel 1994, p. 288;
Porter and Moss 1960, p. 680; Quibell 1898, p.
17, p. XXI.10.

Notes

ca. 800 BCE

Comments

from Ramessum, excavated by Quibell. See
other database record #210.

Image 1

Image 2

Record Number 50
Name ?
Date Dyn 22
Evidence Stela, wood
Title 1 no titles? not preserved
Title 2
Title 3
Title 4
Provenance Ramesseum
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Re-Horakhty, the one who presides over the gods, ...the daughter of the hem-netjer priest of Amen, Ankh-Khonsu, true of voice, the son of the hem-netjer priest of Amen-Re, king of the gods, Ba-heh-deher(?) true of voice.

Object Description

description from Saleh 2007:
 Round-topped stela--Winged (?) sun-disk with double uraei. Woman with cone on head, full dress, arms raised in adoration before a full offering table. Before striding Re-Horakhty holding was-sceptre and ankh sign.

Reference

Saleh 2007, p. 252; Aston 1987, p. 467

Notes

ca. 825-750 BCE

Comments

from Ramesseum

Image 1

Image 2

Record Number 51
Name Tchen-<et>-sobek
Date Dyn 22/25
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3 Chantress of Amen
Title 4
Provenance Thebes (General)??
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king makes to Re-Horakhty-Atum, lord of the 2 lands, lord Osiris lord(?), so that they may give offerings, provisions, cattle, fowl, alabaster, linen, incense, and...(?)to the Osiris, the Lady of the House and Singer of Amen, Tchen-<et>-sobek, the blessed one of Osiris.

Object Description

round-top stela, mediocre craftsmanship. Surmounted with sun-disk with double uraei, flanked by wadjet eyes and shen rings. Woman with cone and elaborately pleated and fringed dress, hand raised in adoration. Strange offering table, looking like a T-turn quarter clockwise. At the left stands Re-Horakhty-Atum holding was scepter in one hand, other hand lost.

Reference

Saleh 2007, p. 256

Notes

interesting inscription, pretty different from the others.

Comments

Theban? no genealogy

Image 1

Image 2

Record Number	52
Name	Sba
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Not recorded
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king gives to Re-Horakhty, the great god, lord of heaven, the one who presides over the gods,...the Lady of the House, the noble woman, Sba,

Object Description

Round-topped stela with schematic sign for the sky, Sun-disk with hanging uraei wearing white and red crown respectively and flanked by reclining Anubises on platform. On either side, the east and west sign. Sba stands before Re-Horakhty in the attitude of Adoration. A simple offering table with only lotus flowers and libation jar.

Reference

Saleh 2007, p. 264; Berend 1882, p. 7; Bosticco 1972, pp. 17-18, pl.6; Migliarini 1856, n. 2477; Rosellini 1826; Schiaparelli 1887, pp. 381-382, n. 1643.

Notes

Bosticco says provenance unknown, but mentions Rossellini--maybe Theban?

Comments

Theban? no genealogy

Image 1

Image 2

Record Number 53
Name Ir-iw-nay
Date Dyn 22/25
Evidence Stela, wood
Title 1 no title
Title 2
Title 3
Title 4
Provenance Not recorded
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Said by Re-Horakhty, so that they may give offerings and provisions to the soul of the Osiris Ir-iw-nay, her mother.

Object Description

Round-top stela with winged sun-disk and word shen spelled out below. Woman with cone on head, wearing pleated dress, hands raised in adoration. She stands before offering table laden with 9 lotus blooms and fruit or bread. Re-Horakhty sit son a throne holding the crook and flail.

Reference

Saleh 2007, p. 265; Pörtner 1908, p. 12, pl. XI. 34.

Notes

ca. 850-700 BCE

Comments

mentions her mother first

Image 1

Image 2

Record Number 54
Name Djed-Bastet-iues-ankh
Date Dyn 25
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

...Osiris (great god), Re-Horakhty <to>
 the Osiris, Singer in the Interior of Amen,
 Djed-Bastet-iues -ankh.
 on bottom: Osiris, the Singer of the
 Residence of Amen, Djed-Bastet-iues-
 ankh.

Object Description

Round-top stela surmounted with winged sun-
 disk with double uraei. Djed-Bastet-iues-ankh
 has a cone on her head, she wears a close
 fitting sleeveless dress. One hand is raised,
 with a length of linen? in the crook of her arm.
 She stands before a mummiform Re-Horakhty
 holding a was-sceptre, behind him a serpent.
 Behind the serpent is mummiform Osiris
 holding a was sceptre. The work seems rather
 mediocre and the figures are more in the style
 of Dyn. 25 athletic figures and not the curvy
 voluptuousness of Dyn. 22. Writing looks like
 cursive hieroglyphs.

Reference

Bierbrier hieroglyphic texts 1987, p. 17, plate 22

Notes

said to be from Thebes by Munro,
dated to Dyn. 25 by Bierbrier

Comments

BM 8452, no genealogy given

Image 1**Image 2**

Record Number	55
Name	Hetep-Amen
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

in lunate: Re-Horakhty may he give invocation offerings and provisions <to> the Lady of the House Hetep-Amen, Other side: Re-Horakhty, Chief of the gods, may he give offerings(?) and Osiris on the throne of the west (?)
 On bottom: An offering the king makes and Re Horakhty, Chief of the gods, he gives invocation offerings of beer, bread, oxen, geese, incense <to> the Osiris, Lady of the House, Hetep-Amen, daughter of the hem-netjer of Montu, Lord of Thebes, Mapu, true of voice, her mother Nars.

Object Description

round-top stela, a lunate formed by winged sun-disk and inscription. Woman stands before serpent. Cone on head, fillet in hair, see-through pleated dress, but figure more athletic. Like record 54, Hetep-Amen has only one hand raised. Behind the serpent is mummiform Re-Horakhty holding was-scepter, behind him is Osiris holding was-scepter.

Reference

Bierbrier 1987, p. 17, plate 22.2; Monro, p. 189

Notes

a coffin in Heidelberg linked to this woman

Comments

BM 8453

Image 1

Image 2

Record Number	56
Name	Ta-anu-hat-amen
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Kesenuito, doorkeeper of the
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris, chief of westerners (?)/on the throne of the west(?), great god...of the east. He gives offerings, and provisions and every good and pure thing <to> the Lady of the House Taanuhataamen, true of voice, daughter of Ketjy, true of voice. Nebet?

Object Description

round-top stela, surmounted by winged sun-disk. Under the sun disk are two Behdet signs. Woman has both arms raised, cone on her head, full dress, but thin, elongated figure. Before her is a lotus flower, possibly on an offering table (but unclear). The row of gods from right to left: serpent, Osiris with was-sceptre, Isis with both arms raised, and Nephthys with only 1 arm raised. Figures with little detail and sketchy facial features. Mediocre craftsmanship.

Reference

Bierbrier 1987, p. 18, plate 26-27

Notes

acquired in Thebes in 1845, BM 69521

Comments

BM 69521, only line-drawing available on-line

Image 1

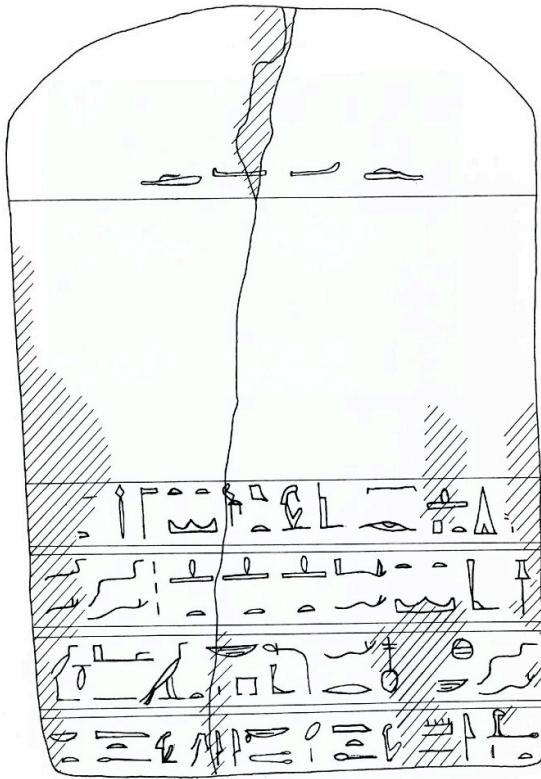


Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 57
Name Sehem-Mut
Date Dyn 25/26
Evidence Stela, wood
Title 1 no titles?
Title 2
Title 3
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes...and Re-Horakhty, the great god??, lord of heaven, the good god, Chief of the gods...Amen-re...iswry (location? Karnak?) to the Osiris, Sehem-mut, true of voice, Distamaa made her?, her mother Diesneb,,,

Object Description

Lunate consists of winged sun-disk. Below in register 2, woman, no cone on head, with both hands raised in front of an offering table, possibly holding a bundle of lotus flowers. Row of gods include what looks like Osiris and the four sons of Horus. Register 3 is the invocation formula.
 Very eroded, sketchy figures.

Reference

Bierbrier 1987, p. 20, Plates 30-31

Notes

BM 8483. Bierbrier suggests possibly a bad writing of Nehemesmut. No titles preserved?

Comments

provenance not recorded, but has affinities with Munro Theban 1c, so perhaps Theban?

Image 1



Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number	58
Name	Tamit
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Qurneh
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Montuirdis
Children	Ididi
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

front of stela: An offering that the king makes and Osiris, Lord of Busiris, the great god, Lord of Abydos, may he give beer, bread, oxen, geese, incense, alabaster, linen, wine(milk?)...every good and pure thing that a god lives on them ... to the ka of the lady of the house, Tamit, true of voice, daughter of the scribe ofTjaenhesert and born of the Lady of the House Nesy-Mut.
 Back of Stela- 3 lines naming Tamit, her father and mother.

Object Description

Round-topped stela, winged sun-disk. Under that, in the lunate is the signs for great god and Behdet. The remainder of the stela is framed by a torus moulding. In the 2nd register, surrounded by a khekher frieze, is a woman in a full pleated dress, both arms raised in adoration, no cones on head. Before her, a large lotus bloom on an offering table. The row of divinities from right to left: Osiris, Isis and Nepthys, followed by the Four Sons of Horus. 3rd register is the text.
 On the back--inscriptions with names: Tamit, dauthter of the Tjaenheser, her mother, the Lady of the House, Nesmut.

Reference

Bierbrier 1987, p. 21, plates 32-33. Porter and Moss 1(2), ii, 635, 678.

Notes

BM 66842. Apparently from a cache found in Tomb 23 at Qurneh along with a coffin of the wab priest of Amen Ididi, son of Montuirdis and Tamit, part of a coffin of Montuirdis and Ptah-Sokar-Osiris figures of Montuirdis and Tamit. Bierbrier suggests that Tamit was the wife of Montuirdis, but Montuirdis is a feminine name!

Comments

Check into Montuirdis!

Image 1

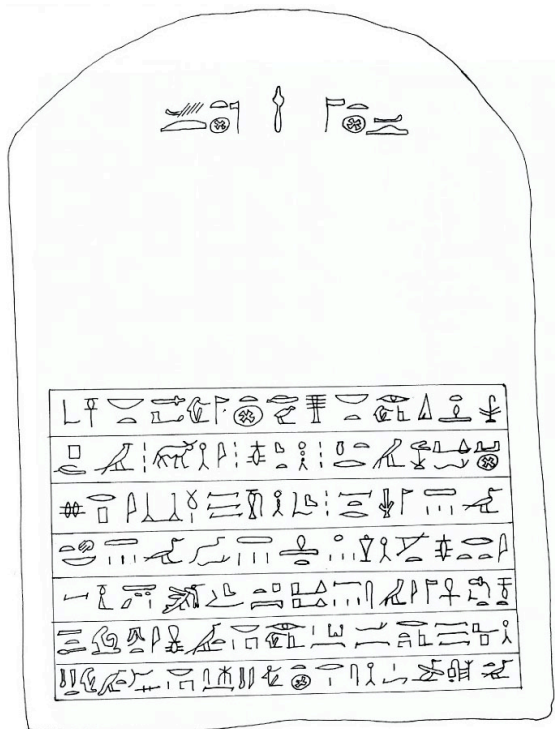


Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 59
Name Tager
Date Dyn 26
Evidence Stela, wood
Title 1 no title
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

bottom: an offering the king gives and
 Osiris Khentiymentiyw , the great god,
 lord of Abydos , that he may give all
 offerings and all provisions, every good
 and pure thing for the ka of the Osiris
 Tager(u), true of voice, born of
 Naesamen, true of voice, daughter of
 Nesbanebdjed....

Object Description

Very sketchy, bad drawing
 Winged sun-disk
 Deceased in full dress, both arms raised
 standing before offering table. Strangely, a
 divinity in an atef crown holds was-scepter
 above the offering stand. God looks like Thoth,
 but is mummiform--more likely to be Osiris.
 Behind him winged Isis, followed by 4 sons of
 Horus.

Reference

Bierbrier 1987, p. 24; Munro 1973, p. 225; E. Ledrain 1879, pl. 45

Notes

Louvre E 13097, Bierbrier suggests Tager is a sister of a Djedhor, the son of Nesbanebdjed and Nanesamen, and dates that stela to the Saite Period.

Comments

interesting that she mentions her mother first, then her father, while on Djedhor's, it's the usual mention of father first. Munro attributes Djedhor's stela to Thebes, Bierbrier dates Tager's stela to c.580-520 BCE

Image 1**Image 2**

Record Number 60
Name Bastet-irdis
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king makes and Re-Horakhty, the great god, lord of heaven, variegated of feathers, coming forth from the horizon, he gives invocation offerings of bread and beer, oxen and fowl, and every good and pure thing to the ka of the Osiris, Lady of the House, Bastet-irdis, true of voice, daughter of Peftjauawybast, true of voice.

Object Description

Round-topped stela. Rather crude work. Winged sun-disk without uraei. Below inscription Behedet, the great god, lord of the sky. 2nd register--woman in full dress, no cone on head, raised arms in front of an offering table with a large lotus bloom. In front of the woman: mummiform Horus falcon with was-sceptre, followed by Isis with spread wings and the 4 Sons of Horus. 3rd register: offering formula.

Reference

Bierbrier 1987, p.27, pl.46-47

Notes

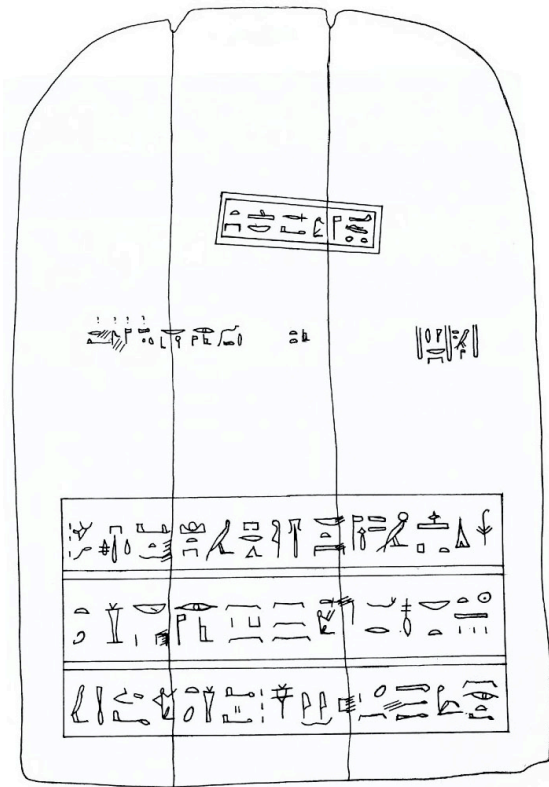
BM 65789

Comments

similarities to Munro Theban type iid

Image 1

Image 2



http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 61
Name Tjesmutperu?
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

top line: An offering the king makes and
 Osiris...
 bottom: An offering the king makes and
 Re-Horakhty...good and pure (sweet?)
 thing...<to the ka of > the Osiris, Lady of
 the House, Tjesmutperu, daughter of
 Neshor, born of...

Object Description

kind of round-topped stela, most of the
 representation gone.
 2nd register, woman in dark dress only image
 visible.

Reference

Bierbrier 1987, p. 27, pl. 48-49

Notes

BM 35626

Comments

Bierbrier says this corresponds with Munro Theban iib or iid.

Image 1

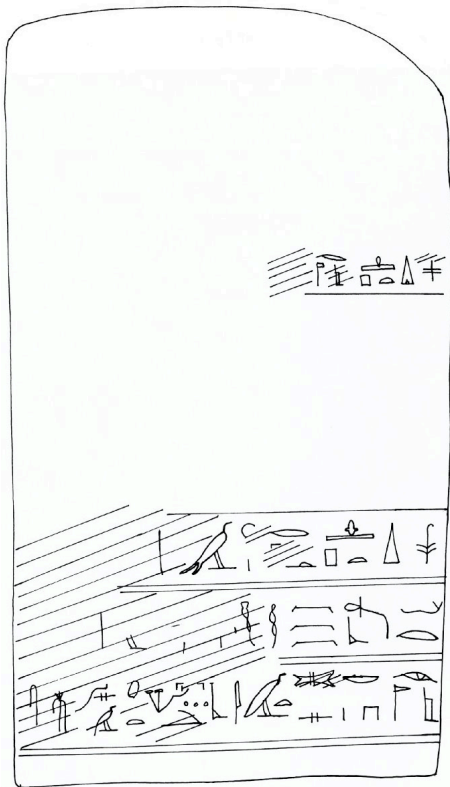


Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number	62
Name	Keres
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris, Khentyimentiw, the great god, lord of the heavens, he gives, invocation offerings of bread and beer, oxen and fowl, incense, libatins and every good and pure thing for the ka of the Osiris, Lady of the House, Keres, true of voice, daughter of (king? or just phonetic n) Tjaenrwd, true of voice, wab priest of ? the great god, lord of the heavens. Her mother, Tjesmutperu, true of voice...

Object Description

Round-topped stela. In the lunate: elaborately painted winged sun-disk. Below: Khepri beetle sun-disk above and below, flanked by wadjet eyes and Anubises. 2nd register" woman in full dress, short-hair, no cone on head, both arms raised. Offering table with single large lotus and a jar. Seated mummiform Horus on throne. Winged Isis and 4 Sons of Horus.

Reference

Bierbrier 1987, p. 29, pl. 52-53

Notes

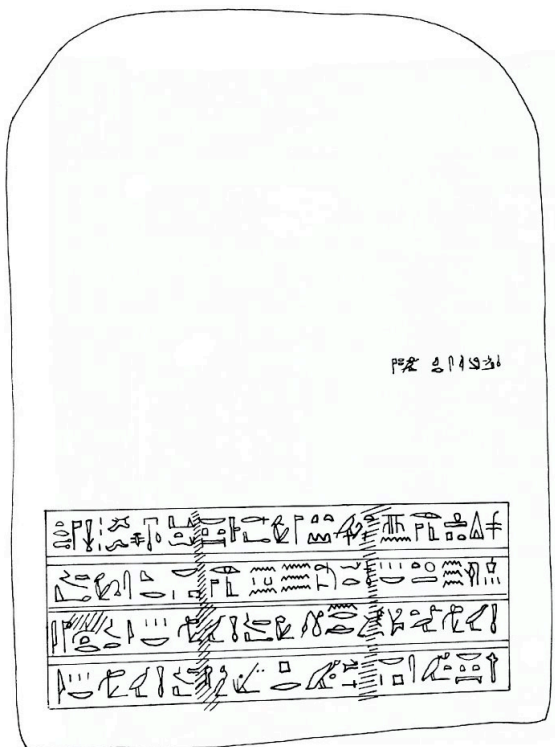
BM 22918

Comments

attributed to Thebes by Munro

Image 1

Image 2



http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 63
Name Tjesasetperu
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Top line: spell spoken for the Lady of the House Tjesasetperu, daughter of Djedameniuefankh.

bottom: An offering the king gives and Osiris, lord of Busiris, Re?, the great god, lord of heaven. He gives all offerings and provisions and every good and [pure] thing to the ka of the Osiris, Tjesasetperu, true of voice. Venerated Lady before (?) Re (?) The Great god, lord of the heavens, The daughter of Djedameniuefankh, true of voice, born of the Lady of the House Khuf...true of voice.

Object Description

Round-topped stela, broken in half. Very faint images, really only outlines. Winged goddess in lunate instead of sun-disk.
 2nd register: Woman in pleated and fringed dress, both arms raised. 6 gods, including the 4 sons of Horus. Looks like another figure standing in front of woman with fringed dress, but not clear if it's a person of an offering table.

Reference

Bierbrier 1987, p. 31, pls. 56-57

Notes

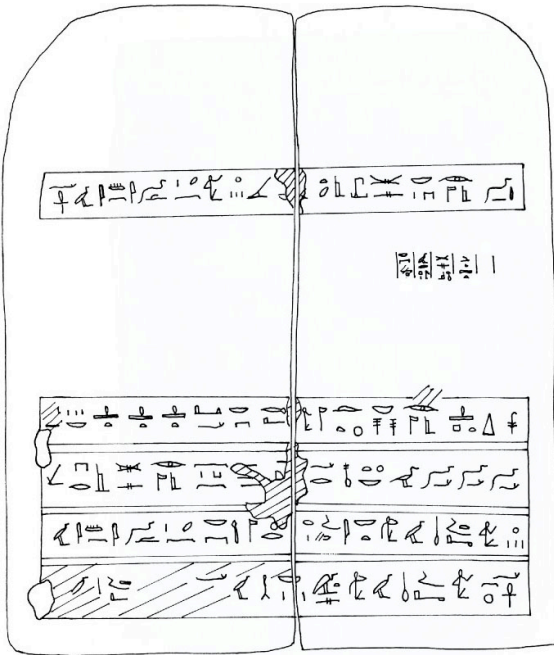
BM 56598

Comments

Bierbrier thinks this is Theban close to Munro
theban iiE

Image 1

Image 2



http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number	64
Name	Tadibastet
Date	Dyn 26
Evidence	Stela, wood
Title 1	no titles on stela
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty, master of the heavens, and Atum, Lord of the 2 lands and of Heliopolis, Ptah-Sokar-Osiris, great god, Lord of Abydos. That he may gie invocation offerings of bread and beer, oxen and fowl, alabaster and clothing, incense and (unguents?), all offerings and provision and every good and pure thing, every sweet thing which a god lives on to the ka of Tjadibastet, true of voice, daughter of the hem netjer priest of Horus of Nebw, Djedhor, true of voice, born of the Lady of the House Tjentwawaru, true of voice. Servant of ?? and/with Re, god ?? and/with Geb god, Re...

Object Description

round-topped stela. Winged sun-disk below which is a line of inscription: The Behedeti, the Great God.
In 2nd register, framed by torus moulding. Woman in dark, strapless, tight-fitting dress, both arms raised. Large lotus blossom above vessel on offering table. Mummiform falcon with sun-disk holding was-scepter, a human headed god holding was-scepter, followed by Isis and Nephthys.

Reference

Bierbrier 1987, p. 32, pls. 58-59; Munro, pp. 227-8.

Notes

ascribed to Thebes by Munro, BM 35897, wrongly attributed to Tjontwawaru on BM website.

Comments

dated to c. 600 BCE

Image 1

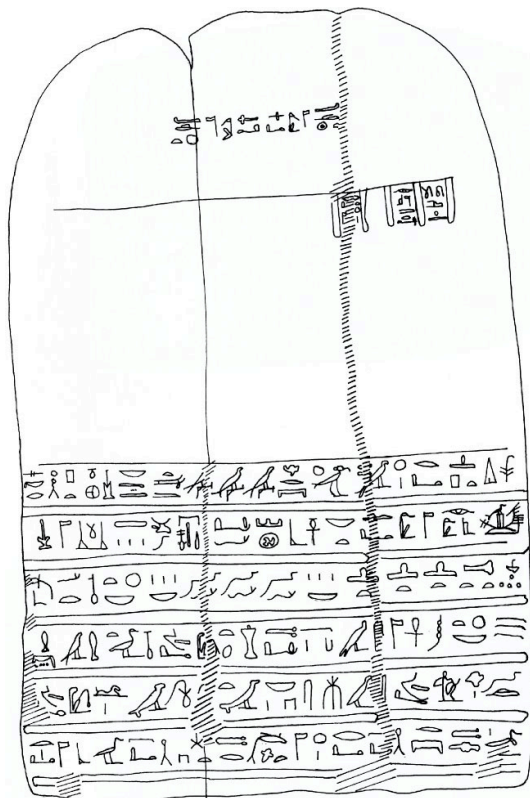


Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 65
Name Herires
Date Dyn 26
Evidence Stela, wood
Title 1 no titles on stela
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Spell uttered by Osiris, Khentyimentiyw, the great god, lord of truth, ? that he may give invocation offerings of bread and beer...to the Osiris Herires, daughter/son of Puykhetef?, born of the Lady of the House Ityru, true of voice.

Object Description

Round-topped stela. Winged sun-disk with Khepri beetle beneath, flanked by 2 Behedti signs.
 2nd register: Woman in tight sheath dress, close-cropped hair, both arms raised facing right. Behind her are the 4 Sons of Horus. They face Osiris(?) in Atef(?) crown. In between Heresen is an offering table with lotus bloom and jar? Crudely drawn.

Reference

Bierbrier 1987, pp. 32-33, pls. 60-61; Munro p. 228

Notes

BM 8472, Munro ascribes this to Thebes

Comments

uncertainty about whether Herires was male or female. Appears to be a woman in short wig (or Nubian) and long tight dress. Suffixes seems to be feminine though. The confusion arises from the s3 sign, which seems to say son, without a feminine "t."

Image 1



Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number	66
Name	Tj(en)tdiashakhet
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	no titles?
Title 2	
Title 3	
Title 4	
Provenance	Qurneh
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Front: The venerated Osiris Tj(en) tdiashakhet. Spell spoken by Khentimentiyw, give you crossing in satisfaction to the west, going forth every day(?), manifesting?

Back: An offering the king makes and Anubis in front of his shrine... invocation offerings of bread and beer, oxen and fowl, every good na pure thing on which a god lives, to the ka of the Osiris, Tj(en) tdiashakhet. A thousand of bread, beer, oxen, fowl, line, alabaster, unguents.

Object Description

Round-topped stela--painted on both sides. Quality seems pretty good. Front has winged sun disk. Woman stands before offering table laden with lotus flowers,. Woman is in a tight fitting sleeveless sheath dress. Arms not raised. Facing Re-Horakhty sitting holding was-scepter and ankh sign.
On back--looks like an old kingdom stela: Woman seated before offering table of reed shaped bread loafs, a flying(?) duck and beer or wine jars twined with lotus buds.

Reference

Bierbrier 1987, pp.16-17, pls. 20-21; Mond ASAE 6 (1905): 73; Porter and Moss I(2), ii, p. 676.

Notes

BM 65354; decorated on both sides

Comments

Doesn't look like any other TIP stela, but I am following Bierbrier's identification, and inscription on front seems a little atypical.

Image 1



Image 2



http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number	67
Name	Nes-Khonsu
Date	Dyn 25
Evidence	Stela, wood and outer coffin (qersu)
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Ankhefenkhonsu
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Top centre: Re-Horakhty, the great god, lord of heaven, chief of the gods, that he may give invocation offerings of bread and beer, oxen and fowl, alabaster and incense to the Lady of the House Nes-Khonsu.
 Bottom: an offering the king makes and Re-Horakhty the great god, master of the gods, that he may give invocation offerings of bread and beer, oxen and fowl, alabaster and incense, linen, unguents, every good and pure thing and every sweet thing on which a god lives, to the Osiris Lady of the House, Nes-Khonsu, daughter of beloved of god, of Ipet-swt (Karnak), Hormaa(kheru). the venerated lady... Terua

Object Description

Round-topped stela: The goddess Nut frames the entire stela up to the ground line of the offering formula.
 Top: winged sun-disk below which is the inscription, the Behedti lord of the sky.
 Woman in full pleated dress, with cone on head and both arms raised before a simple offering table or libation stand of a single lotus blossom on a vessel. Interestingly the goddess Maat stands behind with her arms around Nes-Khonsu. Maat is in a tight sheath dress. They both face Re-Horakhty holding was-scepter and ankh sign. Behind Re-Horakhty is a goddess pouring(?) water from both hands. The caption above her says: Spell spoken by the lord of Ny-ny-heret-nefer?
 Coffin is a qersu coffin, case type D--plain ground with central vertical column of text, scenes on coffin include judgement scene, and book of the dead texts

Reference

Munro 1973, pp.15-17, 187, pl. 2 abb.6; Taylor 1985, p. 302 (Th.IV.16)

Notes

Cairo A 9449, Munro dates this to c. 680/70 BCE

Comments

probably married to the Ankhefenkhonsu whose equipment were found with sarcophagi at Deir el-Bahari...

Interesting stela because of the presence of Maat and the other goddess.

Taylor says work is average

Image 1

Image 2

Record Number	68
Name	Nes-Khonsu
Date	Dyn 25
Evidence	Stela, wood and coffin
Title 1	Lady of the House
Title 2	noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Stela:
 Top: Atum; Lady of the House, Nes-Khonsu; Lord of Hermopolis (Thoth); and Maat
 Bottom: an offering the king makes and Atum, that he may give every offering and every provision to the ka of the Osiris, Lady of the House Nes-Khonsu, daughter of the 4th prophet of Amen DjedKhonsuiuefankh, her mother is the Lady of the House Ta-ba-sheit, the venerated one before the west of Thebes (Imenty waset).
 coffin published in Moret 1912, 61ff
 Exterior on cover:
 speech/ recitation by the Osiris, Lady of the House, Neskonsu, daughter of the 4th prophet of Amen of Karnak, Djedkhonsuiuefankh, true of voice, her mother is the Lady of the House, Ta-ba-sheit. Your mother Nut has spread herself over you in her name of Shet-pet. She has caused that you shall exist without <being> in any place, the Lady of the House Neskonsu, true of voice.

Object Description

Round-topped stela: Nut frames the entire stela down to offering formula.
 Winged sun-disk with double uraei that have ankh signs hanging from the neck. Below, inscription says: Behedti.
 Nes-Khonsu stands before seated Atum. Behind her is Thoth and Maat.
 Wood, probably qersu coffin-- with natural wood showing. The colours of the vignettes are clear blue and red.

Reference

Moret 1912, 61-75, pls 10-11.; Munro pl 2, Abb.7

Notes

Cairo A 9916; CG 41003 (coffin also).
Thanks to Barbara Richter for the translation of spread and the reference for Shet-pet as being in the Wadi Natrun (Sethe 1936-1962, 87; Faulkner 1969, 7 n.5)

Comments

Munro dates this to c. 680 BCE.
On coffin she is referred to as Lady of the House and noblewomn.

Image 1

Image 2

Record Number	69
Name	Tadit...
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-Horakhty, master of the gods, that he may give offerings and invocation offerings of bread and beer, oxen and fowl, incense to the Osiris, Lady of the House, Tadi...

Object Description

Round topped stela, 3 registers.
 Winged sun-disk, under which is the double inscription of the Behedti, lord of the sky.
 2nd register: Woman in tight sheath dress, with cone on head and both arms raised stands before an offering table with single large lotus blossom. She faces Osiris holding was-scepter and mummiform falcon headed god.

Reference

Munro 1973, p. 188; Pörtner, p. 10, pl. 9 no. 28

Notes

Athens Munro dates this to 2nd half of
Dyn. 25

Comments

Munro Theban Ic

Image 1

Image 2

Record Number	70
Name	Mutini-it
Date	Dyn 25
Evidence	Stela
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty...Atum, he gives...

Object Description

Reference

Königliche Museen zu Berlin...

Notes

Berlin museum, daughter of the wnw of
Montu, Horwedja

Comments

Image 1

Image 2

Record Number	71
Name	Nesweret
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-
 Horakhty...Atum..Ptah-Osiris...
 (Anubis?)...that they give...

Object Description

Reference

Koefoed-Petersen, 1952, Archiv orientalni xx, p.
428ff

Notes

daughter of the wab priest of Amen,
Sa-iah

Comments**Image 1****Image 2**

Record Number 72
Name Iti
Date Dyn 25
Evidence Stela, wood and inner coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...
 that he may give...
 Coffin inscriptions--inscriptions
 separating vignettes: Words spoken by
 (various gods) that they give every pure
 thing to the Lady of the House It(j)i, true
 of voice.

Object Description

Anthropoid Coffin: Sturdy coffin decorated with
 inscriptions and vignettes. Tripartite striped
 wig, broad collar, winged goddess with sun-
 disk. Chest and lower 6 registers of scenes.
 First register: mirror vignettes of deceased led
 to Osiris by Thoth before an offering table of
 single vessel with oversize lotus flower. Behind
 deceased is the scale.
 2nd register: Horus of Edfu flanked by
 goddesses and other divinities.
 3rd register: mummy on bier with ba(?)-bird
 flying over, and 4 canopic jars underneath.
 Winged goddess with wadjet eye flanking
 central scene.
 Bottom: 4 sons of Horus. wadjet eyes.

Reference

Königliche Museen zu Berlin... kat nr. 9333, p. 91;
Taylor 1987, p. 364 (Th.IV. 112) Leiden M.59;
Graefe 1981, Pl. 13.; Munro 1973, p. 190

Notes

Munro Theban Ie, daughter of the
scribe of the house of the divine
adoratress of Amen, Neskashuty

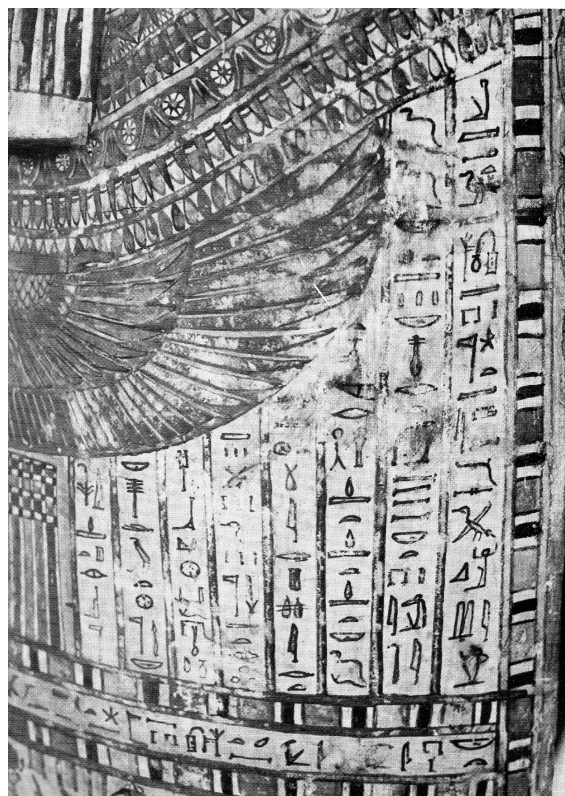
Comments

Munro suggests end of Dyn. 25, and says she's
the granddaughter of Aa-Sheri. Motifs reflect
motifs on stela such as winged goddesses with
wadjet eye and offering table with oversize
lotus flower and single vessel.

Image 1



Image 2



From: Graefe 1981, Pl. 13

Record Number 73
Name Ankh-mut-nefert/Ankh-mi-nefert
Date Dyn 25
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Singer(hesyt) in the temple of Amen,
 Ankh-mi-nefert, true of voice.
 Spells said for the Osiris, the singer of
 the residence of (temple of) Amen Ankh-
 mut-nefert

Object Description

Round-topped stela: tripartite design.
 Wined sun-disk, with partially legible inscription
 below--great god, lord of the sky (?)
 Woman in full see transparent dress, cone on
 head, both arms raised. She stands before an
 offering table of a single lotus flower on top a
 vessel. Above the offering table, inscription
 labeling 1000 of offerings and milk(?).
 She faces a statue of Osiris holding a was-
 scepter and behind him, Isis holding a length of
 cloth, other hand on the shoulder of the Osiris
 statue.

Reference

Munro 1973, p. 190; Berend, Florence p. 6/7;
Vittmann 1978, p. 2. Bosticco 1972, p. 20, pl. 9.

Notes

Florence 2475; daughter of...Khonsu.
Her title is hsyw nw pr lmn

Comments

Vittmann says a coffin in the Louvre N 2565
belonged to Ankh-mut-Nefer, daughter of Nes-
Khonsu and Ta-Kharet, and suggest this might be
the same person.

Image 1**Image 2**

Record Number	74
Name	En-tu-mut-taies-bakt
Date	Dyn 25/26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Main inscription at bottom: An offering the king gives and Osiris Foremost of Westerners, the great god, lord of Abydos that he may give every offering, every provision to the ka of hte Osiris, the Lady of the House Na-mut-taies-bakt, true of voice. The daughter (?) of the prophet of Amen Re, true of voice, (or prophet of Amen, Remaatkheru), son of the prophet of Amen, Djed-khonsu-iuef-anh.

Caption above woman reads: The Osiris, Lady of the House En-tu-mut-taies-bakt.

Object Description

Round-topped stela.

The lunate is decorated with a winged sun-disk. The inscription below says: the Behedeti, the great god, lord of the sky.

Middle: Woman in sheath dress with cone on her head both arms raised, stands before an offering table of a single lotus flower on top a vessel. She stands before Re-Horakhty, Osiris-Khentyimentyw, Isis, Lady of the Sky and Nepthi\ys, Lady of the Sky (as per captions above the figures).

Reference

Munro 1973, p. 191; Berend 1882, p.8 Bostico
1972, p. 20-21, pl. 10.

Notes

Florence 2479; daughter of the God's
father Re-em-maa-kheru and
granddaughter of Djed-khonsu-iuef-
ankh, also a god's father.

Comments

Vittmann suggests part of the Montuemhat family.

Image 1

Image 2

Record Number 75
Name Djed-mut-iues-ankh
Date Dyn 22/25
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, Foremost of Westerners, the Great God, Lord of Abydos, that he may give offerings and provisions to the ka of the Osiris the Lady of the House Djed-mut-iues-ankh, true of voice.

Caption above woman: <Sokar?>-Osiris, lord of the Sokar shrine (?) (Shetjyt), he gives offerings and povisions to the ka of...

Object Description

Round-topped stela
 Winged sun-disk, inscription below: the Behedti, the great god, Lord of the Sky.
 Woman in tight sheath dress, cross-hatched design, both arms raised, cloth in crook of arm another figure behind her, only lower part visible. She stands before an offering table of reed-leaf shaped loafs with jars below. She is adoring a Sokar statue, behind which are the goddesses Isis and Nephthys.

Reference

Munro 1973, p. 191; Berend, Florence, p. 12, pl.2;
Vittmann 1978, p. 3. Bosticco 1972, p. 19-20,
plate 8.

Notes

Florence inv. n. 2485;

Comments

shares similar characteristics with record 73 and
record 66.

Image 1**Image 2**

Record Number	76
Name	Tai-shepses-her-ib
Date	Dyn 25/26
Evidence	Stela, stone
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Not recorded
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering that the king makes, and Osiris <Foremost of Westerners> Lord of Abydos that he <gives> invocation offerings of bread and beer...incense, cloth and every good and pure thing for the Lady of the House, daughter of the prophet of Djehuty, Lord of ? The hem-priest Nehemanupen-nek? Her mother is Ta?

Object Description

Round-topped stela:
 In lunate: winged sun-disk, faded traces of the Behedti, the great god, lord of the sky.
 Middle: Woman in full see through dress, cone on her head, both arms raised. She stands before Osiris holding a was-scepter. Behind him are Isis and Nephthys with length of cloth in crook of arm and Isis holds the Isis knot(?), as well as Nephthys?

Reference

Berend, Florence, p. 35; Bosticco 1972, p. 29, pl. 17

Notes

Florence 2516; daughter of the hem-netjer Nehem-anut-pen-ek? and Tahesit?

Comments

end of Dyn. 25, but Bosticco thinks it's from Hermopolis Magna because of the mention of Thoth. Probably not Theban then. But it looks like other stelae except for the mention of Thoth and the lack of offering table.

Image 1

Image 2

Record Number 77
Name Namenekhenamen
Date Dyn 25
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...

Object Description

Round-topped stela, tripartite division.
 Winged sun-disk in lunate, with Horus of Edfu
 written below. And sky sign between lunate
 and the picture field.
 The deceased with offering table standing in
 front of Sokar, Isis, Nephthys and Duamutef.
 Captions above the figures and offering table
 are loosely ordered and in unframed columns.
 The offering table has archaic form with leave-
 like bread-loafs and below at the foot of table
 are what Munro suggest 2 lettuce plants

Reference

Munro 1973, p. 192; not published, no bibliography

Notes

Kairo JE 4887, type ID, Munro dates to end of Dyn. 25.

Comments

daughter of the hem priest Montunebweset-Djed-Montu-iuef-ankh

Image 1

Image 2

Record Number	78
Name	Ta-(net)-nefer-hor
Date	Dyn 25
Evidence	Stela, wood
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, Foremost of the Westerners, and Re, lord of Abydos?...invocation offerings of hundreds of oxen and geese and hundreds of incense, hundreds of unguents, hundreds of alabaster, hundreds of cloth, hundreds of milk and hundreds of wine, and hundreds of offerings and hundreds of provisions, every good and pure thing, and every sweet thing, on which a god lives for the ka of the Osiris, the Singer in the Residence of Amen Ta-nefer-her, true of voice; [daughter of] 'Aiy-dai-pef-tja-awy, true of voice.

Object Description

3 registers: lunate; vignette; offering formula.
 1: winged sun-disc with uraei with sun-discs, with inscription: Horus of Edfu, the great god, lord of the sky. Below- Khekher frieze.
 2: in long dress with billowy, but not full sleeves, criss-crossing pattern, with form-fitting dress underneath, facing Re-Horakhty and the 4 sons of Horus.
 3: offering formula

Reference

Munro 1973, p. 192; Van Wijngaarden (requested ILL) Beschrib, pl. IV; Vittmann 1978, p. 2.

Notes

daughter of 'A-iy-djai-pef-tja-awy?
difficult name to translate.

Comments

mid to late, Dynasty 25

Image 1

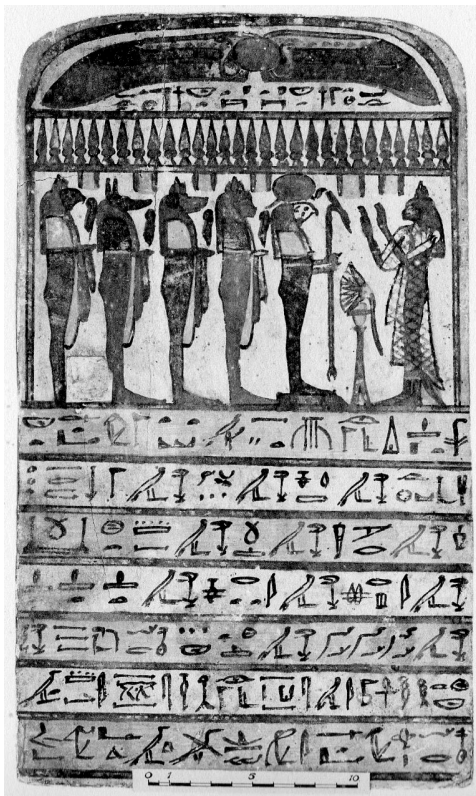


Image 2

From: van Wijngaarden, Besch. XIV, pl. IV

Record Number 79
Name Nes-Khonsu-pa-shered
Date Dyn 25
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by Osiris, Lady of the House <lacuna> Nes-Khonsu-pa-Hered, daughter of the door keeper of the temple of A<men>, PaKhonsu.

Object Description

Round-topped stela, tripartite. Winged sun-disk with Horus of Edfu, the great god. Lord of the sky, Lord of Sahel (First cataract?)
 The deceased, tight sheath dress with cone on head, arms raised with offering table in front of statues of mummified Re-Horakhty, Osiris, followed by the goddesses Isis and Nephthys. Bottom: 2 lines of text.

Reference

Munro 1973, p. 193; Catalogue Hilton Price 1897,
p. 215/16

Notes

daughter of the Doorkeeper of the
temple of Amen, Pa-khonsu.

Comments

end of Dynasty 25, Hilton Price 2020

Image 1

Image 2

Record Number 80
Name Ta-tje-iry
Date Dyn 25
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...
that he may give...

Object Description

Description from Munro:
Round-topped, tripartite division with 3 rows of text. Winged sun-disk in lunette with inscription of Behedti below.
The deceased stands before Osiris, Nephthys and Imsety.

Reference

Munro 1973, p. 193; unpublished

Notes

Louvre N 3943; daughter of Iry

Comments

second half of Dynasty 25

Image 1

Image 2

Record Number 81
Name Meres-amen
Date Dyn 25
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...
that he may give...

Object Description

Round topped stela, tripartite division with 5 rows of text.
Winged sun-disk with Horus of Edfu written below.
The image field framed on 3 sides by decorated band (probably torus moulding). The deceased stands before an offering table in front of Osiris and the 4 sons of Horus. Apparently figures are disproportionate. Small heads on large bodies.

Reference

Munro 1973, p. 193; otherwise unpublished

Notes

Louvre N 4024; daughter of Wennefer

Comments

second half of Dynasty 25

Image 1

Image 2

Record Number 82
Name Nes-Khonsu
Date Dyn 25
Evidence Stela, wood
Title 1 no titles?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...
that he may give...

Object Description

Round-topped stela, tripartite division with 4 rows of text. A sun disk without wings. In image field: the deceased stands before a serpent, Re-Horakhty, Osiris and Isis. Munro says that figures have late Kushite-proportions and style.

Reference

Munro 1973, p. 194; Regie Museo Torino I p. 165

Notes

Turin 1596, Munro dates to end of Dyn. 25.

Comments

daughter of the god's father of Amen, Nesperneb and Tu-per?

Image 1

Image 2

Record Number	83
Name	Meref-Bastet-it.f
Date	Dyn 25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes, and Osiris, foremost of Westerners, the great god, lord of Abydos, Re-Horakhty, the great god, Lord of the Heaven, master of the gods, that he gives invocation offerings of bread and beer, oxen and fowl, incense unguents, wine and every offering and every provision and every good and pure thing for the ka of the Osiris, Lady of the House, the noble woman Meref-Bastet-itef, her mother the Lady of the House, Nedjeseren-Sekhmet, daughter of rp't Bak-en-ef.

Object Description

Round-topped stela, quasi-quarter divisions. Winged sun-disk with Horus of Edfu written below. Kheker-frieze and 6 rows of text, the frieze and both sides of the image field is framed by prob. torus moulding. The deceased stands before a "standing" serpent, Osiris, Isis and the 4 sons of Horus. Stark, schematic figural style is indicative of end of Dyn. 25.

Reference

Munro 1973, p. 194; otherwise unpublished.

Notes**Comments**

dated to c. 660/50, end of Dynasty 25.

Image 1**Image 2**

Record Number 84
Name Tadi-amen
Date Dyn 26
Evidence Stela, wood
Title 1 no titles on stela
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Spell spoken by Osiris Tadiamen
 daughter of the ??-priest of the temple of
 Amen, Padihorpashed, son of the ??-
 priest of the temple of Amen...her mother
 the Lady of the House, noble woman,
 Irtyru. Venerated by Osiris
 Khentyamentiyw... that he may give
 invocation offerings of bread and beer,
 oxen and fowl, incense...wine every good
 and pure thing ...

Object Description

Round-topped stela, elaborately decorated
 Winged sun-disk--inscription below reads:
 Behedeti.
 Below the lunate: frieze of cobras with sun-
 disks.
 Middle: Mirror images of Woman in cross-
 hatched full sleeved dress both arms raised.
 On right she is adoring Re-Horakhty in a
 corselet, holding was-scepter and ankh sign.
 On left: she is adoring Osiris holding was-
 scepter and ankh sign.

Reference

Munro 1973, p. 194; Pörtner, Athen-Kunst pl. 7, pl. VII, no.27; Vittmann 1978, p. 2.

Notes

Athens 22; daughter of the ?-priest of the temple of Amen Padi-hor-pa-shered and Iretiru.

Comments

middle to late Dynasty 26

Image 1

Image 2

Record Number 85
Name Ta-khaaes
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris,
that he may give...

Object Description

Round-topped stela, tri-partite division.
Winged sun-disk.
7 line inscription--mirror image scene. The
deceased with offering table in front of Re-
Horakhty (on right) and Atum (on left). On
offering table: 3 overlapping flowers on right,
and round vessel on the offering table on left.

Reference

Munro 1973, p. 195; Ausf. Verz. p. 268 Cat. Nr. 936; Vittmann 1978, p. 3.

Notes

Berlin; ca. 680-650 BCE

Comments

daughter of Sha-kau and Kush

Image 1

Image 2

Record Number 86
Name Di-ese-heb-sed
Date Dyn 26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Right: spell uttered by Osiris, the Singer
 in the Residence of Amen, Di-ese-heb-
 sed, true of voice, daughter of Kha'-em-
 amen
 Same on left side.

Object Description

round-topped? quarterly division.
 Winged sun-disk with Horus of Edfu written
 beneath. Mirror images: the deceased with
 offering table in front of Re-Horakhty (right) and
 Atum (left).

Reference

Munro 1973, p. 196; Vittmann 1978, p. 3;
Schenkel MDAIK 31, p. 146

Notes

Brussels E 6253; stela divided in 2
columns: Atum in one and Re-
Horakhty in the other, with sun-hymn

Comments

Vittmann seems to think that this is the same
Diesehebsed as the one with a tomb in Medinet
Habu.

Image 1**Image 2**

Record Number 87
Name Ta-di-it-nefert
Date Dyn 26
Evidence Stela
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by NN

Object Description

Fragmented.
perhaps tripartite and at least 7 lines of text.

Reference

Munro 1973, p. 196; otherwise unpublished

Notes

daughter of hem netjer priest Hor? a
general and Mutirdis

Comments

Munro has a whole genealogy and suggests
middle to late Dynasty 26.

Image 1

Image 2

Record Number 88
Name Irtiru
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris...
that he may give...

Object Description

Round-topped, tripartite division with 5 lines of text. Mirror images. The deceased before Atum on right and Re-Horakhty on left, offering table with flower and the other one with vessel.

Reference

Munro 1973, p. 197; Murray 1900, p. 25-26;
Vittmann 1978, p. 3

Notes

Edinburgh 1956.146; daughter of the
God's Father and craftsman (?) of the
temple of Amen ly-hat and the Lady of
the House, Di-amen-aa-hetep-en-
Khonsu. or DiamenaaenKhonsu
(Vittmann)

Comments

Munro dates to ca. 620 BCE

Image 1

Image 2

Record Number 89
Name Ta-mut-ankht
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words said by Osiris...that he may give
 An offering the king makes [Atum] that he
 may give
 An offering the king makes and Re-
 Horakhty that he may give...

Object Description

Stela with fine modeling with architectural
 shrine (?).
 Deceased before Atum (right) and Re-Horakhty
 (left).

Reference

Munro 1973, p.199; Roeder, Denkmäler Pelizäus-Mus. 1921, p. 92/3

Notes

Hildesheim 2127; daughter of the hem-netjer priest of Montu Nesamen and Ta-Bastet, daughter of the hem-netjer of Montu Djed-amen-iuef-ankh.

Comments

Murno suggests middle to late Dynasty 26

Image 1

Image 2

Record Number 90
Name Hor-ib-di-st
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty...that he may give...

Object Description

Quarterly division, 6 lines of text.
 Winged sun-disk with inscription of Horus of Edfu.
 Mirror image with deceased in front of offering table in front of Re-Horakhty (right) and Atum (left).

Reference

Munro 1973, p. 199;

Notes

Kairo C.G. 22010; daughter of the hem-priest of Montu, Lord of Thebes..., a lot of titles and genealogy? and Shepenmut.

Comments

Munro suggests middle to late Dynasty 26

Image 1

Image 2

Record Number 91
Name Ta-sherit-en-aset
Date Dyn 25/26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty ...and Atum...that he may give...

Object Description

Tri-partite division with 4 lines of text. Winged sun-disk. No separation of scenes. Deceased before Re-Horakhty (right) and Atum (left).

Reference

Munro 1973, p. 199; Vittmann 1978, p. 4.

Notes

Cairo J.E. 4888

Comments

daughter of the hem-priest of Osiris, Pashepen-Sopdu.

Image 1

Image 2

Record Number	92
Name	Na-menkhet-amen
Date	Dyn 26
Evidence	Stela, wood
Title 1	no title?
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Right: Adoration of Re, his satisfaction in life? by Na-menkhet-amen, true of voice, daughter of the hem-priest of Shut and Tefnut, hem-priest of Horus of nebu (Wepwawet)? Besmut, her mother Neskonsu. Re-Atum-Khepri ...shine in veneration.
 Left: Adoration of Re, shining in the horizon in the east by Na-menkhet-amen, daughter of the hem-priest of Shu and Tefnut, hem-priest of Horus of Nebt..., hem-priest of Wepwawet, Besmut, she says, hail to you light in his desert, shining? in the east...

Object Description

Round topped stela:
 Winged sun-disk in lunate. Pictorial scene framed by torus moulding and a line of stars.
 Double scene.
 Right: deceased in tight dress, cone on head, both arms raised in front of offering stand with 1 vessel and large lotus blossom. She adores Atum. Lord of the 2 lands.
 Left: She adores Re-Horakhy

Reference

Munro 1973, p. 200; Zayed 1968, RdE 20, p. 165f and pl. 14, b; Vittmann 1978, p. 4.

Notes

Cairo T 20/12/24/15; daughter of the hem-priest of Shu and Tefnut; hem-priest of Re-?, hem priest of Wepwawet, Besmut and of Neskhonsu.

Comments

Munro dates to middle to late Dynasty 26.

Image 1

Image 2

Record Number 93
Name Nakht-Bastet-irut
Date Dyn 25
Evidence Stela, wood and outer (qersu) and
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Horakhty, Re, master of gods...Atum, lord of the 2 lands and Heliopolis, the great god, master of the gods, going forth in the sky by Osiris Khentiamentiw, the great god, lord of Abydos that he may give invocation offerings of bread and beer, oxen and fowl, every good and and purething, every good and sweet thing for the ka of the Osiris , Lady of the House and noble woman, Nakht-Bastet-irut, daughter of the hem-priest of Montu, Lord of Thebes, Ankh-ef-en-Khonsu, son of the hem-priest of Montu (Lord of Thebes) Nes-Khonsu-wen-nakht, true of voice, daughter [sic!?] of the second priest of Amen-Re...Djedheankhshepses, true of voice, daughter of the Lady of the House and noble woman, Udja...true of voice, Hail to you Osiris?

Object Description

Round topped stela framed by torus moulding Winged sun-disk with hanging uraei, below which reads: the Behedti. lunate separated from rest of stela by khekher frieze, torus moulding and inscription: words spoken by Osiris, the lady of the house and noblewoman Nakht-Bastet-Irut, true of voice, daughter of the prophet of Montu, lord of Thebes.
 Mirror images
 right: Woman in short wig, cone on head, in tight sheath dress, both arms raised. No offering table. She stands before Re-Horakhty holding was-scepter and ankh sign.
 Left: Deceased adoring Atum.
 Coffin is qersu, texts are offering formula and speeches of the gods
 inner coffin is anthropoid and has pedestal and texts consists of offering formula, speech of the gods and book of the dead, mummy vignette shows full-face ba-bird.

Reference

Munro 1973, p. 201, Zayed 1968, p. 162-164, pl. 14A; Taylor 1985 p. 403 (Th.IV.176-77); Bierbrier LNK, chart 24 for genealogy.

Notes

Cairo T.27/1/25/14; daughter of the hem-priest of Montu, Lord of Thebes, Ankhef-en-Khonsu. Taylor says this is from the Montu Priests tomb.

Comments

named irty-rw in interior texts, no image for coffin?
Taylor says work is average.

Image 1**Image 2**

Record Number 94
Name Ta-iri
Date Dyn 26
Evidence Stela, wood
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Adoration of Re by the Osiris...followed by passages from the sun-hymn.

Object Description

Quasi-quarterly division with khekher frieze between lunate and image field, and 9 line text field, no division between scenes. Winged sun-disk with Horus of Edfu inscribed below. The deceased stands before offering table in front of Atum (right) and Re-Horakhty (left).

Reference

Munro 1973, p. 202; Vittmann 1978, p. 4; Bierbrier LNK p.92 for genealogy.

Notes

Cairo T.27/1/25/16; daughter of the hem-priest of Amen-Re King of the Gods, Amenhotep and Khaaus-en-aset.

Comments

Munro dates to middle to late Dynasty 26;
Vittmann says a "Kairiner" (Kersu?) coffin and that she is the niece of Irty-r-tja

Image 1

Image 2

Record Number	95
Name	Ta-Ba-Tjat
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by the Lady of the House, and noble woman, Ta-ba-tjat, true of voice, daughter of the hem-priest of Montu, lord of Thebes, Padiamen, true of voice, son of the hem-priest of Amen-Re, king of the gods, imy-r of the city? (and vizier?) Kha-em-hor; true of voice, son of the hem-priest of Amen-Re, king of the gods. Mayor of City, and vizier, Hor-sa-aset, true of voice. Her mother is the Lady of hte House Babat, true of voice, daughter of hte hem-priest of Amen-Re, kin go fht egods, mayor of the city, vizier Nesmenu, true of voice, son of the hem-priest Amen-Re king of the gods, mayor of hte city, Hor-sa-aset, true of voice...2 more lines

Object Description

Round-topped stela: Winged sun-disk in lunate Middle scene: framed with khekher frieze and stars.
 Mirror image: Woman in tight sheath dress, both arms raised before an offering table with giant lotus flower, and loaded with offerings and jars below. On right she adores Re-Horakhty and on left she worships Atum.

Reference

Munro 1973, p. 202, pl. 5

Notes

Comments

dated to ca. 610

Image 1

Image 2

Record Number	96
Name	Na-nefer-her-is
Date	Dyn 25
Evidence	Stela, wood. outer and inner coffins
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by Osiris the Lady of the House, Na-nefer-hor-is, true of voice, daughter of the hem-priest of Amen , mayor of the city and vizier, great (overseer?) of Heliopolis...something of the temple of Ptah, Harsiese, true of voice, born of the Lady of the House Sheta. Oh, hail Re, lord of..shining in the eastern horizon...lord of the sky Re-Peser?...Osiris, Lady of the House Na-nefer-her-is worshipping...
 qersu coffin, only the 2 sides extant, texts: offering formula and Imakhy formula
 inner coffin, anthropoid, with pedestal, texts: speech of the gods
 An offering the king makes to Osiris, Lord of Busiris, taht he may give every good and pure thing <for> the ka of the Osiris Lady of the House Nanefherheris.

Object Description

Round-topped stela:
 Winged sun-disk, inscription below reads: The Behedeti, the great god, Abydos? crossing the horizon. Lunate area separated from the rest of stela by torus moulding and khekher frieze.
 Mirror image separated by column of inscription.
 Right: deceased in full dress, cone on head, both arms raised. She stands before an offering stand of jar and bread/fruit, and large lotus. She adores Re-Horakhty.
 Left: She stands adoring Atum.

no images of coffin?

Reference

Munro 1973, p. 203; Zayed 1968, p. 161f, pl. 13; Vittmann 1978, p. 4; Taylor 1985, p. 362 (Th.IV. 108-9); Moret 1912, 150-152

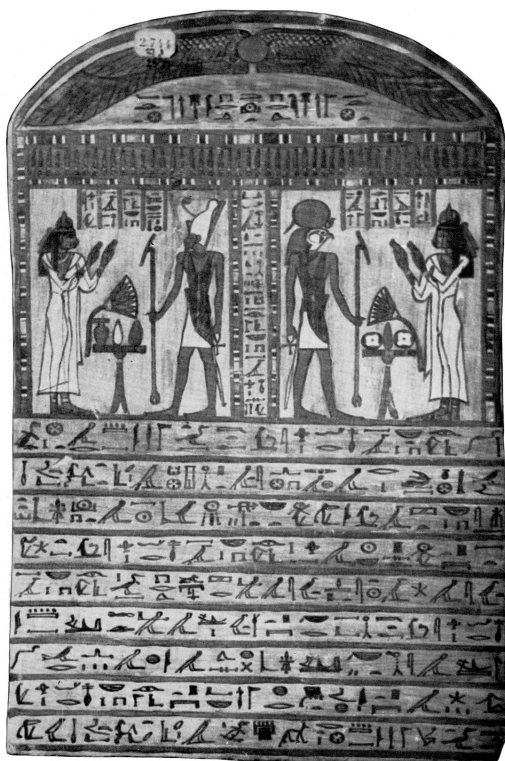
Notes

Cairo T.27/1/25/17; daughter of the hem-priest of Amen, mayor/overseer of the city, vizier, great something of Heliopolis, ...Hor-sa-aset, and the Lady of the House Sheta.

Comments

also outer and inner coffins (CG41012 and T. 21.11.16.10); from Montu priests' cache. Taylor says work is average.

Image 1



Stela No. IX.

From: Zayed 1968, Pl. 13

Image 2

Record Number	97
Name	Irtiru
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Sistrum player of Amen-Re
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Left: Words spoken by Horus of Edfu?... of the gods..manifested? Khepri?...for the Osiris, ihyt (sistrum player) of Amen-Re, Irtiru, true of voice, daughter of the hem-priest of Amen of Karnak, Meriamen-itef, son of Meha-rud, true of voice, born of the Lady of the House 'Adet-es-nakht. Right: Adoration of Re-Horakhty and Atum, Lord of the 2 Lands and Heliopolis...something about muscian of the Baboon...to the Osiris Irtiru, true of voice, daughter of the hem-priest of Amen of Karnak, Meriamen-itef, true of voice, born of the Lady of the House 'Adet-es-nakht.

Object Description

3 registers: lunate, vignette and inscription.
 1: winged sun disk with uraei: inscription below says, "Horus of Edfu (Bhdti), the great god."
 2: Irtiru wearing long see-through dress with wide fringed sleeves and hem; tripartite wig in front of lotus and offering table facing Re-Horakhty on the left and Atum on the right
 3; formulaic inscription divided into 2 columns.

Reference

Munro 1973, p. 203; van Wijngaarden, Besch. XIV, # 5

Notes

Leiden; pic (Irtiruleiden); Munro dates to mid-Dyn. 26. Daughter of the hem-priest of Amen of Karnak, Meramenitef and the Lady of the House Art-dies-nakht.

Comments

check into this "musician" title

Image 1



Image 2

From van Wijngaarden, Besch. XIV, # 5

Record Number	98
Name	Tja-dit-amen-neb-niswt-tawy
Date	Dyn 26
Evidence	Stela, wood
Title 1	no title?
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Adoration of Re in his light in the eastern horizon(?) by Tjadianennebniswttawy, true of voice daughter of the hem-priest of Montu, lord of Thebes, Harsiese, true of voice, her mother, lady of the House Shepetduat, true of voice. She says: hail to you, light in his desert, shining in the east...

other side: Adoration of Re..his offering? in life? by Tjadianennebniswttawy, true of voice, daughter of Harsiese, true of voice, born of the Lady of the House... duat, true of voice. She says, hail to you Re-Atum, Khepreri, ?? god illuminate in veneration?

Object Description

Round-topped stela.
 Lunate: winged sun-disk, hanging uraei, inscription says: the Behedeti, lord of the sky. Pictorial scene framed by torus moulding. Mirror image.
 Right: woman in full dress, cone on head, both arms raised. She stands before a simple offering stand with single vessel and large lotus blossom. She stands before Atum with was-scepter and ankh-signs.
 Left: she stands before Re-Horakhty.

Reference

Munro 1973, p. 204; Mogensen 1918, Inscr. p. 44/5, Pl. 21

Notes

Copenhagen ; daughter of the hem-priest of Montu, lord of Thebes, Harsiese, and the lady of the house, Shepet-duat

Comments

dated to ca. 600/590

Image 1

Image 2

Record Number 99
Name Baba
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Right: Hail to you Re-Horakhty light in the desert, lighting (brightening) in the East of the sky, great? in burial, followed by long string of offerings? or hymn?
 Left: Hail to you Atum...

Object Description

Round-topped stela, winged sun-disk with hanging uraei, inscription: the Behedti. Below, torus moulding and khekher frieze. Stela divided into mirror image.
 Right: Deceased in tight sheath dress, cone on head, both arms raised before a large laden offering table with large bouquet of lotus flowers and buds, vessels below the table. She adores Re-Horakhty.
 Left, she adores Atum, Lord of the 2 lands.

Reference

Munro 1973, p. 204; Mogensen p. 47-8, pl.19;
Vittmann 1978, p. 5?

Notes

Copenhagen; daughter of the hem-
priest of Karnak, Besenmut.

Comments

Munro dates to c. 650/40; Vittmann says she
belongs to the Great Steward of the GWA Ankh-
hor family

Image 1**Image 2**

Record Number 100
Name Her-ib-iset
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by the Osirs...she says
 an offering the king makes and Osiris...
 that he gives...

Object Description

Quasi-quarterly division with khekher frieze and
 5-lines of text, division of both scenes by a
 column. Winged sun-disk with Horus of Edfu
 written underneath.
 Deceased with offering table in front of Atum
 (right) and Re-Horakhty (left).

Reference

Munro 1973, p. 204; Budge, Guide 1922, p. 109, nr. 17; Vittmann 1978, p.6.

Notes

BM 8457; daughter of the overseer of the Amen Barque..gut and the Lady of the House Itiru

Comments

Munro dates to late Dyn. 26

Image 1

Image 2

Record Number	101
Name	Hetepamen
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

On right: an offering the king makes and Atum, Lord of Heliopolis, Ptah-Sokar-Osiris, the great god in the heart of the burial (? her ib qrs) travelling/ascending to? for the ka of Osiris, Lady of the House Hetepamen, true of voice the daughter of the prophet of Montu Lord of Thebes, Maahruru(?) true of voice, born of the Lady of the House, Irtywrw, true of voice, the venerated one.

On left: An offering the king makes and Re-Horakhty, lord of the sky, the great god, the lord of the sky. He gives invocation offerings of bread and beer, oxen and fowl, offerings and provisions for the Osiris Hetepamen, true of voice, daughter of the prophet of Montu, Lord of Thebes, Maaruru, true of voice, born of Irtywrw.

Object Description

Round-topped stela
 Lunate: Winged sun-disk, inscription below: The Behedti the great god, lord of the sky...
 Mirror images
 right: Woman in full see-through dress with fringes, cone on head, both arms raised before an offering stand with a vessel on top of which is an over-sized lotus flower. She adores Atum holding a was-scepter and ankh sign.
 left: she adores Re-Horakhty

Reference

Munro 1973, p. 205, Catalogue Hilton Price 1897,
p. 216/7, entry 2024

Notes

daughter of the hem-priest of Montu,
lord of Thebes...Rr and Irwtru.

Comments

Munro dates to mid-Dyn. 26

Image 1

Image 2

Record Number 102
Name Setjat-iret-bint
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Hail to you, light in the horizon....
 Hail to you Atum...
 7 lines of text

Object Description

Elaborate round top stela, entire stela framed by torus moulding
 In lunate: winged sun-disk with hanging uraei, inscription says: the Behedti, the great god, lord of the sky.
 below a frieze of cobra with sun-disks
 The remainder of the stela framed by lotus form columns topped with a shrine? capital. Winged sun-disk with rearing cobra below of which is a frieze of stars. Mirror images.
 Right: Woman in full fringed dress cone on head, both arms raised in adoration before an offering stand with vessel on top of which is a giant lotus flower. She adores Re-Horakhty holding was-scepter and ankh sign.
 On left she stands before Atum.

Reference

Munro 1973, p. 206; Catalogue Hilton Price 1897, p. 217/8

Notes

daughter of the hem-priest of Amen of Karnak, followed by many titles, Padiamen-nebnesutawy, and Isetkheb.

Comments

Munro dates to late Saite

Image 1

Image 2

Record Number 103
Name Ta-sherit-menu
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-Horakhty...Atu, that he may give an offering the king makes and Osiris

Object Description

Quasi-quarterly division with khekher frieze, 5 line of text and division of both scenes through columns.
 Winged sun-disk with Horus of Edfu written underneath.
 The deceased with offering table in front of Re-Horakhty (right) and Atum (left).

Reference

Munro 1973, p. 206-7; Vittmann 1978, p. 6-7,

Notes

Louvre E 18938; daughter of the hem-priest of Amen of Karnak...Harsiese... and mother being Ta...

Comments

Munro dates to mid/late-Saite; Vittmann says Munro has the wrong number for the stela

Image 1

Image 2

Record Number 104
Name Nehem-Bastet
Date Dyn 26
Evidence Stela, wood
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Atum...
 Ptah-Sokar-Osiris...that he may give...
 an offering the king makes and Re-
 Horakhty...Atum...Ptah-Sokar-Osiris...that
 he may give...

Object Description

Tripartite division with 6 lines of text, no
 divisions between the scenes. Winged sun-
 disk with Horus of Edfu written underneath.
 Deceased with offering table in front of Atum
 (right) and Re-Horakhty (left).

Reference

Munro 1973, p. 207; Vittmann 1978, p. 7

Notes

Louvre E. 9946; daughter of Ankh-Hor

Comments

dates to mid-Dyn. 26

Image 1

Image 2

Record Number 105
Name Tjes-ra-peret
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words said by Osiris...he [sic!] says in adoration of Re-Horakhty...

Object Description

Probably tripartite, but lunate part now missing. Division of the 2 scenes by lines. Deceased with offering table before Atum (right) and Re-Horakhty (left) Passages from sun(?) -hymn.

Reference

Munro 1973, p. 207; otherwise unpublished?

Notes

Louvre N. 3936; daughter of Pawen

Comments

mid-late Dyn. 26

Image 1

Image 2

Record Number 106
Name Ankhnesneferibre
Date Dyn 26
Evidence Stela. wood
Title 1
Title 2
Title 3
Title 4 Attendant (smsjt) of the divine Adoratress
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty that he may give...

Object Description

Quasi-quarterly division, division of 2 scenes through a column. Winged sun-disk, under which is a bark with Isis, larger sun-disk and Horus on the stern. Deceased before Re-Horakhty (right) and Atum (left), both gods enthroned.

Reference

Munro 1973, p. 207; Regio Museo Torino I, p. 147; Vittmann 1978, p. 7.

Notes

Turin 1539; daughter of Djed-aset-iuef-anekh and the Chief attendant of the divine adoratrix Nitocris, Tares

Comments

dated to late Dyn. 26

Image 1

Image 2

Record Number	107
Name	Tayies-amen-sheer-was
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Osiris the Lady of the House and Noblewoman, Tayies-amen-sheer-was, true of voice, the daughter of Padi-min, true of voice, her mother Tayttji, true of voice...Lord of Imahw (the venerated/veneration?), the great god Lord of Heaven ...in the sky...the breath of life...true of voice, lord of offerings?

Object Description

Interesting round-topped stela
 Winded sun-disk with hanging uraei with white crown (right) and red crown (left), flanked by wadjet eyes. Below register of khekher frieze and cobra frieze. Below, mirror image
 Deceased kneeling in barque both arms raised before a simple offering stand with single vessel adoring enthroned mummiform Re-Horakhty. Deceased doesn't look very feminine in body, but may have long wig. Image very small and not clear.

Reference

Munro 1973, p. 209; Berend, Florence, p. 10/11, pl. II; Vittmann 1978, p. 7; Bosticco 1972, p. 37, pl. 27.

Notes

Florence 2483; daughter of Padi-menu and Tayit-tjai.

Comments

Munro dates to mid/late-Dyn. 26; Bosticco dates to Saite through Ptolemaic

Image 1**Image 2**

Record Number 108
Name Ta(net)bes
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osirs NN
 (sic!) the great god...that he may give ...
 words spoken by Re...that he may give?
 words spoken by Osiris...that he may
 give

Object Description

6 parts, khekher-frieze, 2 registers of image
 filed, ankh and was-frieze between the image
 and 8-line text field.
 Winged sun-disk with hanging uraei between
 scarab beetle.
 In image: sun bark with Osiris, Isis, Nephthys
 and Harendotes(?) flanked by 2 baboons and
 winged sun-disk. The deceased with offering
 table before mummiform Re-Horakhty, Osiris,
 Isis, Nephthys and the 4 sons of Horus,
 underneath.

Reference

Munro 1973, p. 209; Berend, Florence, p. 14;
Vittmann 1978, p. 7.

Notes

Florence 2488. Daughter of Hor and Mutiti.

Comments

Munro dates to mid/late-Dyn. 26

Image 1

Image 2

Record Number	109
Name	Ankh-nes-itef
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Main inscription: Words spoke by Re-Horakhty, the Great God, master of the gods, who travels the horizon and Atum, Lord of the 2 Lands and Heliopolis that he gives invocation offerings of oxen, geese, incense, ointments?? and every good and pure thing and every sweet thing on which a god lives for the ka of the Osiris, Lady of the House Ankh-nes-itef, daughter of the hem-pries of Amen of Karnak? and hem-priest of Montu, Lord of Thebes and second lector priest? Nakhtef-mut, true of voice, son of the hem-priest of Amen of Karnak? Hethet, true of voice, her mother is the Lady of the House Wedja-Konsu, true of voice.

Object Description

3 registers. Lunate shows winged sun disc below which is the sun barque carrying a sun disc with ram; on front of barque is Horus (of Behdity?) on papyrus plant. 2 baboons with raised hands flank either side of the sun barque. Second register shows Ankhnesitef standing before a giant lotus flower facing a seated Atum wearing the double crown (left). On right, Ankhnesitef faces Re-Horakhty. She wears a tripartite wig and tight fitting dress almost reaching her ankles. Third register is the offering formulae with genealogy.

Reference

Munro 1973, p. 209; van Wijngaarden, Beschrib. XIV, p. 1, pl. 1

Notes

Leiden no accession # pic (ankhnesitfleiden); daughter of the hem-priest of Amen of Karnak... Nakhtef-Mut and

Comments

Munro dates to early to mid-Dynasty 26, c. 600

Image 1

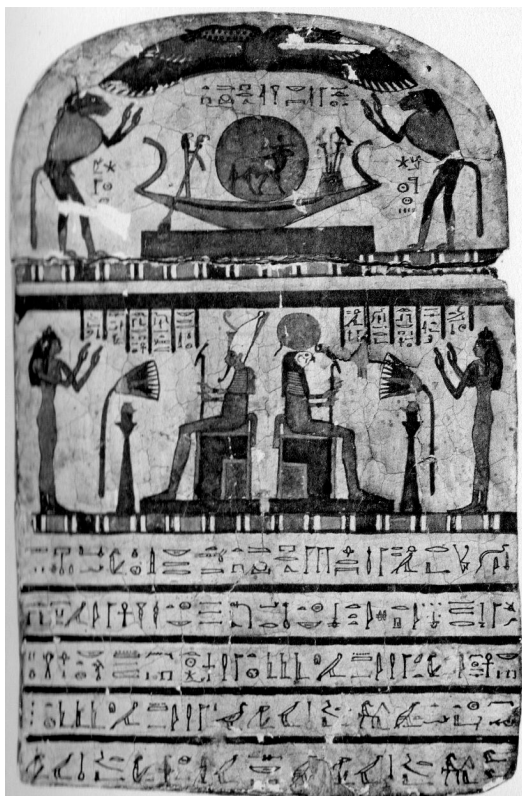


Image 2

From: van Wijngaarden, Beschrib. XIV, Pl. 1

Record Number 110
Name Udjarenes
Date Dyn 26
Evidence Stela, wood
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

main inscription: words spoken by Wadjarenes, true of voice, daughter of Tja-her-pa-khapes, true of voice, made by the lady of the house, Aaw-sherut, true of voice

Object Description

Elaborately painted round-topped stela, framed by torus moulding sandwiching offering formula. Winged sun-disk with hanging uraei, inscription: the great god, lord of the sky. Sun-disk in horizon in bark with Nefertum at bow. Below: torus moulding and khekher frieze and line of stars.
 Small mirror image
 Right: Deceased in tight dress, arms raised in front of simple offering table of a vessel and bread/fruit, with large lotus blossom. She adores enthroned Atum.
 Left: she adores Re-Horakhty.

Reference

Munro 1973, p. 210. pl. 7; Vittmann 1978, p. 7

Notes

Louvre N 3787, Vittmann says the same person as found on the coffin Louvre N 2626.

Comments

noble woman or just determinative? mid/late-Dyn.
26

Image 1**Image 2**

Record Number 111
Name Ta-awy-ky
Date Dyn 26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the temple (Residence?) of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-Horakhty...Atum, that they may give...

Object Description

Quarterly division with khekher frieze and 7-line text. 2 scenes.
 In lunate: winged sun-disk, under which is a bark with offering stand, Re-Horakhty, Atum, Khepri and another unidentified standing figure.

Reference

Munro 1973, p. 210; otherwise unpublished?
same as Schwappach-Schriff 2004, p. 21

Notes

San Jose, father's name is uncertain,
possibly Irti-r-tja, Rosicrucian RC 1606;

Comments

hesit--but is it meant to be singer in the Residence
of the temple of Amen? dated to c. 600 BCE.
Schwappach-Schriff calls her a Lady of the
House, but it does not actually say that on the
stela

Image 1**Image 2**

Record Number 112
Name Ta-sha-kheper
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris,
that he may give...

Object Description

tripartite division, text field has 6 lines.
Image: the deceased before an offering table in
front of Osiris and the 4 sons of Horus.

Reference

Munro 1973, p. 211; Kminek-Szedlo 1895, Bologna, p. 216.

Notes

Bologna 1949; daughter of the Montu priest and scribe of the Mat from the Maat temple and Khnum? daughter of? -Amen-Re, Iret-heru,

Comments

dated to ca. 670-650 BC

Image 1

Image 2

Record Number 113
Name Djed-Bastet-inek-si
Date Dyn 25/26
Evidence Stela, wood
Title 1
Title 2
Title 3
Title 4 the a3qr? of the God's Wife
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris...
that he may give...

Object Description

Tripartite division, image field above and 5 line
of texts.
Deceased with offering table in front of Re-
Horakhty or Sokar and 4 sons of Horus.
Woman wears bag wig and offering table has
overlapping flowers.

Reference

Munro 1973, p. 211; Vittmann 1975 (GM 15) 47-52,

Notes

Cairo JE 4886; daughter of the vizier?
Iri

Comments

dated to ca. 660-640 BC; Vittmann published a coffin of this same person.

Image 1

Image 2

Record Number 114
Name Baken-Khonsu
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris...
that he may give...

Object Description

quasi-quarterly division.
The deceased before Osiris, Isis, Nephthys and
Anubis in the form of Duamutef.

Reference

Munro 1973, p. 212; Vittmann 1978, p. 9.

Notes

Cairo T 20/12/24/10; daughter of the
God's father of Amen Tjay-wy-besh?
and Ta-aat

Comments

dates to c. 660-650

Image 1

Image 2

Record Number 115
Name ?
Date Dyn 26
Evidence Stela, wood
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris...
 Anubis...Atum..Re-Horakhty...that they
 may give...

Object Description

Tripartite division. Winged sun-disk with arms
 of the goddess Nut.
 The deceased stands before Osiris, Isis, Hapi
 and Qebsenuf.

Reference

Munro 1973, p. 212; otherwise unpublished?

Notes

Cairo T.28/12/24/7; daughter of Padihor

Comments

dated to ca, 650-630 BC, early Saite

Image 1

Image 2

Record Number 116
Name Ta-ikert
Date Dyn 25/26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of the Amen temple
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and (Osiris)
 that he may give offerings and provisions
 and every good and pure thing and every
 sweet thing on which a god lives (for) the
 Singer in the Residence of Amen

Object Description

Round-topped stela
 Winged sun-disk in lunate, separated from rest
 of stela by torus mounding.
 Woman in tight dress, both arms raised in front
 of simple stand with single vessel and large
 lotus flower. She adores Osiris(?) followed by 4
 sons of Horus.

Reference

Munro 1973, p. 213; Mogensen, Inscr, p. 52, pl. XXI fig. 35;

Notes

Copenhagen, dated to end of Dyn. 25/early 26; no genealogy.

Comments

bad picture (hesyt)

Image 1

Image 2

Record Number 117
Name Mutirdis
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Osiris...

Object Description

Tripartite with 3 lines of text field.
 The deceased with offering stand in front of mummiform Re-Horakhty and 4 sons of Horus.

Reference

Munro 1973, p. 213; van Wijngaarden, Beschrib.
XIV, p. 16, tf.VI

Notes

nickname of Ta...amen

Comments

dated to ca. 650 BC

Image 1**Image 2**

Record Number 118
Name Khonsu-ir-dis
Date Dyn 26
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer in the Residence of the Temple of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris,
 Foremost of the Westerners, the great
 god, lord of Abydos, that he may give all
 offerings and all provisions, every good
 and pure thing and every sweet thing on
 which a god lives for the ka of the Osiris,
 the Singer in the Residence of Amen,
 Khonsuirdis, true of voice, daughter of
 the scribe the great house (royal scribe),
 Pen-iyek, true of voice, her mother is the
 Lady of the House Iy-bastet, true of
 voice, the venerated one, the great...of
 Osiris, Lord of Busiris that he may give
 every offering, every provision...

Object Description

3 registers: lunate; vignette; offering formula
 1: winged sun-disc with drop-down uraei with
 sun-disc: Horus of Edfu. Below which khekher
 frieze
 2: woman in short full wig, tight strapy dress
 between Thoth and Maat in front of offering
 table facing Osiris, Isis and Nephthys and one
 other figure (a son of Horus?).

Reference

Munro 1973, p. 216, van Wijngaarden, Besch. XIV, pl. III;

Notes

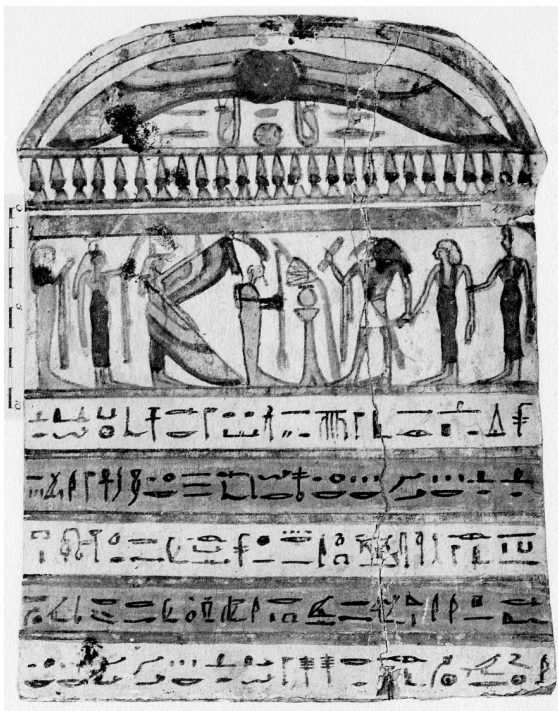
Leiden; pic (Khonsuiridsleiden); daughter of the royal scribe, Pn-iy... and Iy-bastet

Comments

dated to c. 600

Image 1

Image 2



van Wijngaarden, Besch. XIV, pl. III

Record Number	119
Name	Ta-keret
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris Wennefer the great god, living forever that he may give every offering to the ka of the Osiris, the Lady of the House, noble woman Ta-keret, true of voice, daughter of the wab-priest of Amen, Harwa, true of voice, (son of?) the wab-priest of Amen Na...

Object Description

3 registers: lunate; vignette; offering formula
 1: winged sun disc- apparently no uraei.
 2: torus moulding around vignette. Woman in tight fitting dress and long wig led by Thoth to lotus and offering table in front of Osiris and the 4 sons of Horus.
 3: offering formula

Reference

Munro 1973, p. 216; van Wijngaarden, *Beschr.* XIV, pl. IV; Vittmann 1978, p. 10.

Notes

Leiden XIV, 15; pic (Ta-keret);
daughter of the wab priest of Amen,
Harwa

Comments

ca. 630-600;

Image 1

Image 2



van Wijngaarden, *Beschr.* XIV, pl. IV

Record Number 120
Name Tamit
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris...
that he may give

Object Description

Quasi-quarterly division, text field with 4 lines.
Deceased with offering stand before Thoth, Re-
Horakhty, Isis and 3 Sons of Horus.

Reference

Munro 1973, p. 217; Spiegelberg, Dyroff & Pörtner, 1904 v.II. p.44f., pl. XXII nr. 32

Notes

Munich 54; daughter of Irti-netjer

Comments

dated to ca. 620-590 --he says the offering stand with tiny vessel and large bent lotus flower gives a certain terminus post quem of 620 BCE.

Image 1

Image 2

Record Number	121
Name	Tjat-dit-amen
Date	Dyn 26
Evidence	Stela, wood
Title 1	no title
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

adoration of Re in his light in the eastern horizon for the (?) Tjat-di-amen, true of voice, daughter of the prophet of Montu, lord of Thebes, Djedkhonsu-iwefankh, her mother the lady of the house, Ruru <...> light in ...appearing in the east... Bastet?, Re, praising Re?...

Object Description

Round-topped stela
 In lunate: Winged sun-disk, inscription below:
 The Behedeti, the great god, lord of the sky,
 living in truth(?) Re-Horakhty.
 Pictorial scene framed by torus moulding.
 Deceased with cone on head, in tight, dark, sheath dress, both arms raised. She stands in front of offering table with vessel and oversize lotus blossom. She adores mummiform Re-Horakhty holding was-scepter, Osiris with was scepter, Isis and Nephthys with cloth in crooks of arms and isis knots (?). At far let the four sons of Horus standing on a lotus blossom.

Reference

Munro 1972, p. 217-18; Pörtner, Athen-Konst. tf. IX; Vittmann 1978, p. 10, pl,9

Notes

Athens; daughter of the Montu-priest Djed-Khonsu-iuef-ankh

Comments

ca. 620-580; Vittmann says same person found on coffin in Cairo CG 41071(see Record 203). But although the mothers have the same name, the names of the father are different--similar, but different.
Therefore, they remain 2 separate records.

Image 1**Image 2**

Record Number 122
Name Ta-(nt)-maat
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by NN...Re-Horakhty...
 Atum...that he may give...Geb..that he
 may give
 an offering the king makes and Re-
 Horakhty...Atum..that he may give

Object Description

quarterly division. Deceased stands before
 offering stand before Re-Horakhty, winged Isis
 and sons of Horus.

Reference

Munro 1973, p. 218; Konigliche Museen Berlin, Ausf. Verz, p. 266-8; Vittmann 1978, p. 10

Notes

Berlin 893; daughter of chief doorkeeper of Maat, daughter of Re, Djed-Montu and Ta-sherit-em-per-em/ba?

Comments

ca. 620-580

Image 1

Image 2

Record Number 123
Name Ta-shepet-en-Khonsu
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-Horakhty...Atum...that he may give...

Object Description

Originally tripartite, the lunate is lost. Deceased with offering table in front of Re-Horakhty, Isis, Nephthys, Imsety and Qebesenuf.

Reference

Munro 1973, p. 219; Königliche Museen Berlin, Ausf. Verz. p. 266-8; Vittmann 1978, p. 10.

Notes

Berlin; daughter of the god's father Pa-(i)f-*iw?* and Dit-bastet-pa-seneb.

Comments

ca.670-650

Image 1

Image 2

Record Number 124
Name [Pay]es-tjaw-<em-awy>-mut
Date Dyn 25/26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris...
that he may give...

Object Description

Tripartite,
Deceased in front of offering table before
Osiris, Isis, Nephthys and Imsety.

Reference

Munro 1973, p. 220; otherwise unpublished

Notes

Cairo JE 18652; daughter of Bak-er-ptah and Shep...

Comments

ca. 650 BCE

Image 1

Image 2

Record Number 125
Name Hetep-amen
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Osiris
 Khentimentiw, lord of Abydos, and Atum,
 lord of the w lands?, Ptah-Sokar-Osiris,
 lord of the East? Osiris-Wennefer, ruler of
 eternity, Re-Horakhty, the great god, lord
 of the sky, master of the sky, Geb...
 Anubis, Khenti...that he may give every
 offering, every provision, every good and
 pure thing for the ka of the Osiris, lady of
 the house, Hetep-amen, daughter of 'lby,
 her mother Ta-(net)-pa-hapy

Object Description

Round-topped stela.
 Winged sun-disk separated by rest of stela by
 torus mouldings and khekher frieze.
 Deceased in tight dress, one hand raised the
 other holding the hand of Thoth who leads her
 to stand before, serpent, Re-Horakhty, Osiris,
 Isis and Nephthys followed by the 4 sons of
 Horus.

Reference

Munro 1973, p. 220; Mogensen, Inscr. p. 40, pl. XXII, fig. 37; Vittmann 1978, p. 10.

Notes

Copenhagen; daughter of 'lby and Ta-(net)-pa-hapy

Comments

ca. 600, bad photo; names according to Vittmann.

Image 1**Image 2**

Record Number 126
Name Her-senefer-mut
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

[an offering the king gives and]Osiris foremost of the Westerners, Horahty and Re, lord of Abydos?[that he may give] invocation offerings of oxen and geese, incense and unguents...every offering and every provision and every [good and pure thing] and every sweet thing for the ka of the Osiris, Lady of the House and noble woman [Her-senefer-mut] daughter of Khonsu...true of voice.

Object Description

3 registers: lunate with inscriptions; vignette; offering formula
 1: winged sun-disc with uraei, detailed wings, with inscription below: Horus of Edfu, the great god, lord of the sky...
 2nd inscription: an offering the king gives and Re and Re-Horakhty, lord of the sky; that he may give the horizon of the sky to/before Re, god of power?
 2: woman in bag? wig arms raised, with dress of criss-crossed patterning and bracelets before Osiris (Wennefer?) and Isis, behind whom are the 4 sons of Horus.
 3: offering formula, right side very damaged.

Reference

Munro 1973, p. 220; van Wijngaarden, *Beschr.* XIV, pl. II

Notes

Leiden, pic (Heretsenefermutleiden); daughter of Khonsu...

Comments

ca. 620-600

Image 1



Image 2

van Wijngaarden, *Beschr.* XIV, Pl. II

Record Number 127
Name Mutirdis
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-
 Horakhty...Geb, Ptah-Sokar-Osiris...
 Atum...that he may give...

Object Description

quarterly division, with khekher frieze.
 The deceased without offering table in front of
 Osiris, Isis and 4 sons of Horus.

Reference

Munro 1973, p. 221; Spiegelberg, Dyroff & Pörtner, 1904 v.II. p. 45/6

Notes

Munich; daughter of Pa-di-Osiris-pa-h...and Ta-hem?

Comments

ca. 630

Image 1**Image 2**

Record Number 128
Name Her-ib-Bastet
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Osiris (with genealogy),
 an offering the king makes and Osiris,
 that he may give...

Object Description

Quarterly division.

Reference

Munro 1973, p. 221; M.A. Murray, catalogue, p. 27

Notes

Edinburgh 1885.139; daughter of Pekheru

Comments

ca. 600-560

Image 1

Image 2

Record Number 129
Name Gereg-en-aset-gebti
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

main inscription:
 an offering the king makes and Osiris,
 Foremost of the Westerners, the great
 god, lord of Abydos, living forever that he
 may give invocation offerings of oxen and
 geese, incense unguents...every good
 and pure thing and every sweet thing on
 which a god lives for the ka of the Osiris,
 Lady of the House, Gereg-en-aset-gebti,
 true of voice, daughter of the hem-priest
 and chief attendant Neseramen, true of
 voice, the venerated one, born of the
 Lady of the House Mut-irdis, true of
 voice, the venerated one.

Object Description

3 registers: lunate, vignette and offering formula
 1: winged sun-disc, with drop-down uraei with
 sun-discs- Horus of Edfu, Lord of the Sky
 offering formula: an offering the king makes and
 Osiris, Foremost of the Westerners, great god?
 Lord of Abydos that he may give invocation
 offerings of oxen and geese.
 2: woman in dark full dress/cloak, see-through,
 arm raised in front of lotus and offering table in
 praising Re-Horakhty and Isis and 4 sons of
 Horus.

Reference

Munro 1973, p. 222; van Wijngaarden, *Beschr.* XIV, pl. III; Vittmann 1978, p. 11.

Notes

Leiden; pic: (gereg-er-aset-gebtieiden)
daughter of the hem-priest and chief
attendant, Nes-er-amen and Mutirdis.

Comments

ca. 620-560

Image 1



Image 2

From: van Wijngaarden, *Beschr.* XIV, Pl. III

Record Number 130
Name Udjar[renes]?
Date Dyn 26
Evidence Stela, wood?
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, Foremost of Westerner, the great god, lord of Abydos, that he may give invocation offerings of oxen and geese, incense, wine and milk and every pure thing and every sweet thing on which a god lives for the ka of the Osiris, the Lady of the House Udjarenes, daughter of Hor, true of voice, born of the Lady of the House, Neset [true of voice].

Object Description

3? registers: lunate; vignette; offering formula
 1: winged sun-disc with drop-down uraei with sun-disc: Horus of Edfu, the great god, lord of the sky.
 followed by: words spoken Re-Horakhty, the great god, lord of Abydos? that he may give invocation offerings of oxen and geese, incense.
 2: woman in tight fitting-dress with full cloak, arms raised in front of lotus and offering table, facing Re-Horakhty, Isis and the 4 son of Horus.
 3: offering formula.

Reference

Munro 1973, p. 222; van Wijngaarden, *Beschr.* XIV, pl. V

Notes

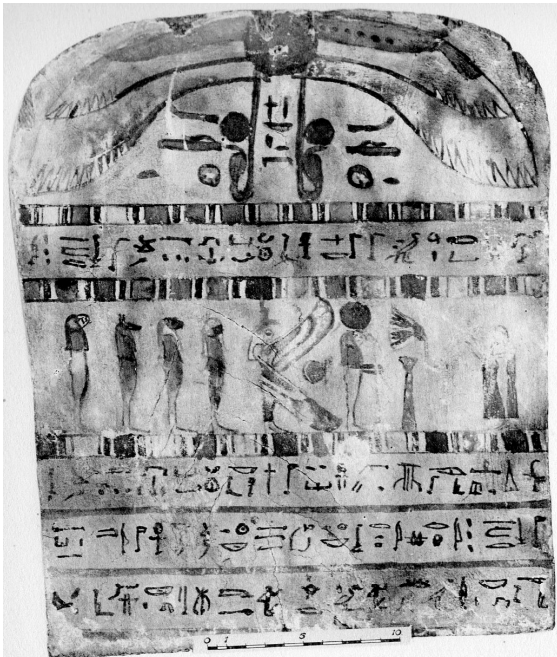
Leiden XIV, 9; daughter of Hor and Neset.

Comments

ca. 600-560

Image 1

Image 2



From van Wijngaarden, *Beschr.* XIV, pl. V

Record Number	131
Name	Kha-ka-aset
Date	Dyn 26
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Re-
 Horakhty...Atum... that he may give
 an offering the king makes and Osiris...
 that he may give...

Object Description

Quarterly division. With texts.

Reference

Munro 1973, p. 223; Febretti, Rossi, Lanzone,
Turino, p. 171-172

Notes

Turin 1617; daughter of Nes-hor.

Comments

ca. 620-560

Image 1

Image 2

Record Number 132
Name Aset-en(sic!)-em-hat
Date Dyn 26
Evidence Stela, wood
Title 1 not tile?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king gives and Re-
 Horakhty...Atum... that he may give...
 an offering the king gives and Osiris...that
 he may give...

Object Description

Quarterly division. Texts.

Reference

Munro 1973, p. 223; otherwise unpublished?

Notes

Turin, no number; daughter of Padi-Osiris and Taditaset.

Comments

dates to ca. 620-560 BCE

Image 1

Image 2

Record Number 133
Name Irtyru
Date Dyn 26
Evidence Stela, wood?
Title 1
Title 2
Title 3 Singer in (the Residence?) of the Temple of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering that the king gives and Atum...
 that he may give...
 May the king give life, offerings and
 provisions...

Object Description

Quasi-quarterly division with extra division
 between image and text fields. 5 line text field.
 Deceased with offering stand in front of 4 sons
 of Horus, the 2 last ones have jackal head.

Reference

Munro 1973, p. 223-224; Allen 1936, p. 70-1,
plate 39 ANTH GN2.F4.v.24.

Notes

Field museum 31688; daughter of
Horheb and the Singer of Amen Ta-
sherit-en-iah??

Comments

dated to ca. 500? says she is the hsy

Image 1**Image 2**

Record Number 134
Name Hetep-amen
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering that the king gives and Osiris, foremost of the Westerners, Horakhty, the great god, lord of the sky that he may give every offering, every provision, every good and pure thing for the ka of the Osiris, Lady of the House Hetep-Amen, true of voice...daughter of Pa-wash, true of voice, her mother...iu, true of voice.

Object Description

3 registers: rather crudely drawn. lunate; vignette; offering formula.
 1: winged sun-disc, rounded edges, no details, kind of colour-blocking
 2: Hetep-amen with dark skin, full see-through dress with full sleeves; arms raised before offering table and lotus facing the 4 sons of Horus.
 3: offering formula

Reference

Munro 1973, p. 224; van Wijngaarden Besch.
XIV, pl.1

Notes

Leiden XIV, 6; picture:
(Hetepameleiden) daughter of Pa-
wash... and...iu

Comments

dated to ca. 580-530, end of Saite Period;

Image 1



Image 2

van Wijngaarden, Besch. XIV, pl.1.6

Record Number 135
Name Qersi
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering that the king gives and
Osiris...that he may give...

Object Description

Quarterly division with khekher-frieze between
lunate and image field and 4 line text field.
Deceased with offering stand in front of
enthroned Re-Horakhty and winged Isis and 4
sons of Horus.

Reference

Munro 1973, p. 224; Budge, *Guide* 1922, p. 108, nr. 9, DT59.B724; Vittmann 1978, p. 10; Legrain RT 14 (1893) p. 57.

Notes

BM 8459; daughter of Tja-en-rud and Tjes-mut-peret.

Comments

dated to end of Saite Period ca. 580-520 BCE

Image 1

Image 2

Record Number 136
Name Ta-waharu
Date Dyn 26
Evidence Stela, wood
Title 1
Title 2
Title 3
Title 4 attendant of the divine adoratress
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Osiris attendant of the divine adoratress Ta-waharu, true of voice, O, Lady of veneration? before the great god. lord of the sky, her mother is the Lady of the House, noble woman Irytru, true of voice. Oh I am a venerated lady before the great god, Lord of the sky, daughter of 'Antjau, true of voice. Oh I am a venerated lady before the great god, lord of the sky. Above her: Ta-wah(a)ru, true of voice, give her? or some form of her mother? followed by Irytru

Object Description

Round-topped stela
 Winged sun-disk with uraei: inscription below reads: The Behedeti, the great god, lord of the sky, he gives every offering and provisions and every good thing... separated from rest of stela by torus moulding and khekher frieze.
 Deceased in full pleated dress with fringes? both arms raised. She stands before Re-Horakhty, winged Isis and the 4 sons of Horus. Between Re-Horakhty and Isis is a wadjet eye.

Reference

Munro 1973, p. 225; Ledrain, pl.50; Vittmann 1978, p. 11.

Notes

Paris Bibliotheque Nationale; daughter of An-Tjau and Irtyru

Comments

ca. 580-520 BC; interesting that she also mentions her mother first. Also above her, it seems to mention her mother's name.

Image 1**Image 2**

Record Number 137
Name 'Anu-tja
Date Dyn 25
Evidence Stela, wood
Title 1
Title 2
Title 3 Singer(Chantress? see comments) of Amen
Title 4
Provenance Ramesseum
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

words spoken by Osiris 'Anu-tja...

Object Description

Tripartite, 5 line text field.
 Deceased with offering stand in front of Re-Horakhty and 4 Sons of Horus.

Reference

Munro 1973, p. 225; Quibell p. 21

Notes

from the Ramesseum; daughter of Khart and Shepenwen.

Comments

hsyt? shmayt? current location unknown; ca. 580
-520 BCE

Image 1**Image 2**

Record Number 138
Name Ta-wsir-di-enes-nakht
Date Dyn 26
Evidence Stela, wood
Title 1 no title
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king gives and Osiris
 Khentyimentiw, the great god, lord of
 Abydos that he may give every offering,
 provisions, every offering? every pure
 and good thing, every sweet thing for the
 ka of the Osiris, Ta-wsir-di-enes-nakht,
 true of voice, daughter of the Osiris (sign
 unclear), born of Ne...shu...

Object Description

Round-topped stela
 Winged sun-disk, hanging uraei, below
 inscription: the Behedti the great god, lord of
 the sky, separated from the rest of stela by
 torus moulding and khekher frieze.
 Deceased in full fringed? dress with cone on
 head both arms raised. One line of inscription
 between deceased and offering stand with
 single vessel and large lotus blossom. She
 adores mummiform Re-Horakhty, winged Isis,
 and 4 sons of Horus. Shen ring between Re
 and Isis.

Reference

Munro 1973, p. 226; Botti, 1964, p. 110ff, pl. 25-

Notes

Parma 180; daughter of Hori..? and ...
Shu

Comments

ca. 580-520 BCE

Image 1

Image 2

Record Number	139
Name	Ta...(hor?)-ru
Date	Dyn 26
Evidence	Stela, wood
Title 1	no title
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

an offering that the king makes and Osiris Khentyimentiyw...the great god? that he may give invocation offering of bread and beer, oxen and fowl, incense, unguents... to the Osiris Ta...Hor-ru, daughter of the hem-priest of Montu, Lord of Thebes, Padihor.
 On other side: same inscription

Object Description

Round-topped stela
 Winged sun-disk with hanging uraei, underneath is 1 single line of offering formula.
 In image scene: Deceased in full dress both arm raised, simple offering stand with only 1 vessel, before Re-Horakhty, Isis(?), and the 4 sons of Horus.
 Other side: Deceased looks like she's mummiform in front of simple offering stand with only 1 vessel. She adores Re-Horakhty, Isis and the 4 Sons of Horus.

Reference

Munro 1973, p. 226; Pörtner, Athen-Konst., pl. 10

Notes

Athens 29/30; daughter of the Montu-priest Padihor.

Comments

“likely late Saite.” 2-sided? Both decorated.

Image 1

Image 2

Record Number	140
Name	Naaes
Date	Dyn 26
Evidence	Stela, stone
Title 1	
Title 2	
Title 3	scribe
Title 4	
Provenance	Dra' Abu el-Naga
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Osiris Wennefer, may he give life to the Osiris <and> scribe Naas, true of voice, daughter of Padiaset, true of voice, born of Ru-paquer...

Object Description

Rectangular stela, above which and carved in high relief a door supported on either side by two elegant columns with lotus capitals, and surmounted by a cornice with ureus frieze at the top, and the winged disk painted in the centre. Inside the first door, also in high relief, and it represented the second smallest, supported by two small pillars and topped by frame, and above which the disc equally painted winged, as in the frame of the door. Above the two side pillars, they are painted dark green with the following information (in translation).

In the space between the lintel and door jambs of the child, and a sunken stone, arched at the top, and which is still seen painted a scene of worship, accompanied by a short proskine

Reference

Munro 1973, p. 227; Bosticco 1972, p. 31 pl.20; Schiaparelli 1887, Firenze Nr. 1808 K; Vittmann 1978, p. 11.

Notes

Florence 6401; daughter of Padiaset and Ra-paqr. According to Schiaparelli, this stela was acquired in Dra Abu el-Naga

Comments

mid-late- Saite, Schiaparelli says terminus post quem of Dynasty 26

Image 1**Image 2**

Record Number 141
Name Ta-baket-en-Khonsu
Date Dyn 25
Evidence Stela, wood & coffin set
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

an offering the king makes and Geb...that he may give...

Object Description

Bipartite with 3 lines of text. In lunate and image field is Nut, over the scene of 9 columns, a winged sun-disk.
 Deceased led by Thoth with offering stand to Osiris and Isis, behind them the sign for west.
 qersu coffin, gods in bi-coloured shrines, texts of offering formula and speech of gods
 middle coffin, anthropoid, no texts
 inner coffin, anthropoid with pedestal, texts of offering formula and speech of gods.

Reference

Munro 1973, p. 188; Vittmann 1978, p. 1,
MMA, 1911, handbook of Egyptian rooms, p. 165.
Taylor 1987.

Notes

MMA 96.4.1-4; daughter of Hor and
Ta-mit; Vittmann says she belongs to
the Besenmut family (Montu priests).
Taylor suggests coffins from Hathor
shrine at Deir el-Bahari

Comments

dated to end of Dyn. 25, Taylor agrees with dating
based on his stylistic analysis of qersu coffin and
inner anthropoid coffin.

Image 1**Image 2**

Record Number 142
Name Nes-Khonsu
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Re-Horakhty...Atum, Hail Osiris Neskhonsu...

Full transcription of coffin see Gauthier 1913.

Exterior text:

recitation by the Osiris, the Lady of the House, Neskhonsu, daughter of the prophet of Montu, Lord of Thebes, Wennefer, true of voice, born of the Lady of the House Udjarenes, true of voice, the shining one in the coffin. The Shining One in the coffin

Object Description

Quasi-quarterly division, khekher frieze -- originally in form of shrine(?). Deceased with offering table before Re-Horakhty (right) and Atum (left).

Reference

Munro 1973, p. 200; Vittmann 1978, p.4; Gauthier 1913,pp. 255-266

Notes

Cairo A 9417; Vittmann ssays she belongs to the Besenmut family--there is a coffin in Cairo CG 41055, of the same person with an expanded genealogy.

Comments

daughter of Wennefer, hem-priest of Montu and Udjarenes

Image 1

Image 2

Record Number	143
Name	Ta-Khenemet (ii)
Date	Dyn 22
Evidence	Cartonnage
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Ramesseum
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

...Lord of the sky, that he may give invocation offerings? ...to the Osiris Lady of the house and noble woman Ta-Khenemetj, true of voice daughter of the son of the 4th priest of Amen, Nakhtefmut, true of voice, mother (being) the king's daughter of the Lord of the 2 lands, Meryamen Hariese, given life...

Reference

Speigelberg in Quibell 1896, p.18.4; pl. 24.4;
Taylor 1987, v. 1, p. 81; Kitchen TIP for
genealogy, p.220

Notes

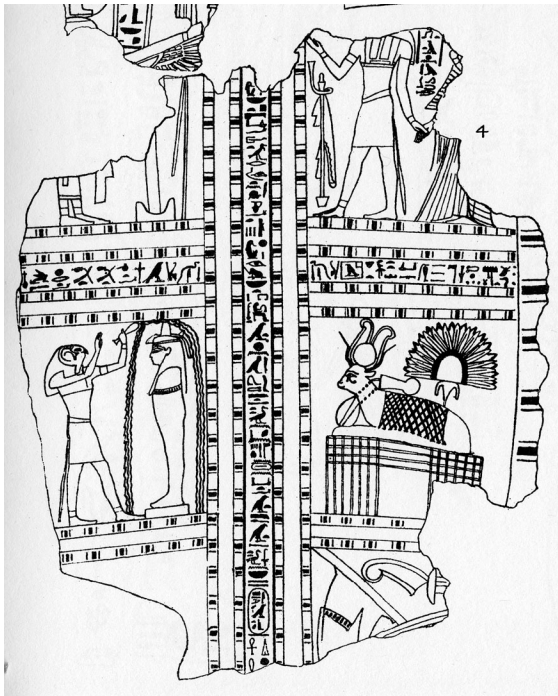
Taylor says only grandparents names
are mentioned, parents names
omitted, but based she is royal as she
is the granddaughter of "king"
Harsiese.

Comments

ca. 800 BC; location of cartonnage case now
unknown.

Image 1

Image 2



From: Quibell 1896, pl. 24.4

Record Number	144
Name	Aset
Date	Dyn 22/23
Evidence	Coffin
Title 1	no title?
Title 2	
Title 3	
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Iuefaa
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Taylor 1985, v.1, p. 81?

Notes

Liverpool M.13997, coffin provides extensive genealogy. Wife of Iuefaa. Part of the 4PA Djed-Khonsu-iuef-ankh family that flourished under Osorkon I.

Comments

Image 1

Image 2

Record Number	145
Name	Ankhes-en-aset
Date	Dyn 22/25
Evidence	Cartonnage
Title 1	no title?
Title 2	
Title 3	
Title 4	
Provenance	
Age	• Adult Child Infant Uncertain
Marital Status	Single Married Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Reference

Taylor 1985, p. 82; Birch 1850 NRLF requested

Notes

bandage epigraph apparently had the name of Amenirdis I, may provide a terminus post quem of c. 740, but Taylor also notes that there is no other evidence for the use of Bretelles this late.

Comments

Image 1

Image 2

Record Number 146
Name Ir-bastet-udja-nefu
Date Dyn 22/25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer coffin is qersu. Texts consist of offering formulae and speech of the gods

Reference

Taylor 1985, p. 293 (Th.IV.1); Köhler Das Imiut..p. 161 (F18); Leahy SAK 7, p.148.

Notes

Louvre E. 3872; a daughter of Takehot III

Comments

reportedly from Deir el-Bahari; Montu Priests cache. Taylor says work is average. Taylor also considers her inner coffin transitional (Th. III) while her outer coffin fits into Th.IV.

Image 1

Image 2

Record Number 147
Name Aset-ir-dis
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Anthropoid outer coffin, with speech of gods written, gods in bi-coloured shrines on sides, flanked by texts. Yellow or white background. inner anthropoid coffin with simple decoration, unpainted wood ground, painted collar, single line for inscription, but apparently not filled in.

Reference

Taylor 1985, p. 297 (Th.IV.7, 8); Lieblein, Katalog Egypt. Fornl., p. 15-18; Schmidt, Sarkoger, p. 184, fig. 1018.

Notes

Stockholm, Medelhavsmuseet NME 3 and 4; 2 coffins

Comments

no provenance, stylistically Theban. Taylor says work is average.

Image 1



Image 2



Record Number 148
Name Ta-kheb-khenem (var. Ta-khenemtj)
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer anthropoid coffin, with texts of speech of gods, scenes of judgement, woman wearing tight sheath dress with cone on head
 Bead netting draped over body. But no image of coffins or cartonnage. Linen package between legs, probably viscera.

Reference

Taylor 1985, p. 298 (Th.IV.9); PMI.2, p. 829;
Dawson and Gray, Mummies p. 17 (no. 31);
Seeber, Totengerichts, p. 219.

Notes

BM 6690, 6690A; daughter of the
doorkeeper of the estate of Amen,
Padi-Khonsu and the Lady of the
House Nes-Khonsu.

Comments

Dawson and Gray identifies her as a young, adult
woman.

Image 1



Image 2

Record Number	149
Name	Meresamen(et)
Date	Dyn 25
Evidence	Coffin
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	Egyptian Nubian Libyan Greek

Translation of inscription

Central inscription: An offering the king makes to Geb(?), the great god (?) and Re, gods, that he may give invocation offerings of bread and beer, oxen, fowl, alabaster, incense, linen, in...and every good thing...every sweet thing on which a god lives to the ka of the Osiris, Singer in the Residence of Amen, Meresmaunet daughter of Osorkon...

Object Description

Qersu coffin. woman with tight sheath dress, gods in bicoloured shrines. Texts are offering formula and speech of the gods and spells from the Book of the Dead. Taylor says coffin displays affinities with coffins of Ir-bastet-udja-nefu, Ankh-ef-en-Khonsu and Pa-miw.

Reference

Taylor 1985, p. 300 (Th.IV.12); PMI2, p. 645;
Seeber, p. 216; Moret 1912, pp.290-298, pl.36;
see also Aston 1987, p. 401

Notes

CG 41035; supposedly from DB Montu
priests cache
not in my archaeology database
because this is reported as from Deir
el-Bahri but lacks archaeological
context.

Comments

daughter of Wsrkn or Ankh-Wsrkn, son of king
Taketot III, mother (great) singer in the Residence
of Amen, Shamaenes.

Image 1**Image 2**

Record Number	150
Name	Tit-en-aset
Date	Dyn 25
Evidence	Coffin
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Nesmenu (vizier)
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Central inscription:
 words/spell spoken by the Osiris, Lady of the House Tit-en-aset. I am Osiris Wennefer Bull of the West in the midst of This. I come before you, I am Horus living today. You sail to Abydos having been transfigured <as> whole. I come to do maat to her lord.

Object Description

3 coffin set and cartonnage
 qersu outer coffin, colour scheme 1: pale yellow, red, light green, dark green. Texts are offering formula, speech of the gods and imakhy formula.
 anthropoid middle coffin, unpainted ground and without texts
 Interestingly, the corner posts are written the hetep di nesu formula with the 4 sons of Horus.
 inner anthropoid coffin of unpainted wood with select details painted in colour, speech of the gods.
 cartonnage, 1 piece case with speech of gods written

Reference

Taylor 1985, p. 303 (Th.IV.17); Vittmann PB, p. 109 (43); PM I.2 p. 644-5; for genealogy Kitchen TIP, p. 231. Moret 1912, pp. 199-208, pls20-22

Notes

CG 41020; from Montu priest cache; 3 coffins and a cartonnage case

Comments

daughter of the wab-priest Hetepamen

Image 1

Image 2

Record Number 151
Name Ta-shepen-khonsu
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3 Sistrum Player of the Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

qersu coffin only, deceased wears (Taylor type 7 costume) long gown reaching to ankles with back of dress following contour of body and front falling vertically. Semi-transparent and pleated and may be fringed. every available surface, exterior and interior is covered with decoration, most of which is of a mythological character. Subject matter is unusual, and lid has an unusual representation of deceased prostrate before Osiris.

Reference

Taylor 1985, p. 306 (Th.IV.21); PM I.2, p. 832

Notes

Louvre E. 3913; daughter of wab priest of Amen 'Iw-fay and Aset.

Comments

nickname of Diw-sha, no pics?

Image 1**Image 2**

Record Number 152
Name Kaka
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Anthropoid outer coffin, lid shallower than case, colour scheme is that of unpainted wood with details in colour, text of offering formula, and speech of the gods
 Anthropoid inner coffin, with tripartite winged Nut, Abydos Fetish, texts of offering formula and speech of the gods.

Reference

Taylor 1985, p. 317-318 (Th.IV.38); PMI.2 p. 827

Notes

Leiden M.64; daughter of the Head of Butchers of the estate of Amen Namenekh-amen and the Lady of the House Aset-en-Khab.

Comments

inner and outer coffins, no pics?

Image 1

Image 2

Record Number 153
Name Shepen-hor
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

inner anthropoid coffin of white or yellow background with polychrome decorations, Abydos Fetish, and Nut with 4 part wings. Texts of offering formula and speech of the gods.

Reference

Taylor 1985, p. 318-319 (Th.IV.40); Jones,
Glasgow Arch. Journal 6 (1979) p. 56-62

Notes

Glasgow, Hunterian Mus. D.6.

Comments

stylistically Theban, no pics?

Image 1**Image 2**

Record Number 154
Name Shepenwen
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Outer coffin: anthropoid shape, yellow or white with polychrome decoration. Texts of offering formula and speech of gods.
 inner coffin, pedestal, depiction of ram-headed falcon is an old-fashioned feature, deceased in tight sheath dress, with judgement scene, texts of offering formula and speech of gods.

Reference

Taylor 1985, p. 319-320 (Th.IV.41); Monnet Saleh, Les Antiquites Eg. de Zagreb, pp. 174ff

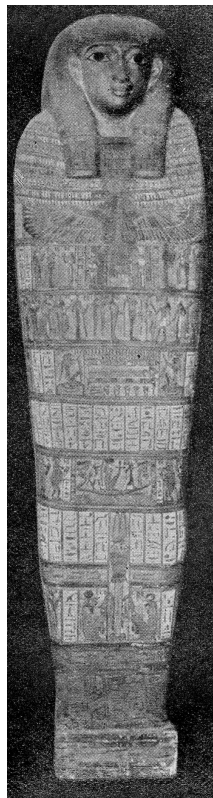
Notes

Zegreb 897; daughter of Pa-en-iu-iu (no title) and Lady of the House In-amen-nayes-nebu.

Comments

2 coffins,

Image 1



From: Saleh, pp 17ff

Image 2

Record Number 155
Name Djed-aset-iues-ankh
Date Dyn 25
Evidence Cartonnage
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer coffin of anthropoid shape, yellow or white background with polychrome decorations. Texts of offering formula and speech of gods. Judgement scene and occurrence true of voice, lord of veneration formula. A full description may be found at the British Museum website:
http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectId=128981&partid=1&searchText=6689&fromADBC=ad&toADBC=ad&numpages=10&orig=%2fresearch%2fsearch_the_collection_database.aspx¤tPage=1nd at the British Museum website:

Reference

Taylor 1985, p. 321 (Th.IV.43); Seeber
Totengerichts, p. 219; PM I.2, p. 829.
British Museum website, accessed 11/19/200.
See object description.

Notes

BM 6689; daughter of of the Lady of
the House (P)T(h)a-aat.

Comments**Image 1****Image 2**

Record Number 156
Name (P)T(h)a-herret
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

inner anthropoid coffin lid, yellow or white with polychrome decoration, deceased in tight sheath dress, judgement scene. Interior side painted with representation of Nut
 Description from BM website: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectId=128482&partid=1&searchText=Ptahherer&fromADBC=ad&toADBC=ad&titleSubject=on&numpages=10&orig=%2fresearch%2fsearch_the_collection_database.aspx¤tPage=1:

Reference

Taylor 1985, p. 323 (Th.IV.46); Seeber
Totengerichts, p. 219.

Notes

no genealogy

Comments

inner coffin, no pics? Taylor says work is average
BM 6954

Image 1**Image 2**

Record Number 157
Name Irtiru
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Qurneh
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer anthropoid coffin, white and yellow coffin with polychrome decorations. Deceased in type 8 dress--flowing full dress without pleats, head is disproportionately large. Texts of speech of gods.
 inner anthropoid coffin, white and yellow background with polychrome decorations. Abydos Fetish, judgement scene, Nut figure has tripartite wings.

Reference

Taylor 1985, p. 329-31 (Th.IV. 57); PM I.2 p. 673

Notes

Pitt Rivers Coll. Misc. XI. 83; daughter of Nesamenemipet and Ta-iu-nty?

Comments

2 coffins. Taylor says work is mediocre.

Image 1

Image 2

Record Number 158
Name Tadi-nehemet-'wayt
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

inner anthropoid coffin, yellow or white with polychrome decoration. Deceased wearing tight sheath dress, text columns painted on the foot. Texts are speech of gods. Face of the coffin has a socket for the insertion of a beard.

Reference

Taylor 1985, p. 331 (Th.IV.59); Clark Myth and Symbol, p. 13; PM I.2 p. 673.

Notes

Birmingham City Mus. 177'33;
daughter of Chief of the department of
Amen, Nes-Khonsu and son of the
Chief of the Department of Amen Pa-
Khar-en-Khonsu.

Comments

stylistically Theban. no pics? Taylor says work is mediocre.

Image 1**Image 2**

Record Number	159
Name	Istenakhbit
Date	Dyn 25
Evidence	Coffin
Title 1	Lady of the House
Title 2	noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Nesptah A (the count of the
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Recitation by the Lady of the House noblewoman, venerated one before her husband Istenakhbit (Isis-of-Chemis), true of voice. <Your> mother Nut has spread herself over you in her name of Shet-pet. She has cause that you shall exist as a god without your enemies (being) in any place, so that you might go there Isis-of-Chemis.

Object Description

Only 2 pieces of lid and edges of case and 4 corner posts survive. Posts are inscribed. Qersu coffin lid. outer qersu coffin, colour yellow with polychrome decorations. Texts of offering formula and speech of gods. middle anthropoid coffins, unpainted wood, details (collar, etc.) in colour. Eyes apparently inlaid. Texts, speech of the gods, speech of the deceased. inner anthropoid coffin, colour not preserved? Nut has four-part wings, occurrence of true of voice, lord of veneration. Texts of offering formula, speech of gods, imakhy formula.

Reference

Taylor 1985, p. 339 (Th.IV. 73-75); PM I.2 p. 645;
Moret 1912, pp. 284-287, no image.

Notes

CG 41033; daughter of the Lady of the
House Tjesasetperet

Comments

3 coffins; DB cache. no pics?

Image 1**Image 2**

Record Number 160
Name Amenirdis
Date Dyn 25/26
Evidence Coffin
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, lord of eternity that he may give every offering for the Singer in the Residence of Amen, Amenirdis, daughter of the prophet of Amen, and vizier, Nesmenu
 An offering the king gives and Osiris, Khentyimentiyw, the great god, lord of Abydos, that he may give every good and pure thing to the Singer in the Residence of Amen, Amenirdis, daughter of the prophet of Amen, Nesmenu
 The venerated one before Isis the great god and Mut(?), the Singer in the Residence of Amen, Amenirdis, the daughter of the vizier, Nesmenu
 Basically same formula, repeated

Object Description

qersu coffin, yellow with polychrome decorations. Texts of offering formula, imakhy formula and spells
 For full transcriptions see Moret 1912, pp. 226-229

Reference

Taylor 1985, p. 346 (Th.IV. 83); PM I.2 p. 546;
Moret 1912, pp. 226-229, no image

Notes

CG 41023; daughter of Vizier
Nesmenu B, but does not mention her
mother on this coffin.

Comments

Montu priest cache, no pics?

Image 1**Image 2**

No published image

Record Number 161
Name Ta-Btjet (iii)
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

intermediary anthropoid coffin, no colours preserved? Texts of speech of gods.

Reference

Taylor 1985, p. 346 (Th.IV.84); Bierbrier 1979
(More light)

Notes

location unknown. Daughter of
prophet of Montu, lord of Thebes, rp'
h3ty-², rwd '3 hsf n niwt (etc.); Nesptah
(A)

Comments

intermediate coffin, no pics?

Image 1**Image 2**

Record Number 162
Name Ta-khnu
Date Dyn 25
Evidence Coffin
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer anthropoid coffin, yellow or white with polychrome decorations. Deceased in tight sheath dress, judgement scene. Texts of offering formula.
 inner anthropoid coffin, yellow or white background with polychrome decorations, deceased in tight sheath dress, Abydos Fetish, judgement scene, goddess is painted on foot. Texts of offering formula and speech of gods, Djed pillar on back.

Reference

Taylor 1985, p. 347 (Th.IV.86); Schmidt, Sarkofager, p. 183, figs. 1013-15

Notes

2 coffins, inner and outer: copenhagen Nat. Mu. AAa.1

Comments

Image 1

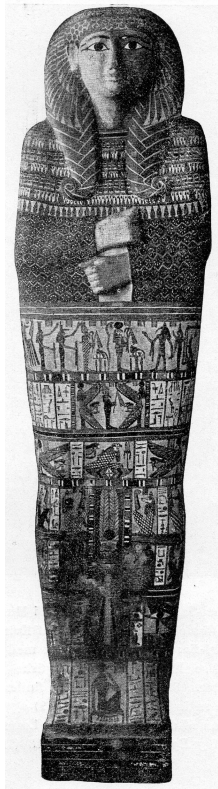
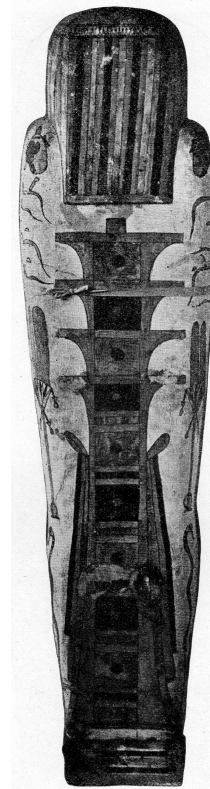


Image 2



From Schmidt, fig. 1013-15

Record Number 163
Name Baket-(en)-renes
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Qurneh
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Speech of the gods

Object Description

only coffin used in this burial, anthropoid shape.
 Yellow or white background and polychrome
 decorations (red, blue and orange-yellow)
 Deceased in tight sheath dress, judgement
 scene, mummy on bier. Texts of speech of
 gods.
 White background, blue and red decorations.
 Linen package between thigh and another in
 shin, probably viscera. Simple bandaging, no
 images of coffin or cartonnage.

Reference

Taylor 1985, p. 351 (Th.IV.92); Dawson and Gray, 1968, p. 15-16 (no. 28), Seeber, Totengerichts, p. 218. BM website accessed 11/19/09: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?

Notes

BM 15654; daughter of Padihor, British Museum website says she was an elderly woman.

Comments

from the Prince of Wales group no. 18. Dawson and Gray says she is an elderly woman.

Image 1



Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 164
Name Amen-fay-her
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Qurneh
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with alternating texts. Deceased wears tight sheath dress; Abydos Fetish; judgement scene, Nut with triparite wings; gods in bicoloured shrine, goddess painted on the foot. Texts of offering formula and speech of the gods.

Reference

Taylor 1985, p. 353 (Th.IV. 95); Seeber
Totengerichts, p. 218; Graefe p. 213, n.7

Notes

inner coffin; Oxford Ashmolean
1886.6548

Comments

daughter of Nes...; prince of wales group, no. 15.
no pics?

Image 1**Image 2**

Record Number 165
Name Aset-weret
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with alternating colored lines of text. Deceased wears full dress without pleats. Judgement scene, Nut with 4-part wings. Texts of offering formula, speech of gods and imakhy formula.

Reference

Taylor 1985, p.358 (Th.IV.102); no additional bibliography

Notes

Bristol H.632; daughter of Na-menekhamen and Lady of the House Nesmut

Comments

inner coffin, no pics. Late Dyn. 25.

Image 1

Image 2

Record Number	166
Name	Gautseshenu (iii)
Date	Dyn 25
Evidence	Coffin
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Inscriptions consist mostly of offering formulae and her name and titles.
 On qersu: words spoken by the Lady of the House, Gautseshenu, true of voice, the daughter of Waset...the priest (sm3?)--priest of Thebes? Hor, true of voice
 Sides: repetitive offering formulae, and spells in which she is called Lady of the House and Noblewoman
 From Gauthier transcriptions:
 An offering the king makes and Osiris, Bull of the West?, the great god, lord of Abydos, that he may give invocation offerings of bread and beer, oxen and fowl, incense and linen <to> the Lady of the House Gautseshenu, true of voice, daughter of the prophet of Montu, Hor, true of voice, son of the prophet of Montu, Djedmutiuankh, true of voice, her mother is Djedmutiuesankh.

Object Description

3 anthropoid coffins, well made and lavishly decorated on exterior and interior.
 outer qersu coffin, deceased in full unpleated dress. Taylor says average work on this coffin.
 Anthropoid middle coffin, Taylor says good work.
 inner anthropoid coffin: woman with full wig, broad collar, winged Nut with sun-disk. Below: central scene of deceased in tight dress, with dark skin led by Thoth before Osiris, mummiform Re-Horakhty(?) and Isis. Scale of weighing the heart with Amet behind deceased.
 2nd register of scenes: Horus of Edfu flanked by two Anubis.
 3rd register: mummy on bier with winged sun disk above, 5 jars below body. Scene flanked by Isis on left, and Nephthys on right.
 4th register: deceased wroshipping 2 gods (Atum in shrine and Horus?) in boat with wadjet eyes on top. On right baboons adoring, and on left a ba-bird(?) and bull?
 last registers: Abydos festish(?) flanked on either side by guardian figures.
 Occasionally the title of noblewoman is mentioned.
 Interior decorated with Nut and magical inscriptions

Reference

Taylor 1985, p. 359 (Th.IV.103); PMI.2, p.643; Koefoed-Petersen 1951, pls.53-61; Moret 1912, pp.187-194, Aston 1987, p. 401; Gauthier 1913, pp.404-407.

Notes

CG 41018; CG 41063; and Copenhagen AEIN 1522 (3 coffins); daughter of prophet of Montu lord of Thebes Hor and Lady of the House Djed-mut-iues-ankh. She is a daughter of the 3rd prophet of Amen at Karnak Amennebnesu.

Comments

from the Montu-priest cache, ca.675-660 BCE

Image 1



Image 2

From Koefoed-Petersen 1951, pl. 53

Record Number	167
Name	Udjarenes
Date	Dyn 25
Evidence	Coffin
Title 1	Lady of the House
Title 2	noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

From Gauthier:
 Right side of coffin: An offering the king gives to Re-Horakhty, chief of the gods, and Geb, Ptah, Sokar, Osiris, Wennefer, Lord of Eternity, Atum <so that he/they may give invocation offerings> of oxen and fowl, and every good, pure and sweet thing, on which a god lives <for> the ka of the Osiris, Lady of the House, noblewoman, Udjarenes, true of voice, venerated one before the great god, lord of the sky. He gives...
 Basically same offering formula on left side.

Object Description

anthropoid inner coffin, Nut figure with tripartite wings. Yellow or white background.

Reference

Taylor 1985, p. 361 (Th.IV.107); PM I.2 p. 646;
Aston 1987, p. 402; Gauthier 1913, pp. 240-254

Notes

inner coffin (CG 41054); daughter of
chief of the vineyards(?) of the estate
of Amen Wennefer and Lady of the
House Tjes-mut-peret

Comments

from the Montu priests' cache, no pics? Taylor
says work is mediocre.

Image 1**Image 2**

Record Number 168
Name Di-amen-pa-seneb good name of
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single • Married Uncertain
Name of Spouse Na-menekh-amen, lector
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Excerpts from the Book of the Dead.

Object Description

Anthropoid intermediary coffin, probably the middle coffin. Unpainted wood with coloured details. Texts of Book of the Dead.
 Anthropoid inner coffin
 Sturdy coffin, more text than pictures. 5 gods on either side of the coffin. Woman has full wig with vulture(?) headdress. Broad collar. Below collar is a 4 part winged Nut. And Abydos fetish? Texts of speech of the gods and Book of the Dead.

Reference

Taylor 1985, p. 363 (Th.IV. 110-11); De Meulenaere Bi.Or. 13 (1956), p. 25; Graefe 1981, p. 104 P17, pl. 14, 6 and 7.

Notes

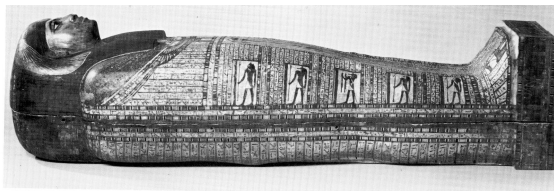
Middle and inner coffin; liverpool 24.11.81.5.b

Comments

daughter of the wab priest of Amen Iuefaa and wife of the lector priest in the place of truth, wab priest of the king, who sees the secrets of the Divine Wife in the wabet, Na-menkeh-Amen.

Image 1

Image 2



Graefe 1981, pl 14

Record Number 169
Name Ta-aat
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single • Married Uncertain
Name of Spouse Khnosu-mes, prophet of
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer coffin is qersu coffin.
 anthropoid inner coffin, yellow or white
 background with polychrome decoration and
 alternating colours for text background.
 Deceased wears tight sheath dress, Nut has 4
 part wings.

Reference

Taylor 1985, p. 365 (Th.IV.113); Gatty 1877, Mayer collection.

Notes

inner coffin; Liverpool M. 13992; daughter of the prophet of Amen in Karnak Djed-khonsu-iuef-anekh and the Lady of the House Irty-bastet

Comments

stylistically Theban, Taylor says by this point, transition to Th. IV complete.

Image 1**Image 2**

Record Number 170
Name Tjes-mut-peret
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

offering formula and speech of gods.

Object Description

anthropoid inner coffin, yellow or white background. Deceased wears tight sheath dress, judgement scene, Nut has 4-part wings. Texts of offering formula and speech of the gods.

Reference

Taylor 1985, p. 367 (Th.IV. 117); Michalowski art of ancient Egypt fig. 736, p. 462; Seeber p. 220, abb. 19.

Notes

inner coffin; Geneva D60; daughter of Beniuu-thaef and the Lady of the House Ta-aat.

Comments

Michalowski says, singer of Amen, but pic too small to read inscriptions

Image 1

Image 2

Record Number 171
Name Takabunet or Ta-ken-ant
Date Dyn 25
Evidence Coffin
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

inscriptions not visible in picture.

Object Description

Anthropoid inner coffin, yellow or white background with polychrome decoration. no texts. From illustration in Thompson article: Sturdy coffin of woman with full wig and winged headdress. Broad collar to upper arm, winged goddess(?) below. 6 or 7 registers of vignettes of various gods in shrines.

Reference

Taylor 1985, p. 372 (Th.IV. 124); Thompson
Museums Journal v. 51(10), p. 255. pl. 49 AM1.
M7

Notes

inner coffin; Belfast Ulster museum
1911.217; daughter of Nspara and Ta-
kamen(t)

Comments**Image 1****Image 2**

Record Number	172
Name	Takhementet
Date	Dyn 25/26
Evidence	Coffin
Title 1	Lady of the House
Title 2	noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Spells said before the 4 sons of Horus
 <not preserved> Takhementet daughter
 of <the prophet>, beloved of Amen,
 nobleman, true of voice, her mother is the
 Lady of the House Naneferses, true of
 voice...

In front of Qebhsenuf:

Words spoken by Qebhsenuf. Osiris
 Lady of the House, Takhementet, true of
 voice, I am Qebhsenuf your son
 More spells in which her father is named
 Nesamen, the prophet of Montu, Lord of
 Thebes

Object Description

outer qersu coffin, red or maroon background
 with decorative pattern, only 2 sides of case are
 extant. Texts of speech of gods.
 case of anthropoid inner coffin. Yellow or white
 background. Texts of offering formula, Book of
 the Dead and genealogy.

Reference

Taylor 1985, p. 378 (Th.IV. 134-5); Bierbrier LNK p. 92, chart 22; Moret 1912, pp. 166-168, no image; Gauthier 1913, pp. 216-220,

Notes

inner and outer coffins; CG 41015, 41052; daughter of prophet of Montu, lord of Thebes, Nesamen (ii) and Lady of the House Nanefherhes.

Comments

from Montu Priests' cache. no pics?

Image 1**Image 2**

Record Number 173
Name Ta-btjet (ii)
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Speech of the gods, Book of the Dead. Large quantity of text, for transcription of texts, see Moret 1912, pp. 117-135 and Gauthier 1913, pp.323-363.

Object Description

outer qersu coffin, yellow ground with polychrome colours (red, yellow, light and dark green). Texts of offering formula, speech of gods, Book of the Dead.
 anthropoid middle coffin. Unpainted background, speech of gods and imakhy formula.
 Interior also decorated with line drawings.
 anthropoid inner coffin, yellow or white background. Nut has 4-part wings. Texts of speech of the gods and Book of the Dead.

Reference

Taylor 1985, p. 380 (Th.IV. 137-9); PMI.2 p. 644;
Moret 1912, pp. 117-135, pls, 15-17.

Notes

3 coffins; CG 41009, 41059, 41058;
daughter prophet of Montu lord of
Thebes, scribe of the divine offerings
of the estate of Amen, Padiamen (i)
and Lady of the House Ba-bai.

Comments

from the Montu Priests' cache. Taylor says work
is of good quality.

Image 1**Image 2**

Record Number 174
Name Nakht-aset-ru
Date Dyn 25
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, no colour preserved on outside? Texts of offering formula and speech of gods.

Reference

Taylor 1985, p. 384 (Th.IV.144); Reinsch Ag. Denkmaler in Miramar, p. 87-93, Taf. I-IV; Komorzynski, Das Erbe des Alten Agypten, p. 159, 191, abb.1.

Notes

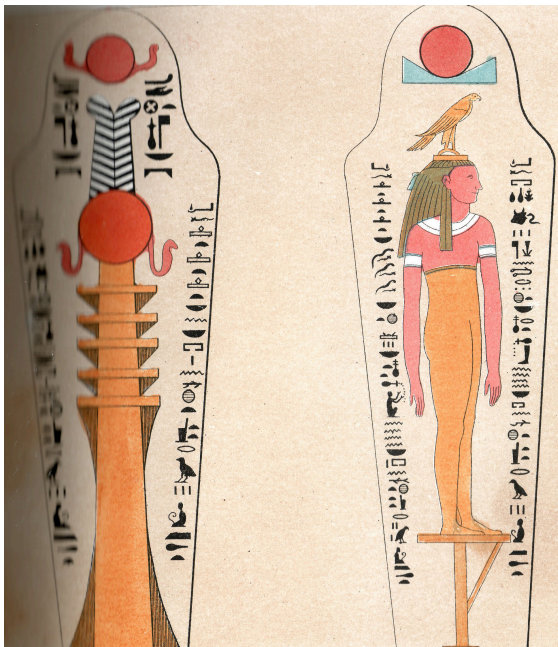
inner coffin; Vienna Kunsthistorisches mus. 5151; daughter of Padi-nubt and Mwedjtypr?

Comments

stylistically Theban

Image 1

Image 2



From Denkmaler in Miramar, pl. II

Record Number	175
Name	Di-amen-shepenankh (varr. Di-ankh,
Date	Dyn 25/26
Evidence	Coffin
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Exterior text:

An offering the king makes to/for Osiris and Hapi, that he may give a good coffin/burial in the necropolis to the ka of the Osiris, the Singer in the Residence of Amen Ta-amen-shepenankh, true of voice.

Venerated one before Nephthys, Lady of the Sky, that she may give invocation offerings of bread and beer to the ka of Ta-amen-shepen-ankh.

Words spoken by Nephthys, that she may give every offering and every provision, wine and milk to the ka of the Osiris, the Singer in the Residence of Amen, Di-ankh, true of voice.

Same sort of texts repeated

Object Description

outer qersu coffin, red or maroon background. Texts of offering formula, speech of gods and imakhy formula.

Reference

Taylor 1985, p. 385 (Th.IV.145); PMI.2, p. 644;
Moret 1912, pp. 194-199, no image

Notes

outer coffin; CG 41019; daughter of the
Prophet of Montu, lord of Thebes,
Nebnetjeru.

Comments

Taylor says, erroneously linked with
Dimutshepenankh; and from the Montu Priests'
cache
Mother not mentioned--possibly the same woman
as rec. 176?

Image 1**Image 2**

No image

Record Number 176
Name Di-mut-shepen-ankh,nick name Ta-
Date Dyn 25/26
Evidence Coffin
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Inscription inside the coffin:
 Words spoken <by> Re-Horakhty, the
 Great God, the great god, Lord of Gods,
 Lord of the sky, Greatest of the gods,
 Lord of ///that he may give a good burial
 in the necropolis of rsw-tjaw in the west
 of Thebes for the ka of the Osiris, the
 Singer in the Residence of Amen, Di-mut-
 shepen-ankh, true of voice.

Full transcriptions of inscriptions see
 Gauthier 1913, pp. 375-381.

Object Description

anthropoid outer or intermediary coffin,
 unpainted exterior, face mask originally gilded.
 Texts of offering formula, speech of gods, Book
 of the Dead.
 intermediary coffin or inner coffin. unpainted
 background, deceased wears full dress and
 tight sheath dress, mask originally gilded.
 judgement scene, true of voice lord of
 veneration formula. Row of gods between texts
 on sides. Texts of offering formula, speech of
 gods, imakhy formula and Book of the Dead.

Reference

Taylor 1985, p. 385-6 (Th.IV. 146-7); PM I.2 p. 644; Schmidt, Sarkofager, p. 180, fig. 1002; Seeber, Totengerichts, p. 216; Gauthier 1913, pp. 375-381.

Notes

outer or middle coffin; CG 41061; daughter of Prophet of Montu, lord of Thebes Nebnetjeru and Lady of the House Ba-bai.
Nickname--Ta-mr-imen

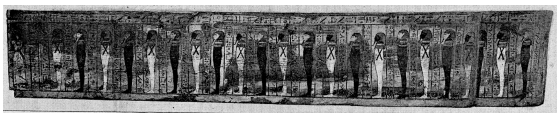
Comments

from Montu priests' cache. Taylor says average work.

Gauthier 1913, 375, suggests coffin is made of cedar, therefore represents some economic investment.

Image 1

Image 2



Schmidt, fig. 1002

Record Number 177
Name Irty-ru
Date Dyn 25/26
Evidence Coffin
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid outer or intermediary coffins.
 Unpainted background, covered with modern
 varnish which obscured the details of the
 decoration. No texts preseved?
 anthropoid inner coffin. No exterior background
 colours preserved. Judgement scene,

Reference

Taylor 1985, p. 387 (Th.IV.148-9); Gray JEA 53 (1967): 75-8, pl. 13-14.

Notes

outer or middle coffin and inner coffin;
Newcastle, Hancock Museum;
daughter of Pa-di-amen-(em)-ipet and Ta...

Comments

stylistically Theban. Taylor says work is average.

Image 1

Image 2



Record Number 178
Name Nes-khonsu-pa-shered
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid outer case, only case preserved, no lid. Yellow or white background, polychrome colour but not very prominent green colours. Occurrence of true of voice, lord of veneration formula. Texts of offering formula.

Reference

Taylor 1985, p.388 (Th.IV.150); PMI.2, p. 828.

Notes

BM 47975; daughter of Bak-en-khonsu. no pics on BM website.

Comments

outer coffin. Taylor says work is average.

Image 1

Image 2

Record Number 179
Name Ta-di-Bastet
Date Dyn 25/26
Evidence Cartonnage
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with polychrome decorations. Deceased wearing full, unpleated dress. Nut has 4-part wings. Texts of speech of the gods.

Reference

Taylor 1985, p. 393-4 (Th.IV. 160)

Notes

Cairo, number unknown; daughter of Ankh-Pa-ef-hery and the Lady of the House...

Comments

inner coffin stylistically Theban; Taylor also suggests that the title nbt pr spst indicates a Theban origin

Image 1

Image 2

Record Number 180
Name In-amen-nay-es-nebu
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. Yellow or white background with polychrome decoration. Nut has 4-part wings.

Reference

Taylor 1985, p. 394 (Th.IV.161); Grinsell- guide to bristol museum

Notes

Bristol H. 4555; daughter of God's Father of Amen, Goldworker of the estate of Amen, Horwedja? and Lady of the House, Ta-bes.

Comments

stylistically Theban inner coffin. Taylor says quality of work on this coffin is good.

Image 1

Image 2

Record Number	181
Name	Nes-ta-wedjat
Date	Dyn 25/26
Evidence	Coffin
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Description from BM website:
anthropoid outer coffin:

Base and lid of the anthropoid wooden outer coffin of Nestawedjat, Lady of the House, daughter of Djedmutiufankh, the lid, damaged by fire, was covered with stucco and painted with polychrome vignettes, showing the ba-bird revisiting the mummy in the tomb, and inscribed with hieroglyphs, including prayers for offerings, the interior of the base is decorated with a figure of Sokar, with solar disc with uraei above, and flanked by figures of Isis and Nephthys, the exterior is painted with decorative friezes above and below a horizontal register of hieroglyphs. Base and lid of the anthropoid wooden outer coffin of Nesawedjat: the coffin has a striking polychrome painted face, enlivened the use of inlaid eyes set into bronze sockets. The modelling of the face is based on Old Kingdom styles. The wig and collar are also painted. The surface of the body is simply decorated with a line of inscription on the lid and another around the case, both texts addressing the gods to

Reference

Taylor 1985, p. 395 (Th.IV.162-3); PM V p. 24; Dawson & Gray p.9, n.2 (no. 17); Guide Brit Mus. 1924. British museum website, accessed 11/20/09: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?

Notes

BM 22813, A, B; daughter of Djed-mut-
iuef-ankh and Djed-aset-iues-ankh.

Comments

outer and inner coffins; Taylor says stylistically Theban and suggests PM's attribution to Akhmim is erroneous. Reused by a man according to Dawson and Gray.

Image 1**Image 2**

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 182
Name Ta-ikesh
Date Dyn 25/26
Evidence Coffin
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, white or yellow
 background with polychrome decoration.
 Deceased in tight sheath dress. Judgement
 scene, goddess painted on foot. No texts.

Reference

Taylor 1985, p. 407 (Th.IV.182); Strouhal katalog

Notes

Prague p.625; daughter of It-sha-wer and Ta-mit

Comments

inner coffin stylistically Theban; late Dyn 25-Dyn 26. Taylor says work is average.

Image 1

Image 2

Record Number 183
Name Djed-maat-iues-ankh
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with polychrome decoration. Nut has 4-part wings. Texts of offering formula, and speech of the gods, badly written.

Reference

Taylor 1985, p. 411 (Th.IV.188); Anon. illustrated London news, but no good picture.

Notes

inner coffin Sheffield J.93.1284; no genealogy mentioned.

Comments

stylistically Theban. Taylor says work is mediocre.

Image 1**Image 2**

Record Number 184
Name Irty-ru
Date Dyn 25/26
Evidence Coffin
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with polychrome decoration. Abydos Fetish, judgement scene, Nut has 4-part wings, goddess is painted on the foot. Texts of offering formula and speech of the gods, both painting and inscriptions crudely executed.

Reference

Taylor 1985, p. 411 (Th.IV. 189); PM I.2, p. 824

Notes

Cairo JdE 20031; no genealogy

Comments

same Irty-ru as record 134 with stela? Taylor says work is mediocre, painting and inscriptions crudely executed.

Image 1

Image 2

Record Number	185
Name	Ta-aat
Date	Dyn 26
Evidence	Coffin
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

front: main vertical inscription
 An offering the king gives and Osiris, foremost of the westerners, the great god, lord of Abydos. May he give offerings and every many offerings to the Lady of the House Taawa, true of voice, daughter of the hem-netjer of Montu, Lord of Thebes, Hor, the nobleman, true of voice.
 Other inscriptions: spells.

Object Description

Sturdy coffin. Full wig with winged headdress. Broad collar reaching to upper arm. Below collar, winged goddess with sun-disk, probably Nut. Below that 6 registers of vignettes, mostly mirror images. Text of offering formula, speech of gods, Book of the Dead.

1st register: (left) deceased in full, pleated dress being led before a seated Osiris by Thoth. In front of Thoth is a serpent. Behind the deceased is Maat(?) and 3, possibly 4 sons of Horus.
 (right) Deceased led before another god--human headed and bearded.
 Below that 3 registers of gods/guardians in shrines.
 2nd last register : wadjet eyes above baskets
 last register: different seated goddess and gods?
 Back, 5 vertical lines of inscription flanked on either side by horizontal bands of inscriptions.

Reference

Taylor 1985, p. 414 (Th.IV.193); PMI.2, p.834,
Raven OMRO 62, pl.1

Notes

Rosicrucian museum; daughter of
prophet of Montu, Lord of Thebes Hor
and the Lady of the House Nesmut

Comments

very good work, also spelled Taawa, title of noble
woman shows up on the back of the coffin along
with genealogy. Sturdy coffin of Dyn. 25/26 style.

Image 1**Image 2**

Record Number 186
Name Amenirdis
Date Dyn 25
Evidence Coffin
Title 1
Title 2
Title 3 Singer in the Residence of Amen
Title 4
Provenance Thebes (General)? (possibly Deir el-Medina)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

qersu + inner anthropoid coffin

Reference

unpublished

Notes

PAHMA 5-1404, daughter of a priest of st maat (place of truth) a name of Deir el-Medina

Comments

purchased item, but stylistically Theban of Dyn. 25--transitional coffin

Image 1

Image 2

Record Number	187
Name	Tjes-mut-peret
Date	Dyn 25
Evidence	Coffin
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by the Osiris, Lady of the House, Noblewoman, Tjesmutperet, true of voice, daughter of the god's father, Hor, true of voice don of the prophet of Montu, Lord of Thebes, Horsiese, true of voice...made by the Lady of the House Tasheritenbastet.
Also offering formulae.

Object Description

outer qersu coffin, occurrence of the true of voice, lord of veneration formula. Lid has gods pulling sun-barque. Red or maroon background. Sides of gods in shrines flanked by texts. Texts of offering formula. anthropoid inner coffin, yellow or white with polychrome decorations. Nut has 4-part wings. Texts of offering formula, speech of the gods, Book of the Dead, genealogy.

Reference

Taylor 1985, p. 414-415 (Th.IV.194-5); Schmidt p. 175, fig. 96; Moret 1912-1913, pp. 158-165, pl. 18; Gauthier 1913, pp. 221-240.

Notes

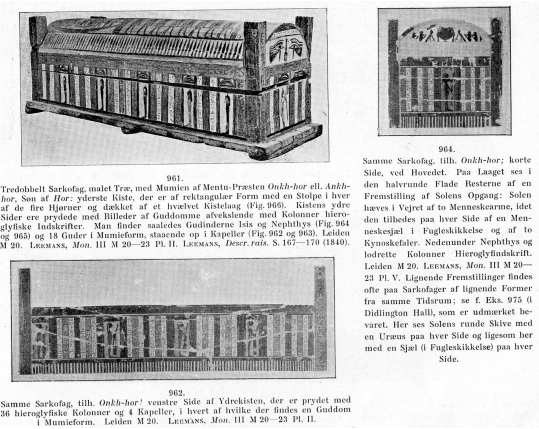
CG 41014, 41053; daughter of the God's Father of Amen, Hor and the Lady of the House Tasherit-en-Bastet.

Comments

outer and inner coffin; from Montu Priests' cache. Taylor says work is mediocre.

Image 1

Image 2



Schmidt, fig. 961

Record Number 188
Name Ankh-es-nefer
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, white background with polychrome decorations. Judgement scene, deceased in tight sheath dress. Texts of offering formula and speech of the gods.

Reference

Taylor 1985, p. 416 (Th.IV.197); Seeber, p. 219);
BM website, accessed 11/20/09: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?objectid=124396&partid=1&ldNum=22813&orig=

Notes

BM 6672; daughter of Khonsu-mes and the Lady of the House, Aset-ir-dis. Bead net and scarab and son of Horus found with coffin?

Comments

inner coffin. Taylor says work is mediocre.

Image 1



Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 189
Name (Ta)-di-hor-kapet
Date Dyn 25/26
Evidence Coffin
Title 1 Lady (of the House)
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

case of anthropoid inner coffin. Yellow or white background with polychrome decorations. No texts.

Reference

Taylor 1985, p. 418 (Th.IV.200); Lise civica
Raccolta

Notes

Milan, Mus.Arch. Inv. 1010; daughter
of Ankh-Hor.

Comments

Stylistically Theban inner coffin. Taylor says work
is average.

Image 1

Image 2

Record Number 190
Name Aset-nefert
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid outer or middle coffin. unpainted wood background, single column of inscription on lid.

Description from BM website:

Sycomore fig wood anthropoid middle-coffin with a column of text down the lid.

Reference

Taylor 1985, p. 421 (Th.IV.205); PM I.2, p. 828

Notes

BM 6702; daughter of Khonsu-mes; no image on website

Comments

outer or middle coffin. no pics? Taylor says work is fair.

Image 1

Image 2

Record Number 191
Name Anu-tja or An-tjaw
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. Yellow and white background with polychrome decorations. Judgement scene. No texts.

Reference

Taylor 1985, p.422 (Th.IV.207); Lise, Civica
Raccolata, p. 23-4, fig. 9

Notes

Milan. Inv. 1016; no genealogy.

Comments

inner coffin stylistically Theban, same person as
record 138 from Ramesseum? Taylor says work
is good.

Image 1

Image 2

Record Number 192
Name Ta-mut-heres
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. no colour preserved?
 Texts of offering formula and speech of gods.

Reference

Taylor 1985, p. 423 (Th.IV.208); Gatty, p. 24-5 (no. 121)

Notes

Liverpool M. 14048; daughter of Pa-dinehem-anu? and the Lady of the House Shepen-aset.

Comments

stylistically Theban inner coffin

Image 1

Image 2

Record Number 193
Name Mut-en-per-mes
Date Dyn 26
Evidence Coffin
Title 1
Title 2
Title 3 Songstress of Mut (shamyt?)
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. Yellow or white background with polychrome decorations. Deceased in full pleated dress. Nut has triipartite wings. Texts of offering formula and speech of gods.
 Object description quoted from Taylor:
 The artistic technique is somewhat unusual. The designs are relatively simple, the colours dull, and some areas appear to be unfinished (e.g. the details of the winged head-dress). The decoration of the base of the foot consists of a scarab beetle within an akhet hieroglyph. In the judgement scene the balance and figure of the deceased appear at the left extremity of the band instead of right.

Reference

Taylor 1985, p. 426 (Th.IV. 214); Seeber p. 219

Notes

BM 6674; no images on British Museum website

Comments

inner coffin. Says work is average.

Image 1

Image 2

Record Number 194
Name Tjes-Bastet-peret
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. Background colour not preserved? Judgement scene, texts of offering formula, although carelessly written. Central area of text on lid consists of 6 columns with a representation of the Abydos Fetish in the center.

Reference

Taylor 1985, p. 426-7 (Th.IV.215); Lise p. 20-22.

Notes

Milan, Mus. Arch. Inv. 1015; no genealogy

Comments

stylistically Theban; inner coffin. Taylor says work is average.

Image 1

Image 2

Record Number 195
Name Ta-aat
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Anthropoid inner coffin. Yellow or white background with polychrome decorations. Deceased in full dress, judgement scene. Nut with 4-part wings. Texts are crudely written offering formula.

Reference

Taylor 1985, p. 427 (Th.IV. 216); Murray
Proceedings of the society of biblical archaeology
30 (1908), p. 202-24, p.1-4; Seeber, p. 219.

Notes

Manchester 10881; daughter of Nefer-
amen (mother), also names Padi-
Shenmu...

Comments

inner coffin. Taylor says work is average.

Image 1**Image 2**

Record Number 196
Name Ta-ir(t)-kap
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid outer coffin. Yellow or white background with polychrome decorations. Nut has 4-part wings, mummy on bier. Gods on either side of the coffin, separated by texts. Texts of speech of the gods. Taylor remarks, "The decoration of the lid is of a type usually associated with inner coffins." But this is an outer coffin.

Reference

Taylor 1985, p. 428 (Th.IV. 217); Schmidt, p. 124, fig. 993;
Elias 1993, 853-855

Notes

Berlin 3; daughter of the craftsman of the temple of Amen, Hor.

Comments

stylistically Theban. Taylor says work is good. Despite that her title is only Lady of the House and her father holds only the title of craftsmen, Elais suggests that her coffins represent examples of the highest quality during this period. Everyone in her family seems to have had high quality coffins. Does this mean that temple affiliation had more to do with coffin quality than status and wealth? Or just that since her family were craftsmen, she had better coffins.

Image 1



Schmidt, fig. 993

Image 2

Record Number 197
Name Shep-en-mehyt
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Qurneh
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

outer anthropoid coffin. Yellow background with polychrome decoration, mostly red and green. Deceased in full red dress. Winged sun disk, judgement scene, mummy on bier. Texts of offering formula and speech of the gods. Name erroneously written as Shepenshed. Full description at BM website: Elaborate polychrome decoration. Winged solar disk covers right rest, weighing of the heart scene. At knee level, deceased on bier with Anubis and protected by other divinities Interior: large mummiform figure of Ptah-Sokar-Osiris wearing Atef crown and holding was sceptre, flanked by goddess.

inner anthropoid coffin. Face is dark green. yellow background with polychrome decoration. Mostly red and green. Winged Nut figure, judgement scene, mummy on bier. Simply wrapped body.

Reference

Taylor 1985, p. 433 (Th.IV.224); Dawson and Gray, *Mummies*, p. 15 (no. 27); Seeber p. 217. BM website, accessed 11/20/09: http://www.britishmuseum.org/research/search_the_collection_database/search_object_image.aspx?

Notes

M 22814, 22814 A; daughter of Hor and the Lady of the House Ta-sherit-n-Hathor

Comments

“Prince of Wales” group, no. 1; outer and inner coffins. Taylor says work is average. Dawson and Gray says this body was an adult aged 25-40.

Image 1



Image 2



http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 198
Name Amenirdis
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Sturdy coffin, 6 registers of vignettes and texts.
 register 1: gods flanking a shrine
 register 2: god leading deceased in full wig and tight dress before offering table with single vessel and lotus blossom. 2 deities? one of which is a woman stands behind Amenirdis. Behind them, weighing of the heart scale. A winged goddess stands before the offering table, behind her is another offering table. Behind the 2nd offering table is Re-Horakhty(?), Isis, Nephthys, another god, and 4 sons of Horus.
 register 3: mummy on bier with ba bird hovering, flanked by falcons with sun disks and wadjet eyes and shen rings.
 register 4: unclear--boat?
 register 5: central scene: Horus of Edfu, flanked by seated goddesses followed by winged deity with wadjet eyes.
 register 6: central large figure of Osiris. He is flanked by 4 sons of Horus (top) and bottom 2 guardian figures, one holding was-sceptre, the other maat feather.

Reference

Taylor 1985, p. 434-5 (Th.IV.226); Fuscaldo
RIHAO 1972, pl.3.

Notes

Buenos Aires 23; daughter of Nes-pa-
ha-menu and the Lady of the House,
Irty-ru.

Comments

stylistically Theban inner coffin. Taylor says work
is fair.

Image 1**Image 2**

Record Number 199
Name 'Srw
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid coffin, colour not mentioned in Taylor. Texts unclear.
 anthropoid inner coffin, yellow or white background, with polychrome decorations.
 "Scenes on the lid have a blue ground colour."

Reference

Taylor 1985, p. 436 (Th.IV.228); Shaw, *Museums Journal* 34 (1934-5), pl. 23

Notes

Manchester 1777; daughter of Pa-
ikesh adn the Lady of the House Tadi-
amenet.

Comments

stylistically Theban outer and inner coffins. Taylor
says work is average.

Image 1



Image 2

Shaw 1934-5, Pl. 23.

Record Number	200
Name	Ta-sherit-en-aset
Date	Dyn 26
Evidence	Coffin
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Geb and Re that he may give every offering, every provision, for the ka of the Osiris, Lady of the House, Tasherit-en-aset, daughter of the priest of Thebes, Osorkon, venerated...
 Venerated one before Nephthys, Lady of the Sky and the gods (the Ennead?) the Osiris, Lady of the House, Tasherit-en-aset, true of voice.

Object Description

Case of outer qersu coffin. Yellow background. Texts of offering formula, speech of gods, Book of the Dead, Imakhy formula. anthropoid middle coffin. Unpainted wood background. Texts of speech of gods. anthropoid inner coffin. yellow or white background. Texts of offering formula, speech of gods, and Book of the Dead.

Reference

Taylor 1985, p. 442-3 (Th.IV.239-41); PMI.2, p. 645-6; Moret 1912-1913, pp. 301-312, no image; Gauthier 1913p. 430-465.

Notes

CG 41037; 41066. 41065; daughter of the prophet of Montu, Lord of Thebes, Wsrkn and Lady of the House, Tamenekhet-amen.

Comments

Montu Priests' cache. Taylor says work is average.

Image 1

Image 2

No image

Record Number	201
Name	Nes-Khonsu (iii)
Date	Dyn 26
Evidence	Coffin
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, Foremost of the Westerners, the great god, lord of Abydos. May he give all offerings, all provisions and every good and pure thing for the ka of the Osiris Nes-Khonsu, true of voice, daughter of the prophet of Montu, Lord of Thebes.

Object Description

Very simple decorations. Schematic broad collar, single line of inscription. 4 sons of Horus. Background is white, and inscription in black ink. Interior not painted. Face on lid is painted pink. Wig is yellow with blue and red vertical stripes. Weskhet collar is painted in red and blue.

Reference

Taylor 1985, p. 446-447 (Th.IV.245-6); PMI.2, p. 646; Dabrowska-Smektala, BIFAO 66 pp. 171, 176-9, fig. 4 , pl. 37, 38a; Gauthier 1913, pp. 255-266

Notes

CG 41055; daughter of the prophet of Montu, Lord of Thebes, Wennefer (iii) and the Lady of the House Udjarenes.

Comments

Montu priests' cache. Found near the temple III. Taylor says work is very crude.

Image 1**Image 2**

Record Number 202
Name Irty-senu
Date Dyn 26
Evidence Coffin
Title 1 no title?
Title 2
Title 3
Title 4
Provenance Qurneh
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Full description from BM website, texts are offering formulae.
 Lid of wooden anthropoid inner coffin, painted decorations and texts
 Pink face, tripartite wig with winged headress, collar covering chest.
 Images winged Nut.
 Lower Sections into 3 zones.
 Centre: 7 vertical columns of text, above which is a scene of mummy on bier
 Flanking this: 12 divine figures in compartments

Reference

Taylor 1985, p. 447-448 (Th.IV.247); PMI.2, p. 828-9; Dawson JEA 11, p. 76-7. British Museum website, accessed 11/20/09: http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx?

Notes

BM 29781; daughter of Djed-amen-
iuef-ankh

Comments

inner coffin--only lid remains. Taylor says work is average.

Image 1



Image 2

http://www.britishmuseum.org/research/search_the_collection_database.aspx

Record Number 203
Name Tadi-amen
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Deir el-Bahari
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by the Nephthys, Lady of the Sky, Mistress of the Gods, I have come before you Osiris Lady of the House Tjadiamen, true of voice, lady of veneration, daughter of the prophet of Wen? Djedkhy, true of voice, son of MinuHarsiese, her mother is the Lady of the House, Ruru, true of voice.

Object Description

anthropoid inner coffin. Yellow or white background. Occurrence of the true of voice, lord of veneration formula. Texts are of offering formulae, speech of gods, Book of the Dead, and genealogy.

Reference

Taylor 1985, p. 451-2 (Th.IV.253); PMI.2 p. 646.;
Gauthier 1913, pp. 513-532.

Notes

CG 41071; daughter of Prophet of
Montu, lord of Thebes Djed-Khy and
Ruru.

Comments

Montu priests' cache; inner coffin. Taylor says
work is fair. Apparently a stela in Athens (Athens
27).

Image 1**Image 2**

Record Number 204
Name Tjes-mut-peret
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Anthropoid inner coffin. yellow or white background, polychrome decorations. No texts?

Reference

Taylor 1985, p. 452 (Th.IV.254); PMI.2 p. 824

Notes

Cairo JdE 25804; daughter of the overseer of the 'anw? of the estate of Amen Pay-es-tjenfy and the Lady of the House, Mut-sheri.

Comments

inner coffin. Taylor says work is average.

Image 1

Image 2

Record Number 205
Name Ta-rehny
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background. 4-part winged Nut figure. Texts are of speech of gods.

Reference

Taylor 1985, p. 452-3 (Th.IV.255); Lieblein, Dict. no.1160 (names)

Notes

Cairo T. 27.9.16.6; daughter of the prophet of Amen in Karnak, Deputy of the estate of Amen in Karnak Pa-miu and Lady of the House Nyny.

Comments

stylistically Theban inner coffin. Taylor says work is average.

Image 1

Image 2

Record Number 206
Name Ka-Hapy
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

lid of anthropoid inner coffin. Yellow or white background. Judgement scene, Nut with 4-part wings. Very badly written texts and mostly illegible.

Reference

Taylor 1985, p.454 (Th.IV.257); Boreux, catalogue-guide II, p. 307-8; Vandier Guide (1948), P. 84 (5)

Notes

Louvre N. 2566, 2625; no genealogy

Comments

stylistically Theban inner coffin

Image 1**Image 2**

Record Number 207
Name Djed-Mut
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin, yellow or white background with polychrome decoration. Deceased wears full pleated dress. Judgement scene, 4-part winged Nut. Texts are offering formulae.

Reference

Taylor 1985, p. 456 (Th.IV.260); north carolina
museum of art bulletin march 1974

Notes

north carolina G.73.8.4; daughter of
the Lady of the House Nakht-Hor-ru.

Comments

stylistically probably Theban inner coffin. Taylor
says work is average.

Image 1**Image 2**

Record Number 208
Name Nes-Khonsu
Date Dyn 26
Evidence Coffin
Title 1 Lady of the House
Title 2
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

anthropoid inner coffin. exterior colour not preserved? 4-part winged Nut, goddess on foot. offering formulae.

Reference

Taylor 1985, p. 457 (Th.IV.263)

Notes

Bristol H. 5062; daughter of the Doorkeeper of the house of gold of Amen, Kawty of Montu, lord of Thebes Ha-er-bes and the Lady of the House Ta-ikesh.

Comments

stylistically Theban inner coffin. work is average.

Image 1

Image 2

Record Number	209
Name	Udjarenes
Date	Dyn 26
Evidence	Coffin
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Deir el-Bahari
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Single line:
 Words spoken by the Osiris the lady of the house Udjarenes, true of voice, the daughter of the prophet of Montu, lord of Thebes, the scribe of the treasury of the temple of Amen Pekhtyw, true of voice. Born of the Lady of the House Neskonsu, true of voice.

Object Description

simple coffin with single line of inscription and flanked by 4 sons of Horus. Face is painted pink, wig is blue covered with red and yellow painted decoration imitating the wings of a bird. Weskhet collar is green and red. Inscription running down between 2 red lines. Coffin did not contain a body, but rather embalming materials.

Reference

Taylor 1985, p. 458 (Th.IV. 264); Dabrowska-Smektala BIFAO 66, p. 171ff

Notes

luxor inv. F. 5593; daughter of the prophet of Montu, lord of Thebes, Scribe of the treasuries of estate of Amen Pa-khetiyw and Lady of House, Nes-Khonsu.

Comments

from the temple of TIII. work is crude.

Image 1**Image 2**

Record Number 210
Name ?
Date Dyn 26
Evidence Stela, wood
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Thebes (General)
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Words spoken by Re? Lady of the House, noble woman, Tairdis? Djer...

Object Description

3 registers: lunate; vignettes; formula
 1: winged sun-disc with inscription: Horus of Edfu, the great god
 2: woman in tight dress in front of lotus and offering table in front of Re-Horakhty but labeled Osiris and the 4 sons of Horus.
 3: offering formula.

Reference

van Wijngaard Beschr. XIV, pl. VI

Notes

Leiden; pic (anonymousleiden)...

Comments

daughter of the wab-priest ??

Image 1

Image 2

Record Number	211
Name	Tja-net-nsert
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	Chantress of Amen
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives to Re-Horakhty Chief of the Gods. That she gives offerings and provisions <to?> the Lady of the House, the Singer of Amen Tja-net-nsert, her mother is Nes-khonsu-pahered, true of voice.

Object Description

Polychrome painted wooden round-top stela. Woman stands with arms raised before Re-Horakhty.

Reference

Martin 2005, p. 119; Vassilika, *Egyptian Art*, p. 94-5; van Walsem 2000, p. 348.

Notes

Fitzwilliam ac.no. E.264.1932. Martin says TIP and possibly from Thebes; Vassilika says Dyn. 22 and from Thebes. van Walsem suggests possibly Deir el-Medina due to stylistic motif. But for him this motif comes out of the 20th Dyn, and he calls this one on this stela a "revival of the motif."

Comments

there a couple of these stelae that mention only their mothers.

Image 1

Image 2

Record Number	212
Name	Nehem-es-Ra-tawy
Date	Dyn 25/26
Evidence	Stela, stone
Title 1	
Title 2	
Title 3	Sistrum Player of Amen-Re
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Main inscription: An offering the king gives and Re-Horakhty, the great god, lord of heaven, Osiris, Foremost of Westerners, the great god, lord of Abydos. She gives to them invocation offerings of bread and beer, oxen and fowl, wine and milk, incense and unguents, alabaster and every good and pure thing on which a god lives for the ka of the Osiris, the sistrum player of Amen-Re, Nehem-es-Re-Tawy, true of voice, the Osiris, the daughter of Mer-netjer-her-Djet, true of voice, the son of Meh-netjer-nefertem, true of voice, the Osiris, she (is) born of the Lady of the House, Heribsen. He says, praise...

Object Description

round top stela with woman in long robe with full sleeves before Re-Horakhty and Osiris.

Reference

Bleiberg & Cooney 2007, p. 98, fig. 99. Described as from Thebes, Dyn. 25-26.

Notes

Charles Edwin Wilbur fund 37.588E

Comments

last few signs unclear.

Image 1

Image 2

Record Number	213
Name	(Ankh-)Amenirdis
Date	Dynasty 22 and later
Evidence	Coffin
Title 1	
Title 2	
Title 3	Singer in the Residence of Amen
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

Words said by the god Re-Horakhty, lord of heaven. May he give offerings...(to) the Singer in the Residence of Amen, Amenirdis.
Other inscriptions: daughter of Wepwawetmes, true of voice.

Object Description

anthropoid shape, wood coffin, heavily decorated with vignettes, very little text. Looks more Dynasty 26 than Dynasty 22.

Reference

Gasse, A. 1996, pp.158ff, plate 39

Notes

no real description of colours

Comments

Gasse dates to Dyn 22, Thebes

Image 1

Image 2

Record Number	214
Name	Tayimen
Date	Dyn 25/26
Evidence	Coffin
Title 1	Lady of the House
Title 2	Noblewoman
Title 3	
Title 4	
Provenance	Thebes (General)
Age	• Adult Child Infant Uncertain
Marital Status	Single Married • Uncertain
Name of Spouse	
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king makes and Osiris, Foremost of the Westerners, the great god, lord of Abydos. May he give offerings and provisions...Re-Horakhty, the great god, lord of the gods and Osiris, <foremost?> of westerners, the great god, lord of Abydos, May he give inovation offerings of ..inense, wine and milk and every thing. (repeatedly over the surface of the coffin)

Object Description

Coffin covered with repeating lines of invocations.

Reference

Gasse 1996, p. 170ff, pl. 42ff

Notes

very interesting title of Nephthys. But can only be made out from her transcriptions--photo is too small to read the name. Apparently she is the daughter of a Djedmontuiuefankh

Comments

Gasse dates it to Dynasty 22, but Theban coffins of Dyn 22 generally looks very different. Looks like more typical Dynasty 26 coffins.

Image 1**Image 2**

Record Number 215
Name Tadiirynefer
Date Dyn 25/26
Evidence Coffin
Title 1 Lady of the House
Title 2 Noblewoman
Title 3
Title 4
Provenance Not recorded
Age • Adult Child Infant Uncertain
Marital Status Single Married • Uncertain
Name of Spouse
Children
Ethnicity • Egyptian Nubian Libyan Greek

Translation of inscription

Object Description

Wooden coffin, entire surface decorated with texts and vignettes.

Reference

Gasse 1996, p. 180-200, pl. 47-50.

Notes

no titles mentioned by Gasse, but in her transcriptions, she is the Lady of the House and in the interior of coffin, noblewoman. And her mother and grand mother are mentioned: Djhutyirdis and the lady of the House, noble woman Tasherediah.

Comments

looks very similar to that of Tayimen's. Gasse comments on the "particularities" of the writing of hieroglyphs. Could this be abnormal hieratic--in some ways looks demotic based on the few examples she gives;

Image 1**Image 2**

Record Number	216
Name	Takhennu
Date	Dyn 22/25
Evidence	Stela, wood
Title 1	Lady of the House
Title 2	
Title 3	
Title 4	
Provenance	Thebes (General)?
Age	• Adult Child Infant Uncertain
Marital Status	Single • Married Uncertain
Name of Spouse	Pakharenkhonsu, the chief of
Children	
Ethnicity	• Egyptian Nubian Libyan Greek

Translation of inscription

An offering the king gives and Osiris, foremost of westerners, the great god, lord of Abydos, and Geb, god, hry paat? of the gods, Atum, Lord of the two lands and Heliopolis, Ptah-Sokar(y) Osiris, Lord of throne? Anubis...of the desert, Osiris Wennefer, lord of eternity. May they give invocation offerings of bread and beer, oxen and fowl, incense, linen, milk and wine and every good and pure thing for the ka of the Osiris, the Lady of the House Takhennu, true of voice, daughter of Bak-en-renef, true of voice, her mother is the Lady of the House Tabakenkhonsu, true of voice. The wife (hebs?) of the chief door guardian Pakharenkhonsu, son of Nes-Khonsu, true of voice.

Object Description

Tri-partite division of round-top stela: Lunate of winged sun-disk. 2nd register has woman in close-fitting gown of cross-hatching pattern, no cone on head. Both arms raised before a simple stand holding a jar and single lotus flower. The row of divinities from right to left: Osiris holding was sceptre, Isis, one hand raised with cloth in crook of arm, Nephtys in similar attitude as Isis, but in cross-hatched gown. Followed by 4 sons of Horus: Imsety, Duamutef, Hapy and Qebsennuef. Imsety and Hapy decorated with cross-hatching pattern.

Reference

Bierbrier 1987, p. 20, pl. 30-31

Notes

Bierbrier says affinities with Munro's
Theban 1 category

Comments

genealogy + marital affiliation. Possibly
Ptolemaic?

Image 1

Image 2